

SEVENTH DAY BAPTIST  
GENERAL CONFERENCE

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

Return to thine own house, and show how  
great things God hath done unto thee.  
Luke 8: 38.

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

# The Sabbath Recorder

## THE LORD'S

The silver and gold are mine, saith the Lord,  
The cattle upon a thousand hills,  
Deep down in the earth my gems are stored,  
My pastures are green beside the rills.

My sunshine warms, and my cool breeze fans,  
The fields of grain, where the soft dew falls,  
And showers of blessing drop from my hands,  
For the earth is mine and its fullness all.

And men are my stewards, they hoe and till,  
They gather in garners from field and vine,  
And barter their merchandise at will,  
But they, and the treasures they heap, are mine.

—Mary Bassett Clarke.  
(Ida Fairfield.)

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(INCORPORATED, 1916)

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# The Sabbath Recorder

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WHOLE No. 4,309

*O Lord, our heavenly Father, we turn to thee with all our burdens and problems. Thou canst lead us aright if we only trust thee and live up to the light we now have.*

*Help us to realize that thou dost care for us in our perplexities. Will thou strengthen our courage and enable us to go forward. Will thou increase our interest in spiritual things, and help us to overcome the temptations and allurements of the world. Raise up, we pray thee, strong and conscientious men for the gospel ministry and for faithful leaders in the midst of the years. We ask all in Jesus' name. Amen.*

## What a Story They Tell

In looking over some old documents that I have been gathering for many years, I found several old Conference minutes. One of them is one hundred three years old. That General Conference was held in Shiloh, N. J., June 16, 1824. The pamphlet contains only seven pages, including three pages of statistics. The "Circular Letter" fills two pages.

Elder William B. Maxson preached the introductory sermon from the text, "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest," and after the sermon he was made moderator of the session. Stillman Coon and Collins Youngs were the "clerks."

The next copy of minutes I took up was dated two years later—1826—held in Berlin, N. Y. The minutes of the "General Conference" occupied eight pages, including statistics, and a circular letter of three pages.

After the Conference minutes came the "Proceedings" of the "General Missionary Board," in three pages, followed by a long letter from Rev. Robert Burnside, London, to Rev. Eli S. Bailey, corresponding secretary of Conference.

This entire pamphlet, correspondence and all, contained fifteen pages. It is one hundred one years old this month.

The next copy of minutes in my hands is dated 1842, or sixteen years later. This shows quite a growth and includes minutes of the General Conference and of the Mis-

sionary Society, together with minutes of the "Evangelical Board," for promotion of Christianity among the Jews. It contains forty pages in all.

Before me on my desk, alongside these ancient documents, lies the *Seventh Day Baptist Year Book* for 1926. Also, fresh in mind is the memory of our recent General Conference in Westerly, R. I., together with our pilgrimage to the ancient shrine of our fathers, in the home of the very first little church in America, and I am impressed with the evidences of growth revealed by such a study.

Then, when I recall the annual Conferences during my own memory of such meetings, more than fifty of which it has been my privilege to attend, and try to realize the advance we have made in many forward movements during one life time, I can not feel hopeless about our future. Each forward movement in the past has given strength for its future. By such movements we have become stronger year by year. Had our fathers declined, from want of interest, to go forward, we should certainly have lost out in many ways.

Such a study should stir every loyal heart to lend a generous helping hand now in the *one movement* that stands for the entire denomination, and which has now been under way for more than ten years.

When representatives of all the tribes of Israel had placed that pile of stones on the banks of the Jordan, there was great significance in the charge: "When your children shall ask their fathers in time to come, saying, what mean ye by these stones," then shall this pile speak to them of the wonderful help of God. Many times was the value of some memorial impressed upon Israel as a means of keeping the children of coming generations loyal to Jehovah. In one of the songs of Israel the people were urged to consider the palaces they had built, that all might know what God had done for them.

These memorials were intended, not simply to remind them of what God had done,

but mainly to speak to their children of years to come in order that they "might fear the Lord their God forever."

It was during another crisis in Israel that Samuel set up his memorial between Mizpah and Shen, which was to remind them that "Hitherto hath the Lord helped us."

When Seventh Day Baptists, in their struggles for life, came to a crisis some ten years ago, they too had reached a point where something had to be done to show their loyalty to the cause their fathers loved, and that should at the same time express their hope for a successful future. Then and there representatives of all our churches began erecting their pile of stones for a publishing house and a memorial building. When the shop part was done it did seem as though we had crossed our Jordan, and that this was a memorial speaking of God's wonderful help thus far, one that should tell coming generations of our unwavering faith in our future.

This work was greatly needed, and was well begun. Our splendid shop is the result. It is a "pile of stones" on the banks of our Jordan, of which no one need be ashamed. But the World War hindered the work and we had to go slowly. Now it has been five years since the shop was dedicated, and by freewill offerings nearly half enough has come in to complete the good work. To lose interest now and fail would be disastrous in the extreme. To push right on with vigor until the building is done, will be to establish our testimony to our love for the cause of our honored forefathers, but it will also establish our "pile of stones," which shall speak openly to our children's children, of our hopes for the future of the Sabbath cause.

We do need both a renewed interest in our history and a stronger, more active faith in our future as a people.

I am sure that just so far as we forget God's help in the past, just so far as we cease to honor the memory of those noble men who laid the foundations of our faith and who have made us what we are, by just so much will we leave nothing worth while for the help of those who are to come after us. Please, let me repeat: "We are now settling the question as to the future of our people."

**Have the Freewill Offerings Ceased?** Our readers know pretty well that it has been the cherished ideal of the editor that one of the best things our people could do at this time would be to build this denominational building entirely from the freewill offerings of a grateful people. What a splendid and appropriate memorial that would be! What an inspiration regarding our future!

We have now been looking for such gifts for the main building for five years. About 360 freewill offerings have been made in all, out of a membership of more than 8,000 persons. So it must be that more than 7,500 have not responded. It is true that many young people and others among our members are not able to give toward this work, but there are enough who are able, to make the load easy for the builders, if we only were willing. Several generous gifts of \$1,000 each, and some \$500 gifts have come in. How thankful we are for all these. It is indeed a thing to be thankful for that something over \$30,000 has come in on this freewill offering plan. But it begins to be evident that *someone must go out to the churches if enough is received to complete the work.*

I have tried to keep up good courage, but it does begin to seem hopeless, without some personal solicitation, and the brethren are now urging something of the kind. I hardly feel equal to such a task; but if the movement can succeed in no other way this may be a good way to finish up a long life work for the Master.

**This Is Too Bad Such Talk Drives Men to Atheism** In two papers, recently, there have appeared these words, as having been spoken by a noted evangelist regarding a man who denied God: "Had I been the Lord, I would have soaked him so hard there would have been nothing left for the devil to levy on."

It seems to me that all such kind of talk which represents God as possessing the characteristics of a big man, filled with the passions and frailties of human beings—a conception characteristic of the Dark Ages—is doing more to drive men away from God and Christianity than are all the teachings of modern science in these days.

Such words as those above, by a so-called evangelist, do not show any of the Christ spirit. They do not seem like anything

Jesus ever spoke. I suppose such a teacher would insist upon a *literal* rendering of poetical expressions regarding God, such as some one referred to who tried to describe how God looks and acts: "There went smoke out of his nostrils and fire out of his mouth" (Psalm 18:8), or "He had horns coming out of his hands" (Hab. 3:4). No doubt that all the poetical and figurative expressions about God in the Psalms and in the Prophets have a wonderful *spiritual* meaning, but it seems to me that to insist upon literal, physical meanings of such teaching about God, when insisted upon by Christians, would be far more likely to drive young people away into atheism than any teachings of modern science which I have ever known.

The conceptions of God given by Jesus, as a *spiritual* Being, a loving Father, presiding over all his creations as an infinite Person, yearning for the welfare of his children and coming over into their lost estate in cost making, in order to win them to himself, should never make infidels. As for me, I am more afraid of the dogmatic spirit of *literalism* than I am of any teachings of natural science. If both are rightly interpreted there can be no lack of harmony between the two books of God.

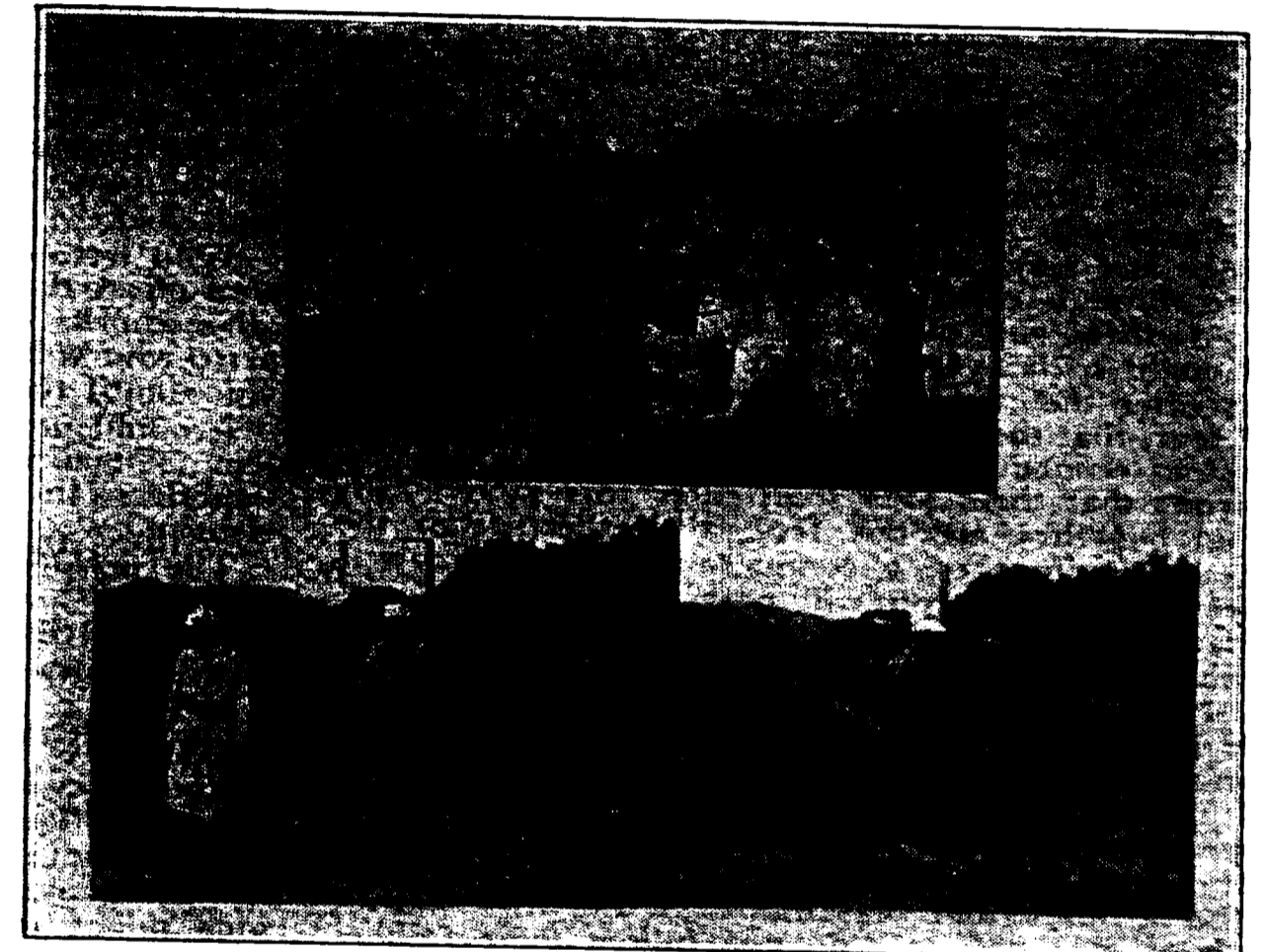
**A Good Religious Day School at Little Genesee** I am always interested in the good work at Little Genesee, N. Y.—my own childhood home—especially when the work has to do with the children now living there.

When I was a boy and began going to Sabbath school, no such work for children and young people was known as that of this summer in the Vacation Religious Day School.

Much credit is due to the teachers who volunteered to carry on in the face of some discouragements, and the outcome was spoken of as the best school yet held in that place. There was a home-made drama of the "Prodigal Son," prepared mostly by

the boys of about twelve years of age, which greatly moved the people who witnessed it. Some said that it brought out this great parable just as the Bible intended it should be.

The Little Genesee Sabbath school is to be congratulated for its excellent work. The children had their memory work perfect, and we give the pictures below to show something of their good work in the drama.



The picture at the top shows the retinue of Pharaoh's daughter, with Ruth, Naomi, and Orpah at the right.

The two lower pictures show groups in the "Prodigal Son."

One very good way to learn Bible truths is to act them out in some such way as these children have done.

I am thankful that a friend, in a personal letter, took pains to give me the story and cuts, showing the good work in my old childhood Sabbath school.

**Still More Encouraging** In last week's RECORDER under the heading, "Encouraging," Brother Main referred to two letters in answer to his appeal for earnest prayers by our people, that laborers might be called to the gospel ministry.

You must have been cheered, as well as Brother Main by that little item; for there is much at stake in these times for us as a

people, and unless somebody takes this matter to heart there is little hope for improvement in regard to this important matter.

The RECORDER is delighted to see that sympathetic and stirring responses to Brother Main's appeal are coming in. And I know you, too, will enjoy reading four more kind and "encouraging" responses which we are permitted to give here. Over the head of the last two letters the dean places this heading, "Let Us Consider."

## LETTER I

MY DEAR DOCTOR MAIN:

Your letter touches me deeply. I have and do pray that our boys may be called into the ministry and may continue to hear the call after they are through college. I am sure I have not been as faithful and earnest in my prayers and life as I ought to be. Our church prays for young men to enter the ministry, but we are not as anxious, I fear, that they shall, as that they may be successful in economic ways. I believe parents are desirous that their sons shall enter this sacred calling, but they are not free, altogether, from the heavy impinge of a commercial age. I know I feel it. I hope you will pray for your old seminary boys, for me especially, if I may be so selfish—and I know you do.

I have two fine boys. I am so anxious for them. It is a mighty problem to raise them. I am conscious of having made many mistakes with them. I would gladly lay them on the altar for this special service for our Master. I believe I do. My faith wavers, however, when I see so many of our finest and best ministers and missionaries whose sons not only do not follow their fathers in their profession, but who actually forsake the Sabbath. It breaks my heart.

I read your letter to the church this morning and my answer. Then we had a good prayer service for fifteen minutes or so.

## LETTER II

MY DEAR BROTHER MAIN:

I was very much interested in your letter of the sixteenth instant. The thought which gave it birth, and which runs through it—and which is so tersely expressed—is so necessary to a larger number who shall be impressed to prepare for the gospel ministry.

Earnest, faithful prayer always brings results. My own experience of this last year proves it.

