THE SEVENTH DAY BAPTIST MEMORIAL CHURCH

President—Rev. W. B. Scott, Plymouth Meeting, Pa.
First Vice- President—Rev. William D. Burkert, Dunellen, N. J.
Second Vice-President—Rev. William P. C. Gibbons, Dunellen, N. J.
Treasurer—Rev. A. J. Walker, Dunellen, N. J.

the world there is a deep anxiety, a sincere heart longing for some remedy for the world's troubles; some power to save the nations from their disasters.

Everybody admits that we are living in desperate and dangerous times. The one tremendous fact which ought to be recognized by every Christian is, that there is only one way to remedy the dreadful evil; and that way being practically ignored by all too many people.

Religion will never come until the principles and spirit of Christ take possession of human hearts. This puts the question of applying the remedy up to the Church.

If all Christians would really get the burden of their responsibility fully upon their hearts, and sincerely seek the power from on high which men's hearts and lives are transformed, there are enough of them to carry the world for Christ.

What think you would come to America, if the principle of the kingdom of God were in the land would wake up, lay aside the cold formalities of perfunctory church services, and with every profession filled with the spirit of Christ, begin to pray and labor in dead earnest for the salvation of men, and for the reign of peace and good will on earth.

Indeed, in a time like this, when men are in desperate need, and people of all nations are crying out for some way of salvation from their miseries, it behooves the Church of Christ to turn all attention to the kind of work which exalts the only One who came to establish peace and good will among men and nations.

The happy condition can never be realized until the world is to carry the message of healing for a sin-sick world.

What would we think if we saw our fire companies fasting, reading and enjoying a good time while their city was burning? What would be the judgement of the world if the physicians, having the needed studies in time of fearful epidemic, should shut themselves up in their offices and laboratories to have a good time, while thou-

There Is Only One Remedy
sands perish for want of the very things they could supply.

Some of these eternal issues which seem to be dying in the Church today and robbing God's people of spiritual power, are matters upon which Jesus never spoke a word or expressed an opinion—theses which dogmatic theologians have built up human councils.

Why can't men cease their controversies, and stop trying to split the Church over issues to which Jesus was wholly indifferent? While the world is perishing, in desperate need of a Savior, why can't his disciples get the vision that came to his followers on the Mount of Transfiguration? They "saw no man but Jesus only."

In this matter William Pearson Merrill has said:

What would it not mean to the world if there were in it a Christian church in which every minister, every officer, every member should have caught that vision, so that he saw no man save Jesus—caught that vision, so that he saw no man save Jesus—indeed the wisdom of God and the power of God?

There "they that have an eye to see and an ear to hear" might then turn to the fifty-eighth chapter of Isaiah and read the last two verses of that chapter, they will see what "the mouth of the Lord hath spoken" regarding the matter. If the world is to be saved, let us as a church be able to tell the world that a young man can not get on in the world, unless too are fitted to receive it by a genuine spiritual uplift.

God's Promises

If those who think Sabbath not in vain—bath keepers can not reach the high places of the earth and still be true to the Sabbath—those who have high positions and who have kept their integrity to God's law, to show that God's promises to Sabbath keepers are not in vain.

We wish we could point every Seventh Day Baptist who desires employment among his own people, to an open door as inviting for his line of work, as is the open door for a good Christian physician in Alfred N. Y.

In the Recorder of October 22, by a brief editorial, we called attention to an urgent call from one who knows the need and makes an appeal in these words:

"Alfred needs, and needs now, a skilful and first-rate physician in Alfred. Brethren and sisters subscribed. As early as the year October 1823, a meeting was held at Brookfield, New York, with the following articles of covenant were read:

Pursuant to a previous notice a meeting was held on the 12th of January, 1823, at this house in the Second Seventh Day Baptist Society in Brookfield. After prayer, Brother Sanders Langworthy was chosen clerk of the meeting. After considerable conference the following articles were adopted and the names of thirty-four brethren and sisters subscribed to them."

HISTORICAL SKETCH CONCERNING THE SECOND SEVENTH DAY BAPTIST CHURCH OF BROOKFIELD, N. Y.

REV. WILLIAM C. WHITFORD, D. D.

(Presented at the Centennial Celebration of the Second Brookfield and West Edmeston church—held at Brookfield, N. Y., September 30th, 1823.)

The Second Brookfield Church is an off-spring from the First Brookfield Church. As the town became more thoroughly peopled, a larger portion of the members of the first church were dwelling so far from the meeting house as to find it inconvenient to gather for the Sabbath services. This was the year 1800. Augustus Saunders came from Rhode Island and settled about four miles north of the present village of Brookfield. Other members of the First Brookfield Church were living in the same neighborhood with Augustus Saunders as early as 1810: Samuel Babcock, Benjamin Colegrove and Saunders Langworthy. In 1822 the pioneers in this northern part of the town of Brookfield erected for themselves a meeting house and had stated Sabbath service. We do not know whether they were already thinking of a separation from the mother church or intended to remain with it as the Seventh Day Baptists at Hopkinton remained a part of the Newport Church for so many years.

In the Seventh Day Missionary Magazine under date of May, 1822, we read concerning the church at Brookfield, Madison County, New York, "It has a weekly Sabbath meeting in three sections of the Society."

In regard to the organization of the church the record reads: "Pursuant to a previous notice a meeting was held on the 12th of January, 1823, at this house in the Second Seventh Day Baptist Society in Brookfield. After prayer, Brother Sanders Langworthy was chosen clerk of the meeting. After considerable conference the following articles were adopted and the names of thirty-four brethren and sisters subscribed to them."


We may wonder whether the repetition of the name Tacy Babcock is through some accident or because there were two persons by the same name.

Twenty-two more names were added during the calendar year 1823. There is some difficulty in reconciling the figures just mentioned with the first report to the General Conference.

To the Conference which met at Lorraineville the first week in October, 1823.
The church reports, "added four, deceased one," making a total of sixty-eight. In 1850, he was pastor of the Second Brookfield Church, where his continued service of this church was interrupted for two terms of about a year each. In 1841 he served the Adams Church by special request in order to heal some difficulty. He later became pastor of the Third Brookfield Church, my mother remarks, that "someone ought to say a good word for him and that he used to give some of the best sermons of the time, and just told the truth." His tragic death in 1850 at the early age of forty-seven years brought to an end a very promising life. The other pastors are still living to speak for themselves. The Second Brookfield Church has been served by many faithful clerks as may be noted from the following list:


During the hundred years the Second Brookfield Church has been served by a goodly company of deacons.

Sanders Langworthy was the clerk pro tem of the meeting for organization was the first deacon and served until 1832. In 1824 Silas Spencer's name appears also as deacon as well as clerk and continues on the records for forty-seven years until 1879.

Collins Miller was deacon from 1839 until 1883.

William Whitford was a deacon of the First Brookfield Church, and transferred his membership to this church December 6, 1845. It is reported as deacon of Second Brookfield Church in the Conference Minutes of 1846. He died in 1850.

Paul B. Burch was ordained by the West Edmeston Church. He later served the First Brookfield Church and came to the Second Brookfield Church, February 1, 1877, and served as deacon until his death in August, 1890. During nearly all of these years he served as deacon here. The fact that his name is occasionally omitted from the official reports is probably accounted for from the fact that in his moving about he became a non-resident in some years.

Chauceney V. Hibbard served from 1866 to 1886. I remember him in my youth the most conspicuous supporter of covenant meeting and prayer meetings. Chalkey Ella Clarke and J. Laverner Clarke were ordained in December, 1886. Joel J. Witter (died January 18, 1923) and Claude W. Camenga were ordained in 1904.

