

# The Sabbath Recorder

## 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.

What then? Shall we cease to strive with ourselves? Shall we be silent because men are indifferent and heedless of our message? We must not yield. We must not cease. We must press the battle till the sun goes down, and rest on the field while darkness gives an hour to renew strength that each day may find each in his place again.

Right and truth will not always wait with pinioned arms upon the scaffold. Wrong and falsehood can not always usurp the throne and the seat of justice. God standeth ever behind his own, even though they see him not. Our faith must see him in spite of darkness. Our souls must feel his presence though disappointment heaps hindrances on every hand. We must not falter. God helping us, we will not.

Dr. A. H. Lewis.  
In his last annual report, 1908.

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# SEVENTH DAY BAPTIST DIRECTORY

## THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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(INCORPORATED, 1916)

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# The Sabbath Recorder

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WHOLE No. 4,310

*O Lord, wilt thou strengthen within us the spirit of loyalty to thy truth, and enable us to realize more fully the blessedness of thy matchless love. Keep us, we pray thee, from hardness of heart, fill us with love for our fellow workers, and help us to pray for one another, that the various interests entrusted to us may, each of them, be blessed and prospered.*

*Grant thy spiritual presence in all the churches. May thy matchless power be felt in pulpit and pew throughout the land. Help all the dear churches to turn to thee in fervent prayer for all the interests we hold dear. Wilt thou draw us near to one another in love, and fill us with deeper yearnings for the advancement of thy kingdom on the earth. In Jesus' name. Amen.*

**Why Some Prayers Are Not Answered** A man once said he had come a hundred miles to get some of Mr. Moody's spirit. The evangelist promptly told him he did not want any man's spirit, but what he did want was the Spirit of God.

The Spirit that came at Pentecost, according to Christ's promise, transformed the disciples and made them mighty in the Master's service. It is a wonderful thing to be filled with the Holy Spirit. And I believe that Jesus' instruction to tarry in prayer and supplication until filled with power from on high was not meant for the disciples alone, but that it applies to his followers through all time.

I fear that our hearts are too full of something else already, when we pray for the Spirit to fill us, and so our prayers do not seem to be answered. Hearts must be emptied of pride and of worldliness before they can be filled with the Power from on high as Jesus promised. If they are full of self-seeking ambition and of worldly pleasure there is no room left for the Spirit of God. Oh! that the Spirit and power of Pentecost may return to us as a people, for without them we can do nothing!

**Worthy Names that I am always glad to Revive Precious Memories** when sons of worthy fathers who have passed away seem to hold in reverence the names of those who gave them birth.

Many scattered ones of old Seventh Day

Baptist families are looking back through the years with loving, loyal hearts to the old childhood homes in which dwelt the leaders whose names, fifty years ago, were well known in all our churches. Fond memory serves as a connecting link between far-away sons and daughters and the old homeland which once knew them and honored the names of their fathers and mothers.

Would that the SABBATH RECORDER might serve to keep fresh in the hearts of all the scattered children the wholesome memory of those whose names they bear.

Here lies before me a letter in the familiar hand of my old friend, Wardner Williams, son of my beloved teacher, Thomas R. Williams, of more than fifty years ago. He says: "There was born to Mrs. Charles T. Crockett, his daughter, on August 7, a son, Wardner Bingham Crockett." Then the letter goes on to say: "The name, Wardner, was handed down to me from Elder Wardner." Yes, the very mention of the name, Wardner Williams, brings to the minds of older Seventh Day Baptists two strong, honorable, leading families of half a century ago. Yes, there is something in a name, and it is cheering to meet—or hear from—the boys of long ago who still cherish their old family names.

Wardner goes on to say of his wife's grandfather: "Helen's grandfather was a captain in the Civil War, and later, a member of the first legislature of Colorado, when that state was admitted to the Union as the Centennial State, in 1876."

Feeling sure that many old-time friends of "Wardner" will be glad to learn his whereabouts, I take the liberty to give them this much of his personal letter.

His letterhead shows that he is president of the real estate department of the office of secretary of state, Denver, Colo., and his home address is Pueblo, Colo.

**Distressing Effects Of Modern Noises** Many are the prescriptions dealt out to mortals in these days for their physical and spiritual betterment, and for growth in

grace. There are also many signs by which the careful observer may know that the remedies prescribed have produced the desired result.

Probably nothing is better understood than the common principle of physicians, to the effect that convalescents and people with nerve troubles must be kept where there are as few noises to disturb them as is possible. This need of quiet to help people get well must be of some value to those who would keep well.

Another thing seems to be overlooked in these days, and that is the fact that a real sound, healthy body gives the best conditions for spiritual growth in grace. Shocked, shattered, and sensitive nerves become a great obstacle to spirituality and growth in grace.

I can not avoid thinking of these things every day as I move about the crowded streets with all the implements of traffic and conveyance, tooting, screaming, clanging, grinding, and pounding the most distracting noises upon ears that are as sensitive to sound as eyes are to light. How can men and women live constantly under the present day confusion and terribly shocking noises, and not suffer from such unnatural shocks to sensitive nerves?

These things must affect the most perfectly poised nerves, to say nothing of the strained and sensitive ones.

Did you ever think of the *spiritual* effect of living in such unnatural, dangerous, rattle-to-bang conditions, in which human beings must be kept on a constant strain every moment, lest they be ground to death under the crowds of rushing juggernauts, the drivers of which seem to have gone mad with the idea of out-running everybody else?

It seems to me that these are testing times by which one may find evidences of the real *spiritual* attainment of our fellow men. If one can walk the crowded streets in which there seems to be a mad rush of those who do not seem to care how much they jam and bang him; if he can dodge the crazy machines whose drivers act as though they own the world, and who seem to say, "Keep out of my way if you don't want to be ground in the dirt!"—if he can do this and keep sweet, I think that is a pretty good evidence not only that he has

steady nerves, but also that he possesses a degree of grace which this world does not give.

**Other Things that Try Men's Souls** There are many experiences in life that are hard to bear, and from which everybody would rather be excused, yet which play an important part in the development of Christian grace.

I suppose that sometimes it is far better for mortals to be distressed and disheartened over things that seem to go wrong, than it would be if everything always went their way. It is natural, I suppose, for men and women to wish for joyous and satisfactory outcomes from all their plans and efforts. Yet after all is said and done, the very best things that have ever happened to mortals have been those things they have regarded as troubles. Experiences which have been looked forward to with fear and trembling have, when they actually did come, been borne in a way that proved real worth in character, such as no amount of joyous experiences could have produced.

If one can keep up good courage under disappointments; if he can keep sweet when things persist in going against him; if, when the way seems hedged up and the outlook seems dark until hopes fade and misgivings fill his heart, he can still be brave, it does seem certain that such a one has received help from on high of which the mere worldling has no experimental knowledge. It is through such sustaining grace that many a man of God has been enabled to gain victories which have made this old world a better place in which to live.

Again, when bereavements have come, as come they will, and our loved ones are taken from us, leaving us under the shadows with homes made desolate, when we are left to walk alone as in a starless night, if then we can look through tear-dimmed eyes, with a faith that is strengthened rather than weakened, and say from the heart with sweet and confident resignation: "Thy will be done. I love thee even though I must pass under the rod," it must be evident that an unseen hand upholds, and that as a mother comforts her children so the Lord is comforting us. Such faith as this gives assurance of the coming glorious morning. Lack of such faith takes the light out of the years and leaves one to stagger through life like one smitten with blindness at noonday.

