"And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh."

Matthew 2:11.
A PRAYER FOR GRACE

Spirit of God, possess my soul. Accept and sanctify my prayer; for only thus can I be blest. And in God's peace and perfect rest.

Spirit of God, illumine the way, In which my feet must go today; For only thus can I be blest. The peace of God, which passeth all understanding, keep my heart and mind in Christ Jesus.

Spirit of God, thy grace bestow On all I seek to do or know; For only thus can life be found, And fruitfulness in all around.

—Fred Scott Shepard

Church Objectives: The Lost Creek Booster For the Year 1928 is a live, wide-awake church paper, published by the pastor of the Seventh Day Baptist Church at Lost Creek, Va.

Among other good things Brother Van Horn makes some suggestions as to the objectives of his church for 1928, which it might be well for every church among us carefully to study and profit by. There are twelve such suggestions as follows:

Deeper spiritual experience

Larger spiritual vision

Wider spiritual consecration

More sincere consecration

A ten per cent increase in membership

At least one young man dedicated to the gospel ministry, and one young woman to "full time service in the Church Missionary Society"

A larger and better Vacation Bible School

Substantial gains on the parish house proposition

Better co-operation with the Endeavor society

Four representatives at the Conference at Riverside, Calif.

Then, in order to obviate a serious deficit, the pastor proposes that every member on the Sabbath before Christmas make a free will offering to the church, to the amount of at least one day's wage—"a love-offering, pure and simple"—over and above the regular Sabbath offering.

What, think you, would be the result if every Seventh Day Baptist in all our churches would make such an offering on the last Sabbath of 1927? I would like to see it tried.
mission and of the General Conference may be fully realized.

In order that all may understand, I repeat the Conference minute here, as passed on the last evening at Westley.

At the mid-year meeting of the Commission it received from the Sixt Denominational National Harmony the following report:

"Confirmed that there exist among us wide differences of opinion, and that the result of private judgment should be recognized and should be freely exercised by all; and feeling that the 'unity of the spirit' is the only bond that can cement us together as a people; and realizing that such unity can not be secured merely by discussion; we urge upon all our people that they be loyal to Christ, that they study the Bible and God's word, loyal to truth and duty makes God's truth.

The more we know of the Bible and the more we realize the value of the whole of all sages, whose wisdom is ever sound and wise. How could we with open eyes, dream of being ashamed of him.

Your sincere friend,

WILFRED GRENDELL

January 16, 1918.

This letter is highly praised by Mrs. Tenney. Her husband had it published in the Sanitarium Bulletin.

Railroad Fares to General Conference

Our people in California are looking forward to the Conference—coming in July this year—with a great deal of interest. They are trying for a large delegate, and would like to know early how many to expect.

The people in the East are also looking toward the Pacific Coast, and many are wishing that they might be able to go to the first Conference ever held by our people in California.

In order that all may know the railroad rates, Brother Orsa S. Rogers has kindly furnished the following rates and gives the data in the following letter:

Dr. Theo. L. Gardner, 510 Watchung Avenue, Plainfield, N. J.

DEAR DOCTOR GARDNER:

Complying with your request, I have looked up the question of rates to California. The railroad representatives know nothing of any special rate to Los Angeles next summer and tell me that they do not believe that there will be a circular fare better than the regular summer rate, which is very low, being less than three-thousand dollars. With this summer rate, they say the community is making the best of the situation for conventions. However, it is possible that there may be something better. Below is the list of the summer rates which will help anyone planning the possibility of going to Conference.

Railroad fare-New York to California and return... $138.00
Poleman lower berth, round trip................. 62.26
Total round trip.......................... $200.26
Buffalo to California and return—railroad fare... $116.10

Pullman lower berth, round trip................. 56.00
Total round trip.......................... $172.10
Chicago to California and return—railroad fare... $90.90
Pullman lower berth, round trip................. 47.26
Total round trip.......................... $138.16

An upper berth from New York is $52.10, from Buffalo $44.80, and Chicago $37.90. These rates are based on one route and return by another on any of the routes to San Francisco. There is no rail transportation to the Santa Fe or Southern Pacific through New Mexico and Arizona to Riverside and thence to Los Angeles, thence to San Francisco and return by Southern Pacific and Union Pacific for Salt Lake City, and the Canadian Pacific for Southern Pacific, Denver and Rio Grande via Colorado Springs, Denver and Los Angeles. There is no railroad fare north of San Francisco to Portland or Seattle and return by the Chicago and Milwaukee or Northern Pacific for the line from Seattle to northern California. The railroad fare is about $18 extra, and of course there is additional pullman fare.

Yours very truly,

ORSA S. ROGERS

December 19, 1927.

The Bute Cure

Not long ago I read of a plain farmer who asked a merchant to trust him for goods until he could realize cash from the sale of his growing crop. The merchant, not knowing the man, refused to trust him. Soon, however, he learned the merchant's wife was a congenial member of a certain well-known church whereupon the merchant immediately offered to trust him with anything he needed, with only his religion for security.

Whether this story be true or not, it illustrates the spiritual benefits of every Christian. The disciple of Jesus should be so permeated with the Christ spirit that all who deal with him can accept his religion, and honesty and good faith. As an argument for Christianity, such a life is worth more than any amount of writing or preaching, or anything else.

I'm sure that the world's salvation cannot be accomplished by a group of believers who claim that Book as their rule of life. Skepticism that grows out of the study of incessant living and the manifestation of an un-Christian spirit, is the hardest to overcome. The best antidote for the poison of unbelief is higher practical Christian living by those who claim to be followers of Jesus Christ.

When, to say that a man is a Christian is to say that his word is as good as his bond, and that his spirit manifested toward his fellows is truly Christlike, then will the reign of God take on a new meaning in the eyes of the world.

GUARDING THE FAITH OF OUR YOUNG PEOPLE

REV. EDGAR D. VAN HORN

(Conference Paper)

Seventh Day Baptists have never been afraid of the dark, for what concerns the truth which has made of them a separate denomination with the Sabbath as the mark of distinction, Education and enlightenment have been watchwords throughout our history. Jesus said, "Know the truth and the truth shall make you free." And whatever of freedom we enjoy today has come as a result of our honest search for the facts of the Bible and the truth. Within the whole realm of that unfortunate national life we need have no fear for the freest and fullest play of the human mind upon the facts of life. Our answer lies in ignorance and prejudice and, what is still worse, an easy disregard for the truth revealed to us and the consequent unfaithfulness in our dealings. There is no need not to warn you that we are in danger of taking the line of least resistance and walking in the footsteps of others and of being so devitalizing to our religious life as disloyalty to truth. And unless we ring true to our convictions our history will end in defeat.

As the one chosen by the Education Society to bring you a message today, I wish to ask you to consider, somewhat in the style of "Caution, Youth," with special thought of their college and university training. I am not unmindful that there are many young people who have come through that period of intellectual discovery, spiritual unrest, and shifting faith with a finer and larger vision of life and its meaning and a deeper love of and loyalty to truth. Neither am I unmindful that there is a large group of young people who come through this period of discovery with a broken faith, a lost reverence for truth and God, and...
have drifted from the Sabbath and the denomination to go the easy road of a mediocre or inferior one; or, as in some cases, no religious experience.

