NEW FORWARD MOVEMENT

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

PAY-UP MONTH
DECEMBER

PAY-UP DAY
DECEMBER 22

“NO MORE STRANGERS AND FOREIGNERS”
Ephesians 2:19

They are coming to us from over the sea,
To this land untried and new,
And our hearts are glad, yet our hearts are sad,
As these faces strange we view,
For many a heartache and many a tear
Is the price these pilgrims paid;
Shall we say them nay, as they come today?
Or give them a nation’s aid?

We can give them bread where they sought but a stone,
We can give them the bread of life,
We can water living streams from that living spring,
And peace in the place of strife.
Oh, the Master will never us guiltless hold
If these perish at our door.
As we did not go, he has loved us so
He gives us a chance once more.
Do you think we could look in the Master’s face
In that blessed day to come,
If we failed to bring our heavenly King
His wandering children home?

They are coming to us from over the sea,
To this land untried and new.

Let us lead this band to that Golden Land
That was purchased for all these too.

—Mrs. Gena H. Osborne.
SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at Milton, Wis. Aug. 19-26, 1924.

President—Rev. Alva L. Davis, Ashaway, R. I.

Vice-President—William D. Burdick, Denville, N. J.


Vice-President—William C. Hubbard, Plainfield, N. J.

Treasurer—F. J. Hubbard, Plainfield, N. J.

Secretary—L. R. Nolt, Lost Creek, Wis.

Treasurer—Alfred C. Bond, Plainfield, N. J.

Secretary—C. W. Whitford, Alfred, N. Y.

Assistant Secretary—Harry E. N. Watts, West Milton, Ohio.

Treasurer—William E. Titsworth, Chestertown, Md.

Secretary—Rev. Samuel L. W. Coon, Walworth, Wis.

Treasurer—James W. Wills, Newark, N. J.

Secretary—Ruby C. Babcock, Battle Creek, Mich.

Treasurer—A. J. Davis, Ashaway, R. I.

Secretary—Rev. James B. Hubbard, Plainfield, N. J.

The Memorial Board acts as the Financial Agent of the Romance of Baptist History, and for the best interests of the benevengers in accordance with the wishes of the donors.

The Memorial Board meets on the first Wednesday in January, March, July, and October.

American SABBATH TRACTS

President—Everett B. Brown, Huntington, N. Y.

Vice-President—Rev. J. B. Parker, Goshen, N. Y.

Secretary—Rev. J. B. W. Saunders, Gilbertsville, N. Y.

Assistant Secretaries—Rev. G. R. L. Burdick, Dover, N. H.; Rev. E. F. Randolph, Great Kills, N. Y.

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Recording Secretary—W. F. Lamphere, Plainfield, N. J.

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Sabbath-School Secretary—Rev. Alva L. Davis, Ashaway, R. I.

ASSOCIATIONAL SECRETARIES

Eastern—Rev. A. C. Goodale, West Milton, Ohio; Rev. P. F. Saunders, Alfred, N. Y.

Western—Rev. W. W. Coon, Walworth, Wis.

The regular meetings of the Board of Managers are held on the third Wednesdays in January, April, July and October.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Rev. C. A. Burdick, Westerly, R. I.

Vice-President—Rev. B. U. Wood, Westerly, R. I.

Recording Secretary—E. A. Babcock, Battle Creek, Mich.

Treasurer—Rev. J. L. Smith, Zionsville, Ind.

Secretary—Prof. Paul E. Tishworth, Chestertown, Md.

Kindliness and Patience—When one of our best religious weeklies was urged to run a strong article against a certain movement upon which there were wide differences of opinion, the editor replied that such an article had little or nothing in favor of the movement, prejudices would be aroused and no good could result from the controversy sure to follow. Misunderstandings would be greatly increased, and little or nothing could be gained from the sharp arguments sure to follow.

That writer quoted a motto which a business man kept posted in his office: "Kindliness and patience are rays that dispel the fog of prejudice and suspicion. They will remove misunderstanding where argument would merely confuse the issue."

As a safe and sound business principle the proprietor warned his agents to avoid controversy and unfruitful discussion as far as possible; for such things would drive away customers and his cause would suffer.

Somewhat upon this principle that editor declined to allow a writer to start a controversy in the best religious weekly. Kindliness and patience in presenting the truth will be far more likely to win men to our good cause, than will the method of sharp arguments and controversy.

This does not mean that we can not believe something and stand true for something. It does not call for compromise; neither does it mean giving up in defeat. But it does mean that the blessed messages of truth; the precious doctrines of our gion can be put across much more successfully by kindliness and loving patience than the writer still appears among the gion.

Great and good as these meetings were fifty years ago, with their loyal ministers and faithful laymen, we can but feel that the meetings of these years are equally great and equally good.

As to our progress as a denomination, one needs only to read the reports of our boards for 1873—fifty years ago—and compare them with the reports of the last year—1923—to see wonderful improvement in many ways.

Read, for instance, the pathetic appeal of Rev. George E. Tomlinson, corresponding secretary of the Missionary Board for 1873, and then look carefully through the report for 1923, and you will be led to thank God and take courage.

Compare the entire reports of Conference, and of the societies as found in the two Year Books, and you can not fail to be impressed with the gain in interest for the work of the kingdom. Fifty years ago the Young People's Society had never been heard of; the Y. P. S. in the young people alone gave almost as much for our work as the entire denomination gave for missions in other days. With the enthusiasm of the young people all the year through; with the loyal, loving work of the Woman's Board, the Sabbath School Board—all shoving up "better" as the years go by—; with the New Forward Movement by which our people have done more for missions, for education, for union work, than during the fifty years ever before in all our history, we do not need to look entirely on the dark side of things, as some seem to do.

It is true that there has been a loss in members; but there have also been some gains to make up in part for losses. We can not help being sorry that so many leave the Sabbath; but our regret over this must not be allowed to blind our eyes to the wonderful gains in other respects.

Gideon once had thirty-two thousand soldiers; but twenty-two thousand were so half-hearted in the work, and had so little faith in the good cause for which Gideon stood. It makes a difference, but only a difference, a hindrance, when the real fight came on. Then, when the final test did come most of the ten thousand left to him were too much absorbed in their own welfare to see the report of the committee. Gideon found that the small number left to him, full of faith and loyal to the king were able under God to gain the victory.

May not we have more faith in our Gideon's Band? Shall we give up all hope simply because our efforts have not been of the approved kind? Never did we have a brighter outlook than we have today, if our present numbers are only filled with the spirit and are truly loyal to God and his Sabbath. Let denominational loyalty be our slogan, and God will lead to victory.

Society seeks men who can serve it. We want help; the help of the strong, the sensible, and the unselfish. The age is crying for men—civilization wants men who can save it from dissolution and those who can benefit it most are those who are free from prejudice, hate, revenge, whim, and fear.
First Hopkinton Church, prepared, and made the opening prayer, followed by the Doxology. The rest of the programme, as planned, was carried out as follows.

Hymn—"The Faith of Our Fathers"
Responsive Reading—by Pastor Davis and the congregation.


Hymn—"How Firm a Foundation" Announcements—by Corliss F. Randolph, President of the Historical Society.
Offering
Hymn—"I Love Thy Kingdom, Lord"

Sabbath—Rev. W. T. Wood, Corresponding Secretary of the Missionary Society. Text: John 4:38, "Other men labored, and ye are entered into their labors." (We publish this sermon on another page. —Ed.)

Hymn—"He Leadeth Me"

Immediately after the regular worship, communion was administered by Rev. Alva L. Davis, Rev. William L. Burdick, and Rev. Paul Burdick, assistant missionaries (in the absence of deacons) by John Kenyon and Corliss F. Randolph.

The silver communion service of the mother church was used, through the courtesy of the Newport Historical Society, its present owner. After the foregoing most impressive service and the first Christian Endeavor Service ever held in the church was presided over by Miss Elisabeth Kenyon, Miss Kenyon was also her subject for the Christian Endeavor topic for the day: "How to Obtain a Missionary Advance."

After she made a few thoughts on the topic, the meeting was made general, and many testimonies were given, expressing gratefulness for the legacy of strong lives left us by our ancestors, and there was a feeling of uplift, and a desire for deeper consecration, and a renewal of vows as Christians, and as Seventh Day Baptists.

Total date may be fixed upon by the churches of Rhode Island and Connecticut for this meeting, probably in September or October, and that this annual pilgrimage may become one of the stated religious functions of these churches, and that such others as may reasonably be convenient to attend, as are the associations and the General Conference. Assurance is given by the authorities of the Newport Historical Society that such an annual service will be most acceptable to them.

The complete success of the meeting, as was that of the service a year ago last August, was made possible through the personal cooperation of Mrs. Gertrude Ehrhardt and Miss Burn. Such of the company as cared to do so were given an opportunity to eat their luncheon in the society's building; and Mrs. Elliot served tea to all who remained.

Thus, despite certain handicaps, began most auspiciously what is devoutly hoped will be a long line of annual pilgrimages of this beautiful and most sacred shrine of Seventh Day Baptists in Newport.