**Missions Reopening In China** A recent report by the secretary of the Foreign Missions Conference of America, assures us that many schools in China are reopening for the fall term, and that they are complying with the regulations of the northern government in regard to registration and the choice of Chinese principals or presidents.

Cable dispatches indicate that many missionaries are returning to their work wherever military movements are not expected in the near future. Many missionary societies are leaving the matter of immediate return to the missionaries themselves.

**Messages From Modern Ministers** It is sometimes interesting to take up a Monday morning paper from among New York's great dailies, when a whole page is given to brief points from the pulpit messages of the preceding day. Here is one this morning with messages from twenty leading ministers, all of which have some good thing in common, and most of which contain words of exaltation for Christ as our example and Savior.

Practically all of the sermons deal with the question of a much-needed Christian spirit in a world where it is so difficult to live right, and where modern conditions make it so hard to get along. Christian friendship and kindly efforts to help the lowly and oppressed are greatly needed.

There seems to be an increasing appeal for *reality* in religion. In a time when there is so much restlessness against ancient traditional dogmas, there are signs of a growing desire for a new era of practical religion such as Jesus taught and lived.

Of course the subject of unity is being emphasized since the Lausanne Conference, and many leaders feel that there is no *good* reason why several denominations should insist upon separate organizations.

Of course, where a real *fundamental* truth like that of the Sabbath is involved, separate organizations are *essential*. But in such cases there is need of a warm hearted cordial exercise of Christian charity, as well as loyalty to the truth, if we would gain the respect of those whom we wish to win.

Among the strong appeals for a live active Church in these times, none was more eloquent or forceful than the following from Rev. Harry Emerson Fosdick:

Christianity is largely on the defensive for the simple reason that Christians have conformed themselves and their message so largely to this world that they are indistinguishable from it. . . . As a matter of fact, this generation's low morals and its low philosophy are in desperate need of a challenger, and the Church should be about its business.

When religion harmonizes itself with the world and conforms itself to the status quo it loses its message, vacates its mission and surrenders its reason for existence. The glory of Christianity has been its non-conformity.

The central problem of organized Christianity is whether it has enough spiritual vigor to challenge this modern age, or, instead, is simply going to take the color-blend of popular morality and popular philosophy. . . .

There are plenty of so-called Christians whose morality it would be difficult to distinguish from the morality of the crowd. Our democratic confidence in a majority vote makes that easy. Of course, on any fine issue the majority is sure to be wrong.

We know this and yet there is prodigious pressure in a democracy where politically it is a point of honor to respect majority decisions. We feel also that it is not so bad to conform to the general average and the majority vote. A Christianity that thus compromises with popular morality instead of challenging it has lost its reason for existence.

**Next Recorder a Special Number** Our readers will see by the Onward Movement secretary's notice that the next issue of the RECORDER will be a special Forward Movement number. We can give no idea at this time as to how much space will be needed for this number, but it may be that some of the departments will have to wait a bit while special copy is given the right of way. We have on hand several excellent Conference papers, still waiting for room in the RECORDER. These will be used as soon as we can find space for them. Every week since Conference, after articles have been put in type, the editor has been called upon to decide which, of several galleys, could wait. Please do not be disturbed if yours do not appear as soon as you would like to see them; they will all be given in due time.

### BACK IN OLD ENGLAND AGAIN

REV. ABVA J. C. BOND  
Leader in Sabbath Promotion

Some of my readers may wonder just what I mean by the above caption. Did it but read "In Old England," it would be well understood, for it is quite generally known to SABBATH RECORDER readers that

I included England in my European itinerary this summer. But was not that my first visit to England? This heading reads as if there had been a previous visit! Well, personally I had not visited England before, but I was thinking in terms of the Bond family, and more especially of Seventh Day Baptist Bonds. For I could but recall that I read once in a Baptist history of England that "one Charles Bond was a member of Peter Chamberlain's Church" in London in 1653, which was a Seventh Day Baptist Church. And my own five times great-grandfather came to this country from London in the last decade of that same century, and he was a Seventh Day Baptist. So, in thinking of the Bond *line*, my caption seems not inappropriate.

I arrived in London September the first, and the next morning Deacon B. Andrews Morris, of the Mill Yard Church, called at my hotel. We talked over church matters at some length that morning, and in the afternoon, accompanied by Mrs. Morris and the two little girls, we drove out to Windsor in Mr. Morris' car. We had a splendid view of Windsor Castle and of Eton College, and drove for miles through the "Great Park." This drive through English country lanes, lined with hawthorn hedge and bordered by purple heather bloom, was a happy introduction to the homeland of my ancestors. The fact that this particular section of England was Gray's country added much to the charm of the experience. We approached London on our return at the hour when

" . . . fades the glimmering landscape on the sight,  
And all the air a solemn stillness holds."

For years I have loved Gray's "Elegy," the "most perfect poem in the English language." In my college days I learned that Gray was seventeen years writing this poem, and I remember that I thought, even then, that it was time well spent. It is worth the labor of a life time. In order to read the poem again, in its native atmosphere, I bought in Pater Noster Row in London, a few days later, a vest pocket edition. I was glad to find that this miniature volume contained also the "Ode on a Distant Prospect of Eton College."

But I must not write about all these things. It has always been the English countryside about which I have dreamed

most. I had the privilege of three such excursions with the Morrises, the longest one taking us to Oxford; and I walked alone out to Anne Hathaway's cottage near Stratford-on-Avon—all of which were most delightful experiences. Then with "Cooks" I saw the places usually visited by first time visitors to London; I had a delightful ramble all alone, which included a visit to Westminster Abbey, and visited with Rev. Mr. Haines, preacher at Mill Yard, some of the very interesting places of Old London. It would be a pleasure to tell of these delightful experiences, but my readers are anxious to hear something about present Seventh Day Baptist interests in England.

On Sabbath morning I attended a service at the home of Deacon Morris, at Willesden, in the northern part of Greater London. There were thirteen present. Brother Morris had charge of the service, and I spoke to the people. This is a regular Sabbath morning service conducted by Deacon Morris. In the afternoon we went to Argyle Hall, still in north London, but quite a distance from Willesden, where there is also a regular weekly service. Rev. W. Winston Haines is supply here, and has been for several years. He is a retired Baptist minister who has kept the Sabbath for a number of years, even observing it while still an active Baptist pastor. I spoke to the congregation here, which numbered thirty-five.

I seem to be able to bring back a more encouraging report from London than has been the case with recent American visitors. I am inclined to think there are at least two reasons for this. In the first place, I was there long enough to become better acquainted with the situation, making that my chief business during my stay in London; and in the second place, there is little doubt in my mind that Seventh Day Baptist interests in England are on the up grade. One of the most tangible evidences of the second reason for new hope is the fact that there is to be a baptismal service soon, at which time six or eight young people are to be baptized, most of whom will join the church. This will make a good per cent increase in the membership of the church, and will introduce into its more active work some promising young people. This is such an experience as the church has not had for a long time.

The services held in Argyle Hall are the regular services of the old Mill Yard Church, now more than three hundred years old. I am convinced that Brother Haines is a conscientious Sabbath-keeping Christian, and that he is rendering a good service as supply preacher.

The work at Willesden is called the "Mission Church," although it is not a separate church organization, and Mr. and Mrs. Morris belong to the Mill Yard Church. Some of the young people who are to be baptized are at Willesden, and they will join Mill Yard Church, which meets at Argyle Hall.

Brother Morris, who is thoroughly interested in building up the Seventh Day Baptist cause in London, believes that if they had a place to meet other than a private home they could secure a much larger attendance on Sabbath days at the "Mission Church." The question of a meeting place there is the one to which they are addressing themselves with most concern at this time. I sincerely hope for their early success in this matter.

