

The Sabbath Recorder

It is not a bit the amount
of money people have that
makes them desirable, but
most decidedly it is the
way they spend it.

—LAURENCE W. MEYNELL.

F. J. HUBBARD,
Treasurer the Denominational Building.
(A Vision in Material Form)
Plainfield, N. J.

VANITAS VANITATUM

George I. Sill

Be not puffed up by wealth
Or pride of adventitious birth,
Nor by the little learning or accomplishment
That gains so oft the world's applause—
Ere long your bones shall rot.

Nor strut the earth in arrogance,
And self-complacent say with fabled fly
That rides upon the swiftly whirling wheel:
"How fast I make it go!"

Where flows the ever fecund Nile
Across old Egypt's thirsty plains.
Man's mighty monuments of masonry
With forty centuries ago,
Locked down upon the martial hosts of France,
In calm and regnant insolence:
Where are those serried hosts today,
Whose step made nations quake?
And where the leader thrice renowned,
Who toppled monarchs from their thrones?
Ask Mother Earth.

And Time with slow, corroding hand
Shall touch the hoary pyramids
That proudly rear their awful forms to heaven;
And they shall crumble and return to dust
Blown by the wind.

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at Westerly, R. I., August 23 to 28, 1927.
President—Benjamin F. Johanson, Battle Creek, Mich.
First Vice-President—Edward E. Whitford, 3681 Broadway, New York, N. Y.

Vice-Presidents—Edgar D. Van Horn, Alfred Station, N. Y.; Sand C. Maxson, Utica, N. Y.; George M. Ellis, Milton, Wis.; Miss Elsie Bond, Salem, W. Va.; Ellis R. Lewis, Gentry, Ark.; W. Ray Rood, Riverside, Cal.

Recording Secretary—J. Nelson Norwood, Alfred, N. Y.
Corresponding Secretary—Edwin Shaw, Milton, Wis.
Treasurer of General Conference—James H. Coon, Milton, Wis.

Treasurer of Onward Movement—Harold R. Crandall, 17 Stanley Place, Yonkers, N. Y.
General Secretary of Onward Movement—Willard D. Burdick, Plainfield, N. J.

COMMISSION OF THE GENERAL CONFERENCE

Terms expiring in 1927—S. Orestes Bond, Salem, W. Va.; Gerald D. Hargis, Riverside, Cal.; J. Nelson Norwood, Alfred, N. Y.

Terms expiring in 1928—Benjamin F. Johanson, Battle Creek, Mich.; Alexander W. Vars, Plainfield, N. J.; Claude L. Hill, Farina, Ill.

Terms expiring in 1929—Frank L. Hill, Ashaway, R. I.; Herbert L. Polan, North Loup, Neb.; Loyal F. Hurley, Adams Center, N. Y.

AMERICAN SABBATH TRACT SOCIETY

BOARD OF DIRECTORS

President—Corliss F. Randolph, Maplewood, N. J.
Recording Secretary—Arthur L. Titsworth, Plainfield, N. J.

Assistant Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Corresponding Secretary—Willard D. Burdick, Plainfield, N. J.

Treasurer—Frank J. Hubbard, Plainfield, N. J.
 Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 p. m.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Clayton A. Burdick, Westerly, R. I.
Recording Secretary—George B. Utter, Westerly, R. I.
Corresponding Secretary—William L. Burdick, Ashaway, R. I.

Treasurer—Samuel H. Davis, Westerly, R. I.
 The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

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Recording Secretary and Treasurer—Earl P. Saunders, Alfred, N. Y.
Corresponding Secretary—Mrs. Dora K. Degen, Alfred, N. Y.

The regular meetings of the Board are held on the second Sunday of January, April, July and October.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

President—Mrs. Allen B. West, Milton Junction, Wis.
Corresponding Secretary—Mrs. Edwin Shaw, Milton, Wis.

Recording Secretary—Mrs. James L. Skaggs, Milton, Wis.
Treasurer—Mrs. Alfred E. Whitford, Milton, Wis.
Editor Woman's Page, SABBATH RECORDER—Mrs. George E. Crosley, Milton, Wis.

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Eastern—Mrs. Willard D. Burdick, Plainfield, N. J.
Southeastern—Mrs. M. Wardner Davis, Salem, W. Va.
Central—Mrs. Jay S. Brown, Brookfield, N. Y.
Western—Mrs. Walter L. Greene, Andover, N. Y.
Southwestern—Mrs. R. J. Mills, Hammond, La.
Northwestern—Miss Phoebe S. Coon, Walworth, Wis.
Pacific Coast—Mrs. Charles D. Coon, Riverside, Cal.

THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—Henry M. Maxson, Plainfield, N. J.
Vice-President—William M. Stillman, Plainfield, N. J.
Secretary—William C. Hubbard, Plainfield, N. J.
Treasurer—Frank J. Hubbard, Plainfield, N. J.

Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.

The Memorial Board acts as the Financial Agent of the Denomination.

Write the Treasurer for information as to ways in which the Board can be of service.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

President—Corliss F. Randolph, Maplewood, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Treasurer—Frank J. Hubbard, Plainfield, N. J.
Advisory Committee—William L. Burdick, Chairman, Ashaway, R. I.

SABBATH SCHOOL BOARD

President—D. Nelson Inglis, Milton, Wis.
Secretary—Dr. A. Lovelle Burdick, Janesville, Wis.
Treasurer—Louis A. Babcock, Milton, Wis.
Director of Religious Education—Erlo E. Sutton, Milton Junction, Wis.

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

YOUNG PEOPLE'S EXECUTIVE BOARD

President—Benjamin F. Johanson, Battle Creek, Mich.
Recording Secretary—Miss Marjorie Willis, Battle Creek, Mich.

Corresponding Secretary—Mrs. Frances F. Babcock, R. F. D. 5, Battle Creek, Mich.
Treasurer—Elvan H. Clarke, 229 N. Washington Ave., Battle Creek, Mich.

Trustee of United Societies—Benjamin F. Johanson, Battle Creek, Mich.

Editor of Young People's Department of SABBATH RECORDER—Mrs. Ruby Coon Babcock, Battle Creek, Mich.
Junior Superintendent—Miss Elisabeth Kenyon, Westerly, R. I.

Intermediate Superintendent—Paul S. Burdick, Rockville, R. I.

ASSOCIATIONAL SECRETARIES

Eastern—Mrs. Blanche Burdick, Ashaway, R. I.
Central—Albert Rogers, Brookfield, N. Y.
Western—Leonard Hunting, Alfred, N. Y.
Northwestern—Mrs. Talva S. Wulf, DeWitt, Ia.; Miss Dorothy Whitford, Milton, Wis.; Royal Crouch, Centerline, Mich.
Southeastern—Miss Greta Randolph, New Milton, W. Va.

Southwestern—Miss Fucia F. Randolph, Fouke, Ark.
Pacific—Gleason Curtis, Riverside, Calif.

CONFERENCE AUXILIARY FOR LONE SABBATH KEEPERS

General Field Secretary—Mrs. Angeline Abbey Allen, Fouke, Ark.
Assistant Field Secretary—Miss Lois R. Fay, Princeton, Mass.

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

Robert B. St. Clair, Chairman, Detroit, Mich.; Carl U. Parker, Chicago, Ill.; Edwin S. Maxson, Syracuse, N. Y.; George W. Davis, Los Angeles, Calif.; D. Nelson Inglis, Milton, Wis.; Holly W. Maxson, West New York, N. J.; Gael V. Simpson, Battle Creek, Mich.; John H. Austin, Westerly, R. I.; Winfred Harris, Plainfield, N. J.; Moses H. Van Horn, Salem, W. Va.; Horace L. Hulett, Bolivar, N. Y.; William Coalwell, Hammond, La.; Rosa W. Palmborg, Liuho, Ku, China; H. L. Mignott, Kingston, Jamaica.

ADDRESSES OF MISSIONARIES IN CHINA
 Miss Susie M. Burdick, Rev. and Mrs. H. Eugene Davis, Pont. Ste. Catherine, Shanghai, China.

Dr. Rosa W. Palmborg, Dr. Grace I. Crandall, Dr. and Mrs. George Thorngate, Grace Hospital, Liuho, Ku, China.
 Postage, 5 cents for first ounce; 3 cents for every additional ounce or fraction.

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"For this cause I bow my knees unto the Father of our Lord Jesus Christ. . . That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." Ephesians 3: 14-19.

Wilt Thou Not Revive Us Again? More than once in the history of God's people, when coldness had brought fears and misgivings to their hearts, have the tides of evil been turned, and blessings of renewed life have come in answer to their prayers for revival. When it seemed to the Psalmist that things were going wrong and that the God of patience and love had forsaken his people, he poured out his heart in supplication for a renewal of divine favor, exclaiming: "Wilt thou not revive us again, that thy people may rejoice in thee?"

Almost the next thing that came from his lips after that prayer was: "Surely his salvation is nigh them that fear him, . . . Mercy and truth are met together; righteousness and truth have kissed each other."

When the prophet had watched the trend of things until he "was afraid," from the depths of his heart came the fervent prayer, "O Lord, revive thy work in the midst of the years." And in a little while he was able to say, "Thou wentest forth for the salvation of thy people."

In the last message of the Old Testament God's people are urged to bring in their tithes and offerings in order that wondrous blessings might come upon them. And in the New Testament, after the promised One had been silenced by death and the enemy had seemed victorious, until everything seemed to be going wrong and the darkest days they ever knew were upon them, the disciples came together of one accord in one place in the spirit of prayer, and behold, the greatest revival the world had known was right upon them.

When the right conditions were supplied by the disciples, God wrought mightily for them, and in that revival the Christian Church was born. Then and there was a large baptism of the Holy Spirit, and that is just what the churches need today, more than anything else on earth. When the people are willing to pray for it as the disciples did, God is just as near and just as ready to bless as ever he was.

The history of the Church is the history of revivals. The religious stream has not always had a steady, onward flow. It has sometimes run all but dry and there have been long seasons of inertia and little signs of life. Then, when days have seemed dark and the cause most hopeless, God's children have turned to him in their distress and he has opened the windows of heaven giving them a new Pentecost.

Lights and shadows have characterized the progress of the Church of God; but just when shadows seemed darkest the Lord has caused renewed light to shine, giving Christianity a new step in its work of winning the world. Many times man's extremity has proved to be God's opportunity, and I can but feel that such a condition is right at hand today and that a glorious revival, for which many are praying, will again bless the world.

Step by step through the ages the churches have been lifted to higher levels by spiritual revivals. Is not the world today ready for another of God's tidal waves of history? Have God's methods of promoting Christianity become powerless in these modern days? Humanity has not changed. Human needs are just the same, and why should we not expect our Lord to continue and even enlarge his age-long method of saving lost men.

Some persons object to revival efforts because the emotional element is likely to become a motive power for action, and when that element of feeling subsides there is sure to be a strong reaction. In a certain sense this may be true, but the history of revivals shows that the higher level reached in revival times is never entirely lost, so

each new Pentecost has placed the churches on a higher level than it found them: Thus step by step through the ages the cause of Christianity has gained higher ground through revivals that have brought reformations.

As to "feeling," men never accept newer and higher stands in lines of moral action until they are made to *feel* regarding the matter. The intellect may be informed and the judgment may approve, but active steps wait for the prompting of emotion or *feeling* before results are obtained. Would to God that all our churches could be stirred to the heart's core—have their feelings or emotions aroused until everything that hinders could be forgotten or carefully put aside, excepting the one desire to get nearer to God in love and service.

Christian in the World Like a Ship On the Ocean In a sermon on "Other Worldliness," Rev. J. Monroe Gibson compares

a Christian in the world to a ship on the ocean. The illustration is full of good suggestions, well worthy of careful study. If a ship is to do anything worth while in regard to the purpose for which it is made, it must be in the ocean, and it must be in the water deep enough to have a good grip for propeller or rudder if any progress is to be made toward the desired haven. Even the winds from heaven will be of no avail without this close relationship to the water of the sea, but everything depends upon keeping the water on the outside.

Let the water get inside and the ship is sure to lose its buoyancy just in proportion to the amount of space filled thereby. The more the water gets in, the less seaworthy the vessel becomes, and when practically filled with it, until the inside is identified with the outside element in which it moves, it becomes water-logged and a good for nothing thing.

The careful reader scarcely needs the application to the subject in question. He can but see that just in proportion as he lets the world get possession of his heart and he becomes filled with the spirit of covetousness, pleasure-seeking, and selfish ambition, just in that proportion does he become helpless and useless as a voyager toward heaven or as a helper of his fellow voyagers on life's troubled sea.

Value of Everyday Religion If every Christian realized the imperative value of everyday religion, the reactions after revivals would be much less, and the churches could hold their own with better final results. Religion which is active only on Sabbath days is of little value. The great need of the world today is for a religion that stays with the Christian every day in the week and is manifested in his home and in his business as well as in church and prayer meeting. A religion that does not grip a man's soul enough to hold good through the week between Sabbaths is scarcely worth reckoning at all.

The blessings, benefits, comforts, guidance, and inspirations of true religion should add to life's joys and give strength to character, day by day, all the week through. Indeed it is these homely, everyday qualities in religion that will go farthest to commend Christianity to the world, and which in the end will win the allegiance of the unsaved.

Do Not Fail to Read Brother Velthuysen's Historical Letter In the missionary

pages of the last RECORDER will be found a wonderfully interesting review by Brother Velthuysen of the struggles through which his good father passed as a faithful servant of the Lord and leader of our good cause in Holland. It also tells of the excellent work of Brother G. Velthuysen, present leader of the church, together with fellow workers in Haarlem in their efforts to hold up the truth in their country. It is really a fascinating story, full of helpful suggestions for lovers of the Sabbath truth.

We all remember with pleasure the visit of Brother Velthuysen to America and his ordination at our General Conference. May the blessing of God attend him in his arduous labors.

Many of our older readers will have pleasant memories of the visit to America, many years ago, of Brother Velthuysen's dear old father, whom we learned to love.

Both Glad and Sorry In the *Alfred Sun* we were delighted to see the statement that Professor Cortez R. Clawson in the Filmore Hospital, in Buffalo, is recovering nicely from his major operation and that he will soon be able to return home.

On another page of the same paper we

were certainly shocked to read that "Mrs. C. R. Clawson had the misfortune to fall on the ice and break her leg while in Buffalo with her husband." Brother and Sister Clawson will have the sympathy of all our readers in their two-fold misfortune.

Pastor Klotzback Resigns A personal letter from Rev. John P. Klotzback,

pastor of the White Cloud, Mich., Seventh Day Baptist Church, brings the information that he has presented his resignation as pastor to take effect not later than April, next.

We are sorry that financial troubles from failure of the bank in White Cloud have placed the church in straitened circumstances, so that the pastor with a large family finds it necessary to seek a living elsewhere.

The Commission's Report—Read It We are giving elsewhere

in this RECORDER the full report of the Commission meeting in Pittsburgh, including all the inserts, in order that RECORDER readers may have it all in one issue. You will find it interesting and profitable reading, with some important recommendations for consideration of the churches.

MISSIONARY WORK IN CHINA AND OTHER PORTIONS OF THE FAR EAST

CORLISS F. RANDOLPH

American friends of missions in the Far East, especially in China, have watched, with growing concern, the gradual unfolding of events in that portion of the world during the past few years, especially during the World War and since. Private information that the present writer has had, has made him particularly anxious for some years; and that anxiety has grown in intensity with the passing time, and during the past few months more than ever. He has reason to believe that this feeling has been shared by many of the readers of the SABBATH RECORDER and is sure that the following communication, emanating from the Northern Baptist Convention, which appeared in the *Baptist*, the organ of that body, for December 11, last, will be of interest to all the readers of the SABBATH RECORDER.