SOME IMPRESSIONS OF THE NEWPORT SERVICE

REV. ALVA L. DAVIS

In the early morning of Sabbath day, November 17, a group of "Seventh Day Baptists were on their way to Newport. It was rather late in the season, or at least some felt so, for such a pilgrimage, with a temperature of 72 degrees, it was a long journey. Our Ashaway members said: "If the Lord wants us to go he will give us a good day." The Lord must have been pleased, for the day proved to be delightful. At eleven o'clock more people were present in the old church for our Sabbath morning worship.

Though we made the journey—not as our ancestors would have made it—by automobile and ferry, I am sure that something of the pilgrimage of such days is preserved. Again and again that Sabbath morning as we journeyed to Newport, I was reminded of the Children of Israel as they went up to Jerusalem to worship. The words of the Psalmist came to mind with a meaning I had never experienced before. I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gate O Jerusalem."

And as we stood "within the gates" of Newport and held our Sabbath morning service in the old church, what joy was ours! how much visual and sacred memories! As we broke the bread and served the wine, using the old communion service, tears were in many eyes and tears were in all our hearts. As we ascended the long stairway, leading to the pulpit, and took our seats, I thought of the noble, godly men who, long ago, climbed these stairs, all the same stairs, and had preached from the same pulpit. We were on hallowed ground; the little church became a sacred shrine. Time was turned back 250 years. The old clock, some 200 years old, still hanging on the wall, ticked off the sacred moments. We were back, as it were, to the inspired origin of things—of our own denominational life in America. An Unseen Presence filled the little room, and who could doubt but others, too, were looking on? Those mighty men and women of a mighty faith in a mighty God—"the Hubbards, hiscoxes, Caudals, Maxsons, Collines, and scores of others—who stood before us. And the words of the Old Book came to us with a renewed meaning: "Wherefore, seeing we are also compassed about with so great cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith."

Our denominational ancestors were God-fearing men and women—men and women whose loyalty to Jesus Christ, to conviction, to truth, to duty, stood above every other consideration. They wrought nobly, they built well, they sacrificed willingly. "And here is that saying true, One soweth, and another reaps." We do not reap that which we sow, whereon ye bestowed no labor: other men labored, and ye are entered into their labors."

Duties hard, trying and exacting they have been for us. But the beauty of the pilgrimage and such memories can never become cheap. Conscious of our great heritage can we, dare we, fail? God grant that the baptism that was upon their work in the beginning may be upon us still; that the conscious knowledge of our heritage and at what cost purchased, may fill us with gratitude, and thanksgiving to God, inspire us to nobler endeavor, and fashion us into fitness for his service.

Ashaway, R. I.,
December 5, 1923.
old mother church. Surely no one could have gone from the meeting without a stronger desire to be more loyal to God and to the principles of our denomination.

Ashaway, R. I.,
December 5, 1923.

OTHER MEN HAVE LABORED AND YE HAVE ENTERED INTO THEIR LABORS. John 4: 38

(Sermon preached by Secretary, William L. Burdick in the old church in Newport, R. I. Sabbath morning, November 17, 1923.)

Who said that no one would come on the pilgrimage to the church in Newport? Who ever did mistake, for there are between fifty and sixty here this morning.

The deepest emotions have thrilled my heart as I have thought of this service; and if ever I wish for the eloquence of an angel, it is now; but eloquence is not mine, and I must address you in my own prosy way.

The church that erected this building had its beginning in the wilderness more than two hundred and fifty years ago. There were not then more than three thousand inhabitants in the entire colony. It was organized only about thirty-six years after the first colony, and one hundred years before the Revolutionary War.

This building was erected nearly two hundred years ago, and fifty years before the Declaration of Independence. During the war it and the Episcopal church were the only ones not desecrated by the British soldiers. This one was saved because of the Ten Commandments hanging back of the pulpit. At the time of its erection it was said to be the best in the city. It must have been built better than some, or it would not have stood two hundred years, lacking five.

I. “Other men have labored and ye have entered into their labors.”

These words and the principle which they state apply not only to the pulpit, but also to the pulpit, than to the disciples. The thought is that we have become the inheritors, even the actual possessors of all achievements in thought, feeling, and being of passed human history. Whatever we enjoy today could not be worse than one hundred or a thousand years old. The streams of human life, thought, achievement, struggle, suffering, hope and joy—all from the beginning of time till the present moment—are ours. Our physical life, our intellectual life, aspirations and consecration; our civilization with its institutions, are the products of the past and could never have been had it not been for the long, long struggle of man. The idea that had held sway from before David’s time, the idea of the divine right of kings, all people in the king’s hands and at his mercy. It could not have been but that the seed of brotherhood is sown in the world in the perfection of law and government; had it not been for the lessons taught in the rise and fall of the Greek republics. It could never have been without Pythagoras, Socrates, the Sophists, the Alexandrians, without Wycliff, Luther, Paul, and above all others, without Christ. Other men have labored and ye are entered into their labors.

But this is not all. The emotions that thrill your hearts today, the desires for advancement, the aspirations for a higher life in Christ would not be ours as they are had it not been that we have come into the rippling tide of human progress that has flowed steadily since creation. The holiest emotions, the noblest aspirations of preceding generations have been transmitted from generation to generation down to us.

This occasion, in which we have come from the various churches in Rhode Island to worship in this church, the first Sabbath service held in more than fifty years and where our ancestors have worshiped for nearly two hundred years, prompts us to be more specific. We have already noted some things regarding this church and those who worshiped here, but we need to recall some other facts. Those who worshiped here and those who worshiped in the western part of the State, from which we came this morning, were one church from 1672 to 1708.

There were Sabbath keepers both here and in the western part of the State for about six years before the church was organized. None of these in the western part of the colony were present when the separation was made. Hopton was soon afterwards and formed an important part of the church. They held services on the Sabbath regularly and these services were conducted by Seventh Day Baptist ministers, Elder John Crandall being the first. The company in the western part of the State increased in numbers much faster than at Newport. Up to 1708, when the Sabbath keepers in the colony became two churches, the church was never spoken of as anything but Hopton. Sometimes it was called “The Church of Rhode Island and Westerly,” at others simply “The Church,” and still others, “The Congregation.” The clerk of the church, John Terrick, made a record of what is now Hopton, and many of the business meetings were held in what now is Hopton. A house of worship was built in Hopton in 1698. In this house the first pastor of the First church (New Market, N. J.) was ordained.

By 1708 the Sabbath keepers in the western part of the State felt the time had come when it was best to have two churches and at a yearly meeting the following action was taken: “It is ordered and appointed by mutual agreement of the church that that part of the congregation in and about Westerly (Hopton), shall be henceforth a distinct church, being the western part of the congregation in and about the State of Rhode Island shall be a distinct church from that of Westerly, provided that the brethren and sisters at Newport that were not present at the meeting to concur.” The growth of the church was rapid and by 1816 it numbered 947 and had three places of worship. It is now known as the First Hopton Church. From it thirteen churches have sprung and out of it...
have gone forth many ministers. It has furnished about 75 men for the State legislature, and one governor. While the most of us here today are members of the church that was once part of the Newport Church, the rest of you are almost as closely related, in that you belong to churches that were formed from the First Hopkinton Church.

Rhode Island was the birthplace of religious and civil liberty. Up to the founding of this first colony the world had never known civil and religious liberty. Before the Reformation the Church had ruled the State; after the Reformation the State ruled the Churches. In both cases the people were forced to worship as the authorities said. Roger Williams was driven out of the Massachusetts colony because of this state of affairs. He established a State where men could worship God according to their own conscience. It was an experiment and an object of ridicule. The men of these two churches were co-workers with Roger Williams, and the Baptists in founding this free State. The principles on which the United States of America was founded in the next century. This was one of the great achievements of human history, and these churches had a vital part in it. They had spiritual descendants and heirs, and many of us can point to them as our forebears. "Other men have labored and ye are entered into their labors."

II. You notice that Christ does not say, "Be disciples of the ways or the luxuries, but into labor. We have not entered into ease but into labor. This heritage we have coming down to us through the ages lays on us tremendous responsibilities. We are debtors to the past. Had the disciples thought it was rest, ease and luxury into which they had entered, the gospel would have never come to us. If we think that it is ease into which we have entered and the cause for which our fathers labored and languished and died. Other men have labored and we have entered into their labors in the State. Great questions are yet to be settled. There is turmoil everywhere. Free institutions can not stand under present immoral conditions. If there was ever a time in the history of this country when it required a telescopic vision, wisdom, grace and unselfish endeavor it is now.

Other men have labored and ye have entered into their labors in the home. We have the best homes the world has ever seen, but there are unmistakable signs of degeneration. The family altar has been broken down; and in multitude of homes children never hear their parents' voices in prayer, and never hear prayer in the home unless some minister happens to be present.

Other men have labored and ye have entered into their labors in the Church. A great work is to be accomplished by the churches represented here this morning. The time was when Seventh Day Baptists were praying for open doors; now the doors are opening from every quarter of the globe and the need is stretching out their hands to us. Our work in China is calling for new buildings and that we employ Miss Mabel West as well as Doctor Thorngate. India, Java and Africa are constantly appealing to us to aid little bands of Sabbath keepers. South America is calling for help, while in our own country, besides the needy fields that have been open to us for years, there are hundreds of Sabbath keepers set adrift which I need not mention whom we must help or no one will. All these appeals are the voice of God to us calling us to go forward. Are we going to hear the voice and obey or are we going to close our ears and drift out of existence?

