

SEVENTH DAY BAPTIST
GENERAL CONFERENCE

AUGUST 23-28, 1927
WESTERLY, R. I.

Those things, which ye have both learned,
and received, and heard, * * * do.
--Philippians 4: 9.

The Sabbath Recorder

THE SENTINEL

The morning is the gate of day,
But ere you enter there
See that you set, to guard it well,
The sentinel of prayer.
So shall God's grace your steps attend,
But nothing else pass through
Save what can give the countersign;
The Father's will for you.
When you have reached the end of day
Where night and sleep await,
Set there the sentinel again
To bar the evening's gate.
So shall no fear disturb your rest,
No danger and no care.
For only peace and pardon pass
The watchful guard of prayer.
—The British Weekly

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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 Riverside, Calif., July 23 to 30, 1928.

President—Frank Hill, Ashaway, R. I.
First Vice-President—D. Nelson Inglis, Milton, Wis.
Vice-Presidents—Mrs. Luther Davis, Bridgeton, N. J.; Oscar M. Burdick, Little Geesee, N. Y.; William Clayton, Syracuse, N. Y.; S. Orlando Davis, Lost Creek, W. Va.; Lely D. Seager, Hammond, La.; Perley B. Hurley, Riverside, Calif.

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Corresponding Secretary—Edwin Shaw, Milton, Wis.
Treasurer of General Conference—James H. Coon, Milton, Wis.

Treasurer of Onward Movement—Harold R. Crandall, 81 Elliot Ave., Yonkers, N. Y.
General Secretary of Onward Movement—Willard D. Burdick, Plainfield, N. J.

COMMISSION OF THE GENERAL CONFERENCE

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.

Terms expiring in 1930—Moses H. Van Horn, Salem, W. Va.; Curtis F. Randolph, Alfred, N. Y.; Edgar D. Van Horn, Alfred Station, N. Y.

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Recording Secretary—George B. Utter, Westerly, R. I.
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 The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

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Western—Mrs. Walter L. Greene, Andover, N. Y.
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Northwestern—Miss Phoebe S. Coon, Walworth, Wis.
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President—**Vice-President**—William M. Stillman, Plainfield, N. J.
Secretary—William C. Hubbard, Plainfield, N. J.
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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—**Advisory Committee**—William L. Burdick, Chairman, Ashaway, R. I.

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President—D. Nelson Inglis, Milton, Wis.
Secretary—Dr. A. Lovelle Burdick, Janesville, Wis.
Treasurer—Louis A. Babcock, Milton, Wis.
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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.

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President—Benjamin F. Johanson, Battle Creek, Mich.
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Corresponding Secretary—Mrs. Frances F. Babcock, 374 Washington Ave., Battle Creek, Mich.

Treasurer—Elvan H. Clarke, 229 N. Washington Ave., Battle Creek, Mich.
Trustee of International Society—Benjamin F. Johanson, Battle Creek, Mich.

Editor of Young People's Department of SABBATH RECORDER—Mrs. Ruby Coon Babcock, Battle Creek, Mich.
Junior Superintendent—Mrs. Elisabeth K. Austin, 52 Beach St., Westerly, R. I.

Intermediate Superintendent—Wm. M. Simpson, Ashaway, R. I.

ASSOCIATIONAL SECRETARIES

Eastern—Mrs. Blanche Purdick, Ashaway, R. I.
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Western—Miss Elizabeth Ormsby, Alfred Sta., N. Y.
Northwestern—Miss Elsie Van Horn, Loup City, Neb.
 Miss Dorothy Whitford, Milton, Wis.
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Southwestern—Miss Greta Randolph, New Milton, W. Va.
Southwestern—Mrs. Alberta S. Godfrey, Hammond, La., Box 364.

Pacific—Gleason Curtis, Riverside, Calif.

EXECUTIVE COMMITTEE OF LONE SABBATH KEEPERS' AUXILIARY

Mrs. Ruby Coon Babcock, Battle Creek, Mich.; **General Secretary**; **Mrs. Alice Fifield**, Battle Creek, Mich.; **Henry N. Jordan**, Battle Creek, Mich.; **Russell Maxson**, Battle Creek, Mich.; **Mrs. Angeline Abbey Allen**, Edinburg, Texas; **Mrs. George H. Trainor**, Salem, W. Va.; **Miss Lois R. Fay**, Princeton, Mass.

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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. Palmberg**, Liuho, Ku, China; **H. L. Mignott**, Kingston, Jamaica.

The Sabbath Recorder

A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

VOL. 103, No. 13 PLAINFIELD, N. J., SEPTEMBER 26, 1927 WHOLE No. 4,308

Our dear heavenly Father, we do long to see thy good cause prosper in the hands of thy people. We are sad whenever it seems to suffer in any line of our work. Help us to be truly loyal and helpful, and enable us to overcome every weakening tendency and to wrestle with thee in prayer until the blessing comes. We pray for all the dear churches. May they indeed be the light of the world. Will thou so lead our schools that they may help our young people to be strong men and women in the Lord. Move upon the hearts of all in our boards that their work may be approved by thee. Bless our homes and help us earnestly to pray for more young men to enter the ministry. Do lead thy people, we pray thee, into spiritual ways of living, that thy kingdom may come. Amen.

Let Christian Workers Study the Christ Himself If They Would Win Men

Students of the early Christian movement can not fail to see that the early disciples as missionaries of the gospel were able to do wonderful work in their day because they had studied the Christ character and imbibed the Christ spirit until filled with the power from on high, which he promised. That promise was given to his disciples even unto the end of the world. So it is just as good for us in our day as it was for those of the long ago.

Those who would be most successful in gospel work today must study the Christ himself, rather than the theories and doctrines about him, which quarreling theologians and philosophers have set forth.

I fear that too many of us come short in this respect. We do not study the Christ enough. We do not surrender ourselves to him until filled with the Spirit and endowed with his promised power to win sinful men. I believe this promise is as good today as ever it was, and that more careful and conscientious study of Jesus and of his beliefs would surely fit us for the very best services that could be rendered in these years and for the times in which we live.

Men of our time do grow weary of the dogmatism of the third or fourth century, but I am sure they are not weary of hearing about the Prince of Peace who came to

show us the Father God, and to bring blessings to a lost world.

It would be a wonderful help, in these controversial times regarding beliefs, if we could see just what Jesus believed about God and the future life and about the needs of humanity. A careful study of Jesus will convince us that he knew more about God than any other person who ever lived. To him, God was a loving Father, a personal Friend, precious and full of compassion, a present help in times of need. Jesus delighted to call him "Father." By so doing he revealed just the very God for which humanity has always longed.

This sense of God is the world's greatest need today. There is little comfort in the kind of God some theologians have described; but the souls of untold millions do yearn for the Father God of Jesus.

Friends, do you know and love such a God? Do you wish you were acquainted with him? Study the Christ and you too may find rest in him.

Oh! I can think of no misfortune among all the calamities of earth that is like that of a disbelief in a loving personal God. Indeed, the one deep anguish of soul, for which it seems to me there is no cure, is the sense of utter loss that must come to any one who thinks there is no God. Give me loss of friends, hunger, poverty, anything in the long catalog of human ills, rather than the hopeless outlook of an infidel! The theory of a godless universe, in which a man must feel himself a hopeless orphan with no Father or Comforter, must leave one to fear that he is the victim of an eternal tragedy!

Again, the student of Jesus will find that he believed in prayer and in his Father's readiness to give answers of peace. He believed in the ruinous power of sin and in the saving power of faith. He believed in the future life and in heaven and hell. He taught that our destiny is in our own hands and that our future harvest would depend upon our own seed sowing here.

Oh! what a change would come over this old world if every Christian would study the

Christ more and follow more completely in his pathway. Nothing could be more convincing and attractive to a world of sinners. The Christ life in their fellows would win them.

Trusting God In the Dark That was a dark day for David, of old, when he said, "My God, my God, why hast thou forsaken me? why art thou so far from helping me?" "Trouble is near," said the poor man, and "there is none to help." And yet in the very next Psalm he had gained the victory over his fears and was able to say, "Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." It was a great thing for such a man to overcome his fears until he could say, "The Lord is my shepherd; I shall not want." Probably he had been borrowing trouble, or he would not have said, "My strength is dried up like a potsherd. . . . thou hast brought me into the dust of death."

What a blessing it has been to the world to learn that one so overwhelmed with worryment could learn to trust God in the dark until all fear of evil was put away and he could rest in the assurance that, "In the time of trouble he shall hide me in his pavilion."

I am reminded of the words of one who said, "The things that have troubled me most are those that never materialize." There are many who know something of this man's experience. Looking into the future, we are all too prone to forecast sorrows and distresses which are magnified by our fears and misgiving until we suffer more from imagination than from the realities. If we could only gain the victory, as David did, and trust God in the dark, we would find great peace where we now have nothing but sorrow.

Poor old Job did have a sorry time while he thought that "man is born unto trouble as the sparks to fly upward." What a world of trouble he might have escaped if he could have trusted in the dark while God was bringing him on toward those glorious years of peace and prosperity. If we could all keep in mind our Master's teachings, that we must "through much tribulation enter into the kingdom," I am sure our days of trusting in the time of trouble would not be so dark.

Poor old Jacob was mistaken when he said, "All these things are against me," and when he declared that he was doomed to go down to his grave in sorrow. He needed more perfect trust in Jehovah's promises in order to feel that the very thing he lamented was only God's way of saving him and his family alive in days to come.

Old Naomi magnified her trouble when she wanted to be called "Mara; for the Almighty hath dealt very bitterly with me." It is in times of trouble that God's promises should be trusted, and the strength they are intended to give should become real to his children. In John's vision of heaven he saw many who had passed through great tribulation.

Searching Words But All Too True I suppose RECORDED readers read the report of that strong address by Secretary E. P. Gates, in the young people's hour at Conference. But it would not be strange if, among so many other things reported, his truthful and impressive words about the need of testimonies and prayers rather than fault-finding and criticism, should be forgotten.

Don't you think he spoke the truth when he said of Christ, "He needs more people in our churches to testify, and fewer to find fault"?

Then, when he said, "No wonder the young people drift away from the church after hearing so much fault finding and criticism at home," did not your heart say, "He is right"? I wonder how many said, "Amen," in their hearts, when he said, "When your pastor can go into his pulpit knowing that his young people are together praying for him, he has a wonderful help."

That question he asked so pointedly, "Have you critics ever tried praying for your pastor?" must have stirred some hearts, and it will result in great good if prayers for success can only be made to take the place of criticism in regard to all lines of our work.

Do you wonder what started my pen off on this line of thought and sent me back to the words of Secretary Gates at this time?

Well, I will tell you. By this morning's mail I received a personal letter from a dear friend of many years, whose heart has long been burdened over the slow decline in one

very important branch of our denominational work. I know something of the distress of mind this brother has endured because so few laborers have been entering into the work, and in the closing paragraph of his letter I found these words, "Theodore, are you and your people thinking and talking about this, and praying to the Lord of the harvest for more laborers?"

Friends of our good causes, do you think that we as a people have been praying as we should for God's blessing upon the interests we claim to hold dear? How would it do to begin at once to pray for the prosperity of all branches in our work and to think helpful and hopeful thoughts—sympathetic thoughts—and earnestly pray for our churches, our schools, our seminary, our boards? How would it do for all our churches to unite in a day of prayer that God will send laborers—raise up ministers of the gospel from our own young people, fill our theological department with much needed candidates for the ministry?

Would not such a united prayer movement, among all our members, result in a more helpful, uplifting outlook for the good cause? Would it not strengthen the bonds of unity and increase our power for efficient service? I can think of no other remedy, if earnestly and fervently applied, which would be so likely to meet our needs as a people and to increase our prospects of future growth.

Let me appeal to all members of our dear churches—what do you think about it?

Why Is Not Prevention Far Better Than Cure? With the rapid increase of deaths by auto accidents, there is coming to be quite a clamor throughout the land for more stringent laws against men's driving automobiles while drunk. It is acknowledged on every hand that probably most of these death-dealing accidents are due to the use of liquor. And the cry is raised on every hand, "Severely punish all who drive while drunk."

Yet, face to face with the menace to thousands on the roads, caused by use of bootleg liquor—no other kind is now available for beverage purposes—dozens of leading papers improve every opportunity to encourage the "wets" and to discourage prohibition. Why would it not be much more sensible for all hands to unite in enforcing

the prohibition laws and so prevent the cause of so many deaths, rather than to encourage the illegal sales and then clamor for strict laws to cure the damage sure to come after the sales are made?

Enforce prohibition and carefully teach children and youth to let liquor alone; this would be a much more sane prevention of the evil than to try to cure the plague after the damage is done. And it seems like the height of folly constantly to encourage criminals by finding fault with the laws which they insist upon violating.

MINUTES OF THE PRE-CONFERENCE MEETING IN 1927

Pursuant to the call of the president the Commission of the Seventh Day Baptist General Conference convened for its pre-conference meeting in a cottage belonging to Mr. and Mrs. Earle J. Robinson at Hillcrest Camp on the shore of Yawgo Lake, near Rockville, R. I., at 9.30 o'clock in the forenoon of Thursday, August 18, 1927.

At the request of the president, Rev. Herbert L. Polan led in a devotional service, reading from the first chapter of John's gospel and making brief comments. A season of prayer followed in which all present took part.

On roll call by the secretary it appeared that all members were present, except S. Orestes Bond. They were as follows: Benjamin F. Johanson, president, Battle Creek, Mich.; J. Nelson Norwood, Alfred, N. Y.; Rev. Gerald D. Hargis, Riverside, Calif.; Alexander W. Vars, Plainfield, N. J.; Rev. Claude L. Hill, Farina, Ill.; Frank Hill, Ashaway, R. I.; Rev. Loyal F. Hurley, Adams Center, N. Y.; Rev. Herbert L. Polan, North Loup, Neb.; general secretary of the Onward Movement, Rev. Willard D. Burdick, Plainfield, N. J.; secretary of the Commission, Rev. Edwin Shaw, Milton, Wis.