AN ANNOUNCEMENT REGARDING A SPECIAL DEPUTATION TO THE FAR EAST

Conditions in the Far East where startling changes, well known to the American public, have been taking place in recent years, are creating both serious problems and unusual opportunities for Christian missions. While this is true in all lands of the non-Christian world, it is especially true in China where the present critical situation will have profound bearing on the missionary enterprise of Northern Baptists. Other denominations, notably the *Disciples of Christ*, the *Congregationalists*, and during the current year, the *Presbyterians* and the *Methodists*, have found it imperative to send special deputations to their mission fields to make careful study of conditions as they affect their respective missionary undertakings.

Accordingly, the Board of Managers of the *American Baptist Foreign Mission Society* at a largely attended meeting, November 9, after long consideration of information and advice received by letter and cable from the mission fields in the Far East, came to the unanimous conclusion that conditions required the sending of a special deputation. Two well known denominational leaders have been invited by the board to serve on this deputation. J. F. Watson, secretary of the West Washington State Convention, has been released by his convention, while the First Church of Rochester, N. Y., has released its pastor, D. B. MacQueen, for similar service. The wide and successful experience of the former in home mission administration and in development of Oriental churches on the Pacific coast, and the active and interested service rendered by the latter as a member of the Foreign Mission Board qualify both men in a peculiar degree to serve on such an important deputation.

The Executive and Finance Committees of the Woman's Foreign Mission Board, meeting during the following week, felt the same need for a deputation and voted to send their foreign secretary, Miss Mabelle R. McVeigh, and, if possible, another board member, as members of the deputation.

This special deputation, including Foreign Secretary J. H. Franklin, is expected to sail early in December. In South China the party will join George B. Huntington, treasurer of the society, returning from his visit to the British India fields. Dr. and Mrs. A. W. Beaven of Rochester, N. Y., are expected to join the deputation later and to serve as added representatives at the China Inter-mission Conference in Shanghai in March. Doctor Beaven from the General Board and Mrs. Beaven from the Woman's Board. Doctor and Mrs. Beaven and Miss McVeigh will make the trip without expense to their respective societies.

Probably no deputation ever sent by the foreign mission societies to their mission fields in the Far East has faced larger responsibility. The South China field with its spectacular movement toward independence on the part of the churches and the problems which this movement presents in itself would justify a special visit. In East China problems affecting the administration of the Shanghai Baptist College, in which Northern and Southern

Baptists co-operate, have led the trustees to request both northern and southern boards to send representatives to Shanghai early in 1927 to consider the future policy of the institution. In China in general the situation calls so urgently for fresh study of problems and policies that a conference is being called by our three China missions to be held at Shanghai in March, which Chinese and missionaries from these three missions are expected to attend. In Japan the seriously depleted stations and unsolved reconstruction problems left by the earthquake, and in China the proposed governmental registration of mission schools, the increasing demands for freedom from foreign control, and other important and difficult questions are to be studied by the deputation in order to advise the boards in their direction of the work. In the Philippine Islands also there are critical conditions affecting our work which call for prompt attention.

The members of the deputation anticipate their task with a solemn consciousness of the responsibility involved. They know that more than human wisdom must be given them or they shall miss the way. They unite with the boards in requesting the entire denomination to give them the support of its earnest prayers. It is their hope that the Spirit of Christ shall so dominate the deputation and the groups with whom they confer that all concerned shall be sure of the presence and blessing of God, that the Spirit may be poured out afresh upon our missionaries, our native churches and these lands, and that a new passion for winning men to Christ may be generated by divine power in the hearts of all the followers of our Lord in the Orient.

On behalf of the board of managers,
FREDERICK L. ANDERSON,
*Chairman of the Board of the
 American Baptist Foreign Mis-
 sion Society;*
ISABELLE WARWICK WOOD,
*Vice-chairman of the Board of
 the Woman's American Baptist
 Foreign Mission Society.*

The purposeless life is always the life of failure, even though it may seem to the superficial to be successful. The truly successful life is always the life that is shaped by an impelling purpose. And the most successful life is the life that is most completely dominated by the highest and holiest purpose. Does it seem mystical and meaningless to talk about the indwelling Spirit? But suppose part of the meaning of that phrase is that there has been implanted a divine purpose which in some unaccountable fashion actually determines human achievement and destiny; suppose we think of a "Spirit-filled life" as a life wholly surrendered to such a God-given purpose—is that thought meaningless and mystical?—*Presbyterian Advance.*

HOME NEWS

WELTON, IOWA.—Just because the Welton Ladies' Benevolent society has not been heard from lately is no reason that they have been idle. During the year we have tried to keep up our regular meetings every two weeks. A part of the time we met in the afternoon but usually for all day meetings, because of the greater opportunity in a social way with our first day friends.

Our work has been mainly piecing quilt tops, making aprons and fancy articles for our annual sale in December, and helping each other with any work that could be done at the meetings. We have also done sewing, pieced and tied comforters for those outside of the society who have wanted such work done. Our annual sale and supper brought us about \$85. We have helped our church and the denomination some in a financial way, have given flowers to the sick, and sent Christmas greetings to some of our old members and friends of other days. We may not have kept in as close touch with the work of the Woman's Board and the denomination as we should, still we feel that our interest in them is our main object in trying to hold the society together. We have recently lost one member by death and others by removal, and at present we have but eleven resident members. Although so few we want some part in the work of making the world better and brighter.

CORRESPONDING SECRETARY.

MORALES, TEXAS.—A happy and useful new year to every RECORDER reader. We lone Sabbath keepers are enjoying the finest of health and blessings of life. We are witnessing on every occasion possible. We hand out papers and tracts and often write missionary letters. We surely enjoy the weekly visits of our dear old RECORDER. "God bless all mission work this year," we often pray. The new churches in India make us rejoice. Psalm 103. The years are coming and going very rapidly—we are fast nearing the terminal; but it is sweet to know that "the way of the just is as a shining light, which groweth more and more until the perfect day." We know the grace of our dear Lord. 2 Corinthians 8; 1 John 3: 1-3.

Yours by divine "grace,"
 REV. AND MRS. A. J. WILLIAMS,
Servants of God.

SEVENTH DAY BAPTIST ONWARD MOVEMENT

WILLARD D. BURDICK, General Secretary
 926 Kenyon Avenue, Plainfield, N. J.

MINUTES OF THE COMMISSION OF THE SEVENTH DAY BAPTIST GENERAL CONFERENCE, MEETING AT PITTSBURGH, PA., DE- CEMBER 28-30, 1926

The Commission of the Seventh Day Baptist General Conference convened, in pursuance to a call by the president, at the Fort Pitt Hotel, Pittsburgh, Pa., on Tuesday afternoon, December 28, 1926, at half past one o'clock. The president called the meeting to order and asked S. Orestes Bond to lead in a devotional service. Brother Bond read several selections of Scripture and made a few appropriate comments. He then asked all to stand and join with him in a closing prayer.

The calling of the roll showed the following to be present:

1. The president of the General Conference, Dr. Benjamin F. Johanson, 82 Howland Street, Battle Creek, Mich.
2. S. Orestes Bond, president of Salem College, Salem, W. Va.
3. Professor J. Nelson Norwood, dean of Alfred College, Alfred, N. Y.
4. Rev. Claude L. Hill, pastor of the Seventh Day Baptist Church, Farina, Ill.
5. Rev. Loyal F. Hurley, pastor of the Seventh Day Baptist Church, Adams Center, N. Y.
6. Frank Hill, cashier of the Ashaway Bank, Ashaway, R. I.
7. Rev. Herbert L. Polan, pastor of the Seventh Day Baptist Church, North Loup, Neb.
8. Rev. Willard D. Burdick, general secretary of the Seventh Day Baptist General Conference and corresponding secretary of the American Sabbath Tract Society, Kenyon Avenue, Plainfield, N. J.
9. Professor Edwin Shaw, of Milton College, and secretary of the Commission, Milton, Wis.

Two members of the Commission were absent. President Johanson stated that it

was not expected that Rev. Gerald D. Hargis would attend, owing to the expense involved in a trip from Riverside, Calif. Secretary Burdick stated that when he left his home at Plainfield, N. J., Alexander W. Vars, the other absent member, was ill, but hoped to be able to come to Pittsburgh, even if he were a little late.

The hours for holding the sessions of this meeting were, by vote of the Commission, set as 9 a. m., 2 p. m., and 7 p. m.

The president stated several sources from which communications for the Commission had come to him. He requested the others present to offer any communications that had come to them in order that he, having a knowledge of all the matters that were to be presented, might, together with the secretary, arrange a program for the discussions of the various sessions of this meeting. Growing out of a discussion in regard to the state of the treasury of the General Conference, it was voted that the treasurer be authorized to borrow, from time to time, such sums as may be needed to pay the current expenses of the General Conference on approval of, and together with, the president of the General Conference and the secretary of the Commission.

The president presented a brief written report of his activities. This report was on motion adopted and ordered placed on file as follows:

Your president would report as follows:

The routine work and regular correspondence pertaining to the office have been carried on.

A vote by mail was taken on the matter of sending a delegate to the Conference on Faith and Order, resulting in the choice of Rev. A. J. C. Bond.

Communications have been received which are herewith submitted for action by the Commission as follows:

Petition for business man as financial agent for the denomination, by six signers.

Communications concerning ministerial recruits, by Young People's Board, Presidents Bond, Davis, et al.

Rport from Pastor Skaggs on the Seminary question.

An invitation was received to attend the meeting of the Executive Committee of the Federal Council of the Churches in America, held in Minneapolis. This was declined because your president did not feel justified in spending the time and money incident upon attendance.

A note for \$500, running for sixty days, was signed jointly with the Conference treasurer.

A message by the president was sent and read at the Philadelphia meeting of the Historical Society, November 29, 1926, in commemoration of

the life and public services of Governor Samuel Ward.

A trip was made to Milton, at no expense to the denomination, and conferences held with President Whitford, Dr. Shaw, Professor Inglis, Rev. James L. Skaggs, in regard to the Conference program. Conferences have also been held with Dr. T. L. Gardiner, Rev. W. D. Burdick, Rev. Claude L. Hill, and others, on the same subject. A tentative program of Conference is herewith submitted for your criticism and suggestions.

Arrangement with Fort Pitt Hotel and authorization of the call of this meeting were made.

All of which is respectfully submitted,

(Signed) B. F. Johanson,
President of the Seventh Day Baptist
General Conference

The secretary reported that he had attended to the correspondence as directed by the last meetings of the Commission and the General Conference; that he had received several communications from various boards, churches, and individuals, the receipt of all of which he had acknowledged, and which he was herewith presenting for consideration by the Commission; that he had called together the Committee of Six on Denominational Harmony; that he had sent out the official call for this meeting; that he had provided letterheads for the officers of the Conference and for the members of the Commission; and that he had attended to such other routine matters as came within the duties of his office. The report was on motion adopted.

The general secretary presented a type-written report which was considered, and on motion adopted and ordered placed on file as follows:

REPORT OF GENERAL SECRETARY FOR FOUR MONTHS
ENDING DECEMBER 28, 1926

Although we are closing the first half of the Conference year, this report is for the four months since the last meeting of the Commission before the General Conference.

Field Work

The week following Conference I attended the session of the Southeastern Association held at New Milton, W. Va. I returned to Plainfield to attend the annual meeting of the American Sabbath Tract Society, held the second Sunday in September. The third week I attended the Northwestern Association at Farina, Ill., and the last, the Yearly Meeting of the Michigan-Ohio Churches, held at White Cloud, Mich.

I have also attended the Semi-annual Meeting of the Brookfield Churches, at Brookfield, N. Y., and the Yearly Meeting of the New Jersey, Berlin, and New York City Churches, at Shiloh, N. J.

My work has taken me into sixteen churches, though I have not attended meetings in all of them—Alfred, Middle Island, Salem, Farina, Milton, White Cloud, Battle Creek, Brookfield, West

Edmeston, Leonardsville, Adams Center, Syracuse, Piscataway, Plainfield, Shiloh, and Washington.

Work for the American Sabbath Tract Society

I have attended the four monthly meetings of the Board of Directors of the Tract Society, and several meetings of committees.

My office in the Tract Society has placed on me a great amount of work connected with the issuing of new editions of literature; the collecting of material and its preparation for the *Denominational Calendar and Directory for 1927*, the sending out of the calendar; and the composing and sending out of letters to the churches to secure individuals and societies to sell our literature.

Other correspondence and much office work have also taken a great amount of thought and time.

The Onward Movement Department in the Sabbath Recorder

Except when field work has hindered, I have furnished material for the Onward Movement Department in the SABBATH RECORDER, writing nearly all of the articles.

General Letters to Pastors and Churches

I have sent three monthly letters to pastors and pastorless churches; three letters to the members and officers of the Commission; a letter to our church treasurers, with a statement of money received on the Onward Movement budget for the first five months of the Conference year; and a letter to the leaders of our churches in Jamaica.

Often I send with these mimeographed copies personal messages and letters relating to interests and conditions on the local fields.

Recently I was asked if I thought pastors read these letters. Judging by such letters as the following, I am of the opinion that most pastors read them, and many share them with their churches.

"We appreciate very much the brotherly interest you show in us. . . . I read the letter you sent me to the church last Sabbath, also the statement sent to the clerk. I pledge you, Brother Burdick, I will make an honest effort to secure faithful co-operation on the part of the . . . Church."

Another person, a treasurer, writes, "I think you must be getting a larger hold on the temporal forces by sending your letters to the men who have."

The other day, a man in Jamaica, who last year sent \$25 for the denominational building, wrote me, "I am glad to hear from you. I was thinking a few days ago that you must have forgotten me altogether. . . . Yes, with our people in Jamaica, when we don't hear from you brethren abroad, we feel out of place, but when a letter or a paper or something else comes, we always feel well."

These are by no means isolated references; I could multiply them many times.

I know that a visit to a church is much better than sending a letter, but all of the churches can not be visited often, and letters can be sent each month. The pastor who seldom attends associational meetings and the General Conference, receives the letters as often as do the men who attend these meetings every year; and the pastor of a small church receives the letters as regularly as do the pastors of the larger churches. I frequently learn that pastors in the large churches

and pastors in the small churches read the letters, or parts of them, to their congregations.

I believe there are large possibilities for coordinating our denominational interests, and stimulating interest in them, by regularly sending letters of information to the pastors or leaders.

Items of Encouragement

The meetings of the associations held this last season, concluding with the two in September, were well attended and of great spiritual value.

Evangelistic meetings have been held in several of our churches since Conference, as, Piscataway, Lost Creek, Waterford, Salem, Shiloh, and Salemville; and week-end evangelistic meetings have been held in several other churches.

Teen-Age Conferences have been held at Milton Junction, Brookfield, Shiloh, and Dodge Center. At these conferences and at the associations and the General Conference, many young people of promise have gathered. They are interested in the Christian life and in our denominational work.

Rev. and Mrs. D. Burdett Coon are soon to leave on their mission to the British West Indies and British Guiana. With these people on the fields we ought to be able to plan and carry out work more satisfactorily than we have been able to do at a distance.

Calls from many parts of our own and of other lands are coming continually. Shall we consider these as encouragements or as discouragements? We have been hearing our people calling for extension of our work; now we are staggered by the problems we face when the doors open wide before us.

Problems

I am not going to dwell on these; you know that there are different views held by our people on doctrinal beliefs, Sabbath promotion, and the reception of Negro churches into the General Conference.

You are conscious that in our churches there are those who are almost indifferent to their covenant vows with the church, that many are leaving the Sabbath, that not enough young men are offering themselves for our future needs of pastors and missionaries, and that the people are not responding to the financial needs of the cause as they should to carry on the various lines of our work.

I am not attempting to consider all these problems, but I feel that the occasion requires that I speak particularly of the matter of raising money to carry on our work.

The world task is very great. We are a small people. Our possible recruits in the work are few. Our possible resources in money are very limited. We are heavily taxed to maintain the work that we have undertaken. But can we give up any department of our denominational work?