Whether this spiritual wreckage is due to careless and indifferent living on the part of parents or guardians, the influence of friends, or the plastic period of life to shape a course that runs counter to the commonly accepted view, or to the plastic period of life, is hard enough, oftentimes, to master the inner weaknesses and tendencies without having to do so in an environment unfriendly to one's ideals. Young people do not like to be "odd," nor always running counter to the ways of others, nor to be under the necessity of constantly changing one's conduct when one can not do as others are doing. How many times have our young people been led into unwise conduct under such pressing conditions, or under equally important religious practice. Not long since a young man from a good Sabbath-keeping home, a young man who had a good Christian father and mother, wished to join a fraternity in one of our colleges, and was consequently told to spend Friday night until two o'clock Sabbath morning, against the tears and protest of his mother, in the initiation exercises of the fraternity. He did not attend church on Sabbath morning with his mother, who went, sad and broken hearted. It was at the beginning of a divergent path which has led to a grown man more so to the present day, and unless some unforeseen power turns him from his present course he is lost to the denominational and the Christian life. Other examples might be enumerated. I repeat it, in an atmosphere where the soul has not had help to see that the world is a unity, just as man is a unity, and that science and religion are not two, but ways of approaching the same reality, that intelligence and reverence, fidelity to the noblest passions, loyalty to the loftiest aspirations, were essential elements in his education, when our young men have been spared the spiritual tragedy through which they passed. It is a crime which we have committed as a bombshell in the religious training of a young man or woman and touches it off to let the pieces fall. The difficulties of living the religious life are great enough without such discouragement, and what is needed today is inspiration and not discouragement.

President Brooks of Baylor University says, "Christian education is not different from other education, it is only more Christian in fruit. It does not mean that teachers and students are a bunch of mere "psalm singers and holy rollers," but it means that teachers and students are so united that the end that all study and research are done in an atmosphere of Christian fervor and that Christian theories are daily objectified in the lives of faculty and students."

In the realm of science we have left practically nothing unchanged. It is all a new world. In the realm of religious education we have made only a belated beginning. President Chippsinger of Otterbein College, after exceeding his limits in the inner influence of the Bible on human conduct, says that the Bible should be required, just as English is required, as a liberal or cultural subject it is important. I need not tell you that ignorance of the Bible, as well as among college students, is lamentable.

If human conduct is not undergirded with the religious motive, our whole education is abortive from the very beginning. The religious teacher does not need to talk in the bivouac with the soldiers of God; they come to form as man responds to the guidance of instinct. They rise out of a vivid experience of the world. They learn the way of the world and when the cultural mind with its wealth of ideas and facts affects itself to the commonplace of the spirit: "This is God."

No matter what our mental power and attainments, if we do not "develop a personality in which fact and idea, intellect and emotion are unified; in a single purpose to make life just and equitable, as well as beautiful and comfortable, we shall fail." What is the Christian teacher is adequate to such a task?

III. Inspiration

In the last place, we must guard the faith of our youth, not so much for their own sake as for the sake of the future and the good they can do. The exigencies of the hour demand that we teach our young people that they will live the unselfish life.
Life is a great conflict. Good and evil are in mortal combat. We must take sides and not be mere spectators of this terrible clash between good and evil. And the pursuit of personal ambitions are contemptible in the presence of broken hearts, home-wrecks, and despair. This is a solemn hour. Our inescapable duty is to give to the world young men and women, not only scholarship but prophets with a vision of God, apostles with a passion for sacrifice, and in whom there is vision and zeal blending in perpetual dedication to realization of God’s plans for the world, the coming of his kingdom.

Open up to our young people the challenge of such a task, to undergird their minds with the spirit of him who came not to be ministered unto but to minister and to give his life a ransom for many, is the task of the Christian school and the Christian teacher. Some of my friends are disappointed that I did not address you on the coming of the Christian ministry, but I am convinced that given young people born and nurtured in Christian homes and then placed in the environment of a truly denominational college under the wise and spiritual leadership and training of men devoted to God, truth, and humanity, the question of candidates for the ministry will be solved.

IMPORTANT FINDS AT BEISAN, PALESTINE

Some very important finds have just been made at Beisan, the Biblical Bet-shan, by the Palestine Expedition of the Museum of the University of Pennsylvania, which is in charge of Mr. Alan Rowe, field director.

Two Canaanite temples, the reign of Thothmes III (1501-1447 B.C.), have been unearthed, one dedicated to a goddess and the other to a god. The latter building is one hundred seventeen feet in length from north to south. Although the temples have as yet been only partly cleared, a great deal of valuable material has been found in them, including a bronze figurine of a god covered with gold foil, a figurine of the goddess Ashtoreth; and so on. The inner sanctuary of the temple contains two altars, one (of brick) for holding the many sacred objects which were found near it, and the other (of stone) for holding the meat offerings to the deity, the bone of one of which offerings were lying nearby. This temple had an outer sacrificial altar with a channel in it for conveying the blood of the sacrificed animal to a receptacle against the altar, the way it was done for the peg to which the animal was tethered. Near the altar was a sacrificial dagger, and also the socket of the blade upon which the carcass of the animal was dressed. A heavy bronze pendant four and one half inches high, showing the figure of a lion jumping on a bull, was lying near the pole socket and must have been hung from the neck of the animal before the beast was sacrificed. On the four corners of the temple, there is no doubt whatever, for the collar bone and the two horns of a bull of about three years old were on the ground near the sacrificial altar. Near the stone altar in the inner sanctuary was also found the head of a lion.

THE EARLIEST TEMPLES

These are the earliest Canaanite temples of their kind yet found in Palestine and they throw much light upon the old religion of the country.

In the Rameses II level on the tell has just been unearthed an inscribed door jamb, showing for the first time in the history of excavation, the portrait of a builder of a Canaanite temple mentioned in the Old Testament, namely the temple of Dagon of the Chronicles 1:10:10, in which the head of Saul was placed by the cattle the battle between the Israelites and the Philistines on Mount Gilboa. The name of the builder of the temple is Rameses-Wesr-Khepesh.

Other finds from the tell include a potter's handle from a vessel inscribed with a Cretan and Cypriote sign; a child's rattle, consisting of a sphere of pottery with stones in it; a beautifully made axe-head of bronze, jewelry, cult objects, and so on.

The excavations are still progressing satisfactorily and it is hoped to clear out completely the two temples of Thothmes III by the end of the year.—The Palestine Weekly.

Faith builds on the ruins of sorrow. And night makes way for the morrow.—P. E. Coates.

SEVENTH DAY BAPTIST ONWARD MOVEMENT

WILLARD D. BURDICK, General Secretary

267 Kenyon Avenue, Plainfield, N. J.

OUR BULLETIN BOARD

The mid-year meeting of the Commission is being held this week in Pittsburgh.

Did you look at “The Standing of the Church last year’ in the Sabbath Recorder? Did you notice what your church has paid on its quota during the five months of the conference year?

There are now on the honor roll, having paid one half or more of their quotas—Wellsville, Riverside, and Roanoke.

Several hundred denominational calendars have been sent out on orders from individuals and churches. Twenty-five cents per copy. Fifteen cents each when five or more copies are ordered.

A SABBATH WITH THE MARLBORO CHURCH

Although last Friday night was an ideal time to remain at home, about thirty persons brought in and cutting wind and attended the service in the Marlboro church. It was the time for the Christian Endeavor meeting, but after conducting the praise service they listened to a remainder of the time for an evangelistic service. The general secretary gave an evangelistic sermon and then Pastor Cottrell led a conference meeting. Sabbath morning was clear and cold and a good sized congregation greeted me, many of whom were children and young people.

This church has paid its quota for denominational work the past two years, which gave evidence of their interest in the work carried on by the denomination through its boards. They listened with interest to my presentation of the Onward Movement work, and were ready and willing to enter into the conference that was held following the morning service.

Rev. Herbert L. Cottrell came from the Nortonville Church to the pastorate of the Marlboro Church early in November, and is now nicely started in the work of the church.

The Marlboro people are giving the pastor and family a warm and hearty reception, as it is evident from the large pile of wood back of the parsonage and the stories that are going around among the uninitiated people filling the parsonage to overflow.