Nathan S. Whitford and Clifton L. Curtis in 1921. The Second Brookfield Church has always fostered the study of the Bible. The Conference Minutes for 1842 in the entry concerning this church there is a memorandum: "Institutions—Bible Class, Sabbath School." It is reported that the Sabbath school was started in the pastorate of Elder Joshua Clarke. We may imagine that there were a number of beginnings. As early as 1865 there were two schools in action: at the north church, and in the village. Elder J. M. Todd and Deacon Collins Miller were superintendents of the north school and Chauncey V. Hibbard and DeWitt C. Coon of the village school. Among the Superintendents of the school since 1868 are the following:


WOMEN'S SOCIETIES

In regard to the activity of the women in the church, it is difficult to find information. The women have always been the mainstay of the prayer meeting.

In 1837 a society was organized called THE FIRST FRANKFORT SOCIETY. The purpose of this society was to instruct the young in chaste behavior and promote public morals. This society flourished for seven years or more. While the membership was open to the women of every church
the women of the Second Brookfield Church were particularly prominent. Mrs. Eunice Saunders (mother of E. Sophia Saunders) was president in 1840 and for several successive years.

The society met in the house of the Third Brookfield Church on July 27, 1837, and at the house of the Second Brookfield Church in 1837, but most frequently met at Brookfield Corners. At the first meeting of the organization, the society was addressed by Rev. Eli S. Bailey and frequently afterwards by him. At the meeting on June 29, 1839, Elder Samuel B. Crandall spoke.

The society had a hundred members and must have exerted great influence upon the community.

In 1855 the Female Sewing Society of the Second Brookfield Church is mentioned as having contributed $4.88 to the Seventh Day Baptist Missionary Society. The present Woman’s Missionary Society was organized October 16, 1878. Mrs. Emily Bailey was President and Mrs. Susan Fitch, Secretary.

Lucy M. Clarke, a member of this church, and daughter of David Clarke, was the wife and faithful co-laborer of Elder Clarke in his missionary labors in China. She died September 24, 1874, and rests upon the field of her labors.

A Christian Endeavor Society was organized in 1887 with William C. Whitford as President. This society flourished for a number of years.

The Second Brookfield Church has been prominent and influential through its many sons and members in the denomination. Our first pastor, Elder Eli S. Bailey, was one of the most conspicuous men of his time. He was prominent in the organization of the Missionary Board in 1820. He served as corresponding secretary of General Conference for eighteen years. With Elders William B. Maxson and Henry Clarke he was editor and publisher of the Seventh Day Baptist Missionary Magazine, 1820-1824, which may be called the beginning of Seventh Day Baptist denominational literature. In 1850 Dr. Bailey was for eight months the traveling agent of the American Sabbath Society.

The first president of the Tract Society in 1849 was Rev. Lucius Crandall, then of Plainfield, but originally from the Second Brookfield Church.

For a number of years the Board of Managers of the Tract Society was located in the Central Association; 1863-1881. In 1869 Chauncey V. Hibbard was treasurer, and Rev. Benjamin Todd was president from 1879 to 1881.

When the Young People’s Permanent Committee (the predecessor of the Young People’s Board) was organized it was located at Leonardsville and Brookfield and W. C. Whitford was treasurer.

Three times the Second Brookfield Church has entertained the session of the General Conference: in 1879, 1894, 1913. In 1879 Rev. A. B. Prentice was president. In 1894 Clarence C. Chapman, the first vice president served as presiding officer. President William C. Daland of Milton College was the president of the Conference at the session here in 1913. Most of the meetings of that year were held in the grandstand on the fair ground.

The Second Brookfield Church has given its share of ministers to the denomination. The list is as follows:

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<th>Joined</th>
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<tr>
<td>James Bailey (July 2)</td>
<td>1831 1839 1842</td>
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<tr>
<td>Lucius Crandall (Sept. 3)</td>
<td>1831 1833</td>
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<td>G. M. Lanworth (Nov. 29)</td>
<td>1833 1838</td>
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<td>Darwin E. Maxson</td>
<td>1836 1833 1846</td>
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<td>David F. Curtis</td>
<td>1850 1854</td>
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<td>George J. Crandall</td>
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<tr>
<td>William C. Whitford</td>
<td>1882 1892 1892</td>
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Rev. James Bailey was a son of Rev. Eli S. Bailey.

He was pastor of various churches and one of the early editors of the Seventh Day Baptist Magazine, a history of the life of Eli S. Bailey, a history of the Seventh Day Baptist General Conference, and a Sabbath Commentary.

Rev. Lucius Crandall was pastor at Plainfield and other places. He was prominent in the Missionary Society and the publishing society that preceded the Tract Society and compiled a hymn book called ‘The Carol’.

Giles M. Langworthy, the third of the three young men who were in the church in 1831 and subsequently became ministers of the Gospel, was principal of the Select School in Brookfield that became the Brookfield Academy. This school was opened in the fall of 1841, and was held in what we used to call the Aenor Crandall house (now a garage). My mother was one of the pupils.

Dr. Bailey was for eight years principal of Alfred Academy, and was preacher and pastor in various churches of this Association: Lincklaen, DeRuyter, Third Brookfield and Adams; and also in New York City.

Rev. Darwin E. Maxson preached his first sermon in 1847 in the Second Brookfield church. He was pastor of various churches and was for eight years associate principal of Alfred Academy and later was a professor in the Theological department of Alfred University.

Rev. David P. Curtis was pastor of the First Verona Church in 1855 and subsequently went to Alden, Minnesota, where he was pastor of the Carlson Church until 1893.

Rev. George J. Crandall was pastor of various churches in New York State, in North Loup, Nebraska, and in Ashaway, Rhode Island.

The Second Brookfield Church has had its ups and downs. The largest increase of membership was in 1831 when from May 7 to December 3, seventy-seven names were added to the roll. So far as the Conference Minutes are concerned this large increase is not so apparent for it is reported in two different years.

In 1893 there is a report of thirty-five additions by baptism and seven others, making forty-two.

In 1895 there was also an addition of forty-two members. This year has also the greatest report of total membership, namely two hundred and fifty-eight.

If we are growing less in membership during the last quarter of a century, we should be spurred to greater activity but we should not be altogether depressed for the lessened membership may be accounted for in great measure by the general decrease in population of this town. We should not be altogether depressed because we are not discouraged. All the brethren are united and steadfast in the truth.

And in 1835: "Second Brookfield. This church is represented as being in a low state, in respect to the enjoyment of vital holiness; yet they have a hope that it may, before long, be otherwise with them. In respect to their anticipated hope of improvement in zealous, active and united efforts to advance the interests of the House of Christ, they say: 'There are some little discouragements on this subject in some. May it burst into a flame of Holy Fire, that shall consume all the rubbish, and we be nothing but the pure children of God.'"

In the year before the Second Brookfield Church was organized (1822), a meeting house was built, three miles north of the present village of Brookfield. In 1854 an acre of land was deeded to the Seventh Day Baptist Society.

The present church building was dedicated January 8, 1838. This building was constructed by the joint efforts of the First Day and Seventh Day Baptists and is owned by the Brookfield and Clarkville Baptist Society. It is remarkable that at this circumstance of joint ownership has continued to the mutual satisfaction of the two churches up to this time, and that there has been no quarrel or disagreement for eighty-five years. Whenever one church has suggested the necessity of repairs or alterations, the other church has always been willing to co-operate.

In the construction of this building, Richard Stillman was one of the head carpenters. It is said to be the first building in Brookfield that had no whiskey for its raising. It has been extensively remodeled at least twice.

We may hope that this monument of Christian fellowship outside the bond of church membership may continue for many years as a token of the spiritual brotherliness of this community.

One thing when there seemed to be danger of friction between the janitors for the two congregations, it was deemed expedient to elect a janitor who should serve for both, and thus avoid all danger of a quarrel unless a man must differ with himself.

I hope that arrangement has continued to the present.
For many years after the meeting house was built in the village public worship was maintained at the northern location. Meetings were held at the old church the first, third and fifth Sabbaths of each month, and at Clarkville, the second and fourth, from 1836 to 1870, but after Elder Joshua Clarke became pastor he held afternoon meetings at the village when there were meetings at the old church in the morning. Elder Todd also continued this practice till 1870, when meetings at the old church were discontinued. Soon after this the old church was sold.