Well, brother, I took your letter to the church Sabbath day and read it to those present. And we held a season of prayer in which a few joined—that God would impress, by his Spirit, our young people, to prepare for the work of the ministry.

I am concerned—very much—about this matter. I wonder whether it would not be a good thing to fix upon a day—some Sabbath day—for all our Churches, everywhere, to pray especially for this one object, and the ministers to refer to it in their sermons.

Believe me to be your brother in this work.

## LETTER III

MY DEAR DR. MAIN:

I received your very thoughtful and interesting letter last Friday. I realize with you the seriousness of the situation in respect to Christian ministers and leaders.

Through the years of my ministry I have frequently spoken from the pulpit and have prayed that young men and women might give themselves to the service of Christ and his Church.

I have often felt that the church is largely to blame for whatever shortage of workers there is. I believe the question of adequate financial support is a large factor. Our people do not set high enough value on the work of the ministry. I think it will make a difference when we take care of the pastors and missionaries in our home field on the same financial basis that we do on the foreign field.

Who is to change the situation? Must the pastors plead their own cause for the sake of those who are to come after them? Or will laymen arise who will sense the situation and lift up their voice until the situation is remedied?

I would not imply that I think the whole problem is financial. I am sure it is not. There is doubtless an intellectual element and a worldly element.

The problem of Christian leadership has many angles. I assure you I want to do what I can to help solve it.

## LETTER IV

DEAR DEAN MAIN:

Your recent letter relative to the need for laborers in the fields of religious work is at hand. I have sometimes wondered if we had mothers in these days who hoped and prayed that their sons might enter the ministry. I am sure that was true fifty years ago. I am less sure today that it is true. I am sure, however, that the people generally are feeling keenly the need for more workers in the ministry and allied fields.

Your letter brought to me the thought that a college president called me and other young men into the office at times and asked us to consider such work as a possibility. He gave us some encouragement where he thought we needed it. I am wondering if in this busy age of larger groups we do not rather tend to forget the individual. Your letter has at least made me resolve to bring the thought more often to promising young people and to pray the heavenly Father that he will prepare the hearts of those best fitted for his work.

I truly thank you for the letter which, I assume, has gone to many others as well.

**Seeking Information  
Regarding Her Great  
Grandmother**

Several times since I began RECORDER work, inquiries have come concerning old time relatives among Seventh Day Baptists, some of which have not been difficult to answer. The RECORDER is glad to help in such cases wherever it can.

Here is one from Mrs. Lilla D. Monroe, Topeka, Kan., for which we find no answer:

Editor, the Sabbath Recorder,

MY DEAR FRIENDLY EDITOR:

One of your subscribers suggested to me that perhaps you could answer some questions in regard to some of my Pennsylvania ancestors who, I am told, belonged to the Seventh Day Baptist Church. I do not know when they joined the Baptists or whether they were really active members of the association, but I am told that my great grandmother, Priscilla Humphreys, who married Joshua Stephens, April 22, 1766, in Old Swedes church, Philadelphia, was an enthusiastic worker in the Seventh Day Baptist Church. Can you direct me to any place where I can get information on these various points:

Was Priscilla Humphreys Stephens a member of the Seventh Day Church?

Who were her parents? I am told that she had three brothers—Lieutenant John Humphreys, Joshua Humphreys, and Jonathan Humphreys.

Where can I find her lineage?

It may be that some reader can give the lady helpful data regarding Priscilla Humphreys Stephens, her great grandmother. If so, please inform the SABBATH RECORDER and we will be glad to help her out.

A later word from Mrs. Monroe says:

The kinsman who told me most about the work of Priscilla Humphreys Stephens was Cecil Bascom Asbury Stephens. He was, himself, a Seventh Day Baptist exhorter. He said that our great grandmother did missionary work south. He thought they had a church which she had helped to establish at Warm-Springs, Virginia; also he thought she did work in Kentucky.

Her brothers, Joshua and Jonathan Humphreys, went with her south and took land grants in Kentucky. Her brother, John, Lieutenant John Humphreys, served in the Revolutionary War and died at Harper's Ferry, Virginia. It seems as though it ought to be easy to find out something about her. She was intensely religious as was her daughter, Priscilla Stephens, who married my grandfather, James Moore.

Dr. Van Dyke's "America For Me" On hearing a brief quotation over the radio, from Henry van Dyke's poem, "America For Me," some friend sent Dr. Cadman a special request for the entire poem. In response, he published it in the New York Herald-Tribune.

I do not wonder that any loyal American falls in love with this poem. It finds a responsive chord in the hearts of many who have spent time abroad "among the famous palaces and cities of renown." And it does thrill one's soul, after dreaming around Paris, Rome, and Venice, to see the shores of his beloved homeland "heave in sight."

I am sure that many RECORDER readers will appreciate the words of Van Dyke quite as well as any true American can:

## AMERICA FOR ME

'Tis fine to see the Old World, and travel up and down  
Among the famous palaces and cities of renown,  
To admire the crumbly castles and the statues of the kings,  
But now I think I've had enough of antiquated things.

So it's home again, and home again. America for me!  
My heart is turning home again, and there I long to be,  
In the land of youth and freedom beyond the ocean bars,  
Where the air is full of sunlight and the flag is full of stars.

Oh, London is a man's town, there's power in the air;  
And Paris is a woman's town, with flowers in her hair;  
And it's sweet to dream in Venice, and it's great to study Rome;  
But when it comes to living, there is no place like home.

I like the German fir woods, in green battalions drilled;  
I like the gardens of Versailles, with flashing fountains filled;  
But, oh, to take your hand, my dear, and ramble for a day  
In the friendly Western woodland where nature has her way!

I know that Europe's wonderful, yet something seems to lack;  
The past is too much with her, and the people looking back.  
But the glory of the present is to make the future free;  
We love our land for what she is and what she is to be.

Oh, it's home again, and home again. America for me!  
I want a ship that's westward bound to plow the rolling sea,  
The blessed Land of Room Enough beyond the ocean bars,  
Where the air is full of sunlight and the flag is full of stars.

**THE FIFTIETH ANNIVERSARY OF SEVENTH  
DAY BAPTISTS IN HOLLAND**

REV. AHVA J. C. BOND

I have promised SABBATH RECORDER readers that I would report further on the World Conference on Faith and Order in later issues of this paper, and I am still planning to make good that promise. There

is much in connection with that great meeting which I desire to share with all other Seventh Day Baptists who are interested, and I hope that if there is anything lost in the detail because of this delay in writing it up that loss may be more than made up by the gain in the perspective. Meanwhile, I am sure you want to hear something about the Seventh Day Baptist Conference which was held in Haarlem, Holland, August 26-28.

Fifty years ago the late Elder G. Velthuysen organized the first Seventh Day Baptist Church in Holland. This year of grace, 1927, therefore, was the fiftieth anniversary of our work in Holland, and the particular date fixed upon for the celebration of this event was chosen because the American representative could be present on that date.

It might be reckoned by many as merely a coincidence that the fiftieth anniversary of our churches in Holland came in the same year that Seventh Day Baptists in America were sending a delegate to the Faith and Order Conference in Switzerland. Our good Brother Velthuysen, son of the founder of the work there, who mixes faith and good works in such a way as to prove his faith by his works, believes it to have been in the good providence of God. As I look back over recent events I very sincerely share his feeling.

The first session of this conference was held Friday evening, August 26, and consisted of a prayer and testimony meeting led by Deacon Spaan of Haarlem. In spite of the fact that I had known beforehand that I would not be able to understand what would be said during these meetings, still I experienced at the early moments of this session a feeling of depression. This feeling was soon displaced, however, by a happier one. For I soon discovered that I was able to enter into the spirit of the meetings even beyond my anticipations.

I know I missed a great deal in not being able to follow Deacon Spaan at this as well as at subsequent sessions. By the response of others to his remarks, and by his own facial expression (I love the twinkle of his eye) I am sure he combines splendid humor with sincere good sense and deep emotion.

Perhaps here is as good a place as any to say that I was deeply moved as he bade me good-by, wishing me a safe journey

home to my loved ones, and asking me to carry a message of love to the brethren in America. It isn't likely I shall ever see Deacon Spaan again in this world. I am glad, however, that I have had the pleasure of seeing him, and of making an acquaintance which I hope by and by may be continued in a world where barriers of language will not hinder our free fellowship. In his case as well as that of others at the conference the compensation for not being able to understand the words used was the privilege of reading faces capable of expressing various emotions. Sometimes not only actions, but even facial expressions speak louder than words.

Following the prayer service the three ministers present spoke each in turn as follows: Rev. G. Velthuysen, Rev. P. Taekema and Rev. A. J. C. Bond. Brother Velthuysen reviewed the work in Holland for the last fifty years, Brother Taekema spoke more particularly upon the principles of the denomination, and I discussed the earlier history of Seventh Day Baptists. Of course I had the same experience that I had had at Lausanne—that of standing up and speaking in the clearest English at my command, and then of sitting down only to have some one try to get across to my audience something of what I had said and in a language strange to my ears. Brother Velthuysen was my interpreter here, with the help of Brother Taekema. Brother Taekema had the advantage of four weeks' acquaintance with me, which no doubt was a real help in understanding my English, and also of some knowledge of shorthand.

Sabbath morning Brother Velthuysen preached, and I could appreciate the fact that it was a stirring message. He endeavored to discover and to interpret to the congregation the lessons of the fifty years of their history.

At four o'clock Sabbath afternoon began the love feast which continued until nine o'clock. Now let not my American readers be too quick to judge with respect to the length of this service. I must confess that after we had been going for three or four hours I began to wonder whether the meeting was not being continued longer than the interest would justify. But as I looked about and observed the interest taken in all that was being said, I decided that it was

only the high-strung, nervous American who had misgivings.

And why should one want such a meeting to hurry to a close? Surely it would not be from hunger. We were seated at a table in the shape of a hollow rectangle which ran the full length of the auditorium of the church. On this table at convenient distances apart were placed dishes of tempting fruit. Occasionally during the course of the session sandwiches were passed, or tea and cake. And of course the fruit served another purpose than that of table decorations. And for those who could understand there was a constant flow of interesting talk.

Brother Taekema presided over this meeting. The speakers consisted of representatives of some of the religious bodies of the city, members of Sabbath keeping bodies of Holland outside our own denomination, and representatives of the five Seventh Day Baptist churches.

I asked to be excused from the speakers' table, and took my place near the other end of the table, where we would disturb least, and had Brother Zelstra interpret some of the things being said by the speakers. It was a meeting full of good fellowship, and many things highly complimentary to the work and spirit of Seventh Day Baptists were said by the representatives of other churches.

Sunday morning at ten o'clock there was a conference of the churches to consider the work of the year, and at eleven o'clock other Sabbath keepers came in for a conference with our people. This latter conference grew out of the work done by Brother Taekema during the last year, a work made possible by the support of the Seventh Day Baptist Missionary Society. Holland railroads issue a monthly ticket which permits the owner to travel anywhere in the country during that month, and to go just as often as he desires or can. With funds supplied by our Missionary Board there are certain months in the year when Brother Taekema buys such a ticket, and spends the month in visiting lone Sabbath keepers, Seventh Day Baptists and others. One of the evident fruits of this work was the presence at this conference of several "unattached" Sabbath keepers. I was told that this Sunday morning meeting was fraternal, and quite encouraging with respect

to future co-operation in promoting Sabbath truth.

For some reason the Seventh Day Adventists were not present Sabbath afternoon at the love feast, the service to which they had been invited along with other Christian bodies, but were represented at this Sunday morning session, to which they had not been invited. Our brethren there felt that it was not due to a mistake. Some of the "unattached" Sabbath keepers were formerly Adventists. The testimony of one of these brethren called forth some remarks from one of the two Adventist ministers present. The treatment accorded these uninvited guests seemed to me to reflect the Christian grace of Holland Seventh Day Baptists.

The closing service of the conference was held Sunday evening, and it was certainly a fitting and impressive close to the fiftieth anniversary service of the Haarlem church and our work in Holland. Brother Taekema preached the sermon, after which he led into the baptismal waters two candidates who received this sacred ordinance at his hand. Following this impressive service Brother Velthuysen administered the ordinance of the Lord's Supper to all present, including the two whom he first received into membership in the church with the right hand of fellowship.

Although handicapped by my ignorance of the Dutch language I do have some appreciation of the language of the sacred ordinances of the church, and by this symbolic language, common to us all, I was able to enter into blessed fellowship with my brethren and sisters of another language, and with them into communion with our common Lord and Savior.

The membership of the Haarlem Church, the mother church in Holland, is much smaller than it has been in past times. This of course is rather discouraging. However, when I asked how the total membership of the denomination in Holland at the present time compares with the past, I was told that it is larger. That of course is the better test of progress. There is another test not so easily applied which would be better yet. So far as we were able to measure the spirit of the people, this too is most encouraging. This was the most largely attended conference they have ever held.

I do not know whether I am suffering from an incurable case of optimism or not. I

am sure I am not possessed of what my good friend Dr. Paul E. Titsworth in a public address spoke of once as a Seventh Day Baptist inferiority complex. And here are some of my reasons for feeling encouraged with reference to the future of the work in Holland.

Fifty years of splendid history is something to bank on. As my good ship *Cedric* ploughs its way through these calm Atlantic waters it leaves a wake behind it, and by looking back I can see the way over which we have come. The wake stretches away to the eastward and by that token I know we are headed toward the west, which for me means America and home. Fifty years of rich history on the part of Seventh Day Baptists in Holland point toward greater achievement in the future.

Then again I have great confidence in the character and spirit and ability of the men who lead in our good cause in Holland. Brethren Velthuysen and Taekema are both men of God, earnest, capable and consecrated. In a very striking manner they seem to complement each other in temperament, and they seem to have absolute confidence in each other. Working together I believe they will be able to carry on in Holland to the glory of Christ and the building up of the Sabbath cause in that land. It is hoped that they may be able to co-operate with other Sabbath keeping Christians to this end. They have the spirit of co-operation together with firm and settled convictions on the Sabbath question.

Finally, I am encouraged because of the evident character of the men and women who constitute our little churches in Holland. They impressed me as being a very substantial lot of folks—of the quality that counts.

By invitation of the friends at The Hague I went there for a service Tuesday evening, August 30. Brother Taekema was there to take charge of the service and to interpret for me. I described the work of our boards, and all seemed interested.

#### FINAL WORD FROM THE QUARTET

DEAR RECORDER READERS:

There is a saying that the first shall be the last, and so it falls to my lot to write the concluding letter from the Evangelistic Quartet. Harris, our first bass, is teaching

in a high school in West Virginia, and the rest of us are at our respective homes, trying to recover from our summer's efforts. Everywhere we went we had such a good time that we were all tired out, and riding in the old wreck was not especially restful.

A backward glance shows that we have traveled considerably over five thousand miles, through twenty-four states, that we have visited six churches, sung before some two thousand people, gained twelve converts, sung about two hundred gospel songs, while our repertoire included sixty-five songs, both secular and sacred, with a third of them memorized. We discarded only eight new tires, and lost our tempers, thereby only a dozen or so times.