There are two reasons why I think it would be suicidal to give up any department of our work:

(1) The effect upon our own people, especially our young people, should they see us taking such a backward step; (2) The effect on those outside our denomination, who, when learning of our stand for the Sabbath of the Bible, have the right to expect that we are engaged in every other work of the Christian life and service. Our work

is evidence that we are not simply posing as Christians, but that we are a people of vision.

Our boards came into existence to meet our needs for conserving our interests and promoting our work. They have always had problems; they sometimes have been heavily in debt; they frequently have been short of efficient workers; and sometimes the people have been of many minds as to how the work should be carried on. None of these are new troubles.

Our boards have not outlived their usefulness. We still need them to plan and supervise our work.

How Is It With Other Denominations?

The large denominations are greatly troubled because of the lack of recruits for the ministry and of money to carry on their work. At a meeting of bishops of the Methodist Episcopal Church in Washington, D. C., last May, Bishop Edgar Blake, speaking of the religious situation in Europe, said that "the Protestant forces are depleted in spirit and resources beyond any point since the early days of the Reformation," and that "European Protestantism is in a weaker condition today than at any time for two centuries." But speaking of the effort that Roman Catholicism is making in Europe, he says, "With that fine insight that has always characterized them, the Roman Catholic leaders see with a clearness that is prophetic, that Europe is the pivotal continent in the present world struggle." In his words, "Not in generations has there been a more crucial hour in the world's history."

How do these conditions affect the Methodist Episcopal Church, in its relationship to this, one of their greatest mission fields? Bishop Blake says, "The Methodist Episcopal Church is putting into Europe today, only one-sixth as much as it did in 1920. Where we were giving a dollar to aid Europe six years ago, we are giving only six-tenths cents today."

At this same meeting, Bishop Robinson, speaking of India, their greatest mission field, said that because of the depleted resources, "We had to reduce our Indian working force by about 1,300 preachers and teachers; we had to close every one of our training schools for village workers, dropping out about 200 of our more promising villagers who were being prepared for leadership; and from our central schools we had to send home a total of 1,450 Christian lads, and thus shut the door of hope in their faces."

A recent editorial in the *Western Recorder*, the denominational paper of the Southern Baptists, quotes from the words of Dr. B. D. Gray, secretary of the Home Mission Board: "We are in a desperate fix financially. Our debt is most crushing and unless decided improvement comes in the near future, we shall have to resort to another drastic reduction in our work. Let's pray that this may be averted by the liberality of our brethren."

I do not refer to these conditions that other denominations are in as an excuse for our failures, or to ease our anxieties about our own financial situation, but rather to call to your minds that we are only having financial troubles similar to those of the largest and wealthiest denominations.

This situation is due to the reaction that the Protestant Church is feeling after the war, after the collapse of the Inter-Church World Movement, and following the denominational advancements made a few years ago. There are other things also that are exerting tremendous influences on the Church to the lessening of the financial support of Christian work, as, the intensely materialistic tendencies of the age and the well nigh universal quest for pleasure—both of which turn interest and money from religious work.

We are affected by these conditions, and I do not see how we can secure the needed recruits for the ministry and sufficient money to carry on the work of the denomination, year after year, by any spasmodic effort to secure men and money. What we most need is that high state of spiritual life that causes people to give service and money, without having to be urged to give. My great concern is, and has been, that we have genuine revivals in all of our churches. This was the chief concern of the men who counseled together to bring out the New Forward Movement. Their words in the beginning of the Commission's Report in 1919, were "First of all, the Commission recommends that a campaign be inaugurated to deepen and enrich our spiritual life, and to make us a more godly people, a people more worthy the name of Christians; this is fundamental."

The success or the failure of the New Forward Movement and of the Onward Movement must not be measured by the dollars raised; their success is to be measured in the spiritual life of the people and the Christian service rendered, for a higher spiritual life and a richer Christian experience cause people to respond with greater service.

But as money to carry on our work must be secured more regularly and in larger amounts than we now are receiving, the problem before us is to bring about this desire to serve by giving.

The first step in the solution of this problem is to give the people information in regard to the conditions, progress, and needs of our work. An informed people is an interested people.

While the men and the women most intimately connected with the work through their connection with the boards, visiting the fields, and communicating with the workers, should give information, there are many others who should spread this knowledge, especially the pastors and other local church leaders.

After speaking about denominational work at one of our associations, one said to me, "Our pastors ought to be giving us what you have just said."

From another section there came this word, "You put in a good appeal at the . . . meeting at . . . , but why should pastors be shy of telling the people just such as you gave them? People will not be ahead of the ministers as a general rule."

When the people are thoroughly interested in our work, their interest culminates in their feeling a personal responsibility for the advancement of the work. Then is the proper time for the every member canvass to be made in that church.

When we realize a co-operation along these lines, I believe that we shall raise our financial budgets.

At other times in these meetings I shall be glad to present letters and information that will have a bearing on questions before you.

STATEMENT ABOUT THE ROTATING EXPENSE FUND

On July 1 I had \$100 in this fund. I have sent in two statements of expenses since July 1: one for \$35.66 on August 6, and the other for \$94.35, on November 10.

Checks for these amounts have been received. My expenses from November 10 to December 26 were \$17.17, which left a balance in my hands at that time of \$82.83.

Respectfully submitted,
(Signed) WILLARD D. BURDICK,
Plainfield, N. J. General Secretary.

The chairman of the Committee on Scholarships and Fellowships presented a report, and after considerable discussion and explanation, it was unanimously adopted as follows:

Your Committee on Scholarships and Fellowships respectfully submit the following report:

FUNDS FOR AIDING YOUNG MEN PREPARING FOR THE MINISTRY

<i>Funds Available 1926-27</i>	
Memorial Board	\$1,900.00
Missionary Society	200.00
Alfred University	300.00
General Conference (Scholarships and Fellowships)	850.00
	<u>\$3,250.00</u>

Proposed Disbursement

Lester G. Osborn:	
From Missionary Society	\$200.00
From Memorial Board	200.00
From General Conference	200.00
	\$600.00
Verney A. Wilson:	
From Memorial Board	750.00
J. W. Crofoot:	
From Memorial Board	200.00
Harold R. Crandall:	
From Memorial Board	150.00
S. Duane Ogden:	
From Memorial Board	\$200.00
From General Conference	100.00
	300.00
Carroll L. Hill:	
From Memorial Board	\$200.00
From General Conference	400.00
	600.00
Hurley S. Warren:	
From Memorial Board	\$200.00
From Alfred University	100.00
From General Conference	150.00
	<u>450.00</u>

Ralph Brooks:
From Alfred University 200.00
\$3,250.00

(Signed) J. NELSON NORWOOD,
H. L. POLAN,
S. O. BOND,
Committee.

President Johanson presented a report from Rev. James L. Skaggs, as the committee to continue the study of the relation of the theological seminary to Alfred University and to the Seventh Day Baptist denomination. This report was duly considered, and on motion was adopted as a report of progress, the item of expense being referred for consideration and approval to the Finance Committee. The report is as follows:

Having been appointed by the General Conference to make further study of the relation of the theological seminary to Alfred University and to the Seventh Day Baptist denomination, I made a trip to Chicago, Ill., December 1 and 2, 1926, and secured an interview with Mr. Benj. F. Langworthy, which resulted in his agreeing to review the facts in the case and give us his opinion. I have written in detail to Dr. B. F. Johanson, the president of the Conference, asking him to bring that information to the Commission. My expenses chargeable to the Conference amounted to \$9.47.

Respectfully submitted,
JAMES L. SKAGGS.

Secretary Shaw presented two letters from officers of the Federal Council of the reference to the at present unpaid balance of the promised contribution of the General Conference to the Federal Council, and the other in reference to a supplemental contribution. These matters were considered for some time, but no action was taken, it being understood that the treasurer would pay the regular budget contribution to the Federal Council at once from the funds authorized to be borrowed by the foregoing resolution.

General Secretary Burdick presented a matter coming from the Semi-annual Meeting of the Seventh Day Baptist Churches of Michigan and Ohio. After discussion it was voted that President Johanson appoint a committee to consider the matter further and to report some recommendation to the Commission for action at a later session. The president appointed as that committee Willard D. Burdick and Frank Hill.

The matter of preparing a Mid-Year Message to the Churches was considered, and that the committee might have ample time to consider the question it was voted

that the president make the appointment soon. He named as the committee S. Orestes Bond, Claude L. Hill and Herbert L. Polan.

At 5.35 p. m. the Commission adjourned for the supper recess.

TUESDAY EVENING, DECEMBER 28

The Commission resumed its official deliberations at 7.02 p. m. with prayer by Willard D. Burdick.

The minutes of the afternoon session were read, corrected, and adopted.

On behalf of Alexander W. Vars, who had not yet arrived, General Secretary Burdick presented a mass of correspondence growing out of a questionnaire-letter which Mr. Vars had sent to a number of pastors and other church leaders in the denomination, in particular to those churches from which little or no contribution had, at the time the letter was sent out, been received for the Onward Movement Budget Fund. The reading of this correspondence occupied the time till 8.30 o'clock, when a ten-minute recess was taken for rest. A discussion of the correspondence was deferred in the expectation that Mr. Vars would arrive on the morrow.

General Secretary Burdick stated that on his way to Pittsburgh he had stopped at Washington, D. C., to visit the leaders of the congregation of colored people constituting the Seventh Day Baptist Church of that city. His report of his visit opened up a general discussion of work among colored people by Seventh Day Baptists and it was considered for some time.

The last hour of the session was given to a review of some of the problems confronting the Missionary Society, Frank Hill leading in the discussion and answering questions propounded by members of the Commission.

At 11.15 p. m. adjournment was taken till 9 a. m. the next day.

WEDNESDAY MORNING, DECEMBER 29

The Commission resumed its official work at 9 a. m., Wednesday, December 29, with prayer by Herbert L. Polan.

General Secretary Burdick read another letter just at hand growing out of the Vars' correspondence. He also stated that, judging from a telegram of inquiry as to when the meeting of the Commission would end,

Mr. Vars, would not be able to attend any of the sessions of the Pittsburgh meeting.

Frank Hill continued in leading in the general discussion of the problems of the Missionary Society.

At 10.40 a. m. a recess of ten minutes was taken for rest.

On reassembling, the following resolution growing out of one feature of the morning discussion was on vote adopted by the Commission:

"Resolved, That we recommend to the General Conference that the action taken by the General Conference against sending any aid to the Seventh Day Baptist groups in India and Australia until these fields can be investigated by a representative from the United States of America be rescinded; but that no expenditures for permanent plant in these countries be undertaken until such investigation can be made."

Growing out of previous discussion, the following action was taken:

"Inasmuch as the information contained in the correspondence coming from the questionnaire-letter sent out by A. W. Vars, the chairman of the Finance Committee, is of great interest and importance, be it resolved that Mr. Vars and General Secretary Burdick be asked to tabulate the data contained in the correspondence in suitable form for publication in the SABBATH RECORDER."

President Johanson presented the matter of the place of holding the annual meeting of the General Conference in 1928, and read an interesting letter in regard to the matter from Alfred E. Whitford, who has recently returned from a visit to the Pacific Coast.

The discussion which ensued continued until 12.20 p. m., when adjournment was taken for the noontime recess.

WEDNESDAY AFTERNOON

The Commission, reassembling at 2 p. m. for official discussion, was led in prayer by Loyal F. Hurley.

On motion the president and secretary of the Commission were requested to send a letter of fraternal greeting to Frank J. Hubbard of Plainfield, N. J.

The unadopted minutes of the meetings up to the beginning of this session were read, corrected, and adopted.

President Johanson read communications with recommendations, commendations, and

comments, in reference to definite systematic efforts to secure recruits for the gospel ministry among Seventh Day Baptists. The communications came from the Missionary Board, the Tract Society Board, the Young People's Board, the presidents of our three colleges, and from the Life Work Recruit superintendent of the Young People's Board. The president also read a communication from the members of the Advisory Committee of the American Sabbath Tract Society, suggesting two methods of procedure to a more successful effort in raising the Onward Movement Budget Fund.

The reading of the communication was followed by a continued discussion, including an informal recess of ten minutes, at about four o'clock. The formal discussion was continued, and at 5.55 p. m., by vote, J. Nelson Norwood was asked to be a committee to reduce to writing a statement for action at a future meeting to embrace the general conclusions that seemed to have been arrived at by the Commission from the whole afternoon discussion.

Adjournment for the supper recess was taken at 6 o'clock.

WEDNESDAY EVENING

The Commission reassembled at 7 p. m. and J. Nelson Norwood led in prayer.

The Committee of Six on Denominational Harmony presented its report, which had been formulated at the close of a meeting held in Pittsburgh, Pa., just prior to the meeting of the Commission. This meeting had extended from Sunday afternoon at half past two o'clock until Monday night about ten o'clock. The report had been adopted by a unanimous vote of the committee. The Commission considered this report for the larger part of the evening, and then by a unanimous vote adopted it unchanged as follows, with an addition which is also appended:

Convinced that there exist among us wide differences of opinion concerning the Bible and some statements of our *Expose of Faith and Practice*; and conscious that the right of private judgment should be recognized and should be freely exercised by all; and feeling that the "unity of the spirit" is the only bond that can cement us together as a people; and realizing that such unity can not be effected merely by means of discussion; (in view of these facts) we urge upon all our people that they be loyal to Christ, the Savior of men, loyal to the Bible as God's Word, loyal to truth and duty as God makes truth and duty clear,

and that all unite in a comprehensive program for the saving of lost men.

In order to open the way for the restoration of organization unity among us, we recommend that a page or two in the SABBATH RECORDER be given weekly to a setting forth, under two separate editors, of the positions and beliefs of the modernists and of the fundamentalists, the chief aim of these pages to be the giving of information regarding these respective positions and beliefs by persons in sympathy with the same.

This report was adopted with the addition that the Commission recommended that Rev. Alva L. Davis and Dean J. Nelson Norwood be the editors, the Tract Society and the editor of the SABBATH RECORDER concurring in the plan.

Following the adoption of the above report, President Johanson presented copies of a tentative program which he had prepared for the next annual session of the General Conference, and asked for suggestions. A general discussion ensued.

Towards the close of the session a letter of fraternal greeting was received from Gerald D. Hargis, and on motion it was voted that the secretary of the Commission send a letter to Brother Hargis expressing regret for his absence and making a suitable reply to his greeting.

It was voted that the secretary of the Commission send a similar message of greeting from the Commission to the other absent member, Alexander W. Vars.

Adjourned at 10 p. m. till 10 a. m., on Thursday, to give an hour more of time for the sub-committees to prepare their reports for consideration by the Commission.

THURSDAY MORNING, DECEMBER 30, 1926

The Commission reconvened at 10.20 a. m., on Thursday, December 30, and was led in prayer by Claude L. Hill.

The minutes of the previous meeting were read, corrected, and adopted.

On motion the secretary of the Commission was authorized to prepare a suitable resolution of appreciation to be addressed to the management of the Fort Pitt Hotel for the use of the convenient and comfortable parlors placed at the disposal of the Commission for its meetings.

The committee appointed to prepare a recommendation in reference to the communication coming from the Semi-annual Meeting of the Seventh Day Baptist Churches of Michigan and Ohio, presented

a report which was adopted as follows; and a committee to carry out the recommendation and plans of the report was appointed consisting of General Secretary Willard D. Burdick and Missionary Secretary William L. Burdick.

Your committee appointed to consider the resolution passed at the September Semi-annual Meeting of the Michigan-Ohio Churches, relative to having a Harvest Ingathering Campaign during the months of September and October, would recommend the following:

1. That the Commission plan such a movement, under an appropriate name.
2. That a committee of two be appointed at this meeting to promote this movement.
3. That the editor of the SABBATH RECORDER and the American Sabbath Tract Society be requested to permit the first number of the SABBATH RECORDER in October to be a special number in the interests of this movement; and that the committee having in charge this work shall arrange to have the activities, interests, and needs of our various boards so presented in this special issue of the paper as to increase interest in our denominational work, and aid in providing for it adequate financial support.