SOME PERSONAL RECOLLECTIONS
As a small boy I remember the putting in of the present church bell. As it was raised from the ground I ran under it to show my courage and was immediately sent home. The rest of the proceedings I viewed from the safe distance of the ridge of my father's house.

I remember the pulpit at the east end of the church and the big doors at the west end, and the gallery for the singers. I seem to remember when the ash and black-walnut pulpit and other furnishings were new; but I can not quite remember what preceded them. I have a very distinct recollection of the large windows with three sashes to each window and thirty-five panes to a sash, making 1,260 panes of glass in all.

I remember the Christmas exercises with the entertaining and instructive program concerning which Elder Todd remarked: "I don't know how it was prepared by an infidel, meaning, of course, an invalid. Probably this mistake would have passed almost without notice if Elder Todd had not taken such pains with the correction.

I remember the prayer meetings conducted by Elder Todd with the remarks by all the people present. Beginning with Chauncey Hibbard and sometimes Dwight Crumb, speaking in such a way that it particularly held my attention.

I remember the Sabbath school with Miss Sophia Saunders as Superintendent and the new geographical arrangement of the classes from the middle to the side aisles. I can not quite remember the pews that had doors and were rented, but I do remember when the free pews were an innovation.

I have a distinct recollection of the quarterly meetings, more particularly when we went to Leonardsville or West Edmeston, and of the pains which people took to attend. These quarterly meetings were held from the first, although I have not happened to find information upon that matter. In late years these meetings have become semiannual.

May this Second Brookfield Church and its sister churches continue for another century at least, to foster the spiritual life of these communities and to help in the general work of our Master's kingdom throughout the world.

CENTENNIAL CELEBRATION SECOND BROOKFIELD CHURCH
MRS. ELIZABETH H. CRUMB

An event of historical interest took place in Brookfield, N. Y., on September 28 and 29, 1923, when the Second Brookfield and West Edmeston Seventh Day Baptist churches celebrated their one hundred and fiftieth anniversary.

For weeks a committee from the two churches worked to make it a worthwhile occasion and they succeeded in their plans.

The Second Brookfield Church was constituted January 12, 1823. The Third Brookfield, now called West Edmeston Church, was formed on September 28, 1823.

On Friday evening, September 28, 1823, a prayer and conference meeting was conducted by Rev. T. J. Van Horn of Verona, who was pastor of the Brookfield Church, 1889-1904. The lesson for the evening was the 17th Psalm. This was an interesting and profitable meeting in which nearly everyone present took some part.

Sabbath morning, September 29, a large congregation assembled from DeRuyter, Verona, Adams Centre, Leonardsville, West Edmeston, and Brookfield. Introductory exercises were conducted by Rev. F. E. Peterson, the present pastor of the Brookfield Church. Scripture was read from the Mediator, pastor of West Edmeston Church.

(Continued on page 715)
of the Baptist World Alliance to the Baptist Brotherhood, to other Christian Brethren, and to the World. While Seventh Day Baptists were not represented at the Stockholm meeting, and while they are not included in this World Alliance at present, no Christian body in recent times has issued a similar statement, which so nearly expresses the mind of our own people upon many of the fundamental things of our Christian faith. Almost all of the items in this series of pronouncements would be given hearty and enthusiastic indorsement by any congregation of Seventh Day Baptists.

It was hardly to be expected that the statement of these First Day Baptists with regard to the Sabbath would be wholly acceptable to their Seventh Day brethren of like persuasion. The wording of that paragraph, however, is so nearly satisfactory to a Seventh Day Baptist that one's disappointment is all the keener that it is not wholly so. Especially is this true since the sentiments expressed, and which are unsatisfactory to Seventh Day Baptists, are really contrary to the historic position, on this point, of all of the reference to the Sabbath as a civil institution to be protected by law hardly compares in strength and consistency with other statements on this subject.

In this truly great document the following reference is made to "THE SABBATH"

We recognize and reaffirm with vigor the sanctity of the Sabbath; all work, except works of necessity and mercy, should be avoided on the Sabbath day. God has appointed one day in seven as a day of rest and worship, and it should be observed in accordance with the divine command. We condemn as unchristian the commercialization of the Sabbath day in the interest of business or amusement of any kind. As a civil institution, one day in seven, observed as a day of rest, has proved to be in the highest degree promotive of human welfare. The religious observance of the Sabbath as a day of worship is a matter for free and voluntary action. Laws to compel such observance are opposed to religious liberty. Laws to protect men in their right to rest one day in seven are right and should be enforced.

A CHURCH CAMP GROUND

Two weeks ago we made mention of "The Church Camp Ground" near Bethel, Conn., and of our visit there last summer. This week we show a picture of "Recreation Hill" which occupies the western end of these grounds. Just beyond this hill, and skirting its base, is the public road. To the reader's right the hill slopes down to the natural entry way into the grounds, and in like manner it slopes off to the left. The picture was taken from "Chapel Hill," which overlooks "Recreation Hill," and from which one gets a wonderful view off to the west. A good Scotch woman who spent some time in these hills last summer was telling us recently how beautifully she thought the sunsets were; and she closed by saying that her nephew just over from Scotland said the scene was second only to Scotland for beauty. What higher praise could a Scotchman give! It is as if the present writer should say, "Its beauty can not be surpassed outside of West Virginia."

When we arrived here last summer, at this place in the hills just south of Bethel, and saw these two opposite hills occupied by tents, our first question was, "Which is the camp of the Philistines?" We soon discovered, however, that both hills were occupied by the people of God.

A limited number of these lots 50 by 50 feet may be bought by Seventh Day Baptists for $25.00. They may not be re-sold to anyone but a Sabbath keeper. All the lots are to be held in the possession of Sabbath keepers, and the purchase money is to be used in the promotion of Sabbath truth. While this is not a denominational enterprise, and is not presented here as such, it is a Sabbath-keeping enterprise, and as such commands our interest and deserves our support. If you wish to know more about it, write Victor A. Nelson, Bethel, Conn.

CENTENNIAL CELEBRATION SECOND BROOKFIELD CHURCH

(Continued from page 712)

Rev. L. F. Hurley, pastor at Adams Centre, offered prayer, and Dr. Clayton A. Burdick, of Westerly, R. L, preached the anniversary sermon. His text was Isaiah 17: 14, 15.

West Edmonston was Dr. Burdick's first pastorate, 1885-1889. He was called from there to Brookfield where he served as pastor from 1889-1899. Many were the friends to greet him on this occasion.

A social hour and dinner were enjoyed at Grange Hall where about two hundred and fifty persons were served.

The afternoon service was conducted by Mrs. Lena G. Crofoot. After a short song service led by Rev. John F. Randolph, of DeKuyter, letters and messages were read from Miss Carrie Davis, Sharon, Wis.; Mrs. Herbert Polan, North Looj, Neb.; Prof. Esle F. Randolph, Great Kills, N. Y.; Rev. Walter L. Greene and wife, Andover, N. Y.; Rev. Herbert C. Van Horn and wife, Lost Creek, V. A.; Rev. Jesse E. Hutchins, Farina, Ill.; Rev. W. D. Burdick, Dunellen, N. J.; Abert Whitford, and Orra S. Rogers, Plainfield, N. J., all of whom have been in past years connected with these churches.

Reminiscences concerning the West Edmonston Church were read by Mrs. Crofoot. Dr. S. C. Maxson of Utica spoke of the days when the Tract Board was located in this vicinity. He being a member.

Remarks were made by Rev. T. J. Van Horn, Rev. L. F. Hurley, Rev. J. A.
Thoms of the First Baptist Church, and Rev. K. L. Combs of the Methodist Episcopal Church, Brookfield.

A sister who had for several years been lost to the Brookfield Church was re-instated and given the hand of fellowship by Dr. Burdick, who baptized her during his pastorate there.