Pastor and Mrs. Cottrell have a fine company of children and young people to work with, who love the church and feel the responsibilities of maintaining the appointments of the church and aiding in the work of the denomination. They have recently increased the salary of the pastor by $300.

The parsonage is furnished with the heavier and most necessary articles of furniture, so that it was possible for Pastor Cottrell to dispose of some of their furniture before leaving Nortonville. Had he chartered a car to move from Nortonville, Kan., it would have cost over $300.

I am glad that our churches are realizing more and more the importance of furnishing their parsonages with such furniture, rugs, stove, and heating systems as they will see lasting homes of their parsons, and in this way are helping to make the moving expenses of ministers as low as possible.

THE PATH OF SUCCESS

I will not worry. I will not be afraid. I will not give way to anger. I will not yield to envy, jealousy or hatred. I will be kind to every man, woman and child with whom I come in contact. I will be cheerful and hopeful. I will not trust in God and bravely face the future. Read them again. They are worth while. Cut them out and paste or pin them where you will see them often. All of these sentiments are in life worth striving for is suggested in these few lines.

Houses, lands, bonds, automobiles are fine possessions. But far more precious still to anyone, in any station, are the measures of peace, patience, understanding, courage, cheerfulness, tolerance, kindness, hope—all these and faith in something higher than what the eyes see and the hands hold.—The Watrefield Review.
trial to me, but you do it—I'll send a hand." And here is a man of wealth whose son God evidently calls to preach, or to be a missionary, but because of fatherly pride choosing for that son some lucrative profession, the parent answers, "I can not give up my son; but I'll give money to everyone. Let them go preach who will. I'll send a hand." And so the excuses go on, forgetful of the fact that God never yet delegated one man to do another man's work; but everywhere, and in every way, he calls for personal service. Moody told of a mother who said: "It occurred to me some time ago that my daughter has not made any profession of Scriptural faith as I had memorized at her age. I immediately began to name the reasons for this and the first that came to mind was: "Well, they are not urged to learn their memory verses in Sabbath school as we were when I was a girl." And I sought different excuses. Then it suddenly came to my mind that with the exception of a few months she had been in her own mother's Sabbath school. She was six years old, and shamefully put the blame where it belongs." There are too many such mothers. Let us put blame where it belongs.

Sometimes one's interests and efforts are scattered in so many directions that they fail altogether. Right and wrong, which through special effort would be productive of larger results than their scattered work, both Baptists should be interested in every good cause in the country, but sometimes it has seemed to me that they did not give as much time to the outside interests that they have neglected opportunities in their own church for infiltration of young people of the church and strengthening the church and advancing the truth which we hold dear.

I like to think that as Christ went about doing good, his heart was full of pity for the person. Remember you that he said, "My joy I leave with you," and also, "Be of good cheer." One is led to believe by Bible accounts that he was invited to attend many social gatherings. We read in the second chapter of John's Gospel that he was present at a marriage in Cana of Galilee. We have read of his being in the homes of his friends and of his eating with publicans and sinners; and from many accounts we gather that he was sought in a social way. He was so kind and cheerful that he attracted little children unto himself. I believe that if we were only like Christ, we would be cheerful, happy workers and that we would attract others to him in that way. A few points should be considered by the member of a Christian Endeavor society where a large proportion of the members were a happy, laughing group, but none the less earnest and sincere because of that fact. In this society was one in particular who always frowned on and discouraged any sort of a good time. Most of these cheerful members were successful workers in their community, while the too serious minded member seems to have gone backward rather than forward in his work. A little girl returned from school, and when she had been in the house but a few minutes asked, "Mother, are you sick?" The mother answered, "No, why do you ask that?" Said the child, "I thought you might be sick or that you had lost all your friends, you look so sober." Should we not strive to be cheerful and happy? Should we not try to say of us, "If they are Christians, why are they so unhappy looking?"

We believe in Jesus. We know that he began a great work, and on leaving that work, when it was but just started, his plan for carrying it on to the end was committed to our responsibility, and it should be our joy to forward his work. We must not neglect the efficient means of consecrated, loving, tactful appeal to individuals.

IS IT A SQUARE DEAL?

For you to neglect the church when you would have no right to do so without church? If the church is the backbone of any community; the center of all our best life, the builder of private and public conscience; the soul's school for a character that will live through eternity; the giver through its membership of more than eighty per cent of all charity; and the place where your children receive the education you and I are seeking, there is no argument as to what you should do. For you to walk away and leave the church. A man is not to be expected to "walk away" from his home, yet it is absolutely expected of him to "walk away" from his church! It is a square deal for you to let others carry on this work without your support? Think it over—Waterford Review.
WEEK OF PRAYER FOR THE CHURCHES

JANUARY 1-7, 1928

As has already been announced, January 1-7, 1928, has been appointed a Week of Prayer for the Churches. Thousands of churches and millions of Christians will observe this week. It is hoped that many of our churches will observe the week. If it is so that any church as a body can not unite in this service, individual members may in their private devotions. Programs containing topics and suggestions for every day in the week were sent to all the pastors some weeks since; and now that every reader of the SABBATH Recorder may have access to these programs, the outline is given below:

Sunday, January 1, 1928

TEXTS SUGGESTED FOR SERMONS AND ADDRESSES

"Incline your ear, and come unto me: hear, and your soul shall live" (Isaiah 55:3).

"Let there be no heart troubled: ye believe in God, believe also in me" (John 14:1).

"If ye are willing and obedient, ye shall eat the good of the land" (John 15:14).

"I am the Way, the Truth, and the Life: no man cometh unto the Father, but by me" (2 Corinthians 4:4; 5).

Monday, January 2, 1928

THANKSGIVING AND HUMILITATION

Thanksgiving

For the long suffering of God toward us. For the privileges and blessings of the past year, even when passing through difficulties and trials. For the progress of the kingdom of Jesus Christ in the world. For the continued presence and work of the Holy Spirit. For the new year which lies before us as an open door, and a fresh opportunity of proving the sincerity of our obedience and willingness for service.

Humiliation

For mistakes and faults committed in the course of our service. For opportunities which offered, but were not taken. For our selfish interests, whether from an individual, family, or national point of view.

Prayer

For a clear perception of the righteousness which excels a nation. That he may afterwards give them the courage to go forward in spite of opposition. That he may enable them ever to keep before their eyes the moral ideal before political prejudices and diplomatic anxieties. That the Christian churches of every nation may support their governments by an ever more intense effort in international understanding. For the development of a spiritual work in a great number of colleges and universities.

For all parents, that God may give them clearer consciousness of the influence they can exert and a more constant faithfulness in their efforts to set a right example. For all officials of Bible schools, Christian associations of Young Men and Women. For Student Christian movements. For Secretarial Guides and others, that they may ever give first place to the things that accompany salvation.

Tuesday, January 3, 1928

THE UNIVERSAL CHURCH

"I believe in the holy catholic (universal) Church; the communion of saints" (The Apostles' Creed).

Thanksgiving

For the evident desire for closer union among the different sections of the Universal Church. For the still more distinct desire to seek not an outward, but an inward and spiritual unity.

Confession

Of oppositions to this unity which come from pride and passion, even in God's children. Of our temptation of wishing to see our own ideals triumph without considering those of others. Let us confess our lack of true love.

Prayer

For a more sincere endeavor towards "the unity of the spirit, in the bond of peace." That we may have an ever deeper humility in the consciousness of our own shortcomings. To learn to understand more completely the point of view of others.

Wednesday, January 4, 1928

NATIONS AND GOVERNMENTS

Thanksgiving

For all approaches to and achievements in international friendship. For the progressive disappearance of causes of friction. For the interest manifest all over the world in the work of the League of Nations.