On motion it was voted that the hours for holding the sessions be 8 a. m., 1 p. m., and 8 p. m., with meals at 7.30 a. m., 12 noon, and 6 p. m.

The president made a verbal report of his work in behalf of the Commission and the denomination since the Pittsburgh meeting in December, 1926. The report was on motion approved and adopted.

The reports of the treasurer of the General Conference and the treasurer of the Onward Movement Budget Fund were presented by the secretary, and after brief discussion were turned over to the Finance Committee for examination and recommendation.

At 11.15 a recess was taken for a few moments of rest, during which time S. Orestes Bond of Salem, W. Va., arrived, thus completing the full attendance of the Commission, nine members and the two secretaries.

At 11.30 the work was formally resumed and the general secretary presented his report, the written portions of which were, after discussion, adopted.

At 12 noon the session adjourned for dinner, which was provided in a near-by cottage belonging to Mr. and Mrs. Frank Hill.

AFTERNOON SESSION, THURSDAY, AUGUST
18, 1927

The Commission resumed its work at 1 o'clock with prayer by Frank Hill.

After discussion the president was authorized to appoint a special committee to prepare the Annual Report to the General Conference.

Through the secretary a report was presented from Rev. James L. Skaggs, who had been made a committee "to study and investigate further the relation of the Theological Seminary to Alfred University and to the Seventh Day Baptist denomination." After considerable and varied discussion it was voted to accept the report (See report "B" on file in the secretary's office), and that it be made the basis of a report to be prepared and submitted to the General Conference in reference to the matter.

The president appointed as the committee to prepare the Annual Report to the General Conference the following: Gerald D. Hargis, J. Nelson Norwood and Edwin Shaw. At 3 p. m. the session adjourned to give time for committees to work.

EVENING SESSION, THURSDAY, AUGUST
18, 1927

The session opened at 8 o'clock with prayer by Gerald D. Hargis. The minutes of the two preceding sessions were read, corrected, approved, and adopted.

After informal discussion concerning the attendance of the members of the Commis-

sion at the Rockville Seventh Day Baptist church on Friday evening and Sabbath day, and also in reference to the details of the Onward Movement budget, the session was turned over to a consideration of the interests of the Missionary Society, led by Frank Hill. These discussions were chiefly in reference to the situation in China and the problems connected with it, but also included interests in India, Australia, Holland, Java, the American Tropics, and the home fields, and the general policies of the Missionary Board in regard to these interests. No recommendations were made, nor were any resolutions or suggestions formulated for action.

The session adjourned at a late hour, most of the members being provided with sleeping quarters in the cottage where the sessions were held, others staying with their families in a near-by cottage owned by Clayton A. Burdick, and Frank Hill in his own cottage where the meals were served. A fourth cottage in the group is owned by Julian T. Crandall. Mrs. Crandall and Mrs. Robinson are daughters of Mr. and Mrs. Frank Hill.

MORNING SESSION, FRIDAY, AUGUST 19, 1927

Loyal F. Hurley opened the morning session with prayer, and the remainder of the time until the midday recess was given to a consideration of the nature and contents of the Annual Report to the General Conference. No action was taken in the form of resolutions or reports presented or motions made or votes recorded.

AFTERNOON SESSION, FRIDAY, AUGUST
19, 1927

The Commission resumed its work with prayer by Willard D. Burdick, and the minutes of the two preceding sessions were read, corrected, approved, and adopted.

On report of the Finance Committee (Alexander W. Vars, Claude L. Hill, and Frank Hill) it was voted to recommend to the General Conference that the balance in the Contingent Fund amounting to \$946.04 be transferred to the General Fund of the General Conference treasury.

On motion it was voted to recommend that the Missionary Board take into favorable consideration the sending of its corresponding secretary, Rev. William L. Burdick, to visit and to study the fields overseas that are calling for our help.

SUNDAY MORNING, AUGUST 21, 1927

At the breakfast table on Sunday morning the president called a brief session at which the following statement was unanimously and heartily adopted:

"Having experienced and having thoroughly enjoyed the efficient and beautiful hospitality of Mrs. Frank Hill and her daughters (Mrs. Earle J. Robinson, Mrs. Julian T. Crandall and Miss Helen Hill) at their cottage called 'Hillcrest' at Yawgo Lake, the Commission of the Seventh Day Baptist General Conference wishes to extend to them on behalf of the General Conference a most hearty vote of thanks, and in its own behalf as individuals to say that words are inadequate to express their appreciation of the successful efforts of these women to provide for this meeting a situation and an environment which have resulted in every physical comfort and social delight of the members, and in furnishing an atmosphere most favorable for the best promotion of the difficult tasks facing the Commission."

The following was also unanimously adopted:

"On behalf of the Seventh Day Baptist General Conference the Commission extends its grateful appreciation to Frank Hill, Earle J. Robinson, Julian T. Crandall and Rev. Clayton A. Burdick for the gratuitous use of their cottages at Yawgo Lake for the pre-Conference meeting of the Commission."

Prayer was offered, as the Commission resumed its regular work, by Frank Hill. The minutes of the two preceding sessions were read, corrected, approved, and adopted.

The committee appointed to formulate a statement regarding the work of the Missionary Society made a report, which, after discussion and changes, was adopted. (See report "D," as printed in the annual report.)

Gerald D. Hargis presented a matter in regard to the time and place of holding the annual meeting of the General Conference in 1928, which resulted, after discussion, in the following action:

It was on motion voted to recommend, if the General Conference holds its annual meeting in 1928 in Riverside, Calif., that the dates for that meeting be approximately Monday to Monday inclusive, July 23-30, 1928, the afternoon sessions to be omitted.

On report of the Finance Committee it was voted to recommend to the General Conference that the Onward Movement budget for the ensuing Conference year be \$53,500, which is the total of the assembled budgets of the various co-operating denominational agencies as follows:

Missionary Society	\$21,950 00
Tract Society	7,200 00
Education Society	1,000 00
Sabbath School Board	3,600 00
Woman's Board	4,300 00
Young People's Board	2,200 00
Historical Society	500 00
Scholarships and Fellowships	1,200 00
Ministerial Relief	4,000 00
General Conference	6,000 00
Contingent Fund	1,550 00
	<hr/>
	\$53,500 00

On motion the revised list of the apportionments to the churches as presented by the Finance Committee was recommended to the General Conference for approval and adoption. (See list "C," as printed in the annual report.)

Adjourned at 3.45 p. m., the rest of the afternoon being diligently used by committees and secretaries in the detail work of the Commission. Rev. Herbert L. Polan and family spent Friday night and Sabbath day at Westerly. President and Mrs. S. Orestes Bond spent Sabbath day at Ashaway and Westerly. The other members attended church prayer meeting at Rockville Friday evening, and also the service on Sabbath morning, at which time Rev. Erlo E. Sutton preached the sermon, the pastor, Rev. Paul S. Burdick, presiding.

EVENING AFTER SABBATH SESSION, AUGUST
20, 1927

The session was opened with prayer by Edwin Shaw, and the president asked Frank Hill to take the lead in a further discussion of the work of the Missionary Society. After continued discussion until midnight, on motion the president appointed Herbert L. Polan, S. Orestes Bond and Claude L. Hill as a committee to formulate a statement embodying the sentiments of the Commission in reference to the interests of the Missionary Society for recommendation to the General Conference, such statement to be presented to the Commission for discussion and approval at the next session. At 12.05 a. m. it was on motion voted "to adjourn to meet at 9.30 this morning."

and the exact dates to be settled by the Commission at its mid-year meeting.

On motion it was voted to employ for the ensuing year as general secretary of the Onward Movement Rev. Willard D. Burdick on the same conditions as last year, the Tract Society concurring in the plan, by which he is to receive from the General Conference \$1,200 of his salary and \$600 toward his expenses.

On motion it was voted to commend the general secretary and the corresponding secretary of the Missionary Society for their work in the matter of gaining recruits for the ministry, and to recommend that they arrange for an extension and follow-up program of this work in co-operation with Rev. August E. Johansen, the Life Work Recruit superintendent of the Young People's Board. At noon adjourned for dinner.

SUNDAY AFTERNOON, AUGUST 21, 1927

At 1 o'clock the Commission was called to order and prayer was offered by Herbert L. Polan.

The committee to prepare the annual report presented an outline which was discussed for some time and adopted as a report of progress.

The president presented the address which he had prepared for the opening session of the General Conference, reading by topics, and by paragraphs in full here and there, and asked for suggestions in reference to his message. His wishes were met, at least in part. Adjourned at 2.40 p. m. to meet on Monday at 10 a. m. at the offices of the *Westerly Sun* in Westerly, R. I.

MONDAY FORENOON, AUGUST 22, 1927

At the call of the president the Commission met at the time and place as planned. The committee presented a typewritten copy of the annual report, and stated that the operation of setting the type for printing had already commenced. After discussion and a few minor changes the report was approved and adopted. (See printed report.)

The session adjourned to the call of the president.

SUNDAY, AUGUST 28, 1927

The Commission met at the call of Frank Hill, president-elect, on the stage of the theater where the sessions of the Conference were being held, at 5.30 o'clock in the

afternoon of Sunday, August 28, 1927.

The following members constitute the new Commission:

Term expires in one year—Benjamin F. Johanson, Battle Creek, Mich.; Rev. Claude L. Hill, Farina, Ill.; Alexander W. Vars, Plainfield, N. J.

Term expires in two years—Frank Hill, president, Ashaway, R. I.; Rev. Herbert L. Polan, North Loup, Neb.; Rev. Loyal F. Hurley, Adams Center, N. Y.

Term expires in three years—Rev. Edgar D. Van Horn, Alfred Station, N. Y.; M. Hoffman Van Horn, Salem, W. Va.; Curtis F. Randolph, Alfred, N. Y.

Secretary of the Commission—Edwin Shaw, Milton, Wis.

General secretary of the Onward Movement—Rev. Willard D. Burdick, Plainfield, N. J.

All members were present except Alexander W. Vars and Curtis F. Randolph.

On motion the president was authorized to appoint the standing committees. He made the following selections:

Finance Committee—Alexander W. Vars, Claude L. Hill, M. Hoffman Van Horn.

Scholarships and Fellowships Committee—Herbert L. Polan, Edgar D. Van Horn.

Entertaining Conference Committee—Benjamin F. Johanson, Loyal F. Hurley, Curtis F. Randolph.

After discussion in reference to the mid-year meeting it was on motion voted to adjourn to meet at the call of the president at such time and place as he may later designate.

EDWIN SHAW, *Secretary.*

LETTING ONE'S LIGHT SHINE

Once, in giving an object talk to juniors on letting our light shine, I held up a lighted candle. "Now," I said, "we can all see its light. Suppose I cover it," and I turned a can over it, adding, "It is shining, but it isn't doing any good." Here I removed the cover, and—well, it wasn't shining. The illustration was better than I had counted upon. The Christian who hides his light, and doesn't want others to know he is a Christian, sooner or later actually ceases to have power to illumine others. It requires the fresh air of sincerity to keep the light of Christian character burning.—*Mattie M. Boteler.*

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

OUR BULLETIN BOARD

Annual canvass for the Onward Movement work in November.

Note the address of the Onward Movement treasurer, Rev. Harold R. Crandall, 81 Elliot Avenue, Yonkers, N. Y.

SPECIAL NUMBER OF THE RECORDER

At the meeting of the Commission last December, Secretaries William L. Burdick and Willard D. Burdick were appointed a committee to arrange for a special number of the *SABBATH RECORDER* in October, and "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 purpose in having these interests presented in October is that the churches may have information about the plans and work of our various interests that are helped by the Onward Movement budget that will appeal to them to pledge for it when the annual canvass is taken in November.

This special number of the *SABBATH RECORDER* will contain short articles about the work of each of our boards, several other articles prepared by representative leaders, and will be illustrated with pictures.

The Commission has repeatedly recommended that the churches make their annual canvass for denominational funds in November. Some of the churches prefer to make the canvass at some other time, but every church that has not made the canvass should plan to make it in November. Let every pastor bring our work appealingly before the people at one or more services.

Interest in our work can be increased if conferences are held in the churches, with a general discussion of our various activities and the need of workers and money to carry on the work.

THE REPORT OF THE COMMISSION

(Continued)

RECOMMENDATIONS

(As Amended and Adopted by Conference)

1. It is recommended that the balance in the Contingent Fund of the Conference treasury, amounting to \$946.04, be transferred to the General Fund.

2. It is recommended, in case the General Conference should be held in Riverside, Calif., in 1928, that the dates of the meeting be approximately from Monday to Monday inclusive, July 23-30, 1928, the afternoon session to be omitted, and the exact dates to be settled by the Commission at its mid-year meeting.

3. With the approval of the General Conference, the Commission will employ for the ensuing year Rev. Willard D. Burdick as general secretary, on the same conditions as last year, the Tract Society concurring in the plan, the General Conference paying \$1,200 of his salary and \$600 toward his expenses.

4. It is recommended that the action taken by the General Conference against sending any aid to Seventh Day Baptist groups in Australia and India until these fields can be investigated by a representative from the United States of America be rescinded and that the question of sending or withholding aid to these fields be left to the Missionary Board, but that no expenditure for permanent plant in these countries be undertaken until such investigation can be made.

5. It is recommended that the Missionary Society take into favorable consideration the sending of Rev. William L. Burdick, its corresponding secretary, to visit and to study the overseas fields that are calling for our help.

6. It is recommended that the Onward Movement Budget Fund for the ensuing year be \$53,500, which is the amount of the assembled budgets of the denominational interests as approved by the Commission. The summary only of this budget is printed in this report since the details are in most instances the same as those of last year.

7. The apportionment of the Onward Movement Budget Fund among the churches of the denomination has been slightly revised, and is submitted in this report with recommendation for adoption.

8. In regard to the work of the Missionary Society the Commission commends the board for its attitude and activities during the year.