A history of the West Edmeston Church was presented by Geno C. Rog- ers, and that of the Brookfield Church by Rev. William C. Whitford and Mrs. Ellie L. Rogers.

A pleasing feature in each session was the special music rendered by the choir, duets by Rev. and Mrs. Van Horn, Mrs. Crop and Mrs. Schrag, Mr. and Mrs. Lute P. Burdick, and solos by Mrs. Clayton A. Burdick. At the closing session Mrs. Burdick sang "God be with you till we meet again."

The audience room of the church was modestly decorated with autumn leaves, wild asters and barberries, the work being done by members of the Junior Christian Endeavor society. On the wall hung portraits of the first three pastors of the Second Brookfield Church, namely, Eli S. Bailey, Joshua Clarke, and Julius M. Todd.

Thus were the workers of the past century and the present at the points of the present time. May the future generations accomplish more and do better in the world's great work.

CONCERNING THE ETHIOPIAN

An editorial note appearing in the SABBATH RECORDER a number of weeks ago has brought to my table a number of inquiries.

The work of the church, locally and in general, makes it barely possible to answer these and give the Lord's work the attention it deserves.

It is urged that the Ethiopian or African, who was here, came recommended as follows: Letters upon the official stationery of certain of Canada's leading churches. Rev. Drs. R. Barbour, Mead ford, Ont., and George A. Little, pastor of Chalmers Presbyterian Church of Guelph, Ontario; an organization with probably 2,500 members; Samuel Farley, Knox Presbyterian Church, Collingwood, Ont., about the same size as Chalmers, Guelph, and M. Kenney, Maple St. Methodist Church, Collingwood, Ont., were among those who gave words of introduction and commendation. Dr. Far ley, of Collingwood, stated that the African had been a member of the Peace Conference at Paris, in addition to this, Mrs. Straith, of Owen Sound, Ont., a Dominion Superintendent of the Canadian W. C. T. U., personally appeared in Detroit and identified the African. He also carried credentials stamped "St. Candace's Coptic Temple, Adis Ababa, Ethiopia, East Coast Africa."

The Official Passport of the British Government, carried his photograph and certified that he was from the East Coast of Africa.

The Board of Inquiry of the U. S. Immigration Service at Detroit, Michigan, O.K.'d him for admission into this country.

Dr. Cockerill, pastor of the Hartford Avenue Baptist Church, Detroit, and the Executive Secretary of the Detroit Council of Churches are among those commending him.

It may be interesting that when the African was conversing with Mr. Walter Cockerill, of Wisconsin, that he was able to describe the exact appearance and even the rasp in the voice of the British official, so well that he set the African's honesty apart from the fake. He also was able to describe the date of the recent fire at the church.

Our young brother, Nicarnor, who is showing considerable talent for the Lord's work, will care for the little company of natives in the Picada Norte where we went once a month during the past half year. We hope to visit each of these places once in three months, in good weather, as Santo Tome is only about two days' journey from Bonsiland.

We left the colony on Monday, July 9, one of the two great national holidays, celebrating Argentina's independence, expecting to arrive at Garupa, the nearest railroad station, in time to leave the train Tuesday evening for Santo Tome; but a storm caught us on the camp Monday night, and we were obliged to spend the day resting.

Tonight we found a place where we think we will be comfortable, and sufficiently centrally located to be able to reach the people. Inasmuch as we were just closing the year,—our first year in this part of the great country, we hereby submit a general report of our work:

MISSIONS

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

DEAR FELLOW WORKER:

Our experiences since our last letter have been as before, varied and interesting; but we are learning with Brother Paul to be contented in whatever state we find ourselves.

Our little company in Bonpland reluctantly bade us adieu on Sabbath, July 7, and several spoken words of appreciation regarding the work during the past year. Tears were shed as we parted from the little flock, whom we have shepherded and learned to love. At this, our last meeting, three young girls made their decision for the Christ, and a consecration service was held after the regular meeting at which eight of our young folks consecrated their lives to the Master's work. Our beloved brother, J. J. Van Ysseldyk was on leave of the church. Our young brother, Nicarnor, who is showing considerable talent for the Lord's work, will care for the little company of natives in the Picada Norte where we went once a month during the past half year. We hope to visit each of these places once in three months, in good weather, as Santo Tome is only about two days' journey from Bonpland.

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Tracts distributed, 1,300; Bibles and portions sold and given away, 51; Bible readings given, 161; sermons preached, 69; prayer meetings held, 42; conversions, 15; gospel letters written, 2; gospel talks, 62; books loaned, 3; ar-
ticles written, 2; Lord's supper administered 15 times; hymn books sold and given away, 51; and children's meetings held, 12.

Recently I have been giving Bible readings to a man at night because on other occasions I have always been interrupted by people coming to his store to make purchases. This necessitated my sleeping, or trying to sleep, away from home one night a week for three consecutive weeks. After the last Bible reading with him and his family, he came to me and said, "I have a little tithe to pay." When he gave it to me I was agreeably surprised to count 50 pesos—about $275 American money, in comparison with less than 10 pesos; or the equivalent of about $200 for the same period.

Pray, brethren, pray, God's voice is calling. "Bring ye all the tithe into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that ye may be enriched, and come not nigh me to make the test."—Malachi 3:10.

Yes, you need the Seventh Day Baptist Calendar

"A mother prayed, oh so fervently, that her boy might become a minister. There hung in Johnnie's room a picture, the first thing he saw on awaking in the morning, the last thing he saw before closing his eyes at night. It was a picture of a sea-faring life. Johnnie didn't become a minister. He became a sailor—and his mother wondered why God didn't answer her prayers."—The American Friend.

Seventh Day Baptist children and young people need our denominational literature where they can see it, and read it.

Hang the Seventh Day Baptist Calendar for 1924 on the wall where they can see every day the pictures of some of our churches and college buildings, and the denominational directory, and the value of the influence of them will be far greater than the cost of the calendar.

Packages of the calendars will soon be sent to all of the churches. Price, fifteen cents each.

Address: The American Sabbath Tract Society, Plainfield, N. J.

Willard D. Burdick
Chairman Calendar Committee.

Time and life are alike given us of God for use as his stewards. We do not create either. They are a divine entrustment as definitely as were the talents placed in the hands of the stewards in the parable. Time is so precious, and we are in such danger of being prodigal of it, that we need to pray daily. 

"So teach us to number our days that we may apply our hearts unto wisdom" (Ps. 90:12). "Lord, make me to know mine end, and the measure of my days, what it is" (Ps. 39:4).—C. A. Cook.

Inasmuch as some of our correspondents put five cents on letters from the United States of America, we take the opportunity to say that only two cents is needed now. Three cents saved would buy a gospel in Spanish, either Matthew, Mark or John.

Yours in the blessed hope of the coming King.

The Robinsons.

Calle Independencia,
Santo Tome Corrientes,
Argentina, S. A.
August 19, 1923.

What is college spirit?

College spirit is a condition of mind in which enthusiasm, devotion, and love dominate. To be in this mental condition it is necessary to feel that we are at home when in the school, and that we recognize the fact that we are a part of the institution and that it is ours to lose, or, after, to see that it is taken care of and preserved to the world so as to give a right impression, and then left in a better condition than we found it in, for the use of future generations. We must feel also that we are responsible for the care, preservation and growth of the college as a whole. We should accept this responsibility gladly, with a loyal determination to do our bit of service as best we can in return for the opportunities, the lifelong friendships and fond memories it gives us and others.

A Freshman.

The Set of the Soul

There are students in Salem who have no definite aims in view. There is no need to condemn these people for always there are many such in any large group, and of us we prove the easiest paths. Yet there are reasons why splendid men and women on the Salem campus, as well as everywhere, should look well to the days that are to be after the cap and gown have been laid aside.

Last evening on the wall of a student's room, we were fortunate enough to visit, a little poem caught our eye, and over and over, its lines were read and thought about. Ella Wheeler Wilcox wrote these two verses, which are full of truth for every student in college. It made such an impression that perhaps you will be glad that it is passed on to you. This is the poem:

One ship sails East, another West,
By the self-same winds that blow;
'Tis the set of the sail and not the gale,
That determines the way they go.