The question of the Joseph Davis legacy to "Sabbatarian Baptist Independent" interests in England is a long story. It is nothing short of a tragedy that of the income from this fund the Baptists should be getting five or six times as much as are the Seventh Day Baptists. The courts decreed some years ago that from this money the Seventh Day Baptists should receive an annual income of £100, and that certain Baptist charities should receive the residue. At that time the residue was less than the amount which Seventh Day Baptists received. Now, however, the amount going to the Baptists is several times larger than that received by those to whom it was originally given. In more recent years the old Mill Yard property has been taken over by a railroad company for £4,500, a ridiculously low figure, and that sum has been invested and the income added to that from the Davis charity. This, of course, becomes a part of the "residue" and but adds to the amount received annually by the Baptist charities. By what law of equity this money, the proceeds of the sale of Seventh Day Baptist property, can be so used is beyond my comprehension.

This entire fund is now administered by

a board of twelve trustees. Upon the death of Colonel Richardson, Deacon Morris was made a trustee. By a little swift work when there was a vacancy, Mr. Morris succeeded in getting another Seventh Day Baptist elected. If the number of Seventh Day Baptist trustees can be increased, they might be able in time to convince some others on the board of the injustice of the present scheme.

Until that time can be brought about, which seems possible if the right kind of men are available, the thing for Seventh Day Baptists to do is to give themselves to the task of building up the church, or churches, in spiritual life and in membership.

I read while in England Dr. William L. Burdick's sermon, which he preached at the association at Little Genesee. That sermon should be the rally call of Seventh Day Baptists. I, too, am convinced that churches can be built up if Seventh Day Baptists are willing to pay the price. I believe also that there are men among us who are willing to pay the price. What can we do to get this idea across to enough people to really bring things to pass?

Ten years ought to see in London at least two strong Seventh Day Baptist churches. Seventh Day Baptists once flourished in that city and in England. Another situation is arising in England similar to that which gave birth to Sabbatarian churches three hundred years ago. At that time Seventh Day Baptists were leading the way toward a Biblical Christianity, free and evangelical. But English Christianity hesitated and finally compromised. That compromise could not endure. Today the Anglican Church is experiencing a strain which threatens its disruption. It is not as a mere opportunist that I declare that Seventh Day Baptists should inaugurate a more aggressive work in England. American Seventh Day Baptists are the inheritors of that for which our English forefathers suffered persecution and even martyrdom. I ask our boards to give this matter careful consideration in order that we may not be untrue to God who possibly may have preserved, in this free land of America, spiritual descendants of the persecuted English Sabbatarian Christians of the Reformation period for such a time as this.

**SEVENTH DAY BAPTIST  
ONWARD MOVEMENT**

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

**OUR BULLETIN BOARD**

Special issue of the SABBATH RECORDER, October 17.

What do you think about the need of an *Every Member Canvass* in November for pledges for money to carry on our denominational work—and to pay pledges regularly? See next item.

Received by the Onward Movement treasurer in July \$1,057.19; in August, \$445.30; and in September, \$1,374.86.

**A FEW DAYS WITH THE LITTLE PRAIRIE CHURCH**

By invitation of the Little Prairie Church in Arkansas I spent a few days following the Southwestern Association in meetings with that church.

The interest from the first was excellent. Two young men, who had been in a back-slidden condition for some time, encouraged us by returning to the Lord and his service. Several parents spoke in the meetings of their great anxiety for the moral and spiritual welfare of their children. It is hoped that the interest manifested by some of the young people and children will result in their being baptized and uniting with the church this fall.

I was glad to see marked advance in the work of the church since I was there, twelve years ago. I think that the following have been important factors in realizing good results: the occasional visits and work of missionary pastors in the Southwest; the Vacation Religious Day School work, under the direction of Rev. L. O. Greene; and the constructive work that is being done by Pastor and Mrs. C. C. Van Horn.

Among the encouraging signs on this field was the development of workers and leaders in the church.

A very pretty, convenient, two-roomed schoolhouse was being completed the week that I left there, and with two teachers they

are anticipating much better school advantages for the children and young people.

On Sabbath day and Sunday the people brought their dinners and suppers and we ate together in the grove north of the church. During the intervals between the services the young people and children gathered in the church and sang. Pastor Van Horn used their singing effectively in the meetings.

It is the wish of the young people and Pastor and Mrs. Van Horn to organize an orchestra. These people are several miles from town, and an orchestra can be so managed as to help the entire neighborhood socially and morally. If any reader of this article has a second-hand instrument that can be spared for this orchestra you will find that Brother C. C. Van Horn, Nady, Ark., will be glad to correspond with you about it.

For some time Pastor and Mrs. Van Horn have lived at DeWitt, nearly thirty miles from the Little Prairie church, so as to give their son the advantages of high school. Marion is now in Milton College and Brother Van Horn plans to return to the vicinity of the church. They have had difficulty to secure a place in which to live—in fact were not able to get any place for some time. While I was there the church appointed a committee to purchase, if possible, the old schoolhouse and a piece of land on which to move the building. Pastor Van Horn writes that the building was purchased at auction, and that they had been offered an acre and a half of land a few rods north of the church for \$30, and to exchange another half acre for the half acre on which the church now stands. It is expected that these negotiations will result in moving the school building to this new location for a parsonage and that the church will also be moved.

The church was neatly painted inside and out, some months ago, through the generosity of friends in the Milton Junction Church and the labors of men at Little Prairie.

The school building can be made into a comfortable parsonage of four rooms, but the people on the field can not raise sufficient money this fall to finish off the rooms and do the painting. They are poor people, and this will be an especially trying winter for them, I think, as they are on the edge of

the section affected by the great floods of last spring.

I like this move to secure a parsonage. It is greatly needed to insure permanency in our work on that field. Not only is a parsonage needed just now, but when the present pastor leaves the field such a building will be inviting some other family to spend a season with this people.

This is one of the fields open to us for Christian work where no other denominations have churches, the nearest being several miles away.

I hope that later in the season Brother R. J. Severance, of Fouke, can assist Brother Van Horn in a series of meetings. Such a desire was expressed by some while I was there.

**STATEMENT ONWARD MOVEMENT  
TREASURER, SEPTEMBER, 1927**

<i>Receipts</i>	
DENOMINATIONAL BUDGET	
Adams Center .....	\$ 38.00
Alfred, First .....	145.56
Alfred, Second .....	58.00
Brookfield, First .....	37.40
Edinburg .....	4.65
Farina .....	75.00
Gentry .....	8.44
Hopkinton, Second .....	5.00
Independence .....	25.00
Little Prairie .....	8.35
Marlboro .....	60.00
Marlboro Christian Endeavor society .....	5.00
Marlboro Junior Christian Endeavor society .....	5.00
Milton .....	146.19
New York City .....	118.87
Plainfield .....	150.90
Rockville .....	14.00
Salem .....	302.00
Syracuse .....	4.50
Verona .....	35.00
Welton .....	50.00
White Cloud .....	10.00
	\$1,306.86
SPECIAL	
Adams Center:	
For Jamaica .....	\$ 50.00
Alfred, First:	
For Watersford Church, Jamaica .....	5.00
(From Helen A. Titsworth)	
For denominational building .....	5.00
Rockville:	
For Missionary Society .....	2.00
For Tract Society .....	1.00
Verona:	
For denominational building .....	5.00
	\$ 68.00
Denominational budget .....	\$1,306.86
Special .....	68.00

Balance September 1, 1927 .....	1.74
Total .....	\$1,376.60

<i>Disbursements</i>	
Missionary Society .....	\$ 590.39
Tract Society .....	185.98
Education Society .....	24.31
Sabbath School Board .....	87.49
Woman's Board .....	104.52
Young People's Board .....	53.43
Scholarships and Fellowships .....	29.12
Historical Society .....	12.09
Ministerial Relief .....	97.24
General Conference .....	145.73
Contingent Fund .....	37.70

Balance, October 1, 1927 .....	8.60
Total .....	\$1,376.60

HAROLD R. CRANDALL,  
Treasurer.