We also have made many friends in all parts of the country, and I wish to express to them our thanks for the wonderful treatment we have been shown everywhere we have gone. It surely was a pleasure to sing before such appreciative audiences. We hope that it may be possible for us to go out again in similar work next summer, and perhaps even reach Conference. Best wishes to all our friends, and success during the coming years.

Sincerely,

ELLIS C. JOHANSON.

September 17, 1927.

#### WHAT CHRIST MEANS TO ME

Christ means to me the best kind of a Friend, as well as Leader, who is giving me in this world ten times—nay, the proverbial hundredfold—as good times as I could enjoy in any other way. Christ's religion to me is primarily for this world, and the New Jerusalem is to come down from heaven onto this earth, and we are to be the Washingtons and Nelsons. We are to save that city, and we are to have all the fun of really creating it. If Croesus and Midas, Bacchus and the satyrs have the fun of life here, then the philosophy of the East is right. Life is hell and Norvana and nothingness is heaven. If Christ is right and life is a field of honor, and Sir Galahad and Nathan Hale and Edith Cavell got the real fun out of it, then to every red-blooded man life becomes heaven in proportion as he seizes its opportunities for service.—*Dr. Wilfred T. Grenfell.*

## SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

### IMPRESSIONS OF THE SOUTHWESTERN ASSOCIATION

This is not an attempt to write up the programs of the Southwestern Association, held at Fouke, Ark., September 8-11, but to mention a few of the many helpful features of the meetings.

As most of the readers of the *SABBATH RECORDER* know, there are but few churches in this Association and these few are scattered over a large area. No delegates were present from Alabama, but two auto-loads came from Hammond, La., two from Gentry, Ark., one from the Little Prairie Church, Ark., and one from Edinburgh, Tex. A few lone Sabbath keepers were also present.

Elder L. D. Seager was the moderator, and he had outlined a program which, with a few changes, was carried out with interest and encouragement to all.

Pastor Lena G. Crofoot was the delegate from the Eastern, Central, and Western associations; Pastor Charles W. Thorngate from the Northwestern; and Secretary Willard D. Burdick represented the interests of the American Sabbath Tract Society and Onward Movement.

As time could be spared on Thursday afternoon, a very helpful-conference meeting was held, many expressing the hope that a spiritual refreshing might be realized in the meetings. Each night the sermon was followed by a conference meeting.

The missionary program, conducted by Pastor Ellis Lewis, on Friday afternoon was especially interesting. Speakers from the various churches and associations told of the work accomplished and the plans and purposes for which efforts are put forth in their churches and on our foreign fields.

Much interest was shown throughout the meeting in the work of the denomination as carried on by our various boards.

At every meeting a good number of young people were present. On Sabbath after-

noon they conducted a helpful meeting, and that night the Fouke Intermediate society gave a pageant.

After the sermon on Sunday afternoon the young people and a few older people drove out to Tank Pond to take supper together, and get better acquainted. Two thirds of the thirty-four persons present were young people from five of the churches of the association. I enjoyed with them this fellowship supper and by request spoke to them on the subject of Life Work. Here, as throughout the meetings, the young people gave the best of attention, and were appreciative of the messages given. They have a promising company of young people in the churches of the Southwestern Association.

The orchestra, composed of Gentry young people and Marion Van Horn of the Little Prairie Church, under the leadership of Pastor Lewis, gave valuable assistance during the meetings.

The reports from the churches showed a net gain of about twenty during the past year, and indicated that the outlook is good for the work this coming year. The pastors of the churches are devoted to their work and are supported by many loyal helpers among the young and the old.

The Fouke Church was greatly encouraged by the revival spirit manifested in the meetings.

Next year the association is to be held with the Hammond Church, Pastor Ellis R. Lewis being appointed moderator. The time was left to be decided by the Executive Committee.

### REPORT OF THE COMMISSION

(Concluded)

#### WORK OF THE GENERAL SECRETARY

Rev. Willard D. Burdick has served as general secretary of the Commission and corresponding secretary of the American Sabbath Tract Society during the year. He has attended most of the associational meetings, several semi-annual and yearly meetings of groups of churches, and meetings of the Young People's Board, the Woman's Board, the Sabbath School Board, the Missionary Board, and the Tract Board.

The Commission at its December meeting asked the corresponding secretary of the Missionary Society, Rev. William L. Bur-

dick, and the general secretary to visit churches in the denomination and hold group conferences and other meetings to increase interest in our denominational work, encourage our people to give sufficient money to carry it on, and to secure recruits for the ministry. The missionary secretary responded favorably to the call, and the two men visited over thirty churches on this special mission.

The general secretary has continued to send general letters to the pastors and other workers in the interest of denominational activities.

There have been three years of the Onward Movement work. The following amounts were paid on the regular budget and for specials during these years: 1924-1925, \$33,413.10; 1925-1926, \$34,405.70; 1926-1927, \$32,756.72.

Although we have not been raising the full amount of the budget, the general secretary is not pessimistic about our denominational future. Very desirable advancements have been realized during the New Forward Movement and the Onward Movement periods. Our boards are not in debt. The cause we represent is of supreme importance. Our opportunities within and outside the denomination for constructive Christian work were never greater or more inviting. The denominational boards and many of our churches are deeply concerned about accomplishing their missions. We have a promising company of young people, many of whom are interested in the future of their church and denomination, and are eager to help in our work.

The general secretary believes that our future largely depends on our relationship to God, our wisdom and care in deciding questions relating to our future work, whether we cultivate the spirit of denominational cohesion or that of disintegration, and the sacrificial and zealous efforts that we put forth to accomplish our tasks.

#### THE COMING YEAR

Our program for the coming year may very properly include a vigorous prosecution of the work already under way.

Let us continue our evangelistic efforts; our efforts to inform all our people as to needs and openings and accomplishments; and our promising efforts at religious edu-

cation through our Vacation Religious Day Schools and summer camps.

Let us remember that our attitude toward our personal property as a stewardship from God, as well as the condition in which we keep our church edifices and other physical equipment, are among the testimonies known and read of all men as to our inner spiritual life.

Let us live in the spirit of prayer at all times, thus following the example of our Master and thus fitting ourselves better to perform the tasks he sets for us.

The psychology of the late war led us to expect and see great and spectacular deeds almost daily. Too often this feeling was transferred to our church life, and far-reaching schemes were launched. Time and experience show, however, that only occasionally do we need to launch new movements. By far the largest part of our effort, individual and collective, must be expended in plodding along through the year, carrying out the plans so quickly and enthusiastically begun. Very rarely are we asked to mount up with wings; the greater test comes when we must walk and not faint.

Before we can enter new fields, or cultivate old ones with promise of success, we must put some other parts of our denominational house in order. Great efforts have been put forth this past year to restore as fully as possible our spiritual and organizational unity. Let the program presented for effecting this unity be most carefully and prayerfully considered; and above all else let us cultivate the spirit of the Master and the spirit of unity, without which no real unity can be achieved.

#### AMERICAN SABBATH TRACT SOCIETY OF NEW YORK—ANNUAL MEETING

The eighty-fourth annual meeting of the American Sabbath Tract Society of New York was held on Sunday, September 18, 1927, at 2 o'clock p. m., in the Seventh Day Baptist church, Plainfield, N. J., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, William C. Hubbard, Alexander W. Vars, Asa F. Randolph, Ethel L. Titsworth, William M. Stillman, Theodore L. Gardiner, Esle F. Randolph, Jesse G. Burdick, Edward E. Whitford, Frank A. Langworthy,

George R. Crandall, Courtland V. Davis, L. Harrison North, Mrs. David E. Titsworth, Mrs. Willard D. Burdick, Arthur L. Titsworth.

Prayer was offered by Professor Edward E. Whitford.

The recording secretary stated that notices of the annual meeting had been published in the two issues of the SABBATH RECORDER immediately preceding the day fixed for the meeting, as required by the constitution.

The annual report of the Board of Directors prepared by the corresponding secretary, the treasurer, the business manager, and the leader of Sabbath Promotion was presented and adopted.

(See forthcoming *Year Book* for these reports.)

The special annual report of the treasurer of the corporation, as required by section 3 of article IV of the constitution, was presented and adopted as follows:

To the American Sabbath Tract Society (N. Y.),  
Plainfield, N. J.

Gentlemen:

In accordance with the requirements of section 3, article 4, of the constitution and by-laws, I herewith submit the following report of the financial condition of the society as of June 30, 1927.

The whole amount of real and personal property owned by the American Sabbath Tract Society (N. Y.) is as follows:

In the Permanent Fund in the hands of the treasurer .....	\$ 60,783.92
In Life Annuity Gifts .....	16,833.50
	<u>\$ 77,617.42</u>

The Board of Trustees of the Seventh Day Baptist Memorial Fund holds Tract Society funds as follows:	
Tract Society Fund .....	\$ 1,140.22
George H. Babcock Bequest (fifteen per cent) .....	43,885.58
Eugenia L. Babcock Bequest (two-ninths) .....	10,000.00
Eugene K. and Francisia Burdick Fund (one-half) .....	6,000.00
Edward W. Burdick Bequest (approximately seven per cent) .....	580.00
Mary E. Rich Fund (one-half) .....	1,125.00
Sarah P. Potter Bequest .....	1,000.00
Nathan Wardner Estate (one-third) .....	2,580.30
	<u>66,311.10</u>
	<u>\$143,928.52</u>

The amount and nature of the property acquired during the year, and the manner of its acquisition, are as follows:

Bequest of Amanda C. Dunham, Dunellen, N. J. ....	\$ 100.00
Gift of Sarah A. Saunders, Albion, Wis. ....	828.68
Sale of Hannah Cimiano property, Westerly, R. I. (one-third) .....	5,000.00
Denominational Building Endowment: Addition of sufficient accrued income to raise corpus of fund to \$100 as stipulated by donors ..	15.00
	<u>\$ 5,943.68</u>

(Note: The Permanent Fund shows a further increase of \$75, being one-half of the Emergent Cottrell Annuity Gift, the life interest

of the donor having terminated during the year. The balance of this gift went into the Building Fund.)

Life Annuity Gifts:		
Jennie Godfrey, Watworth, Wis. ..	\$ 200.00	
S. Emogene Wescott, Alfred Station, N. Y. ....	100.00	
Helen A. Titsworth, Lawrence, Kan. ....	100.00	
		<u>400.00</u>

(Note: Following the death of Mrs. Wescott within a short time after placing the gift with the Tract Society, that money was transferred as stipulated, to the Building Fund. This, with the transfer of the Emergent Cottrell Gift, leaves a net increase in the Annuity Gift total of \$150.)

Following is a summary showing investment of funds in the hands of the treasurer:

Mortgages .....	\$73,700.00
Liberty Loan Bonds .....	3,539.89
Stock—Ashway National Bank .....	50.00
Deposited in banks .....	327.53
	<u>\$ 77,617.42</u>

E. & O. E. Ethel L. Titsworth,  
Treasurer.

Plainfield, N. J.  
September 1, 1927.

Attest:

Corliss F. Randolph, President  
Arthur L. Titsworth, Recording Secretary.

Plainfield, N. J.,  
September 16, 1927.

The report of the Committee on Nominations was received and adopted, and the following were elected as named:

President—Corliss Fitz Randolph, 83 Jefferson Ave., Maplewood, N. J.

Vice-Presidents—

William C. Hubbard, Plainfield, N. J.  
Clarence W. Spicer, Plainfield, N. J.  
Alexander W. Vars, Plainfield, N. J.

Corresponding Secretary—Willard D. Burdick, 926 Kenyon Ave., Plainfield, N. J.

Recording Secretary—Arthur L. Titsworth, 231 E. Sixth St., Plainfield, N. J.

Assistant Recording Secretary—Asa F. Randolph, Plainfield, N. J.

Treasurer—Ethel L. Titsworth, 203 Park Ave., Plainfield, N. J.

Directors—

Corliss Fitz Randolph, Maplewood, N. J.  
William C. Hubbard, Plainfield, N. J.  
Clarence W. Spicer, Plainfield, N. J.  
Alexander W. Vars, Plainfield, N. J.  
Willard D. Burdick, Plainfield, N. J.  
Arthur L. Titsworth, Plainfield, N. J.  
Asa F. Randolph, Plainfield, N. J.  
Ethel L. Titsworth, Plainfield, N. J.  
Ahva J. C. Bond, Plainfield, N. J.  
William M. Stillman, Plainfield, N. J.  
Henry M. Maxson, Plainfield, N. J.  
Theodore L. Gardiner, Plainfield, N. J.  
Orra S. Rogers, Plainfield, N. J.  
Esle F. Randolph, Great Kills, Staten Island, N. Y.

Marcus L. Clawson, Plainfield, N. J.  
Iseus F. Randolph, New Market, N. J.  
Jesse G. Burdick, Dunellen, N. J.  
Irving A. Hunting, Plainfield, N. J.

Edward E. Whitford, New York City.  
 Otis B. Whitford, Plainfield, N. J.  
 Harold R. Crandall, New York City.  
 Frank A. Langworthy, Plainfield, N. J.  
 LaVerne C. Bassett, Dunellen, N. J.  
 George R. Crandall, Plainfield, N. J.  
 William L. Burdick, Ashaway, R. I.  
 Edgar D. Van Horn, Alfred Station, N. Y.  
 Theodore J. Van Horn, Dunellen, N. J.  
 Nathan E. Lewis, Plainfield, N. J.  
 Courtland V. Davis, Plainfield, N. J.  
 William R. Clarke, Nutley, N. J.

By vote, Irving A. Hunting, Asa F. Randolph and William C. Hubbard were elected the Committee on Nominations for the year 1928.

Minutes read and approved.

Adjourned.

CORLISS F. RANDOLPH,  
*President.*  
 ARTHUR L. TITSWORTH,  
*Recording Secretary.*

#### AMERICAN SABBATH TRACT SOCIETY OF NEW JERSEY—ANNUAL MEETING

The sixth annual meeting of the American Sabbath Tract Society of New Jersey was held on Sunday, September 18, 1927, at 2.30 o'clock p. m., in the Seventh Day Baptist church, Plainfield, N. J., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, William C. Hubbard, Alexander W. Vars, Asa F. Randolph, Ethel L. Titsworth, William M. Stillman, Theodore L. Gardiner, Esle F. Randolph, Jesse G. Burdick, Edward E. Whitford, Frank A. Langworthy, George R. Crandall, Courtland V. Davis, L. Harrison North, Mrs. David E. Titsworth, Mrs. Willard D. Burdick, Theodore J. Van Horn, Arthur L. Titsworth.

The recording secretary stated that notices of the annual meeting had been published in the two issues of the SABBATH RECORDER immediately preceding the day fixed for the meeting, as required by the constitution.

The annual report of the Board of Trustees prepared by the corresponding secretary, the treasurer, the business manager, and the leader of Sabbath Promotion was presented and adopted.