Confession

That in spite of all progress, the masses in all the nations, by their skepticism and their inertia are retarding international friendship. Of national egoism, of mutual suspicion, and of that lack of broad vision, which forms obstacle to world peace.

Prayer

Let us pray for those whose mission it is to guide others, that God may give them first of all the young, and all efforts to follow up the work of Bible schools by keeping them in touch with the churches.

For the development of a spiritual work amongst institutions and schools.

Prayer

That the Church of Jesus Christ as a whole has not yet taken seriously the duty of the evangelization of the world. Of any abatement of missionary enthusiasm, among young people, or a diminishing of the number of missionary candidates. Let us confess the temptation for missionary societies to engage in secular work to the neglect of spiritual work and the preaching of the gospel.

Confession

That the work of missions still remains the work of the little flock. For the Christian families who in the midst of growing temptations continue to give promise of the formation of fresh strength for the church of tomorrow.

Prayer

For all pastors and evangelists of the native churches. For real and not outward sympathy between the missionaries and their native co-workers. That the love of the former may be free from all pride and from any patronizing spirit.

For all Bible societies, and the diffusion of the Word of God which remains the essential element of the missionary message.

For the men of the Jerusalem of the International Council of Missions (April).

Confession

Of our tendencies to neglect home duties in seeking those that lie further afield. Of our temptation to leave others the accomplishment of the tasks that do not appeal to imagination, and to let ourselves be carried away into new fields.

Of our skepticism with regard to some parts of the home mission field that fail to present the possibility of spiritual revival.

Prayer

For hearts large enough to realize the needs of all parts of the mission field. Those close at hand as well as far distant.

Such God may enable us to take seriously the affirmations of his Word and the will of our Lord Jesus Christ. To witness for Christ in Jerusalem and in all Judaea, and in Samaria and unto the uttermost parts of the earth.

That he may give us sufficient faith and love to like the most difficult tasks and to give ourselves wholly to him.

For the faithfulness of God in the continuance of his blessing from one generation to another. For the Christian families, who in the midst of growing temptations continue to give promise of the formation of fresh strength for the church of tomorrow.

For the development of a spiritual work amongst students and young people.
ily of four just commenced coming to church, and it looks now as if they would be a part of us very soon. Elder Seager has been spending some
weeks in West Virginia, and a dozen con-
versions are reported with the meeting held at Middle Island. This church is
without a pastor and very much desires
Elder Seager to become its undersheriff.

Two women are to supply the Iowa churches occasionally
needed on the field he had been serving for
few months ago Brother C. B. Loofbour-
row was engaged, but he was so much
needed on the field he had been serving for
the last seven years that the board and the
churches released him.

CONDITIONS IN CHINA

All eyes are still upon China, but not much
has been appearing in the Missions

about conditions in that land, except as it
refers to medical and educational services with these
churches this fall report deep interest and
confidence that instead of having gone to
ruin it promises to be yet greater than it
ever was. Missionary work has, in the
majority of cases they have had, naturally
been a considerable loss of momentum and

efficiency. Yet of sixteen Christian
Churches in China, seventeen are without a pastor and very much desires
Elder Seager to become its undersheriff.

A colored man in North Carolina decides
to go to Washington and pay for his
freedom. Although he was allowed to stay
long journey, talking to himself in a most
satisfied manner, thus: "I don't propose to
enjoy this freedom for nothing. I pay for
what I get. I want President Lincoln to
know that there is one man in North Caro-
lina who will not pay for his freedom. I have
paid for my freedom, I'll be under
obligations to nobody. All the rest of
the colored folks in our neighborhood will be
nothing but charity folks, dependent on the
President for their liberty. All the rest will
be people who were given their freedom
like a house folks get their living from
charity. I feel like a superior person al-
ready, and when I get home I'll be head and
shoulders above the other. Moreover, when I
have paid for my freedom, I'll never stop telling them how I
bought my freedom while theirs was given to them.
I expect they will make me deacon or elder,
or something.

At length he reaches the Capitol, and
obtaining an interview with the President,
immediately makes known his business. He
never told them the way how I
bought my freedom while theirs was given to them.
I expect they will make me deacon or elder,
or something.

President Lincoln—"Wait a moment, un-
cle. What did you pay for being a slave?"
Uncle W.—"I didn't pay for anything, but I
was born that way. My father was a slave and
my mother was a slave, and I was just born a
slave and couldn't help myself.

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was born that way. My father was a slave and
my mother was a slave, and I was just born a
slave and couldn't help myself.

President Lincoln—"What's all this then, that
I'm hearing?"
Uncle W.—"It's the reason why I don't pay for
my freedom. The President, he's going to pay
for his freedom, and the President is a
freedom."

President Lincoln—"I don't want to
humble myself to accept it as my own, but
I don't want to be under obligations to anybody.
I want to be able to say I paid for my free-
dom."

Pres. L.—"Then you insist on paying
for it, do you?"
Uncle W.—"I certainly do."

Pres. L.—"Then I must tell you that your
dollar will not pay for it. And I want
you to see that your offer to pay for it is
worthless, and you may appreciate it
Can you figure, uncle?"

It cost the lives, or limbs, or health, of
five hundred and fifty colored men to
set you free. How many colored dollars
would it take to equal in value five hundred
thousand husbands and fathers, sons and
brothers?"

"And besides these, there are five hun-
dred thousand widows and orphans, and
half a million colored orphans. All these will
mourn the loss of husbands and fathers and
sons and brothers."

Furthermore, in order that you may get
some little idea of what it cost to set you
free, go to some churchyard where a
widowed mother and her orphan children are
kneeling around a newly made grave that
contains a husband and father, and watch
them weep, and hear their moans and re-
member how. These orphans, these suffering
widows and orphans and mothers and sis-
ers who weep for their fallen husbands and
fathers and sons and brothers, as they
silent tears of appreciation, and may
take it to balance this mountain of human
woe. And now since you insist upon pay-
ing the mother of your freedom, down with
its millions!"

Uncle W.—"Oh, Mr. President! I can't
pay it. I never thought it cost so much. I
am ashamed of it, and I don't want to pay for it.
As you talked, this dollar that
looked so big to me when you began, kept getting
smaller and smaller and I am so
ashamed of it that I want to get it out of
sight."

Uncle W.—"Oh, Mr. President, isn't there
something that a poor colored man can do
to show his appreciation of the liberty that
cost so much? Since you talked about what
it cost to set me free, I really do begin to appreciate my freedom. I will never try to pay for it. But can I do something to show my appreciation of it?

Pres. L.—"Yes, indeed you can. Go home, uncle, and live as a free man. Be obedient to your state, be respectful to all your neighbors, pay your debts, do unto others as you would be done by, and live by your life that you appreciate your freedom, your God's freedom.

Uncle W.—"I will do all that gladly, Mr. President."

Pres. L.—"But, uncle, ever remember that you should keep all the laws of the land perfectly, pay all your debts, do unto others as you would be done by, all your life, it would have been for your freedom; that is already paid for, and is a free gift. Remember that all your efforts to pay for it would only show how little you appreciate its cost."

Reader, if you are ever tempted to try to pay for your salvation by good works, by law keeping, go back in mind to Gethsemane and Calvary where the debt was paid, where the millstone of a world's wickedness was carried to Calvary and cast into the sea of God's forgiveness. Go back to Gethsemane's garden, where the moon's weight of a world's woes weighs the Redeemer to earth, and presses from his pores his precious blood. Watch while he staggers from the shadow of death to the garden wherein, for sorrow, are heavily sleeping.