We approve the sending of Rev. Burdett Coon to Jamaica, the plan of sending Rev. Royal R. Thorngate to Georgetown, and the course of watchful waiting in respect to China.

Relating to the China field the Commission would like to call attention to its action at the December, 1926, meeting as follows: "We believe that if the time has not already come it will certainly soon come when it will be necessary to have our missionaries act chiefly in the capacity of supervisors of the fields where they are located, while the actual work is done largely by the native workers themselves."

In the light of recent development we believe that the time for carrying out this policy in China has arrived; and we approve of the action of the missionaries in China in employing a Chinese principal in the school and, if the school can not be opened, we approve of the plan of our missionaries to use teachers from the school and other persons for evangelistic work, if funds can be obtained without addition to the budget.

Since all our activities in foreign missionary work depend upon the home base, we urge that a larger proportion of our total contributions be spent to build up the home field as speedily as may be without harm to other causes.

9. At the mid-year meeting of the Commission it received from the Committee of Six on Denominational Harmony the following report:

Convinced that there exist among us wide differences of opinion concerning the Bible, and some statements of our Exposé 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; we urge upon 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 the

hope that it will promote greater unity among us we recommend that a page or two in the SABBATH RECORDER be given weekly to a setting forth, under two contributing 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.

10. Religious workers, as pastors and missionaries, are expected to give full-time service to the work of the kingdom, with the hope of only a reasonable living. It would encourage these workers and would be a great source of spiritual power in the denomination, if more laymen would consecrate the residue of their income, beyond a respectable living, to the denominational budget. The Commission commends such a plan to the thoughtful consideration of all laymen who are willing to make such a personal sacrifice for the sake of denominational growth.

PERSONNEL OF THE COMMISSION

The Commission as organized during the year is as follows:

Benjamin F. Johanson, chairman, Battle Creek, Mich.; S. Orestes Bond, Salem, W. Va.; J. Nelson Norwood, Alfred, N. Y.; Rev. Gerald D. Hargis, Riverside, Calif.; Alexander W. Vars, Plainfield, N. J.; Rev. Claude L. Hill, Farina, Ill.; Frank Hill, Ashaway, R. I.; Rev. Loyal F. Hurley, Adams Center, N. Y., and Rev. Herbert L. Polan, North Loup, Neb.

The standing committees have been as follows:

Finance Committee—A. W. Vars, C. L. Hill, Frank Hill.

Scholarships and Fellowships Committee—J. Nelson Norwood, S. Orestes Bond, Herbert L. Polan.

Place of Holding Conference—L. F. Hurley, G. D. Hargis, W. D. Burdick.

The terms of office of the following expire at the close of the annual session of the General Conference: Gerald D. Hargis, J. Nelson Norwood, and S. Orestes Bond.

(To be concluded)

"America and Christianity both have more to fear from their enemies within than from those without."

THE CALL OF YOUTH, AND GETTING READY TO MAKE THE MOST OF LIFE

REV. S. DUANE OGDEN
(Conference Address)

"Your young men shall see visions."—Acts 2:17.

"Why are you so determined to reach the summit?" a man once asked George Mallory, who afterwards lost his life in scaling Mount Everest. "Just because it is there!" was his reply. Earth's highest pinnacle has always held a strange fascination for men. They have ascended its perilous slopes and attempted to gain its summit. Hardship, dangers, possible loss of life have not deterred them. In fact, the very difficulty of the climb is its main fascination. How certainly the adventurous spirit of man is impelled by the seemingly impossible!

The urge of the heroic is a characteristic of youth. The great Crusades of the Middle Ages called out thousands of Europe's young men to go and wrest from the hands of the Turk the Holy Land, because it appealed to the heroic within them. The knights of old, venturing out on the mythical quest of the Holy Grail were impelled by the same irresistible force. And in our own day the Viking youth who performed the most brilliant feat of the century, in crossing alone in the air the trackless ocean that separates this new world from the old, was led and held by this same urge. Likewise, the complete conquest which he has made of the heart of the youth of the world through this daring feat is illustration again of the urge of the heroic which moves in every youthful breast.

Had it ever occurred to you that the really appealing thing about war from the standpoint of the individual youth is the opportunity which it seems to offer for expression of the heroic in going out to face danger and endure privation and suffering, and maybe give up life for the sake of an ideal or a good, real or imagined? The sad part about this is that, like the aim of the crusaders and the mythical quest of the knights in the age of chivalry, the seemingly heroic element of war is fundamentally illusory. But so long as people continue to be thus illusioned, so long will the folly of the unpardonable and needless sacrifice of life through warfare continue to

appeal to youth as heroic. This is because of the fact that the urge to the heroic is elemental, instinctive. The crying need is for it to be rightly directed.

To youth, with its irresistible ambition to achieve, nothing is impossible. "Your young men shall see visions." Back in 1911, at the Atlantic City International Christian Endeavor Convention youth saw a vision and set up the slogan of "A saloonless nation in 1920." The skeptics laughed. Practical men said, "Impossible!" And so it seemed, but the vision was realized several months before 1920. And so when youth catches the vision and attempts its realization, nothing is impossible, which is in accord with the will of God.

"So nigh is grandeur to our dust,
So near is God to man,
When Duty whispers low, 'Thou must,'
The youth replies, 'I can!'"

If a young man has been captured for Christ, the urge of the heroic can be directed toward the supremely difficult and heroic life of sacrificial Christian service. For, really to live for Jesus is a truly heroic task. Long before a calling is selected the youth may be inspired to dedicate his life into the channel where he may be able to render the richest service for Christ, wherever and whatever that may subsequently be revealed to be. If such a dedication of life and devotion to the heroic service preceded every choice of a life-calling, I doubt if there would be the dearth of Christian workers which our cause suffers today. I do not mean to say, of course, that every devoted life would be given to full-time Christian service by any means. But would not all those who are called into God's special work be more apt to respond if there had been the right dedication of life before the call came?

When rightly viewed, the life of full-time service for the Lord is the greatest of all undertakings; it is life's most heroic and demanding warfare. Further, it leads to the loftiest achievement conceivable to man—the kingdom of God. And for the individual, there is complete self-realization—fullness of life in Christ. Can not this appeal to the heroic be made felt?

II. To the responsive youth—the young man aware of God and alive to those around him—there comes the blessed vision of the beckoning ideal:

"God is at the organ,
I can hear
A mighty music echoing,
Far and near."

Beyond the good there shines the better, and far beyond—ever farther—gleams the best. This ideal, envisioned by youth, if lost sight of, fades forever from the view of after years. But if kept fresh it is through all the years the beckoning star.

How tragic it is that so many allow the vision of youth to be supplanted by things more practical through failure to follow the gleam.

Olive Shreiner, in one of her "Dreams," tells the story of a woman soon to become a mother who wanders out over the African veldt and is lost in the mist. Presently a visitant appears out of the mist. "If I touch you," it says, "your child will find wealth." The woman shakes her head and the shape disappears. Another appears out of the mist saying, "If I lay my hand on you, your child will never know weariness or pain, but will always have health." Again the woman does not respond. A third visitant speaks, "If I touch you, your child will find fame." Still she shakes her head. A fourth promises power, and so on. Finally a stranger appears. "And if I touch you," he says, "your child shall have neither wealth, nor ease, nor fame, nor power, nor success. But he will always see a light beyond the horizon, and he will always hear a voice calling him from behind the hills. And he will set out after the voice and the vision; and as he reaches them lo! beyond the horizon a new light, and in his ears a new voice. And he must leave all and go." And the woman inquires, "But what gift will my child receive?" "This," answers the strange visitor, "when he looks at the dust he will see the beautiful in it. In the real he will always see the dream. He will have the power to be ever true to his ideals." And the woman sobs out, "Touch me." The shape touches her and vanishes.

He whom a dream hath possessed knoweth no more of doubting,
For mist and the blowing of winds and the mouth-
ing of words he scorns;
Not the sinuous speech of schools he hears, but a
knightly shouting,
And never comes darkness down, yet he greeteth
a million morns.
He whom a dream hath possessed knoweth no more of roaming;

All roads and the flowing of waves and the speedi-
est flight he knows,
But wherever his feet are set, his soul is forever
homing,
And going, he comes, and coming he heareth a call
and goes.

Fortunate and happy the youth who is possessed of lofty ideals and high and worthy ambitions. For it is from such as these that God calls his chosen workmen to the high calling of the Christian ministry.

The fullest realization of the noblest dreams is promised fulfillment to him who, when called of God, gives himself to Christ's ministry. Stirred by mighty hopes and fired with intense love for Christ and humanity, we are empowered for better service in the winning of men and the giving of our lives for the saving of many souls. "If we work upon marble," wrote Daniel Webster, "it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust. But if we work upon immortal souls, if we imbue them with immortal principles, with the just fear of God and love of fellow men, we engrave upon these tablets something which will brighten all eternity."

And in the giving of ourselves we shall at the same time save ourselves. For lo! in the doing of his work and losing ourselves in it, we become more and more like him. "Whosoever shall lose his life for my sake, the same shall find it." For as we build the work, "the builder also grows."

III. Whether one is called into the ministry or into some other calling, long before he knows what his vocation is to be, the youth is preparing himself for the life ahead. There is no question as to whether or not he will get ready for the coming days. That is inescapable. Whether he will or not, the days of youth are shaping the future in large degree, for always it is true that what we are to be, we are now and ever becoming.

The question for each young man to answer for himself is: Am I preparing to make the *most* of life? Education, habits of conduct, personal standards, quality of life, day after day, are determining factors in the making the most of life.

It goes without saying that the higher the ideal which one has for his life, the greater is the need for climbing; and this upward ascent means effort and occasional, or even

frequent, discouragement, sometimes even temporary or apparent defeat. Through it all we must needs hold high the ideal and steadfastly trust, unceasingly strive and pray. An artist was relating to William Blake the fact that his powers of vision and inventiveness sometimes seemed to flee. To his surprise, Blake turned to his wife, and said, "It is just so with us, is it not? For weeks together the visions forsake us! What do we do then, Kate?" His wife answered, "We kneel down and pray. . . ." Carlyle declares: "The situation that has not its duty, its ideal, was never yet occupied by man. Yes, here in this poor, miserable, hampered, despicable Actual, wherein thou even now standest, here or nowhere is thy ideal: work it out therefrom; and working, live, believe, be free."

The young man who would make the most of his life must lay a good foundation. This is true for whatever calling, but especially true, I believe, for the ministry. And the purpose to thus get ready to make the most of life should precede the choice of calling, for such a resolve will both influence that choice and make possible its worth while fulfillment.

If the foundation of life is to be a good and strong one, it must be deep and not too narrow. More and more wise men are counseling young men to get a broad general education before they specialize. Know something about many things as well as much about one thing. There is a sad and real deprivation involved in the short-cut education. Too many men have learned only how to make their living. They know not how to live. They are trained to think and do along their special line of work, but they are lacking in appreciation and understanding of the rest of the world and its life and work. Their working hours may be well spent—if they have chosen wisely their work—but their leisure time hangs heavily upon them. Their whole round of life is work and eat and sleep, and the hours in between are apt to be lost. This is because the interests in life are few and the powers of appreciation of the good and the beautiful are under-developed. To make the most of life a young man needs broad, general education.

It needs hardly to be said that special training is also essential, but this should follow the liberal cultivation of the mind. Just

as the specially trained man without broad background is apt to be shallow and narrow; so the man whose education is only general and who has not specifically trained himself for his calling is ineffective and weak. The foundation should be broad and deep but it needs also to be suited to the super-structure.

Even more fundamental for making the most of life is character. Now character is what a man is; and what one is is the product of growth. It is an accumulation from the past of one's life.

It is essential that we remember that as our days, so shall our strength be. As we think and speak and do and live day after day, so shall we be.

"Sow a thought and reap an act;
Sow an act and reap a habit;
Sow a habit and reap a character;
Sow a character and reap a destiny."

The youth who would make the most of life must guard well his habits of thought and life; he must shape thoughtfully and conscientiously his character—his personality—for it is the one largest factor in the determination of a worth while life. Both the *end* of the full life and the *way* of its attainment are found in Jesus, the Way, the Truth, and the Life.

Hold fast to conscience and Christian standards, if you would really live! Our ideals, if retained, sustain us. Lacking them, life moves without steady purpose. With them we are invigorated, strengthened, and kept true. As Browning has expressed the same thought:

... I have always had one lodestar, now
As I look back, I see that I have halted
Or hastened, as I looked toward that star.

Keeping before us the highest standard enables us to be our best and to attain our highest. "The ideal is incarnate in Jesus Christ and all our work must be done as in his sight, measured by his life and example!"

Dr. John Watson always kept a copy of Andrea del Sarto's picture of Christ in his study. Of himself, Dr. Watson writes:

"This minister has come to use that picture as a sacrament, in which the mind of the Lord is declared to his heart and conscience with secret approvals and saving judgments. If he consults his own ease and refuses some irksome duty, or through fear of man keeps back the wholesome truth, then is the face of the Master clouded with

sadness and disappointment; if, being moved by the divine grace, that minister has during the day humbled himself or done some service at a cost . . . then is the face lit up with joy, and the eyes of love bid him welcome on his return. The Christ is not in the poor print, but in that minister's soul, and it is within we find the Lord before whom at any moment we stand to be approved or condemned."

ECHOES FROM THE WEST

REV. GEORGE W. HILLS

I have but recently returned from my "trip up the coast." It is a wonderfully interesting journey of several thousand miles, with no monotony in the scenery—ocean, lakes and rivers, and that matchless Puget Sound with mountains in great variety. Some are bare and brown. Some are always green with forest mantles; some have hooded peaks of perpetual snow. Woodlands and meadows, orchards and grain, and the giant redwoods greet the eye and awaken admiration.

But above and beyond all, in attractiveness to me, are some of the "salt of the earth," the "light of the world," kind of people that Jesus referred to while here on earth who are on this field, whose lives are really consecrated to the Master's service in bearing witness to his truth. Their lives are "living epistles" and are being "read of men." It is a great joy and privilege to meet them, and to hold heart to heart communions together with them and our heavenly Master, though such meeting can come but once each year.