The president asked for counsel and advice regarding visits to churches and board meetings, and such was given.

After considerable further consideration the following two statements as prepared by a sub-committee were adopted:

Correspondence having been received from the boards of the Missionary Society, the Tract Society, and the Young People, and from Presidents Boothe C. Davis of Alfred University, S. Orestes Bond of Salem College, and Alfred E. Whitford of Milton College, urging that more active steps be taken to recruit young men for the gospel ministry, it was voted:

1. That the Commission approve such a movement with the recommendation that a committee be appointed to conduct a campaign of the kind indicated;
2. That the committee consist of the following: General Secretary Willard D. Burdick, Missionary Secretary William L. Burdick, and Life Work Recruit Superintendent William M. Simpson; and
3. That these men proceed as soon as possible to bring before the denomination, and especially our young people, the claims of the ministry as a life work, (a) by means of conferences of pastors and selected laymen at convenient centers, (b) by means of delegations to our colleges, and (c) by any other plans which may approve themselves to the judgment of the committee.

Correspondence having been received from the members of the Advisory Committee of the Tract Society suggesting:

1. That a business man be secured to raise the Onward Movement Budget Fund;
2. That certain group conferences be held to arouse greater interest in the raising of the budget;

It was voted that the employment of a financial agent at the present time seems inadvisable, that the group conference plan be adopted, and that a committee to organize and superintend the plan be appointed to consist of General Secretary Willard D. Burdick and Missionary Secretary William L. Burdick.

The rest of the morning session was given to a consideration of the report of the committee to prepare the Mid-Year Message to the Churches, which finally was adopted, and the chairman was authorized to have typewritten copies prepared at once for the use of the Commission.

Adjourned at 1 p. m. for luncheon.

Meeting again at 2 p. m., the typewritten copies of the Message to the Churches were carefully re-read and adopted as follows.

(See "Message to the Churches" in SABBATH RECORDER, January 10.)

The Finance Committee presented a report consisting of the bills which had been approved during the meeting, a summary of which is as follows:

GENERAL CONFERENCE BILLS APPROVED BY THE FINANCE COMMITTEE OF THE COMMISSION AT THE MEETING IN PITTSBURGH, PA., 1926

To attend the meeting of the Committee of Six on Denominational Harmony:

Rev. Alva L. Davis, Little Genesee, N. Y.	\$25.03
Lester G. Osborn, 60 North St., Auburn, N. Y.	30.87
Rev. Lely D. Seager, Hammond, La.	42.46
	<hr/> \$ 98.36

To attend the meetings of the Committee of Six on Denominational Harmony and the Commission:

Rev. Loyal F. Hurley, Adams Center, N. Y.	\$41.84
Dean J. Nelson Norwood, Alfred, N. Y.	47.56
Rev. Edwin Shaw, Milton, Wis.	48.20
	<hr/> 137.60

To attend the meeting of the Commission:

S. Orestes Bond, Salem, W. Va. ..	\$28.99
Rev. Claude L. Hill, Farina, Ill. ...	47.90
Frank Hill, Ashaway, R. I.	70.72
Rev. Herbert L. Polan, North Loup, Neb.	82.21
Benj. F. Johanson, 82 Howland St., Battle Creek, Mich.	46.61
	<hr/> 276.43

To stenographic and typewriting work for the Commission at Pittsburgh:

S. Orestes Bond, Salem, W. Va.	5.00
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Total expense of both meetings\$517.39
For postage for September-December, 1926:

Edwin Shaw, Milton, Wis.	\$ 2.17
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Traveling and hotel in study of relation of the theological seminary to Alfred University and to the Seventh Day Baptist denomination: Rev. James L. Skaggs, Milton, Wis.	9.47
	<hr/> 11.64

Total	\$529.03
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The rest of the afternoon session was occupied in general discussion and in particular with a consideration of the program for the 1927 session of the General Conference, counseling as to topics and speakers and general arrangement of the program; also as to the time and place of holding the pre-Conference meeting of the Commission.

All the minutes were read and approved in general, and adjournment was taken at 4.30 p. m. after closing prayers by Willard D. Burdick and Edwin Shaw, and the Lord's Prayer, in which all united.

The final adjournment was taken to meet at the call of the president, at such time and place as he may select.

B. F. JOHANSON,
President.
EDWIN SHAW,
Secretary.

A WONDERFUL PRIVILEGE

It is a great thing to lead one soul from the darkness of sin into the glorious light of the gospel. I believe if an angel were to wing his way from earth up to heaven and were to say that there was one poor, ragged boy, without father or mother, with no one to care for him and teach him the way of life; and if God were to ask who among them were willing to go down to this earth and live here for fifty years and lead that one to Jesus Christ, every angel in heaven would volunteer to go. Even Gabriel, who stands in the presence of the Almighty, would say, "Let me leave my high and lofty position, and let me have the luxury of leading one soul to Jesus Christ." There is no greater honor than to be the instrument in God's hands of leading one person out of the kingdom of Satan into the glorious light of heaven.—*D. L. Moody.*

"Systematic earning makes an industrious man; wise spending a well-furnished man; thoughtful saving a prepared man; conscientious giving a blessed man."

MISSIONS

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

MISSIONS TO ESTABLISH RIGHTEOUSNESS

Looked at in one way, the object of missions, and the Christian religion itself for that matter, is to establish righteousness, to establish righteousness in human lives and institutions. But what is righteousness?

In a recent issue of a prominent magazine is an article entitled, "Wanted: A Substitute for Righteousness." This is a startling title and perhaps that is why it was chosen. As I read what the author had to say, it appeared to me that where he differs from many of us is in his conception of righteousness. He seems to think of righteousness merely as obedience to authority, and unrighteousness as the disregard of authority, the authority of Church, State, and home.

This is putting the emphasis in the wrong place and gives a distorted view of righteousness. In either consistent thinking or acting it is as impossible to get away from law and authority as from nature and nature's God. The object of law, however, is not to repress men or human institutions; it is to guide them to their fullest and highest unfolding, attainment, and joy; and righteousness is that condition of affairs which does this, though law and authority enter into it as into everything else.

To be sure, there have been those in home, school, and State who put the emphasis on obedience to authority and tried to enforce laws for the sake of exercising their authority; but God and nature never do this. Back of all of God's laws is infinite love and "good will towards men."

If an act is not harmful to one's self, to his fellow men, or to his Savior, it is not wrong. The test of the righteousness of any act is its harmfulness or usefulness. Like a railing around a precipice, the laws of God, righteous men, and just institutions do not repress except where the act would injure. "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love

mercy, and to walk humbly with thy God?"

The program of Christian missions and the Church of Christ on earth is not repression; it is to lead men to their highest development and holiest joys. The program of Christian missions has for its purpose the establishment of righteousness in men's lives and human institutions. When we push the great missionary program, we link our lives and efforts with the Son of God in bringing to earth that condition described by the angels when they sang, "Glory to God in the highest, and on earth peace, good will toward men."

SHALL WE KEEP UP?

Two weeks ago I sent an article for the Missions Department under the caption, "Shall We Keep Up?" but when it came out last week, January 3, an "It" somehow had been inserted in the title, entirely changing the meaning. The thought the article tried to convey was that we must run if we keep up with God in his missionary program for us as a people.

Those paragraphs aimed to bring out the thought in a general way only. Let us use the same subject, be a bit more specific, and unfold the truth further. God is opening new doors in the home and foreign lands. These new fields present problems which call for more than human wisdom, and, if we enter them, will tax our resources to the utmost and require that many give up home, friends, and cherished projects for service in needy places in this country and in many strange lands.

There are churches in the homeland that by all means should be aided in securing pastors. Some of these are new churches and need help all the more for this reason; while others are the only churches in their communities and offer exceptional opportunities for service to God and humanity. Furthermore, in many places in the United States there are lone Sabbath keepers in whose communities new churches might be established if we were in a position to enter these fields and push the work indefinitely. The tasks on the home field are very difficult (perhaps the most difficult in the world), but they are not hopeless if we are willing to pay the price.

In the American Tropics we have work already started in Jamaica, Trinidad, and

British Guiana, and there are Sabbath keepers in Cuba, Central America, and other places who are pleading for us to begin work in their midst.

Doors are opening in Europe. In London we have a church more than three hundred years old, which it is thought might be made the center for a successful work. Our brethren in Holland are making a hard and brave fight to extend the truth and are succeeding in a creditable manner. They need our assistance.

The Orient is opening many doors. Australia has been asking for help, and in the minds of some this is a most inviting field. New Seventh Day Baptist churches are being organized in India, and these are pleading for help. Seventh Day Baptists from Holland have long been making great sacrifices to build up missions in Java and to aid the needy people of that island.

For several decades we have been consecrating men, women, and money to the work in China, and have helped to arouse the slumbering millions. Now that this unhappy land is passing through a crisis, we must not turn back, but must meet the needs of the hour.

This, in the briefest outline, indicates the call of God to us and the pace he sets for us. If the fields are very difficult, the challenge is greater. If our resources are small and our workers few, this condition only indicates that greater effort is needed. He who keeps up with God must run, and he who does not keep up with God is left behind and must lose out finally. All things are possible with God, and all things are possible to those who, in humility, consecration, and love, go forth at his bidding.

LETTER FROM CHINA

Rev. W. L. Burdick,
Ashaway, R. I.,
U. S. A.

DEAR MR. BURDICK:

For some time I have had your name on my list for a letter, but the pressure of other things has made it impossible for me to find time for the length of letter I wished to write or time for thought on the things I wished to say. I have decided to write briefly today, and at another time I shall try to write more at length.

I am thankful to say that I am feeling

fit again after having another tooth pulled and having a small operation for a carbuncle on the back of my neck. I have had more boils this autumn than I enjoy. One would be enough but I have had many.

The school work is going along well, very largely under the Chinese leadership, although I sit in all their deliberations.

We have had no difficulty of discipline except that one boy had a habit of taking things which did not belong to him and, as the habit seemed fixed, the Chinese teachers advised that he be sent back to his parents.

The building of gate house and garage, making of new walls and gates, and changing of roads, together with some leveling of land made necessary because of the changes, and the repair of the buildings have taken much thought and effort on my part for several months.

The French Municipal Council has not made a settlement yet, so my final report to the board will be delayed until our settlement with them. They will pay nearly enough to make the changes, and everyone feels sure the property has been much improved and is more valuable because of the change. Our land is all together now with straight or nearly straight boundaries.

We have been out and measured the Da Zang lot, and I am sending to Mr. Crofoot some blue prints of the same. Some of these prints have suggestions of various members of the mission, and some of the Chinese leaders are also making their suggestions.

I considered giving up the Daily Vacation Bible School work this coming year, but the need of the movement just at this time and the strong plea from the China Association have convinced me that I ought to assist them for half time for another year. I have been approached many times to give full time to the movement, but could not consider it at present. I did not see how we could continue to employ David Sung if I did give up Daily Vacation Bible School work, and that also influenced me to keep at the double task for another year.

I shall follow the instruction of the board and turn over all funds to the mission for them to disburse as they determine.

We wish to thank the board for the relief in the education of our children, made possible by the extra allowance beginning next year. To supplement our salary was one of

the reasons why I entered the Daily Vacation Bible School work.

With every good wish to yourself and every member of the board, I am

Yours in his service,

H. EUGENE DAVIS.

3A Route de Zikawei,
Shanghai, China,
December 9, 1926.

P. S.—At our last mission meeting it was voted to ask the board for their approval to enclose the lot at Da Zang with a fence and to have some leveling done, which will be necessary before any building can be done. This will also give time for the ground to settle before building operations begin.

H. E. D.

MONTHLY STATEMENT

December 1, 1926-January 1, 1927

S. H. Davis

In account with

The Seventh Day Baptist Missionary Society

Dr.

Balance on hand December 1, 1926	\$19,526.01
Wm. L. Burdick, receipts on field	1.00
Welton Ladies' Benevolent society, Boys' School	5.00
Welton Ladies' Benevolent society, Girls' school	5.00
Mr. and Mrs. A. H. Satterlee, Missionary Society	10.00
Income Permanent Funds, General Fund	1,000.00
Interest credit	88.00
Fouke Church, Missionary Society	27.20
Ellis R. Lewis, receipts on field	13.25
Woman's Board, Miss West's salary	200.30
Woman's Board, Miss Burdick's salary	200.00
Farina Philathea Class, Work in Java	5.00
Onward Movement, Missionary Society	1,443.00
Adams Center Church, Missionary Society	40.00
Shiloh Church, Missionary Society	185.50
Verona Sabbath school, Missionary Society	33.00
Plainfield Woman's Society, Boys' School	50.00
Plainfield Woman's Society, Girls' School	50.00
Washington Trust Company, interest credit	.24
	<u>\$22,882.20</u>

Cr.

Gerard Velthuysen, November salary	\$ 83.33
T. L. M. Spencer, November salary	83.33
H. Louie Mignott, account November salary	10.00
F. J. Hubbard, treasurer, account H. L. Mignott's November salary	25.00
L. I. Branch, November salary	25.00
C. C. Van Horn, November salary	41.67
R. B. St. Clair, November salary	125.00
George W. Hills, November salary	50.00
Anna M. West, November salary	41.67
J. W. Crofoot, November salary	100.00
Wm. A. Berry, November salary	10.00
Wm. L. Burdick, November salary, traveling expense, postage and stationery	186.28
Wm. L. Burdick, clerk hire	33.33
Ellis R. Lewis, November salary	100.00
L. D. Seager, November salary	66.66
Angeline P. Allen, October salary	25.00
American Sabbath Tract Society, 1926 Year Book	82.73
Industrial Trust Company, draft, account salary H. E. Davis	20.27
George M. Ellis, account salary H. E. Davis	25.00
Industrial Trust Company, China draft:	
Susie M. Burdick, salary	\$200.00
Grace I. Crandall, salary	200.00
Rosa W. Palmberg, salary	200.00
George Thorngate, salary	320.00

Mabel West, salary	100.00
H. E. Davis, salary and children's allowance	343.21
Evangelist and incidental	225.00
Girls' School appropriation	37.50
	<u>1,625.71</u>
Alfred Loan Association, account salary	
H. E. Davis	12.00
Treasurer's expenses	35.00
	<u>\$ 2,806.98</u>
Balance on hand	20,075.22
	<u>\$22,882.20</u>

Bills payable in January, about \$ 1,500.00
Special funds referred to in last month's report now amount to \$20,473.44, balance on hand \$20,075.22, net indebtedness \$398.22.

S. H. Davis,
Treasurer.

E. & O. E.

MASON AND DIXON LINE

Question.—What is the Mason and Dixon line? Answer.—This is the popular name given to the boundary line between Pennsylvania and its three southern neighbors—Delaware, Maryland, and West Virginia. Part of it was surveyed before the Revolution by two English surveyors, Charles Mason and Jeremiah Dixon. The survey finally settled a dispute of long standing between Maryland and Pennsylvania. Although the line was re-surveyed in 1849 the original work was found so accurate that no changes were made. The part of the line between Pennsylvania and Delaware describes the arc of a circle. In the debates over slavery during Monroe's second administration, John Randolph of Roanoke frequently referred to the Mason and Dixon line as the figurative boundary between the free and the slave-holding states. The newspapers and politicians took up the phrase, and it soon became the popular designation for the line between free and slave territory. The original line as surveyed by Mason and Dixon was designated by stones located five miles apart. On the south side of each stone was the coat of arms of Lord Baltimore and on the north side that of William Penn.—*The Pathfinder*.

If we had paid no more attention to our plants than we have our children, we would now be living in a jungle of weeds.—*Luther Burbank*.