(See forthcoming *Year Book* for these reports.)

The special annual report of the treasurer of the corporation, as required by section 3

of article IV of the constitution, was presented and adopted as follows:

To the American Sabbath Tract Society (N. J.)  
 Plainfield, N. J.

Gentlemen:

In accordance with the requirements of section 3, article 4, of the constitution and by-laws, I herewith submit the following report of the financial condition of the society as of June 30, 1927.

The whole amount of real and personal property owned by the American Sabbath Tract Society (N. J.) is as follows:

General Fund—cash on hand .....	\$ 2,645.01	
Less notes outstanding .....	1,200.00	
		\$ 1,445.01
Maintenance Fund—cash on hand .....	\$ 1,666.96	
Loan to publishing house account		
new machinery .....	5,000.00	
		6,666.96
Building Fund—cash on hand .....	\$ 2,264.38	
Loans to publishing house account		
new machinery .....	2,109.60	
Loan account equipment notes .....	6,800.00	
Loans on bond and mortgage .....	9,000.00	
Liberty Loan Bond .....	1,000.00	
		21,173.98
Denominational Building:		
Site .....	\$18,500.00	
Building .....	\$43,019.73	
Less depreciation .....	1,935.88	
		41,083.85
		\$59,883.85
		\$88,869.80

Those responsible for the publishing house at Plainfield submit the following statement:

Assets		
Current:		
Cash (including petty cash and postage deposit) .....	\$ 5,594.45	
Accounts receivable .....	9,007.71	
Notes and bills receivable .....	563.63	
Materials, work in process, etc. ....	6,396.41	
		\$21,562.20
Deferred:		
Unexpired insurance .....	\$ 182.46	
Miscellaneous .....	52.98	
		235.44
Fixed:		
Plant (appraised value) .....	\$38,469.45	
Less depreciation .....	11,277.63	
		27,191.82
		\$48,989.46
Liabilities		
Current:		
Accounts payable .....	\$ 1,994.68	
Bills payable (Tract Society for Miehle press and cutter) .....	7,109.60	
Bills payable (balance on Miller feeder) .....	202.50	
Accrued payroll .....	642.60	
Accrued interest on equipment notes .....	180.83	
Reserve, accounts receivable .....	715.58	
		\$10,845.79
Fixed:		
Capital .....	\$25,975.37	
Surplus .....	12,168.30	
		38,143.67
		\$48,989.46

For summary of receipts and disbursements see the annual report of the treasurer.

E. & O. E. Ethel L. Titsworth,  
 Plainfield, N. J.,  
 September 1, 1927.  
 Treasurer.

Attest:  
 Corliss F. Randolph,  
 Arthur L. Titsworth,  
 Plainfield, N. J.,  
 September 16, 1927.  
 President.  
 Recording Secretary.

The report of the Committee on Nominations was received and adopted, and the following were elected as named:

President—Corliss Fitz Randolph, 83 Jefferson Ave., Maplewood, N. J.

Vice-Presidents—

William C. Hubbard, Plainfield, N. J.  
 Clarence W. Spicer, Plainfield, N. J.  
 Alexander W. Vars, Plainfield, N. J.

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 William M. Stillman, Plainfield, N. J.  
 Henry M. Maxson, Plainfield, N. J.  
 Theodore L. Gardiner, Plainfield, N. J.  
 Orra S. Rogers, Plainfield, N. J.  
 Esle F. Randolph, Great Kills, Staten Island, N. Y.

Marcus L. Clawson, Plainfield, N. J.  
 Iseus F. Randolph, New Market, N. J.  
 Jesse G. Burdick, Dunellen, N. J.  
 Irving A. Hunting, Plainfield, N. J.  
 Edward E. Whitford, New York City.  
 Otis B. Whitford, Plainfield, N. J.  
 Harold R. Crandall, New York City.  
 Frank A. Langworthy, Plainfield, N. J.  
 LaVerne C. Bassett, Dunellen, N. J.  
 George R. Crandall, Plainfield, N. J.  
 William L. Burdick, Ashaway, R. I.  
 Edgar D. Van Horn, Alfred Station, N. Y.  
 Theodore J. Van Horn, Dunellen, N. J.  
 Nathan E. Lewis, Plainfield, N. J.  
 Courtland V. Davis, Plainfield, N. J.  
 William R. Clarke, Nutley, N. J.

By vote, Irving A. Hunting, Asa F. Randolph and William C. Hubbard were elected the Committee on Nominations for the year 1928.

Minutes read and approved.

Adjourned.

CORLISS F. RANDOLPH,  
*President.*  
 ARTHUR L. TITSWORTH,  
*Recording Secretary.*

"A religion that can not stand on its own bottom without State support, deserves to descend to the bottomless pit."

#### IF YOU NEGLECT IT, YOU OPPOSE IT

One of the great defects of our present day civilization is that it does not emphasize sufficiently the importance of church attendance, and the mighty influence it exerts in the formation of moral and spiritual character. We can feel that something very precious has gone from our lives, and searching for the cause, we are led conclusively to attribute the great change to the growing indifference to worshiping God in his temple, and listening to the messages in which every true Christian man and woman finds meat and drink.

Searching out hearts, we find that the cause of our neglect of the church, and our consequent loss of those contacts that invigorate the spiritual life, and give it purpose and meaning, is largely due to our indifference. We have allowed the world and its allurements to estrange us and keep us away from the church where our parents worshiped, and from which we ourselves received our earliest spiritual impressions, and best impulses. It has become a common custom to lay the fault for our indifference at the door of the church when it really rests with ourselves.

We owe it to the gospel of grace and forgiveness, to the divine Founder of the church, to God's people who in our own circle look to us for friendly co-operation, and we owe it to our own dear ones to resolve to "praise" the Lord with the whole heart, in the assembly of the upright, and in the congregation.

By regular attendance, and participation in all good works, and by every means within our power, let us testify to the world our faith in God and our allegiance to his church, that others may be won to the same resolve.—*The Pastor's Assistant.*

The old man entered the parlor and approaching his daughter's admirer, said: "Young man, do you know what time it is?" The timid man leaped to his feet, and, stammering, "Y-y-yes," hurried into the night.

The old man stood bewildered. "That's a queer fellow you have calling on you, Mabel," he remarked. "Why did he rush off in that fashion? My watch had stopped and I merely wanted the time so I could get it going again."—*Pastor's Assistant.*



**MISSIONS**

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

**LETTER FROM JAMAICA**

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

DEAR BROTHER BURDICK:

Because of necessary changes in plans we did not go to Albion Mountain till August 19. We had not been there before since last April.

On account of the condition of the road it was necessary for Brother Mignott and ourselves to leave our cars two miles from our church and the home of Brother George Williams, where we were to be entertained.

There was a good deal of sickness from influenza among our church people at the time, hindering many from attending the church services. In spite of this the services held Friday night, Sabbath day, and Sunday were well attended. Early Sunday morning, once again, I was preaching to a good audience by the side of the baptismal waters.

This time there was but one candidate to be baptized. His case was the result of the wonder working grace of our dear Lord. Last April when his wife was converted to Christ and the Sabbath, and was baptized and united with the Albion Mountain Church, he was bitterly opposed to her belief and action. His opposition made her way hard. She patiently persisted in doing what she thought was right. They live in Quebec, a couple of miles from Port Maria. Deacon Wilshaw, of our church, has continued his Sunday school work in Quebec. At length this big six-footer, Mr. McKensie, who had been so fiercely opposed to the faith and belief and action of his wife, allowed the grace of God to begin its work in his heart. He made a full and complete surrender. He is now rejoicing in salvation and in the fact that he is a happy working member of a Seventh Day Baptist Church. Our God is a great God. Nothing is too hard for him.

A good woman, Sister Ellis, formerly a Baptist living at Albion Mountain, was led

to see the Sabbath truth and began observing the Sabbath about four months ago. She has been attending our church services and is a good worker. She, with Brother McKensie, united at this time with our church there.

The church has been planning for some time for a special harvest and ingathering festival. This Sunday afternoon was the time set for it. A large crowd gathered to listen to the program of songs, recitations, and speeches to be rendered. Offerings of money were brought in for the church. Many first day people took part in these exercises. (Our people there have begun planning to enlarge the church building.) At the close of this program they enjoyed a feast of tropical fruits and other good "eats." The long, well loaded table was soon emptied by the hungry crowd. It was a joyous occasion.

In the church services Brother Mignott struck strong, steady, hard blows against the opposers of Seventh Day Baptist faith. The little church is seeking faithfully to keep the commandments of God and the faith of Jesus. They are doing good work and are of good courage.

You would have been much interested in seeing the crowd of young people gather on Monday morning to help us get started for home. Here was a happy company of a dozen Christian young people, each one eager to carry the heaviest load of our baggage. With these heavy loads on the top of their heads, they walked merrily over as bad a road as you ever saw, to our cars two miles away.

Sincerely yours,  
D. BURDETT COON.

Dufferin,  
No. 2, Bon Air Road,  
Cross Roads P. O.,  
Jamaica, B. W. I.,  
August 31, 1927.

**MONTHLY STATEMENT**  
August 1, 1927-September 1, 1927

S. H. Davis	
In account with	
The Seventh Day Baptist Missionary Society	
Dr.	
Balance on hand August 1, 1927	\$21,298.29
Young People's Board, account Dr. Thorngate salary	100.00
Young People's Board, Jamaica	100.00
Southeastern Association, one-third collection, Missionary Society	5.86
Onward Movement treasurer, Missionary Society	205.15

Anonymous, Missionary Society	1.00
Washington Trust Company, interest credit	5.15
	<u>\$21,715.45</u>

Cr.	
Gerald Velthuysen, work in Holland	\$ 104.17
T. L. M. Spencer, July salary	83.33
Wm. A. Berry, July salary	10.00
H. Louie Mignott, July salary	50.00
I. J. Branch, July salary	25.00
Wm. L. Burdick, July salary, traveling expenses, postage, and office supplies	200.14
C. C. Van Horn, July salary	41.67
Ellis R. Lewis, July salary and traveling expenses	120.00
R. B. St. Clair, July salary	108.33
Geo. W. Hills, July salary and traveling expenses	63.70
D. Burdett Coon, July salary and traveling expenses	146.44
I. D. Seager, July salary	66.67
Anna M. West, July salary	41.67
Grace I. Crandall, July salary and traveling expenses	80.33
Verney A. Wilson, July salary	41.67
R. R. Thorngate, July salary	50.00
Wm. L. Burdick, clerk hire	33.33
Philip Nat. Browne, installment on 1927 taxes, Georgetown chapel	40.00
Bank of Milton, account Dr. Thorngate's salary	70.00
Furness, Withey and Company, balance on passage of R. R. Thorngate and family	340.00
American Sabbath Tract Society, 300 annual reports to Conference	57.37
Geo. O. Sayre, Student Evangelistic Quarter	200.00
R. R. Thorngate, August salary, traveling expenses and passport	248.20
Treasurer's expenses	28.00

Balance on hand September 1, 1927	\$ 2,250.02
	<u>19,465.43</u>
	\$21,715.45

Bills payable in September, about \$ 3,500.00  
Special funds referred to in last month's report now amount to \$20,567.39, balance on hand \$19,465.43, net indebtedness \$1,101.96.

S. H. DAVIS,  
E. & O. E. Treasurer

**THE LEWIS SUMMER CAMP FOR BOYS**

NO. I.—CLARENCE E. KELLOGG

The Lewis Camp for older boys opened July 29. Mr. and Mrs. Crandall, Mr. Ogden, and seven boys made up the camp. The boys represented five churches.

As the girls did not all get moved out until Friday, the boys did not begin their regular program until Sunday.

Much of the morning was devoted to Bible study and worship, with private devotions and assembly led by Mr. Ogden, and the Sabbath class under Mr. Crandall. The last hour of the morning was given over to study of wood-craft or to sports. The afternoon was spent in recreation, such as swimming and playing ball. The most effective and enjoyable part of the program was the evening council around the camp fire. The fire was usually built outside, but, when rain kept us in, the splendid fireplace, presented to the camp by Mrs. Lewis, was used. At these times we studied and

sang hymns, studied the stars, and practiced knot-tying in preparation for the tests given by the director for the winning-of the camp "L." Following this there was a quiet time of stories and meditation and fellowship.

After the camp fire was put out, we locked up for the night and went to bed. Just before the lights were put out, while sitting on our cots, we read our Bibles or heard the Bible read to us, after which we bowed for a few moments of silent prayer, closing usually with prayer by Mr. Ogden or Mr. Crandall. On two evenings the boys each offered sentence prayers. The lights were put out at ten o'clock.

I would not close without mentioning the tempting meals that were prepared for us by Mrs. Crandall, our "Camp Mother," with the help in the kitchen of the three girls who remained after the girls' camp, to be at Conference. *Dunellen, N. J.*

