The Sabbath Recorder

A PREACHER'S PRAYER

I do not ask
That crowds may throng the temple
That standing room be at a price,
I only ask that as I voice the message,
They may see Christ.

I do not ask
For church pomp or pageant,
Or music such as wealth alone can buy,
I only pray that as I voice the message,
He may be nigh.

I do not ask
That men may sound my praises,
Or headlines spread my name abroad,
I only pray that as I voice the message,
Hearts may find God.

—Ralph S. Centiman in the "Western Baptist.

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Vol. 145, No. 23
December 3, 1899

Front Elevation of the Denominational Building as it will appear when finished, made from Architect’s Drawing.

THE DENOMINATIONAL BUILDING

Etzel L. Titusworth
203 Park Avenue
Plainfield, N. J.

A SPECIAL INVITATION TO JOIN IN THE REVIVAL WORK

The Building is now essential, and we are encouraged by the large support which has been given. In order to maintain the work at its present high level, we should have a substantial showing of underwriting funds. The time to act is now.

The Appeal for Missions

The Sunday School Association has made an appeal to the people to support missions, and we feel it is our duty to respond. It is not only a moral obligation, but a spiritual necessity.

The Future

We must be prepared for the future. This is not just a matter of individual concern, but a responsibility to the generations to come. We must make sure that the church is well equipped to meet the challenges of the future.

On Our Shelves

Several new books and resources have been added to our collection. These include works on missions, church history, and contemporary issues. We encourage you to explore these resources and expand your knowledge.

E. LEWIS WHEAT, ARCHITECTS.
ward a forward movement which resulted from a pilgrimage to our old first church in Newport, R. I., in 1873. It was fifty-five years ago. The atmosphere was that of a large number of men and women, who had attended the General Conference in Westerly, went together to see the old church when it stood on Barney Street, where our fathers worshiped two centuries ago.

Rev. Charles M. Lewis, the last pastor of that church, was with us, and Elder Lucius Crandall, one of the old members. It took those two a little while to find a key to let us in. Most of the old box pews had been removed, so the people had to stand. Many went into the gallery and Elder C. M. Lewis took his place in the old pulpit. With a heart overflowing with memories of other days, he spoke and prayed with unusual fervency. Many hearts were moved and several voluntary addresses were made. It seemed as though the spirit of loyalty, like a pent-up fire, was ready to burst into flame when a proper and uplifting occasion came, and if I could live a hundred years, I could never forget the inscriptions of that day.

The Memorial Board had but recently been organized. And the meeting in that historic church marked an epoch in the history of the denomination, because of the moral heroism of a little band of seven or eight lovers of God’s truth, who united to build that church and to lay the foundations for our denomination. Inspired by the moral and substantial denominational headquarters, which shall stand as legacies to evidence of their loyalty to the faith of their fathers, and which in generations to come may be visited by pilgrims whose faith and hope may also be increased by such evidences of consecration on the part of those who have gone before.

That as did the old church at Newport move many hearts to renewed consecration to the cause of those who built it, so surely should this publishing house and denominational building be an uplift and help to our children’s children through untold generations.

Impressive Memorial Service On Wednesday- Holly W. Maxson Honored day evening.

Many of pupils of the High School announced that the table in response to the general appeal for a memorial to Mr. Maxson, and Miss Clara E. Waterbury, another teacher, made the presentation. We give space here as published in the Jersey Observer:

Miss Clara E. Waterbury, eighth grade teacher in Miss 4 School and one of the teachers who came to West New York at the same time that he came from Orange, N. J., in making the presentation of the tablet to the schools, told of the desire of Mr. Maxson’s friends and co-workers after his death to provide a lasting memorial to him to keep alive the memory of his unselfish labors and his gifts to the section.

The memorial to Mr. Maxson, she said, added further significance to the Memorial High School.
dedicated in tender memory of the boys who gave up their lives in sacrifice.

"Mr. Maxson's last influence," she said, "and to those of us who worked with him along those seventeen years, feeling his patience, his humor, and his unyielding love, and giving us energy and a happy spirit, he still more than that influence.

After these remarks the president of the board said: "Words cannot express the loss to the community in the passing of Mr. Maxson.

Then Mrs. Maxson withdrew the veil and the audience stood for a minute with her in silent tribute before the tablet.

Rev. A. W. Hopper of the Trinity Reformed Church, pronounced the eulogy. We take from the Hudson Dispatch some of the things he said.

"The year 1910 found the educational system of West New York in a deplorable condition. It was the period following the burned-out school town government and antiquated methods and systems, with a school board unable to cope with the rapid increase in population. Into this dilemma there arose a group of public-spirited citizens whose leadership has made possible our present efficient system and high standards.

"In the study of the situation it was realized that our schools should secure an outstanding supervising group, and we are very glad to state that Holly W. Maxson was introduced by a friend of mine in the judgment of the group, who met together, who became convinced of his ability and were won by his quiet and determined demeanor, and through all the strife and changes, was an unswerving supporter of our principles as expressed by the board as before.

"He was a man with rare insight and vision. The persistent influence of his mind and spirit is still felt in the pattern of the town and constantly urged the erection of larger and more suitable buildings, thus helping to establish the high school system. Patiently he kept faith in the ultimate usefulness of the grade school and afternoon schools and the establishment of the high school. He was the keystone of many of the great and good, and tells of a character with a great heart and was blest with a noble career.

Holly Maxson had many friends among readers of the Recorder who will appreciate the tribute paid to his memory. They will also remember his faithful efforts to help his fellow men.

Editorial Notes

All Sabbath Recorder readers will rejoice over the good news from Denver, Colo., reported on another page of this paper. The organization of a new church with thirty-five and slightly over members in such a promising field may mean more of the future of our good cause than some may think. Thirty faithful Christians, "working together in harmony and showing the true Christian spirit," in efforts to magnify a fundamental Bible truth, can exert a far-reaching, transforming influence, under God's blessing. Many influential churches of today have for a few generations ago, with fewer members than Denver has, and they have truly been the light of the world in communities where they have served.

No man can estimate the value of a church with thirty faithful members magnifying God's Sabbath truth in a growing city like Denver, May God's blessing abide with that little flock.

The pastor at Nortown, Kan., administered baptism to eight persons on Sabbath evening, October 4th.

The yearly meeting of the four New Jersey, New York City, and New York County, churches, was held with the church in New York City, on Sabbath, November 23 and 24.

On Sabbath eve Pastor Theodore J. Van Horn, of New Market, N. J., preached, and Pastor Eli S. Bond, of Williamsport, Alva, held the Sabbath evening service. The subject in the morning was "The Place of Prayer in Our Lives," and it was the subject treated by the Rev. J. C. Bond.

The attendance was large. The visitors were taken to lunch at a nearby restaurant, and the New York friends. Something over one hundred were at the tables, which filled three rooms. This social hour was greatly enjoyed by all. The luncheon was excellent.

Such gatherings where our churches in crowded sections have so little chance to come together, are certainly worth while for a small denomination like ours.

The following item is taken from the Alfred Sun.

"Alfred was represented at the Middle Atlantic Conference held on November 14 at Purcellville, Conn., and has shown the world that the fact that I now bear two titles temporarily, still does not prevent me from drawing a small salary from the board as before.

"On another front also Miss Brewer takes care of much work, and this work as well as her share of all that we are trying to do, makes the work on behalf of the board.

LITERATURE

The number of tracts sent out during the month of October was:

<table>
<thead>
<tr>
<th>Description</th>
<th>Number</th>
</tr>
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<tbody>
<tr>
<td>Sabbath Tracts, 20</td>
<td>2,000</td>
</tr>
<tr>
<td>Weekly, Mottos, 1</td>
<td>1,000</td>
</tr>
<tr>
<td>Mennonite Seventh Day Baptists, 2</td>
<td>200</td>
</tr>
<tr>
<td>Tracts for Boys and Girls, Bond, 4</td>
<td>500</td>
</tr>
</tbody>
</table>

Total: $10.75

SERMONS FOR THE RECORDER

The total sermon and order of service were begun in the same manner, and the subscribers in time for use on the first Sabbath in November. The response to our first call for sermons has been good. We are including a single-column, up-to-date column in this issue, an attempt to outdo the way the preacher of the sermon each week.

The Calendar and Directory

All mailing lists of subscribers are classified and designated in the current edition. On October 23, a full week earlier than we had anticipated.

ARTICLES IN THE RECORDER

Miss Brewer has continued her splendid articles in the Recorder, as well as many others developing our literature. The issue for this week will carry a special Christmas combination of the two. In the Recorder, the weekly meeting, that has been approved, will be authorized by the Advisory Committee at its last public meeting.