We are about to celebrate the Lord's Supper. Can we not here dedicate ourselves anew to the tasks coming to us through the centuries? You recall when his father took him to the altar, and placing his little hand on the bleeding sacrifice caused him to swear eternal vengeance to Rome. This oath he ever kept before him, and as a result years afterwards the Roman army was wiped out of existence and the Roman people were submissive at his feet. We have not taken our baptismal vows upon the sacrifice of an animal, but upon that of Christ the Son of God and shall we not be as faithful to them as was Hannibal to his vow? As we partake of the sacraments, emblems of our Savior's sacrifice, let us consecrate ourselves to our God-given tasks.

PILGRIMS FROM AFAR

We are under obligations to Elder L. D. Davis, editor of the News and Journal (daily and weekly papers of Newport, R. I.), for a copy of the Journal of September 18, from which we clip the following account of the late visit to the Newport church:

Steamer Eolus brought about one hundred and fifty passengers on Tuesday, who came to our city to visit the old Barne Street church which has for a long time been closed to the public. They were members of the Seventh Day Baptist Church, and came from all parts of the country. Representatives of the denomination were among them from Wisconsin and the Far West; from New Jersey, New York, and other sections where churches have been planted. They have been in attendance at the annual Conference in Washington, and came here to visit the spot where the first American church was gathered.

As the company walked up the street they attracted considerable attention, as no one in our city knew where they came nor where they were going. On reaching the old church they paused a moment at the door, then passed in and took their seats, filling the whole house. So many people had not been present for many years in that venerable structure, and it was with little interest that we took our place among them.

The church edifice is in itself well worth a visit. It was built in 1729 and remains as at the first. There was the old pulpit perched high in the air; the massive sounding board over the pulpit, the lofty galleries; the ancient clock; the old Bible presented in 1796, and the valuable pews in which men of four or five generations ago were accustomed to sit. Everything bespoke the antiquity of the place, and joined to make this visit of particular interest.

We soon learned that the first Seventh Day Baptist Church was organized on this spot in 1671, a little more than two hundred years ago. It was made up of seven members from the First Baptist Church on Spring Street, and for a long time enjoyed a good degree of prosperity. The church was erected under the care and supervision of Henry Collins, the same who gave the ground for Redwood Library and who was ardently identified with this cause.

Behind the pulpit were two tablets containing the Ten Commandments. It is said that during the Revolutionary War a British officer was sent with a company of soldiers to destroy this church in company with the others, but upon opening the door and seeing the tablets, he declared and spared the sacred edifice, and thus it was allowed to stand.

For many years there has been no service here though the church organization is still kept up. Tuesday there were representatives present from more than a hundred churches abroad. In the pulpit were Rev. C. M. Lewis, the last resident pastor, Rev. Lucius Crandall, also once a pastor, Rev. N. V. Hull, editor of the Sabbath Recorder, and Deacon J. Maxson, the oldest living member. In the pews were many missionaries and ministers in attendance. The Scriptures were read, prayer offered, and numerous short, crisp, good speeches.

At the meeting the sum of $1,500 was added to the Memorial Fund, making in all, $50,000 of the $100,000 it is proposed to raise. This money will be devoted to the various missionary funds of the denomination.

We can only say that the meeting was a hopeful one. All seemed in good spirits and-confident of triumph and we are quite sure that it is known that the visit was in contemplation more of our citizens would have gladly welcomed the pilgrims who came thus to visit the home of their fathers.

EDITOR N. V. HULL'S ACCOUNT OF THAT VISIT

(From Sabbath Recorder, September 26, 1872)

Before leaving the steamer taking us from Wickford to Newport, the company organized, by choosing Brother Lucius Crandall, leader, who took us, on landing, directly to the old Seventh Day Baptist meeting house, where we arrived a little be-
fore eleven o'clock, the house having been opened and dusted by Deacon Isaac C. Burdick, of Westerly, who had gone on the day before to prepare the house for our reception. The meeting was at once called to order, and after the reading of the Scriptures by N. V. Hull, prayer was offered by Deacon John Maxson, of DeRuyter, who in this house first consecrated himself to God. The assembly was then led in a song by Brother L. A. Platts, commencing with the words, "All hail the power of Jesus' name," when the congregation was again led in prayer by Elder C. M. Lewis, after which interesting remarks were made by Prof. W. A. B. F. Chester, Elder Joshua Clarke, Elder A. H. Lewis, Elder L. C. Rogers, Sister Joshua Clarke, Elder A. W. Coon, Brother B. F. Chester, Elder L. D. Davis, editor of the Newport News, who made us a hearty welcome to the city, and treated us in every way most courteously, and Elder J. E. N. Backus, when was sung the hymn commencing, "Come, Holy Spirit, Heavenly Dove." Remarks were continued by Deacon John Maxson, Elder N. W. Bailey, and Elder N. W. Miner. "Rock of Ages" was now sung, and again speaking was resumed by Sister Platts, and continued by Elder Stephen Burdick and Elder L. Crandall. Nearer, my God, to thee, was now sung, and followed by remarks by a Sister Crandall of Westerly, Sister L. A. Hull, Brother Peter Burdick, and Sister C. M. Lewis. At this point, the order of exercises was changed, and Elder C. M. Lewis offered donations to carry on some of our benevolent enterprises, when fifteen hundred and seventy-one dollars and seventy-five cents were subscribed, and in part paid on the building where we worship today was constructed. The building where we worship today was built in 1837 and Richard and Ethan Stillman were the carpenters. He told me, "When we were ready to raise the frame, some one said you must get a cask of liquor." This was customary in those days all the men of the community as assembled at a raising. Richard replied, "If it can't be helped, it will not be helped." And the building was up without a hitch. It was dedicated in January 1838. Meetings were held at both the North and South churches, preaching being in the forenoon, and in the afternoon at the other till November 1, 1870, when it was voted to hold all meetings at the South church, as more of the members were living in this vicinity, and later the old North church was sold. Many of the church members of sixty years ago lived outside the village on farms, and, though 'tis not a large village today, I can recall seventy houses that have been built and remodeled in that time. In 1870 Mr. Todd and wife came to the parsonage in Brookfield. In him the young found a friend, the older ones a wise counselor, tender-hearted and ready with sympathy in sorrow; whose calls on us when sick or in trouble were a benediction. Mrs. Emma L. Todd was often at the bedside of her and her hands helped prepare many of our dead for their last sleep; a true helpmate to her husband in his work. Mr. Todd's nephew, Lewis, and later his niece, Rose Todd, who died in the flower of maidenhood, and their hearts were gladdened with a son, Willie, to whom they gave unstintingly of their care and love. When in his fiftieth year he died, the Elder said, "We have thought about it and wondered who would care for him when we were gone, now that is all settled; I think we best trust God." This visits the thought for another hour and a half, and I remembered that he had placed 40 slaves, and called on all members in the town each year, the happy wedding occasions, the many funerals of all classes and those having no church relations, these are written in that book which will be opened in the last great day. I remember the first Sabbath school I attended and the Testament that was given each one, in which to learn seven verses, to be repeated in Sabbath school each week. Public and private entertainment. I recall a journey that Eva Stillman and myself took to Utica with Elder Todd to select books for the Sabbath school. We started about daylight. On reaching the city we saw for the first time street cars drawn by horses and a railroad train leaving the station. A pistol was fired at law, and, when in Utica he saw Elder Todd, asked him to be a witness; thus detaining him, who held the city in awe. On the twenty-five mile ride home, after the new and exciting scenes of the day, we became sleepy. With blankets he fixed a place for us to lie in the bottom of the buggy, and we were kept quite comfortable.
at a late hour, reassuring Mrs. Todd of our safety, and were fed and put to bed. During their stay there was a series of evangelistic meetings when Elder C. M. Lewis came to assist, and the church was revived and strengthened.

On May 12, 1877, thirty members were added to the church. These meetings were also a factor for good in those days. I must not forget the music, the songs of worship, of inspiration, appeal and joy. How far-reaching their influence, who can say? Some seventy-five or more years ago there was a church organ, I am told, having but four octaves, Barbara Clark being organist. When she was planning her marriage, before she left town she taught Sarah Hill to play the piano. Twenty-three or fourteen years of age, the principles of Thorough Base. Upon Mrs. Holman's leaving, Sarah took her place as organist. She tells me the members of the choir at that time were Lyman and Darwin Hills, William G. Fitch, Frances Spooner, Eudocia Murphy. Sometimes they were led by Edwin Whitford. Then later there were William Fitch, William Brown, Ella Clarke, Serman Langworthy, Frances Spooner, Frankie Langworthy, Eudocia Hills, DeEtte Murphy. Sometimes they were led by Edwin Whitford. Then later there were Helen Burdick, Albert Whitford, Mrs. Todd and others, and Nettie Langworthy played the organ. The organ grew old as organs will with time and use and the singers deserted a new one. Accordingly the Trustees of the church decided to procure a new pipe organ. While the organ was being repaired, for an organ. I was but a child but during the day, I remember the end of May 13, 1868, the record shows it seemed then, and still seems a wonderful experience.