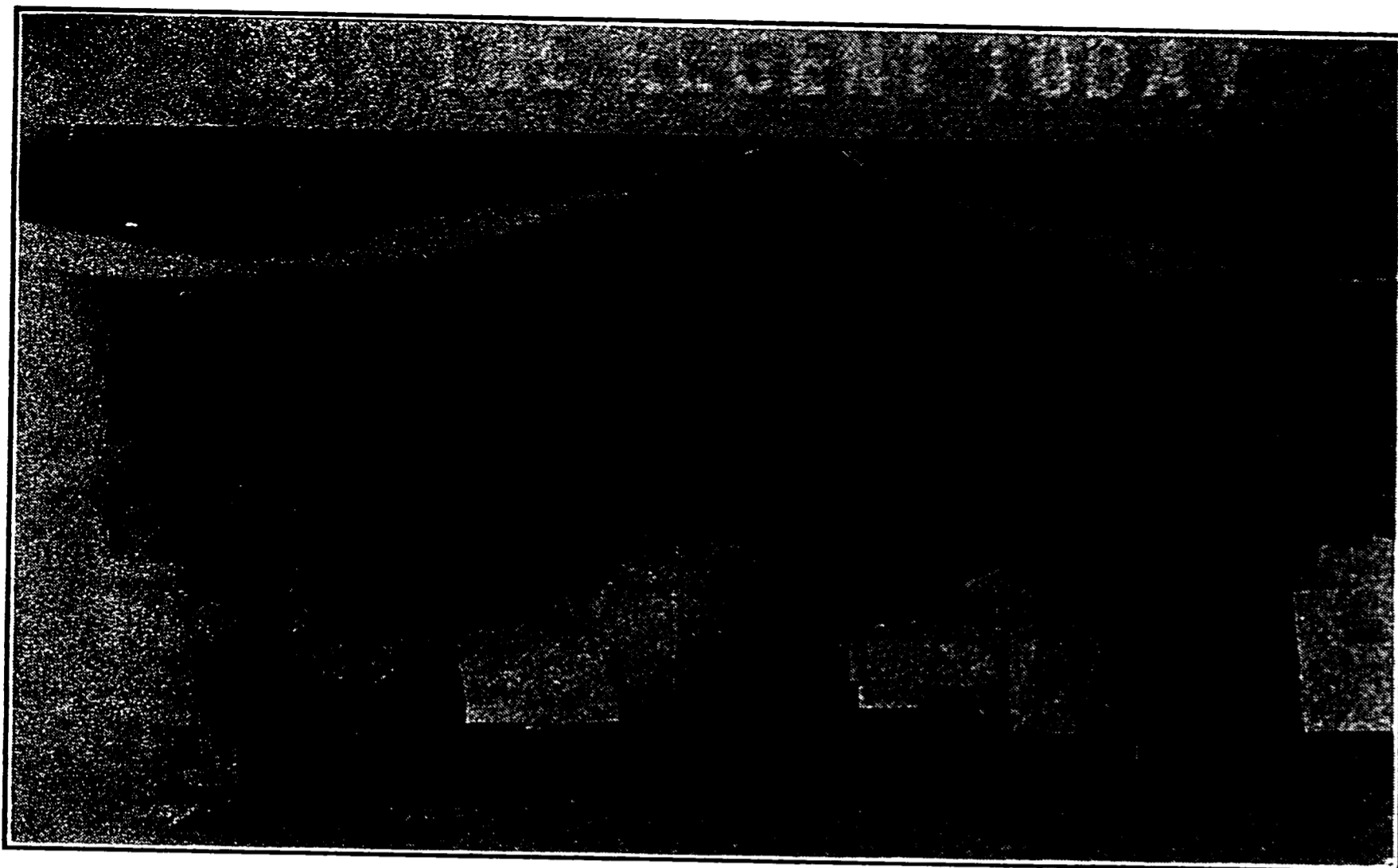
NO. II.—CLAUDE R. NEAGLE

The two weeks' vacation at the Lewis Camp made a lasting impression upon me. It was there that I made some very good friends and did things and thought high thoughts of which I have many remembrances. It is one of the camps that gives moral, physical, and mental training under the excellent supervision of such men as Rev. Harold R. Crandall and Rev. S. Duane Ogden. Mr. Ogden was the director of camp activities and instructor in camp-craft and wood-craft and leader of the assembly and quiet hour. Mr. Crandall, serving as general supervisor, took the central part of the camp program by leading an interesting and helpful Sabbath class.

Among the best remembrances I have of the camp are the Sabbath classes and the morning assembly services under the trees, nature's cathedral. The great oaks were the mighty arches, the grass the velvet carpet, and the ground our spacious pews.

The sand-bottomed swimming hole in the creek was a relief to the sweltering campers, and the trips to the seashore for bathing in the ocean were happy occasions. They refreshed us, as did Mrs. Crandall's cooking. We certainly enjoyed the meals at camp. I gained five pounds while I was there, thanks to the cooks.

I hope there will be many more boys to share with us the joys and benefits of the camp next summer. *Westfield, N. J.*



### THE WORK IN RIVERSIDE

The Dorcas society of the Riverside Church recently held a sale of school dresses for girls nine to sixteen years of age. They secured the entrance to an unused moving picture theater on Main Street for the sale and decorated it with bunting and flowers as well as displaying the dresses attractively. The accompanying illustration shows the sale in progress. A man who had no girl to buy a dress for, went to the county charity agent and gave her an order for a dress for a needy orphan girl and paid the Dorcas society for it. Those appearing in the illustration, from left to right, are Duane Hurley, Mrs. P. B. Hurley, Miss Alice Baker, Mrs. Maleta Curtis, Rowena Babcock, Mrs. Metta Sweet, Mrs. Edith Babcock, and Wayne Rood.

A FRIEND.

### LIKENESS BETWEEN NATURE AND CHRISTIANITY

LOTTIE BABCOCK

(Yearly Meeting, Welton, Iowa)

A great lover of nature was one day walking along the road when he came upon a little bird lying dead in his path. As he stood and looked at that little bird he said to himself, "That little bird is dead, but in

life it filled its place, it did that which was meant for it to do, and I haven't."

How many of us could have said otherwise?

This brings to my mind the words of an old song, one verse of which ran something like this:

"It was but a little bird  
That sang in an apple tree,  
A sick one the music heard  
But did not the singer see.  
Its tones were so very sweet,  
The sick one forgot her pain.  
Thus, one little bird with cheerful song  
Brought joy to a heart again."

How many of us who profess to be Christians are so filled with the love of Christ that, as we go about from day to day, we shed this love upon others? Do we, like the birds that fly from tree to tree, from bush to bush, or flit from flower to flower, gathering the sweet nectar from deep down in the hearts, go about our tasks with light hearts and happy songs, gathering the good out of life; or do we in our haste and carelessness gather mostly the chaff and blight?

In these hurrying times when all lines of activity are "speeding up," as well as in former times before this age of speed and recklessness, our mode of life depends much

(Continued on page 439)

## WOMAN'S WORK

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

### THE NORTHWESTERN ASSOCIATION

MRS. EDWIN SHAW

The Woman's hour of the Northwestern Association at Albion was especially fine and enjoyable. The program was arranged by Miss Phoebe S. Coon of Walworth, who presided.

The first number was a song by the woman's chorus of Albion. This fine chorus, trained by Mrs. C. S. Sayre, was heard and enjoyed several times during the association.

Devotionals were conducted by Mrs. M. G. Stillman of Milton.

An illuminating and comprehensive paper prepared by Mrs. W. C. Daland, was read by Mrs. A. E. Whitford. This paper will be printed in this department, we are happy to say, for anything so worth while is good reading and should be open to all of our women.

Dr. Grace I. Crandall, home from China on furlough, gave a very vivid word picture of the present situation in China.

The program was completed by Miss Anna West, who gave in concise, well chosen words, her view of the prospects and problems of denominational schools in China.

Miss Coon called the women at the association together for an informal conference, Sunday, during the midday intermission. She stressed the importance of keeping the associational secretaries, and thereby the Woman's Board, supplied with up-to-date directories of society officers, and items of interest, and of sending in annual reports promptly.

Mrs. A. B. West spoke of the value to be gained from study of denominational work, missions, boards, schools, and churches. The various phases and aspects of these interests are changing so rapidly that it is better, we have learned, for fresh data to be collected as needed. She recommended the mission study book, issued by the Woman's Board of Foreign Missions,

"The Straight Road to Tomorrow," as a valuable aid in general mission study.

She read from the printed pages, the programs for the meetings of the current year, of the Young Woman's Missionary society of North Loup. From the excellent programs, it was apparent they have an active, progressive, consecrated society.

Albion, Milton Junction, Milton, Garwin, Walworth, Welton, were represented and Shanghai, Riverside, and West Edmeston, besides some lone Sabbath keepers.

### AMERICAN SABBATH TRACT SOCIETY— MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society of New Jersey met in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, September 18, 1927, at 2.30 o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, William C. Hubbard, Alexander W. Vars, Asa F. Randolph, Ethel L. Titsworth, William M. Stillman, Theodore L. Gardiner, Esle F. Randolph, Jesse G. Burdick, Edward E. Whitford, Frank A. Langworthy, Laverne C. Bassett, George R. Crandall, Theodore J. Van Horn, Courtland V. Davis, Arthur L. Titsworth and Business Manager L. Harrison North.

Visitors: Mrs. David E. Titsworth, Mrs. Willard D. Burdick, Mrs. Ahva J. C. Bond. Minutes of last meeting were read.

The following report was received:

The corresponding secretary has received communications for the Tract Board as follows:

From the recording secretary of the General Conference a clipping from the report of the Nominating Committee of the General Conference, giving list of names of officers and members of the Tract Board nominated for the coming year.

From the corresponding secretary of the General Conference, Edwin Shaw, a communication which is presented with this report.

From H. Louie Mignott, Kingston, Jamaica, a copy of the last issue of the *Seventh Day Baptist Reformer*, with the request that one-half of the appropriation made for the publication of this paper might be sent soon.

From the *Sabbath Observer*, London, Eng., ten copies of the last issue, containing among other articles, news from the Mill Yard Church, and the mission at Willesden, with an appeal for donations to the Willesden Mission Church Building Fund.

Other correspondence has been taken care of so far as possible at the present time. The corresponding secretary has attended the Commission

meeting, the General Conference, and the South-western Association, and is now holding meetings at the Little Prairie church, Nady, Ark.

By vote, the communication from Edwin Shaw, corresponding secretary of the General Conference, was referred to the Advisory Committee for consideration and report thereon.

The treasurer reported a bequest from the estate of Mrs. James Frank (Isabel Randolph) Hubbard, of fifty dollars toward the Denominational Building Fund.

Voted that the proper officers be authorized to execute a proper release to the executor of the estate of Mrs. Hubbard.

The Committee on Nominations for the standing committees presented the following report:

PERMANENT COMMITTEES

*Committee on Revision of Denominational Literature*

Corliss F. Randolph, chairman  
Arthur E. Main  
Willard D. Burdick  
William L. Burdick  
Edwin Shaw

*Committee on Denominational Building*

Jesse G. Burdick, chairman  
Theodore L. Gardiner  
A. W. Vars  
William C. Hubbard  
Orra S. Rogers  
Asa F. Randolph  
N. E. Lewis  
W. M. Stillman

*Leader in Sabbath Promotion*  
Rev. Ahva J. C. Bond

*Standing Committees*  
(elected annually)

*Advisory Committee*

Edward E. Whitford, chairman  
Jesse G. Burdick  
William M. Stillman  
Ahva J. C. Bond  
Theodore J. Van Horn  
Courtland V. Davis

*Supervisory Committee*  
Alexander W. Vars, chairman  
Orra S. Rogers  
Otis B. Whitford

*Committee on Distribution of Literature*

Willard D. Burdick, chairman  
Ahva J. C. Bond  
Iseus F. Randolph  
LaVerne C. Bassett  
George R. Crandall  
Esle F. Randolph

*Committee on Sabbath School Publications*

Willard D. Burdick, chairman  
Theodore L. Gardiner  
Edgar D. Van Horn

*Committee on Files of Denominational Literature*

Corliss F. Randolph, chairman  
Arthur L. Titsworth

*Investment Committee*

Orra S. Rogers, chairman  
Henry M. Maxson  
William M. Stillman  
W. C. Hubbard  
C. W. Spicer

*Auditing Committee*

Irving A. Hunting, chairman  
Frank A. Langworthy  
N. E. Lewis

*Budget Committee*

Ethel L. Titsworth, chairman  
Jesse G. Burdick  
Alexander W. Vars  
Willard D. Burdick  
Irving A. Hunting  
Harold R. Crandall

*Teen-Age Conference and Summer Camps*

Harold R. Crandall, chairman  
William C. Hubbard  
Frank A. Langworthy  
Nathan E. Lewis  
Ahva J. C. Bond

A. W. VARS, Chairman,  
*Nominating Committee.*

Report adopted.

By a rising vote, the recording secretary was requested to extend to the family of Holly W. Maxson, the sympathy of the board, in their recent bereavement.

Minutes read and approved.

Adjourned.

ARTHUR L. TITSWORTH,  
*Recording Secretary.*

**FREE WATERING SERVICE**

One of the most practical activities of the Massachusetts Society for Prevention of Cruelty to Animals is the maintenance of free watering stations on the streets in Boston, where men are in attendance to supply water to thirsty horses. Last season no less than 29,861 horses were given relief in this way. The service started this year with the beginning of the hot weather. Your contribution for this cause will be greatly appreciated, and acknowledged by the treasurer, 180 Longwood Avenue, Boston.—*Our Dumb Animals.*

"How's that new secretary of yours making out?" inquired the senior partner.

"Oh, all right, I suppose," answered the junior. "She's got things so tangled up in my office already that I can't get along without her."—*Selected.*

**YOUNG PEOPLE'S WORK**

MRS. RUBY COON BABCOCK  
R. F. D. 6, Box 166, Battle Creek, Mich.  
Contributing Editor

**CHRISTIAN ENDEAVOR ABROAD**

Christian Endeavor Topic for Sabbath Day,  
October 22, 1927

DAILY READINGS

Sunday—Joy in the message (Acts 8: 5-8)  
Monday—Field workers (Tit. 1: 1-16)  
Tuesday—The evangelistic spirit (Acts 17: 1-4)  
Wednesday—Youth and zeal (Gal. 4: 18)  
Thursday—Faith and love (2 John 1-13)  
Friday—Following Christ (1 Thess. 1: 1-7)  
Sabbath Day—Topic: Christian Endeavor in all lands (Rom. 10: 18; Col. 1: 3-6)

The following clippings are taken from an article, "The World-wide Field of Christian Endeavor," by Rev. R. P. Anderson, in the *Christian Herald* for July 2, 1927.

Christian Endeavor societies are being organized at the rate of approximately 5,000 a year, or a little more than an average of thirteen societies a day. In all the world there are about 80,000 societies, 20,000 of them Junior and Intermediate. They are scattered among eighty different denominations. The Methodist Church in all its branches leads in the number of Christian Endeavor societies, and is followed by the Presbyterians and the Disciples.

The British Christian Endeavor Union has listed 4,447 societies. In the past year 870 new societies were added. Each year since 1920 an increasing number of new societies have been organized. In addition to these figures, there are more than 3,000 societies in the Primitive Methodist Church in the British Isles.

During the years of the World War, when Christian Endeavor in Europe suffered greatly, the number of societies in the German Christian Endeavor Union increased from 600 to 1,100. Since the close of the war five hundred more societies have been organized. A little more than a year ago the union bought a large mansion of more than one hundred rooms to be the headquarters of the movement. The house is situated at Woltersdorf, near Berlin. Here the officers of the union and the field

force will have living quarters, and the house will be used not only as a holiday home in summer, but also as a training school for leaders.

The Methodist churches of Spain are strongholds of Christian Endeavor in that country, although there are excellent societies in the Presbyterian, Episcopal, Congregational, and other churches.

Christian Endeavor is found only in isolated places in Portugal, but since the war it has been coming back in France. A convention has just been held in southern France, and Rev. Edmond Gounelle, a Methodist pastor and Christian Endeavor leader, went from the convention to hold a rally for the half dozen societies in Paris. A new society has recently been organized there among the Alsations of the Lutheran Church. There are not a few cities and towns in which Christian Endeavor flourishes—in fact, wherever Protestantism has found a foothold. On the other hand, Italy has only few societies, as one might expect in a country where Protestantism is weak.

In Austria the societies among the Alps, we are told, meet considerable opposition and even persecution. To help finance their work these endeavorers pick the delicate edelweiss in the high reaches of the mountains, fasten them to cards, and sell the cards.

Coming to the north of Europe, we find a strong Christian Endeavor union in Finland. It supports field secretaries and even sends them out to neighboring lands. It was two Finnish endeavorers on such a mission who established Christian Endeavor in Esthonia. We hear of a recent revival in Narva, Esthonia, with one hundred conversions. Narva is on the Russian frontier and has many Russians. The Christian Endeavor mission began in a hall, but owing to the crowds attending, the meetings had to be held in the largest churches in the city. Esthonian endeavorers held their annual convention at Easter.