Like the winds of the sea are the ways of fate,
In which we voyage along life's track;
'Tis the set of the soul that decides the goal,
And not the calm or the strife.

All of us are here at this institution for a brief time, and, figuratively writing, we are setting our sails for the voyage of the years. It is to be seen what the days at Salem are over. Of course for a few weeks in the summer vacation we set the sails of
THE SABBATH RECORDER

The printer was unable to realize his hope to place the Year Book in the mail before Thanksgiving, as it is still in the hands of the binder. The latter, however, has promised to have the binding done and to return the books, completed, to the Publishing House on Friday, November 30, after which they will doubtless promptly be distributed to the churches.

The remarks which we have already made as to difficulties encountered in the publication of the Year Book, let us repeat, are purely impersonal, and those that are yet to be made are fully as much so.

Certain reports intended for the Year Book have been forwarded to the Sabbath Recorder; and if this printer's output can be illustrated by the report that triplicate copies of each report are supposed to be made, one of which is intended for his use, accepted the copies sent him, supposing that two other copies are in the hands of the recording secretary of the General Conference and the chairman of its committee on engrossing its minutes, when, as a matter of fact, none had been sent them. This year, several things that we had frantically sought by telegram from New England to Nebraska, finally came to light through the Sabbath Recorder, after much delay. Among these were the minutes of two annual corporate meetings, which finally reached us by way of the Sabbath Recorder, two weeks after the corporate meetings were held, and for which the printer was waiting all this time. There is certainly no objection to the publication of such reports in the Sabbath Recorder, and Doctor Gardiner is always ready to cooperate in the publication of the Year Book; but he naturally, and correctly, infers that whatever copy is sent him is for the Sabbath Recorder, and not for the Year Book. If a mistake is made, it is not his, but that of someone else; but the work on the Year Book is delayed.

We were much interested in a recent communication in the Sabbath Recorder from Elder St. Clair, pastor of the Detroit Church, telling of placing Sabbath keepers in business, there, where they were not required to work on the Sabbath. In private conversation not long ago, he expressed the belief that acceptable employment could be found for all Sabbath keepers, without working on the Sabbath, if the proper effort were made to find such positions. He said that when he began his search for such positions for Sabbath keepers in Detroit, he soon found that he had more openings for such people than he had candidates to fill them. Why doesn't each of our churches facing such a problem—and they practically all do, directly or indirectly—appoint an appropriate, efficient committee of business men, for it is a real business man's job, which shall obtain such assistance from Elder St. Clair and other sources as may be available, and grapple with this problem earnestly, systematically, and prayerfully? Such work as that ought materially to decrease the amount of "dead wood" in our churches that we are hearing so much about these days, and give our annual statistical reports a much more encouraging aspect.

Corliss F. Randolph,
Chairman Committee on Engrossing the Minutes of the General Conference.

Newark, N. J.,
November 29, 1923.

AMERICAN SABBATH TRACT SOCIETY—MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, November 11, 1923, at 2 o'clock p. m., President Corliss F. Randolph in the chair.


Visitors: Mrs. Willard D. Burdick, Mrs. David E. Titsworth.

Prayer was offered by Rev. Theodore L. Gardiner, D. D.

Minutes of last meeting were read. The following report was received:

MEETING: ADVISORY COMMITTEE OF TRACT BOARD

OCT. 28, 1923


1st. That the Tract Board take up with the Missionary Board a consideration of the possible desirability of publishing Sabbath literature in the Chinese language.

2nd. That a tract designed especially for distribution among Baptists be prepared by Rev. A. J. C. Bond.

3rd. That a change be made in the order of procedure in business meetings of Tract Board so that the reports of the Corresponding Secretary, Sabbath Reform Leader, and the Treasurer shall immediately follow the reading of the minutes of the previous meeting.

Respectfully submitted,

James L. Skagg,
Secretary of Committee.

The consideration of the third item in the report was by vote postponed to the next meeting of the board.

The other items in the report were adopted.

By vote the Corresponding Secretary's action was approved in authorizing through correspondence the gift of one subscription to the Sabbath Recorder for each three new subscriptions sent in by any of the Young People's societies.

Voted that the Budget Committee be requested to submit a budget for the next Conference year, at the December meeting of the board, and that its consideration be made a special order for that meeting.

The following report was received:

REPORT OF COMMITTEE ON DENOMINATIONAL CALENDAR FOR THE YEAR 1924.

The copy for the calendar for 1924 is in the hands of the printer.

The calendar is to have 26 pages, including cover; the pages to be of the same size, and to turn over endwise.

As composed a Denominational Directory as we could assemble is included, together with 14 or more denominational pictures, and several quotations from the writings of Seventh Day Baptists.

We are planning to issue 1800 calendars, and to sell them for 15 cents each.

Willard D. Burdick,
Chairman.

The Recorder Drive Committee reported still being active in their work, and will very willingly co-operate with the Young People's societies in securing new subscribers to the Sabbath Recorder, and in the effort to place the Recorder in every Seventh Day Baptist home.

The Corresponding Secretary, Willard D. Burdick, reported as follows:

"The Secretary read a letter from the Rev. G. W. Hills, of Los Angeles, Cal., to the American Sabbath Tract Society, in which he reported encouragingly of his annual "trip up the coast" immediately after the General Conference.

He read several letters from persons inquiring about Seventh Day Baptists; one from S. D. Sam Mpuande of Africa, and showed a package of books and booklets that he had sent with the request that the Tract Society print for him: a letter from the President of the Tract Society concerning membership losses in the denomination; and from Dr. W. T. Whitley, of England, including "A Message of the Baptist World Alliance to the Baptist Brotherhood, to other Christian Brethren, and to the World."

The Secretary reported that he attended the meeting of the Missionary Board in October, at which time they voted to join with the Tract Society in sending Secretary William L. Burdick and Elder C. A. Hansen to Jamaica to look after Seventh Day Baptists on that island. Elder Hansen has already started, and Secretary Burdick plans to go in a few days.

Willard D. Burdick.

Voted that we concur with the Missionary Society in the expenses of Secretary William L. Burdick's visit to Georgetown, British Guiana, after his stay at Jamaica. Director Bond spoke interestingly of the work of Mr. Nelson at Bethel, Conn., and the proposed visit of Mr. Lawson, of Washington, D. C., to Plainfield at the end of the present pamphlet season.

He also reported the completion of a pamphlet entitled "His Holy Day," as a Sabbath Gift Book.

Minutes read and approved.

Board adjourned.

Arthur L. Titsworth,
Recording Secretary.

To know how to write correctly is nothing—you must know something worth recording. To paint is nothing—you must know what you are portraying. You must get on intimate terms with life and become acquainted with humanity.—Elliot Hubbard.

This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before.—Paul.
WOMAN'S WORK

MRS. GEORGE E. CROSBY, MILTON, WIS., Contributing Editor

WITHOUT FAITH

Alas, the eyes which binding hands has filled, Whose groveling god lies in the mothering slime;
And blinding hands that love hope sublime
Down to the tomb; and dark brains coldly skilled
In knowledge to pull down but not to build—
Lone spirits to the tomb! Time, Heart-sick for heights that challenge them to climb,
But stopped by smothering deeps where light is killed;
They weep their hearts in faithless, baffling strife,
Groping in dust for the lost key of life,
Nor see the steps from midnight march toward dawn;
Alas, for they beyond the dizzy end
Of years gaze not the path that still goes on,
Nor know in all the vasts of space a Friend!—The Christian Century (Chicago).

INTERNATIONAL GOLDEN RULE SUNDAY

Although too late for observance on the Sabbath following Thanksgiving, may we not deny ourselves some luxuries that these children may have some necessities?

If, through no fault of yours, it had been your lot to die in the late war, and if your children had been left not only without parents or responsible relatives but also without a country, you would hope that some co-religionist or other philanthropist would provide for them at least the necessities of life and opportunity for attaining self-sufficiency.