Watch, while alone he turns again and falls into blood-bathed earth, and in an agony of soul which no pen can picture, no tongue can tell, wills to drink to its dregs sin's bitter cup. Watch, while the angel lifts the fainting savior, and ministers strength for the struggle that has scarce begun.

Watch him all the way from the garden to the grave. Watch the smiting and the spitting. Watch the mockery in the robing and crowning. Watch the scoffing and the scourging.

Now follow the wailing, cursing crowd to Calvary's cross, and see the spiking and the bleeding, the mocking and mocking, the groaning and the weeping.

Wait through the hours that lengthen like ages. Wait till the shadow of death drapes with its sable mantle the soul-piercing scene. Wait till out from the depths of the deepening darkness there comes that startling, piercing cry from the heart of the dying Redeemer, "My God, my God, why hast thou forsaken me?"

Wait, sister, wait for that closing, crowning cry. "It is finished!" And then the clash of clouds, the reeling earth, the rushing rocks, the rending veil, and the bursting gates—sister, and little did you think that one is preftched if only one be preftched as opposed to the other. If grace be preftched as making "void the law," or if law-keeping is preftched to "frustrate the grace of God," the father of lies is satis- fied.

All down the ages Satan has sought and fought to separate these two great and vital truths, and keep them separate. His success is seen all along the way, but at no time more than now, when many make commandment-keeping a saving work, and salvation by grace is made by many more a lawless license to make void one or all of God's Ten Commandments. But, bless the Lord, there is the prophetic promise that "where'er the love of Christ is--there two truths will be united in the lives and labors of a remnant and per­severing people, before the return of our Lord."

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God and have the testimony of Jesus Christ." Revelation 12:17.

"Here are they that keep the commandments of God and the faith of Jesus." Revelation 14:12.

HOME NEWS

North Loup, Neb.—The Senior Mis­sionary Society of the North Loup Seventh Day Baptist Church here held a dinner on Tuesday evening in the home of Mrs. Cora Hemphill for an all day meeting.

The choir met in an extra session on Sunday night at the home of Mr. and Mrs. T. H. Hutch­ins. The choir is busy preparing for the Christmas cantata to be given soon at the church.

Some of the members of the Intermedi­ate society gathered on Sunday afternoon at the home of their superintendent, Mrs. Cora Hemphill, to make Christmas gifts to add cheer to some childish hearts. We recom­mend this work of the society for we think they are putting into practice the real Christmas spirit.

The committee appointed by the Sabbath school to arrange for a Christmas program has selected a play, "The Dust of the Road," and practice has already begun. There are but few adult characters, but the play is a first rate one.

At their meeting next Sabbath day the intermediates will read the various letters they have received from other Intermediate societies of the denomination. Much interest is been manifest in this correspondence, and doubtless this venture will result in a wider knowledge and closer friendship of the young people of our churches.

The subject of Christmas and the singing of Christmas hymns was begun in the Friday night prayer meeting and continued on through the different services the next Sabbath day. We have always felt that the spirit of Christmas ought to enter and remain longer than one day of twenty-four hours.—The Loyalist.

IN MEMORIAM

The Woman's Missionary Society of the North Loup Seventh Day Baptist Church has lost a most faithful helper. Hannah Clement Watts was called to her heavenly home on Sabbath morning, August 13, 1927. We bow in submission to God's will, knowing that our loss is her gain.

Yet we miss more than words can express, her cheery, kind thoughtfulness, and her willing service for all with whom she came in contact.

Our sympathies go to all her loved ones left to mourn their loss.

We know it is not very far away.

The place where our dear ones stay.

We shall clasp their hands in that same dark night.

It is not very far away.

Cora Hemphill, Genia Crandall.
The Foreign Missions Conference of North America has suggested Thursday, January 5, 1928, as a day of prayer in behalf of foreign missions, and a suggested program is appended.

A SERVICE OF PRAYER FOR MISSIONS

In Christ there is no East or West, L. For behold, the darkness shall cover the In him shall true hearts everywhere the earth, and the gross darkness the people; and the Lord shall arise upon them, and his glory shall be seen upon them. P. And nations shall come to thy light, and kings to the brightness of thy rising. L. The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. P. For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. L. Be it known therefore unto you, that the salvation of God is appended. L. They shall fear thee as long as the sun and moon endure, throughout all generations.

P. He shall come down like rain upon the mountains grass; as showers that water the earth.

L. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.

P. He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

L. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.

P. The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts.

L. All the nations of men shall fall down before him; all nations shall serve him.

P. For he shall deliver the needy when he crieth; the poor also, and him that hath no helper.

P. He shall spare the poor and needy, and shall save the souls of the needy.

P. He shall redeem their soul from deceit, and the liars shall not get possession of their blood in his sight.

L. And he shall live, and to him shall be given of the gold of Sheba; prayer also shall be made for him continually; and daily shall he be praised.

P. There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon; and they of the city shall beat their spoons like grass of the earth.

L. His name shall endure forever; his name shall be continued as long as the sun; and men shall be blessed in him; all nations shall call him blessed.

P. Blessed be the Lord God, the God of Israel, who only doth wondrous things.

L. And blessed be his glorious name forever; and let the whole earth be filled with his glory; Amen, and Amen.

Hymn

"Jesus Shall Reign Where'er the Sun"

Let Us Pray:

Leader: Hear, O Lord, we beseech thee, our prayers of Thanksgiving and of praise.

Almighty God, who from thy habitation beholdst all the sons of men and fashionest their hearts alike; we give thee most humble and hearty thanks for the revelation of thyself in thy Son Jesus Christ; for the commission to thy Church to proclaim the gospel to every creature; and for the apostles who, in obedience to thy will, carried the gospel throughout the world; for those who have, in every land and nation, carried the gospel to bring light to them that dwell in darkness and in the shadow of death; for the innumerable company who now praise thy name out of every kindred and nation and tongue. To thee be ascribed the praise of their faith forever and ever. Amen.

For that thou didst send into this world thy Son, our Lord Jesus Christ, to be the Saviour of the world: For the glad tidings of great joy that shall be to all the people.

People: We thank thee, O Lord.

L. For the progress of thy gospel and for every sign of promise that the people of darkness are seeing the glorious light of thy salvation:

For the multitudes of those who have heard the blessed message of thy love, who have found their joy and their peace in the knowledge of thy Son; our Savior Jesus Christ:

For every soul that hath been freed from the bondage of ignorance and of sin and hath been born again in faith and in hope:

P. If we thank thee, O Lord.

L. For the diffusion of thy blessed Spirit and the pouring of thy grace upon those who do not confess thee by name, but who are touched by thy heart of love and are learning the lessons of charity, and good-will which thou didst teach and manifest in thy person and ministry:

For the spirit of concord, sympathy and
Questions.—That the witness of the Church in the moral questions of our day may truly reflect the mind of God and may be known and felt throughout the world.

7. For a Spirit of Service.—That a great number of the interceders may be raised up until the time of sacrifice, and that they may be prepared to offer themselves unreservedly to do Christ's work at home and abroad in our generation.

8. For the Completion of Our Own Conversion.—For the removal of all hindrances in our own lives to the manifestation of God's redeeming love and power.

Prayer for Our Own People and Work:

Here shall be presented for spoken or silent prayer suitable persons and objects connected with the church or mission board concerned.

Leader: Hear, O Lord, we beseech thee, our prayers of intercession for the missions of our cross and for thy church at home.

O most merciful Savior and Redeemer, who didst not that any should perish, but that all should be saved and come to the knowledge of the truth; Fulfil thy gracious promise to be present with those who are gone forth in thy name to preach the gospel of salvation in distant lands, especially our brothers and sisters who have gone out from our own board and Light of Life in all perilis by land or by water, in sickness and distress, in weariness and painfulness, in disappointment and persecution.