Czecho-Slovakia also has a Christian endeavor union and workers who for consecration are the equal of any anywhere. There are twenty-one societies with a membership of 1,014. In Latvia, with Riga as the chief city, there is a union with twenty-three societies under consecrated leadership. Nine of these societies are German and fourteen Lettish. They have

published some Christian Endeavor literature. The government has just "recognized" and registered Christian Endeavor, which will give the societies more freedom in their work.

In the national union of Jugoslavia there are fifteen societies. The pioneer and leader is Samuel Schumacher, who is now a member of parliament. One of the pastors has just visited the societies in Croatia and Bosnia.

Hungary has only twenty societies with 647 members, but every member is an evangelist. These endeavorers hold more than 200 meetings each week. They maintain eighty-two Sunday schools with 3,377 pupils, who are taught by 158 teachers. They have regular meetings for blind persons and for the inmates of poorhouses, hospitals, prisons, and so forth. They maintain a printing establishment, and on the whole are doing probably the most intensive and remarkable Christian Endeavor work that we know.

Our latest report from Poland states that there are 120 societies in the country, including those in Danzig. They issue a paper, *Wake Up*, print considerable literature, and have a full-time field secretary. They also reach out to "regions beyond," sending the field worker to Volhynia and Galicia each year. He was recently privileged to speak at one of the greatest religious gatherings there, which had an attendance of 2,000 men.

Vigorous societies are found in the Lutheran Church of Norway and in the free churches of Sweden. In Greece there are societies among Armenian refugees. In Argentina, Brazil, Colombia, and other South American countries Christian Endeavor is used to good purpose in the various missions. The same is true of Mexico, which has a national union. In Madagascar, where for many years, under French rule, the movement was greatly hampered, the societies are at work as in the days of old.

One effect of the troubles in China has been to force the Christian Endeavor field secretaries, Rev. and Mrs. Edgar E. Strother, to move their office and dwelling from the crowded Chinese quarter of Shanghai to the foreign concession. No one can tell just what the present upheaval will mean for either the Church or Chris-

tian Endeavor in China. It has come at a time when Christian Endeavor was greatly prospering. It may retard progress, but it can hardly destroy the movement.

In 1925 the China Christian Endeavor Union celebrated the fortieth anniversary of the first society in Foochow by launching an increase campaign. In one year the number of societies rose from 1,200 to 2,500. Societies are found in every province.

In the past year Mr. T. Sawaya has worked among the societies of Japan. He has succeeded in organizing in several denominations the Christian Endeavor societies into denominational unions affiliated with the Japan Christian Endeavor Union. The total Christian Endeavor strength in Japan is 268 societies.

India has about 2,000 Christian Endeavor societies, and the work of endeavorers in that great country is perhaps fully as colorful as religious work in any part of the globe. It would be tedious to quote the testimony of missionaries as to the way in which the movement is helping the young people of their churches, but perhaps a few words may be permitted concerning what the societies are doing.

One society—and the following case is typical—conducts seven Sunday schools for 500 Hindu children every Sunday morning, and two schools for Christian children in the afternoon. They have even invaded the local jail and hold an evangelistic service there every week.

Burma has always been a stronghold of Christian Endeavor, and still is. There are one or two societies in mission schools in Siam.

The largest Christian Endeavor society in the world is in Africa. It is in the Disciples' Church at Bolenge, on the Congo. Every member of the church is an endeavorer. The church is divided into groups of ten, and every tenth man is supported temporarily by the other nine that he may give some time to personal evangelistic work.

But there are societies in most Protestant missions in all parts of the continent.

In Australia Christian Endeavor is making remarkable advances with strong societies, excellent leadership, and great conventions.

Korea has organized a national Christian Endeavor union and the number of societies

is growing. At present there are about 200 societies.

There have been societies in Egypt for many years, especially in the mission of the United Presbyterian Church. There are societies in schools and colleges—the one in Assiut College has 120 members—and are giving the young people real training in practical Christian living.

A review of the Christian Endeavor field shows that the movement is international, interracial, and interdenominational. It is evangelistic. It is an instrument of service. Its aim is spiritual—to bring young people into vital contact with Christ. It is a religious youth movement. Its ideals are Christian. Among the nations of the world its fellowship makes for understanding and peace, and among denominations its broad and kindly fellowship makes for union on a platform of service.

### A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

Dr. Francis E. Clark started the Christian Endeavor movement among the young people of his own church. He saw a need in their lives for something which was lacking. Christian Endeavor supplied this need. From this small beginning, which started from the vision of this great man, Christian Endeavor has spread all over the globe.

Why has it spread thus? One of the daily readings for this week answers this question—because there is joy in the message. The message which Christ gives to his followers—to Christian endeavorers—is full of happiness and joy. It is a message of hope, a message worth carrying to all parts of the world.

Christian Endeavor has the evangelistic spirit, and this helps it to spread. It wins young people to Christ and makes them see that there is something worth while in the Christian religion. Christian endeavorers have told this to others, and thus the movement has spread over the entire world. We need men of vision like Dr. Clark, who can mold the lives of young people, and thus make the world better because they have lived in it. Let us pray for such men.

### THE INTERMEDIATE CORNER

REV. WILLIAM M. SIMPSON  
Intermediate Christian Endeavor Superintendent  
Sabbath Day, October 22, 1927

#### DAILY READINGS

Sunday—By Christian living (1 Peter 2: 11-15)  
Monday—By preaching the gospel (Mark 16: 14-20)  
Tuesday—By sending out missionaries (Acts 13: 1-3)  
Wednesday—By praying for rulers (1 Tim 2: 1-6)  
Thursday—By loving service (Luke 10: 25-37)  
Friday—By aiding reforms (John 2: 13-17)  
Sabbath Day—Topic: How is my denomination trying to make the world better? (Isa 42: 5-7)

#### GIVE THEM A CHANCE

It would be unfair to your fellow intermediates for you to neglect to prepare your program for this meeting until the hour before the meeting. Mr. Leader. And it would be a discredit to yourself. This topic requires preparation. If your members can not answer the questions readily, let them ask the pastor, consult *Conference Year Book*, re-read the printed report of the Commission to Conference, and confer with the delegates to Conference. Be prepared.

#### SOME QUESTIONS

1. Where do Seventh Day Baptists have foreign mission stations?
2. Locate Seventh Day Baptist churches on a map of the United States. Are there groups of Seventh Day Baptist churches where they exert a united influence upon a section of the country for good?
3. Name and locate our Seventh Day Baptist colleges.
4. Upon what two Christian doctrines do Seventh Day Baptists place special emphasis? How does this emphasis help to make the world better?
5. In what movements does our denomination co-operate with other denominations to make the world better?
6. What is our denomination doing in evangelism?
7. What is our denomination doing in religious education?
8. What is our denomination doing in promoting reforms?
9. If any member of your society attended the class in denominational polity at the last Conference, ask him to give a brief review of the course.

## JUNIOR C. E. JUMBLES

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

SUGGESTIONS FOR TOPIC OF OCTOBER 15

The superintendent might select one good motto and give a talk on that. One that especially emphasizes the work of the juniors would be fine. One of those given on the Children's Page might be used. A motto might be printed with pictures to illustrate it.

## SUGGESTIONS FOR WORK

The following poem may be memorized and used as a prayer after the collection has been taken.

"Dear Jesus, bless our offering;  
We bring it all to thee.  
For though we are but children  
Thy servants we may be.  
Bless, oh, bless our offering,  
Use it, Lord, we pray;  
Gladly do we bring it  
Unto thee this day.  
"Amen."

## SUGGESTIONS FOR TOPIC OF OCTOBER 22

Use the following as a blackboard talk. Print the letters of Junior Christian Endeavor below each other down the left of the blackboard. During the testimony meeting have each junior that takes part give a verse which begins with one of these letters and then write it on the board. It will work out similar to this:

J-esus said, Suffer the little children to come unto me, etc.

U-nto thee, O God, do we give thanks.

N-o man can serve two masters.

I-am the light of the world.

O-give thanks unto the Lord.

R-emember the Sabbath day to keep it holy.

C-reate in me a clean heart, O God.

H-onor thy father and thy mother.

R-emember now thy creator in the days of thy youth.

I-f ye love me, keep my commandments.

S-tudy to shew thyself approved unto God.

T-hose that seek me early shall find me.

I-will say of the Lord, he is my refuge and my fortress.

A-soft answer turneth away wrath.

N-ow abideth faith, hope, love, these three, but the greatest of these is love.

E-ven a child is known by his doings.

N-ever man spake like this man.

D-epart from evil and do good.

E-very good and every perfect gift is from above.

A-good name is rather to be chosen than great riches.

V-erily, verily, I say unto you, he that believeth on me hath everlasting life.  
O-how love I thy law!  
R-ighteousness exalteth a nation!

## SUGGESTIONS FOR WORK

To encourage the juniors to give original testimonies, an honor roll may be hung on the wall and a star pasted after a junior's name each week that he gives an original testimony.

## HOW ARE COUNTRIES MADE CHRISTIAN?

CAROLINE F. RANDOLPH

(Conference Paper—Intermedlate)

To find the best method for making a nation Christian we should go back and see how Christ started and what he taught regarding it. We find that he said, "The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal till the whole was leavened." If we consider the leaven as individual work, we find that Christ's methods of spreading Christianity or the kingdom of heaven were the same as his teachings. He, alone, was the beginning of the leaven of Christianity. By his own personal influence and teachings, the leaven spread to a few disciples. His own country, as a whole, did not turn to him immediately, but the leaven was working in the lives of a few people who, like him, through their personal influence would carry the leaven far and wide. Philip went to Samaria; Peter to Cæsaria; Paul to Antioch, Macedonia, and Rome; and the disciples, driven from Jerusalem by persecution, went everywhere preaching the gospel. Thus, everywhere, not by large forces, but through the influence of individuals or small groups, Christianity spread into different nations.

The way to make a country Christian now is the same. The individual life and character is the chief factor. A country is made up of many individuals, each largely influenced by the individuals with whom he associates. Christian people should live such lives that their influence will be a leaven in a community. Scattered Christians and lone Sabbath keepers may feel spiritually lonesome and discouraged, but they should realize that a single life or a single family may have the influence of leaven. Not only may they keep God's laws themselves but they may lead others into the

kingdom. Thus all over our country, or any other country where there are individuals or groups of Christians who are true to their Master, an influence is at work to make that country Christian.

Milton Junction, Wis.

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**LIKENESS BETWEEN NATURE AND CHRISTIANITY**

(Continued from page 432)

on the habits we formed in our youth. Some one has said that "an imperative safeguard for the young is the formation of good habits." A habit may seem a small thing, but it has the force of an awful tide of vice sweeping on from one thing to another till all is swallowed up and lost.

Habits, when once shaped, hold us with an iron grip; if they are good, we remain good; if they are evil, we are pretty sure to remain evil. So how very essential it is that in our youth we form good habits; and in order to do this we must have the Christ within us, or rather we must let the Christ spirit that is naturally within us grow and develop until it has full control of our lives. If we have failed to do this while in our youthful years, let us not neglect longer to do it. For no one is safe without Christ and the Father whom Christ reveals. Without our lives anchored to him, we are adrift on the sea of eternity in a frail bark, and some day the waves, surging and rolling higher and higher, will dash over and sink all. This life needs to be anchored to the eternal God. It is not enough to tie to good habits, high purposes, and good companions; we must have a personality above us, to whom we can cling, as the trailing vine does to the oak.

We, like the birds, the bees, the trees, and the flowers, are a part of God's world and were created by him, and our all depends on him and on our relation to him.

All nature reflects the Christ. Do we reflect him?

All nature tell us of his wondrous care.  
For us, he fashioned all its beauties rare;  
His presence is reflected everywhere;  
Do you reflect him too?

We hear his whisper in the bird's sweet song,  
In swaying trees, and in the babbling spring;  
We look, and find him in each growing thing;  
Can he be found in you?

From dawn of day until the night is here  
We look around and we feel him near—  
And joy lights up the path we once thought drear:  
Does he shine forth in you?

Throughout the world are eager ones who long  
To leave their wretched paths of sin and wrong;  
They seek the Christ amid the anxious throng:  
Can they see him in you?

Reflect the Savior in your life today,  
As you go out upon the crowded way.  
Let him be seen in all you do and say:  
Reflect the Christ today.

If we are filled with his spirit, if we are anchored to him, we will reflect him in our every day life.

Let us strive to live so that when this life is over it may be said of us as of that little bird, "He is dead, but in life he did the work assigned him, he filled his place."

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**SHALL AMERICA AND FRANCE OUTLAW WAR?**

An opportunity has come for the United States to give practical effect to its oft-repeated declarations in favor of world justice and peace. "The outlawing of war" is a phrase with which the people of America are thoroughly familiar. The Locarno treaties that provided for the outlawing of war between France and Germany were hailed in America as the most significant advance toward world peace since the signing of the Armistice. It is now proposed that a similar treaty be entered into between France and the United States. And who is it that sponsored this proposal? None other than France's foreign minister, M. Briand.

If we can not outlaw war in a single sitting, what is to hinder us from beginning where we are and, taking France at her word, urge our government to begin negotiations toward the writing of a compact for the perpetual outlawry of war between that country and our own? No complications with the League, no relation with the Permanent Court of International Justice are involved in what M. Briand proposes. It is simply that the two peoples shall agree by treaty not to kill one another in the event of a future dispute. Could anything be more reasonable? Could anything be more non-Christian than to reject such a proposal?—Sidney L. Gulick.

## CHILDREN'S PAGE

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

### GOOD MOTTOES

ELISABETH K. AUSTIN  
Junior Christian Endeavor Superintendent  
Junior Christian Endeavor Topic for Sabbath Day,  
October 15, 1927

#### DAILY READINGS

Sunday—God is love (1 John 4: 8)  
Monday—Your Father knoweth (Matt. 6: 32)  
Tuesday—Seek first the kingdom (Matt. 6: 33)  
Wednesday—Rejoice evermore (1 Thess. 5: 16)  
Thursday—Pray without ceasing (1 Thess. 5: 17)  
Friday—We will serve the Lord (Josh. 24: 15)  
Sabbath Day—Topic: Good mottoes (John 9: 4;  
Jas. 1: 22)

Juniors like to make things. For today's topic suppose each member brings to Junior a neatly printed motto. After the meeting these can be turned over to the Sunshine Committee, which committee will find many uses for them among the sick and shut-ins.

Following are some suggested mottoes, but I am sure you can think of many more taken from the Bible and other sources.

Just as I am, young, strong, and free,  
To be the best that I can be,  
For truth and righteousness and thee,  
O Jesus Christ, I come! I come!  
—*Children's Leader.*

When I enter the house of prayer,  
Let me remember God is there,  
Let me quiet and respectful be  
For thou God seest me.

—*Selected.*

"He knows, he loves, he cares."