CORRESPONDENCE

Three inquiries concerning our beliefs have come in during the past week. They have been answered with letters and literature.

Three letters of special interest have been received. One from Secretary William Burke, of the Advocate, a manuscript for a tract on the subject of the difference between Seventh Day Baptists and Seventh Day Adventists. There are many calls for this tract, and it will meet a very special need. The third letter, from Mr. L. C. Swaney of Waterford,
Conn., informs us that a committee on Sabbath promotion has been appointed by the New England Seventh Day Baptist Christian Endeavor Union, to prepare a proposal. We have written them, offering some practical suggestions, and Miss Brewer is planning to attend a meeting of the union at an early date. The third letter is from Brother G. Zylstra of Holland with reference to a new movement among the young people of Holland, which seems to be the result, in part at least, of the visit of the leaders in Sabbath Promotion to Europe, a year ago last summer.

TEEN-AGE CONFERENCE

A Teen-Age Conference was held at De Ruiter, N. Y., last Sabbath and Sunday. Miss Brewer went to Verona last Friday, and gave a brief talk on the work of the Tract Board to the Verona congregation Sabbath morning. The meeting at De Ruiter began with the registration that afternoon at four o'clock, and closed with a picnic and bowling the same evening. Sunday, Rev. Loyal F. Hurley and Rev. Lester G. Osborn gave valuable assistance in this connection. The names of the people who came from Verona, two from Adams Center, and two from Brookfield, were added with the conference all the way through; I arrived to have part in the Sunday sessions.

Respectfully submitted,

A. J. C. BOND.
Acting Corresponding Secretary.

Report accepted and recommendation adopted, and an edition of five thousand of Secretary William L. Burdick's tract was authorized.

The treasurer, Ethel L. Titsworth, reported on the various funds, all of which showed favorable balance.

The Committee on Distribution of Literature recommended the reprinting of "The Forward Look" and "Light of the World," by Fifield, also price lists and order blanks. Recommendation adopted, with a provision for three thousand each of the tracts, and two thousand of the price lists and order blanks were authorized.

The Supervisory Committee reported the purchase of a large cabinet and shelving for the Union Hall, and authorized the purchase of a new linotype and printing press, and order blanks were authorized.

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Recorded at New Lebanon.

Arthur L. Titsworth, Recording Secretary.

CHINA. THE LAND I HAVE LOVED

(From a letter from Miss L. A. Evans, a daughter of the martyred William Wilson Evans, written my wife, Ethel L. Titsworth, and the following is one of the poems.)

Old land I have loved, when I turn home,
Will you take me again to your heart?

There has been so much in these years between
In which you have held no part.

Old land, lies there, flowing fast,
A new, my blood, and haunts my heart.

You have walked to a ringing cry:
New forces stir and are sounding your name.

You have changed—and so have I.

In the West I have learned new things, and

But the East calls me to me.
It runs in my blood, and haunts my heart.

And will never set me free.

Across the murmurs of voices and steps
Boasted that are religious character.

Many of our old churches, I must learn some valuable lessons from the efforts of this kind put forth by our Jamaica churches; Albion Mountain and Bowensville churches expect to use the money collected at their entertainments for helping and constructing their church buildings. Bog Walk used their entertainment for helping to pay the rent of the room where they have been holding their church services, and all of our other churches here, are in part church buildings. Plans are being forwarded for bringing this desired result about.

Mrs. Coon and I spent some days with our Bower's Wood Church, a mile or so from Bog Walk, up a great hill. While we were there Pastor Mignott baptized three candidates. Two of these united with the Bower's Wood Church and one with the Bog Walk Church. Since then Pastor Mignott has baptized two more there. I wonder what waits at the door of our old churches in the States might be of no little interest to you concerning matters here.

In recent weeks we have attended three church entertainments. One such program was rendered at Albion Mountain, more than forty miles from our home. It was gotten up and arranged by Victor Taylor, of the Albion Mountain Church. He is a youth of seventeen years. He composed all of the dialogue and many other parts, working in much original poetry. It was a lengthy, good program, well rendered. On a recent Sunday afternoon a temperance program was rendered in Bog Walk, twenty-five miles from our home, by our little church there. Brother Joseph Kelly, their church leader, was responsible for this program. There is much need of temperance agitation in Jamaica. This entertainment was along right lines, and an encouragement to church and people. We have just returned home after spending last Sabbath and Sunday with our Bowensville Church, about fifty miles from our home. Their church had an entertainment there last Sunday afternoon. It was the first this church has held. Their program as arranged was so well got up that a good number of items had to be left out, as you will see upon giving you the plans for future canvassing.

President Randolph as chairman of the Soliciting Committee on the Denominational Building stated informally the progress being made and plans for future canvassing.

President Randolph was requested to extend an invitation to Mr. Niles to attend the December meeting of the board.

Minutes read and approved.

Adjourned.

President Burdick expressed his pleasure in being present, this being his first opportunity to attend a record meeting, and voiced his interest in the work and problems of the board, and was heartily in sympathy with the completion of the denominational building and the general work of the board as represented by the leader in Sabbath Promotion.

Doctor Bishop, financial representative of Salem College, referred to the unusually high Christian character of the members of the faculty and student personnel of the college, and advocated the support of the Student Loan proposition for Salem. After interesting remarks Doctor Bishop pledged the best in him to the college and the cause. The Last Wednesday of each month is designated as a "Men's Day," and the duties hinder me from writing many things that might be of little interest to you concerning matters here.

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Lettcr from Jamlca.

Rev. William L. Burdick,
Corresponding Secretary,
Ashaway, R. I.

Dear Brother Burdick: This is a letter from Jamaica. The time is long past when I should have written you more details concerning the duties which hinder me from writing many things that might be of no little interest to you concerning matters here.

In recent weeks we have attended three church entertainments. One such program was rendered at Albion Mountain, more than forty miles from our home. It was gotten up and arranged by Victor Taylor, of the Albion Mountain Church. He is a youth of seventeen years. He composed all of the dialogue and many other parts, working in much original poetry. It was a lengthy, good program, well rendered. On a recent Sunday afternoon a temperance program was rendered in Bog Walk, twenty-five miles from our home, by our little church there. Brother Joseph Kelly, their church leader, was responsible for this program. There is much need of temperance agitation in Jamaica. This entertainment was along right lines, and an encouragement to church and people. We have just returned home after spending last Sabbath and Sunday with our Bowensville Church, about fifty miles from our home. Their church had an entertainment there last Sunday afternoon. It was the first this church has held. Their program as arranged was so well got up that a good number of items had to be left out, as you will see upon giving you the plans for future canvassing.

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dience was well behaved, and everybody seemed glad of the impromptu service. We held other services with as much good interest in the home. Before we left, Brother Hud­son and wife and Brother Ledwidge sent up baptismal fives to the women, to Baptise for membership in that church. The wife of Brother Led­widge thinks she will be ready for such a step the next time we are there. Several young people in the home should be bap­tized in the near future. It is a hopeful field. We were much encouraged.

Last Sunday morning I preached to one hundred fifty people at the water's edge, where Pastor Mignott immediately after baptismal five hundred fifty people were bap­tized, where the hand of welcome and fellow­ship by these other to mem­bership in the Bowensville Church. This made eleven additions to that church this time. That church was organized a year last May with eight constituent mem­bers. They now have forty-seven. They have no pastor. Brother Mignott and I visit them occasionally and encourage them what we can. But they are an earnest, praying, and gospel working church. It would be good to hear them talk and pray. God is giving them results.

Sincerely yours,

D. BURLETT COON.

Dufferin, No. 1, Dames Road,
Cross Roads P. O.,
Jamaica, W. I.,
November 6, 1928.

THE APPEAL OF MISSIONS

We can look at any object of interest from different angles. Missions are no ex­ception to this rule. We may be moved to aid missions by a desire to advance some cherished creed or church, or on account of our desire to aid missions by a desire to advance some motive in missions, and all Christian work, to labor on a high plane.

We passed fields of rice, which he built along the river bank.

I thought how I should like to tell you about Stephen and David. Now aware what I should like to tell you about Stephen and David. Now know that it is at Liuho that Briar Thorn­gate lives. This was that little brothers. Stephen and David. Now knew that it is at Liuho that Briar Thorn­gate lives. I am glad to inform you that these two young people at the water's edge, where Pastor Mignott immediately after baptismal five hundred fifty people were bap­tized, where the hand of welcome and fellow­ship by these other to mem­bership in the Bowensville Church. This made eleven additions to that church this time. That church was organized a year last May with eight constituent mem­bers. They now have forty-seven. They have no pastor. Brother Mignott and I visit them occasionally and encourage them what we can. But they are an earnest, praying, and gospel working church. It would be good to hear them talk and pray. God is giving them results.