We have found this year two or three new places of interest, that were not on our last year's list. For these we are thankful, and are praying, hoping, and expecting.

We have some "live wires" on the field who are prompting others to consider vital points of Bible teachings.

A BIRTHDAY

While I was away on my "trip up the coast" this year, Grandma Hall, a member of our family, and known to many in the East, had her eighty-ninth birthday.

During the day a large number of her friends called to bring to her greetings and sunshine, which she will long treasure as pleasant memories. Though not as strong and vigorous as in earlier days, she is quite strong for one of her years. Her friends made that day a very pleasant milestone in

her life journey. A few friends near her own age ate noonday lunch with her. Cake, grapefruit and orangeade were served to all her other callers. Callers began to drop in at about nine o'clock. The last callers came late in the day, and were two grandnieces and their husbands. She received many beautiful gifts, among which was a basket of eighty-nine dahlia blossoms, some of which measured fourteen and sixteen inches in diameter.

GOOD NEWS

Very recently we received the good news that the General Conference for next year is to be held away out west, beyond the Rockies, at our delightful neighbor city, Riverside, with our neighbor Seventh Day Baptist Church, which is very pleasant news for the Pacific coast people. It already makes Rhode Island and New Jersey seem nearer than before.

There are but two of our kind of churches out here on this coast, but our association takes in all the Pacific coast states, plus Idaho. It is a long journey from the Canadian line on the north, to the Mexican border on the south. Some of our people who are scattered over this vast field have never attended a Seventh Day Baptist Conference. In fact, a few have never attended religious services in a Seventh Day Baptist church. This Conference arrangement will give our scattered ones a great and enjoyable opportunity.

AND

But more: many of our people in the East have long been desiring to take a trip out into the Pacific west. The united forces of the coming Conference, and that long-cherished desire, will, no doubt, be sufficient to cause many to attend.

First class highways span the continent, awaiting your autos. Three great railroad lines run transcontinental trains within very convenient reach of Riverside, and they are at your service.

We Westerners sincerely hope a large number of our friends in the East will begin at once to plan to attend the Conference of 1928. We hope to see you.

That wets are so generally concerned at conditions under prohibition is conclusive proof that it is working too well to please them.—*Union Signal*.

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

COLLEGE PREPARATION

(A frank talk by President Smith of Washington and Lee University to young Americans who are "preparing for college.")

As an "old salt," who knows every rock and whirlwind and undertow in the sea of college life and training, let me give a word of advice to inexperienced sailors who are about to leave the harbor for the first time and risk their future on this wreck-strewn sea.

Here are the six "big units" in preparing for unconditioned college entrance, a successful college career, and genuine leadership on the battlefield of your after-college citizenship and life work.

Grade yourself on each of these essential "units." If you can't make a passing grade on every one, "get busy!"

1. Steadfast and ever-increasing *home loyalty*.

The high school student who thinks "the old man" is getting stingy about giving him spending-money and letting him and his "gang" have the family auto; who is sure that his mother is a "hopeless old foggy" in trying to get him to study Sunday school lessons and go to church, who makes a habit of dodging all the regular "household jobs," and of growling over every enforced duty or enforced restraint—this ungrateful, contemptible, and shallow-hearted young American is totally unfit for college life, for college liberty, and for college responsibility. He is, therefore, "unprepared" for college entrance.

If these are *your habits and your attitude*, do not apply for admission at Washington and Lee. You are clearly not yet "ready" for college life and work or for high-grade American citizenship.

2. Highminded *individualism*.

If you always agree with some older boy and are always proud of "keeping up with the procession"; if you can not decide on your new suit or cravat or hat till you know just what Jim or Bill or "the other fellows"

are selecting; if you can not bear to do or say anything that might make you less "popular" with the gang; if you are thus zealously learning to play "second fiddle" in all future concerts and to be an eager starter whenever some boss says, "Go," stay away from Washington and Lee.

The business of the overcrowded American university of today is to furnish the America of tomorrow with *highly trained leadership*, not to turn out a line of obedient followers and second-rate politicians.

3. A winning *courtesy*, which enables you to *gain the friendship and esteem of other people*.

In this day of triumphant democracy and the rule of the many, of endless social clubs and fraternities and close-knit organizations, of swarming cities and crowded community life, remember that no man can live or work or succeed or be happy *alone*. If you can not subdue and cast out *envy, jealousy, stinginess, and cold-heartedness*; if you can not develop a winning and *friendly personality* towards teachers and fellow students; if you can not sincerely rejoice in the happiness and good fortune of your companions, you are fatally *unprepared* to be a college bred leader. If you can not in your formative youth repair and sweeten such defects of habit and temperament, you'll travel in low gear all the rest of your life-journey in this age of almost hysteric democracy.

4. Habitual *intensity*.

If you are forming the habit of *indecision, of uncertainty, of postponement, of inability to "make up your mind," of doing your jobs half-heartedly* with your mind on something else—in other words if your personal engine is not developing *driving-power*, you'll never make a real success of college study or of anything else in the hot competition of American life.

Now in your formative period get in the habit of attacking your hard studies *with all your fighting power*, of forming opinions and decisions that *nobody can bend or conquer or destroy*, of running your personal engine with a *driving horsepower* that nothing can stop, nothing can discourage, nothing can turn aside. Every road to a high-grade college education, to American leadership, to wealth, and to success in life is *uphill all the way*. Therefore, my young

American, *cultivate your personal horsepower* during these formative days of boyhood and early manhood.

5. *Unflagging persistence.*

That horse in a heavy-loaded team, that gridiron athlete in a hot-fought contest, that cylinder in a toiling auto engine going uphill, which works only *by fits and starts* is worse than merely useless. It soon ruins the pulling power of all the rest.

In your daily duties, therefore, in the grind of your daily studies, in conquering your daily temptations and weaknesses and besetting sins, in fighting against your daily enemies within and without, never forget that never-flagging, never-discouraged *persistence* is the one key to the rewards of *victory*.

6. *Courageous morality and honor.*

In every line of human effort, in every road to wealth or high position, the ambitious climber will find on every side what look like wonderful *short-cuts* to his desired end, if he will but break over the hampering restrictions of rigid *honesty* and strict *morality*. Dishonesty in school tests and examinations; deceit and cheating on school and college playgrounds; yielding to a wrong-headed gang when honor and morality call for open defiance—these are tempting short-cuts to failure, disgrace, and ruin. Standing openly and alone for the right when the wrong is easy and popular and profitable—this is the true heroism which even in our tangled and misled human playground will in the long run *win the game*.

From one who has watched a thousand promising young Americans go to pieces on the rocks of immorality before they had even launched their life canoe on the sea of grown-up life take this as your *working motto: Courageous and inflexible morality is the safest and surest road to ultimate success*, in the prep school, in the American college, and in American life!

YEARLY MEETING AT WELTON

The fifty-second annual meeting of the Iowa churches met at Welton, September 2-4.

The first meeting was held Friday afternoon, opening with a short business session. The moderator, W. J. Loofboro, was authorized to appoint the Nominating and Resolutions committees.

The Nominating Committee: Lottie Babcock, Gertrude Campbell, Mr. Defoe.

In the absence of Mr. Defoe, Sebia Loofboro was asked to fill his place.

Committee on Resolutions: Pastor Skaggs, Mrs. Charlie Michel, T. S. Hurley.

Elder Socwell then gave an impromptu talk on "The Cry of the Dying Christ."

On Friday night Miss Iris Arrington took charge of the song service. Pastor Skaggs of Milton, Wis., spoke from the text Matthew 22:24—"If a man die, having no children, his brother shall marry his wife and raise up seed unto his brother." After the sermon Pastor Skaggs conducted a testimony meeting, which was inspiring to all those present.

On Sabbath morning Sabbath school was called at ten-thirty, and was conducted by the superintendent, Miss Illa Hurley. Lottie Babcock and Lucy Van Horn sang a duet in closing.

Elder Socwell had charge of the church service. Special music was rendered by the choir, "I Know That My Redeemer Lives." Elder Socwell spoke from the text, "That I might know him and the power of his resurrection and the fellowship of his sufferings."—Philippians 3:10.

At two o'clock the primary Sabbath school class gave a short junior program, consisting of songs and recitations.

The Christian Endeavor hour was conducted by Iva Campbell with Leona Bentley in charge of the music. During the testimony meeting Leona Bentley sang, "Have Thine Own Way."

Sabbath evening Lottie Babcock of Garwin conducted the song service. Pastor Skaggs read the Scripture lesson from the first letter of John and used as his text, "Learning to Walk with Jesus Christ." Special music was rendered by Lottie Babcock and T. S. Hurley.

Sunday morning the regular business meeting was held. The report of the Resolutions Committee was read and adopted as follows:

Resolved, 1. That we reaffirm our conviction that the Eighteenth Amendment to the Constitution of the United States and adequate enforcement measures enacted by federal and state government are desirable and practical means of suppressing the use for beverage purpose of intoxicating liquors; and that we give our support to all agencies working for a proper enforcement of law.

2. (a) That we appreciate and commend the high Christian standards which are being maintained at Milton College and the effort which is being made to provide a wholesome denominational atmosphere in which our young people may live while attending college.

(b) That we endorse the campaign for endowment and building funds which is now being carried on by the trustees of Milton College, and urge all our people to give moral, spiritual, and financial support to the institution.

3. That we as delegates and visitors to this yearly meeting express our hearty appreciation of the generous hospitality of our Welton friends and of the Welton Church, and that we pray for the divine blessing to rest upon them in their courageous effort to build up the kingdom of God in Welton.

4. That we appreciate the emphasis being placed by the Missionary Society and Conference on home missions and the care of our home churches.

Signed by the committee.

The Nominating Committee report was read and accepted.

The greetings of the Marion and Carlton churches were given. After all of the necessary business was transacted, the rest of the time till the noon hour was given over to Pastor Skaggs to report on Conference.

At this time we were delightfully surprised to have members of the Church of God of Davenport, and one of their ministers and wife from Chicago join us. A family dinner was served in the church basement at noon, which was enjoyed by all.

At two-thirty meetings were resumed with the praise service in charge of O. A. Hurley. Lottie Babcock read an essay on the "Likeness Between Nature and Christianity." Rev. Mr. Flowe and wife of Chicago sang a duet, after which Elder Socwell read the Scripture lesson from John: 11:1-11. After a solo by Rev. Mr. Flowe, Elder Socwell spoke from the text, Hebrews 2:3—"How shall we escape, if we neglect so great a salvation?" At the close of his sermon Elder Socwell asked as a special request that Lucy and Alverda Van Horn sing "No Disappointment in Heaven." Rev. Mr. Sturgis of Davenport and Rev. Mr. Flowe expressed their pleasure of meeting with another church who were upholding the Sabbath truths.

The last session of this series of meetings was held at eight o'clock Sunday evening. W. J. Loofboro had charge of the music. Duets were sung by Alverda Van Horn and Iris Arrington, also by W. J.

Loofboro and Lottie Babcock. The choir sang as an anthem, "One Sweetly Solemn Thought." Pastor Skaggs used as his text Matthew 25:16—"Then he that had received the five talents went and traded with the same and made them other five talents."

After a song by the congregation and dismissal by Elder Socwell, the yearly meeting of the Iowa churches closed to meet with the Carlton Church at the regular time.

Though there were not many delegates with us and some were hindered that had planned on coming, we felt as though our efforts were not in vain.

ILLA HURLEY,
Secretary.

OFFICERS FOR 1928

Moderator, Bennie Freet.
Alternate, T. S. Hurley.
Secretary, Reva Saunders.
Program Committee, Garwin, Lottie Babcock, Sebia Loofboro, and Charley Nilson.
Essayist, Garwin, Ida Ochs, Echo Van Horn; Welton, Iris Arrington, Leona Bentley; Marion, Mary Michel, Mrs. Harry Ford.

Delegates to the Northern Wisconsin and Minnesota churches, pastor on the Iowa field; alternate, Elder E. H. Socwell.

ENCOURAGING

Brother Main's appeal to old students of the seminary to unite in praying that God would send forth candidates for the ministry, is causing some of them to think. He says, "One friend writes":
ED.]
DEAR BROTHER:

I have yours regarding prayer for students for the ministry, also the "Biographical Sketches." Many thanks.

Regarding prayer for students, I have to confess that I have been remiss. I hope, along with others, to be more specific that the Lord will send forth more such laborers into the harvest.

Another says, substantially: The appeal to pray for more laborers makes one think and feel deeply.

ARTHUR E. MAIN.

Alfred, N. Y.

"There are some people who strain at a drizzle at the hour of church services, and swallow a shower at theater time."

WOMAN'S WORK

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

THE LAYMAN

Leave it to the ministers, and soon the Church will die;
Leave it to the women-folk—the young will pass it by.
For the Church is all that lifts us from the coarse and selfish mob,
And the Church that is to prosper needs the layman on the job.

Now a layman has his business, and a layman has his joys,
But he also has the training of his little girls and boys;
And I wonder how he'd like it if there were no churches here,
And he had to raise his children in a godless atmosphere?

It's the Church's special function to uphold the finer things,
To teach that way of living from which all that's noble springs;
But the minister can't do it, single-handed and alone,
For the laymen of the country are the Church's cornerstone.

When you see a church that's empty, though its doors are opened wide,
It is not the Church that's dying. It's the laymen who have died;
For it's not by song or sermon that the Church's work is done;
It's the laymen of the country who for God must carry on.

—Edgar A. Guest in Michigan Christian Advocate.

ANNUAL REPORT OF THE WOMAN'S EXECUTIVE BOARD OF THE SEVENTH DAY BAPTIST GENERAL CONFERENCE, 1927

The Woman's Board extends greetings to the General Conference assembled at Westerly, and the prayerful hope that Christ's spirit may pervade the sessions of this Conference, as in former years, and that all of the deliberations and decisions may be wisely ordered for his glory and the further advancement of his kingdom upon the earth.