“Jesus Christ teaches that a man's attitude toward God and his kingdom is revealed by his attitude to the property committed to his trust.”

SEVENTH DAY BAPTISTS' ANNUAL MEETING, BRITISH GUIANA

The thirteenth anniversary of the Seventh Day Baptists' Mission Church in British Guiana, held on November 13, 1926, was begun with the regular annual week of prayer, commencing Sunday, the seventh, at 5 a. m. The weather was favorable nearly throughout, but in spite of the uncertainty of a few mornings the gatherings were very large and the meetings most enlivening spiritually—so much so that on the seventh morning there was a general consecration and a voluntary resolution of the brethren to pledge themselves for better service to God the coming year.

On Sabbath eve there was a meeting at 7.30 p. m. The preacher was our dear friend and co-worker, Brother W. A. Berry from Wakenaam Mission. His text, quite appropriate to the occasion, was taken from the third epistle of John, the fourth verse; and we were not in the least disappointed in his eloquence and references. Our thanksgiving prayer was rendered by Brother Knights. The opening prayer was given by Rev. T. L. M. Spencer, who also read the lesson from the fourteenth chapter of St. John's Gospel. Sisters Boucher, Smith, Lynch, and Daniels also joined in prayers, after which we separated with God's blessing by the elder.

On Sabbath we again reassembled with glad hearts and cheerful faces at the Sabbath school hour, 10.30 a. m. The superintendent, Brother E. C. Spencer, performed his task as befitted the occasion. Prayer was offered by Brother Berry; the review was taken by Sister Armstrong; and the juniors rendered choruses and recitations, with a solo by Sister Marie Blanchard, also a juvenile. Present were Brothers Berry and Agard, also Sisters Pearson and Duncan from Wakenaam.

Next followed our mid-day service, which was well attended by members and followers. Brother Berry again woke us up with another stirring sermon on the A B C of the gospel. A for "All" in Romans 3:23; B, "Behold," John 1:29; C, "Come," Matthew 11:28. On both occasions he was most instructing, and there was not one in the congregation who was not impressed by his bold speech. He was as one inspired and won the praise of all. This report of Wakenaam shows an increase in numbers as well

as a favorable outlook for the island of Legnan. May God grant us a bountiful harvest in that field by the end of the year begun.

At the close of this service the Lord's Supper was to be administered, so we separated for the necessary preparations to be made. When all was ready, the church clerk and deaconess, Sister C. Goddard, read the reports of the last meeting, after which the roll call was responded to by all present with various hymns, testimonies, psalms, and short prayers. The bread and wine were blessed by the pastor, and Brother Berry handed round the offering.

Our membership has increased by twenty-four this year. After the singing of a hymn and the blessing by the pastor, we had a few hours recreation to meet again for the women's meeting. This also was well attended and was presided over by Sister C. Goddard. Her address was brief but impressive, full of cheer, courageous and awakening. Sister Holder rendered a solo; Sister M. Cadogan, Jr., read an article. The ladies of the choir sang in a chorus; Sister Jordon gave the Scripture reading; Sister Rafel a solo and address; Sister Gilbert read a paper; Sister Thomas sang a solo, also Sisters Estwick and Armstrong. Sisters E. Gaskin and M. Blanchard, juniors, gave recitations, and the field secretary gave an address on Unity as embodied in and practiced by "Self." The pastor then brought our social to a close at a very late hour. The day was most satisfactorily spent by all.

The usual concert at 3.30 p. m., on Sunday was also quite a success.

The Honorable Brassington Mayor took the chair, and the juniors aided largely in the success of the hour by their well-rendered solos, choruses, and recitations.

The evening hour was from 7.30 p. m., which constituted an address by the elder and the continuation of the afternoon program, a procession by the Christian Endeavor and Ladies' Aid society members.

Then followed the feast of good things, games, races, etc., mostly by the children, on Monday at 5 p. m., on the church premises, which also did not fall short of expectations. This brought our annual meeting to a close—one long to be remembered.

C. BEST,
Field Secretary.

WOMAN'S WORK

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

Most wives make the mistake of thinking they have done all that is necessary when they have made their husbands comfortable. And the worst mistake of all is when they insist on making him comfortable, according to their own ideas of comfort—"Do eat this while it is hot," when perhaps he prefers it cold; and he dutifully scalds his mouth, rather than have a scene as to how he shall arrange his own breakfast. —*Agnes Wellington Rollins.*

It was a rather rash promise, that promise to write about a visit to New York City, when so many of our readers know so much more about that city than I shall ever learn. However a promise is a promise. It may be that many a seasoned visitor has never taken time to leave his well known haunts and travel to one side to visit the Reconstruction Hospital; this was one of the objects of our visit to New York at this time. We were not so fortunate as to find the doctor for whom we inquired; we were told that he would be in the following day, but we had seen him at Atlantic City anyway, and when the people in charge learned that we wanted to go through some of the departments we were taken at once to those departments and courteously shown through. This hospital seems to be everything that its name implies. People with bruised, broken, or maimed bodies are often reconstructed, and become to all intents and purposes as good as ever, and many more are helped to regain a part of their bodily vigor. Some of the stories of these reconstructions seem truly wonderful. I was impressed not alone by the unusual features of this hospital but by the keen personal interest shown in the patients by all those in charge.

I never have made a trip to New York without snatching time for a visit to the Metropolitan Museum, and I suppose I shall continue this habit as long as I live, if so few times as I have been able to visit this museum might, by any stretch of the imagination, be called a habit. So we started

out in the morning with a map of the city and a few instructions about getting around in town. We decided to try the subway again—Chicago is always praising New York's subways, Chicago wants some like them. Not finding any information desk anywhere about the station, we finally decided to board an express train and trust to luck about finding a station anywhere near the museum. We boarded the train and when we had gone about as far as we thought we should we made a "leap in the dark" and found ourselves not far from Central Park but, as we discovered later, on the opposite side of the park from the museum. We wandered around the park a few miles, more or less, until we finally came to the entrance of the building. Our objective at this time was the American wing. This wing is devoted entirely to a collection of American art of the colonial, revolutionary, and early republic periods. These three periods are quite distinctly marked by the arrangement of the wing in three floors, that each period may have a floor to itself.

The entrance to the exhibit is on the third floor, where the interior architecture and furniture used by the first settlers is displayed. The dates of this period are the years between 1630 and 1725.

The exhibition of the second period, on the second floor, shows the influence of the Renaissance upon the homes of the new world. One can readily see that people of this period had more wealth and leisure, with an attitude of mind that encouraged greater expenditure of money for household uses. This period covers the years between 1725 and 1790.

Upon the first floor are shown those objects that seem to have caught their inspiration from the classic revival of that time. The date of this period is given as early republican, or from 1790 to 1825. All periods contain rooms brought from various places and reconstructed with as accurate a setting of furniture and decorations as could be secured. This is a very interesting exhibition and one that could be visited many times without losing interest for me. However our time was limited and we couldn't loiter every place I wanted to, still we did not hurry as fast as some other visitors, who went through without seeing much of interest, and who I am sure would

be able to see all of New York that really mattered to them in one week, that is of course if they kept up their speed.

We had time after we left this exhibit for a hasty glance at a few of the pictures that we remembered seeing on former visits and wanted to see again. Then we hurried to the pier where we were to meet our niece who was leaving that night for Boston to enter the School of Religious Education of the University of Boston. We feared we might be late, but we arrived in time to see her step from her taxi and so we saw her on board, glad of the few days' visit we had enjoyed with her and of these last few moments. As we were on the ferry on our way back to Plainfield we were held up for a few moments while her boat steamed by and out on its way toward the north. We speculated about the possibility of her being on deck among those waving at us and took a chance and waved anyway.

TRACT SOCIETY—MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society of New Jersey met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, January 9, 1927, at 2 o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, William C. Hubbard, Willard D. Burdick, Asa F. Randolph, Ahva J. C. Bond, William M. Stillman, Theodore L. Gardiner, Orra S. Rogers, Esle F. Randolph, Iseus F. Randolph, Jesse G. Burdick, Irving A. Hunting, Edward E. Whitford, Harold R. Crandall, Frank A. Langworthy, Laverne C. Bassett, Holly W. Maxson, Nathan E. Lewis, Arthur L. Titsworth, and Business Manager L. Harrison North.

Visitors: Rev. J. W. Crofoot, Mrs. Laverne C. Bassett, Mrs. Willard D. Burdick, Mrs. David E. Titsworth, Harold Whitford.

Prayer was offered by Rev. Ahva J. C. Bond, D. D.

Minutes of last meeting were read.

The following report was received:

CORRESPONDING SECRETARY'S REPORT

Since the December meeting of the board I have called on Elder Lewis C. Sheafe and Brother C. A. Crichlow of the Washington Church; attended the Commission meeting in Pittsburgh, Pa.; and visited our churches at Jackson Center, Ohio, and New Market, N. J.

A letter has been received from the secretary of the public library in Kindersley, Saskatchewan, thanking the American Sabbath Tract Society for the books sent to the library.

Another letter has been received from Sam D. Mpande of Transvaal, Africa, writing of Seventh Day Baptist interests in that country, asking that literature be printed in the African language and that ministers and teachers be sent to them.

Interesting letters have been received from Pastor A. P. C. Dey, answering some questions that we have asked concerning our work in India and describing the newly organized Seventh Day Baptist churches.

C. C. Belgrave, Lucknow, India, has sent us a copy of the *Expose of Faith and Practice*, printed in Bengali, that the Seventh Day Baptist churches have adopted.

The Commission, acting in harmony with suggestions made in communications from the Missionary Board, the Tract Board, the Young People's Board, the presidents of our colleges, and others, appointed the following named persons a committee to conduct a campaign to encourage young men to enter the ministry: William L. Burdick, William M. Simpson, and Willard D. Burdick.

Corresponding Secretary Willard D. Burdick presented also a communication from the Commission relating to denominational harmony and the report of the Committee of Six on the same, appointed by the Commission, which on motion was referred to the following special committee, appointed by the president, to report at the next meeting of the board: Frank A. Langworthy, Esle F. Randolph, Nathan E. Lewis, Ahva J. C. Bond, Asa F. Randolph. Leader in Sabbath Promotion Ahva J. C. Bond reported on two Teen-Age Conferences held recently in the West, and his attendance upon a meeting of the Federal Council last month in Minneapolis.

The report of Treasurer F. J. Hubbard through Ethel L. Titsworth, acting treasurer, for the second quarter was presented, duly audited, and adopted.

Voted, to authorize Ethel L. Titsworth to serve as "acting treasurer" of the society in regard to the withdrawal as necessary of funds on deposit in the Plainfield Savings Bank, and also to sign "Annuity Bonds" as necessary.

REPORT OF ADVISORY COMMITTEE

Voted, to recommend that a typewriter in the office of the editor and secretary be repaired at necessary cost up to \$15.00.

Voted, to recommend that "Bible Studies of the Sabbath Question," Third Edition, by Dean Mam, which cost for 529 copies \$414.16, be sold at one dollar per copy.

COURTLAND V. DAVIS,
Secretary, pro tem.

Recommendations adopted.

Correspondence from Dean Arthur E. Main was received relating to the World Conference on Faith and Order to be held this year in Switzerland.

Voted, to appropriate \$250 toward the expenses of Sabbath Promoter Ahva J. C. Bond as our representative at that conference, and to visit our other interests abroad, especially in Holland and England, said appropriation to be taken from unexpended balances of the budget for 1926-1927.

Correspondence relating to the recent gift to Treasurer Frank J. Hubbard from members of the board was presented as follows:

Frank J. Hubbard,
Treasurer American Sabbath Tract Society,
MY DEAR FRANK:

At the meeting of the Board of Trustees of the American Sabbath Tract Society held December 12, 1926, an informal action was taken, on motion of William M. Stillman, that in view of your contemplated trip to Arizona, it would be an opportune time for the individual members of the Board to extend to you their best wishes and some tangible token of their appreciation of your personal labors on behalf of the denomination, the Tract Society, and the Board, and President Randolph was requested to appoint a committee to secure such token. He named as such committee, William M. Stillman, Alexander W. Vars, Arthur L. Titsworth.

The first thought was for a loving cup, but when it was learned you had recently received one from the Young Women's Christian Association, it was decided to present you with a "Zeiss Binocle," thinking you might bring the distant mountains of Arizona and the great Southwest right into your lap.

The committee prepared the enclosed inscription to be placed on the "loving cup," but which we now desire to accompany the gift of the "Binocle."

Yours very truly,
On behalf of the committee,
ARTHUR L. TITSWORTH.

Plainfield, N. J., January 3, 1927.

FRANK J. HUBBARD

"For your long years of devoted, fruitful service as our Treasurer, as chairman of our Committee on the Denominational Building, and for your intense, unflagging interest and counsel in all our work, as well as in that of every other denominational activity, this gift is a token of the loving appreciation of each member of the Board of Trustees of the American Sabbath Tract Society of New York and New Jersey.

Plainfield, New Jersey,
December 12, 1926"

One hundred and nine West Fifth Street,
Plainfield, New Jersey.

To Mr. Arthur L. Titsworth,
Secretary American Sabbath Tract Society,

MY DEAR ARTHUR:

Your letter with the prepared inscription, and

the gift of the Zeiss binoculars, brought by your committee from each member of the Tract Board, completely overwhelmed me.

It is a marvelous thing to be able to see objects and beauties beyond the reach of human eyes and to bring distant mountains right into one's lap by the aid of man-made lenses such as these, which are so much more rare than anything I had ever hoped to possess, though often wished for.

I shall find great enjoyment in using them, and shall always prize them highly, but far more than the wonderful glasses do I value the expression of good wishes, good will, and good fellowship which made possible their presentation.

Whatever service I have rendered the Tract Society has been a pleasure to me, and has given me—in association with its members and with the denomination, and in enlarged vision of service—far more than I have ever given it.

My affection for each member of the Board is deep and sincere. Will you ask them to take this expression as conveying to each one my personal thanks and keenest appreciation of the gift?

Faithfully yours,
F. J. HUBBARD.
(B. T. H.)

January ninth,
Nineteen twenty-seven.