LETTER FROM MISS MABEL WEST TO THE BOYS AND GIRLS

DEAR BOYS AND GIRLS OF THE RECORDER READER:

When I was at Lhuho three weeks ago I thought how I should like to tell you about the good time we had out there. I know that it is at Lhuho that Briar Thorn­gate lives. You also know that he has two little brothers, Stephen and David. Now what do you suppose we did? Friday morn­ing Briar's mother put up a good picnic din­ner and called that picnic and called all the wheelbarrows to go to the Yangtse River, more than two miles away. Stephen was too little to go on that trip, but David went. Doctor Thorn­gate had had a lot of sick people, so he stayed at home also. Virginia Liew, who went out to Liuho with me, had never been on a picnic, so this was David's first experience. Briar and I rode on one wheelbarrow with the lunch and the other three rode on the other. It was a hot day for the last of September so it was good to find some shade on one side of the pikes built along the river bank.

What do you suppose we used for plates? I am sure you can not guess, so I will tell you. We had nice flat stones with oiled paper on them. We had other big stones for tables and seats. When we finished eating we threw stones in the water and watched the steam boats going on the river. There was also a big sail boat. Really the river is so wide that it is almost like the ocean. There were large water birds flying flying over the river.

Near where we ate was an old rundown temple with some of the idols still left in it. David did not like the ugly things. I do not think you would either. We did not stay long but soon were on our way back again to go to the hos­pital. We saw some more temples and some people were picking. Little girls had hung over their backs and they were also at work. In other places they were threshing the beans in the old-fashioned way by beating the stalks on the stones. In some fields the rice was ready to be cut.

What nice pet do you suppose Briar has up on the upstairs porch? It is a big white rabbit. He was very happy when Briar took him a big handful of green vegetables from the garden. Briar has been giving them to his corn. I think he was glad to have a change. Briar was a bird that he feeds. I am sure you would like to visit him. He would take you out to see the people gathering the red persimmons from the tops of high trees. He would show you the new church not far from the hospital. He would like to have a game of ball with you on their outdoor grounds. Perhaps you would also like to play with Stephen and David and with Mr. Diaz's little folks.

October tenth is the Chinese Independence day. The day before people all over the city here were getting ready for a big celebration. The night before there was a big lantern with red lights. There were crowds and crowds but we pushed on until we got in the gate. Although we had no tickets the police were very kind and we went in. There were thousands and thousands of people inside. I am sure. There of course students from some school were doing folk dances. On another they were giving a dialogue. On another they were having a real old-fashioned Chinese play with the old way and dress. Instead of having a door and window, they used a piece of cloth in the one in the play had gone out of the door. Most of the talking was more singing. One of the principal scenes was two crosses made of red lights. They looked like this.++ Can you guess what they meant? There on the second tenth the double ten day," and the cross is the Chinese way of writing ten, so two crosses means two ten. The tenth month and the tenth day. There on the cross built of lanterns with the words on them in Chinese they mean "Remember our Independence Day.

Now if there is some thing in particular that you would like to have me tell you about, just write me a letter or get your older brother or sister to do so and tell me. Perhaps the next time I write I can answer your questions.

Marcia Davis was very happy today because David, Stephen, and Briar all came in to play with her awhile. The big folks had a meeting here where Marcia took the boys to see the new roof half at the house for that is the nicest thing she could think of. I am sure.

Now goodbye to you. I hope you will have a good time on Thanksgiving day, and don't forget the little folks over here in China.

Yours sincerely,

MABEL L. WEST.

Greer School for Girls,
St. Catherine's Bridge,
Shanghai,
October 18, 1928.
One day he said to a wayside fellow, "Wilt thou be made whole?" (John 5: 1-16.)

"The impotent man answered him, Sir I have no man, when the water is troubled, to put me into the pool. He that is made whole, Rise, take up thy bed, and walk." This was done on the Sabbath day.

The Jews hadLearned to cherish the Sabbath as a day on which they lived without sin, a day on which they could give their minds to the things of the spirit. If the Sabbath was violated, it became their Sabbath. Jesus challenged their use of it. The prophets had talked of the day as the Sabbath of God. Amazed at his range, they had spoken of it as a universal day. The Jews had learned that it was Jesus which had made him whole. They had spoken of it as a universal

authority. St. Paul was with them; How he entered into the house of God, and did eat the show-bread, which was not lawful for him to eat, neither in this mountain, nor in the same thing: St. Paul entered into the Synagogue; and there was a man there which had a withered hand. And they watched him, whether he would heal him on the Sabbath day. How searchingly he cried them! Is it lawful to do good on the Sabbath day or do evil? to save life, or to kill? But they held their peace. Public opinion had long held that it is lawful to do good; the Galileans, out-door men, boasted no squalling on this point. They were honestly said for this principle. Jesus knew how helpless the Pharisees were in the face of public opinion. He looked round upon the multitude, and was grieved for the hardness of their hearts.

This is no new attitude. Officials are traditionally slow-footed, limping pitifully behind the procession. For many prayer, it is the politician who has no ideals. One can sympathize with Jesus. He had come to give his life, and these men had turned the social order into personal assets. It really pained Jesus. "And he said unto the man, Stretch forth thine hand. And he stretched it out; and his hand was restored whole as the other."

Of course, this set-back did not please the Pharisees. They called in the Herodians, and said to the Jews, "What! and make a greater claim. The statement meant: he had made the Sabbath; he had made the Law; he is the Christ! It is impossible to say just how the Pharisees reacted; not a word is said about it. Silence, as still another of the sins of their souls. No wonder. Do you recall the Sinai scene? Angels stood over the glowing husbandry of that holy mountain. The Hebrews listened in awe to a Voice, vibrant with the sound of many waters, saying distinctly: 'Remember the Sabbath day.' And if you recall that these people looked back wishfully to this glorious scene as the highest spiritual achievement of their race, you will see how sense with the Pharisees, at this time could look on only with silence and consternation. But Jesus had uttered it—the great, startling thought on the Sabbath! In other occasions he merely pressed his views. Mark 3:4-6. He had said all that needed to be said; he had established the Sabbath for ever. Another Sabbath flamed in at sunset. The Jews had determined to arrest Jesus. "And he entered again into the Synagogue; and there was a man there which had a withered hand. And they watched him, whether he would heal him on the Sabbath day. How searchingly he cried them! Is it lawful to do good on the Sabbath day or do evil? to save life, or to kill? But they held their peace." Public opinion had long held that it is lawful to do good; the Galileans, out-door men, boasted no squalling on this point. They were honestly said for this principle. Jesus knew how helpless the Pharisees were in the face of public opinion. He looked round upon the multitude, and was grieved for the hardness of their hearts.

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Our visit to Phoenix, with five young people and four automobiles standing by to show us around, was a pleasant interlude in our journey across country. Phoenix is a beautiful city with its palm bordered streets leading past fine public buildings and charming homes, many of them built after the Spanish type, with appropriate landscape gardening setting off the beauty of the buildings.

On that day we took a ride out to the “imperial valley” of California. As we drove over the desert—straight out—but as we made some detours for various reasons and came back a different way than we went, it was impossible for us to judge the distance. One little detour took us to a large Spanish tavern where we were served a fine American dinner. Our car, then, was a guest in the car, and our guide—a gentleman who was a member of the VanHorn family—told us that that farm was owned by the government of the United States and later taken over by the state university. And we heard the claim made that the soil and climatic conditions at this point are as favorable for the cultivation of dates as are the conditions in the famous Imperial Valley of California. This was an interesting experience to us, whose knowledge has been limited to a little box of dates in the kitchen cupboard and a little date palm in our window garden—derived that when I attempted to reset it.

We drove through a number of small towns, all very attractive and apparently very progressive. In one of these towns a Mormon temple was pointed out to us—a very substantial looking building, not very beautiful, at least not according to my standards. This building is not open to visitors, so we did not learn whether the interior is beautiful. We learned that this town was first settled by Mormons and that now it is one of their strongest centers, and that this temple is considered one of their finest.

To me it looked formal and forbidding, perhaps because I have always felt a prejudice against the religious system of that organization. I wondered if the feeling might not be psychological, but other members of our party admitted to the same feeling about the temple and I concluded that it really lacks beauty.

We drove along the same road until we reached the canal that seemed to keep the desert from reaching the fruitful farms near the town. This canal is supposed to be one of the first attempts to irrigate the desert, and the dangers that threaten are directed toward the ultimate destruction of the desert, rather than against the fertility of the fields. I could not see how the water could get away from the feeling that the desert is a menace.