Little thoughts  
Trip to and fro;  
Throw out the mean ones,  
Let the good ones grow.  
—*Selected.*

"Christ is the Head of this house,  
The unseen Guest at every meal,  
The silent Listener to every conversation."

"My body is a temple  
To God it does belong,  
He bids me keep it for his use,  
He wants it pure and strong."

"Be ye doers of the Word and not hearers only."

I will watch and pray.

My best for Christ.

"Love one another."

"Thou, God, seest me."

#### RULES FOR TODAY

Do nothing that you  
would not like to be doing  
when Jesus comes.

Go to no place where you  
would not like to be found  
when Jesus comes.

Say nothing that you  
would not like to be saying  
when Jesus comes.

—*Selected.*

"Seek the Lord while he may be found."

"God is love."

"Be of good cheer."

### GREAT BIBLE VERSES

ELISABETH K. AUSTIN  
Junior Christian Endeavor Superintendent  
Junior Christian Endeavor Topic for Sabbath Day,  
October 22, 1927

#### DAILY READINGS

Sunday—The love verse (John 3: 16)  
Monday—The gentle verse (2 Tim. 2: 24)  
Tuesday—The trust verse (Isa. 26: 3)  
Wednesday—The work verse (Exod. 20: 9)  
Thursday—The forgiveness verse (1 John 1: 9)  
Friday—The "I can" verse (Phil. 4: 13)  
Sabbath Day—Topic: Great Bible verses (1 Cor.  
13: 13; Ps. 23: 1. Memory meeting)

Martha's father had been suddenly called to the city on important business, leaving Martha and her mother alone in their summer camp in the Adirondacks. Soon after supper Mrs. Mason was taken suddenly very ill. The nearest neighbor was a quarter of a mile away, and Martha could not go over the mountain trail alone in the darkness for help. So she bravely set herself to carry out her mother's instructions—keeping up the fire, heating water, and making hot applications to ease her mother's pain. About two hours went by before the worn-out mother found a few minutes' relief in sleep. Martha walked to the door. The stillness of the forest was oppressive. She was frightened at her helplessness, and at her responsibility, perhaps for her mother's life. Before her across the lake rose the mountains. Suddenly there came into her heart a Psalm she had learned in Bible school—"I will lift up mine eyes to the hills, from whence cometh my help." He

### LETTER AND STORY FROM FLORIDA

DEAR MRS. GREENE:

If you think this story all right to put in the SABBATH RECORDER, you may do so. If not I will not feel disappointed as I do not expect to have results the first time.

I am enjoying what other children write in the SABBATH RECORDER from week to week.

E. M.

Once there were two little girls playing tennis, named Mary and Jane. For awhile they played real nicely, then Jane cheated and Mary stopped playing.

Jane said, "I did not cheat."

Mary denied it. Then Jane sat down and thought about what she had done.

About half an hour later she said to Mary, "Oh, Mary, maybe I did cheat, but I won't any more. Please come and play."

Mary did not forgive Jane.

God forgives us for what we do. I think Mary should have forgiven Jane, don't you?

EARLINE MAIN

Daytona Beach, Fla.  
September 19, 1927.

### NOW YOU ASK ONE

H. V. G.

GAME 17

1. Who was it who was hidden in the bulrushes?
2. Who said, "O my son Absalom! would God I had died for thee, O Absalom, my son, my son"?
3. What was it Balaam's ass saw in the road and made her turn aside?
4. What king was noted for his wisdom?
5. From what book of the Bible is this, "And Joseph dreamed a dream, and he told it to his brethren: and they hated him the more"?
6. Finish this quotation, "In all thy ways acknowledge him, and he shall direct [two words]."
7. Is the Sea of Galilee north or south of the Dead Sea?
8. When did Jesus say, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt"?
9. How many books are there in the New Testament?
10. To what office did the Levites belong?

M. G.

that keepeth thee will not slumber." She knew God was there to help her. Her fear and weakness were all gone. She stood ready to face the hard thing with God.

The night passed, the dawn brought the sunshine and hope, for her mother, while weak, was free from pain. "Oh, dad," she exclaimed, as she threw herself into her father's arms on his return, "I never could have done it if I had not had that wonderful Psalm stored away in my memory."

"I hope my brave little daughter will hide many more rich treasures of the Bible away in her heart and memory," replied her father, "for there are many times in every person's life when they are strengthened from their memory storeroom messages out of God's Word."—*The Children's Leader, used by permission.*

DEAR CHILDREN:

I am going to give you right here a Seventh Day Baptist Junior Christian Endeavor song which I heard the juniors at Conference sing on Sabbath afternoon. It was sung to the tune, "Jewels."

We are juniors, happy juniors,  
With hearts gay and bright;  
We are working, we are praying  
For God and the right.

Chorus

We are Seventh Day Baptist Junior Christian  
Endeavorers  
And for Jesus our Captain  
We work and pray.

In the morning, in the evening,  
We seek him in prayer,  
From our Bibles we are learning  
His love and his care.

Whatsoever he would have us  
We strive daily to do,  
Following our Lord and Master  
Where he leads us to.

Another state appears on our page this week, Florida; for here we have a letter and story from Earline Main, of Daytona Beach. I am so glad you have written, Earline, dear, and I hope it will not be the last time. Of course you know that your father and mother are good friends of mine, and so there is also a warm place in my heart for you and sister. I like your story very much.

## ANSWERS TO GAME 16

1. Paul.
2. John.
3. Daniel.
4. Peter.
9. Gol'go-tha, short o., obscure long o., as the first a in parade. (Webster's *New International Dictionary*.)
10. Moses.
5. A harp.
6. Joseph.
7. Exodus.
8. Northeastern Egypt.

## HOME NEWS

NORTONVILLE, KAN.—I realize that Nortonville has not appeared in the Home News Department for some time, and so I take up my pen to assure all of our denominational family and friends that it is still trying to do its bit for Christ and the church. I would not have you think that our silence indicates any lack of interest in the Home News Department and the welfare of the other churches, for usually it is to this department that we turn first, but it is so much easier to read about the good work being done in other churches than to write something yourself.

One event which was a great blessing to the young people of Nortonville was the Teen-Age Conference of the young people of North Loup and Nortonville, which met with us May 27 to 29. This conference has already been very well written up for the RECORDER by Rev. A. J. C. Bond and by the people of North Loup, and it is not necessary for me to add much more. It is sufficient for me to say that it was inspiring to hear the helpful addresses and sermons of Rev. A. J. C. Bond, Rev. J. F. Randolph, and Rev. H. L. Polan, the former pastor of this church, to see seventy young people under twenty years of age at the Sabbath morning service, to hear their voices in testimony for the Master, and to join with them in their innocent fun. The young people expect to go to North Loup next year for another Teen-Age Conference, and we hope to have Brothers A. J. C. Bond and John F. Randolph with us again at that time.

The pastor was away from home from June 4 to July 5, when he made the rounds of the associations in the place of the regular delegate, Rev. E. M. Holston, who was unable to make the trip. This was a great pleasure for the pastor, for it enabled him

not only to represent the association as best he could and receive a new inspiration which only such meetings can give, but it also made it possible for him to see again many old friends and relations in the East, among whom were many of his former parishioners and pupils. There are many places in the East dear to the heart of the writer because of sacred associations. As a boy he lived at Independence, N. Y., Ashaway, R. I., and Shiloh, N. J., where his father, Rev. I. L. Cottrell, of blessed memory, had successful pastorates. He received his college preparatory education at South Jersey Institute, Bridgeton, N. J., three miles from Shiloh, going back and forth night and morning with his chum, who is now Dr. Ernest Hummel, of Camden, N. J. We went back and forth after old Don in the carry-all every other week, and Ernie would drive his father's horse the rest of the time. Automobiles were not so ordinary thirty years ago as they are today. And many an afternoon, on our way home, when we were tired out and ready for a little diversion, we would challenge every team we came up with to a race, and good old Don would always (?) carry us past to a successful finish, even if we had to run him a little. They were happy days. Then I was baptized at Shiloh by my father and united with the church. I received my college and seminary training at Alfred, N. Y. My first pastorate was at Brookfield, N. Y., 1904-1906, before I was married and just before I attended the seminary. I was acting pastor at Shiloh during the summer of 1910, and then, in addition to all this, I found my wife at Wellsville, N. Y., and afterwards enjoyed two pastorates, at Nile and Berlin, N. Y. Do you wonder now why it is that the East will always be dear to me?

After the pastor returned from the associations, the Vacation Religious Day School opened the following Monday and continued from July 11 to 29. There were four teachers, and enrollment of twenty-nine regular pupils, an average attendance of nearly twenty-six, and a standard score of eighty-six per cent, according to the standard set in the syllabus. The course in the syllabus was followed, and in addition the pastor, as the teacher of class IV, had a pastor's training class, in which he considered with the pupils the subjects of God,

Man, Sin, Jesus Christ, Salvation, Baptism, Church Membership, The Sabbath, The Lord's Supper, etc. Each pupil kept a note book on the whole course.

Partly as a result of this course, a course in church membership given in the Junior society, the influence of the Teen-Age Conference, and personal work, sixteen young people were baptized and united with the church during the past few weeks. Two others were received into the church by letter, and on Sabbath day, September 24, the pastor extended to all of them the right hand of fellowship. One, at least, and perhaps others, will be baptized and received into the church in a few weeks.

About three weeks ago, Donald Maris went with his parents to the State University of Missouri, at Columbia, and because of exceptional opportunities offered him, stayed there and entered college. Last Sunday afternoon, Alice Stillman and Alfred Wells of Nortonville, and Twila McClure of Effingham, left for Milton, Wis., to enter college. We will surely miss their smiling faces and their helpful deeds, but we are very glad for them that they have this opportunity of better preparation for life and its duties. The Intermediate society and the "I'll Try" class in Sabbath school had farewell socials in order to give these young people a good send-off. With the Ring girls, Nortonville may boast of quite a colony of young people at Milton this year.

Miss Margaret Howard, who has been spending her vacation at home with her parents, Deacon and Mrs. Howard, returned to her school duties at Tonawanda, N. Y., recently. The I'll Try (girls') class also gave a farewell social in her honor. We hope all of our young people will be back home again next summer.

H. L. C.

DENVER, COLO.—Although the Seventh Day Baptists of Denver are not organized into a church, for the past year the members of this congregation, numbering about thirty-five, have held a church service each Sabbath at three o'clock in the afternoon. This service is preceded by a live Sabbath school, which was organized over a year ago.

During the past year members of the Boulder Church, which is thirty-five miles distant, have had charge of two church serv-

ices here, and we have conducted two services at Boulder. Ten of our number here in Denver are members of the Boulder Church.

In July, 1926, the Ladies' Aid of the Seventh Day Baptist society of Denver was organized. A constitution and by-laws were drawn up. The society now has twenty members. Meetings have been held once a month throughout the year, in the homes of the members. Besides twelve regular meetings, there have been three social gatherings.

The Ladies' Aid has been of service during its first year, not so much for what it has accomplished in the making of money as for the benefits derived from getting together. The members are scattered throughout different parts of the city and outlying districts. The treasurer reports that \$27.92 has been taken in during the year.

The society has appointed the committees who have arranged for and presided over most of the church services since January, 1927. We have been very happy to have Miss Elizabeth Randolph preach for us on three Sabbaths. Several Denver pastors have spoken to us at various times. Our work here has the deep and united interest of all of our members, and we are looking forward to the time when we shall again have a pastor.

Invitations are issued for the celebration of the sixtieth wedding anniversary of Mr. and Mrs. H. S. Davis on September 28, at the home of their daughter, Mrs. Orson Davis.

Our Sabbath services are held at Fifth and Galapago streets, and we shall be glad to welcome anyone who comes to Denver, if only for one Sabbath.

M. S. J.

## PRESIDENTIAL SENTENCES

Take a letter from each word, and find in every sentence the name of a President of the United States.

- 1—Guess where Anna went today.
- 2—Get ready, Polly, we'll go motoring.
- 3—Telephone to Uncle Dick.
- 4—Lilian will not come to lunch Wednesday.
- 5—Madame Marino admires Ida's highest notes immensely.
- 6—Has Hilda taken music lessons?

## SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.  
Contributing Editor

### MORE ABOUT "LINDY"—MODESTY

I wrote last week about having seen and heard Charles A. Lindbergh, the young air man of whom we are hearing so much and are likely to continue to hear. He is an active young fellow, doing all the time what is well worth the attention of people.

I wondered, as I heard the well merited praise bestowed upon him by those whose high regard was well worth while—the governor of the state, the president of the great state university, the mayor of the capital city of the state, the gifted lady who spoke for the women and children of the state, and all this before many thousands of people of the state—I wondered how he, a young man not far from boyhood, could stand so much praise and not feel unduly puffed up with his great importance.

But this was not all. He had had the same kind of praise bestowed upon him by multitudes on the other side of the great ocean over which he had flown, was receiving it in all the capital and other big cities where he alighted in this country, beside seeing it repeated under big headlines of every newspaper that came within his sight. As I thought this all over, I wondered how a twenty-five-year-old fellow could contain himself with so mighty a sense of his own importance thus thrust upon him. Yet there he stood that day looking for all the world like any other tall young man, not seeming in his appearance or anything he said to the applauding crowd at all overwhelmed with his personal importance.

In his talk he said nothing at all about himself or what he had done. His address was entirely impersonal. He spoke with all confidence of the air plane as a practicable means of rapid transit, not only for mail matter but passengers and commerce; and he urged the importance of establishing and maintaining, by cities, suitable landing fields, as we now have railroad stations.

All this seemingly bearing came from his becoming sense of modesty. He seemed

fully to appreciate what he had done, but not his personal importance. He was not wise in his own conceits. In his general behavior he seems mindful of Paul's exhortation in Romans 12:3. Nothing is more becoming in either old or young than a seemly sense of modesty. A lack of it draws upon a person from others a feeling of disrespect and often ridicule. Among children no one becomes more unpopular than he or she who "feels big," among older folks, one who boasts in one way or another of being superior to others—one who assumes a great deal.

There is, now and then, a Grand Army man who assumes the title of captain or colonel or even general, when in the service he was nothing more than a private. To those who know this he makes himself ridiculous. I once knew a young man who got a country school to teach. At once he had cards printed with his name upon them as "Professor —." I presume that those who read this page may recall several such instances of a lack of modesty. No such person can enjoy the wholesome respect due to real unassuming worth. There is, now and then, even an intermediate who assumes to tell just how things should be. He says, "Now I'll tell you this," or "I'll tell you that," and he seems to feel as if that should settle the matter, even though it is something he really knows very little about. We call such a person *opinionated*, and we do not much enjoy his company. If you are an intermediate—or even a senior—and wish to be fully respected, do not allow yourself to become opinionated. Look the word up in the dictionary.