Minutes read and approved.
Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

AMERICAN SABBATH TRACT SOCIETY Treasurer's Receipts for October, 1926

General Fund

Contributions to General Fund:	
Lucia M. Waldo, Venango, Pa.	\$ 1.00
Onward Movement	190.30
	\$ 191.30
Income from invested funds:	
Annuity Gifts	\$222.00
Harriet Burdick Gift	6.00
Sarah C. L. Burdick Bequest	3.00
Joshua M. Clarke Bequest	4.50
Oliver Davis Bequest	149.69
Nancy M. Frank Bequest	12.13
Amanda R. Greene Bequest	32.54
Olive A. Greene Bequest	26.36
Rhoda T. Greene Bequest	36.00
George Greenman Bequest	18.00
Ellen L. Greenman Bequest	6.00
George S. Greenman Bequest	18.00
Greenmanville, Conn., Church Fund...	4.50
Celia Hiscox Bequest	6.05
Benjamin P. Langworthy, Second, Bequest	1.50
Clark F. Langworthy Bequest	2.00
Life Memberships	1.20
Susan Loofboro Gift	12.00
Eliza L. Maxson Bequest	1.50
North Branch, Neb., Church Fund75
Paul Palmiter Gift	6.00
Marilla B. Phillips Bequest	28.50
Electra A. Potter Bequest	128.60
Deborah A. Randall Bequest	48.18
Arletta G. Rogers Bequest	66.00
E. Sophia Saunders Bequest	3.00
Sarah E. Saunders Bequest	3.00
Alzina C. Shaw Bequest75
John G. Spicer Gift	12.00
M. Julia Stillman Bequest	24.04
Martha G. Stillman Bequest	3.00
Mary S. Stillman Bequest	7.50
Thomas F. Trenor Bequest	3.00
Thomas F. Trenor Bequest	22.55
A. Judson Wells Bequest	1.50

Mary J. Willard Bequest	7.50	
Philomela T. Woodward Gift	2.28	
I. H. York Bequest	3.00	
Mary B. York Bequest	1.58	
Seventh Day Baptist Memorial Fund:		
Delos C. Burdick Bequest	\$ 66.59	
Eugenia L. Babcock Bequest	105.56	
E. K. and F. Burdick Fund	210.00	
George H. Babcock Bequest	91.21	
	<u>473.36</u>	1,409.06
Publishing house receipts:		
"Sabbath Recorder"	\$228.63	
"Helping Hand"	201.07	
Tract depository	6.59	
Outside Sabbath School Board's		
publications	12.79	
"Junior Graded Lessons"	30.00	
"Intermediate Graded Lessons"	15.90	
		494.98
Interest on equipment notes; from publishing		345.00
house		
Contributions to Java missions:		
Lucia M. Waldo, Venango, Pa.	\$ 1.00	
Mrs. Irma S. Blinn, Glassboro, N. J. ..	2.00	
		3.00
Contributions to special Sabbath Promotion work:		
William M. Stillman, Plainfield, N. J.	41.67	
		3.00
Denominational Building Fund		\$2,485.01
Contributions	\$560.00	
Income:		
Interest on equipment notes	24.00	
		584.00
Maintenance Fund		
Rent from publishing house	\$200.00	
Income—denominational building endow-		
ment30	
		200.30
Total		\$3,269.31

Treasurer's Receipts for November, 1926
General Fund

Contributions:	
Emily P. Newton, Hope Mills, N. C. \$	1.00
Mrs. A. S. Thayer, Elkhart, Kan.	15.00
Onward Movement	319.10
	<u>335.10</u>
Collections:	
One-third collection, Northwestern Association	12.24
Income from invested funds:	
Annuity Gifts	\$215.83
Reuben D. Ayres Bequest	7.50
Henrietta V. P. Babcock Bequest	21.80
Lois Babcock Bequest	2.44
Mary P. Bentley Gift	4.50
Berlin, Wis., Parsonage Fund	6.75
Mary Rogers Berry Bequest	15.00
Richard C. Bond Bequest	3.00
George Bonham Bequest	3.00
Sarah Elizabeth Brand Bequest	1.42
Harriet Burdick Gift	3.00
Mary A. Burdick Bequest	1.80
Susan E. Burdick Bequest	22.17
Hannah Cimiano Bequest	11.58
Joshua Clark Bequest	9.00
Relief A. Clark Bequest	24.00
Alfred Collins Bequest	6.39
Nettie J. Coon Bequest	1.50
Amy K. Crandall Gift	3.00
B. R. Crandall Gift	1.06
Eliza M. Crandall Bequest	34.51
Adeline Crumb Fund	28.72
Elizabeth R. Davis Bequest	6.74
Rosannah Green Bequest75
Russell W. Greene Bequest	4.50
George Greenman Bequest	70.50
George S. Greenman Bequest	267.00
Celia Hiscox Bequest	11.02
Orlando Holcomb Bequest	30.00
Eliza James Bequest	8.10
Angenette Kellogg Bequest	4.33
Elizabeth U. Maxson Bequest	1.50
Elizabeth L. North Bequest	3.00
North Branch, Neb., Church Fund	2.12
Olive Hall Pierce Bequest	5.25
Electra A. Potter Bequest	20.22
Maria L. Potter Bequest	15.00
George H. Rogers Bequest	30.00
Charles Saunders Bequest60

Mary Saunders Bequest60	
Miss S. E. Saunders Gift	4.50	
Sarah A. Saunders Bequest66	
Second Westerly Church Fund	9.68	
Fannie R. Shaw Bequest	30.45	
John G. Spicer Gift	2.12	
Sarah E. V. Stillman Bequest	15.00	
I. D. Titsworth Bequest	15.00	
Villa Ridge, Ill., Church Fund	3.57	
Philomela T. Woodward Gift72	
	<u>1,075.66</u>	
Publishing house receipts:		
"Sabbath Recorder"	\$178.89	
"Helping Hand"	11.18	
Tract depository	17.35	
Outside Sabbath School Board's pub-		
lications	1.05	
"Junior Graded Lessons"	10.50	
		218.97
Interest on daily bank balances		16.10
Contributions to special Sabbath Promotion work:		
William M. Stillman, Plainfield, N. J.	41.67	
		\$1,699.74
Denominational Building Fund		
Contributions	\$1,472.50	
Income:		
Adelia C. Kenyon Bequest	63.06	
Lucy M. Knapp Bequest	6.00	
Life Memberships	14.86	
Interest on daily bank balances	78.50	
		1,551.00
Maintenance Fund		
Rent from publishing house	\$200.00	
Income:		
Interest on daily bank balances	6.08	
Income, denominational building endow-		
ment	1.07	
		207.15
Total		\$3,457.89

Treasurer's Receipts for December, 1926
General Fund

Contributions:	
Onward Movement	\$761.43
Income from invested funds:	
Electra A. Potter Bequest	1.06
Publishing house receipts:	
"Sabbath Recorder"	\$405.66
"Helping Hand"	182.23
Tract depository	15.35
Outside Sabbath School Board's pub-	
lications	4.60
"Junior Graded Lessons"	18.95
"Intermediate Graded Lessons"	7.80
Calendars	12.70
	<u>647.29</u>
Contributions to special Sabbath Promotion work:	
William M. Stillman, Plainfield, N. J.	41.67
	<u>\$1,451.45</u>
Denominational Building Fund	
Contributions	\$946.00
Income:	
Interest on loan to publishing	
house	\$12.50
Interest on Liberty Loan bond	21.25
	<u>33.75</u>
Repayment account loan to publishing	
house	300.00
	<u>1,279.75</u>
Maintenance Fund	
Rent from publishing house	\$200.00
Interest on loan to publishing house	62.50
	<u>262.50</u>
Permanent Fund	
Transfer of funds for investment	4,000.00
Total	<u>\$6,993.70</u>

"Religion that costs nothing is worth nothing."

The young man who thinks he is a big gun will soon get fired.—*Washington Star.*

YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK
R. F. D. 5, Box 165, Battle Creek, Mich.
Contributing Editor

FELLOWSHIP

Christian Endeavor Topic for Sabbath Day,
February 5, 1927

DAILY READINGS

Sunday—Principle of fellowship (1 John 1: 7)
Monday—Root of fellowship (1 Cor. 13: 1-13)
Tuesday—Expression of fellowship (1 Cor. 16: 1-9)
Wednesday—Charitableness (Mark 9: 38-41)
Thursday—Working together (Phil. 1: 12-21)
Friday—Christ's ideal (John 17: 9-11, 21)
Sabbath Day—Topic: Interdenominational fellow-
ship through Christian Endeavor (Eph. 4: 1-6. Christian Endeavor day)

F-riendliness
E-arnestness
L-ove
L-oyalty
O-fferings
W-ork
S-acrifice
H-elpfulness
I-nterest
P-rogress

A PLAN FOR THE MEETING

Short talks may be given on the topics of the acrostic, relating them to "Interdenominational fellowship."

For general participation the following questions are suggested:

What is the good of interdenominational fellowship?

What features in Christian Endeavor have commended it to all denominations?

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

Should we, as Seventh Day Baptist Christian endeavorers, unite with those of other denominations? I believe that every fair-minded person will agree with me when I say that we should unite with them in every way we can without having our distinctive beliefs as a denomination infringed upon. I do not think we need to fear that our beliefs will be infringed upon, for true Christians will respect the views of others. We

have a special work to do, and we can not expect to fulfill our mission if we hold ourselves aloof from the rest of the world. So, again let me say that we must unite with other Christian endeavorers as far as we can.

What are some of the benefits to be derived from interdenominational fellowship through Christian Endeavor? I like to think of Christian endeavorers as belonging to one great family whose head is Dr. Clark. Our motto is, "For Christ and the Church." All Christian endeavorers are striving to advance Christ's kingdom and are working unitedly. When we work together, thus, with one aim and purpose, we receive strength.

We as Seventh Day Baptists have the unique mission of spreading the Sabbath truth. Through interdenominational fellowship we have a wonderful chance to do this. Let us wake up, seize this opportunity and not fall down on our job.

"Christian Endeavor seeks to strengthen a person's faithfulness to his own denominational family; but it shows that no denomination is *all* the family. *All* belong to Christ's brotherhood."

THE INTERMEDIATE CORNER

REV. PAUL S. BURDICK

Intermediate Christian Endeavor Superintendent

Sabbath Day, February 5, 1927

DAILY READINGS

Sunday—To keep my pledge (Ps. 56: 10-13)
Monday—To pray daily (1 Thess. 5: 17)
Tuesday—To read God's Word (Ps. 1: 1-6)
Wednesday—To attend church regularly (Heb. 10: 25)
Thursday—To co-operate with other endeavorers (Mark 2: 1-4)
Friday—To help world-wide Christian Endeavor (Matt. 28: 19, 20)
Sabbath Day—Topic: My responsibilities as a Christian endeavorer (1 Tim. 4: 12. Christian Endeavor day)

"Trusting in the Lord Jesus Christ for strength."

That we should be to the praise of his glory, who first trusted in Christ. Ephesians 1: 12.

"I promise him that I will strive to do whatever he would like to have me do."

Ye are my friends if ye do whatsoever I command you. John 15: 14.

"That I will make it the rule of my life to pray and read the Bible every day."

And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers. Acts 2:42.

"That I will attend the services of my own church, unless prevented by some reason which I can conscientiously give to my Savior."

Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another. Hebrews 10:25.

"And that, just so far as I know how, throughout my whole life, I will endeavor to lead a Christian life."

Wherefore seeing we also are compassed about with so great a 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. Hebrews 12:1, 2.

"In the long run, men hit only what they aim at. Therefore, though they should fail immediately, they had better aim at something high."—*Thoreau*.

"As an active member, I promise to be true to all my duties, to be present at and take some part aside from singing in every Christian Endeavor prayer meeting, unless hindered by some reason which I can conscientiously give to my Lord and Master. If obliged to be absent from the monthly consecration meeting of the society I will, if possible, send at least a verse of Scripture to be read in response to my name at the roll call."

This meeting should be a "pledge" meeting. Hence it would be well to discuss such questions as these: What other duties has the C. E. member which are not given in the pledge? Is the pledge too hard? If so, what should be left out?

JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

SUGGESTIONS FOR SABBATH DAY, FEBRUARY 5

MABEL E. JORDAN

For the topic today I would have a map of the world and some gold stars. Then from the *Christian Endeavor Worlds* for the past few weeks take the pictures of Christian endeavorers in different countries and show them to the juniors telling them

what country they are from. Then have the boys and girls put gold stars on the map as each picture is shown. It will make it more interesting if the superintendent will tell something of the customs of the people of each country as the pictures are shown.

Nile, N. Y.

A LETTER FROM NORTH LOUP

We have entered the RECORDER Reading Contest with more enthusiasm than last year even, and hope to make a good showing. We have six new subscriptions now and are planning to make a more intensive drive during Christian Endeavor week.

We have studied a missionary book on Latin America, "Old Spain in New America." We have also received the book on our China missions and hope to make a study of it soon.

We are using the Activities Chart in rating our work.

At Christmas time we sent five dollars to the poor fund in Omaha.

The larger number of our members are teachers and spend nine months away from home. This makes our society very small in winter, but we are trying to keep our standard high, even though few in number.

MRS. MAUD SAMPLE,
Corresponding Secretary.

PASTOR WITTER'S ANNUAL REPORT

(Given at the annual church meeting of the Walworth Church January 2, 1927, and published by request of the church.)

I come to you at this time with a brief report of the year.

During the year I have preached sixty-nine sermons, attended five funerals, and given three addresses. Three Sabbaths there was no preaching because of quarterly meeting.

I have been absent from the pulpit seven times—at Conference, at association, at the semi-annual meeting at Dodge Center, Minn., at quarterly meetings, and at the week-end evangelistic meetings at Albion. The desk has been occupied by others fifteen times including the week-end evangelistic services held here—once by one of our young people and once by the Emmaus class.

While I would be glad to give a more encouraging report on the work of the Bible

school, there should be encouragement given to the superintendent for her painstaking work, and there should be a sense of satisfaction in the large average attendance that has been attained. I would commend the effort made to secure a one hundred per cent attendance by the contest method. May we not hope for a still larger increase along this line, even without the contest method? God help us to work along this line because it is for our own good and is well pleasing in his sight.

I want also to commend those who have given faithful attendance upon the prayer meetings. I realize that this has been at a great inconvenience because of weather and health conditions, but I am sure those who have come have not been the losers thereby. I have been disappointed that others, especially among our young people, have not come to realize that the prayer meeting is a real training ground for spiritual activity. I should be amiss in my duty if I failed to speak a word in praise of the ladies of our two Aid societies, who, with their faithful services, have done much for the support of the work of the church and denomination. They have not failed in any time of need for means and personal help.

During the year I have maintained my place in the Bible school as teacher of an intermediate class. My one desire in this place is to help those growing minds to grow naturally into a deeper love for the Bible and its teachings and to come into a real Christian experience.

Death has entered our circle but once during the year, for which we are devoutly thankful.

I would fail in my duty if I did not, at this time, urge upon all the importance of a real heartfelt loyalty to all denominational interests. Let no one think for a moment that, because I say these things, I am ignorant of conditions, or without sympathy for or interest in the welfare of the family life of the church, or that I in any way fail to make existing conditions known to the denominational boards and leaders. It is my effort at all times to make possible a reasonable adjustment between conditions and demands.

As a result of forty years of careful experience in and practice of a systematic use of the tithing system, I would unhesitatingly say to all that no Christian individual,

young or old, can hope to attain the fullest spiritual blessing God has in store for his or her life who fails in a careful observance of this God given method for his children.

I have no higher ambition in life than to help those to whom it is my privilege to minister, to come into the most perfect understanding of Scriptural teaching concerning God's plan of salvation and his desire for the whole-hearted every-day service of his children.

May we, one and all, in this year now opening before us, strive for a growing interest in the work of the church and the possession of a fuller sense of the divine Presence.

REPORT OF THE WORK IN WEST VIRGINIA

REV. L. D. SEAGER

I wish to have a word about a few weeks spent in West Virginia. Though the weather was bad and the oil field roads difficult to travel, the people manifested a good interest in the cause of our Master. The Ritchie Church is well united in the work of completing their new church building. Beautifully located on the parsonage farm, it will stand as a reminder of the law of God and the Christian hope. The incoming pastor, C. A. Beebe, will find a loyal support from the good people and friends of the church and community. His pastorate is to mark an era of growth and spiritual advancement worthy of the good record of past years. The deep interest of the home people and those formerly residing there, manifested in the contributions for the building, bespeak a corresponding interest in maintaining living services and the efforts for the salvation of men.

The Middle Island Church is pastorless, but the people maintain a live year-round Sabbath school. Their properties are kept in nice condition and they are hopeful for the future usefulness of their church. It is hoped that a pastor may be secured.

"I will that where I am, thou also may be with me." Let this utterance be our soul's pillow and bed of down.—*Luther*.

"Most people are such silly creatures. Few are sensible enough to believe exactly as you do."

CHILDREN'S PAGE

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

CHRISTIAN ENDEAVOR COMRADES

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,
February 5, 1927

DAILY READINGS

Sunday—Comrades in prayer (1 Cor. 1: 2)

Monday—Comrades in missions (3 John 6-8)

Tuesday—Comrades in giving (2 Cor. 9: 7)

Wednesday—Comrades helping each other (1 John 3: 16-18)

Thursday—Comrades in preaching (Matt. 10: 5-7)

Friday—Comrades in working (Acts 3: 1-10)

Sabbath Day—Topic: Christian Endeavor comrades all over the world (John 17: 20-23. Consecration meeting)

MRS. W. L. DAVIS

Superintendent of Salemville Juniors

Several weeks ago we had the lesson "Christian Endeavor around the world." Perhaps you all remember how many societies and how many Christian endeavors there are in the world. The Christian Endeavor movement is wonderful, and just think, it started with one society. Through its influence other societies were organized and now there are thousands of them.