I suppose that this is the home of the date palm that I like so much. I think that the only real beauty of the desert is that it has learned to go thirsty awhile without making a complaint. From this comes the better roads, and so soon we were at our destination. We passed some vineyards where the vines hung full of luscious looking grapes, for which the desert is famous. We were told that they had been planted at least a dozen seeds had failed to come up, and later Mr. VanHorn told us that not all his seed had come up. I do not remember exactly how many plants he told us he had planted, but he said that they had planted all orange seeds because they are easier to grow, that later lemon and grape fruit trees are grafted on the orange plants. It was all very interesting to us, but of course it is “old stuff” to many of you who live where the citrus fruits grow.

In about two weeks it would be all in blossom; we were sorry that it was not blossom time or perhaps picking time, but any way it was a beautiful crop, and it seemed almost as if we were seeing a miracle of water necessary for irrigating eighty acres. We went down to the pump house where the ten horse driven pump works all day long bringing up a good stream of water. By this time I had decided that a drink of cold water would be refreshing and so I held a cup close to the pump where the sun had not had time to warm the stream, but I found the water too warm to be pleasing. I had been running hours. I learned that there is more to irrigation than just letting the water run. Every ten days or two weeks each part of the field must be irrigated, and the ditches leading to the various fields must be kept clear of weeds and grass, else the water will not be carried to the field. All the work and one part of the field will wither and die.

All this was most interesting to us, but a part of the time I stayed in the shade of the fruit trees and near the river, and when we got around to see various parts of the farm. There were several kinds of fruit trees that do not grow in southern Wisconsin, peaches, figs, and other kinds, and when the roses grow high around the house, and here again I wished it were blossom time—rose time in October, which is a much better road, and so soon we were at our destination. We passed some vineyards where the vines hung full of luscious looking grapes, for which the desert is famous. We were told that they had been planted at least a dozen seeds had failed to come up, and later Mr. VanHorn told us that not all his seed had come up. I do not remember exactly how many plants he told us he had planted, but he said that they had planted all orange seeds because they are easier to grow, that later lemon and grape fruit trees are grafted on the orange plants. It was all very interesting to us, but of course it is “old stuff” to many of you who live where the citrus fruits grow.

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The "Covenant and Agreement" into which they entered one hundred nineteen years ago today shows that these people re-
alized the importance of religious services and of Christian fellowship. Let me read their agreement, as it appears in the orig-
inal book, purchased in January, 1811, by the Reverend Daniel Williams, Zilpha Williams, Eliza Maxson, Amy Williams, Zilpha Burdick, Henry Williams, Elizabeth Williams, Freelove Williams, Enter Williams, Ichob-
erd Williams, Callah Bank, Zilpha Williams, Ephraim Williams, Zilpha, Williams, Sarah Wil-
liams, Phineas Williams, Mary Williams, Alice Williams, and Richard Williams.

For one hundred nineteen years there have been Sabbath services in Vernon and vicinity. For considerably over a century a group of consecrated Sabbath keepers has existed that shared with each other the nobility of the Christian life. The building in which we meet this morning is a century old. I am not sure that the centurian and the thistle, anniversary of its erection. The records are not just clear as to the time of building. But think of it—for one hundred years this building has stood on this corner, a witness to all who pass, for God and his Holy Sab-

First Vernon Church has taken her place in the affairs of the community, and of the denomination. She has contributed to the welfare of the country. Many missionaries in the cause of the Lord

DEAR EDITOR OF THE SABBATH RECORDER:

Dear Editor:

We are the happy beneficiaries of your church's fallen members. Our church has been a part of our community for over a century. The members of this organization have been tireless in their service to the Lord and to their fellow believers. We are proud of our heritage and are committed to preserving it for future generations.

We stand firmly on the principles that guide our faith. Our church has always been a beacon of hope and a source of strength for those in need. We are grateful for the leaders who have guided us and for the members who have served our community with dedication and love.

As we look back on our past, we see the trials and tribulations that our church has faced. But we also see the faith and resilience of our members. We are filled with gratitude for all those who have come before us and for the ones who are with us today.

We look forward to the future with hope and confidence. Our church is a community that is united in purpose and is dedicated to the glory of God. We are proud to be a part of this organization and are committed to carrying on the legacy of our predecessors.

Thank you for your vision and for the leadership you provide. We pray that the Lord will continue to bless you and your church.

Yours sincerely,

[Your Name]

Cheering News from Denver

Sabbath Recorder

On the 18th anniversary of the dedication of the First Verona Seventh Day Bap-
tist Church, located in the heart of the city, the congregation gathered to celebrate the day with a special service. The program included a reading of the original covenant and agreement, as well as a reflection on the history of the church and its impact on the community.

The service was led by the Rev. John Greene, who spoke about the importance of maintaining a strong spiritual foundation in the face of modern distractions. He encouraged the congregation to cherish the traditions and values that have made the church a vital part of the community.

The family of the late Rev. Daniel Williams, who was a founder of the church, was honored with a special tribute. Williams, who served the church for over a decade, was remembered for his dedication to the faith and his unwavering commitment to the community.

In addition to the special service, the church also celebrated its centennial with a Centennial Gala on Saturday evening. The event featured a keynote address by the Rev. John Greene, as well as a special performance by the Verona Choral Society.

The evening concluded with a special candlelight prayer service, during which members of the congregation were invited to light a candle in honor of a loved one who had been a part of the church's history.

The celebration continued throughout the weekend, with a variety of events and activities planned to commemorate the church's centennial.

All in all, it was a weekend of celebration and reflection, as the First Verona Seventh Day Bap-
tist Church celebrated its 100th anniversary and looked forward to the future with hope and faith.

Yours sincerely,

[Your Name]
his sermons and his inspired knowledge of the gospel, has not only kept his flock near the one hundred per cent mark in attendance, but has added new members in the short nine months of his pastorate.

The Seventh Day Baptist Church meets every Sabbath afternoon at two o'clock, in the Methodist church, at Fifth and Galapago, which they have rented until they are able to own a church of their own. The denomination owes a debt of gratitude to Rev. D. Burdett Coon, now in Jamaica, W. W. L., who worked hard here for four years, bringing the scattered members together in 1922. It is also indebted to Rev. A. H. Benner, for introducing the idea of adding to its membership and securing the organization of the new church.

Let us add personal facts. The Seventh Day Baptist members here are working together in harmony and showing the true Christian spirit.

The church at Boulder, Colo., came over to help us organize. Herbert Saunders acted as chairman, and Lura Benner, of Denver, as clerk. 

-LUCA BENNER,
Clerk.

HOME NEWS

DE RUYTHER, N. Y.—Within the last few weeks some enjoyable experiences, and some sad ones, have been reported by pastor. One of the group conferences was held with us, which brought delegates from the other churches of this association. The company included Brother Butler and we were glad to see Sister Burdick with him as his helper as acting secretary.

Then the Conference brought us forty-eight delegates besides the leader, Brother Bond of Plainfield, N. J., and also Miss H. J. Benner, of Denver. Those who gave their time and talents were appreciated by all. Following a few words by the pastor, a group of about fifty gathered on the banks of the creek for baptismal service. Two young men, both about twenty years of age, and one lad in his early teens were enrolled. A heretofore unconverted one gave us his word to follow the Christ. We hope and pray that in a short time others will be ready to give their hearts to Christ, and thus openly confess him as their Friend and Helper.

-DODGE CENTER, MINN.

Then there came to us the announcement of the death of our dear friend, Mrs. Mary S. Williams, which brought deep sadness to us.

Another event which is not pleasant to us is the absence from our church services of our sister, Lizzie Crandal. Our departed brother, Deacon B. D. Crabland, has gone a few miles away to make her home, after a long illness. Our brother and sister. Deacon and Mrs. F. W. Kenyon away from church services, excepting prayer meetings in their home, for several weeks. We hope to see them soon.

The autumn months will cause our gatherings to be reduced in numbers as some come from so far away, twenty and even thirty miles, and sometimes nearly forty miles. We are glad to report that so many keep up their interest in the work here, and hope that interest may increase among us.

-HERRON, PA.—On October 20, the two Herron churches met for a joint service at the Hebron Center Church, or as called the "Stone Church." In spite of unfavorable weather conditions, a good-sized audience gathered for the morning worship, after which a lunch was served in the basement, followed by a pleasant hour visiting with one another.

About as two-thirty in the afternoon, Rev. Clyde Ehret with three or four others from Alfred arrived, and after a service of song, he gave a heart-warming message which was appreciated by all. Following a few songs by the pastor, a group of about fifty gathered on the banks of the creek for baptismal service. Two young men, both about twenty years of age, and one lad in his early teens were enrolled. A heretofore unconverted one gave us his word to follow the Christ. We hope and pray that in a short time others will be ready to give their hearts to Christ, and thus openly confess him as their Friend and Helper.

-M. R. S.