The prayer meetings, which someone has advised, made the people sit on the low stair by the door. Our working members of the church the choir at the church today received their inspiration and help therewith, and the Junior Christian Endeavor was organized in December, 1887, through the efforts of William C. Whitford, and was in a flourishing condition for a number of years. It was a training school for the church and Sabbath school. Many of our working members of the church today received their inspiration and help therewith, and the Junior Christian Endeavor was organized in December, 1887, through the efforts of William C. Whitford, and was in a flourishing condition for a number of years. It was a training school for the church and Sabbath school.

Among my early church memories are pastorates of the Second Church. During his pastorate there were seventeen baptisms and with two exceptions they were children from the Christian Endeavor society and Sabbath school. His gift of song was a great addition to his work. During this time a Vacation Bible school was held. For six months we were again without a pastor, supplied by Rev. F. E. Peterson and local pastors. Then John P. Klotzbach, a convert to the Sabbath, with his wife and two children, Lorine and baby Anna, served us for over a year, and during his ministry there were five additions by letter to our membership.

Those baptismal scenes, as we stood on the bank of the water and sang "Nearer My God to Thee," "Oh Happy Day that Fixed My Choice," and "Take Me as I Am," we felt the power of the "souls, and the pastor thanked God for these conversions and help therefrom, and the Junior Christian Endeavor so much these ordinances have molded the lives of those who have gone out from this church to other places, who can measure.

DEACONS

Among my early church memories are the Sabbaths when old Deacon Spencer came occasionally to the church. I remember as a child, carried by Elder Joel Witter, and I remember that the last time I saw her was when she went to meet her baby, called home, but later he returned and spent the sunset years of his life in our village and rests besides Willie our God's Acre.

With the coming of Clayton A. Burdick, wife and two little daughters, came new life to the church. With a younger man, with qualities andgifts appealing, the church and Sabbath school seemed to awake, the young people found a leader and the choir a great help in his rich voice. How they sang—Lute and Ella Burdick, Sate Fitch, Charles H. Burdick, Bert and Rose Fitch, Helen Burdick, Annie Clarke, Grace Cran dall, Annie Irons, Harvey Babcock, Ella Clarke, while Clara Maxson played the organ. The prayer meetings, which someone has advised, made the people sit on the low stair by the door.
Their weekly attendance at church, the prayer and covenant meetings were an expected event and when they moved to the village and became neighbors, their kindness in sickness, their helpful deeds in untold ways were not forgotten. Laverne Clarke, with the pleasant smile with which he always greeted us, was greatly loved. One of the responsibilities of his office as deacon was when William Henry, Betsy and Martha Burdick, members of the North Village and became neighbors, a house near his home where he and his good wife might care for them. Chalkla Elle Clarke was one called upon to take loads of women to special meetings out of town, to annual church meetings and to Aid societies and Sabbath school picnics. Our late lamented deacon, Joel Witter, how faithful he was to duty in all matters pertaining to the church; his kindly assistance in raising special funds, his interest in the temperance cause, his love for the children, of the community and Sabbath school, and his anxiety that they choose the best things were all appreciated. How we miss his counsel and help!

The Women's Missionary Aid society, with a present membership of thirty or fortysix, living a few years ago: Nettie Langworthy Crandall, Sophia Rogers Stillman, 'Emeline Burch Whitford.

Having reviewed so many years, brought us again to that annual event, and how different are the world conditions at this Christmas time from what they were one year ago. Then the heavenly anthems of the angel choir were drowned by the screech and boom and clatter of a world conflict. Then the star shining in the heavens to guide our steps to the cradle of the King was almost lost from sight in a sky overcast by the black cloud of the Great War. Today swords have been sheathed and guns are silent, and our souls are attuned to anthems of peace and good will. Today we approach with softened step that sacred shrine, and stand with heads uncovered in the birth room of the Savior of the world, reverently and unafraid. The occasion is auspicious, and the time is opportune for a most blessed experience in the observance of Christmas this year of the anniversary of the birth of Jesus. Christmas should mean more to us than it has ever meant before, and the Christ whom we honor in its celebration should from this day take a larger place in the life of the world.

Christmas may mean more but it will depend upon us. On that first Christmas day the announcement of the birth of the Savior troubled Herod, but it brought joy to the shepherds. Today it will depend upon what our attitude is toward the Master as to the effect of Christmas on our lives. As the pathway of our life runs through the twenty-fifth day of December, in the year of our Lord nineteen hundred eighteen, and on out into the future, that path may doubt be deflected one way or the other if we seriously contemplate our Lord's claim to our allegiance. The important question therefore is, What is our relation to him who so many years ago was born King of the Jews, and who today lives and reigns over all the world?

As we follow the Wise Men in doing homage to the world's King shall we return by the same old road of pleasure and pride, shall we like them, neglect the matters of our Lord's kingdom in the world, or shall we like the Wise Men, yield our thoughts and hearts to the things of heaven and earth? The star did not guide the Wise Men as definitely as we have sometimes reckoned, for they went by way of Jerusalem, the capital of the Jews, and inquiry, as a matter of course, of the ruler of the country another way.

William H. Anderson, of the New York Anti-Saloon League, charges that there are bankers today who are lending money to finance bootleg operations, just as there were bankers who gambled on warehouse receipts for whiskey after prohibition was a certainty. They belong to the same old road of pleasure and sin; they are as bad as the bank robbers and outlaws.

For speech below one more painless night, For all that we have or hope to be, Unirked by sharp regretfulness; For eyes that see the trees, the birds, The morning face as calm as good, For ears that hear the gentle words And happy songs the day still sends; For healthy cry for word and drink, For time to play, and power to think, For will to work, and work to do. For those who trust, and trust not be true, For pluck that dares and strength that can, For hope in every happy man. For love for all the pure and good, Accept, O Lord, our gratitude.

EVENING

For kindly patience shown this day By those in higher places, For warm forgiveness by the way, And smiling servant faces For sweet content's unevending eye At sight of power and wealth, For human hearts that note the cry Of hidden hopes and health, For all our work has brought us, All that temptation wrought in us, For thoughts and books and things of beauty, For cheerfulness in day and night; And now for the stars that sing o'erhead, For the love of our home and ease of our bed, For fool of the night and day Good God of our lives, thy name we bless. —Robert Freeman in The Continent.

MORNING

For sleep through one more painless night, All wrapped in soft forgetfulness; For easier breathing by the light, Unirked by sharp regretfulness; For eyes that see the trees, the birds, The morning face as calm as good, For ears that hear the gentle words And happy songs the day still sends; For healthy cry for word and drink, For time to play, and power to think, For will to work, and work to do. For those who trust, and trust not be true, For pluck that dares and strength that can, For hope in every happy man. For love for all the pure and good, Accept, O Lord, our gratitude.

A CHRISTMAS SERMON

Five years after the close of the Great War the world seems to have a long way from a state of peace. As we pass the sixth Christmas day following the signing of the armistice it may be of interest to turn back and read again a sermon preached by a pastor to his regular Sabbath morning congregation on the Sabbath preceding that first Christmas following the close of the war.

While in minor details this sermon would need to be revised to bring it up to date, and while time may have demonstrated the necessity for a change of emphasis in certain particulars, we believe its basic principles are sound, and its essential teachings both practical and timely. The situation still requires "thought and study and prayer"; it still calls for "work and energy and effort." It is hoped that the world will yet find "another way," which is the way of the Prince of Peace.

This sermon was first delivered in Salem, W. Va., December 21, 1918, and is reprinted here from a volume of war-time sermons by the present writer entitled, "Reconstruction Messages." If there is nothing in it for the sermon to give it value at this date, possibly it may render the service of taking us back in thought to that other Christmas, from which we may trace our steps through these five troublesome years just passed. This can have value for us only as it may indicate our future course. Which way are we facing?

"ANOTHER WAY"

And being warned of God in a dream that they should not return to Herod, they departed into their own country another way. Matthew 2: 12.

It is a good thing for the Christian world once a year to gather about the manger-bed of the Babe of Bethlehem. Time has brought us again to that annual event, and how different are the world conditions at this Christmas time from what they were one year ago. Then the heavenly anthems of the angel choir were drowned by the screech and boom and clatter of a world conflict. Then the star shining in the heavens to guide our steps to the cradle of the King was almost lost from sight in a sky overcast by the black cloud of the Great War. Today swords have been sheathed and guns are silent, and our souls are attuned to anthems of peace and good will. Today we approach with softened step that sacred shrine, and stand with heads uncovered in the birth room of the Savior of the world, reverently and unafraid. The occasion is auspicious, and the time is opportune for a most blessed experience in the observance of Christmas this year of the anniversary of the birth of Jesus. Christmas should mean more to us than it has ever meant before, and the Christ whom we honor in its celebration should from this day take a larger place in the life of the world.

Christmas may mean more but it will depend upon us. On that first Christmas day the announcement of the birth of the Savior troubled Herod, but it brought joy to the shepherds. Today it will depend upon what our attitude is toward the Master as to the effect of Christmas on our lives. As the pathway of our life runs through the twenty-fifth day of December, in the year of our Lord nineteen hundred eighteen, and on out into the future, that path may doubt be deflected one way or the other if we seriously contemplate our Lord's claim to our allegiance. The important question therefore is, What is our relation to him who so many years ago was born King of the Jews, and who today lives and reigns over all the world?