81 Elliott Ave.,  
Yonkers, N. Y.  
October 7, 1927.

**GOLDEN WEDDING**

MR. BENJAMIN LEWIS AND MRS. VIRGINIA LEWIS CELEBRATE THE FIFTIETH ANNIVERSARY OF THEIR NUPTIAL DAY

"Oh, the music and beauty of life lose their worth,  
When one heart, only, joys in their smile;  
But the union of hearts gives that pleasure its birth,  
Which beams on the darkest and coldest of earth  
Like the sun on his own chosen isle;  
It gives the fireside of winter its light,  
The glow and the glitter of spring—  
O sweet are the hours, when two fond hearts unite,  
As softly they glide, in their innocent flight,  
Away on a motionless wing."

—Bohn.

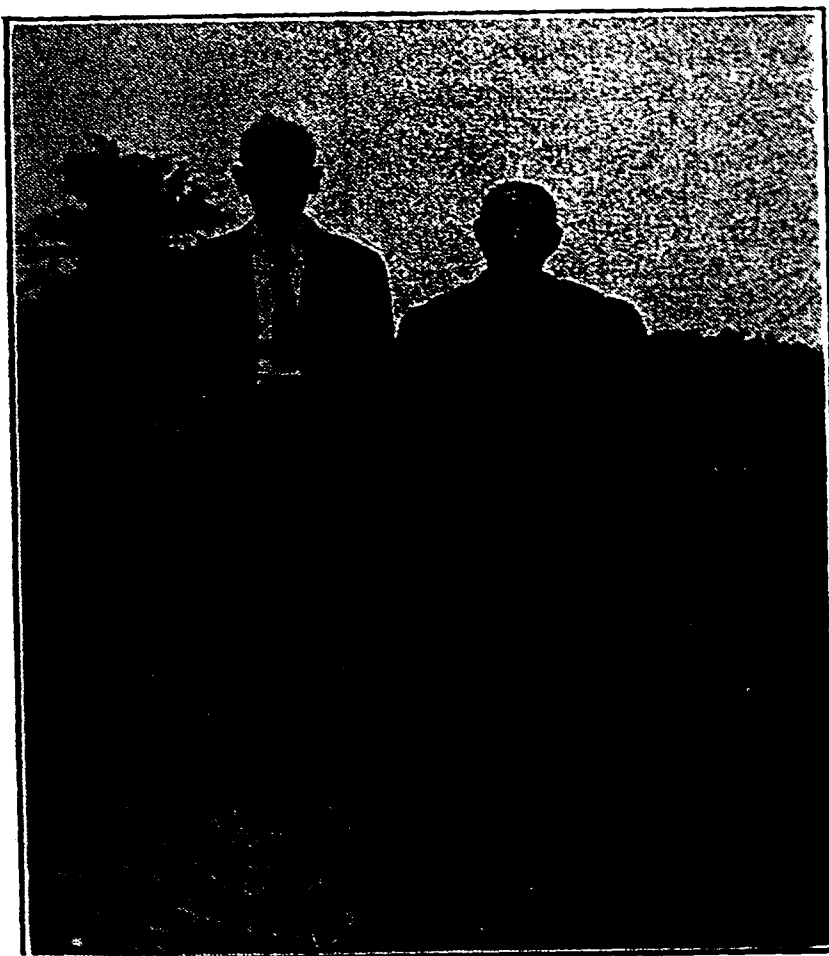
An old-time marriage notice:

Married: At the home of the bride's parents, Mr. and Mrs. S. T. Davis, on Meathouse Fork, Doddridge County, West Virginia, on July 26, 1877, Mr. Benjamin Lewis and Miss Tacy Virginia Davis.

So might have read a paragraph of any local newspaper of fifty years ago.

July twenty-sixth of the present year, witnessed another jovial gathering of relatives and friends, at their home on Hughes River, Cairo, Route One, to help them celebrate the fiftieth anniversary of that most auspicious occasion. Those present were: the home folks—Mr. and Mrs. Benjamin Lewis, Mr. and Mrs. Clarence Lewis, Carl Kerns, and Iwana Mason; Smithburg—Mr. C. P. Davis, Miss Josie Sutton, Mr. and

Mrs. Homer Moore, Mrs. Lettie Maxwell and daughters, Ethel and Elsie, Mrs. Olivia Lewis and children, Kenneth, Robert, George, Ruth, and Naomi, and Mr. Lester Moore; Grafton—Mr. and Mrs. Ira Lewis



and son, Rex, and Mr. and Mrs. Homer Elder; Beech Bottom—Mrs. Inez Weekly and son, Bernard; Mrs. Ruth Weekly and daughter, Jean; Mr. Frank Lewis; Akron—Mr. and Mrs. T. M. Bradley and children, Iris, Ruth, Thomas, Benjamin, Charles Franklin, and Mary Elizabeth; Petroleum—Mr. L. P. Willis, Mrs. V. C. Willis, Miss Elsie Willis, Mrs. Ira Valentine, Mr. Carl Valentine, Mrs. J. M. Mason and son, Junior. Mr. C. P. Davis, a brother of Mrs. Lewis, and Mr. L. P. Willis, a nephew, were the only guests present who witnessed the ceremony fifty years ago.

The morning was pleasantly spent in animated conversation interspersed with excellent Victrola music. When the noon hour arrived, the dining room doors were thrown open, disclosing to view heaps of sandwiches, great platters of fried chicken, pies and cakes in profusion, including a most wonderful wedding cake, prepared by Mrs. Ira Lewis. The lunch was served "cafeteria style" and was enjoyed to the fullest by all. After lunch was over, the gathering was invited to the front lawn, where innumerable snapshots, in various poses, were

taken, Mrs. Ira Lewis and Mrs. Mason officiating. Ice cream and cake were then served, of which all freely partook.

The day was indeed a joyous one, but all sincerely regretted the unavoidable absence of two sons—Stephen of St. Oxford, La., and Charles of Salidad, Calif. All too soon, however, the shadows began to lengthen, so good-bys were exchanged, and the happy throng went its homeward way.

Few, indeed, are they who after the solemn vow, "to have and to hold till death do us part," reach the golden mile-stone; and fewer yet are they who walk hand in hand through fifty years of wedded life, rear a large family of children, and feel not the shadow of death in the household. Mr. and Mrs. Lewis are the parents of eight children—five boys and three girls, all of whom are married but Frank, and though sickness has often come to them, not once has the "black camel stopped at the door of the tent." This couple is still further blessed with twenty-two grandchildren and one great-grandchild.

Mrs. Lewis is a member of the Middle Island Seventh Day Baptist Church. Mr. Lewis was a convert to the Sabbath, and they are now lone Sabbath keepers.

A GUEST.