DODGE CENTER, MINN.

Mr. Crabland's mother please send us a plain copy of how she made her will as we think they had not enough to be mentioned in the will. The records point the course we take to answer requests. Then we've just begun.

I wonder if there isn't a great deal of truth in that. And if there is, perhaps we haven't begun something! Could we begin at the beginning?

In 1926 Rev. William M. Simpson prepared a study course which he called "A Course in Church Membership for Junior Boys and Girls." The study is part of a group, under a capable, interested, sympathetic, and consecrated leader, who will know how to deal wisely with children, who can show to them the beauties, joys, and possibilities of the Christian life by example as well as by word, and who can call forth a responsive desire to know that life.

The studies seek, through a cultivation of wholesome religious attitudes, in the first part, and instruction in particulars of church membership in the second section, to help the pupils decide voluntarily to live Christian lives, and unite with the church, a matter which is always a happy one. The Perry pictures are included with the course.

The copies of the study course are fifty cents, by mail.

Then there are two tracts prepared by Mrs. W. D. Burdick, which are for boys and girls of junior age. The titles are "A Sabbath Catechism," and "Beginning the Christian Life." They could well be used for test questions with the study course, as they are printed in the form of questions and answers.

Is there a group of juniors in your church, whom you would like to have as members? Where is a better way to instruct them so that they will not take this step without a knowledge of what it involves, yet will not neglect it? May we send you copies on approval?

-BERNICE A. BREWER.

518 Watchung Avenue, Plainfield, N. J.
CHRIST IN STORY AND SONG

Christmas will be a season of joy and happiness for us.

Christmas came into the world for it needed him. He came at the right time.

The world needs him now just as much as then. It needs men and women who will practice his teachings, and will carry the Christmas story to those who have never heard it, bringing hope and cheer to saddened hearts. Are you willing to be one of these?

INTERMEDIATE CORNER

Rev. John F. Randolph
Inter-State Superintendent.
Milton Junction, Wis.

Topic for Sunday, December 22, 1928

SABBATH DAY—Topic: Christmas in story and song (Luke 2:1-14)

A PLAN

Make this a "worship" service of song and prayer. Perhaps a candle-light worship service can be arranged. Read or tell the Christmas story. If possible sing at least one verse of each member's favorite Christmas song. Favorite Christmas poems may be read or recited. If there is time for any discussion the discussion is good. "How may we best honor Christ at Christmas time?"

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

The story of the birth of Christ is one of the most beautiful stories that has ever been written. With never grows old, for every time we read it we read it, beauty more and more and are fascinated by its message. That the Christmas story in our lives, for Christ should be born in us, live in us, praise God in us, and serve through us, thus touching other lives. Then souls will be won to him. When he comes into our lives, lives in us, we are transformed and are new creatures.

Christ came into the world to bring peace and happiness, and the angels who announced his birth sang, "Peace on earth, good will to men." His birth was a time of joy. The shepherds, after hearing the good news, followed the star to the manger in Bethlehem, and worshiped the young Babe with joy, giving him gifts expressing their gratitude. When we stop to think what the birth of Christ really means, we have given us Christmas hymns: Phillips Brooks, a great preacher, and Longfellow, our most loved poet. Brooks so loved the Christmas story that he once visited Beth­lehem, and on Christmas eve stood on the spot where Jesus was born. He spent hours there thinking of that wonderful night, and out of that experience came the hymn: "O Little Town of Bethlehem." Every Christmas is familiar with Longfellow. Some one who reads this may have seen his study in Cambridge, with its "three doors left unguarded," the chair made from the "spreading chestnut tree," and the clock that ticks, "forever and forever-forever.

We are glad his Christmas poems "Away in a manger" that this song was set to music.

I beat the bells on Christmas day.

Their old familiar carols play,

And, all through the air, their repeat.

Peace on earth, good will to men.

INTERMEDIATES, GET acquainTed

Miss Velma Lidell,
De Rayfer, N. Y.

DEAR VELMA,

Winter has just come to Milton Junction. We have had a lot of rainy weather, but when we awoke in the morning it was snowing. It is cold tonight and probably will remain so for the rest of the winter.

Do you still have a Christian Endeavor there?

The following hours were presented:

SOCIETY

The following hills were presented by the following members:

Johanson.

The Christmas in poetry and song

The most loved Bible story for old and young is probably the Christmas story. So loved is it that people are often repeating it and applying it to our lives in story, poetry,

Over one hundred years ago Joseph Mohr, a clergyman of Austria, wrote a poem describing the scene of our lesson, and we are still singing it.

Silent night, holy night,

Darkness flies, all is light.

Shepherds, hear the angels sing.

Alemhina had the King.

Christ the Savior was born.

Martin Luther wrote a cradle hymn for his own children. Though we think of him now as a reformer, full of energy and power, this hymn shows the tender side of his nature.

Away in a manger, no crib for his bed,

The little Lord Jesus laid down his sweet head.

We mention two Americans who have practiced Christmas carols for weeks, and shared their Christmas carols with friends.

I am glad we have a column in the Recorder for the intermediates to write to one another. I hope we all get better acquainted because of it.

Sincerely,
CAROLINE RANDOLPH.

Milton Junction, Wis.

November 19, 1928.

YOUNG PEOPLE'S BOARD MEETING

The Young People's Board meeting was called to order at eight o'clock by the President, Doctor Johnson.

Lyle Crandall led in prayer.

The following bills were presented and allowed:

To Rev. Wm. Simpson for expense in attending the meeting of the Trustees of the International Society for Christian Endeavor at Boston, $99.6. Mr. Simpson acted as proxy for Doctor Johnson, who is a member of this society.

To Mrs. Osborn for awards for social fellowship work, $4.75.

To secretary for board stationery, $14.50.

The corresponding secretary's report was given.

A letter was read from Rev. Wm. Simpson reporting the convention in Boston. A report of the work of the L. S. C. superintendent was presented and discussed.

A general discussion followed.

Members present: Doctor Johnson, Mrs. Franklin. L. H. Hunt, Rev. J. W. Coulter, Elizabeth Hubert, Robert Cadell, Miriam Shaw, Virginia Willis, Glee Ellis, F. E. Clarke, Lyle Crandall, Dorothy Maxson.

Minutes were read and approved and the meeting adjourned.

Respectfully submitted,
DOROTHY M. MANSON.

Battle Creek, Michigan.
November 1, 1928.

AN ACTIVE SOCIETY

DEAR RECORDER FRIENDS,

I think it is about time that you heard from the live wire society stationed at Little Cereasee, N. Y.

Election is over and we are well pleased that Herbert Hoover is our next President. We organized a Hoover Club.
Our president, Lita Crandall, very successfully carried out plans. We had two Hoover songs, one Hoover yell and we had pictures, pins and leaflets that we gave away.

In June we sent four delegates to the State Christian Endeavor Convention in Albany. We were the only society from Allegany County that sent delegates.

We contain a banner at Conference in July, through the good work of our officers and members. We also won first prize in social work.

Our Christian Endeavor society attended the Allegany County Christian Endeavor Convention at Andover. We brought the entire family of the society having the largest per cent of members present and the mileu traveled.

Haven't we a right to feel proud of our society? Have you heard the old saying, "Great things come in small packages." Our society is small but we are doing great things, we think.

We are interested in our work and hope to continue.

L et h a Crandall
Recorder Reporter.

Little Geneseo, N. Y.
November 18, 1928

THE VALUE OF PROPHECY

By A. Hansen

(Sermon preached in Christ Church, the pastor of the church in Boulder, Colo.)

Prophecy. That it is a most valuable prerogative possessed only by God himself or some one commissioned by him to reveal it, and it may be illustrated by the declaration of righteousness. It is pretty well ascertained that neither devils nor angels can be righteous by their own righteousness. In the hour of the end of the world, Jesus declared that not even the angels of heaven knew this, but the Father alone knew the day and the hour (Matthew 24:36). "But of that day and that hour knoweth no man, no not the angels of heaven, but my Father only." Thus it is that men may by science and careful calculation predict the probable course of events, but at best, only relatively so, and how true it is that the future is a dark place for us to speculate about without divine aid. (See 2 Peter 1: 19-21.) The Lord has wisely reserved for himself the power of prediction of future events, and to use this power for two purposes, first to direct his people, and second to establish faith in his word, the Bible.

Such books as the Koran, the Vedas, Writings of G. W. White, The Book of Mormon, and many others which lay claim to the title of sacred writings, do not contain any predictions, or prophecies; and honest examinations will detect mistakes, fraud, and purely human traits.

1. A correct knowledge of the prophecies has from time to time brought the scoffing infidel to acknowledge the truthfulness of the Word, and has caused him to accept Christ. Thus the prophecies have greatly strengthened the faith of the skeptical in the Church.