Give them peace and sure confidence in thee. Pour out upon them abundantly thy holy spirit and prosper mightily the work of their hands and send them, according to their need, faithful and true fellow laborers, and give them a rich increase of the fruits of labor and a blessed reward hereafter, for the sake of Jesus Christ, our Lord and Savior.

Benediction:

Now unto him that is able to do abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

O SPIRIT OF THE LIVING GOD!

O Spirit of the living God! Be the fulness of thy grace. When the foot of manish trod, Descend upon our waiting race.
WHO CHANGED THE SABBATH?

One of the most convincing arguments for the Bible Sabbath is the fourth precept of which says, "the seventh day is the sabbath"; and to abolish the law would be to abolish the very foundation of the government. The leading Protestant denominations agree that the Ten Commandments are still in force.

The Book of Doctrine, article 6, says: No Christian whatever is free from the obedience of the commandments which are called moral.

The Baptist Manual, article 12, says: We believe that the law of God is the eternal and unchangeable rule of his moral government.

The Presbyterian Confession of Faith, article 5, says: The moral law doth forever bind all, as well justified persons as sinners, in every particular of obedience thereof.

Thus we find three of the great Protestant denominations agreeing that God's law of Ten Commandments is "unchangeable," and that we are bound to keep it forever.

The moral law...-T. L. G.

The preceding week...-T. L. G.

The methodist...-T. L. G.

Anarchy always comes as a result of tyranny; and tyranny usually follows in the wake of anarchy. The two seem to be inseparable. A recognition of human rights is an axiom for both tyranny and anarchy. America has demonstrated this wonderful truth.

President Coolidge was quoted by members of the delegation as saying, in response to the presentation of the memorial, that he was glad that such organizations as the Federal Council of the Churches were directing public opinion into the ways of peace and good will between nations. Subsequent reports further reported the President as saying that the Bried proposal probably will be taken up soon.

"Anarchy always comes as a result of tyranny; and tyranny usually follows in the wake of anarchy. The two seem to be inseparable. A recognition of human rights is an axiom for both tyranny and anarchy. America has demonstrated this wonderful truth.”

The Watchman, a Baptist paper, said in answer to this...-T. L. G.

The Scripture nowhere calls the first day of the week the Sabbath...-T. L. G.

Dwight's Theology, Volume IV, page 401, says: The Christian Sabbath, Sunday, is not in the Scripture or the Bible, but by the primitive church called the Sabbath.

Rev. George Hodges, who preached in one of the largest Episcopal churches in Pittsburgh, Pa., writing for the Pittsburgh Dispatch, said:

The seventh day, the commandments say, is the Sabbath of the Lord thy God. No kind of artifices, which cannot be justified by the authority of Scripture, can be inserted as a day or an hour not more than the first or the same more than the first and not Saturday mean Sunday. The fact is that we are all Sabbath breakers, every one of us.

Leading authorities in different denominations have published strong, clear convictions in favor of the Bible Sabbath. We have no room for all that is not in this line, but will give some of the principal ones here...-T. L. G.

Rev. Isaiah Williams, Church of England, in Plain Sermons on the Sabbath, Volume 1, page 334, says:

Are any words ever said in the Scriptures that we are to keep the first day at all? We are commanded to keep the seventh; but we are not commanded to keep the first day....The reason why we keep the first day of the week holy instead of the seventh is for an unchangeable law, a law which we observe many other things, not because of the law of the Sabbath...

In an essay on the transference of the Sabbath, read in the presence of several hundred Baptist ministers and prominent church workers in New York City, the re...-T. L. G.

No authorities are cited in this article, and the author of the Baptist Church Manual said:

There was and is a commandment to keep "the holy Sabbath," but that Sabbath day was not Saturday. It will, however, be noted, said, and with some show of triumph, that the Sabbath was transferred from the seventh to the first day of the week with all its duties, privileges, and sanctions. Currently desiring information on this subject, I have asked many, many, many, a...-T. L. G.

Where can the record of such a transference be found in the New Testament—absolutely not. There is no Scriptural evidence of the change of the Sabbath day from the seventh to the first day of the week. I wish to say that this Sabbath question, in this aspect of it, is in my...-T. L. G.
The great historian, Neander, noted the world over as the greatest and most reliable judge of the ancient world, his Book of the Bible is still the most important work on the subject. The great historian, Neander, noted the world over as the greatest and most reliable judge of the ancient world, his Book of the Bible is still the most important work on the subject.

FROM THE ARCHIVES

The Catholic Church says:

Catholic Church alone. The Bible says, "thou shalt keep the Sabbath day to come and command you to keep holy the first day of the week." And, lo!

The entire civilized world bows down in reverent obedience to the command of the holy Catholic Church. Excuse delay in answering.

Yours truly,

T. ENRICK, CSS. R.
Lock Box 75, Kansas City, Mo.

FRANCE'S "DARK SHADOW"

Frantic efforts of the French wine interests to finance a political drive in the United States to modify the Volstead Act to permit the manufacture, sale, and particularly the importation of wine, will be met by the Woman's Christian Temperance Union by an educational campaign to show the actual effects of wine on the French people.

Wine does not induce temperance in France, but has given France the questionable distinction of leading the world in alcoholism. Half the French railroad accidents are caused by the alcohol poisoning of engineers or others employed in railroading. Since the war, alcoholism has increased alarmingly in France; the pharmacy of Medicine recognizes officially that wine drinkers givequate to drinks with a higher alcohol percentage. No desire for stronger drinks would exist if it were true that wines drive out a taste for spirits.

The happy smiling "La Belle France" of the idealist is a shadow in the misery caused by millions of wine drinkers, whose lives live in squallor and filth and whose children live half fed, half clad, and half educated. - W. C. T. U.

"Work is the enduring spirit of an enlightened and progressive nation. And vice have always destroyed the civiliza-

CHRISTIAN ENDEAVOR NEWS NOTES

(Reported by Mrs. Ruby Coon Hrabock)

ENDEAVORERS CONDUCT STUDY CLASS

A mission study class, organized by the society Missionary Committee chairman, Mr. Albert H. Brooks, has been conducted on alternate Tuesday evenings during the past eight weeks. These classes, which meet at the homes of the members in turn, are being led by Pastor Ogled. The meetings have been devoted to the study of Africa and its need of missionary work. At the final class were begun a study of our missions in the West Indies and South America. The group has been well attended and the interest is growing. The class will be continued for several weeks more.

A joint prayer meeting of the Christian Endeavor societies of the local church and the of the Baptist Church, which was held at Jordan on the evening of November 13, was led by Miss Josephine Maxson, president of the Seventh Day Baptist society. A group of boys, who were present to participate in an interesting and profitable discussion of the topic and to join heart and voice in prayer and song. All enjoyed the Christian fellowship together.

The first quarterly rally of the newly formed New England Union of Seventh Day Baptist Christian Endeavor societies was held in the evening of December 3, the young people being guests of the Western Endeavorers. The Waterford society, at whose suggestion and call the union was organized, led the prayer meeting at the rally, with Pastor Ogden in charge. Following this meeting and a brief session of business, the other societies were delightfully entertained at a social by the Western young people.—The Waterford Review.

REV. WILLIAM M. SIMPSON

Intermediate Christian Endeavor Superintendent.

The INTERMEDIATE CORNER

Sunday—The Bible, Book divine, From whose pages light doth shine, Let us read it more and more, "Till this fleeting life is past. Let us live it day by day, Walking in the narrow way.