Today the lesson is "Christian Endeavor comrades all over the world." To be a comrade is to be a partner. We are all comrades or partners in the work of Christian Endeavor. This work must be done by united effort. We have comrades in six continents and in the islands of the sea. We, in the homeland, may not do things like our comrades in other lands but our aim is one—"For Christ and the Church."

We are comrades in music. While we are playing on organs and pianos, our comrades in the islands of the sea may be playing on different instruments. In some places music is made by humming through a gum-leaf held between the fingers, and resembles the sound produced by humming through a comb. The hymn, "Jesus Loves Me," has found its way into every land. When we as comrades know that Jesus really loves us, we can surely sing those beautiful words from the heart.

We are comrades in missions. There are many needy mission fields in the world. We ought to be very much interested in helping to make new comrades. Our money can be used for the support of missionaries, teachers, and preachers and to purchase Bibles for those who need them. We want to be sure that all have a chance to know that "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." Jesus' commission is "Go ye into all the world, and preach the gospel to every creature."

We are comrades in helping each other.

LOVE AND HELP EACH OTHER

"We should love and help each other,
Day by day, day by day,
We should raise the fallen brother
On the way, on the way,
For the road is rough at best,
As we count each weary mile;
Let us cheer the fainting breast
With a tender word and smile.

"Let us go in scenes of sorrow,
Undismayed, undismayed,
Trouble's hand on us tomorrow
May be laid, may be laid.
Let us help while now we can,
Every burden to relieve;
As we bless our fellow man,
So a blessing we'll receive.

"How the hand of love can lighten
All our woe, all our woe,
How the gleam of hope can brighten
All below, all below;
Let us do the kindly deed,
Let us speak the loving word;
They will spring like precious seed
In the garden of the Lord."

We are comrades in prayer. As this is consecration meeting let us rise, bow our heads, and pray that God's blessing may rest on our comrades all over the world and that the birthday of Christian Endeavor be remembered.

MY FATHER'S CLOCK

REV. AHVA J. C. BOND

(Sermon to the boys and girls, Plainfield, N. J.,
January 8, 1927)

Text: *I gave them my sabbaths, to be a sign between me and them.*—Ezekiel 20: 12.

One day, when I was a very small boy, before I was old enough to go to school, my father bought a new clock and brought it home and set it on the mantel over the fireplace. The other boys were at school,

and my mother said to me, "Now, let us say nothing to the boys about the clock when they come home from school and see if they will notice it or hear it tick."

I remember how excited I was. I was afraid I just couldn't keep from looking, and would give it all away. I managed though! And I remember how Charley came in talking and telling something—just as children always do when they come home from school—when, suddenly he looked up in great surprise, for he had heard the ticking of the clock and saw it right there on the mantel. Then I could tell him all about it, for that was what I had been aching to do.

The tick of that clock became a very familiar sound to me during the next twenty years, before I went away from my boyhood home to make a home of my own. All times of the day, and sometimes in the night, when I would be awake, the tick tock of that clock fell upon my ears and broke the stillness. And as it counted off the hours it would start with a whiz, and then without more ado it would strike off the number in rapid strokes as if to warn us that time was precious and that it was swiftly passing.

A few years ago my father gave me that old clock which carries so many memories of the old home. Now it sits on the mantel in my study and ticks off the minutes just as it used to do "some forty years ago." And when the fire is burning low in the grate and I have put aside my book and all is still in the house, I sometimes listen to the familiar tick of the old clock, and in memory I can live over again the scenes of my childhood. The ticking of the clock takes me back to the old home of my earliest years, with the open wood fire and the tall spinning wheel and with the family circled about the hearth. I recall the tender love of my mother and the kind protecting care of my father, as that old clock ticks away on the mantel. And I can see my father as he used to get up from his chair at the right of the fireplace to wind the clock—a notice always that it was time to go to bed. All these things, and many more, come back to me with the ticking of the clock which my father brought home so many years ago when I was a little boy and which a few years ago he gave to me and which now sits on the mantel in my study. What I have told you about the clock is

all true. But to me it is also a parable. It teaches me a lesson of heavenly things, and I hope you can get the lesson also. Our heavenly Father has given to me and to all his children a timepiece which tells us of his love and helps us to think of the heavenly home and of all the peace and joy of our Father's house. I think you know what I mean. I mean the Sabbath day. A long, long time ago God gave the Sabbath to the world. He set it at the end of the week to mark for us the passage of time. And that it might stand through all time as a token of his love and as a reminder of his care, he blessed and hallowed it. He asks us not to do any work on the Sabbath, but to take time to be still and listen. And as we are quiet on God's holy Sabbath day we can hear him speak to us. We can think of the home over there; but we can think also of this world as the home of our Father, in which we can live happily with him. The Sabbath is the symbol of God's abiding presence. God is in his world. That is what the Sabbath says to us.

Of course we should think of our heavenly Father every day. Many times a day we can think of his goodness. But there is no day that can help us to think of him as the Sabbath can.

It is the clock which my father gave me, the one which I used to see him wind every night when the day was done, that brings my father to mind, and the happy memories of home. It is the day which God placed at the end of the week and which he blessed in a special way, that brings God nearest to us in our thoughts. The Sabbath day reminds us of God's love as no other day can. In the dawn of every Sabbath day God says to his children, "I am still here." Every week as the Sabbath comes around reminding us of our Father's loving care, let us find some time to be quiet and feel his presence and receive his blessing.

I gave them my sabbaths, to be a sign between me and them.

What does the Christian character or balanced life mean? It is this: Faith without credulity, conviction without bigotry, charity without condescension, courage without pugnacity, self-respect without vanity, humility without obsequiousness, love of humanity without sentimentality and meekness with power.—*Waterford Review.*

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

A REMARKABLE OLD COMRADE

I want to say something upon this page about a Milton Academy student at the beginning of the Civil War, sixty-five years ago. He was from Janesville, and a roommate of the late Rev. O. U. Whitford. September 9, 1861, he enlisted as Ira B. Dutton in Company B of the Thirteenth Wisconsin Infantry. The next month, boy though he was, he was made quartermaster sergeant of the regiment. Four years and three months after that he was mustered out as quartermaster of the regiment, a most responsible position for one of his age. There were many well known Milton men in the regiment.

Twenty years later, though a Vermont Yankee, for reasons that seemed good to him, he became a Catholic, left an active business life, and gave himself wholly to social service. Father Damien, who had been thirteen years a priest in the leper colony at Kalawao, on the island of Molokai of the Hawaiian group, having himself become a leper, was near death and in need of a helper, and Comrade Dutton, thereafter to be known as "Brother Joseph," went over to work under him; and he is still there—eighty-four next April 27. What is remarkable about the matter is that, though having closely associated all these years with those in all stages of the loathsome disease, he is still clear of it. It seems, indeed, like a miracle that this is so.

For some years we have had at our home personal correspondence with Brother Joseph. Because of his many correspondents he has begun to have his letters printed. I am copying portions of the last received from him. It should be deeply interesting to many beside us.

"Kalawao, Molokai, Hawaii,
"July 29, 1926.

"This day makes forty years at Kalawao for your penitent correspondent. Have been trying to serve Almighty God amongst the people here. Am very grateful for this

privilege. Have been kindly treated by the mission, by the governments, and the people. The real value of this service has not been very great, according to modern standards. The Lord only can judge correctly. Am thinking my own betterment has been greater than any aid I have given.

"This sudden outbreak of 'broadcasting' in correspondence is to pay a debt of love due those dear ones of long ago and in reply to many who have, in later years, sent to me many messages of affection. Being 'old-fashioned,' clinging to the pen, I have been slow in calling upon my old friend the printer, though brought up among them as a boy, in book-store, bindery, and printing office. But this debt has become too much for the pen alone."

After speaking of the gathering of the great Eucharistic Congress in Chicago last summer, he goes on to say:

"Anyway, the world is learning of the kind Christian sentiment and helpful actions of the American people shown everywhere. This friendly attitude on all sides may place the Christianity of our country upon a plane highly pleasing to Almighty God—our God of love. To see Christians at enmity anywhere must be to him very repulsive. May he bless us all and forgive our sins. We all need this great mercy. . . ."

"Now a bit of retrospect, and concerning inquiries:

"Forty years ago this morning I landed at Kalanpapa, two miles from here. Father Damien was there from Kalawao with his buggy—low, wide, rattling, and a steady old horse. I introduced myself as coming by agreement with King Kalakana's permission. It was before the islands became a part of our own country. We climbed into the old buggy and were off for Kalawao. The autos that whiz every which way nowadays were not then thought of. Father Damien's old rig would be a curio now. Kalanpapa was then a town of non-lepers. Father Damien had a little church there, but he lived by one at Kalawao, the leper settlement, where he had been about thirteen years and was himself a leper in advanced stage. He died nearly three years later. I was happy as we drove over that morning. The father talked eagerly, telling how he had wanted brothers here, but the mission had as yet none to spare. As I had come to stay, he called me brother, and gave me

at once care of the two churches. We went over to Kalanpapa Fridays and Sundays. Very soon I took on all sorts of work for lepers. Other brothers of the order began coming nine years later—in 1895. The order needed brothers at other places, and some came here as they could be spared. Seventeen in all have been on duty here; four have died here. In our Baldwin Home here at Kalawao we have had 1,367 inmates.

"Kalanpapa, the newer and more up-to-date part of the settlement, is well outfitted; it has a general hospital, several newer homes, an amusement hall, etc. Many persons in the States have offered to come here and work, but the board of health in charge has always enough employes. Away from here people think of the place as in Father Damien's time—greatly in need of help. Everything is different now.

"Personally, I am thankful that my correspondents have expressed no fear of contagion from my letters and packages—a sign of confidence. I would in particular ask prayers for the Dutton School, St. Judes Parish, Beloit, Wis., near my boyhood home. . . . At the laying of the cornerstone for the new building, the Civil War veterans were given seats in front of the archbishop. Three of them were members of my own regiment.

"I hope to pray for all, the living and the dead, not only daily but almost hourly; and beg prayer from everybody. It's the great work of this life.

"I have become a sort of old relic here now, yet am still on duty and very happy. Am almost ashamed to say I am inclined to be jolly. I often think we don't know that our Lord ever laughed; and here my laugh is ready to burst out at any minute.

"I've been writing on this three nights—not much time days—three nights till 2.30, 1.20, now at 12.40, and up every morning at the usual time, 4.30, but take a nap after lunch.

"So good night, God bless you all.

"Cordially and joyfully yours,

"JOSEPH DUTTON."

LESSON V.—JANUARY 29, 1927

THE CHRISTIAN OVERCOMING TEMPTATION

Luke 4: 1-13

DAILY READINGS

Jan. 23—The Temptation of Jesus. Luke 4: 1-13.
Jan. 24—Escaping Temptation. 1 Cor. 10: 1-13.

Jan. 25—Withstanding Temptation. Prov. 1:10-19.
Jan. 26—Prayer and Temptation. Mark 14: 32-42.
Jan. 27—Fortifying against Temptation. Eph. 6: 10-20.
Jan. 28—Daniel's Victory. Dan. 1: 8-16.
Jan. 29—Christ our Intercessor. Rom. 8: 31-39.
(For Lesson Notes, see *Helping Hand*)

THE BUSINESS OFFICE

It has been some time since there has been anything said about the business end of the publishing house and it will be of interest to many of you to know what is being done.

A month or more ago the thirty-four inch Seybold cutter, on which the RECORDER is trimmed, gave out completely. It had been in use for seventeen years and had become so worn that it was inadvisable to have it rebuilt. A new forty-inch Seybold cutter was purchased and installed immediately, since the presses can not run a single day without stock cut to the proper size. The cost of the new and larger machine was \$2,650 and an allowance of \$640 was received for the old cutter—within \$60 of the original cost after seventeen years' use! The new Seybold actually does fifty per cent or more work in the same time the old one did, and larger size sheets can be cut when necessary.

A little over a year ago one of our hand-fed job presses was replaced by a Miller automatic press. This has been so satisfactory that recently another Miller feeder was installed. This gives us four automatic presses—the two ten by fifteen Millers, a Kelly which takes a sheet up to seventeen by twenty-two, and the Miehle automatic unit, installed in March, taking a twenty-five by thirty-eight sheet. Besides these there are the thirteen by nineteen Colt and the big Cottrell cylinder press, both hand fed.

There has recently been completed and delivered a book showing pictures of Plain-field homes, that our friends tell us is a fine piece of work. It contains seventy-six pages of half tones, the page size is eleven by sixteen inches, and it is printed in brown half tone ink on Dill and Collins old ivory coated paper and covered with an expensive Lodestone cover with printed design in green and black. There were seven thousand copies printed, twenty-five hundred of which had a heavy weight cover tied with

green silk cord. The presswork amounted to one hundred sixty-one thousand impressions and over \$200 worth of ink was used.

There have been other minor changes in equipment in the past six months and the working force is a little larger than a year ago. Last year at this time there was more work than could be turned out promptly. This year we closed December with all jobs out on promised delivery dates and, as this is being written, the composing room has all "dead" forms, etc., back in the cases, the presses and other machinery have had a thorough cleaning, and the plant is ready for a lot of new business for 1927—if it can be obtained.

Our New York salesman turns in a little more business each month than in the corresponding month a year ago and we are looking for another good increase in 1927. We recently lost the contract to publish the *Jewish Forum*, a New York publication, which we have printed since last May. We hope to replace it with another and better one before many months have passed.

We find competition rather keen but to offset this we are trying to build up a reputation for doing high grade work and making deliveries when promised. If we can raise the standard of our workmanship through better equipment and more highly skilled workmen, the matter of price will not be so important a factor in getting the work.

All denominational orders are usually filled within twenty-four hours. During the holidays we have received quite a few complaints because SABBATH RECORDERS, *Helping Hands*, or other publications were not received. In these cases as soon as the complaint reaches us a duplicate copy or order is immediately sent. Sometimes the lost package turns up and again in other cases it is never heard from. If you do not receive your supplies promptly please let us know immediately so that we can duplicate the order.

The publishing house is organized to serve you in any way it may. And if you have a suggestion that will increase the usefulness of that service, we hope you will write and give us an opportunity to use it.

L. H. NORTH,
Business Manager.

Plainfield, N. J.,
January 17, 1927.

HISTORY OF THE LIBERTY BELL

One of the most revered objects of admiration and an interesting relic of Colonial and Revolutionary times is the famous Liberty Bell in Independence Hall, Philadelphia. It is of particular interest, not only because of the motto inscribed upon it, which itself seems both providential and prophetic, but because its history is so intimately associated with the signing of the Declaration of Independence, the formation of the Constitution of the United States, and the enunciation and development of those principles which have made this nation great.

The bell was ordered made, by a resolution passed by the Pennsylvania Assembly of 1750-51, for the Pennsylvania State House, at Philadelphia, later known as Independence Hall. The order for the casting of the bell was first given to a firm in England. The bell made, however, was not satisfactory, and it was broken up, and, with some added metals, recast by the firm of Pass and Stow, of Philadelphia. This, again, did not prove satisfactory, and the same firm cast it again. This effort was more successful, and produced the bell which announced on the evening of July 4, 1776, the fact that the motion to adopt the Declaration of Independence had passed the Assembly.

A point worthy of note is the fact that each time the bell was recast there were inscribed upon it the words: "Proclaim liberty throughout all the land unto all the inhabitants thereof. Leviticus XXV. 10."