2. The prophets serve as eyes to the Church, giving us a better understanding of God's great program for the ages. He who reads the newspaper can better understand its contents, if he knows prophecy.

3. Further, if we mistake not, among the many prophecies, and the purpose is given in Revelation 12: 17 must refer to that which Jesus hath spoken, Daniel, James, and Paul, and other sacred writers. No prophecy is that which is testified by any one. In John 14: 26, Jesus or the spirit of prophecy is that which has been imparted to us in the prophecies of the Bible.

A CAUTION

Certain it is that anything as helpful to establish the name of God and his Word, and so helpful in studies tending to the salvation of men as prophecy, will be counterfeited by the devil, and false interpretations will be given even to the sacred prophecies. The evil one can not destroy the prophecies, though he hates them, so he makes light of them, or by false applications makes them appear absurd and ridiculous. But because wrong use is made of the sacred writings by many by many it will not excuse us from diligently searching the plan of salvation, and delivering "Meat in due season" to our generation, given to all nations, for our salvation.

Let us first confine our investigation to things already fulfilled. This will not require any great effort on our part. The divine spark has revealed in his Word, and the history, and for this study no better subject could be found than the first coming of Christ to earth.

CHRIST'S ESTIMATE OF PROPHECY

It might be interesting to read what Jesus said to his disciples on the occasion of their walk to Emmaus, when they were in serious doubt as to his being the promised one. You will remember that he walked by their side as a stranger, when suddenly he broke forth and said:

"O fools, and slow of heart to believe all that the prophets have spoken. Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself."

Then Jesus rested his case not in miracle working but in the fulfillment of the predictions found in prophecy. So having, in a measure, analyzed prophecy, and having secured Christ's endorsement to the same, let us trace the steps that he likely followed in his instruction to his disciples in their dark and trying hour.

PROPHECIES REFERRING TO THE CHRIST

No sooner had the shadows of the fall of man come, than the sons of God, looked into the future and saw the divine prediction and assurance that there would come a savior.

This promise is found in Genesis 3: 15, and reads as follows:

And I will put enmity between thee and the woman, and between thy seed and her seed: and he shall bruise thy head, and thou shalt bruise his heel.

This has reference to Christ, as the seed of the woman, according to Paul, and the seed of the serpent, Satan, under your feet shortly. (Romans 16: 23.) How often Satan has, through sin, bruised not only our heels, but our very hearts, but in Christ is our hope.

The next comforting ray of hope we shall consider is found in Numbers 24: 17:

there shall come a Star out of Jacob, and a Sceptre shall spring out of Israel, it is the hope of Israel, a Saviour shall come to Israel.

In a faint way, here is a prophecy of trible application. First, the deliverance of Israel from Moab; second, the star that led the Magi to Christ's birthplace in the manger, then to the great light that Christ was to be to all Christian hearts.

A very definite prophecy, regarding the birthplace of Messiah is found in Micah, where he is saying, looking down the stream of time for some two thousand years, pointed out the very spot.

But thou, Bethlehem, Ephrathah, though thou be little among the thousands, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting. (Margil says from days of eternity.) Micah 5: 2.

Here not only is the town mentioned as Bethlehem, but the tribe of Judah is given as the place of birth and the stream from which eventually Christ will come. It is evident that no witch or fortune teller could have foretold this.

CONCERNING CHRIST'S PASSION

Is it not strange that David, writing nearly one thousand years before Christ paid for our sins, should have foretold so many of the incidents connected with that event? This is a fair case of how the Spirit of God guides the prophets. We will give a few facts in the writing of the prophets. We will quote a few verses that are familiar to all.

My God, my God, why hast thou forsaken me? (Psalms 22: 1.)

He trusted on the Lord that he would deliver him; let him deliver him, seeing he delighted in him. (Psalms 22: 8, fulfilled Matthew 27: 43.)

For dogs (Romans) have compassed me about; they pierced my hands and my feet. (Psalms 22: 16, fulfilled in John 19: 37.)

They parted my garments among them, and cast lots upon my vesture. (Psalms 22: 18, fulfilled in Luke 23: 38.)

For thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. (Psalms 16: 9, fulfilled in Acts 2: 27.)

And he made his grave with the wicked, and with the rich in his death: Isaiah 53: 9, fulfilled in Matthew 27: 57-59.

One could with profit read the entire fifty-third chapter of Isaiah to see how he has drawn the picture of how Jesus was wounded for our transgression, and that by his stripes we are healed, but let us suffice. We have over fifty such fulfillments touching the life and passion of our Lord. Thus we see that prediction is found in the writings of the prophets, and the purpose is given by the Master in the following verse:

But he was wounded for our transgression, he was bruised for our iniquities: the bruise of our winters was hid upon him; he was oppressed, and he was ignorant: and he was numbered with the transgressors; for he bare the sin of many, and made intercession for the transgressors. (Isaiah 53: 5-6.)
the one hundred eight­

Spangled their hands these symbols of friendship and ambassador. He in turn, speaking in States, while the strains of the

ish, presented the bags to the president. In

was made by Mrs. Emrich, and two Friend­

them-each carrying a Friendship Bag, marched four abreast down the field

between the cheering thousands seated in

the

three-hour program was particularly sig­

bunal sat President Calles, his cabinet and

teenth anniversary of

gram celebrating

representatives of the diplomatic group.

thousand participants in the patriotic pro­

gram celebrating the one hundred eight­

eenth anniversary of Mexico's declaration of independence from Spain. On that occasion the

In the teaching of the prophecies in a

way lies a power to convince to masses that few realize. May it be true of

us as it was of the early disciples, where we read:

"Then opened he their understanding that they might understand the scriptures,"


RECEPTION OF THE FRIENDSHIP SCHOOL BAGS IN MEXICO

The great stadium in Mexico City was crowded, on September 15 with sixty-five thousand participants in the patriotic pro­

The Mexican children were heard of this project too late in the spring

and many bags as possible might be available

to the children. But many American schools and churches

heard of this project late too, not until the first of November. By

At this point it was decided to continue the

project, and to order that as many bags as possible might be available

for distribution in the primary schools. The

twenty-six thousand bags already in hand have assured real success to this enterprise.

Many American schools and churches

and the United States, and we had not heard

of Mexico, but we had not heard

the

of

of

schools and pupils in the United States and

in Mexico will be brought into the circle of

friendship among Children, 289 Fourth Avenue, New

York. A beautifully illustrated folder pic­

tures the sending Friendship Bags from the United States and their reception by the

department of education in Mexico City.

-Federal Council Bureau.

CHILDREN'S PAGE

LEPRECAWS

MARY A. STILLMAN

"Come over to my house and play a little while," said Magde to Nellie as they were
coming out of school. "Oh, I can't tonight, Magde. Nellie," said the mother, "do you want me going to be a leprecawn." What is that?" asked Magde. It's a house-fairy. Bridget, the cook, Mother said, and told me about them. They steal around the house when no one is looking, doing whatever needs to be done. They work mostly in Ireland, but I am sure one could work

in America as well. She said they are of all sizes, from a hand high to as big as I am. Mother needs a leprechawn to do the laundry, the baby has had the cough, and we haven't any Bridget now. "How lovely!" exclaimed the little girl. "I am going to ask my mother if I can't go to your house and be a fairy, too."

"Is that you dear?" asked Nellie's mother from the kitchen. "It's as quiet as you can be, for baby has just gone to bed and I am going to try to get a nap." So the two little house-fairies tip-toed around, folding the newspapers, putting them on the shelf, putting away Ned's hoots which

were heard from one

little girl nine years old who lives next door to us and we have good times together.

I go to the same school and church.

We live in the mountains of West Vir­

gina. Monday was the first day we have had snow this fall.

I read the letters in the SABBATH RECOR­

der, and we have our home Sabbath school every Sabbath. My people are lame, my school keeps:

Your little friend.

PEARL ELLEN BEE.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

DEAR MRS. GREEENE:

I am a little girl twelve years old and I go to school every day. I am in the fourth
grade.

Here is a little girl nine years old who lives next door to us and we have good times together.

I go to the same school and church.

Sincerely your friend.

MIZPAH S. GREEENE.

DEAR MRS. GREEENE:

I am eight years old. My name is Wel­

come Allen Bond. I want to tell you about our singing mice. One night my mother

heard this beautiful bird song. In the morning she told my brothers and my sister. After awhile we decided it was some­

thing real.

We would sometimes hear it in the daytime.

One time my mother had set a bowl of

corn in the yard for a mouse got in it

and died. Then finally our cat found the

hole of the mouse. We put a cork in and

put poison inside, and we think we have

got them all.