CHRISTIAN ENDEAVOR NEWS NOTES

(Reported by Mrs. Ruby Coon Hrabock)

ENDEAVORERS CONDUCT STUDY CLASS

A mission study class, organized by the society Missionary Committee chairman, Mr. Albert H. Brooks, has been conducted on alternate Tuesday evenings during the

THE SABBATH RECORDER
show wear only in favorite parts. How few people are familiar with the vigorous appeals for righteousness in the books of Amos, Hosea, and Micah! How few are willing to read Esther, Job, or Titus through at one sitting!

One who is utterly unfamiliar with the Bible has a right to call himself an educated person. There are many poems, dramas, and orations of standard literature abounding in quotations from the Bible, and references to Biblical incidents, but the trend of philosophy and history has been largely shaped by it. The English language was established by the translation of the Bible into English. A knowledge of literature, philosophy, ethics, history, or civics calls for acquaintance with sacred Scripture.

Familiarity with the fine points of controversy about the Bible may even be a hindrance to this search. But continuous, faithful, devotional reading of the Bible according to the spirit of the Christian Endeavor pledge will surely have its true reward.

OLD-FASHIONED WAYS

“When grandma comes I hope she will not upset Betty’s training. She is so old-fashioned, I am afraid she will want to interfere with the child’s schedule and give her all sorts of impossible things to eat,” Mrs. Treadwell had said when the vigorous old lady had announced her intention of making a visit.

But, on the contrary, grandma had no suggestions to make regarding Betty—Betty had a right to her own food, restless and impatient, bursting into tears at slight provocation, and altogether too pale and languid.

Betty lived in a household of grown-ups. Grandma expected her to make fun of little white feathers, which were so cold that Winky shivered all over when they stuck his inquisitive little nose.

“Hi, mommy!” cried the frightened little fellow, as he tried in vain to get away from these bothersome feathers, “what are these cold little feathers and where did they come from?”

“They are snowflakes,” said mommy, “and they come from the clouds above. It is Jack Frost who makes them so cold. In another hour they are only little drops of rain.”

“I don’t like them,” grumbled Winky, as he burrowed into his nest. But even there the little wings were cold. “Oh, what shall we do?” they sobbed.

Then poppy and mommy said, “You are not afraid of them, are you? You know they come only in winter. They beat very fast and their bright eyes peered this way and that, for every moment they expected to see Fluffy come pouncing upon them.

But Fluffy was fast asleep by the kitchen fire, and although as usual he had one eye half open, he never even dreamed mice were so near, for he couldn’t be expected to see, hear, or smell through a closed door.

The mice were soon well settled in their new quarters. Comfortable and good food was easy to get. Even restless little Winky was very contented and happy for a time; but one bright winter night, which happened to be Christmas Eve, Winky grew uneasy and began to long for new experiences. So slipping away from his family, he stole slily out of the barn and soon reached the pretty gray farmhouse. Betty Lou had left the back door open just a little crack, so he slipped into the kitchen and on through the pleasant dining room. No one was in sight, not even Fluffy, the cat, but he could see a few white feathers by her last cigar butt. He knew she had been here, and he was sure that at the other end of the room there was plenty of room for the little fellow to creep under, so under he went, as quiet as only a mouse can.

He began to look around him, and then he almost suspected right out with surprise and delight, for in the corner near the door stood the most wonderful and beautiful tree he had ever seen, hanging full of fruit of every size, shape, and color. Slowly he crept up to it, and by the light of the falling snow things he saw long strings of pink and white popcorn—yes, and rosy cheecked apples.
Yum! Yum! How good they did smell. He must have some. His little tummy felt empty and his mouth watered in anticipation.

As usual with Winky, to think was to act, and he was soon nibbling away at the peppercorns with a taste of apple now and then. He nibbled and nibbled until his tummy was full almost to bursting, and he was oh, so sleepy. More than a third of the way through, a pretty little pink slipper and went to sleep, to dream of fierce yellow cats, pink corn and shining red apples.

The next morning the dining room doors were opened and Betty Lou, baby sister, big brother Bob, their father and mother, and numerous aunts, uncles and cousins came mere skating. The size of the group was such that many of them were the ohs and ahs and shouts of delight.

At last Betty Lou picked up her pretty slippers and as she put them on her face raised eagerly to the beautiful face of Tiny Mouselips. She slipped hurriedly out of the room, just as he was holding up a pair of pink slippers and said, "For Betty Lou."

Betty Lou reached for her slippers with a happy laugh, then squealed with all her might and quickly dropped them, for out of the toe of one crept little William. Betty Lou had entirely recovered from her surprise and fright, he had reached the safety of the red barn and was soon cuddled up beside his brother Tiny who had related his wonderful experience.

Little Ruth said as she pressed her slippers against her thin face, "I'm glad that little mouse did not take one of my slippers for a bed."

But Betty Lou's eyes shone and she crept close to daddy and whispered, "Please give Ruth the pink bedroom slippers. She needs them more than I."

Daddy smiled and said softly, "My unselfish little son, I can't help it if Ruth wants them."

Then a little voice seemed to whisper to her, "But you have so much, Betty Lou. You are well and strong and have so good white feet. Think of poor little Ruth who can not romp and play as you do."

Then Betty Lou's eyes shone and she crept close to daddy and whispered, "Please give Ruth the pink bedroom slippers. She needs them more than I."

"I don't want to be thought the slipper was a cozy bed, for they are the softest, warmest slippers any little girl ever had"

Little Betty Lou's face grew as red as fire and she said, "I don't want to be thought the slipper was a cozy bed, for they are the softest, warmest slippers any little girl ever had."

"Oh, do hurry, daddy dear, to take the presents off the tree!" cried Betty Lou, jumping up and down, her eyes shining like stars, for half way up the tree she spied some lovely pink bedroom slippers which she was just sure she would love. Hadn't she wished for them over and over again, and wouldn't she be heartbroken if they were not for her?

But Betty Lou was poor little crippled Cousin Ruth, leaning on her crutches, her thin little face raised eagerly to the beautiful tree. "Oh, Betty Lou," she cried in a whisper, "see those darling pink slippers."

"I don't want to be thought the slipper was a cozy bed, for they are the softest, warmest slippers any little girl ever had."

"I'm glad that little mouse did not take one of my slippers for a bed."

DEAR CHILDREN:

It is not at all necessary that I should tell you that Christmas is almost here.

There is one thing I am wondering about—how are you going to spend it? I want you to have the very merriest time you ever had, but how are you going to bring it about?

I know, from your sparkling eyes and questions and plans, that you have "lots" of wishes! A boy wants a wheel or skates, and a girl wants a new doll or dress, in fact hundreds of things are wanted, by children, all over the land. But, what do you want?

Let us imagine that you go out to walk, together, and we will make a call in one home, and there are thousands like it—there, there, and everywhere!

We find bright little boys and girls, as full of wants and wishes as you are. They know Christmas is coming but "hard times" have come first. Perhaps, theirs was one of the homes the flood washed away! Perhaps daddy has died! Perhaps mama is sick, and all the money has gone for food and care. The fire on the hearth may have gone out and they may be cold and shivering. You may say, "I don't know anybody in that fix!" But, please put on your thinking cap. Don't you know of some child whose heart aches to hang up its ragged stocking and have a little something in it?

Can you be happy until you go without something, so somebody else also shall have something? It may make you unhappy, at first, but much happier when you have done your part to make others happy. You may say you haven't any money with that thing with. Perhaps you can do some chore for some one, and get a few pennies, if not dollars. You can find many pretty things at a ten-cent store.