The difference between frugal meals on Sunday, December 2, and the average, hearty Sunday dinner would represent a tidy sum in actual money. That money given to the orphaned children of the Near East would ensure their living for the coming year.

On Sunday, December 2, go without your roast chicken, your delicate salad, your delicious ice cream. Eat your simple meal of soup and bread and rice. Set your table in one of the typical Sunday dinner menus prepared at Near East Relief orphanages. Wash down the plain but wholesome fare with a glass of good cold water. Then give a moment of thought to the little children overseas who have been grateful to you for the meals like these that you have furnished them every day, three times a day, for these last few years of happy living that have succeeded their baby years of horror and hardship.

Put your hand in your pocket and send to the church and the Woman's society and is greatly beloved by the church and the Forward Movement, Parallel Budget, Provisional Colored Committee, the Poor Fund and other agencies.

The first $6.00; the following $10.00, and fifteen are coming in about two weeks. The first $6.00, the following $13.50, and the fourth $25.60. Nobody seems a bit poorer, and the Forward Movement, Parallel Budget, Provisional Colored Committee, the West Indian work, the Poor Fund and other interests will have more than a fair share of the extra money. The average American family, in spite of having eaten perhaps much too heartily for proper digestion on the preceding Thursday, will sit down to its usual Sunday dinner, which almost invariably, in quantity and quality, excels the usual midweek dinner. The average American family would be much better off for frugal living on that Sunday. It would aid the digestion; it would exalt the spiritual life of that day; it would leave a sum of money in the pocketbook that could be put to a good and practical use.

The difference between those that have succeeded their baby years of poverty and those that are coming as soon as they can get money must have five teachers.

A family from Alabama are going to move here. The boy of seventeen walked down to the tomb; and dark brains coldly skilled
In knowledge to pull down but not to build—
Lone spirits to the tomb! Time, Heart-sick for heights that challenge them to climb,
But stopped by smothering deeps where light is killed;
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out the city and suburbs, so one night each month a social is held at the home of some member, each carrying one covered dish, and having our dinner together.

In August our Sabbath school joined with the DeRuyter Sabbath school in a picnic at Edwards Falls.

After Conference the church requested Pastor John F. Randolph, of DeRuyter, to give us his impressions of the North Loun Conference, which he did in a very interesting manner.

The second Sabbath in November Rev. L. A. Wing, who lives at Manlius, near here, was asked to preach for us, and he delivered a helpful discourse on "Justification by Faith." Mr. and Mrs. Wing will be missed here while they are serving the Daytona, Fla., winter colony.

We were honored by the presence of Rev. H. Eugene Davis on November 12, when he displayed his Chinese exhibit and gave us a stirring message on China and the Parallel Program. Syracuse is waiting for one of the Chinese shoes, in which to collect our funds.

While we may be few in number, yet, as Pastor Clayton says, "We are quite important." Whenever any denominational travelers happen this way please give us a call.

ROCKVILLE, R. I.—The Loyal Workers of the Rockville Seventh Day Baptist Church met at a two story house, November 15, 1923, to celebrate the seventeenth anniversary of the society. After the usual devotional hour the following officers were elected for the ensuing year: President, Miss Elva G. Woodmansee; vice president, Mrs. Annie B. Kenyon; secretary, Miss Florence I. Barber; treasurer, Mrs. Lyra B. Irish; directors, Miss Eva Palmer, Miss Grace Jordon, Mrs. Delia Doloff, Miss M. Lena Saunders.

The society was organized September 9, 1906 with a membership of thirteen, with Miss Lottie J. Burkicd, of Stanford, Conn., as first president. Now we have a membership of thirty-two with Miss Elva Woodmansee as president, she having served in the office for nine years. Miss Florence Barber has been secretary for ten years, and Mrs. Lyra B. Irish has served as treasurer for eight years.

In looking over the history of this society we find it has passed through a number of changes. The society in olden times met with the members for social and entertainment; but now we have our parish house, at which place a race supper was served on Sabbath evening, November 24. More than one hundred suppers were served to friends from Providence, Wakefield, Ashaway, Hopkinton, and Hope Valley.

FLORENCE I. BARBER.

CHICAGO, ILL.—Readers of the Sabbath Recorder no doubt know that Rev. C. A. Hansen, pastor of the Chicago Church, is on a leave of absence, having been sent early in November to Jamaica by the Missionary Board. During his absence the pulpit has been filled by members of our own congregation and others.

On Sabbath afternoon, November 10, Mrs. Gilson, a former member of Dr. Franke's church in New York, read a helpful paper and on November 17 Rev. William Cossum, pastor of the Ravenswood Baptist Church and brother-in-law of Mrs. Thomas R. Williams, occupied the pulpit. It has been announced by the moderator, Dr. O. E. Larkin, that Professor John Dandal, of Milton, Wis., will preach December 1; Rev. Erlo Sutton, of Milton Junction, Wis., on the eighth, Professor Edwin Shaw, of Milton College, on the fifteenth. A meeting worthy of mention and one demonstrating the ability of the Chicago Church to take care of its own church services during the pastor's absence, was the helpful and interesting program given on November 24. The service was in charge of Mrs. George W. Post, Jr., assisted by the choir, consisting of Mrs. Elizabeth Ordway Schertz, Mrs. Allison Burdick, Miss Anne Post, Dr. Allison Burdick and Dr. George W. Post, Jr., with Mrs. Dora Davis, of Lost Creek, W. Va., at the piano.

The following was the order of service:

Voluntary, Miss Davis; Lord's Prayer; Hymn; Anthem, Love and Praise, Choir; Scripture Reading, Psalms 1 and 15, Mrs. Post; Prayer, Dr. Larkin; Song, Primary Class; Solo, Dr. Philip Wolfrom; Greetings from former Pastor Fifield, read by Mrs. Post; Quartet, Dr. and Mrs. Allison Burdick, Miss Post, Dr. G. E. Post, Jr.; Brief address, Dr. Besse Sinclair; Solo, Elizabeth Ordway Schertz; Anthem, Praise (Continued on page 736).

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

Many of us remember that when we were in the Junior society, teachers asked us to memorize Bible verses, and gave some prize to the one who memorized the most of them. I remember that when an Intermediate in the Milton Church, we were asked to learn the Ten Commandments, and were given a photograph of the church if we learned all of them. How proud I was when I won that prize, and how I worked for it! I still have that picture, and it is a reminder of those childhood days. Sometimes I thought it was a hard task to learn those verses, but now I am glad I had to do it, for many of them will never be forgotten as long as I live. They have always been a source of comfort and strength throughout my whole life. This is one reason why we should learn Bible verses.

C. E. NEWS NOTES

ITEMS FROM RIVERSIDE

Sabbath evening, October 24, the Christian Endeavor society and the Ladies' Dorcas society entertained the members of the church at a Halloween social. We met at the home of Mr. and Mrs. Burno who offered us the use of their house and barn. The barn served as a "House of Horrors," the rendezvous of ghosts, fortune tellers and many weird objects designed to frighten the poor victim. This part of the evening's entertainment was furnished by the Endeavo-
and Items from letters from the e. en masquerade social (Standard). Chris-

Hebron Has few months.

Missionary work for Juniors

Missionary study and giving is one of the special features to be emphasized in the Junior goal this year. Last year the amount of money to be given for missions was placed at five cents per active member and this year increased to twenty-five cents. This was done because your superintendent found that the majority of the societies gave on an average far exceeding five cents and so two-five cents will not be a very great increase. This one mission book studied by a society ten points will be given.