The ones we caught were

small and had long tails, very large ears,

and lots of long whiskers.

You're truly,

Nortonnelle, Kan.

ALLEY BOND.

November 20, 1928.
Dear Allen:
I am glad you have told us about your singing scenes. I don't believe I ever heard of such queer mice before. Your letter was very interesting, and I hope you will write many more of the same kind.

When I was about your age my brother and I were given a pair of white rats. We made them a nest in half of the large wood box in the kitchen, and would you believe it, in less than a year we had pretty nearly a wood box full of rats of all sizes. They ran all over the house and were very much of a nuisance. So one day my father took them, box and all, about a mile across the fields, and left them. We were not bothered with them again. They were not singers, but how they could squawk.

Sincerely your friend,
Mizpah S. Greene.

Dear Mrs. Greene:
I am seven years old and my friend, Margaret Rodger, is seven. We are both in the third grade. We have fun together. We each have a pair of roller skates, and we skate most of the time we are out of school.

I like to read the letters from the other children. I wish all the boys and girls a happy Thanksgiving and a merry Christmas.

Yours truly,
Carolyn Crandall.

Ashaway, R. I.

Dear Carolyn:
I wonder if I did not see you at the Westerly Conference. I just believe I know how you look. I surely was pleased to get your nice little letter and hope to hear from you again. You must get your friend Margaret to write, too.

Roller skating is great fun for my little girls, too, but they have had to put the skates away now as the walks are snow covered.

Your sincere friend,
Mizpah S. Greene.

“A one-track mind is a terrible thing,” says Abe Martin, “but I’d rather have a one-track mind than a mind like the freight-yards at Harrisburg, Pa.”

DENOMINATIONAL BUILDING FUND

The picture grows slowly, but we are hopefully waiting for enough to add another block. Miss Titsworth reports the following on the day before Thanksgiving: $1,250, making the grand total to date, $41,644.14.

This leaves $48,358.59 still lacking.

SPECIAL CHRISTMAS OFFER

We are offering three different combinations of our literature at reduced prices until December fifteenth. Each combination includes the Weekly Mottoes, by Rev. A. J. C. Bond, a motto for every week in the year; the Denominational Calendar, which, this year, shows views of Milton College and vicinity, and gives denominational information and data that every Seventh Day Baptist home will want; and a book written by one of our Seventh Day Baptist men. The combinations are:

I
“Bible Studies on the Sabbath Questions,” Main
Weekly Mottoes, Bond
Denominational Calendar

$1.75

Special price, $1.00.

II
“Sermons to Boys and Girls,” Bond
Weekly Mottoes, Bond
Denominational Calendar

$1.75

Special price, $1.00.

III
“Letters to the Smiths,” Roed
Weekly Mottoes, Bond
Denominational Calendar

$1.25

Special price, $1.00.

Just order the combination by number if it is more convenient.

Bernice A. Brewer
510 Watchung Avenue,
Plainfield, N. J.

ORDER OF SERVICE

CALL TO WORSHIP—(While all stand, the leader shall quote) “(O come let us sing unto the Lord, let us make a joyful noise unto the Rock of our salvation. Let us search us and try our ways, and, turn again unto the Lord. Let us lift up our hearts unto God.”

ADORATION

Prayer

RESPONSE—Isaiah 9: 2-7:

11 1-9

HYMNS—“(O God of love, O King of peace)”

Alternate—“(O God our help in ages past)"

SCRIPTURE LESSON—Matthew, chapter 5

PRAYER

OFFERING

ANNOUNCEMENTS

HYMNS—“Dear Lord and Father of mankind”

SERMON

HYMNS—“Hear, hear, 0 ye nations, and hearing obey”

PRAYER

“What do ye more than others?”

“Blessed are the peacemakers, for they shall be called the children of God.”

This year the world observed the tenth anniversary of the signing of the armistice which brought to an end the greatest and most destructive war the world has ever known.

Never to be forgotten are those days of tenseness, of anxiety, of thrilling emotion sal and frenzied rejoicing as on that day, a decade ago, when word came that the awful carnage was over, the destruction of life and property at an end, the bitterness and hatred dropped. The armistice had been signed.

Well might the sons of men rejoice at the coming of peace at such a time! Boundless should be our gratitude when, after the wrath of man had spent itself and the bat-
terness and the lust and the hatred had run
their frightful course of death and ruin, peace came at last! Ten years have come and
and quickly flown since that day. How quickly we have all learned the lesson by the long, long months and years of peace! After ten years we rejoice—not over the long, long peace, not over the war itself, which we came to abolish by laying down of the arms, the coming of peace.

We had always loved peace, though not always had we sought it and pursued it as we might. But after those days when there was no peace, we came to truly appreciate it for what it is. But the last appreciation of our Lord's words, "Blessed are the peace-makers." is a great neag.

In the past it has been the fashion to make heroes of the prominent trouble-makers, the destroyers of life and the conquerors of nations. That day, thank God, is passing. Alexander, Hannibal, Caesar, Napoleon, these have been the greatest heroes in the past, but they shall not always be so. Recently a vote was taken among the school children of France regarding who were the greatest men in the history of that country. Did Napoleon, usually considered France's most illustrious figure, receive the vote he deserved? Did he not even rank high? Those school children choose as first in greatness Pasteur, that greatest French scientist, who, through the laboratory achieving the attainments of peace, building up society instead of tearing down. It is he who discovered the principles and laws upon which modern science and medicine is largely based. To him the world owes the germ theory of disease. After him was Pasteurization, the saving of thousands of lives, one of our greatest modern safe-guards to health. Pasteur ranked first in greatness, and after him came Badam Curve, discoverer of radium, of such tremendous scientific importance today. But the warriors were few in number, and many died by the millions on the battlefield, signing the coming of the kingdom of God. We are coming to the day when not the trouble-makers but the peace-makers will be exalted and honored, as they should.

The need of the world today is for peace-makers, people who promote good will and understanding and trust of one another, just as surely as by promotion. It is by such ways that religion has made war possible as by the flames.

There could not be a God, if it were known that the traditional support of religion could not be had. No one realizes this so well as the Christian. It is obvious that the moral support of the church cannot be retained for the war system. If the church remains as a remnant opposed to this world instead of transforming the world into the kingdom of God, it will no longer have a right to be called Christian. It certainly will have little in common with the Apostolic Church that, small though it was, knew when the world upside down in the first century of its history.

War is certain to spell the doom of ethical religion if it is allowed to continue. It requires the failure of religion to function! There was all too much truth in the charge, during the late war, that Christianity had failed. Christianity had not failed, for it had not been tried, but the churches had failed to exercise the influence that they could have brought to bear, and it will do no good to promote good will or to try to bring peace to Christians to end war, or war will end us.

Why are so many relatively indifferent, or more, not active for peace? For one thing, we have not seen war in its height, generally. War is a wolf in sheep's clothing. Religious and usually accepted and exalted as glorious virtue, it is the most horrid of all faults. The ancient attractiveness of war, such as it was, is entirely swallowed up in these latter days by the horror of it, the conceivability of it, the impossibility, the degradation, the destruction, the barbarity, and the untold suffering. War is a horrible plague, an abomination of desolation, "the appalling horror standing where it had no right to stand." (Mark 13: 14, Moffatt)

War is unquestionably the greatest enemy of mankind. Experts agree that a future war might completely wipe out the nations or groups involved, both combatants and non-combatants, so terrible have become the machines of destruction and the devices of organized murder. Consider the last great war and the objectives for which we fought "a war to end war" and "to make the world safe for democracy." It had been truly said that the world has been less safe for democracy ever since the war than it had been at least two generations prior. And as to putting an end to wars, there has not been a month since those days when there was not war going on somewhere.

The world seems reluctant to believe that such an end will not be accomplished through these means. But considering the cost of war and its to-say-the-least doubtful attainments, it is not hard to see that the cost is far too great. The dead of the World War numbered more than ten millions, a figure beyond the grasp of our imaginations. Were this phenomenon repeated, a repetition at the usual rate of marching it would require three hundred and twenty days and nights of steady marching to pass a given point! Think of this vast body of brave and strong young men marching toward the setting sun when it should not yet be high noon in their fresh lives. Ten million men in the flower of youth being sent out by so-called civilized nations to be cannon fodder in a vain and frantic carnage! Add to this six million maimed, permanently disabled, a burden on society and themselves, cost of them more or less terribly disfigured. Add to this sixteen million more who received less serious wounds. Then try to estimate the degrading effect of the frenzied war, the wrongdoing in murder, the untold privation and inhumanity, the huge surplus of marriageable but unwanted women whose lives were curtailed or ruined, this insistence that walketh in darkness and destruction that wasteth at noon-day is the greatest enemy of mankind.