### RELIGION AND FREEDOM

There is an old notion that to become a Christian means to surrender. It is to enlist. There is a strange idea that to make Christ our Lord is a resignation. It is a consecration. There is a peculiar notion that to live as a Christian is to know a limited, narrow life. But Jesus came that men might have life more abundantly. Religion is a personal matter between the individual and God. God has revealed himself in his Son. Men can be truly free only when they become like Christ in motive and purpose. A ship is free when its port is chosen, its rudder under control and with sails set it bears up in the teeth of the storm. A man is free only when he has chosen the goal of his life; when he can say, "This one thing I do."—*Pastor's Assistant.*

"I advertised that the poor were made welcome in this church," said the vicar to his congregation; "and as the offering amounts to ninety-five cents, I see they have come."—*Selected.*

## MISSIONS

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

### LETTER FROM CHINA

DEAR READERS OF THE SABBATH RECORDER:

I must try to get a letter off to you before school begins. It looks as if the first six weeks would be rather busy ones, so it is now, or not for a long time. I think we write too little from this part of the world. Things are changing so much that it seems difficult to write letters. What we say today may or may not be true in a month, or even a week.

Our days are busy ones. At least the rest of the mission are busy and I would be if I could. When I can teach I will be busy all day long. Just now and for several weeks past I have been laid up with a slight sprain (my knee). It is a great inconvenience not only to myself but to others, because I must be waited on so much. Fortunately we have had a good woman here helping us with some sewing and mending, who has been willing to carry trays for me. I use crutches and will probably continue to do so for some days.

Miss Burdick has had the brunt of things in this household, of course. Aside from regular duties connected with housekeeping and managing the Girls' School, she has many, many outside calls to help. At present the repairs for the school are nearly finished. Only yesterday Miss Burdick had to make an extra trip down town to get more paint. One week she had to go several times to the Adventist Hospital with a pupil who had to have a slight operation. Another day it was a long journey down town to go with a girl who wanted to apply for a position. Yesterday afternoon she had to go a long distance to see whether a certain young lady was available as wife for a man who comes to our church. She often has to go to see pupils who are uncertain about coming back to school or to visit in the homes of former pupils. After all, this follow up work is a very important part of the teacher's work. There are always errands for the house to be done. Last

week she had to look up a cook. Yesterday, among other things, she was sending a woman to the hospital. Her time is not her own because so many people are constantly calling upon her to do things.

We have not had as hot a summer as last year. July was hot but not as oppressive as August has been. The hottest nights have been within the last two weeks. Hot weather came late and is holding on a long time. There has been little sickness that we have known directly about, but I think there has been a great deal somewhere, judging from the number of funerals which pass our corner these days. At Liuho there has been cholera among the soldiers. Several have died in and near the hospital. They have done a great deal of vaccinating, so we hope that the disease will not spread.

Some of the girls have stayed here most of the summer. They were studying to make up back work. Some were teaching in the Daily Vacation Bible School. The principal for this school was a girl who graduated from our school this year. Miss Burdick thinks they had the best school this year of any year since she has been here.

The Boys' School has had more repairs than the Girls' School. In fact, if it were to be used, it needed much. Now it looks very fresh from this distance. The enrollment up to this time, over there, is very small. There are more girls here, but we are not as full as we would like to be. The city day school is opening up well, but with a smaller attendance because they are not receiving so many boys this year. Two of this year's class from the boarding school are teaching there. One girl started in, only to find it too difficult. The second heard about the need and offered to help mornings. Since the number of pupils is decreased, the money available for paying the teachers is less, so the second girl offers to do the work just to help out. The Zia Jau School has a larger attendance and a good class of youngsters.

Just now it looks as though the Nationalists had lost out for a time and Central China is getting back into the hands of the Northerners. That is very unfortunate, in that Chang Tso Lin is again gaining power, and with him the Japanese may get more of a foothold. The soldiers now at Liuho are men who were under Sun at one time and, although supposedly Nationalists, may

go back over to Sun if he succeeds in crossing the Yangtze so as to gain an entrance to Shanghai through Liuho. That will mean only a sham battle out along the Yangtze and thus no harm to our hospital from shot and shell. It will mean harm to the country people in the looting that will take place and it may mean careful management on the part of those at the hospital to successfully prevent trouble with groups of soldiers there. I have real fear for them.

Because things looked tense, Miss Burdick and Mr. Davis went out to Liuho to bring back the little Thorngates and two girls who will be here in school. Mrs. Thorngate and the children had been back out there about ten days only. The house had been having some repairs and painting or they might have gone earlier. As it was, they had not had a chance to get fully settled. Dr. George had been having the "flu" but was better and at work that day, August 28. The next day Dr. Palmberg brought Mrs. Dzau and her baby, Mrs. Thorngate, and a patient in because they feared that later the road would be impassible for a few days. We trust that things out there will quiet down presently so work can be resumed again as usual. At present they have few patients in the hospital except soldiers.

It is unfortunate, though probably not surprising, that some of you good people have gotten the idea that the foreigners are not wanted or even needed in this land, and that all energy should therefore be transferred to newer fields. I realize that new fields are likely to be more interesting. It is possibly the pioneer spirit in us all that makes us turn with zest to new openings. We like to try out new things. But here is a field still new as the age of China goes. Here are many, many people who are sorely troubled because their foreign leaders are deserting them at a time when they are most needed. Those who have left the interior have been urged to go only to Shanghai. They fear that the foreigner will go home never to return. If here in China, they are within reach, representatives can come here to consult them. The missionary can keep in close touch and be a great source of encouragement. I am thinking especially of one of our friends who is delaying her furlough somewhat just for the purpose of helping by being within call, so

to speak, and by letters which she is sending regularly to cheer them.

It is true that more of the responsibility should gradually be turned over to the Chinese; but in our small mission, where we are so few anyhow, there are none to spare. We need to keep right on as we are, doing more of the training for the future leaders. It is only the large missions that can cut in half, and even they are endangering their work by doing it too suddenly.

We do need the prayers of the people in America more than ever before. If there are enough prayers, there will soon be enough interest and money to continue the work here. It may not be those who offer the prayers who can give the money, but their prayers will surely be answered through others. We do not need just the prayers for money, but more for spiritual development among the Chinese in our own churches. We need your prayers for the missionaries themselves, that they may do just what will be best.

After this letter was begun, we had the pleasure of seeing Miss Armstrong, who was in school this year with Sister Anna and Marjorie Burdick. She had visited the camp in Rhode Island and gave a description of the buildings and site. She had visited the camp when Marjorie was there in charge of a group of girls. I am so pleased that such a camp can be carried on every summer, for I am sure it will mean much to the young people who are so fortunate as to be able to attend.

Now Conference is over and you have settled back to work. We are impatient to hear all about the wonderful meetings we are sure you had at Westerly. May the influence of this year's Conference be even greater than any before in strengthening our denomination and the work it is trying to do. May we be even more missionary in spirit and deed both at home and abroad.

I should not close without a word about the Davis family. They have just returned from their vacation, taken just outside of the city on the beautiful grounds of the Shanghai College. They all seem to have benefited by the change. When Dr. Palmberg was in the other day, she went over to see the little granddaughter, who seems to be doing very well. She is a very good baby, I understand. All of us are well. We shall be glad, however, for cooler weather,

which will give us more energy for the tasks as they come.

We are looking forward to the coming back of some of our number this fall, but of course do not know yet whether that will include the Crofoots or not. We shall be glad to see everyone anyhow, and so will the Chinese.

Yours sincerely,

MABEL L. WEST.

Shanghai, China,

August 30, 1927.

P. S.—Do not be worried about us, even if you read about wars. Remember that there is work to be done now even more than before.

M. W.

### VISITATION EVANGELISM

RUTH L. PHILLIPS

(Address given during missionary hour at the recent General Conference in Westerly and, in the absence of Miss Phillips, read by Dean J. Nelson Norwood.)