The Honorable Japanese Fan” by Margaret Applethorpe for forty cents, is the foreign mission study book for this year. Other material which will add much interest to the study class is the cut-out pictures of a Japanese village, fifty cents, from Milton Bradley Company, 120 Boylston Street, Boston, Mass.; picture sheets of “Boys and Girls in Japan” and “The People of Japan,” twenty-five cents each. The home mission topic is “Saving America Through Her Boys and Girls,” and the study book for use of leaders is “Better Americans” by Joyce C. Manuel, price sixty cents. All supplies unless otherwise mentioned, can be purchased from the Missionary Education Movement of the United States and Canada, 150 Fifth Avenue, New York City. The boys and girls love to study about their foreign brothers and sisters so don’t deprive them of this joy and knowledge.

The boys and girls should be taught to give at least one tenth of their money to God’s work. It means far more to them, too, if they earn this money themselves, as it becomes a sacrifice. With the giving they should also be taught that “God loveth a cheerful giver.” This year, our denomination is trying to raise money to build the boys’ and girls’ schools in China, to pay for the Georgetown chapel, and for our publishing house. The boys and girls like to feel that they have a part, too, and so the following plan is to be carried out by the Junior societies and other groups of boys and girls in churches who have no society but want to be a part of this project.

Rev. Eugene Davis on his visits to the different churches carries with him one of the shoes of Ma Ling, Dr. Grace Crandall’s little girl whom she saved from starvation. This shoe is being filled with dimes by the boys and girls and during my last talk with Mr. Davis before he left Webster he said that by the time he had reached Alfred it would be full (100 dimes) and he would present it to the treasurer of the Forward Movement as one of the first payments for the parallel budget. Isn’t that great?

Mr. Davis has sent to China for more shoes like Ma Ling’s and as soon as they reach America one will be sent to every Junior society or church wishing them to be filled with dimes. There will also, we hope, be a picture of Ma Ling and her story printed at the same time. The shoes with the dimes with all will be sent to Conference at Milton next year and then the empty shoes returned for each society to keep as a souvenir.

It will be two or three months before the shoes will reach here, but the boys and girls can begin saving their dimes now. All Junior superintendents and others wishing one of these shoes please drop a card immediately to my address, Box 19, Canocheet, R. I.

Elisabeth Kenyon
Junior Superintendent.

Hebron has a Christian Endeavor newspaper

At the suggestion of our live Social Committee chairman, Elmer Bickford, our society voted to carry out a “Christian Endeavor World” social committee plan—that of a local paper for the socials. Mr. and Mrs. Don. Stearns were editors for the first paper which was read at our Holloween masquerade social (Standard). Christian Endeavor members were requested to write short items on slips of paper. The editors pasted these slips on large pieces of paper. There was also denominational news and items from letters from the Young People’s Board.

Mrs. Leta Burdick.
A general discussion followed on matters of interest to young people.

Reading of the minutes.

Respectfully submitted,

Miss Marjorie Willis,
Recording Secretary.

Battle Creek, Michigan.
November 1, 1923.

REV. H. EUGENE DAVIS TALKS AT CHRISTIAN ENDEAVOR

China was again the subject of Rev. H. Eugene Davis' address to the Christian Endeavor Friday night at 7:30 in the church.

After a most interesting talk on the educational and religious advancement of China, Mr. Davis exhibited Chinese curios, some of which his Chinese friends had given him before he sailed. The audience of about a hundred crowded eagerly to the front of the church to examine the exquisite bits of embroidery, the curious pottery, and the carefully executed lacquer work.

JUNIOR CHRISTIAN ENDEAVOR

A very special Thanksgiving program has been planned for the society and will be carried out by them Sabbath day, November 24, at 3 p.m. It is to be a real message to the children, and we are very cordially invited to attend.

To the Parents—

We deeply and sincerely urge co-operation among the parents. The success of our society, as well as others, depends, to a large extent, upon your attitude. This Sabbath we are going to start our "dime drive" for new schools in China.

Is it asking too much of you to let the children bring a dime the first Sabbath in each month from now up to June? We need the money. A few" will make a difference.

To the Societies—

This is your last opportunity to present to the children your "suggestions" and "planned activities". It is our last opportunity to refresh the interest of the children in our meetings.

THE SABBATH RECORDER
THE SABBATH RECORDER

CHILDREN'S PAGE

RUTH MARION CARPENTER, ALFRED, N. Y., Contributing Editor

TURKEY AND PERSIA

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day, December 15, 1923

DAILY READINGS

Sunday—Cruelty (2 Kings 25: 7)
Monday—Lies (Proverbs 30: 10)
Tuesday—Teachable (Matt. 18: 14)
Wednesday—Calling for help (Acts 16: 9, 10)
Thursday—Peace (1 Cor. 7: 1, 2)
Friday—Dead to God (Eph. 2: 1, 2)
Saturday—Hope (Is. 49: 9, 10)

The following story was written by Rev. R. M. Labarre and printed in leaflet form by the Woman's Board of Foreign Missions of the Presbyterian Church in the U. S. A., 156 Fifth Avenue, New York City.

THE UPSIDE DOWN CHILDREN

It is hard for you boys and girls in America to have an idea of the way Persian children live, and I am sure that you never can really understand how queer their ways of doing things are until you have gone to Persia and seen them for yourselves. The very few things I am going to tell you are not the queerest of all the queer things in this country the youngsters usually sit up to nice tables on high chairs when they eat, and have their own, little spoon and dishes to eat with. Out there in Persia, however, with no tables at all, without any windows save a hole in the roof, they all sit on the dirty floor and they eat with their fingers out of one, big, coarse bowl. Sometimes the whole family has only one bowl between them, and they all dip into it together. If they want a spoon, they roll up a piece of bread (for, you know, in Persia they have sheets of bread like brown paper, not loaves of bread), and after they have all been having a dip into the food and eat spoon and all. There is one good thing about that: it saves a lot of dish washing after the meal is over!

But at times Mary Belle would forget to be brave and then grandpa would try to make her do something new for her. It was one time like this that he said suddenly: "What would you wish for today if you could have your wish, Mamie Bell?"

Mary Belle knew that she mustn’t wish to go home so she said all of a sudden too: "I’d wish to be shipwrecked." Grandpa echoed the word in surprise and then said, "Oh, I see! I’ve been reading too much Robinson Crusoe and Swiss Family Robinson to a certain little girl." Then he grinned and said, "There was a misunderstanding. Mary Belle knew that he was thinking up something.

Early the next morning he said, "Come on, Mamie Bell, let’s go down to the next grove." She thought of course they would go in a car but grandpa led the way to the boat house. Grandpa’s place, Oak Grove, was on the river and he had two boats, a good big one and a small light skiff.

As soon as they got out into the river Mary Belle thought it was more like fairy-land than ever. Great palms and willow and water oaks leaned over the water. They traveled under a bower of lovely green and blossoming vines.

Grandpa got to telling her about a fishing trip he made and the size of the trout he caught. "One was really long!" he said. "I let go the oars to show her with both hands.

"Oh! Oh!" cried Mary Belle, for just then both oars slipped into the water! "Oh, how will we ever get home now?"

Grandpa looked at the sky. "My, I hope a squall doesn’t hit us!" he said anxiously. The boat went on down the river, slipping this way and that with the currents: Somehow Mary Belle couldn’t feel afraid at all, just a little excited.

"We’ve got good many provisions, thank goodness!" grandpa said presently. "If we can’t just make a landing somewhere soon, we’ll have lunch but we must be careful and not eat things that will keep. We mustn’t eat just how long we may be marooned."

My! That was just like a shipwreck! Then all at once Mary Belle got a sly twinkle in her eye. She had guessed something! "You have some fishing tackle in the boat, haven’t you, grandpa?" she asked, frowning anxiously as she could. "We can catch fish and—oh, have you any matches?" she asked 

"Yes, the old pipe makes sure of that," he said, and quickly, "I’ll have a smoke.

So with grandpa enjoying his pipe and Mary Belle lying back to watch the lovely big white clouds that floated about without any rain in them, the boat rocked and sped along with the stream. Sometimes as they came to a turn it seemed that it would surely get around but it would swirl around the corner and go on. Mary Belle could see the oars coming along after them, leaping and dippng prettily as if they enjoyed the journey.