Only yesterday morning a sweet little girl came to our door calling out, "Peppers! Peppers! Want to buy any peppers?" You know they grow, this time of year, in Florida. Later, we drove way out of the city over a humpy, humpy road—we wish you had been with us—to an old Dutch house, to learn more about her peppers. It seems she has kind, poor parents, and they want her to have a nice Christmas, but they could not give her any, but told her she could have some peppers to sell, and the money they brought she could have for her Christmas. How happy she was when we told her we would buy some—much happier for having worked for it.

Think, way down deep children, and say to your mothers, "Lord, what will thou have me to do?"

Let us remember the first Christmas and the wonderful gift God gave us, in giving us his only begotten Son, to die for sinners! Wonderful story! Wonderful love! What can we do to show our love for him? He gave us the most precious gift we ever had! Let us make him glad in what we do.

Merry Christmas to all.

Mrs. L. E. Livermore.

301 Main Street,
Kissimmee, Fla.

CHRISTMAS LETTER TO THE CHILDREN

THE SABBATH SOCIETY—MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Societies met in regular session in the Seventh Day Baptist church, Plainfield, New Jersey, on Tuesday, December 11, 1927, at 2 o'clock p.m., President Corliss F. Randolph in the chair.


Mrs. Willard D. Burdick, Mrs. David E. Tittsworth, Miss Dorothy Paton Hubbard.

Prayer was offered by Deacon Edward E. Whitford.

Minutes of last meeting were read.

The following report was received:

To the American Sabbath Societies:

You are hereby informed that during the last month at Brookfield, Lebanonville, West Edmonston, and New Market, I have had some correspondence with the leader of a group of Sabbath keepers in Monte Lino, Florida. They have been gone out and they are cold and shivering. This will inform you that circumstances make it necessary to continue the publication of the Herald at present. Please convey thanks to the board for the help given in the past.

After consulting with our business manager I have received two hundred and twenty-five names from the exchange list of the Sabbath Recorder.

I have received two from Mrs. R. W. Powell of Ponchatoula, La., concerning the publication of her paper, Pharos, that I recommend be referred to the Advisory Committee for disposition.

We received a letter from Mr. R. Vance, Delta, Colo., inquiring about our denominational beliefs, government, spiritual condition, and the possibilities and advantages of Sabbath reform work among us.

Rev. D. Burdett Coon, Kingston, Jamaica, writes that his church has much need for literature and Sabbath reform work. Within a short time he distributed thirteen thousand pages of tracts, which were being given away. Doubtless another shipment of literature should
be made to him this winter. May I have permission to make such shipment?

The tract, The Sabbath and Seventh Day Baptists, out of stock, is recommended that you authorize the printing of a new edition of two thousand copies of the tract.

The publishing house has recently printed a book, The Water of Life, by Rev. George E. Field, in preparation by him, at the time of his death, and has since been completed by his wife. Mrs. Field is revising the book at $1 a copy, and also all that proceeds from the sale of the book go to the Tract Society for missionary work.

WILLARD D. BURRICK, 
Corresponding Secretary.

Report received and recommendations adopted.

Treasurer Ethel L. Tittsworth reported the balances on hand in the various accounts and stated that $24,540 is in hand toward the Denominational Building Fund and there is about $6,000 more subscribed, but yet unpaid.

The following report was received:

Your Advisory Committee would report the following recommendations:

1. That the action on the resignation of Rev. William D. Burrick, as corresponding secretary of the Tract Society, this Board refer to us for consideration, be deferred, inasmuch as it is a matter that concerns the Executive Commission, also.

2. That the cause of the Sabbath be formally considered in the churches at least twice each year at the time of the Sabbath morning worship, Sabbath Day being one appropriate time for such service.

JESSA G. BURRICK, 
Chairman.

Recommendations adopted.

The Committee on Distribution of Literature reported 1,120 tracts sent out in October, and 466 in November.

The Teen-Age Conferences reported one held in connection with the recent Yearly Meeting of the New York and New Jersey Churches, with an attendance of fifteen.

The special order of business, "the communication from the New York City Church," was taken up, and by vote action thereto was deferred until after the next meeting of the Commission.

Editor Theodore L. Gardiner reported that he had written letters to Professor J. Nelson Norwood and Rev. Alva L. Davis, inviting them to use the columns of the Sabbath Recorder in accordance with the recent action of the board.

Voted that Silas W. Niles be invited to attend a meeting of the board, the time to be arranged by Mr. Niles and President Randolph.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITTSWORTH, 
Recording Secretary.

POWER OF THE BIBLE
MARY A. STILLMAN

A missionary in Japan was distributing New Testaments. She went as far as possible he cut them apart and gave only one leaf to each person. One young man who received a leaf belonged to a family of Shinto priests; for seven generations they had had no other occupation.

This youth read the two pages from the testament, and wanted more. He procured and read a Bible, and decided its doctrines were better than Shintoism. He came to America, entered a theological school, and is now holding up before us for consideration, be deferred, inasmuch as it is a matter that concerns the Executive Commission, also.

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JESSA G. BURRICK, 
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TO THE INTERMEDIATES

The reason why I am writing some things to the intermediates in particular is that they are in a growing age. What they get into the habit of doing is what they will be pretty likely to continue to do. Oh yes, they may get out of a habit by some effort; yet while it is easy to fall into a habit, especially one not very good, a person must do some climbing to get out of it.

So it is well worth while to form good habits while it is easy to do so—and then practice them.

A FINE ART

To speak distinctly is a fine art. It should be taught in school as of more practical value than algebra or Latin. Every branch of study in school has its specific value; yet can be made still more worth while when easily communicated to others. And this may be done only through a ready use of language. Every recitation may be made a language lesson. Every recitation before a good sized class may well be considered an exercise in public speaking. If done in a certain way, it is very likely to be the same before a larger audience.

I used some times in school to have a pupil stand in front of the class and recite as if talking to the class.

HANDWRITING

All that may be said concerning clear and distinct speech is true of written language. I have heard it said that some people cannot write, because they have no little to do with the mental attitude of the audience—sometimes even the spiritual. Who has not seen a speaker perform in such manner as to draw all attention to himself—not to what he is saying, but to himself? I once heard a sermon about which I afterward learned nothing. The speaker would, perhaps, better say he heard the noise of it and saw the mannerisms of the preacher, yet did not hear the sermon itself. It may be that the most of us have heard one or more sermons quite spoiled by the unfortunate manner of their delivery. But I have heard many a discourse in which the gestures and general manner of the speaker were so much in harmony with the subject matter that they said more than how they said it.

(Continued on page 831)
THE SABBATH RECORDER

SPECIAL NOTICES

THE SABBATH RECORDER

The Seventh Day Baptist Church of the first order in the town of Salem, State of New Hampshire, and in the Archdiocese of Boston, on the twenty-sixth day of June, in the Year of our Lord One Thousand Eight Hundred and Nineteen, was ordained and consecrated as a Sixty and a Half Year Church, with the following officers:

President: Geo. W. Allin
Vice-President: Geo. W. Allin
Secretary: Geo. W. Allin
Treasurer: Geo. W. Allin

The church was built at a cost of $8,000 and is located on the corner of Church and Main Streets in Salem. It is a beautiful building, with seating capacity for 600 people. The church has a strong emphasis on music and the arts, with a choral group that performs regularly. The church also offers Sunday school classes for all ages, as well as a Bible study group for adults. The pastor, Rev. George W. Allin, is known for his dynamic preaching style and his ability to connect with his congregation. The church is committed to serving the community and supporting local organizations, and has a reputation for being a welcoming and inclusive place of worship.
"And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh."

Matthew 2:11.

F. J. HUBBARD,
Treasurer the Denominational Building
(A Vision in Material Form)
PLAINFIELD, N. J.
(From cover Recorder, December 13, 1926)

ETHEL L. TITSWORTH, Treasurer
203 Park Avenue
Plainfield, N. J.