As we follow the Wise Men in doing homage to the world's King shall we return by the same old road of pleasure and pride, or shall we like them, neglect the matters of our Lord's kingdom in the world, or shall we like the Wise Men, yield our thoughts and hearts to the things of heaven and earth? The star did not guide the Wise Men as definitely as we have sometimes reckoned, for they went by way of Jerusalem, the capital of the Jews, and inquiry, as a matter of course, of the ruler of the country another way.

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Men were on the magic plane there described. They felt their way with some uncertainty, and tried the voices that offered them counsel. They came bowing to royalty, and seeking guidance from earthly potentates, but "they returned to their own country another way"—the way of heavenly counsel, and of the quiet conference together of kindred spirits. And their experience thus interpreted is symbolic of the experience of men who come face to face with the Master.

The shepherds watching their sheep, dulleyed and listless, were aroused by the heavenly apparition, and doubtless moved through curiosity, visited the stable to which they had been directed, but they returned with wonder-open eyes, full of joy and praise. They may have returned to their shepherding by the same route, but in a more important sense they returned "another way"—the way of joy and hope.

As the fishermen were sitting in their boats mending their nets, they saw no inspiring prospect ahead. No doubt they were bent on being successful fishermen, and devoted themselves to the development of the country another tentative, but they had come out to the lake and their deeds, and confirmed him in his sinful life.

they had come to make her daily visit to the well to draw water. Her feet may have become weary and her arms may have ached on many a day following this memorable conversation with Jesus. But her conscience was clear which made her life light, and she lived in the refreshing satisfaction which comes from drinking freely and constantly of the water of life.

Not every life that came in contact with the Master during his earthly ministry was helped thereby. We may carry, such a spirit into the Christmas season that the pathway of our life shall diverge farther from the way of peace and holiness. Herod could not answer the question of those who followed him in his way until he was asked to give up his life, or to kill all those who might be found in that city who were of the new Way. But the risen Lord whom Paul persecuted met him on that Syrian road and changed the course of his whole life. Paul was on the road to Damascus, and he was troubled, and all Jerusalem with him. His sinful self-seeking, and his fear of a rival, blinded him to the beauty and innocence of the Bethlehem Babe, and to the glory that shone in the world on that first Christmas day. The knowledge that a King was born but provoked him to more wicked deeds, and confirmed him in his sinful life. But we may carry, such a spirit into the Christmas season that the pathway of our life shall diverge farther than the way of peace and holiness.

The power of Jesus to direct the course of men's lives was not lessened at his death; rather, was it made more potent. An early and conspicuous illustration of the potency of his resurrected life is found in the experience of Paul on his way to Damascus with the necessary authority and spurred by the zeal of a conscientious but misguided religiousist, breathing out threats against the followers of Jesus, Paul was on his way to Damascus to apprehend and to kill all those might be found in that city who were of the new Way. But the risen Lord whom Paul persecuted met him on that Syrian road and changed the course of his whole life. Paul was on the road to Damascus, and he was troubled, and all Jerusalem with him. His sinful self-seeking, and his fear of a rival, blinded him to the beauty and innocence of the Bethlehem Babe, and to the glory that shone in the world on that first Christmas day. The knowledge that a King was born but provoked him to more wicked deeds, and confirmed him in his sinful life. But we may carry, such a spirit into the Christmas season that the pathway of our life shall diverge farther than the way of peace and holiness.

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Near the end of the Master's earth ministry we have the case of the young man who came running, eager and hopeful, but his motive had been removed, for the last time. He is in need of something. His speech was in the nature of a warning against social vice, and especially against a certain race-destroying disease. The motive which he emphasized was that of fear, fear of being found out. It was good enough. I was glad to know, and to have the young men who were about to be inducted into army service to know, just what measures the Government was taking to ferret out and stamp out this curse to the race.

But to stop where he did seemed to be an insult to the integrity and purity of the great majority of the young men addressed. I wanted to supplement the doctor's speech by an appeal to higher motives, and I am sure such an appeal would result. I was reminded of the devotion of the servants of Jesus to his mission. Paul went to Damascus to apprehend and to kill all those might be found in that city who were of the new Way.

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Time would fail me to speak of Augustine, Francis of Assisi, Martin Luther, John Wesley, and Samuel and Tacy Hubbard, and several of the colored soldiers had assembled. But I do not mean, that the boys are going to pieces. But the great incentive to drill and maneuver and march having been removed, it is but natural that there should be a tendency to ease up and let down. My experience has taught me that if it is going to have any meaning at all, the motive has to be in contact with the Master during his earthly ministry was helped thereby. We may carry, such a spirit into the Christmas season that the pathway of our life shall diverge farther than the way of peace and holiness.

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martial to send Bad Bill back to his own country another way. The spirit of Christ can do that, and no doubt is doing that for many of our soldiers. In the trenches or on the top, facing reality, the soul is revealed, the forces of righteousness are organized to eradicate it from the body politic. A case in point is the passing of human slavery. Slavery was doomed when Jesus came, for there was set going those principles of institutions, communities and nations. It has always been a cause. That cause is the dominating spirit in it is intrenched not only in the avarice but that the Church should prevent war. There was enough of the world vindicated and its mission broadened, until today Christianity stands before the world vindicated and its mission broadened, until today Christianity stands before the world. We want to get away from the top, facing reality, they have seen Jesus, and will return to their country “another way.”

What is true of individuals is true also of institutions, communities and nations. When in the white light of the Master the hidden evil is revealed, the forces of righteousness are organized to eradicate it from the body politic. A case in point is the passing of human slavery. Slavery was doomed when Jesus came, for there was set going those principles of institutions, communities and nations. It has always been a cause. That cause is the dominating spirit in history. I bank much upon a league of nations. It has always been a cause. That cause is the dominating spirit in history. I bank much upon a league of nations.

War, too, is making its place on the wormwood of earthly diabolical inventions of the devil, dubbed a god by the Germans. You may wonder why! I speak with such confidence when the world is even now only resting under an armistice, but in this apocalyptic spirit. But the greater spirit of the world is going “another way” and next Wednesday morning we shall witness the last Christmas sun rising over a licensed American saloon.

Great issues are upon us. The trends are being given to human relationships that will lead far out into the future. This is not the time to seek an easy life. Neither is it a time for discouragement or despondency. The future is before us, big with possibilities, and there is no more than the old faith that the faithful service; the rewards of accomplishment in a worth-while cause. Many who would have been helpful in the reconstruction of a waiting world gave their brave lives to us. But the Church has no time to mourn, nor to fall back. Let us consecrate ourselves to the holy task which their sacrifice has placed upon us.

(Continued on page 825)
the lower nature prompts him to follow the things of sin and selfishness, the higher may be made to follow Christ and the things of righteousness. This is according to the Word, to psychology, and to experience. Paul tells us, in speaking of this matter, "When I would do good evil is present with me; but if I would do evil good is present with me." In the first item of our message we said that God is love. Love is that attribute in God by which he is eternally moved to communicate himself and all that is his to his creatures. When man has sinned he needs forgiveness. God's love prompts him to forgive man when he turns away from sin and to bestow his favor, or approval, upon man. God's love makes him long to forgive men and to bestow his favor upon all men. It is the rejecting of every form of evil at all times. It is the complete facing about; it is the rejection of every form of evil at all times. It is the birth from above, the new creature: old things are passed away; and all things are become new. The Christian missionary's message is a constant appeal that the disciples of Christ enter into the world's work advance every worthy reform and Christianize the whole world in their day.

Father and God. Christianity proclaims the brotherhood of all men and this has been one of its strongest points and greatest glories. The world has advanced a long way toward this ideal, but the journey has only just commenced. The unkind, cruel and unbrotnerly things still practiced in the most advanced communities are appalling. There is still so little regard for the feelings so often for the right that the heart grows sick at the thought of them. The Christian missionary's message is that all men should be brotherly as Christ was brotherly to all men and to all races. This spirit and principle of brotherliness is at the heart of Christianity. It is only those who do not have a brotherly spirit that do not care for missions. They live and care for themselves, but the man with a heart of love longs to bring to all men the things he enjoys as a follower of Christ. Therefore the Christian missionary's message is a constant appeal that the disciples of Christ enter into the world's work advance every worthy reform and Christianize the whole world in their day.

HISTORY OF THE WEST EDMESTON SEVENTH-DAY BAPTIST CHURCH

G. E. ROGERS

(Read at the Brookfield Centennial)

The records of the West Edmeston Church were opened in a fire that consumed the Stillman harness shop in West Edmeston on September 24, 1879.

Rev. J. B. Clarke, Deacon Ramson T. Stillman, Morell Coon and Charles Stillman were a committee to restore such records and the comparatively complete records of the establishment and early history of the church when it first organized are the result of much careful, thorough and persistent labor on the part of the loyal, scholarly and saintly pastor and faithful Christian brothers of that committee.

The church was constituted September 28, 1821, as the Seventh Day Baptist Church of Brookfield.

The first "meeting house" which had been built sometime before was located about one half mile north of South Brookfield on the eastern edge of Coon Creek.