But sometimes a sudden, she saw just the heads of them a big island right in the middle of the river.

"Land! Land!" she cried excitedly and then the twinkle in grandpa’s eye met the crib and puts over it smooth, light bed-clothing tucked about it so loosely that the baby can not be hurt in any way. But in Persia you would laugh to see the cradles. They are little narrow beds on rockers, with a framework above nothing soft in the way of a mattress. When the mother puts her baby in the cradle, she tides it down as tight as she can with yards and yards of broad cloth, bound so that the poor little thing can not move even its arms or legs, and then over the frame work of the cradle the woman draws a curtain, so that the baby is shut up in a little room all by itself. There it has to stay a good part of the day. When it cries, the rocks the cradle or nurses the child just as it is. One queer thing is that the little babies get so used to this that they can not go to sleep unless they are tied down and the curtain drawn. And another strange thing is that, because the children are bound flat on their backs so much when they are little, all their heads are perfectly flat on the back, straight up from their necks.

Here in this country the youngsters usually sit up to nice tables on high chairs when they eat, and have their own, little spoon and dishes to eat with. Out there in Persia, however, with no tables at all, without any windows save a hole in the roof, they all sit on the dirty floor and they eat with their fingers out of one, big, coarse bowl. Sometimes the whole family has only one bowl between them, and they all dip into it together. If they want a spoon, they roll up a piece of bread (for, you know, in Persia they have sheets of bread like brown paper, not loaves of bread), and after they have all been having a dip into the food and eat spoon and all. There is one good thing about that: it saves a lot of dish washing after the meal is over!

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"Land! Land!" she cried excitedly and then the twinkle in grandpa’s eye met the
twinkle in her and he knew that she had guessed that he let the oars go on purpose and knew that they would land on the island.

When they drifted softly among the reeds, grandpa got out and pulled the boat well up on the shore. "Wait!" he said. "I didn't know this island was inhabited!"

Sure enough, among the lovely trees were three tents, and swarming out of the tents were—gypsies! How pretty they looked with their red, green and yellow dresses among the trees!

They came down to the shore and grandpa explained. One of the boys jumped into the river and brought the oars to land. Then everybody got busy fishing. Mary Belle got a fish quite large enough for half a dozen folks.

The gypsies made a fire and toasted the fish hung on sticks. They had put sweet milk and she went to dreamland.

In Lefler's blacksmith shop, on Reading Road, a long horse-nail fly brush was used in fly time. One day the little daughter of the blacksmith was brushing the flies from a horse when a smart young man said: "Oh, Edna! are you shoeing horses, too?"

"No; can't you see? I'm shoeing flies."—Western Christian Advocate.

IN SUMMER TIME they move so slow,
And in the winter go so fast!

PRAY, tell me what the reason is.
It's not the way I act at all;
For when I hear a horse go past,
In summer time they move so slow,
And in the winter go so fast!—Silently count ten.

FAR FROM BEING WISHESS WASHY

Smart Man: "Say, sonny, what would you wish if you had done for you?"

Bright Tenderfoot: "I'd wish a wish that every time I wished a wish I could have the wish I wished."

"I wish I had a baby brother to wheel in my go-cart, mamma," said small Elsie.

"My dolls are always getting broken when it tips over."—Boston Transcript.

THE PUZZLED THERMOMETER

I live, serenely, out of doors—
In snow, in sunshine and in rain—
Securely fastened up on high,
Beside the blind and window-pane.

From my little corner
I look upon the world below:
At children playing in the street,
And people going to and fro.

I sometimes wish that I could rest—
But there's no time for me to shirk
Though every one may sleep at night,
Thermometers must keep at work.

I think the people are so queer—
For when I came the last stage
In summer time they move so slow,
And in the winter go so fast!

Pray, tell me what the reason is.
It's not the way I act at all;
For when I hear a horse go past,
In summer time they move so slow,
And in the winter go so fast!—Silently count ten.

THE FIRST FORKS

Harold wasn't at all happy when he found that he was old enough to eat with a fork. It was so much easier to use spoons and fingers.

"Who made the first forks, anyway?" he wanted to know. "Did they use them when David was a boy?"

"No, indeed, they did not," answered Aunt Clara. "It has been but two or three hundred years since people began to eat with forks. Before that they had hay forks and big iron forks with which to lift big joints of meat out of the kettles. But everyone, even kings and queens, ate with knives and fingers. Even as long ago as when the Mayflower set sail for the new land, the richest people would have but a dozen or so silver forks, and a few iron ones. In those days, when men traveled, they often carried their own forks and knives with them."—Marjina Gardner Owen.

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hold their attention, remembering that the Word of God is sharper than any twodged sword. He must so use that word as to send conviction to the consciences of those who listen, that sin is hateful in the sight of God, that sin when finished bringeth death. When this point is gained, he should press the question of personal responsibility in this matter, until, like the Philippian jailer, one after another shall

love of telling them of danger and of the way of escape, without the admixture of jest or foolish talking; unless they can be awakened by proclamation the pure gospel. What they hear and see only causes them to relapse into slumber more profound. The evangelist must be a diligent student of the Scriptures. He should never be satisfied with superficial investigation. He must delve below the rubbish of modern methods. He should earnestly contend for the faith which was once delivered unto the saints.

The one aim of his life should be to preach Christ and him crucified that his hearers shall become in love with the Great Redeemer.

The spirit of the age in which we live makes the work of the evangelist very difficult. The slumber of the masses is so deep that, though they have ears, they hear not. This is doubtless the reason why so many have resisted the appeals and questioned able methods seeking by these devices to arouse them from their lethargy. If the love of Christ and of the Father, as revealed in John 3:16, finds no response, their case is well nigh hopeless.

The evangelist should be a man of prayer and faith. He should be often in communion with God. He should depend upon the wisdom that cometh from above. He must realize that he is but a sower of good seed, that to God belongs the increase.

Out of the pulpit the evangelist should be a man among men, but should use the utmost care to be chaste in deed and in word. Purity of life will command the respect and confidence of all who come into association with him. He must practice what he preaches. He must ever search to know more of the riches of Christ, and be able to lead continually to the "Higher Life." He must go before and lead the way, never behind and drive.

The one aim of his life should be to preach Christ and him crucified that his hearers shall become in love with the Great Redeemer.
Unanswered yet, though when you first presented
This one petition at the Father's throne,
It seemed you could not wait the time of asking,
This one petition at the Father's throne,
If you could not wait the time of asking,
I wish you could wait the time of asking.

Edward W. Perera of "Thalagama Wallawwa," Madanm, N. W. P. Ceylon, requests the brothers and sisters and friends of the denomination to send him for free distribution used magazines, pamphlets, pictures, picture cards, or anything which will diffuse the knowledge of the facts of the Bible, such as Sabbath truth, salvation, baptism, etc., and literature showing the errors of false teachings and doctrines.

(Continued from page 724)
NEW FORWARD MOVEMENT

The first half of the last year of our five year period ends December 31, 1923

PAY-UP MONTH

DECEMBER

IN the heat and the strife of the war I was asked once to give my definition of America, and I said to the men: "To me America is infinitely more than an aggregate of 110,000,000 men; to me America is all that the submerged races of the world wish to be and can not; to me America is the concrete realization of what the ages have hoped for and labored for." That was my definition I gave to them.

It is a definition. It is a creed. It is a challenge. God built a continent of glory and filled it with treasures untold. He carpeted it with soft rolling prairies and pillared it with thundering mountains. He studded it with soft flowing fountains and traced it with long winding streams. He graced it with deep shadowed forests and filled them with song.

Then he called unto a thousand peoples and summoned the bravest among them. They came from the ends of the earth, each bearing a gift and a hope. The glow of adventure was in their eyes and the glory of hope within their souls. And out of the labor of men and the bounty of earth, out of the prayers of men and the hopes of the world, God fashioned a nation in love, blessed it with a purpose sublime and called it "America!"

—Rabbi Abba Silver.

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