The closing year has brought sorrow to our board in the death of Mrs. J. W. Mor-

ton, who for many years was a loved and valued member. Her gracious presence and wise counsel are sadly missed, and her place can never be filled.

We wish to thank the women's societies for their courtesy and co-operation in so promptly sending in such excellent reports.

Riverside, the farthest away in miles, sent the first report. We regret a few societies have not reported.

The Eastern, Southwestern, and Pacific Coast associations are one hundred per cent in reporting. The Pawcatuck Woman's Aid society raised the most money for all purposes, \$975, and also gave the most, \$260, for denominational interests. The Shiloh Female Mite society is the oldest society in years and has the largest membership, eighty-eight.

The Little Prairie Aid society has five resident and one non-resident member. The Woman's Benevolent society of Milton, famed for its exquisite quilt embroidering, has but five active members, having lost three members through death during the past year. Circles numbers 2 and 3 are auxiliary societies to this staunch old society.

For those who like statistics we submit the following as reported to us:

Association	Members	Societies	All Money Raised	For Denominat'n
Eastern	595	13	\$4892.50	\$1528.95
Central	176	5	963.96	395.00
Western	299	9	1736.67	593.00
Southeastern	102	2	851.35	275.00
Northwestern	516	17	4040.41	1247.00
Southwestern	48	4	75.87	29.00
Pacific Coast	53	1	455.13	42.00

We are hopefully awaiting the duties and responsibilities of the coming year, relying upon the promise given us in Deuteronomy 33:25.

Respectfully submitted in behalf of the Woman's Board,

MRS. EDWIN SHAW,
Corresponding Secretary.

Milton, Wis.,
August 17, 1927.

TREASURER'S REPORT

For the year July 1, 1926, to July 1, 1927

Mrs. Alfred E. Whitford, In account with	
The Woman's Executive Board of the Seventh Day Baptist General Conference	
Dr.	
Balance on hand, July 1, 1926	\$ 110.08
Albion, Wis., Willing Workers' Society	35.00
Albion, Wis., Missionary and Benevolent Society	15.00
Alfred, N. Y., Woman's Evangelical Society	
board expenses	8.00

Collection, Central Association, 1926-1927	24.27
Collection, Eastern Association	6.70
Collection, Conference, Alfred	48.84
China, Dr. Palmberg, Miss West's salary	10.00
Cowen, W. Va., Maggie and Orina Bee	15.00
Dodge Center, Minn., Mrs. E. L. Ellis, China	5.00
Gentry, Ark., Ladies' Missionary Society	5.00
Milton, Wis., Mrs. H. C. Stewart	
Tract Society	\$5.00
Missionary Society	5.00
Milton, Wis., Mrs. Metta Babcock, China	10.00
New Auburn, Wis., Ladies' Aid society	5.00
Riverside, Calif., Mrs. C. B. Coon	20.00
Riverside, Calif., Dorcas Society	3.00
Riverside, Calif., non-resident member	25.00
Riverside, Calif., a friend	4.50
Viborg, S. D., Mrs. Timon Swenson	2.50
Westerly, R. I., S. D. B. Society	10.00
H. R. Crandall, treasurer, Onward Movement	50.00
Albion, Wis., Benefit Society	2,501.74
Andover, N. Y., Ladies' Aid society	70.00
Berlin, N. Y., Ladies' Aid society	5.00
Garwin, Iowa, Ladies' Aid society	100.00
Hartsville, N. Y.	30.00
First Hopkinton, Ladies' Sewing Society	20.00
Tract Society	\$25.00
Missionary Society	25.00
Miss Burdick's salary	25.00
Board expenses	10.00
Milton, Wis., Woman's Benevolent Society	85.00
Miss Burdick's salary	\$10.00
Miss West's salary	10.00
Board expenses	3.00
Milton Junction, Wis., Ladies' Aid	23.00
Miss West's salary	50.00
New York City, Woman's Auxiliary Society	38.00
North Loup, Neb., Woman's Missionary Society	100.00
Richburg, N. Y.	5.00
Salemville, Pa., Woman's Society	15.00
Shiloh, N. J., Benevolent Society	217.78
Verona, N. Y.	20.00
Walworth, Wis., Helping Hand	27.00
Walworth, Wis., Ladies' Benevolent Society	30.00
Waterford, Conn., Woman's Society	50.00
White Cloud, Mich.	7.00
Typewriter for D. B. Coon, Jamaica	
Alfred, N. Y., Woman's Evangelical Society	\$ 5.00
Alfred Station, N. Y., Union Industrial Society	6.00
Chicago, Ill., S. and S. Club	5.00
Chicago, Ill., Home Department, Sabbath school	5.00
Milton, Wis., Circle No. 2	2.00
Milton, Wis., Circle No. 3	3.00
Milton Junction, Wis., Ladies' Aid society	2.00
New Market, N. J., Ladies' Aid society	2.00
Richburg, N. Y., Ladies' Aid	5.00
Riverside, Calif., Dorcas Society	10.00
Portville, N. Y., F. O. Langworthy	5.00
Westerly, R. I., Ladies' Aid society	10.00
Welton, Iowa, Ladies' Aid society	3.00
	62.00
	\$3,868.94
	Cr.
S. H. Davis, treasurer, Missionary Society	
Miss Burdick's salary	\$800.00
Miss West's salary	800.00
Home missions	500.00
Toward pastor's salary, Fouke	200.00
Georgetown Chapel	200.00
	\$2,500.00
Tract Society	900.00
Memorial Board, Retired Minister's Fund	250.00
Woman's Board Expenses:	
Davis Printing Company, secretary and treasurer's reports	\$ 11.35
Programs for Conference	3.25
Foreign Mission Conference reports	2.00
Correspondence, expenses of officers and associational secretaries	38.00
Affiliation fee, Federation of Woman's Boards of Foreign Missions	10.00
Missionary Review, Dr. Crandall	2.50

Mrs. W. D. Burdick, expenses to in- terracial Conference	9.50
Board letters	3.25
Flowers, Mrs. Morton's funeral	2.00
Typewriter, D. B. Coon	81.85
	62.00
Cash on hand, July 1, 1927	\$3,793.85
	75.09
	\$3,868.94

July 11, 1927

Respectfully submitted,
Mrs. Alfred E. Whitford,
Treasurer.

HOME NEWS

VERONA, N. Y.—The night of September 3, Mrs. LaVerne Davis entertained at a shower for Mrs. Raymond Sholtz, otherwise Frances Babcock of Battle Creek. After a pantomime history of the bride and groom, games and contests furnished entertainment. Amid showers of rice the bride opened the table full of packages, which delivered many useful presents. After refreshments of cake and ice cream, the guests departed, assuring the bride and groom of their welcome and wishing them God-speed in their life together.

Wednesday night, September 7, the Sabbath School Workers' conference met with Mr. and Mrs. Orville Hyde. There were seventeen officers and teachers present besides several visitors. Among other business was the appointing of a committee to plan the Father and Son banquet, and the electing of the superintendent as delegate to the State Bible School Convention.

September 10, the Young People's Social club held their monthly meeting at the parsonage. After the business session and the program, lawn games were played. Over fifty were present.

Sabbath night, September 17, the Intermediate Christian Endeavor society held a social at the parsonage. In view of the contest which is now on, the social consisted of contest games, the orange and blue against the orchid and yellow. The orange and blue side won by a wide margin. A feature of the evening was an individual contest to see which could name the most churches and locations and the pastor's name, if the church is not pastorless. Miss Iris Sholtz won first place with thirty-three correct, and Mrs. Raymond Sholtz second with thirty-two. Sandwiches, fruit salad, jello, and punch were served by the Social Committee.

Mr. and Mrs. Chester Stone entertained the Doers class of the Sabbath school, September 18. Twenty-four enjoyed the tureen dinner and took part in the business meeting. As it was the annual meeting, annual reports were given and officers elected for the ensuing year. Mrs. John Williams was elected president, and Mrs. Warner Thayer, teacher.

Four of our young people left this week for college. Miss Iris Sholtz returned to Milton for her second year; Alfred Perry returned to Alfred as a sophomore; Miss Eudora Perry enters Alfred this year; Miss Lola Woodcock will begin her course at St. Lawrence University. Another of our young people, Henry Van Ameyden, is following his trade of electrician in Paterson, N. J.

Sabbath day, September 10, the delegates from Conference occupied the time of the morning service bringing to those who were unable to attend some of the inspiration of the sessions. Sixteen went from our church.

L. G. O.

NORTH LOUP, NEB.—Last Sabbath was a day full of good things for all who attended the church services. Pastor Polan and the family are at home again. They told of some of the things they had done, some of the wonderful places they had visited, experiences they had, etc., but we know there are many things in store to be told later.

The meetings began with the Friday night prayer meeting. A goodly number were in attendance, and over fifty per cent of those present took some part in the meeting.

Sabbath morning just before the pastor's remarks, the entire Polan family sang together, "Home Sweet Home," and then the Nebraska song, the entire congregation joining in with them on the chorus.

Then Mr. Polan spoke, telling in general of their trip, places visited, incidents of the trip, and then spoke briefly of the meetings of the General Conference and of the Commission, of which he is a member. These meetings were too full and of too much worth to be disposed of at one time, so later accounts will be given. The family traveled over forty-four hundred miles, having very little car trouble, visiting among friends and relatives and places of interest and also

visiting many of our Seventh Day Baptist churches.

Mrs. Polan spoke briefly, telling of her general impressions of Conference and displaying some of the souvenirs she had collected among other things. She spoke of the music, naming and telling of special songs that had impressed her.

There was a good attendance in Sabbath school, and all enjoyed the Bible study together in their classes. The school voted to have a float for "Pop Corn Days" and named the young people's class as a special committee to be responsible for the float.

Dighton Polan was the leader of the Junior meeting and he and Muriel told of the Conference meetings for the juniors and other boys' and girls' meetings. The North Loup Junior society tied with the Ashaway, R. I., society for first honors in the denomination, so the banner was awarded to both, each keeping it for six months.

Orville Babcock led the Intermediate meeting. The subject was "What do I expect to gain from this school year?" There were twenty-three present at this meeting and one hundred per cent participation in the meeting, in fact many taking part more than once. The society voted to try to get in closer touch with other Intermediate societies in the denomination by starting a correspondence with individuals from other societies. The Social Committee was given this matter to have in charge. Geraldine Maxson has lately joined our Intermediates and will be a worthy addition to our young people. The intermediates have for their topic next week, "What's wrong and what's right with the movies?" and Roy Hudson will be present to assist in this meeting.

Mr. and Mrs. Polan had charge of the Senior meeting. Here Mrs. Polan spoke more at length of the young people's meetings at Conference. The North Loup society was given first award in holding and reporting the best standard socials in the denomination. The intermediates also ranked high in this line. Both societies ranked second in the RECORDER Reading Contest and Maude Sample from our society ranked second in the entire denomination in amount of reading of individuals.

We feel that our church is at work and also are the various activities connected with the church and we hope to make church influences radiate all about us.—*The Loyalist*.

YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK
R. F. D. 5, Box 166, Battle Creek, Mich.
Contributing Editor

COMMUNITY ENTERPRISES

Christian Endeavor Topic for Sabbath Day,
October 15, 1927

DAILY READINGS

Sunday—Building a church (Exod. 35: 4, 5, 20-26)
Monday—Helping the poor (Matt. 19: 16-21)
Tuesday—Promoting reform (Hag. 1: 1-6)
Wednesday—Sabbath observance (Isa. 58: 13, 14)
Thursday—Law enforcement (Deut. 24: 14, 15, 17, 18)
Friday—Clean-up campaign (Neh. 3: 27-32)
Sabbath Day—Topic: In what community enterprises may our society share? (Neh. 4: 6, 16-18)

QUESTIONS FOR DISCUSSION

What community enterprises are there in our community?

What others should be there?

Can we introduce any of these needed enterprises?

How can we be more helpful in the community?

"If we create in our society interest in the community, through our work, we are doing a great thing for young people."

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

"The people had a mind to work." We, as Christian endeavorers, must have a mind to work for the benefit of our community. Every community has its own problems and needs. It is our duty as Christians to help solve those problems and supply the needs.

One of the most important ways in which we can help our community is by doing our duty at the polls on election days. Many Christians say that politics are so corrupt they will have nothing to do with them, so they stay away from the polls. We can not deny the fact that there is a deplorable laxity in law enforcement in our country today. In my cases money rules, and criminals go unpunished. Do we wish such conditions to exist? It is our duty as Christians to place men in public offices who will not be ruled by money, but who will

see that our laws are enforced. We can do this only by going to the polls on election days and voting for such men.

In many communities there is need for a greater Sabbath observance. This is true of Seventh Day Baptist communities as well as others. You, young people, can be examples in this reform. Try to be better Sabbath observers, and thus help teach the Sabbath truth to the world.

"Service shall be that all and each,
Aroused to know the common good,
Shall strive, and in that striving reach
A broader human brotherhood."

THE INTERMEDIATE CORNER

REV. WILLIAM M. SIMPSON
Intermediate Christian Endeavor Superintendent
Sabbath Day, October 15, 1927

DAILY READINGS

Sunday—By earnest striving (Luke 13: 24)
Monday—By working with God (1 Cor. 2: 12, 13)
Tuesday—By unselfish service (Matt. 20: 25-28)
Wednesday—By resisting temptation (Matt. 4: 1-11)
Thursday—By obeying Christ's directions (Matt. 7: 24-27)
Friday—By practicing Christian love (1 Cor. 13)
Sabbath Day—Topic: How can we improve our Christian life? (Phil. 4: 8)

THE FIRST QUESTION

If any intermediate reading this page is not already a Christian, I urge the importance of a satisfactory solution of that problem as soon as possible. Intermediate years pass quickly, and this question should not be postponed beyond intermediate years. Become a Christian now. Arrange with your pastor for your baptism. Confess Christ publicly in this Intermediate Christian Endeavor meeting.