The original members of the new church had been members of the First and Second Brookfield churches who believed that not only their convenience, but the interest of God's cause as well, required the formation of a church. The members were as follows: Elder William B. Maxson, Henry Clarke, Deacons William Utt, Eathan Clarke, of the First Church; Elder Eli S. Bailey and Deacons Saunders, Langworthy and Silas Spencer, of the Second Church. Matthew Stillman of Rhode Island, being present also sat in the council by invitation.

Elder Ei S. Bailey was made moderator of the council and Deacon Silas Spencer clerk.

After hearing the reasons advanced by the advocates of the new church, and studying the proposed articles of faith and covenant, the council approved of the movement and proceeded with the ordination services.

Elder Henry Clarke gave the right hand of fellowship for the council and Elder Daniel Coon received the same in behalf of the new church.

The first officers of this Third Seventh Day Baptist Church of Brookfield were: Elder, Daniel Coon; deacons, Joshua Maxson and Samuel P. Burdick; clerk, Adin Burdick.

Eighty persons enrolled as original members of the church. Among them the names Burdick, Coon, Crandall, Maxson, Stillman and Clarke predominated.

During the following twenty years many of the members located at or near the village of West Edmeston and at a meeting held at the schoolhouse in that village in the evening of April 22, 1843, "for the purpose of organizing a society and electing trustees to build a Seventh Day Baptist meeting house," Elijah H. Coon was chosen moderator and Enoch K. Kendall secretary.

A resolution was adopted providing that the society should be called the "West Edmeston Seventh Day Baptist Society." Ephraim Maxson, Elijah H. Coon, Ezra Coon, Silas Coon and Alexander M. Covey were elected trustees.

At a meeting of the trustees held at the house of Ephraim Maxson on April 8, 1844 a resolution was adopted providing that the new meeting house should be dedicated on the twenty-first day of the month and that "Elder Eli S. Bailey be invited to preach the dedicating discourse, and in case that he cannot come, that Elder Giles M.
Langworthy was invited to supply his place. It was further resolved that Elder Crandall be invited to attend the dedication. For ten years thereafter, from 1844 to 1854, Sabbath services were held alternately at the old meeting house near South Brookfield and at the new meeting house at West Edmeston. In 1854 the old meeting house was abandoned, services were held regularly at West Edmeston from that time on, and a little later the name of the church was changed from the Third Seventh Day Baptist Church of Brookfield to the West Edmeston Seventh Day Baptist Church. The terms of service of the preachers who served the church prior to 1841 can not be stated definitely.

Daniel Coon, the first pastor, served several years. He was succeeded by Samuel B. Crandall who also served several years. He was succeeded by Varnum Hull who served one year. In 1841 Elder Eli S. Bailey, a resident minister and physician of Brookfield became pastor and served until 1844. Elder Bailey was succeeded by Elder Giles M. Langworthy who served one year. Elder Samuel B. Crandall again became pastor and served until 1850, the year of his death.

Elder Eli S. Bailey again became pastor in 1850 and served five years, until 1855. Elder Lebbeus M. Cottrell was the next pastor after Elder Bailey, second term of service and served three years, until 1860. Elder John P. Hunting was pastor from April 1, 1860, to 1863. Elder Alexander Campbell was pastor from 1863 to 1869.

Elder J. B. Clarke became pastor of the church on April 1, 1866, and for nineteen years he gave the best years of his life and the best of himself in every way to the service of the church and the community.

Elder Clayden A. Burdick became pastor in June, 1885, and served until April 1, 1889. Elder A. Lawrence became pastor in 1889 and served four years. Martin Sindafl, then a student at Alfred Theological Seminary, became pastor in July, 1893, and his ordination to the gospel ministry was with this church on the twentieth day of the month. He was pastor until September, 1895, when he resigned to accept a call from the First and Second Verona churches and the Utica people to become their pastor.

Rev. C. A. Burdick, of the Second Brookfield Church, and Rev. J. A. Platts, of the First Brookfield Church, supplied the desk of this church on alternate Sabbaths for one year until September, 1896. Rev. Madison Harry, from Independence, N. Y., became pastor in September, 1896, and served four years.

In April, 1900, Mr. Ira J. Ordway, of Chicago, wrote Brother Orson Champlin recommending Dr. Arnold C. Davis, Jr., who was then just completing a course of training for the practice of medicine in Chicago, explaining that Dr. Davis would accept the pastorate of a small church and undertake the duties of that position in connection with the practice of medicine. The ministerial committee communicated with Dr. Davis with the result that he became pastor in September, 1900.

From the very beginning of his work he was a power for good in the community. His earnest preaching, which had the charm and force of a friend speaking from the fullness of a loving heart personally to each member of his congregation, his skillful ministrations to the sick, and above all his loving Christlike character endeared him to every person in the community. His tragic death on May 24, 1908, brought a sense of personal grief and loss to everybody. The blessings to humanity from his brief life of love and service can not be measured by human comprehension but we know that each soul that came within the influence of his personality was charged with a spirit of love and charity that can never grow old or die.

Eule Randolph served as pastor during the summer of 1908.

Rev. Riley G. Davis succeeded Brother Randolph and served nearly three years. Herbert Lewis Polan became pastor on August 3, 1912, and served three months. Rev. Edgar D. Van Horn who was then pastor of the New York City Church, spent his vacation in the summer of 1913 in West Edmeston and acted as pastor of the church.

Rev. John T. Davis succeeded Rev. Edgar D. Van Horn and was pastor nearly two years. Rev. Alonzo G. Crofoot became pastor on December 5, 1914, and served until June (Continued on page 825)

BEHOLD! A STAR!

On many a silent hill, through earth's wide spaces
Stands many an eager watcher lifting wistful eyes
For each expectant one a star is rising,
And, lo, its fair appearing illumines all the skies.

For some there be grown old in years of waiting,
And there some be with wondering eyes of plan,
And for whom the splendor bursts with sudden glory
In its light they glimpse domains of Truth.

But be they wise men honored in high places,
Or shepherd-folk upon some friendly hill,
The star proclaims for them a wondrous message
Of coming peace that all the earth shall fill.

Out on the night there sounds a heavenly music:
"Peace on earth," they hear the angels sing,
And in their hearts the music finds an echo.
They rise to greet the bringings to the King.

And meeting humbly at the Christ-Child's manger,
From East or West, from palace or sheep-fold,
It matters not from whence or how they gather
They find in Him the Peace so long foretold.

Rise up, O sons of men! Seek out thy hilltops,
For each expectant one a star is rising,
And follow on, to find in Him the
Fill their object here is to sell Bibles ..

A DAY IN TOKIO

SUSIE M. BURDICK

I promised myself—and others—to write of the days I spent in Tokyo, Japan, on my return trip from America, last February. I have been slow about fulfilling my promise.

Two of my Yokohama friends met me, were at the wharf before the steamer was all-a-rise. They were going “up to Tokio.” (It is never down to Tokio.) And I was to go with them. My especial companion was Kido Jun San, a teacher for many years in the Woman’s Bible school of the Woman’s Union Church. This was a trip of about one hour by train.

We reached there a little before noon and Miss Kido said we were to lunch at the "Wannemaker Department Store of Tokio." Doubtless there never was a store in America stocked with such and piles of gorgeously colored fabrics and ready-made garments. Evidently it was all for the Japanese. I seemed to be the only foreigner in the crowd—and it was crowded. It was with difficulty that we found seats in either of the two large dining rooms. As the people came in and seated themselves before each party was placed a tray with a teapot of tea and cups and after a short delay a covered laquered box was brought to each one with a new pair of chopsticks wrapped in paper. Opening the box it was found to contain hot, boiled rice, one-half of the top covered with chopped meat and the other half with hard-boiled egg, minced fine, and in the center an arrangement of sea-weed and oysters. "This very good only to my unaccustomed taste sweetened meat was a bit strange. After this came a preparation of egg, bamboo and fish and some sandwiches—the last concession to me, a foreigner.

After dinner there was a visit to a famous temple. The best part of that, was as we were resting a bit under a tree back of the temple, suddenly we heard singing. Miss Kido joined in and sang some "Hear that! Singing! Christians! It’s the song that goes with the story of the Prodigal Son." To my ears it sounded like the Swanne River. Soon we saw them, two men and a woman. "I must speak to her," said Miss Kido and away the woman, "Tell me her name, she is an American."

And in its light they glimpse domains of Truth.

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ticed, when we were in the restaurant, that you have a white ribbon on your dress and I thought you might like to go to the W. C. T. U. headquarters." I certainly was glad to go there. After a short walk we came to what seemed to be a rather small residence with the Woman's Christian Temperance Union sign in Chinese characters. Once inside the door and before stepping up on the floor we did what we had done in the store, Miss Kido stepped out of her street sandals and put on some clean straw ones for the house while some cloth covers were given me with which to cover my shoes.

Two young women were working in the office and very quickly tea and cakes were put on some clean straw ones for the store, Miss Kido stepped out of her street sandals, and very quickly tea and cakes were put on some clean straw ones for the office, and very quickly tea and cakes were put on some clean straw ones for the church. Mrs. Emma was, to be attended by Miss Kido at this Christmas meeting of the World's Christian Union.

"A little scroll written by her own hand be given me."

"The W. C. T. U. headquarters was burned, and Madam Kaji Yuyima was not injured. Loving hands rescued her and carried her on her bed far out of the city and there she is still interested in everything."