Visitation evangelism is a means of soul-winning which has brought wonderful results where it has been used. It is as old as the Christian religion, for we find that Christ used it both for himself and in sending forth his apostles. And it is the type of evangelism that was largely used in the early Christian Church, and may be as effective today as it was then.

Those who have used the visitation method recently have done so because they have found that it brought greater and more permanent results than the public evangelistic services conducted by the pastor or an outside speaker. This is so, because, first of all, one person—especially if he be an evangelist brought into the community for this particular work—is apt to win the people to the spell of the meetings and of his personality and his beliefs rather than to a clear, intelligent acceptance of Jesus. Second, the emotional atmosphere of a series of evangelistic services creates an abnormal situation, and when the meetings are over, the converts won under their spell are likely to lose interest; while by the visitation method, the matter is quietly presented and thought over in the usual surroundings of home, office, or shop, and for that reason a decision is more likely to be made which is sure and permanent. Third, in public evangelistic meetings, the people whom you are most eager to win are least likely to be

present. Fourth, many times those who are indifferent and unresponsive in a group can be reached by the personal interest and touch. Perhaps the most important reason why the visitation method is more valuable than the evangelistic agency of public services is because it uses laymen to do the work. This is desirable because laymen have just as great responsibility to use their talents in soul-winning as an evangelist who is hired by them; the laymen are greatly blessed by doing this work, and they become acquainted with newcomers and feel responsibility for keeping them interested in the work of the church; and their own loyalty to the Master's cause is vitalized.

Although visitation evangelism may be carried on at any and all times, yet it is conceded that it is better to start with a definite week set apart for it. The task may be one for a single church, or in the case of Pittsfield, Mass., with whose campaign I am familiar, it consisted of a union of most of the Protestant churches of the city, and this united campaign had the added advantage of creating a finer fellowship among the different churches.

The matter was first presented to the people by someone who had been working in such a campaign and it was thoroughly discussed, and they agreed to undertake it. The following report of the campaign just mentioned follows very closely the way such a campaign is usually carried out.

After the time had been set, very definite prayer was made for the success of the campaign and for wisdom and power to be granted to the leaders and workers. Then each church made a card list of all families and individuals for whom the church was responsible who were not actively identified with the church by membership and on each card was included any information that would be of service to the visitor.

Following this, each pastor made a list of visitors, people who had volunteered or who had consented to work, upon his invitation. This group was carefully chosen. I believe there were about a hundred in the church in which I worked, this from a membership of twelve hundred. The cards which these visitors signed indicating their willingness also gave the definite hours when they would work during that week. It was asked of each worker to give Sunday afternoon and every evening during that week, but of

course not all were free to do quite so much.

There were several meetings of the director with the visitors for explanation of background, inspirational preparation, and instructions. Very often a pastor is the director. There is not time now to retell the instructions that were given; for that I would refer you to the very helpful book, *Visitation Evangelism*, by Rev. A. Earl Kernahan, who has been one of the foremost leaders in this work. This book published by Fleming H. Revell Company, New York, should be in the hands of every director of a visitation campaign. Suffice it to say that the workers were encouraged to do this task in spite of the fact that most of them thought at first they were not capable. But with the strength and help of our Father, who has promised his presence and power in the great tasks of the kingdom, and with the sincere consecration of their own talents, the work moved on to success. The visitors were surprised, as most visitors are, to find they have powers which they had little realized; and contrary to the expectations of some, the work was a great joy. They were instructed to be courteous, direct, persistent, tactful.

On the day the campaign was launched, the leaders spoke briefly to the departments of the church school, telling them about the big task which the churches were undertaking, and then in the church service, assuring the people that Jesus can win this world, but he depends on us all to be his helpers.

The last meeting of the director and workers previous to the actual visitation was held at two-thirty in the afternoon of the same day. Then the assignment cards were given out to the visitors, who were told to write a report of each visit on the card bearing the names of the persons visited. If the person or persons were won, that word was to be written across the card; if not, the reason why and follow-up recommendations. The visitors were also given cards upon which the persons won were to signify assent to the following three questions, and then sign:

"1. Do you receive Jesus Christ as your Savior and confess him as your Lord and Master?"

"2. Do you receive and profess the Christian faith as taught in the New Testament of our Lord Jesus Christ?"

"3. Will you be loyal to the church and uphold it by your prayer, your presence, your gifts and your service?"

The workers then went forth two by two, following this meeting, and were ready to make their first report that night. Each week-day night during the campaign there was a supper for the leaders and workers. This was important as it was the only time they could get together to report if they were working for the campaign during the evenings. This get-together was in the nature of a social time, yet the business of the week was uppermost in the minds of all. A good deal of enthusiasm and encouragement was gained from these gatherings. The director looked over the cards which were returned, and saw by the notes made upon them the difficulties which the workers were encountering, and in a brief talk told them how to meet such problems. A few brief reports of several teams which had been successful were given to encourage the rest. If the visitors found in their calling that the people preferred to unite with another church than their own, their cards were handed to the church named. Thus each group helped the other, and was just as glad to receive the decision to unite with the other church as with its own. The workers were also given new assignments if they had completed those already given them.

But the work was not all done when the new people were won to a decision for Christ and a place in his church. There were training classes conducted by the pastors, one for adults and one for children, to increase loyalty, to make sure that the response was not merely emotional but intelligent as well, that they thoroughly understood the step they were taking. They were taught, first, what it means to be a Christian citizen today; second, what it means to be a member of a Christian church; and third, what is the creed of the particular church to which they were to give allegiance.

Then came the ingathering, which is a time of great happiness and rejoicing for all. In the church I was in, there were two hundred sixty-nine new members who came in as a result of this canvass. It was a day never to be forgotten.

Following the intaking, was the assimilation of these new people. Here again it is very important that the lay members feel

the responsibility. It would be an impossible task for the pastor to do it all, and after the visitors had won these people for Christ and his church, they were eager to see that they had a place in the Master's work. They helped them get into the various church organizations—into some particular class of the church school, the young people's societies, the Ladies' Aid, the missionary organizations, the choir—into some place which would offer them a field of service and in which someone would take particular pains to see they were being nurtured by the church and were in turn giving their best to it.

The rewards? A wide-awake church, a spiritually-minded pastor and people, a strong feeling of fellowship; and most important of all, the glorifying of Christ by his disciples in that community.

#### ANNUAL MEETING—MISSIONARY BOARD

The annual meeting of the Seventh Day Baptist Missionary Society was held in the Pawcatuck Seventh Day Baptist church, Westerly, R. I., Wednesday, September 21, 1927, at 9.30 a. m.

President Clayton A. Burdick presided at the meeting. A quorum was present. Prayer was offered by Ira B. Crandall.

It was voted that the annual report of the Board of Managers of the Seventh Day Baptist Missionary Society, as approved by said board at its meeting held in Westerly on the twentieth day of July, 1927, be approved, recorded, also that the secretary have said report printed in the Seventh Day Baptist *Year Book* for 1927.