THE NEXT QUESTION

No Christian is satisfied with his present attainments in the Christian life. How are we to improve? What principles of life and growth in the physical world can you note? To what extent do these principles apply to growth in Christian character? Can you find other principles of spiritual growth? Or, is the Christian life improved mechanically rather than vitally? What are the means of growth in grace? The daily readings for this week will help to answer these questions.

PLAN YOUR MEETING

"Plan your work, and work your plans."
"Do not depend upon the spur of the mo-

ment; for some moments have no spurs." "Spontaneous meetings are fine; but some meetings just will not *spontane*." Warning: The meetings should help to improve our Christian life; but it is not all a meeting-house Christianity. "Everyday in every way."

You can not have a good meeting with next week's topic without preparation.

THE CHURCHES NEED WORKING MEMBERS

ELIZABETH CRANDALL

(Conference Paper—Intermediate)

The Christian Endeavor members of today are the working members of the church in the future. In order to do our work well, we must all be enthusiastic young people. We must be magnetic young people, drawing other young people to our Christian Endeavor meetings and our church. When they are once brought into the church we must help them to love the things which we love in our church. And can not we Christian endeavorers help them to love our society too?

To be real working members we should be ready and willing to do anything for the help of others. Opportunities come frequently. Two things that we can do are to be ready to take any part in Christian Endeavor meetings, and help in entertainment.

Let us all try harder to do our part as intermediates, so that in the future we may be able to be working members of our churches.

New York City.

JUNIOR C. E. JUMBLES

ELIZABETH K. AUSTIN

Junior Christian Endeavor Superintendent

SUGGESTIONS FOR TOPIC OF OCTOBER 8

The superintendent might emphasize the reason why we have churches: For the worship of God. Abraham built an altar and there talked with God and offered thanks to him. The next place of worship was a tent called a tabernacle. Then came the temple, the synagogue, and now the place of worship to God is called a church. The church came into existence after the ascension of Christ. But whatever the place was called and of whatever substance made it was for the purpose of worshipping God.

We have churches to teach the Bible through the agencies of the Sabbath school, Vacation Religious Day schools and the Christian Endeavor societies. Our churches also "lend a hand" to the poor, the sick, the suffering, the needy at home and abroad. Many of our colleges were founded by ministers and Christian people and more than half of them today are supported by the churches. Thus churches have led in secular as well as religious education.

The church needs its boys and girls. Make a big "U" on the blackboard with double lines. Then draw shorter lines between the double lines so the whole "U" will look as if it were made out of links in a chain. Write a junior's name in each link. Then tell them that everyone is needed in the church—the minister, the teachers, the choir, the ushers, the congregation, the scholars, etc. Each person is a link, and without them all the chain would not be complete. So "U" are all needed in the church if your church is to be a successful church.

SUGGESTIONS FOR WORK

The North Loup society burns a tall blue wax candle during the testimony meeting each week. They try to have their testimonies so prompt that the candle will last a whole year. North Loup has a big society—a smaller candle would be large enough for some of our societies which have smaller memberships.

RECORDER READING CONTEST

WINNERS IN THE SENIOR CONTEST

The ones who received highest mileage in the Senior RECORDER Reading Contest are:

Miss Mary Davis, Marlboro, 9075 miles,
Mrs. Maud Sample, North Loup, 8925 miles,
Mrs. Frances F. Babcock, Battle Creek, 8845 miles,
Lyle Langworthy, Adams Center, 8020 miles,
Eldred Batson, Salem, 8005 miles,
Miss Thelma Davis, Salem, 7825 miles.

Miss Mary Davis, Mrs. Sample, and Lyle Langworthy each received \$5 worth of Christian Endeavor literature, and Eldred Batson and Miss Thelma Davis each a Christian Endeavor pin.

The societies having the highest mileage are:
Marlboro—10,718 miles per member,
North Loup—10,241 miles per member,
Plainfield—6,665 miles per member,
Adams Center—6,281 miles per member,
New Auburn—5,187 miles per member,
Farina—5,113 miles per member.

The Marlboro society was presented with a banner.

WINNERS IN THE INTERMEDIATE CONTEST

Individuals

Miss Alberta Simpson, Ashaway, 13,070 miles.
Donald Gray, Milton Junction, 9,435 miles.
Leland Skaggs, Milton, 8,775 miles.
Miss Caroline Randolph, Milton Junction, 7380 miles.

Miss Simpson received \$5 worth of Christian Endeavor literature, and the others each a Christian Endeavor pin.

Society

Milton Junction—15,045 miles per member,
Ashaway—7,053 miles per member.

Each of these societies received a Christian Endeavor emblem.

TRY AGAIN NEXT YEAR

The contest will be conducted again during 1927-1928, and we hope every Christian Endeavor society will enter.

FRANCES FERRILL BABCOCK,

374 N. Washington Ave.,
Battle Creek, Mich.

YOUNG PEOPLE'S ACTIVITIES AT CONFERENCE

FUCIA FITZ RANDOLPH

(Continued)

More than the usual number gathered for the study classes Thursday. Mr. Shaw devoted the entire period to the Book of Romans. It is a congregational epistle of doctrinal nature. The message was carried to Rome by Phœbe. The first eleven chapters are a profound doctrinal statement and argument on justification by faith. The four following chapters contain exhortations for right living, and the last chapter is a postscript of personal salutation.

Mr. Simpson discussed the beginning and spread of Seventh Day Baptist churches in the United States, and the organization and nature of our General Conference and the Commission. He then took up the associations and the names and locations of our various churches.

Miss Crofoot reviewed the facts previously given for the benefit of those not in the class before and made clear to us how, indirectly at least, much of our mission work has been an outgrowth of the China mission. Mr. Wardner, one of our first missionaries to China, was later sent to Scotland to distribute tracts. One of these tracts came to the attention of Mr. Velthuisen in Holland and led him to accept the Sabbath. From that small beginning has grown our work in Holland, and it has been through members of these churches that

work in Java, Africa, and Argentina has been undertaken. The present Mr. Velthuisen is engaged in midnight mission work, and in recognition for his services in this work he has been knighted by the queen.

Some time was also given to a discussion of our China mission.

The denominational social in the afternoon might more properly have been called a reception. It was good to meet the prominent men and women who stood in the receiving line and to shake hands with each other. About eighty were present. We were asked to answer questions about the denomination, and then we were divided into groups to publish a "Conference Edition of the SABBATH RECORDER." Each group was assigned one department and chose its own editor. It is remarkable that the only man on the staff was editor of the Woman's Page. The social closed with a song and the benediction.

Friday morning occurred the annual fellowship breakfast. Then young people, some of whom were gray haired, gathered at the church at six o'clock and were taken by autos to Atlantic Beach. It was a cloudy, chilly morning, but the sunrise was beautiful and the ocean was inspiring. A very enjoyable breakfast was served to two hundred fifty people in the large pavilion overlooking the ocean. Rev. Gerald D. Hargis of Riverside, Calif., was in charge of the program. He called upon Mrs. Frances Babcock to lead the cheering, which was called for by associations. Then the Evangelistic Quartet sang "Ole King Cole" and also responded to the encore very happily. Mr. Hargis called our attention to the fact that in most cases the initial letters of the subjects assigned were C. E. Alfred Perry of Verona spoke on "C. E. Calls Everyone." Cortland Davis of Plainfield on "Christian Equipment," and Miss Helen Hill of Ashaway on "Commencing Early." The Girls' Quartet, composed of the Misses Elizabeth Bond, Eleanor Davis, Virginia Bond, and Anita Davis, sang for us. After this Miss Margaret Davis of Little Genesee spoke on "Christian Entertainment." Miss Anita Davis of Salem on "Consecrated Enthusiasm," and Rev. Duane Ogden of Waterford on "Christ Enthroned." These three-minute speeches were all very helpful.

The Evangelistic Quartet sang again, and

this delightful gathering was dismissed after the Mizpah benediction.

In the afternoon the Young People's Board gave a social for ministers and college teachers and their wives, but perhaps the less said about the undignified fun of the occasion the better pleased the dignified folk present may feel. Suffice it to say the relaxation was much appreciated.

(To be continued)

MRS. HANNAH WATTS—AN APPRECIATION

Hannah Clement Curry Watts was born in Richardson County, Neb., June 11, 1868, and died Sabbath morning, August 13, 1927, at her home in North Loup, Neb.

She was one of thirteen children born to Benjamin and Eliza Lippencott Clement. Her childhood was spent at Welton, Iowa, until she was eleven years old, when the family moved to a farm on Davis Creek, south of North Loup, where she grew to young womanhood.

She was married to Charles Percy Curry, June 26, 1886, and to this union were born Ellen Pearl and Leona May. Mr. Curry died in February, 1889.

Hannah Curry was married to Henry Arthur Watts January 30, 1892, and to these were born Madge Louise, Martin Eugene, and Nellie Eva.

Besides her husband, her five children, and her step daughter, Jessie Watts Comstock—all of whom are married and living in their own homes—Mrs. Watts leaves to mourn her passing seventeen grandchildren, five brothers, four sisters, and one half sister. All her children, her husband, one sister, Mrs. Grace Hutchins, and a brother, Peter E. Clement, were with her during the brief illness which ended with her death.

When about fourteen years of age she was baptized under the ministry of Elder M. B. True, assisted at the time by Elder C. M. Lewis, and joined the Seventh Day Baptist Church of Davis Creek. When, a few years later, this church disbanded because of the removal of its members, she with others of her family, asked for membership in the North Loup Church of like faith, and was received January 6, 1894.

Except for two or three years spent in northern Wisconsin, Hannah has lived her life as a part of this community. She came

at a time when pioneer life was at its hardest, and did her part patiently and unshirkingly, faithful to the least as well as the greatest obligations.

In her later years, after her family was grown, she gave a great deal of time to public service. She has served the various departments of her church faithfully and well. For many years she was in charge of the home department of the Sabbath school. The Women's Missionary society had no member more regular in attendance or more willing in service. She found great pleasure in attending and taking part in the meetings of the Nolo club, of which she was a member. She was always to be depended upon for help in any community undertaking. "Art" and "Hannah," as they were known among their friends, have always been popular in social life and have had a large part in promoting a happy and wholesome fellowship in the circle of their acquaintances.

It is for the unselfishness and constancy of her devotion to her home and its ties that Hannah Watts will be remembered most tenderly. Under the trying conditions of pioneer years, the equipment for home-making was often limited, but wherever she presided her house was a home. Nor was its influence limited to her own family. Many young people living under her roof, transiently, have learned a new meaning for the word "home." She was, indeed, a woman whose children shall rise up and call her blessed.

[In the absence of her pastor, Rev. Nathan Thomas of the Evangelical Church at Mira Valley very acceptably conducted the funeral service at the home on Sunday afternoon at two o'clock and her brother, Peter Clement, read the obituary written by his wife almost as it is here given. Burial was made in the North Loup Cemetery.—H. L. P.]

One hundred boys and girls will be entertained by the Brooklyn, N. Y., Christian Endeavor Union at the union's new fresh air home this summer. The new building is near Wappinger's Falls, New York, contains fourteen rooms, and is called the Homestead. Here the children will have the freedom of about two hundred acres of beautiful country side.—E. P. Gates.

CHILDREN'S PAGE

MRS. WALTER L. GREENE, ANDOVER, N. Y.,
Contributing Editor

GO TO CHURCH BRIGADE

ELISABETH K. AUSTIN
Junior Christian Endeavor Superintendent
Junior Christian Endeavor Topic for Sabbath Day,
October 8, 1927

DAILY READINGS

Sunday—Jesus, a church-goer (Mark 6: 1-6)
Monday—Church-lovers (Ps. 26: 8)
Tuesday—Worshippers (Ps. 84: 1-4)
Wednesday—Invite to church (Ps. 122: 1-9)
Thursday—Serve the church (Rom. 12: 4-7)
Friday—Help the church (3 John 4-8)
Sabbath Day—Topic: The Go-to-Church Brigade
(Luke 4: 16-22)

Ruth's married sister lived in a suburban town, about an hour's ride from the city in which was Ruth's home. Her sister's automobile, the good times she had with some of the girls there, and the charm of going away and doing something different proved so attractive that Friday after Friday Ruth persuaded her mother to let her go from school to spend the week-end at her sister's home. When her mother protested at her many absences from her own church, Ruth argued, "I go to church there, so what's the difference?"

Because of Ruth's frequent absences and glowing accounts of the fun she had Carrie began to tease to go to the home of an out-of-town aunt for week-ends. Then Alice said to her mother, "Other girls stay away from Junior and church when they want to. I guess I can." More juniors soon followed their example, until their poor superintendent was thoroughly discouraged. Then one Sabbath there occurred a happy surprise. Everyone was present. Miss Gray improved the opportunity to have all the members repeat the old couplet:

"What kind of a church would my church be
If every church member were just like me?"

Earnestly she tried to show the juniors that if all church members followed their example there could be no church or Junior. All the way home the words of the old couplet rang in Ruth's ears. To her mother's astonishment, she did not plead as

usual to spend the week-end out of town. Sabbath morning she arose with bright face and went happily off to church. Her delighted mother made no comment during the day, but that night she said, "How is it, daughter, that you have been so happy in spending this Sabbath at home?"

"Well, you know, mother," answered Ruth, "I kept thinking:

"What kind of a church would my church be
If every church member were just like me?"

"And I had to admit that it would be dreadful—no church at all. I've made up my mind that when I go out to sister's, I'll go the night after Sabbath, so if every church member is just like me they'll be loyal enough at least to be present every Sabbath."—*The Children's Leader*, used by permission.

DEAR CHILDREN:

I wish you all could have heard the sermon which Pastor Simpson of Ashaway gave to the children at Conference on Sabbath morning. I'll see if I can give you some idea of it. The theme was "Following the Good Shepherd."

He first had the children repeat the following passages of Scripture:

"The Lord is my shepherd."

"I am the good shepherd; the good shepherd layeth down his life for the sheep."

"We are his people, and the sheep of his pasture."