Moreover, war is man's greatest collective sin. As Christians we profess belief in the brotherhood of man and the Father-
froilhe from theacter.
tensified through lies and injustice,
can such a list of unworthy motives escape
to the autocracy and tyranny of martial
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private worth? War does something
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tions have taken. This is dealing
secularly with the matter.
We pass readily from exploring and con­
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is well, but "what do ye more than others?"
No one professes to like war, for the
world seems to have progressed at least this
All those who are ashamed of war
and no one admits guilt for starting the world
world must undergo the same pro­
method of attack on war. No one ever over­
ce or sin by running away from it. Nor
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or torture its opponent, the more chance it
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such means. That is trying to run away
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keep on thinking without direct dealing with
it, a worse war will simply be made worse.
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in defence, but its particular wars are wars in
THE SABBATH RECORDER

The church holds the key to world peace. God forbid that we should neglect or fail to use it. That we may be children of our Father who is in heaven, let us be peace-makers, for "Children of the peacemakers, for they shall be called the children of God."

MARRIAGES

BRADY-COOLER.—At the home of the bride's parents, Mr. and Mrs. Selden Young, on the Post Road, Westerly, R. I., on October 10, 1928, by Rev. Clayton A. Burdick, Mr. Charles Brady of Providence, and Miss Rhoda Anna Biddle of Westerly.

LAUGHLAND-LANE.—At the home of the bride's father, Rev. Henry Laughead, Pawtucket, Conn., on November 20, 1928, by Mr. John C. Laughead who Miss Sylvia W. Laughead, both of Pawtucket (Stonington), Conn.

RAUSMUND-BRICK.—At the home of the bride's grandparents, Mr. and Mrs. George Brick, in Milton, Wis., the evening after the Sabbath, November 28, 1928, by Rev. Edwin Shaw, Le Roy Perth, Wisc., and Dorothy Mae Burdick, daughter of Mr. and Mrs. Harvey L. Burdick, all of Milton, Wis.

SUMMERS-HASKINS.—At the home of the bride's parents, Mr. and Mrs. A. Delos Haskins, in Milton, Wis., Wednesday evening, October 24, 1928, by Rev. Edwin Shaw, William Harald Summers and Nina Mae Haskins, both of Milton, Wis.

DEATHS

BRISBY—Arthur N. Brisby, son of George W. and Sarah E. Brisby, was born December 26, 1875, and died at his home on Alum Fork, near Berea, W. Va., on October 31, 1928, in his 53d year, having been ill 15 days. He was married on October 9, 1900, to Miss Gertrude Browse, who survives him. To this union were born three children:Helen, a devoted mother, and two grandchildren. Together with his step-mother and two grandchildren, he was a Christian at the age of thirteen, and was baptized by Rev. O. S. Mills and united with the Ritchie Seventh Day Baptist Church as a Trustee. He was a faithful member to the end. He was unfailingly present at the business meetings of the church, and for a number of years performed faithful service as the cemetery director of the church.

He was a kind and loving husband and father, a devoted brother, and a good neighbor whose entire estate was used for the benefit of others. Funeral services conducted by his pastor, Rev. C. W. Beebe, assisted by Rev. L. R. Colton, of the Harrisville and Auburn Baptist churches, were held from the Pine Grove Church at 2 p.m. Thursday, November 3, at the home of John 11:25—Baptist church. Burial was made in the cemetery, of which Brother Brisby had been the faithful caretaker. Rev. L. R. Colton officiated. [A. B.]

COLTON.—Mrs. Martha Kellogg Colton was born in Adams Center, N. Y., May 18, 1859, a daughter of Isaac and Juliet Kellogg. She passed from this life at Watertown, N. Y., September 22, 1928.

Until the mid-twentieth century, which were spent in Watertown, Mrs. Colton had lived in Adams Center. Here she was born and later taught school. Here in early life she united with the Seventh Day Baptist Church, where for many years she served well as teacher in the Sabbath-school, worker in the Ladies' Aid, and with the young people. Here she was married to Willis T. Colton, September 18, 1878. Here her body was laid to rest. Mrs. Colton will be remembered longest for her kindly, kindly spirit. She never spoke except in gentleness.

Besides belonging to the church she was a member of the D. A. R., the Adams Center Study Club, the Library Association, the Home Study Club, and the Orphans' Home.

She is survived by her husband, Willis T. Colton, and one son, Clifford K. Colton of Adams Center.

General services were held at the Keep Home in Watertown at 2 o'clock, and at the Seventh Day Baptist Church at Adams Center on September 24. Pastor E. H. Hurley officiating at Union Cemetery.

CRANDALL—Mary Caroline Crandall was born near Leonardsville, March 26, 1848, and died at her home near Belpre, Ohio, where she had lived nearly 81 years. She was the daughter of Benjamin and Sarah Landphere Burdick.

Her mother died when she was three weeks old and was cared for by her uncle, Stephen R. Burdick. She had one brother and two sisters.

She was baptized by Elder J. Curtis at the home church, when sixteen years old, and united with the Loyal Baptist Church, Leonardville, Ohio, where she has been a continuous faithful member, for 55 years. She married George V. Crandall, who died three years ago, and who, with four children, lived nearly 55 years in the home of her daughter, Jennie, who tenderly, faithfully, and lovingly cared for her mother during her several years of ill health. She was patient and cheerful and appreciative of her friends' efforts to bring her comfort. As long as health permitted, she was faithful to her church and always had a deep interest in the welfare of the church.

She is survived by her daughter, Jennie, her former home, who was assisted by Mrs. Burdick, Leonardville, and Bert Burdick, of Cleveland, 11. I rest as funeral services were held Sunday morning, November 18, in the Seventh Day Baptist Church at Leonardville, assisted by Rev. F. E. Peterson, Rev. R. W. Roberts, of Cleveland. Burial was made in the cemetery, of which Mrs. Crandall had been the faithful caretaker, of which she had been the faithful caretaker. Rev. L. R. Colton officiated.

MEAD.—John Edward Mead, son of Richard and Julia Eliza Mead, was born in New Lebanon, Vt., July 16, 1855, and died at his home near Belpre, Vt., November 9, 1928, aged 77 years, 7 months and 10 days. His father came to this country from England.

On April 5, 1882, he was married to Miss California Fitz Randolph, who survives him, and for so many years, together with four children: Julia at home; Roberta Mead at Richmond, Vt.; and Dorothy Mead at Nurse, Vt. (Mrs. R. M. Brissie) of Lawfow. He also leaves two grandchildren, Mr. and Mrs. Johnson of Bridgeport, and five grandchildren.

In early life Brother Mead became a Christian in 1851, and united with the Seventh Day Baptist Church at Clarksburg. At the time Elder Sears held the church, he accepted the Seventh Day Baptist Church and united with the Seventh Day Baptist Church, where he has ever remained a faithful member, having served as church treasurer for 40 years. In the church he has served as church president, and as church treasurer, and also served as church treasurer and as church treasurer. He has served as church treasurer and as church treasurer. Brother Mead was an honest and hard worker, a good neighbor and friend, a kind and loving husband and father, a loyal Baptist, and a faithful and devoted member of the church. He was a member of the building committee of the church, and as a member of the building committee of the church, he was a member of the building committee of the church, who had a large part in the erection of the present house of worship. He was a man of high character, and was highly financially.

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Mrs. Williams is survived by two brothers, P. M. Stillman of Syracuse, N. Y., and George A. Stillman of Alfred, N. Y., and by her only sister, Mrs. W. H. Cossum of 4512 North Seeley Avenue, Chicago, with whom she has made her home for nearly twenty-five years. Two brothers, Wel­ come E. and Barton E., Jr., preceded her in pass­ing. Two stepsons, Warder Williams of Pueblo, Colo., and Alfred Williams of Canton, Ohio, five nephews, and six nieces also survive.

She was a faithful student and an efficient teacher of the Word of God. She was a tireless letter writer, and her pen became a pencil through which she reached and cheered a great number of friends, not only in this land but in foreign fields as well.

She was active in Christian service and friend­ ships during her stay in Chicago and until her home going. For years she was beloved as the teacher of a Sabbath school class in the Chicago Seventh Day Baptist Church, which position she held until her passing.

Services were held at the Braithwaite funeral parlor, 2219 Lincoln Ave., the evening of Novem­ ber 1, and were attended by a host of friends.

A. E. J.

Sabbath School Lesson XI—December 15, 1929

Paul and His Friends
Acts 20: 36-38; Romans 16: 1-4; Philippians 2: 1-36.

Golden Text—"A friend loveth at all times."—Proverbs 17: 27.

DAILY READINGS

(FOR LESSON NOTES, SEE HELPING HAND)

THE SABBATH RECORDER

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