Dr. Edwin Whitford, Dr. Anne L. Waite, and I. B. Crandall were appointed a committee on nominations, and reported the following officers:

President, Clayton A. Burdick, Westerly; recording secretary, George B. Utter, Westerly; corresponding secretary, William L. Burdick, Ashaway; treasurer, Samuel H. Davis, Westerly; board of managers, Ira B. Crandall, Westerly; Clayton A. Burdick, Westerly; Charles H. Stanton, Westerly; Albert S. Babcock, Rockville; Frank Hill, Ashaway; George B. Utter, Westerly; Samuel H. Davis, Westerly; John H. Austin, Westerly; Harlan P. Hakes, Westerly; Edwin Whitford, Westerly; LaVerne Langworthy, Westerly; James A. Saunders, Westerly; Mrs. Albert Langworthy, Westerly; Mrs. Clayton A. Burdick, Westerly; Allen C. Whitford, Westerly; Miss Amelia Potter, Westerly; Edgar P. Maxson, Westerly; William L. Burdick, Ashaway; Robert L. Coon, Ash-

away; William M. Simpson, Ashaway; Paul S. Burdick, Rockville; Walter D. Kenyon, Hopkinton; Mrs. Anne L. Waite, Bradford; Theodore L. Gardiner, Plainfield, N. J.; Ahva J. C. Bond, Plainfield, N. J.; Willard D. Burdick, Plainfield, N. J.; Edwin Shaw, Milton, Wis.; Mazzini G. Stillman, Milton, Wis.; D. Nelson Inglis, Milton, Wis.; D. Burdett Coon, Jamaica; Darwin M. Andrews, Boulder, Colo.; Duane Ogden, Waterford, Conn.; Corliss F. Randolph, Maplewood, N. J.; George B. Shaw, Salem, W. Va.; E. Adelbert Witter, Walworth, Wis.; Arthur E. Main, Alfred, N. Y.; Alva L. Davis, Little Genesee, N. Y.; Theodore J. Van Horn, Dunellen, N. J.; Irving A. Crandall, Leonardsville, N. Y.; Walton H. Ingham, Fort Wayne, Ind.; Henry N. Jordan, Battle Creek, Mich.; Frank E. Tappan, Battle Creek, Mich.; Herbert C. Van Horn, Lost Creek, W. Va.; C. Eugene Larkin, Oak Park, Ill.; James R. Jeffrey, Los Angeles, Calif.; Rolla J. Severance, Fouke, Ark.; Benjamin R. Crandall, San Luis Obispo, Calif.; Rosa W. Palmberg, Liubo, China; Edgar D. Van Horn, Alfred Station, N. Y.; Charles E. Gardiner, New London, Conn.; Morton R. Swinney, Niantic, Conn.; Dr. B. F. Johanson, Battle Creek, Mich.; Mrs. Elisabeth K. Austin, Westerly, R. I.

The report was adopted.

The minutes of this meeting were read and approved.

The meeting then adjourned to meet in annual meeting at the same place on the third Wednesday in September, 1928, at 9.30 a. m.

GEORGE B. UTTER,  
Recording Secretary.

#### SOME ARAB TRADITIONS

MARY A. STILLMAN

In the year of our Lord 570 there was born in Mecca, Arabia, a boy who was destined to influence millions of lives. His name was Halabi, but he later assumed the name of Mohammed, which means "The praised." As a lad he was a shepherd and cared for his grandfather's sheep and goats. When a young man he became a camel driver for a wealthy widow (who afterwards married him) and she sent him with merchandise to the fairs at Medina and other cities. Here Halabi met people of different faiths from his own, and he became convinced that the Arabs, who were idol worshipers, had no true religion. He therefore set to work to build one for them.

This reformer took religious ideas from the Jews, the Christians, the Persian fire-worshipers, and from the Arabs; and then added some thoughts of his own. His religion, known as Islam or Mohammedanism,



spread to Africa, to Spain, to India and China, and to the islands of the sea. Its adherents are now numbered by millions. Its cry is: "There is but one God, Allah, and Mohammed is his prophet."

Mecca, the founder's birthplace, is considered by all Mohammedans a sacred city. Within its bounds is a great mosque or sacred temple. Set in the walls of this cubical building is a black stone of meteoric origin, which is said to have been white when it was tossed down by the Angel Gabriel to Father Abraham, but that it has been turned black by the kisses of sinful pilgrims.

There is a tradition that at the day of judgment a strange beast will arise in the courtyard of the sacred temple. It will be sixty cubits high and will be made up from parts of eleven different animals. It will have the head of a bull, the eyes of a hog, the horns of a stag, the ears of an elephant, the voice of a donkey, the neck of a giraffe, the breast of a lion, the back of a cat, the color of a tiger, the legs of a camel and the tail of a ram! With the rod of Moses this monster will smite all true believers on the cheek, giving them a mark which will enable them to pass over a bridge as narrow as a hair into paradise. All without this mark will fall off the bridge into the fires of hell.

The seaport of Mecca is called Jeddah, which means "grandmother." It is supposed to contain the burial place of Grandmother Eve. As the story goes, when Noah was six hundred and one years old he was walking here with his three sons. They discovered a depression in the sand three hundred feet long, which resembled a human figure in shape. "What is that, father?" asked Ham. "That, my lad, is the last resting place of Grandmother Eve," answered Noah. So we are supposed to have degenerated in height from an ancestress three hundred feet tall! A wall has been built around this spot and a white mosque erected where thousands of women worship every year.

Should not we, in Christian lands, be thankful that we do not have to believe such absurd traditions as these? We may well understand that they do not conduce to righteousness. "The holier the city, the wickeder its people," is an Arab proverb. Until the time of the Great War, when its

ruler was changed, Mecca is said to have been the most evil city in the world. Travelers report that its licentiousness equalled that of the worst cities of ancient times.

### DIFFERENCES

The world is crowded with differences. Individuals differ, as do nations. These differences come out of a past of thought and life, widely different sometimes from another past. Two things must be learned in all our approaches to differences. The first is that differences are not necessarily wrong. If all the world were exactly alike, it would be a tame world in which to live. The fact that there are wide differences in nature adds to the beauty of landscape and flower garden. Two different personalities add charm to a circle of friends. When these differences cause friction, they frequently become serious. The second thing to be borne in mind is that there are right and wrong ways to approach a difference—the wrong way may mean divorce if it is friction between husband and wife, and war if it is friction between nations. There has never been a difference so trifling that it could not lead the way to disaster; at the same time there never has been a difference so great that it could not be peaceably adjusted. Jesus is the peace-maker and those who give themselves to peace-making are called "the sons of God." Every person has a choice to make in his approach to all differences. What is your approach?—*Peter Ainslie in the Christian.*

### QUARTERLY MEETING, MILTON, WIS.

Program of the Quarterly Meeting of the Southern Wisconsin and Chicago Seventh Day Baptist Churches, to be held at Milton, Wisconsin, October 28, 29, 1927:

Friday Evening, 7.45—Evangelistic sermon by Rev. J. H. Hurley.

Sabbath Morning, 10.30—Regular Sabbath Morning Services. Sermon by Rev. August Johansen.

Sabbath Afternoon—

2.30—Praise Service.

2.45—Chalk Talk by Dr. Shaw.

3.15—Program prepared by the Young People under the direction of Miss Lura Burdick.

Sabbath Evening—

7.00—Business Meeting.

7.45—Song Service.

8.00—Sermon by Rev. E. A. Witter.

MRS. C. M. SHELDON, Secretary.

Albion, Wis.

October 3, 1927.

## EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH  
CHESTERTOWN, MD.  
Contributing Editor

### MILTON STARTS BIG YEAR

Yesterday morning after three mute months the peals of the chapel bell again floated over the village of Milton, tolling the knell of vacation but calling one of the largest student bodies that ever attended the college to faith and industry, chapel and classes.

Registration Wednesday morning had reached a total of 154, equaling that of two years ago, but surpassing last year's registration by 6. A class of 55 freshmen has enrolled, which by coincidence equals that of two years ago. A number of more new men are expected to come in within the next week, so Milton will easily have a class of 60 as was expected.