"I know my sheep, and my sheep know me."

After talking with them about these wonderful, beautiful words, he showed them the picture of the shepherds as they looked when the birth of Jesus was announced to them. He then drew from the children how Jesus came into the world as a little child, and showed them how perfect was his growth and development in every way, repeating, "And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him."

The next picture was of Jesus as a boy of twelve, talking with the wise men in the men's court. With this picture before them, Pastor Simpson talked with the children of Jesus' trip to Jerusalem with his parents, calling it a trip to Conference; of how Jesus remained behind when his parents started

for home; of how they missed him when they had gone part way home, and came back to look for him, finding him talking with the wise men, and how when they asked him why he had not gone with them, he answered, "Wist ye not that I must be about my Father's business?" of how after that Jesus went back home with his parents and lived and worked with them as a faithful son should until he was old enough to begin his work of saving people from sickness and sin.

"Christ Blessing Little Children," was the next picture shown, showing how, busy in manhood's duties, Jesus still had time for children, and he said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God." Another beautiful thought given was that Christ is still blessing little children.

Another picture was "Pilgrims Going to Church," and thoughts brought out from this picture were that churches are very necessary to Christian people; that churches, beginning in New England, now extend across the whole continent; that followers of Jesus should go to church every Sabbath if possible.

The last picture shown was of a beautiful body of water, suggesting baptism, and leading to the thought of how we may be followers of "The Good Shepherd":

1. Be a Christian (like Christ).
2. Be baptized.
3. Unite with the church.
4. Partake of the communion.

The sermon closed with a fervent prayer that God would help all his children to be followers of Jesus.

Another letter from Norman Clarke, Jr., of Farina, Ill. That is certainly fine, Norman! We hope to hear from you often. I think you are just my kind of boy.

M. G.

MY PET DOG

(I must say before I begin to write that this is a true story and that the dog was a West Highland terrier.)

One day, two years ago last April, two little dogs were born. One was given to a friend of mine and the other was given to me. She named her's Bubs, and I called mine Snowball. My friend's dog had to be

killed soon after she got it. The mother had to be killed later on, also.

We taught Snowball tricks, such as to roll over, sit up, and to speak. He always could tell when we had candy.

His nose was partly pink and partly black. A small girl had never seen a dog with that kind of nose before, so one day she said, "Isn't his nose partly raw?" We told her, "No."

He was such an intelligent and affectionate dog and so good to mind that he was well liked by everyone.

When we had been away from home and he was left alone, he always met us with tail wagging.

One day he went up town with daddy, and in some way got into some poison and had to be killed.

I had a little dog,
But now my dog is dead;
And I am hoping maybe
I can have another one instead.

ELLA'S REWARD

It was a glorious morning in early spring. Two dear little girls, Grace and Ella Foster, awoke early, for the sun was shining so brightly and the birds were singing so sweetly that they could not bear to waste a single daylight minute in sleep.

It was Sunday morning, and they were planning to spend the whole forenoon picking May flowers in the woods just over the hill with two little friends, Bessie and May Smith. But just as they finished breakfast mother said, "One of you little girls must stay and take care of baby sister this morning. I have an errand in town and can not be home until eleven o'clock or later."

Grace began to pout and said, "Oh dear! I don't want to stay at home all this nice morning. Besides, I promised to pick flowers with Bess. I can't break my promise, can I? If you'll stay, Ella, I'll let you play with my new doll, all the while I'm gone. Please do."

"I don't care about the doll," said merry little Ella, "But I love to take care of baby sister. I'll be glad to stay."

Away went Grace, with a hop, skip, and jump, and in a short time mother hurried away, too. Ella took baby Barbara out into the sunny garden and they had a merry time playing "hide and seek."

ANSWERS TO GAME 15

1. Moses.
2. Esther.
3. Abraham. Abram was changed to Abraham when God made a covenant with Abram. See Genesis 17:5.
4. Psalms.
5. "Remember now thy Creator in the days of thy youth."
6. In the southern part of the peninsula of Sinai, between Egypt and Arabia, south of Canaan.
7. When Jesus rode into Jerusalem on a donkey, and the people met him with palm leaves, called his triumphal entry into Jerusalem.
8. Because the Israelites did not obey God, their enemies were allowed to defeat them.
9. Thirty-nine.
10. Cain killed Abel.

IN MEMORIAM

It is with profound sorrow that I have just received news of Brother J. J. Van Ysseldyk's death in Rosario, province of Santa Fe, Argentina, South America. One of the brethren in Bonpland, Territory of Misiones, wrote me that after an illness of three days, suffering from pneumonia, Brother Van Ysseldyk fell asleep July 7.

He with his wife and son left Holland over forty years ago and settled in the Argentine Republic. Being devout Christian people, they found a great field for missionary endeavor in that far-off country, where also they accepted the seventh day Sabbath and lived exemplary Christian lives. A few years ago, the parents were plunged in the deepest grief by the death of their youngest son, who also was a promising preacher, and last year, the dear old mother fell asleep in Jesus at the ripe old age of seventy years. Brother J. J. Van Ysseldyk is survived by two sons, one of whom is an agent of the British and Foreign Bible Society in Montevideo, Uruguay, and a daughter. Our recently deceased brother was a member of the Seventh Day Baptist Church of Bonpland, Misiones, and it is to be hoped the good Lord will raise up someone to take his place, which, humanly speaking, seems almost impossible.

114 E. Doran,

Glendale, Calif., September 9, 1927.

W. R.

Of course Ella would much rather have gone to the woods with her girl friends, but she would not allow herself to think of that, for wasn't she helping the very best mother in the world, who was always giving up things for her?

They had been playing the game only a short time, and Ella had just opened her eyes as she heard Barbara call, "Tum, Ellie. I is hidid," when a big grey car drew up in front of the house, and she heard a jolly voice shout, "Come on, kiddies: want to take a ride to the city with Uncle Jack?"

"Don't I though!" cried Ella, clapping her hands gleefully, while Barbara piped up, "Me, too, Unca Dack!"

"All right, hop in, and we'll be off as soon as I write a note and slip it under the door so mother will not worry, for we'll not be home till towards night."

At the supper table that night Grace listened with a sober face while Ella told of the wonderful ride with Uncle Jack. At last she cried, with a sob in her voice, "I don't see why Ella should have all the luck!"

"It might have been you," said mother, quietly, "if you had been the one to give up your fun with the girls to help mother."

M. G.

NOW YOU ASK ONE

H. V. G.

GAME 16

1. Who wrote Philipians, Colossians, First and Second Thessalonians?
2. Who was the disciple Jesus loved?
3. Who said, "My God hath sent his angels, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt"?
4. Who said, "Silver and gold have I none; but such as I have give I thee"?
5. What instrument did David play before King Saul?
6. What man in Egypt, an Israelite, was loyal to his family when they were in need?
7. From what book of the Bible is this, "But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left"?
8. Where is the land of Goshen?
9. How do you pronounce Golgotha?
10. Name the brother of Aaron.

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

I SAW "LINDY"

I told a story to the intermediates one week about a man thrilled many years ago at the sight of a dead horse on an Illinois prairie. I will tell them now how I, with many thousands of others, was thrilled a week ago by seeing a very-much-alive young man come down to earth upon his white airship marked "The Spirit of St. Louis." First he and his ship appeared as a mere speck just above the far-away horizon, something like a fly upon the ceiling, then coming nearer, he circled around the nearby city and the flying field and alighted as gracefully as a duck upon water. Of course every one wanted to get a good look at the conquering hero, but how could that be when he stepped down among the thousands all striving to discover him among the many?

After he had been loudly cheered, he was taken into a car with the governor and Reception Committee and driven at the head of a procession of sixty official cars, reaching half a mile in length, out around the lake to the city, and so on out to Camp Randall and the university stadium, where many thousands were seated to see the young man who, five or six years ago, had been a student at the big university, and since then has gained a world-wide reputation for having accomplished what had seemed impossible. I would like to speak in detail of what was done there, but it would take too much space.

Madison in general and the university in particular took no little pride in welcoming Colonel Charles A. Lindbergh, or "Lindy," as we are all inclined to call him. There were flags everywhere, as if it were the Fourth of July or Memorial Day. These were Madison's token of general welcome. At the stadium the particular features were addresses by Governor Fred R. Zimmerman for the state, President Glenn Frank for the university, Mrs. Judge Rosenberry for the women and children of the state, and Mayor A. G. Schmedeman for the city. These ad-

resses were timely and in excellent taste. Amplifiers had been erected in such a way that every word of the speakers could be heard and understood at a distance of more than a block away as well as if spoken in an ordinary room. Special attention was, of course, given to Colonel Lindbergh's response to these addresses of welcome. The most of his talk was an urge upon people to encourage in every practicable way the development of aviation, especially the establishment by every city of safe landing fields. It was an entirely practical talk upon the subject such as he is giving in every one of the forty states in his itinerary.

Seeing and hearing what I did that day made it a great day to me, not just the seeing and hearing but the thinking I did there and am doing since I came home. President Frank said that the accomplishment of "Lindy" in his historic flight is one of the steps toward making the whole world a neighborhood. It looks as if we may yet "go calling" from continent to continent. We are already talking to one another from ocean to ocean and with people on their flight from continent to continent. More is yet to be done by the radio than we can now imagine.

There is a call for man's persistent energy in the study of the laws of nature and harnessing its forces to do our bidding. There is a large field before us calling for inspired, intelligent vision, persistent study, practical application, tireless industry, and courageous daring to undertake and do. These are the qualities of mind and character that Charles Lindbergh possessed and cultivated in himself. Some speak of him as "Lucky Lindy." But it was not luck; neither, though it seems miraculous that he was able to fly across the ocean, was it a miracle. It was because he had made himself *fit for it*, and knew his machine so well that he could make that *fit* and keep it so. So he had faith in both himself and it. It was with them something as it was with David and his sling. David had practiced and practiced with his sling until he had all faith that he could *hit the mark*—and he did it.

And now let me say to you intermediates, who have read this story about "Lindy": If you wish to accomplish something worth while, like striking down a giant of an enemy or flying over something in your

way, just do something to make yourself *fit*. You are now in your study age—entering high school or a little way along in it. You do not know just what giant or ocean is along somewhere before you to be conquered or overcome. Never mind. Get ready for whatever you may be called to do.

A COMPREHENSIVE PROGRAM OF RELIGIOUS EDUCATION FOR THE AVERAGE CHURCH

REV. ERLO E. SUTTON

(Conference paper, Sabbath school hour)

Whether we realize it or not, the religious education of childhood and the well-being of the church await a constructive policy of religious training and well supervised expressional activities. This is evident to all so far as the teaching force of the ordinary Bible or church school is concerned. Without such teaching and direction our children would perish. But, unfortunately, the Bible school alone is not sufficient for the educational task. Our children are born into an adult world and grow up in an atmosphere which is made by adult motives and ideals. However, the atmosphere and ideals in the average church do not at present sustain the ideals of the Bible school, and there is not the co-ordination between the different elements entering into the religious training of the child there should be.

We must not, however, minimize the achievements of the religious education of the past, for, in no small degree, it has given us our present Church. Reverence for God, respect for virtue and honesty, ideals of womanhood and manhood, missionary and benevolent enterprises have been fostered for many years by church school classes, and class evangelism and church membership have played an important part in the growth of the church. The giving of Bible information, knowledge of missions, training in systematic giving, and the saying of prayers in the class in the church school are not enough. To create efficiency and spirituality in the church these must be carried outside the classroom. Responsibility must be felt, the Bible become a living Book, and the whole work of the church vitalized and become a part of Christian profession. When we enumerate

all the forces and achievements of the average church school, it will still be evident that the whole task has not been accomplished. In few cases has the real task been systematically attempted. But little estimate of the steps necessary to make our church constituency sufficiently intelligent, loyal, and co-operative, to make Christianity the force in the world that it is intended of God to become, has ever been made. What is the minimum of knowledge the average church member should have of things religious to make him intelligent? To what extent should he co-operate in all the work of the church? What are his business and home ideals? What is his attitude toward recreation and expressional life? All these are problems of religious education and the work of the church should be so correlated as to present a comprehensive program.

The problem of correlation of forces, or agencies, for religious education must be approached cautiously for the church's co-operative machinery is involved. Personally I may never see a correlation of the different departments that will represent the ideal working church, but is it too much to hope for some arrangement whereby the various forces of the church may co-operate more closely, study the whole field, discover a method of religious education, assign responsibility for specific tasks, and eventually achieve a practical degree of educational efficiency? Allow me in this brief address to make a few suggestions.

"Where men go, boys will follow! True! Then why not start some men going who will be worth following?" To train a boy one should begin with his grandparents. The best and most natural way for the child to enter into his spiritual heritage is to grow into it from the beginning. It is a well-known fact that those ideals which have been built into the structure of character from childhood later become one of the dynamic and dependable factors in the life. One may be converted in a day, but spiritual ideals, loyalties, devotions, and the consciousness of God in the life can not come in a day. They are the products of persistent training in religion through the plastic years, beginning with the cradle, and inevitably lead to a personal choice of Christ as Savior and Friend. This being true, the

home is naturally the place to begin the religious education of the child. "Religious education is the introduction of control into experience in terms of a great religious ideal. Christian education is the introduction of control into experience in terms of Jesus Christ." The one great task of Christian education in the home is to present Jesus Christ to the rising generation, yet how often this task is delegated to other agencies. But little systematic religious training is done in most American homes. The fifty per cent, or less, receiving religious instruction, receive it largely through some agency of the Church, especially the church school. The child is the supreme asset of the kingdom of God and the hope of tomorrow. The home must choose as its chief interest between tending lambs and sending the church hunting stray sheep. The primary responsibility and obligation of the home, standing above all other responsibilities and obligations, is the religious education of its childhood and youth. Naturally, all the religious training of the child can not be given in the home. Some of it must be given in common with other children, but if this is to be done successfully, there must be the closest co-operation between the home and other agencies. The home is the basis of religious education, for without its co-operation the task becomes a difficult one. The home must do its share. "Suffer the little children, and forbid them not to come unto me, for of such is the kingdom of God." Give us the children of this generation well trained in the ideals of Christian faith and common good, and we will give you back a world brotherhood in a single lifetime.