"Mrs. Eddy said that the W. C. T. U. has a fine name in Japan and representatives of that organization have been, and are active in relief work. "Just hear what a beautiful thing they did," and she told how in certain parts of the red-light district, in which there were four thousand registered women. Out of the ruins one thousand bodies were recovered. Where the others met their fate or were wandering no one knew. Said the women of the W. C. T. U., "Who will help these poor creatures if we do not?" On a certain day they gathered at the place and held a service of prayer for them.

"In the new Tokio they are hoping to do away with this infamous, segregated district. They made some time ago, a fruitless effort to this end. They long for the prayers of people who pray that a better Tokio may arise from what is now in ashes."

November 8, 1923.
and are not sincere. I have been upon work. In most societies the members of the Life-Work Recruits, and they come with the hope that they of the year, should take the offerings, if he does not depend upon the pledge system. Possibly a self-denial week would help the finances. A dime or a quarter offering also should bring results. Advertise it! The finance committee might co-operate with the social committee for a social which will leave a surplus in the treasury.

TO THE TREASURER

Every treasurer should have and use a budget. Monthly or weekly pledges will help greatly in securing money for society expenses. If the society is to do and be "Better Still," the treasurer must do his share. He should think of new ways of taking the offerings, if he does not depend upon the pledge system. Possibly a self-denial week would help the finances. A dime or a quarter offering also should bring results. Advertise it! The finance committee might co-operate with the social committee for a social which will leave a surplus in the treasury.

TO THE MEETING COMMITTEE

The prayer meeting committee, while it should always be on the lookout for new plans and interesting ways of holding meetings, should always remember to emphasize prayer. Whenever a group of persons or a whole society gets the real spirit of prayer, a great blessing is bound to result, and "Better Still" attainments can not help but follow. Since the attitude of prayer is largely personal, personal work is necessary to cultivate it in a society.

Let the prayer meeting committee emphasize prayer.

TO THE LOOKOUT COMMITTEE

The responsibility of inviting all young people, eligible for membership in the society is a great one and one in which not only the committee, but the whole society have some responsibility. Furthermore, this committee should be sure that all visitors are given a real welcome and made to feel acquainted as far as possible. The most effective work of this kind and the work which will make a "Better Still" society is done by the whole society, with the lookout committee leading and suggesting. What Christian Endeavor society will fail to succeed if each member extends the hand of Christian fellowship and imparts enthusiasm to all its activities.

TO THE MISSIONARY COMMITTEE

Someone says that missionary meetings are dry; but they are so only when the leader has not prepared his lesson. Supposing you stop for just five minutes some day, at least two weeks before you lead, and find out the subject for discussion. Then keeping it in mind, read the papers and magazines as usual and you will be surprised by the number of facts concerning the topic which you will find. A "Better Still" leader of a missionary meeting is thoroughly prepared. "He has," as one of our professors in college says, "read himself full," and is ready now to give it to you. "Better Still," get your members to work for you and each will receive the good. By way of suggestion, have you ever used stereotropicon or motion pictures as a means of supplementing the lesson material? Try it!

FOR THE QUIET HOUR

We are all more or less familiar with the radio and its fundamental principles. We know that it can be a message, or hear music, we must "tune in" until our machine receives from the sending station that which we wish to hear. A comparison might be drawn between this sending station of the radio, and the wonderful power house of our heavenly Father. Before we receive the help and inspiration which we need and before we can enjoy true happiness we must "tune in" and adjust ourselves to certain conditions which are necessary to be fulfilled. Christ and his teachings are our spiritual power houses, and we must prepare ourselves to receive the marvelous messages through prayer and quiet communion with the Master. We need prayer-life! In what better way can a "Better Still" Christian Endeavor be attained than through the quiet, helpful attitude of prayer?

FOR THE PASTORS

The wide-awake pastor who has regard for his calling as shepherd of young people and for the progress of the church and kingdom will be glad for the timely appearance of the topic, "Better Still." He will eagerly and tactfully watch and cooperate with the young people to see that the suggestions and inspiration of the topic become a vital part of their plans, work, loyalty, prayers, religious life and spirituality. It seems unthinkable that a pastor would permit the possibilities bound up in the young people to go undeveloped or partially used. If the pastor believes deeply that the young people of today are to be the leaders and workers of tomorrow then with all his genius of leadership and soul will he lay himself out to: B-ack them, E-nourage them, T-rust them, E-ach them, E-mploy them, R-eward them.

One result alone will obtain in such a society—a better group of officers, devoted workers pulling for Christ and the Church.

A SUGGESTION FOR THE MEETING

Why not let this meeting take the form of a model executive committee meeting. Let each officer and committee chairman tell his plans for future work. (Tell him about what he should do before hand, so that he be sure to be prepared.) Give opportunity for general participation by following each talk with an open discussion of the work of that office or committee, and by closing the meeting with the discussion of the society as a whole, can be made "Better Still."

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

One thing which we need as individuals and as societies is better praying. No doubt many of you feel as I sometimes do, that we know the prayers by heart; but do you pray? Perhaps you feel that your prayers are too formal, and are not sincere. I have been in churches where it seemed as if the prayers offered were merely a repetition of words, with no feeling expressed in them. But in our praying, as in singing, we should pray from our hearts, in other words really feel what we say, and let our words be the expression of our heart's desires. Then we shall get results, and God will respect them, for "The effectual fervent prayer of a righteous man availeth much."

Along with better praying we need better service. We need more consecrated workers if our cause is to go forward. New fields are opening for Seventh Day Baptists, where men and women are asking for
our help. Where are the workers who will render this better service for the Master? "Pray ye therefore, the Lord of the harvest, that he will send forth laborers into his harvest."

JUNIOR WORK
ELSABETH KENYON
Junior Christian Endeavor Superintendent
A contest for new members could be carried out by dividing the society into two sides, the Sun’s and the Moons, with two members of the Lookout Committee as captains. On a large sheet of card write the names of both sides and rule the rest off for the record to be kept each week for three months, or as long as the contest lasts. Stars, moons, and suns, can be cut from gift paper. Each Junior who brings a visitor has a star placed by his name, no matter which side he belongs to. When a Junior succeeds, with the consent of the superintendent, in gaining a new member whether trial or active (and nearly all should be placed on the trial list until the society has become accustomed to the work of the society or the age of seven years, or whatever age your constitution requires) he should be given a star or a moon, depending on which side he belonged to. Stars are to count one point and the suns and moons five points. At the end of the contest the winning side can be given a social by the losing side.

A MISSIONARY READING CIRCLE CONTEST
MRS. A. L. DAVIS
Missionary Committee Chairman
The Ashaway Christian Endeavor society, through its Missionary Committee has organized a Missionary Reading Circle Contest, which is proving very interesting as well as instructive. The books used are: Brer Rabbit Up From Slavery, The Black Bearded Barbarian, and The White Queen of Okoyong.

The whole society is divided into two groups—the boys on one side and the girls on the other. The purpose is to get as many people as possible to read these books, not only Christian Endeavorers, but others as well. Each book read counts one point. Outsiders reading the books count as much as Endeavorers, the points going to the side securing the readers. The losing side is to give an entertainment to the winning side. The contest is to close January 1, 1924. It is lots of fun.

CO-OPERATION AS A FACTOR IN SERVICE
MAURICE SAYRE
Co-operation means everything to us as workers for Christ. Without team work we can do practically nothing. It is the power of numbers that makes the gain. A football game may be won or lost by the playing of one man. It takes the co-operation of exactly eleven men to win the game. One man playing to secure a touchdown for his partner may spoil the chance for a touchdown by letting an opposing man in to stop the runner. This is a very good example of what co-operation means to the Christian world. It may not be so apparent as in football, but one person who is failing to do his work may be utterly ignorant of the fact that he is influencing someone else; causing the failure of possibly two or three people who have been following his example. We need to work together, side by side, doing everything in our power to influence others in the right way. We can not expect to do good in this world if we are not living the right kind of life. A person who is failing to live a good life, and is not, does much harm. The hypocrite is our greatest menace. If we all show by our daily life the Christian spirit in everything that we do, we will have a powerful influence on the people with whom we come in contact. The life that we live every day is the one that shows our very innermost attitude toward Christ.

But let us remember that perfect co-operation, perfect team work in well organized effort in Christian Endeavor work, may bring success without any real dependence on God, exactly as is the case where you have perfect co-operation and team work in a football team.

So, while we are emphasizing the importance and the worth of co-operation among ourselves in our Christian Endeavor work, let us not forget that the most important thing in each and every case is co-operation with God, perfect and complete reliance upon his guiding hand, perfect and complete dependence upon the directions which he has given us in his Word. Albion, Wis.

POOR PRINT IN ORIGINAL

THE SABBATH RECORDER
828

THE SABBATH RECORDER
829

CHILDREN'S PAGE
RUTH MARION CARPENTER, ALPHRED, N. Y.
Contributing Editor

THAT WONDEROUS NIGHT
Did the stars more brightly shine
On that night so far away
When the angel's song divine
Woke the first glad Christmas Day?

Did the winds more softly blow
'Mong the olive trees afar,
While Emmanuel cloud and star
Hung that glowing, guiding star?