This is the jubilee proclamation which God ordained should be proclaimed throughout the land of Israel every fifty years, when every servant should be set free, every debt canceled, and everyone should return to his original possession of land lost or pledged away through misfortune or adverse circumstances. That such a bell, with such a motto, should be the one first to announce American independence, seems indeed fitting and significant.

The signing of the Declaration of Independence meant much—a war lasting through eight long years! a victory for human rights and liberties! and a new nation, established upon "a new order of things"! Many feared the results of such a bold and decided step; others questioned

its propriety; and some, like the old bell ringer in the belfry, kept shaking their heads, and saying, "They'll never do it! they'll never do it!" But they did do it, and the old belfry man's eyes expanded, and he grasped the rope with a firmer hold, when a blue-eyed boy flew up the stairs, shouting, "Ring! Ring! they have signed!"

For hours the vibrant lips of old Liberty Bell pealed forth the birth-notes of American freedom. The message was taken up in other parts, and many bells throughout the land proclaimed the joyful news.

When the courageous American patriots had completed signing the immortal document, and the importance of all "hanging together" was mentioned by some one, Benjamin Franklin said, "We must all hang together, or we shall all hang separately."

For nearly sixty years Liberty Bell did service in Independence Hall, excepting for a short period during the Revolutionary War, when it was taken down and secreted to prevent the possibility of its being taken as "the spoils of war." But on July 8, 1835, it sounded for the last time. While being slowly tolled during the funeral of Chief Justice John Marshall on that day, it cracked, and was silent henceforth forever. And we are not so sure but that this seemingly most unfortunate occurrence was also prophetic. Human slavery was then taking such a deep root in this country as to bring on a little later a prolonged and most bloody internecine war for its extirpation; and other elements were also at work, and have since developed to great proportions, to trample upon the dearest rights of all, the rights of conscience, and turn this nation back into the "old order of things"—the evils of religious bigotry and intolerance.

Old Liberty Bell is now preserved and may be seen, in a large glass case standing on the ground floor of Independence Hall. It has several times been placed on exhibition at world's fairs and the like. The Declaration of Independence, so closely associated with the Liberty Bell, is now on exhibition in a glass case on the second floor of the Library of Congress at Washington, D. C., just east of the Capitol building. It was formerly kept in a glass case in Independence Hall in Philadelphia, but as it was fading so rapidly from exposure to the light, it was ordered by the Secretary of

State to be laid away, in 1902, never again to be exposed to public view. But since then, it has been placed under amber glass which preserves it from further fading, and is now on continual exhibition to all sight-seeing visitors to the national capital.—*Liberty.*

RESOLUTIONS

WHEREAS, God in his infinite wisdom has allowed our sister, Mrs. Ella Lawton, to be taken from us, and

WHEREAS, We who loved her will greatly miss her cheery smile, her helpful ways, and her willing spirit, therefore

Resolved, That we Willing Workers strive to cultivate in our own lives the virtues which she so clearly possessed, that we express to the bereaved family our heartfelt sympathy, and that a copy of these resolutions be spread upon our minutes and a copy sent to the SABBATH RECORDER.

MRS. C. S. SAYRE,

MRS. G. L. WALTERS,

Committee.

Albion, Wis.

OTHERS

We need the lives of others to make our own complete.

It takes the smiles of neighbors to light our humble street;

And all the joys we treasure would cold and sordid be

Unless another waited to share our victory.

For on a desert island where man must live alone,

Though heaped with gold and silver which he would call his own,

The stuff would lose its value and he would cease to care,

And he would sigh for someone with whom his wealth to share.

Fame were an empty glory without the friends who praise,

From others comes the splendor which crowns the toil of days;

There's none so great or humble but what a night must find

That with the lives of many, his life is intertwined.

We must have kindly neighbors, we must have loyal friends.

On them and all they give us the joy of life depends;

The thing called self is trifling; it makes success defeat;

We need the lives of others to make our lives complete.

—Edgar A. Guest.

MARRIAGES

RAINEAR-DAVIS.—Married, at the home of the bride's parents, Mr. and Mrs. Thomas M. Davis, near Shiloh, N. J., December 23, 1926, by Pastor Rolla J. Severance, Edward R. Rainear and Lucy Fogg Davis.

MONROE-SCOUTEN.—At Texarkana, Ark., on November 24, 1926, Mr. Nathan Olney Monroe of DeWitt, Ark., and Miss Elva Scouten of Fouke, Ark.

DEATHS

MASON.—Esther Martha Bassett-Mason, the daughter of Morris and Hannah Bassett, was born in the town of Plainfield, N. J., June 15, 1863, and died in her home in Leonardsville, N. Y., December 21, 1926, aged 63 years, 6 months, and 6 days.

March 10, 1881, she was married to Edgar B. Mason, who departed this life in December, 1902. She leaves two children: Claud W. Mason and Mrs. Lois Mason Schrag, both of Leonardsville. October 7, 1876, she was baptized by Elder Stephen Burdick and united with the Seventh Day Baptist Church of Leonardsville. She has remained a faithful and consecrated member ever since. She was a true and loyal wife and mother, and ever a faithful friend.

Farewell services were conducted at the home of her son, December 24, by her pastor, Rev. F. E. Peterson, and her body laid to rest in the new cemetery. "Blessed are the dead who die in the Lord, for they rest from their labors, and their works do follow them." F. E. P.

BRANCH.—Elder Mortimer Albert Branch, White Cloud, Mich., was born near Hartford, Van Buren County, Michigan, on April 11, 1855.

He was married to Alice Almira Waite of Bloomingdale, Mich., in 1874. To them were born four sons and a daughter. Mrs. Branch died in June, 1923. In 1924 he was married to Mrs. Lydia Peacock, who survives him. He died on December 15, 1926.

His five surviving children are: Nathan E., Luman, John, Clyde, and Mrs. Olive Boss. Four brothers surviving him are: Elder L. J. Branch, Dr. John C., Adalbert, and Erastus N. Branch; also fifteen grandchildren and nine great grandchildren.

In his last illness he was confined to his bed for more than nine months. He bore his suffering with great patience and cheerfulness, and loved to talk of the blessed truths of God's Word. God will reward his labors on the great resurrection day.

Brother M. A. Branch moved to White Cloud, Mich., with four of his brothers and their families in 1884, where he lived until his death.

When the five Branch brothers settled in White Cloud they assumed the hardships of building a home from the virgin soil and endured the hardships of pioneer life.

Life here was not without its joys. They immediately began to arrange for worship, which was first conducted in their homes. Later, a church was built. Recently a larger church was built in White Cloud village. Elder Branch contributed in a large way to the building of the new church, which stands as a memorial of his belief in the truth, of which the Sabbath was an important part, and for the salvation of souls. He was a firm believer in the second, personal coming of Christ to this world to redeem his saints, and that his return was near at hand. He was pastor of White Cloud Church for a time. He was an able student of the Bible and felt that the heaven and earth are full of the signs of the soon coming of Jesus as Lord to reign in his kingdom.

In his last sickness his face would glow with joy as he talked of these things.

The church and community have lost a devout Christian member. But we sorrow not as those without hope, for we hope to see him again at the sounding of the last trump.

The pastor of White Cloud officiated at the funeral services. He was laid to rest in White Cloud cemetery. The fruits of his labor will remain to bless us. J. P. K.

DAVIS.—Deborah Emeretta Polan, daughter of Samuel and Kizziah Polan, was born July 7, 1858, and died December 24, 1926, aged 68 years, 5 months, and 17 days.

She was united in marriage with Charles Preston Davis, August 8, 1878. The shadow of death has often darkened their home—of their ten children but three remain with the husband to mourn her loss. She was the youngest of a large family of which four are still living. She had been a member of the Middle Island Seventh Day Baptist Church for more than fifty years—a Bible loving, consistent Christian wife and mother. Her whole life was spent in the bounds of the home church save a short residence at Jackson Center, Ohio. Funeral services were conducted by L. D. Seager, December 26, 1926; interment in the Middle Island Seventh Day Baptist Cemetery. L. D. S.

MAXSON.—Benjamin Z. Maxson was born at Main Settlement, Genesee township, Allegany County, N. Y., September 9, 1842, and died at the home of his daughter, Mrs. Ida Kinter, of Barbertown, Pa., December 31, 1926, aged 84 years, 3 months, and 22 days.

On April 21, 1917, he was baptized by Rev. Eli F. Loofboro and united with the East Portville Seventh Day Baptist Church, of which he remained a member at the time of his death.

He is survived by three daughters—Mrs. Ida Kintner of Barbertown, Pa.; Mrs. Emma Lowe, of Fillmore, N. Y.; and Mrs. Laura Holden, of Coudersport, Pa.; by five brothers—Horace Max-

son, of Milton, Wis.; Hartley Maxson, of Rochester, N. Y.; Reynolds Maxson, of Angelica, N. Y.; Alton Maxson, of Bells Run, Pa.; and Orson Maxson, of Main Settlement, N. Y.; one sister, Mrs. Martha Terette, of Bells Run, Pa.; three grandchildren, two great grandchildren, and one great great grandchild.

He had been confined to his bed since February 15, 1926, and although he suffered intensely during that time, he bore his pain with great patience.

Funeral services were held from the East Portville Seventh Day Baptist church, January 3, 1927, conducted by Rev. Alva L. Davis of Little Genesee. Burial was made in the East Portville Cemetery. A. L. D.

ROSE.—Anson Leroy Rose, second child in a family of ten, son of Valorous and Cynthia Lanphere Rose, was born in the town of Almond, Allegany County, N. Y., January 12, 1841, and died at his home near Milton Junction, Wis., December 30, 1926, being almost eighty-six years of age.

He came with his parents to southern Wisconsin in 1846. The family settled at first at the foot of Lake Koshkonong near the present site of Newville. Later a move was made to a farm on the south and east sides of Clear Lake, and the house which was built in 1867 was the home of Brother Rose at the time of his death.

In the winter of 1862, during a series of evangelistic meetings conducted by Rev. James Rogers, Brother Rose confessed Christ, was baptized, and united with the Rock River Seventh Day Baptist Church. His membership has always remained with that church.

On October 31, 1863, he was married to Miss Luanna Coon, only daughter of George N. and Eusebia Burdick Coon. No children came to bless the home. Mrs. Rose died on the thirty-first anniversary of their wedding day, after an illness of several months during which Mr. Rose rented his farm and gave all his time and effort to the care of his wife.

Funeral services were held at his home and at the Methodist church at Milton Junction, Wis., on Sunday afternoon, January 2, 1927, conducted by a one-time pastor of the Rock River Church, Rev. Edwin Shaw, assisted by the pastor of the Methodist Church, Rev. Anton Hatlestad, and the burial was made in the Milton Junction cemetery, the service being in charge of DuLac Lodge No. 322, I. O. O. F., of which he was a loyal member. E. S.

MAXSON.—Leslie Maxson was born at Main Settlement, town of Genesee, N. Y., August 28, 1895, and died in the General Hospital, Olean, N. Y., January 2, 1927.

He was united in marriage to Beulah J. Blyn, of Bolivar, N. Y., on September 1, 1917. To them were born three children—Leslie, Jr., Bruce Carol, and Barbara May.

While the family was living in Alfred for school advantages, he was baptized by Rev. W. L. Burdick and united with the First Alfred Seventh Day Baptist Church. On returning to Little Genesee he transferred his membership to the First Genesee Seventh Day Baptist Church, of which he remained a member till called home.

Leslie had a wide circle of friends, who loved him, who admired and trusted him for his many noble traits of Christian character, and who mourn his going.

He is survived by his wife and three children: by his mother, Mrs. Julia M. Maxson; by one brother, Freeman, by one sister, Mrs. J. Floyd Dunning, and by one grandfather.

Leslie was a World War veteran, serving about one year in France. At the time of his death he was commander of Kenyon Andrus Post American Legion, Bolivar, N. Y.

The funeral was held from the American Legion Hall, Bolivar, N. Y., January 5, 1927, his pastor, Rev. A. L. Davis, officiating. The service was largely attended by relatives and friends, the American Legion being present in a body, having charge of the general arrangements, and full charge of the service at the grave. Interment was made in Wells Cemetery, Little Genesee, N. Y. A. L. D.

I SHALL NOT PASS AGAIN THIS WAY

The bread that giveth strength I want to give;
The water pure that bids the thirsty live;
I want to help the fainting day by day,
Because I shall not pass again this way.

I want to give the oil of joy for tears;
The faith to conquer cruel doubts and fears;
Beauty for ashes may I give away,
Because I shall not pass again this way.

I want to give good measure running o'er,
And into angry hearts I want to pour
The answer soft that turneth wrath away,
Because I shall not pass again this way.

I want to give to others hope and faith;
I want to do all that the Master saith;
I want to live aright from day to day,
Because I shall not pass again this way.

—Western Recorder.

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Extracts From Recent Letters

Little Genesee, N. Y.—"This is to renew my subscription to the SABBATH RECORDER for 1927. I love the paper and would miss it very much if I did not have it."

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Contributions to the work in Pangoengsen, Java, will be gladly received and forwarded by the American Sabbath Tract Society.

FRANK J. HUBBARD, *Treasurer*, Plainfield, N. J.

The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work in Pangoengsen Java. Send remittances to the treasurer, S. II. DAVIS, Westerly, R. I.

The First Seventh Day Baptist Church of Syracuse, N. Y., holds regular Sabbath services in the Auditorium, first floor, of the Y. M. C. A. Building, 334 Montgomery St. Bible study at 2.30 p. m. followed by preaching service. For information concerning weekly prayer meeting held in various homes, call Pastor William Clayton, 1427 W. Colvin Street, Phone Warren 4270-J. The church clerk is Mrs. Edith Cross Spaid, 240 Nottingham Road. Phone James 3082-W. A cordial welcome to all services.

The Seventh Day Baptist Church of New York City holds services at the Judson Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. Harold R. Crandall, Pastor, 10 Stanley Place, Yonkers, N. Y.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in Hall 601, Capitol Building (formerly Masonic Temple), corner of State and Randolph Streets, at 2 o'clock. Everybody welcome. August Johansen, Pastor, 6118 Woodlawn Avenue.

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42nd Street and Moneta Avenue every Sabbath. Sabbath School at 10 a. m., preaching at 11 a. m. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. 42nd Street.

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible School. Christian Endeavor, Sabbath afternoon, 3 o'clock. Cottage prayer meeting Friday night at 158 Date Street. Church services in United Brethern Church corner 8th and Park Avenue. G. D. Hargis, Pastor, 1497 Lime Street, Phone 3024.

Minneapolis Seventh Day Baptists meet regularly each Sabbath at 10 a. m., at the homes. Mr. Lloyd Burdick, 4615 Vincent Avenue South, Superintendent of the Sabbath school; Mrs. William A. Saunders, Robinsdale, Phone "Hyland 4220," assistant. Visitors cordially welcomed.

The Detroit Seventh Day Baptist Church of Christ holds regular Sabbath services at 2.30 p. m., in Room 402, Y. M. C. A. Building, Fourth Floor (elevator), Adams and Witherell Streets. For information concerning Christian Endeavor and other services, call Pastor R. B. St. Clair, 4012 Field Avenue, phone, Melrose 0414. A cordial welcome to all.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 10.30 a. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium) 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Parsonage, 198 N. Washington Avenue.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a. m. Christian Endeavor and prayer meeting each Friday evening at 7.30. Visitors are welcome.

Services are held each Sabbath in Daytona, Florida, at 10 A. M., during the winter season at some public meeting place and at the several homes in the summer. Visiting Sabbath-keepers and friends are always welcome; telephone 347-J or 233-J for additional information. R. W. Wing, Pastor.

The Mill Yard Seventh Day Baptist Church of London, holds a regular Sabbath service at 3 p. m., at Argyle Hall, 105 Seven Sisters' Road, Holloway N. 7. Strangers and visiting brethren are cordially invited to attend these services.

THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor

L. H. North, Business Manager

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