Historically, the Bible school is at the center of religious education of the church and will probably remain so for many years in the future without any great change in construction. Many feel that the present type of Bible school could greatly add to its efficiency by certain changes in its organization, policy, and standards. Would it be too radical a departure to make out of the Bible school a children's church? We all realize that the adult church can never successfully serve as a church for the children just because they are children with the requirements of children instead of adults. The church that serves the chil-

dren must be primarily a teaching church, just as the church that serves the adults must be primarily a preaching church. If we can mobilize the childhood of the world, we can initiate a new reformation as far reaching as that which changed the course of human history during the sixteenth century. But the present day church school is hardly adequate for such a task, though it could easily be made so. Such a school or children's church as I have in mind, one that would furnish a program for the children, could be organized on somewhat the following plan, making such modifications as might be necessary to varying conditions: This organization should consist of all the children of the church, from the beginners through the intermediate department. It should meet early in the day and hold a service of from one to one and a half hours, presenting a varied program, with frequent changes of activity suited to the various ages represented in the group.

Strange as it may seem to many now engaged in Bible school work, the first half hour should be devoted to the preparation of lessons, or supervised study, or other activities connected with the carrying out of assigned work. Supervised study and directed activities are provided for in the best public schools of the day and they are doubly needed in religious education, for it is recognized by every Bible school worker that it is practically impossible to secure any real study and preparation of lesson materials.

The second period should be of a congregational nature and for worship. For this service the best part of the church should be used, if necessary the auditorium with its organ, its architecture, and all other environmental influences capable of making religious impressions, for if any group needs such influences more than another, it is the group under consideration. It would be well for the pastor to preach a children's sermon of not more than ten minutes in length, a sermon that has had as much care in its preparation as the one prepared for adults. During this period there should be much singing of children's hymns, led by *some one who knows how to teach children to sing*. The children will gladly participate in short ritual responses and prayers. Every part of the worship can be made

pleasant and enjoyable and devotional in the best sense.

During the third period the children will again meet by classes for recitation of the lessons prepared during the first period, for drills or dramatization, discussion, for future study assignments, and whatever else is appropriate for the various ages.

It is not expected that in all cases the three periods shall follow just in the order indicated here; however, it is essential that the three lines of activity shall be carried out. Children should study, worship, and receive instruction. Then in connection with this work there should be decision days for the older children, and the annual graduation exercises should be fittingly celebrated. It would be a good time for children who are completing the work and who have not prior to this united with the church to be received into membership. An impressive recognition service for those completing the work through the intermediate department should be provided, for by this method of close bridging over the gap between this group and the older departments of the church and church school, a great leakage from the church could be stopped.

Some may object to the plans here proposed, feeling that the old plans are good enough—just give the children a teacher who is willing to look after the class, place it in some out-of-the-way corner of the church, or in the basement, and all will be well, for it makes no difference to children. Others object that the plan is nothing but the ordinary plan somewhat modified. This is precisely what we have in mind, for the plan differs from the ordinary Bible school only in the expression and richness of its program and functions. It provides for actual study and preparation of the lesson under direction, and seeks to introduce a serious, carefully planned, impressive program of worship, *not opening exercises*. It brings the pastor in contact with the children of the church in a way impossible in the adult service. It brings children to recognize that the church and worship are for the children as well as for adults. You may call it the "Junior Church Plan," or whatever you will, so long as it meets the needs of the children and gives them a real program of religious education.

However, this plan will not solve the whole problem as it exists in most communities. The attendance in the Bible school drops sharply in the teen age. Especially is this true of boys of high school age, nor do girls attend as well as in the earlier grades. This is a fatal weakness in our system of religious education, for probably at no time does the individual more need the guidance of religion and religious instruction than during the time of the difficult transition from childhood and youth to manhood and womanhood. Plans are shaping for life and life's work. New temptations arise and thrust themselves forward. If held to the church and its influences now, the life is reasonably safe, but if one separates himself from the church during this period, there is danger of growing indifference and finally a disregard for things religious. For this reason, therefore, the church should strengthen this section of the school in every way possible. In most cases, the curriculum now offered for the high school age needs radical revision. Well trained, inspiring teachers who know and love young people should be provided, best methods and materials should be provided, and everything else done which wisdom and trained leadership can suggest to hold the young people in contact with the Bible school and church. We should realize that they are no longer sent, for they come or stay away, and they come only if their interest and sense of values are satisfied.

(To be continued)

LESSON II.—OCTOBER 8, 1927

ELIJAH HEARS GOD'S VOICE

Golden Text.—"Wait on the Lord: be of good courage." Psalm 27: 14.

DAILY READINGS

- Oct. 2—Jezebel's Threat. 1 Kings 19: 1-8.
 Oct. 3—Elijah's Flight and Return. 1 Kings 19: 9-19.
 Oct. 4—Jehovah's Charge to Joshua. Josh. 1: 1-9.
 Oct. 5—Hagar Encouraged. Gen. 21: 14-21.
 Oct. 6—John the Baptist Encouraged. Matt. 11: 1-10.
 Oct. 7—Fearless Trust in Jehovah. Psalm 27: 1-14.
 Oct. 8—A Prayer of Deliverance. Psalm 57: 1-11.
 (For Lesson Notes, see *Helping Hand*)

"The man who can govern his tongue may be able to govern a multitude."

WHY THE GROWING DISRESPECT FOR NEWSPAPERS?

"If you read it in the newspapers you may be morally certain that it is not so." This remark fell from the lips of an intelligent and diligent student of current history recently, when comment was made about some of the Lindbergh stories which were manufactured in New York. Our reply was, "Scarcely as strong as that, but you may be sure that the stuff is low grade ore and needs smelting before it is usable."

For instance one of the government revenue service boats ran down and captured a rum-running motor boat in lower New York harbor, sometime since. It had aboard three of as low down cutthroats as the New York underworld produces, yet in the write up it was an ogreish pursuit by the minions of an unjust law, of a "brave little motor boat" entirely unarmed, a vivid picture of shots fired and a battle royal raging for unmentioned time. The simple truth was that the revenue boat commander recognized this bunch of crooks, pulled up along side of their boat, hailed it and instructed them to take a line; at the dock the men were arrested (all armed) and their liquor confiscated.

Or, for instance, these Lindbergh stories. The first were neither written by Lindbergh nor dictated by him, nor did he have anything to do with them, though they were written in the first person. They were fakes, although based upon a modicum of fact, which the Associated Press furnished.

The lurid stories of death by "poisoned" alcohol are another instance. "Not death by accident, but wholesale murder." "The government surpassing the fiends of the middle ages," etc., etc., ad infinitum. The truth is, that not more than four per cent of deaths from alcoholism were from drinking denatured alcohol; this process has been in operation for twenty years, and was adopted to relieve legitimate manufacturers of the tax on beverage alcohol. *The whole process of the reporter is to mix any news item with prejudice, guesses, false impressions and lurid imaginary details, under the delusion that such stuff is what the people want. It is what the people hate and despise but endure because they can not get the news otherwise.*

An intelligent man getting such an arti-

cle in his daily paper inwardly curses the writer, uses his best judgment to sift out the personal elements injected by him, the probable fiction used to pay out the story and the partisan twists put in for propaganda, decides what naturally would have happened under the conditions as he can imagine them, then waits for the second run off in the next day's papers and the editorials, which are more apt to be based upon the Associated Press dispatches before they have been rewritten for the paper. If the story says five hundred deaths, he puts it down as fifty. If it says "savage attack," he mentally notes a "vigorous discussion."

But why must we be compelled to go through this process with almost every item of news in order to get at the truth as to what is going on in the world around us? The answer is the paper wants to "keep up with the Joneses" and must be filled. The news writers who work over the press dispatches have to earn their salaries. *But we believe if newspaper owners and editors sensed the slow rising tide of loathing and disgust with which intelligent business men and women wade through this mess of misleading headlines, first paragraph slush, personal coloring adjectives and propaganda verbiage of too many of our dailies, they would quit it. Such an event is to be devoutly hoped for, if not confidently expected.*—*Christian Statesman.*

HISTORICAL SOCIETY--TREASURER'S REPORT

For the year ending June 30, 1927	
Ethel L. Titsworth, Acting Treasurer,	
In account with the	
Seventh Day Baptist Historical Society	
Dr.	
To balance on hand July 1, 1926	\$1,070.95
To Onward Movement contributions	330.03
To interest on bank balances	17.27
	<u>\$1,418.95</u>
Cr.	
By cash on hand	\$1,418.95
Seventh Day Baptist Historical Society—Endowment Fund	
Gift of Esle F. Randolph, Great Kills, N. Y., in memory of Franklin F. Randolph	\$ 50.00
E. & O. E.	
Ethel L. Titsworth,	
Acting Treasurer.	
Plainfield, N. J., July 1, 1927.	
Examined, compared with books and vouchers, and found correct.	
William M. Stillman,	
Auditor.	
Plainfield, N. J., July 11, 1927.	

"The truly educated can make every voluntary muscle obey his will."

MARRIAGES

BABCOCK-LANE.—At the home of the bride's parents, Mr. and Mrs. Hassie Lane, North Loup, Neb., July 30, 1927, at eight-thirty in the morning, Mr. Erlo T. Babcock and Miss Ruth Lane, Pastor H. L. Polan officiating.

BINGHAM-BURDICK.—Mr. Elmer M. Bingham and Miss Dorothy Burdick were united in marriage at the home of the bride's parents, Mr. and Mrs. Harold Burdick, at Milton Junction, Wis., on September 2, 1927, by Rev. John F. Randolph.

BABCOCK-VINCENT.—Mr. Oscar T. Babcock and Miss Beulah V. Vincent were united in marriage at the home of the bride's parents, Mr. and Mrs. Floyd Vincent, at Milton Junction, Wis., on September 5, 1927, by Rev. John F. Randolph, assisted by Rev. H. L. Polan, of North Loup, Neb.

SHRADER-BABCOCK.—At the home of the bride's parents, Mr. and Mrs. S. G. Babcock, in Garwin, Iowa, August 20, 1927, Mr. Lowell Shrader and Miss Audree Babcock, both of Garwin.

Rev. E. H. Socwell, of Dodge Center, Minn., officiated at the wedding. He also officiated at the marriage of the bride's parents, thirty-seven years ago, and performed the marriage ceremony at the wedding of the groom's parents, thirty-two years ago.

Mr. and Mrs. Shrader have located at Kaycee, Wyoming, where Mr. Shrader has the position of superintendent of the school.

DEATHS

WATTS.—Hannah Clement Curry Watts died at North Loup, Neb., on August 13, 1927. See extended obituary on another page.—T. L. G.

DAVIS.—Richard W. Davis, son of Luther L. and Jane Morris Davis, was born in Shelby County, Ohio, June 5, 1855, and departed this life at his home in Jackson Center, Ohio, August 7, 1927, living to be 72 years, 2 months, and 2 days of age.

On June 16, 1878, he was united in marriage to Sarah Minerva Smith. To this union were born four sons and three daughters. Two daughters preceded him in death, one having died in infancy, and Cora Blanche having died in February, 1905. He is survived by his widow, one daughter, Mrs. R. B. Gruble of Dayton, Ohio, and four sons—Cloyde C. Davis of Sturgis, Mich.; Ferrell T. Davis of Janesville, Wis.; Plenard W. Davis of Leipsic, Ohio; and Garwin G. Davis of Washington, D. C.

When sixteen years of age he united with the Jackson Center Seventh Day Baptist Church, of which he remained a loyal member until his death. Funeral services were conducted by his pastor, Rev. Verney A. Wilson, and interment made in the Seventh Day Baptist Cemetery of Jackson Center.

V. A. W.

DAVIS.—Cassius Sumner Davis, son of John W. and Maria Lippincott Davis, was born October 31, 1863, and departed this life August 27, 1927, at Jackson Center, Ohio.

On January 9, 1882, he was united in marriage to Jenny E. Stout. To this union were born three sons and two daughters. Edward Davis and Mrs. Henry Pulfer of Jackson Center, and Mrs. W. T. McBride of Plainwell, Mich., survive.

This wife preceded him in death, and later he was united in marriage to Larina Herring. To this union were born two sons, one of whom died in infancy; the other, Ramond Davis, survives him.

He is also survived by ten grandchildren and two sisters; the sisters are Mrs. E. P. Davis and Mrs. C. F. Kennedy, both of Jackson Center.

For the last two and one-half years he had made his home with his sister, Mrs. C. F. Kennedy, where he was living at the time of his death.

When about fourteen years of age he accepted Christ and united with the Jackson Center Seventh Day Baptist Church, of which he remained a loyal member until his death.

Funeral services were conducted by his pastor, Rev. Verney A. Wilson, and interment made in the Seventh Day Baptist Cemetery of Jackson Center.

"Asleep in Jesus! blessed sleep,
From which none ever wakes to weep—
A calm and undisturbed repose,
Unbroken by the last of foes." V. A. W.



SPECIAL NOTICES

The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work in Pangoengsen Java. Send remittances to the treasurer, S. H. Davis, Westery, 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, 81 Elliot Ave., 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 Seventh Day Baptist Church of Los Angeles, Calif., holds its regular Sabbath services in its house of worship, located one-half of a block east of South Broadway (previously Moneta Avenue), on Forty-second Street. Sabbath school at 10 a. m., preaching at 11 a. m., Bible study class at 1.30 p. m. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. Forty-second 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 Brethren Church, corner 8th and Park Avenue. Gerald D. Hargis, Pastor, 902 West Second Street.

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. Wm. A. Saunders, Robbinsdale, 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.

The Seventh Day Baptists in and around Denver, Colo., hold Sabbath school services every Sabbath afternoon at Fifth and Galapago streets, at 2 o'clock. Visitors invited.

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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