O'er that lowly manger-bed,
Was there only cloudless blue,
As the night, its wings outspread,
Held the earth in slumber true?

Wondrous night! Then to the earth
Came the babe in man's small form,
Love and Peace then had their birth
As a deathless gift to all.
—Normal Instructor-Primary Plans.

NEW YEAR PLANS
ELSABETH KENYON
Junior Christian Endeavor Superintendent
Junior Christian Endeavor "Poole for Sabbath Day, Junior year to last."

DAILY READINGS
Sunday—God in our plans (Jas. 4: 15)
Monday—Plans for praying (Ps. 5: 1-3)
Tuesday—For church attendance (Heb. 10: 25)
Wednesday—For giving (Acts 20: 35)
Thursday—For helpfulness (Isa. 41: 6)
Friday—For doing (Acts 9: 36)

Our Conference year begins with July and at that time new plans were made for our Junior work for this year and these were sent your superintendent. I hope all of the superintendents are trying to carry out at least some of the plans, but they can't make a success of them unless you Juniors work with all your might. So now I am going to mention several plans that we should carry out for the rest of our Conference year. If you are already doing them try this new year to do just a little better each time; if you are not doing them, now is a good time to begin, and if you work doubly hard you can catch up with the others.

ATTEND every meeting, business meeting and social and do your part of the work. Be there on time and remember that you go to God's house to worship him and learn about him and not to romp and play and attract other Junior's minds from the lesson. Look up the lesson in the Recorder and the Junior Christian Endeavor World before you go to Junior so as to have something ready to say for the testimony meetings. Join the Quiet Hour, it only takes five minutes every day and if you are a member try harder to keep your pledge. Join the Tenth Legion and give at least one-tenth of your money for Jesus' work—part of this money this year can go to help fill the Chinese shoe you are soon to receive. Learn the memory work each week. Try to get other boys and girls interested in becoming members. Join the mission study class. And above all try to live as Jesus wants you to live. Give your hearts to him, be baptized and join the church. Juniors, the best way to start this new year right is by giving your hearts to Jesus. How many will? How happy you will make Jesus, yourself, and everyone else.

Let's everyone learn this beautiful piece of poetry and try to live up to its teaching all through the year. Did the winds more softly blow while we were emphasizing the important of poetry and try to live up to its teaching, and happier than we are if we are not living the right kind of life. A person who is failing to live a good life, and is not, does much harm. The hypocrite is our greatest menace. If we all show by our daily life the Christian spirit in everything that we do, we will have a powerful influence on the people with whom we come in contact. The life that we live every day is the one that shows our very innermost attitude toward Christ.

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THE SABBATH RECORDER
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THE BOYHOOD OF JESUS
Lesson Seven.—On the Hillside

Text—1 Samuel 17: 39-40

The five little folks were eagerly waiting for Miss Alice to begin. Miss Alice looked at each smiling face and then said softly, "Every little head bowed, every little hand folded and every little eye shut tight.

Heavenly Father, ever loving, Hear the children as we pray,
Fill our hearts with love and kindness,
Guard and keep us through the day.
Amen.

And Jesus answered, "But I know about a boy who took wonderful care of the sheep once and even killed a lion and a bear, and he wasn't much bigger than I am."

"Tell us about this boy," the shepherds asked.

"Well, he was one of my great, great grandfathers. My mother told me the story last night as we sat on the roof watching the stars. My grandfather's name was David and he was a strong, well boy. Mother said it made him strong to live out of doors so much and that is why she sends me out here so often.

"David's father had lots and lots of sheep and he made all his boys (he had seven) help care for them and David was always around, too.

"Then there came a big war and all David's big brothers had to go and help fight. David was not old enough to go to war so he stayed at home and took care of the sheep. Every day he would lead his flock out to the places where the greenest grass grew and where the freshest water ran in the brooks, and when the sheep were tired, he would lead them to the shady places to rest just as you are doing now.

"Mother says, 'David loved his sheep and his sheep loved him. They loved him too, and knew that he would take the best care of them. The sheep all knew his voice and when he called 'B-a-a, B-a-a, a, a,' they would come to him just as quickly as they could.'

Mother says, she wishes little boys and girls would always mind as quickly as the sheep do.

"Then when night came, David used to drive or lead the sheep to the safe fold. Do you know a fold for your sheep? I have never seen one but mother says it is just a field with a high fence around to keep out the wolves and lions.

"David always had a sling with him and while he was tending sheep he used to practice shooting and he got so he was a fine shot. Once he killed a lion and a bear. That was because God helped him.

"One day David's father asked him to carry some food to his brothers who were in the army. David was tickled to go because he had heard that the captain of the enemy was a great big man and he wanted to see him. And he did see him! But when the great man saw David he laughed at him because he was such a small lad. David was brave, though, and he said, 'God helped me kill a lion and a bear, and he will help me kill you.' Then David took a stone and put it on his head and threw it at the giant right in the forehead and he toppled over—dead! Oh, I wish I had been there.

"Mother says, everybody was proud of David then and she wants me to grow up to be brave, too. I am going to try to be that kind of a man when I am big, and Jesus drew a big sigh as he finished his story.

"I am sure you will grow to be a good man, my boy," the shepherds said, "but it is time you ran home to mother now—for it is beginning to grow dark.

"I am going to drive the hill to his home and told his mother what a good time he had talking with the shepherds.

When Miss Alice finished the story, every child was sitting tense with interest. Before the children could lose the spell of her story she began to sing a little song about lambs.

Little lambs, so white and fair
Are the shepherd's constant care;
Now he leads them back to home
Into pastures green and sweet.

Now they listen and obey,
Following where he leads the way;
Heavenly Father, may we be
Thus obedient unto thee.

BUSY WORK
Turning briskly to her Surprise Basket, Miss Alice drew forth sheets of paper with the word "David" written thereon as large as possible. After passing a sheet to each child, she took from the basket both pins and colored pencils and let the children choose one or the other. By skillful conversation Miss Alice succeeded in getting the little ones to tell the story back to her. When the busy work was done and laid on the table, she once more suggested, "Every little head bowed, every little hand folded, and every little eye shut tight. Our dear Father, help us to be brave as David was brave. Amen.

R. M. C.

UNDER THE MISTLETOE

My papa's coming in the door;
With a smile upon his face.
That I am hiding in the hall,
Under the mistletoe.

It's hung so high in all the rooms
He might not notice me,
I'll be so little under it,
Tis high my tree.

And so I hold a little piece,
Just for a new surprise;
My papa'll laugh, and look at me
With twinkles in his eyes.

Of course I'd get a kiss without,
But Christmas eve, you know,
It's much more fun to have it come
Under the mistletoe—Primary Plans.

CHRISTMAS SECRETS

Secrets big and secrets small,
On the eve of Christmas,
Such keen ears has every wall,
That we whisper, one and all.
On the eve of Christmas,
Secrets upstairs, secrets down,
On the eve of Christmas.
Papa brings them from the town,
Wrapped in paper stiff and brown,
On the eve of Christmas.
But the secret best of all,
On the eve of Christmas,
Steals right down the chimney tall,
Fills our stockings, one and all,
On the eve of Christmas.

—Normal Instructor—Primary Plans.
DEATHS

Shrewsbury,—J. R. Sherwood was born July 29, 1843, at Liberty, McKean County, Pa., and died December 3, 1923, at the home of his son, W. E. Sherwood, near Coba, N. Y.

He was married to Miss Anna Lewis, February 22, 1873, who died March 21, 1902. To them were born fifteen children, eight of whom survive him. He was baptized by Eider G. P. Kenyon and united with the Seventh Day Baptist Church of Hebron Center, Pa., September 23, 1901, of which he remained a member until his death.

G. F. K.

Hewitt.—Antoinette Victoria Brown was the daughter of Orin and Hannah Brown. She was born at Berlin, N. Y., April 1, 1839, and died at her late home in Farina, Ill., November 28, 1859, she was united in marriage with Lewis Z. Hewitt, who died March 21, 1902. To them this union two children were born, brothers and two sisters. only one of whom, Mrs. Emma Satterlee of Farina remains.

When the sick were so numerous that there were called upon to endure which he remained a member until his death.

Sabbath School Lesson 1—January 5, 1924


Golden Text.—“In thee shall all the families of the earth be blessed.” Gen. 12: 3.

DAILY READINGS


Jan. 5.—The Lord our Leader. Psalm 23.

(For Lesson Notes, see Helping Hand)

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

PAY-UP MONTH
DECEMBER

The Sabbath Recorder

WORDS OF STRENGTH
There are three lessons I would write,
Three words, as with a burning pen,
In tracings of eternal light,
Upon the hearts of men.

Have hope. Though clouds environ now,
And gladness hides her face in a scorn,
Put thou the shadow from thy brow—
No night but has its morn.

Have faith. Where'er thy bark is driven,
The calm's disport, the tempest's mirth—
Know this—God rules the hosts of heaven,
The inhabitants of earth.

Have love. Not love alone for one,
But man as man thy brother call,
And scatter like the circling sun
Thy charities on all.

Thus grave these lessons on thy soul,
Hope, Faith and Love, and thou shalt find
Strength when life's surges most roll,
Light when thou else wert blind.

—Frederick Schiller

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