### A COMPREHENSIVE PROGRAM OF RELIGIOUS EDUCATION FOR THE AVERAGE CHURCH

REV. ERLO E. SUTTON

(Concluded)

The idea we sometimes hear expressed, that education necessarily ends with the close of adolescence, is now thoroughly discredited. Every large educational institution makes provision for graduate study, and many past middle life are found in the classes. Extension and lecture courses on a wide range of economic, scientific, and philosophical subjects are extensively patronized by men and women of mature

years. Even the public schools of some of our cities are now providing evening classes for adults. The success of such educational efforts with adults is an assurance of the possibilities of adult religious education. There is no reason why men and women should be less interested in religious education than in secular education. That they are interested is assured in abundant measure in the phenomenal growth during recent years of the organized adult Bible class movement, the central appeal of which has been for adults to enlist in organized classes for Bible study.

Great as the possibilities of religious education of adults are, they must be said to be possibilities which in the past we have not recognized. In many churches but a small portion of the adults belong to the Bible school or are in any other way doing any constructive study along religious lines. Owing to a lack of systematic religious training in youth, many adults are woefully ignorant of Bible facts or the fundamentals of Christianity. An examination of the outline of the Bible school lessons that were used for many years is sufficient to indicate how unsystematic and fragmentary the course has been, considered as efficient Bible study. In the old lesson course preceding 1918, there was never offered an opportunity for the thorough study of any single book of the Bible; nor was provision ever made for any thorough, systematic study of the life of Christ, the teachings of the prophets, or the life and teachings of Peter or Paul. The consistent, dominant purpose in the old system was to cover the Scriptures in each six-year cycle by the selection as lessons of sections of the text from as many as possible of the books of the Bible. The course was so nearly alike for each cycle that lessons were practically repeated once in six years. Such a course could never give a comprehensive grasp of the teaching of the Bible as a whole. The "New Improved Uniform Lesson System" is a decided improvement upon the old "Uniform Lesson Course," as can be readily seen by looking over the outline of the lessons for the present year. Adults, no more than young people, should be expected to take the same course over and over again.

In working out a program for adults, account should be taken of the different

groups existing among adults. Many courses may be taken profitably by both men and women, but there are courses that should be provided for each group separately. Owing to other conditions in most communities, still other divisions may be required. Account should be taken of the fact that some adults will have had the advantage of extended courses of religious instruction during childhood and youth, while others have had very little early religious training. If the Improved Uniform lesson does not meet the requirements of those who have been more thoroughly trained, advanced Bible study courses may be required, and many such courses have been published. It is necessary that these should be of such a nature as to provide opportunities for research and serious study. Without doubt many have been indifferent to the Bible school in the past because it has not offered courses of instruction which seemed to them thoroughly worth while. Is there any reason why the church should not offer instruction as intensive and as thorough as that offered in secular subjects by high schools, colleges, and universities? Would it be out of place to offer courses in church history, denominational doctrine, and Christian ethics? Many adults know but little of these vital subjects.

During the last quarter of a century, and especially during the last decade, a new movement has grown up which uses a part of the child's summer vacation time for religious instruction. While it is true that the child should have some free time for vacation, it is not necessary nor desirable that there should be three months of the year spent in idleness. After the first two or three weeks of the summer vacation most children who are too young to find some regular employment, do not quite know what to do with themselves, and gladly welcome an interesting program, a large part of which may be used for religious education.

Like many movements that have grown rapidly, there has been evidence of some lack of definiteness of system in aim and method in connection with the Church Vacation Schools. Some have merely attempted to do little more than amuse the children for an hour or two. Others have undertaken to build their program around



craft work of various sorts. Others, like our own denomination, have worked out a better program; and, while not neglecting recreation and fun, use a reasonable portion of the time in serious, definite religious instruction. I would like to mention two general principles with reference to the program of the Vacation School which grow out of the needs of the child. First, it is a Vacation School, and must, therefore, be somewhat different from the regular Bible school. Second, the Vacation School must minister to the fourfold nature of the child: (1) the *physical*—health, cleanliness, purity, and the general well-being; (2) the *mental*—the requirement for facts, discovery, thought; (3) the *social*—comradship, fun, service; (4) the *spiritual*—religious knowledge, training in worship, and reverence for God. All four of these must be included in the program for the Vacation School. The Vacation School must supplement, not duplicate, the regular Bible school by following the same course of lessons.

No system of church schools is complete, nor can a church carry out a comprehensive program of religious education that does not definitely provide for the training of teachers of religion. In fact, if there is not a training department, a constructive program is not being carried out. It is an inspiring thought that we have in the United States nearly two million teachers and officers in Bible schools who are freely serving the religious educational program without compensation in money, yet in this very fact of unpaid service there is danger. Public school teachers are paid for their services; and because the state pays salaries, it is able to set certain standards for their training before beginning to teach and for continued growth after they begin the service. From the very nature of the case there can be no such thing as examinations for the Bible school teacher. Yet, it is doubtful whether the great army of church school teachers could pass a very high examination on the subject matter they are supposed to teach, to say nothing of methods of teaching. If a comprehensive program is to be put on by the average church, the sense of duty, devotion, and opportunity must appeal to each teacher so as to insure as full a preparation as there should be.

In the average church there should be a

class of young people, the most promising of both sects, who are willing to prepare for teaching positions as new workers are needed; and for teachers and officers already in service some form of training should be devised. In most cases the two classes could well be combined. Special leadership training classes meeting once each week from ten to twelve weeks could easily be held in most churches. These, supplemented by the community training school of five days which is more efficient, consisting of workers from the various denominations organized in special classes under a dean and highly trained instructors, would make for more efficient Bible school work. While teacher training schools and classes are on the increase, as yet a pitifully small proportion of our Bible school teachers have had or are taking any training to prepare themselves adequately for their great work. If nothing better can be had, the work should be taken by correspondence. It is as impossible to teach religion adequately as it is to teach arithmetic without knowing the materials or having mastered the technique of instruction. Of course the required knowledge may be obtained through long years of experience, but it is far better to obtain it through more direct training.

While in this address I have dealt primarily with religious education as represented by the Bible school, co-ordinating plans should be worked out in young people's societies and even in the pulpit. Too often there is an overlapping of effort and a waste of energy. While in the Bible school there is some opportunity for expressional activities, in the children's and young people's societies greater opportunity may be found for the expressional life. Yet in many such societies, especially for children, practically everything is done by the superintendent, and the society seems more like a class in Bible school than a place where the child life should express itself. It is the duty of the superintendent to direct the work in such societies rather than teach as one would in the Bible school.

Every sermon should be educational and every Bible school lesson evangelistic. I recently heard Luther A. Weigle say in an address: "Every now and then you hear some one contrasting evangelism and reli-

gious education, assuming that if you believe in religious education, you do not believe in evangelism, and that if you believe in evangelism you do not believe in religious education. . . . Any method that brings the gospel to bear in saving power upon the life of man, woman, or child, is evangelistic. Not evangelism or religious education, but evangelism through religious education is the urgent need of America today." Mr. Weigle is right. When the Church sees the vision and puts on a comprehensive program of religious education for its constituency, pews will be better filled and few boys and girls will be lost to the kingdom of God.

### LESSON III.—OCTOBER 15, 1927

ELIJAH IN NABOTH'S VINEYARD

*Golden Text.*—"Be sure your sin will find you out." Num. 32: 23.

#### DAILY READINGS

- Oct. 9—Ahab Covets Naboth's Vineyard. 1 Kings 21: 1-4.  
 Oct. 10—Jezebel's Wicked Plan. 1 Kings 21: 4-16.  
 Oct. 11—Elijah Denounces Ahab. 1 Kings 21: 17-26.  
 Oct. 12—The Sin of Covetousness. Rom. 7: 7-25.  
 Oct. 13—Sin Can Not Be Hid. Gen. 6: 1-10.  
 Oct. 14—Sowing and Reaping. Gal. 6: 1-10.  
 Oct. 15—Jehovah the Just Judge. Psalm 94: 17-23.

(For Lesson Notes, see *Helping Hand*)

### IN MEMORY OF OUR SOLDIER DEAD

Temporary markers on graves of more than thirty thousand American soldiers who sleep abroad will soon be replaced by headstones of white Carrara marble. Italian firms were successful in underbidding American companies for the contract. Some of the new markers are expected to be installed by the time the American Legion goes overseas to attend its Paris convention.

The headstones will be of two designs—the cross for Christians and the Star of David for Jews. Name, rank, regiment, division, state from whence the soldier came, and date of his death will be inscribed on each. The unknown dead will be honored with headstones reading alike as follows:

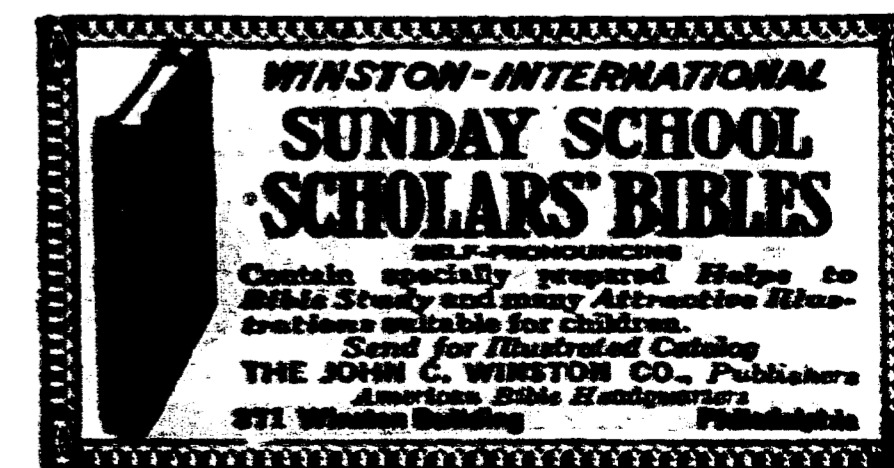
"HERE RESTS IN HONORED GLORY AN  
 AMERICAN SOLDIER KNOWN  
 BUT TO GOD"

There are eight military cemeteries in which American soldiers rest. These will be places of pilgrimage for American Legion members.

A system of elaborate yet dignified memorial chapels for these cemeteries and also for the battlefields on which our heroes paid the supreme sacrifice is planned by the American Battle Monuments Commission of which General Pershing, now retired, is chairman. It is expected that they will be completed within two years.

The three main structures will commemorate the major operations in which our forces participated. The largest of these, a fluted white shaft approached by various levels of white marble steps, will be erected at Montfaucon to perpetuate the Meuse-Argonne offensive which ended in the breaking of the Hindenburg line. Heroism of the Americans at St. Mihiel will live in a memorial at Mont Sec that will somewhat resemble the Lincoln memorial at Washington. The third major building will be located on a hill at Chateau Thierry, overlooking the Marne River, commemorating the American divisions which battled in the Marne salient.

The other memorials, smaller but equally classic in design, will mark the scenes of minor operations in the war. There will be a monument at Blanc Mont Ridge to honor those divisions which served in the Champagne region. Another one, near Bony, will signalize the services of American divisions with the British army. There will be a shaft at Ypres, for the twenty-seventh and thirtieth divisions, and one at Cantigny, for the veteran first division. An American memorial will also be erected in Belgium, at Audenarde, for the thirty-seventh and ninety-first divisions. A shaft at Brest, famous French war-time port, will be dedicated to the memory of the American navy. All memorial plans are the work of American architects.—*The Pathfinder*.



## MARRIAGES

COOPER-ECKLES.—At the home of the bride's parents, Mr. and Mrs. J. R. Jeffrey, at eight o'clock in the evening, September 14, 1927, William Franklin Cooper and Mrs. Laura Jeffrey Eckles were united in marriage, Pastor Geo. W. Hills officiating, all of Los Angeles, Calif.

## DEATHS

BABCOCK.—Mary Elizabeth Babcock, the little daughter of Mr. and Mrs. Glennie Babcock, died at the home of her parents near Monrovia, Kan., September 4, 1927, at the age of 2 years and 23 days.

The funeral, conducted by Pastor H. L. Cottrell, was held from the Seventh Day Baptist church of Nortonville, Kan. The music was very appropriately furnished by four girls, after which the little body was laid to rest in the Nortonville cemetery. Beside her parents, she leaves a little brother George, and many other relatives and friends to mourn her loss.

"There is no death! The stars go down  
To rise upon some fairer shore:  
And bright in heaven's jeweled crown  
They shine forevermore."



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L. H. North, Business Manager

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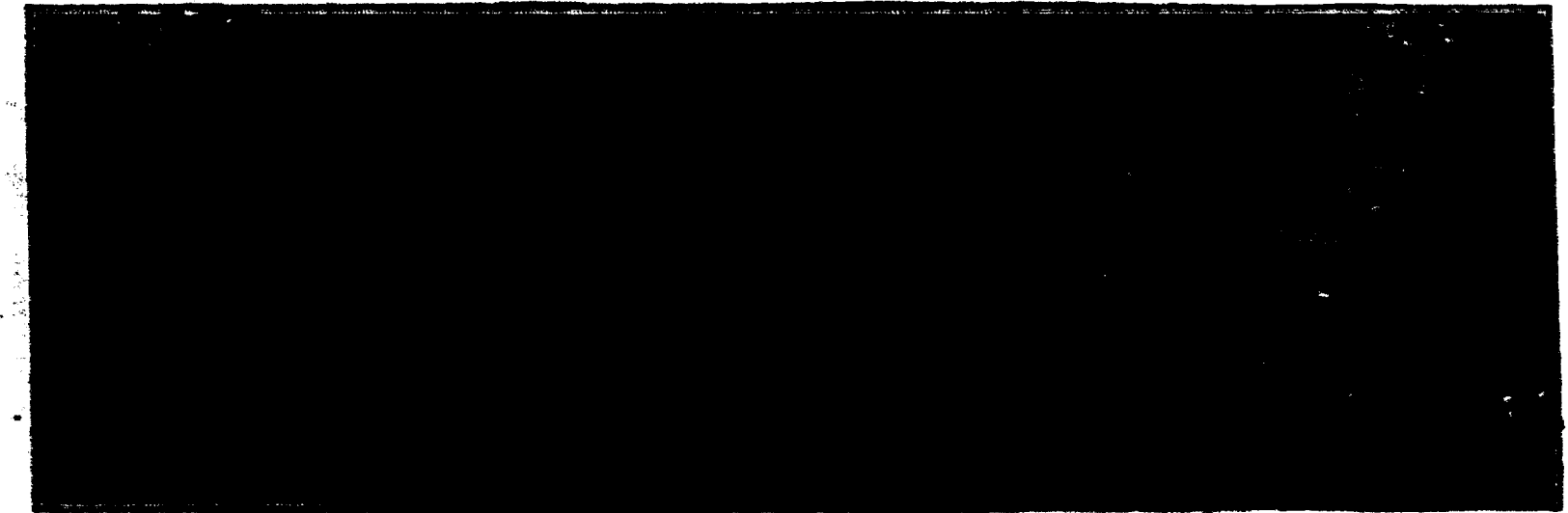
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