The smallest class in school this year is the junior class, with an enrollment of 26. This class two years ago had an enrollment of over 60. Twenty-seven seniors have wandered back to finish up and buy sheepskins and the sophomores number 39. Specials aggregate 7.

The student body this year includes four foreign students, Chinese. All four, two eds, and two co-eds, have enrolled as specials.—*Milton College Review.*

### MILTON'S ENDOWMENT DRIVE MEETS NEW SUCCESS

The endowment campaign is still being pushed vigorously forward. The summer's heat did not dim the ardor of the workers and the endowment total has been pushed to something over \$160,000 during vacation. This has resulted from campaigning principally in Battle Creek, Mich., although some money was raised by President A. E. Whitford in Farina, Ill. This fall, during the second week of October, the Janesville drive with a goal of \$50,000 is to be put over. If this is successful it should be a great help in reaching the ultimate \$500,000 mark.

At the alumni banquet last June it was

announced that the \$150,000 mark had been reached. During July, from the eighteenth to the twenty-fourth, the Battle Creek drive occurred and the town was canvassed by workers. The goal was \$25,000, but the drive went \$600 over that, making a total of \$25,600 from Milton's friends and supporters in Battle Creek. The drive itself, though, only raised about \$10,000, the rest being subscribed prior to the drive and included in the \$150,000 total of commencement day.—*Milton College Review.*

### COLLEGIATE CHRISTIANITY

No one was more surprised than the writer at the statement appearing in the *Literary Digest* for April 30 that 98 per cent of the college students, when asked, "Do you believe in God?" answered "Yes."

The specific questions asked in the questionnaire recently sent out and the percentage of affirmative answers given were reported in the *Digest* as follows:

Do you believe in God? Yes, 98 per cent.

Do you believe in immortality? Yes, 90 per cent.

Do you believe in prayer as a means of personal relationship with God? Yes, 90 per cent.

Do you believe that Jesus Christ was divine as no other man was divine? Yes, 89 per cent.

Do you regard the Bible as inspired in a sense that no other literature could be said to be inspired? Yes, 82 per cent.

Are you an active member of any church? Yes, 76 per cent.

Do you regularly attend any religious services? Yes, 69 per cent.

Were you brought up in a religious home? Yes, 95 per cent.

Do you think that religion in some form is a necessary element of life for the individual and for the community? Yes, 98 per cent.

In an age when it is considered by some to be a fashionable, if not an intellectual mark, to join the ranks of the skeptics and doubters, it is refreshing to know that the mass of those who will have the intellectual and spiritual welfare of the nation in hand during the next generation are so little disturbed by Schopenhauer or Ingersoll.—*Southern California University Alumni Monthly.*

## GOOD-BY AND "HOWDY DO"

REV. AHVA J. C. BOND

(Sermon to the boys and girls, Plainfield, N. J.,  
September 24, 1927)

Text: *He shall wipe away every tear from their eyes.* Revelation 21:4. *And they shall reign for ever and ever.* Revelation 22:5.

I am not sure but what I have told my boys and girls about Taylor Sandy. Taylor Sandy was somewhat of a hermit who lived on the river road where it winds its way up over the bluff and through the woods to come down, by and by, to the river again. Although somewhat peculiar, and quite simple minded, he was a very good man in his humble and quiet way. One time he was attending a religious meeting at the church, and they were having what they called a "speaking meeting." Different ones as they felt moved arose to speak a word in regard to their Christian experience. When there was opportunity Taylor Sandy arose to speak. Now Taylor stuttered a bit, but he had good thoughts, and sometimes expressed them in a way to make you remember what he said. This is what he said at this particular time: "In this world it is goo-goo-good-by; over there it will be how-how-howdy do."

I am sure you catch his meaning right away. Of course we say, "How do you do," as well as "Good-by" in this world in which we are now living. But the "good-bys" seem to come too often, and we have to remember too that in this world the final word is "good-by."

As I have traveled about the world during the last three months I have seen a good many people saying "Good-by." I have seen it as boats have slipped away from docks at several ports, and as trains have pulled out from many stations. I saw it as my boat left New York for Europe, but it was just the same when my home-bound boat sailed from Liverpool. One could very easily pick out the mothers who stood on the wharf to say good-by to a son or a daughter. I saw both a father and a mother bidding good-by to a son at Liverpool who was on his way to America, probably to Canada. In Europe I saw at many stations people saying farewell in a language I did not understand. But often there was used a language that I did understand.

That was the tear of regret at parting from loved ones.

Of course I saw the other side too. I saw the expressions of joy at meeting loved ones. While in this life there are many partings, there are also many happy meetings. Not all partings are in sorrow, and almost always there is the hope of meeting again.

My Plainfield boys and girls have good homes and loving parents; and how happy you should be. You have started to school where you mingle with many other boys and girls of your own age, and where you will learn much that you will need to know in later life, and where you will enjoy many helpful experiences; but when school is out for the day you come home again where mother is; and when father comes in you have supper together and engage in happy table talk, in which all the family joins. It is so fine that all our boys and girls can go through the high school and "sleep in their mother's bed every night and eat at their father's breakfast table every morning."

The time will come when you will say good-by to home and loved ones and go to college or out into the world of business. Your parents will want you to go, but it will not be easy to say good-by. It ought not to be. You can make it a happy time for yourselves and a hopeful time for your parents, when that day comes, if you are happy and helpful in the home now.

And best of all, with all the partings of this world, Christians look forward to a home which Jesus said he was preparing for those who love him. A good deal is said in the Bible about heaven. It is our main business now to make our homes as nearly like heaven as we can. But if our homes are happy, then we can picture heaven in happier terms. And we should stop sometimes to "think of the home over there." Here it is "Good-by," but over there it is "How do you do?" Here it is "Farewell," over there it is "Welcome."

"We'll never say good-by in heaven . . .  
We'll never say good-by;  
In that land of joy and song,  
We'll never say good-by."

"*He shall wipe away every tear from their eyes.*" Revelation 21:4. "*And they shall reign for ever and ever.*" Revelation 22:5.

## WOMAN'S WORK

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

## THE OPEN DOORS

(A pageant, written by Miss Anna West and Mrs. A. B. West, and presented on the woman's program of the General Conference, under the direction of Mrs. Adelle Coon and Mrs. Lewis Green of Westerly.)

## PROLOGUE

Choir (off stage) sings: "Watchman, tell us of the night."

Enter Prolocutor who stands near center front, raises her right hand with a gesture commanding attention and speaks:

We have, O my people, in other days presented to you in pageant form the history of our denomination and the message of the Sabbath. Now we ask you to hearken as we spread before you the calls of the *Open Doors*.

Listen to the words of the nations, all ye who have heard the call of Christ. Follow me. Listen, ye who are hearing calls from other corners of the world and answering them. Listen, ye who have stopped your ears to these calls. Listen, ye who say that in some lands mission work is finished. Listen, ye who say that we have no funds. Listen, ye who say it is too much. Listen to the pleas of many lands for life and the light of the Sabbath, and tell us whether, having put our hands to the plow, we may turn back. Tell us whether Christ's words, "Go ye into all the world and preach the gospel to every living creature," are meant for you and me. Tell us whether we can do aught but follow as Christ leads us into all these open doors.

Choir sings: "Lead on, O King Eternal."

## EPISODE I

Pianist plays march while Spirit of Missions, preceded by two heralds, marches slowly up the center aisle and takes her place on throne in center of stage.

Enter Australia from left front with group of four or five Australian church members. Another comes on while Australia is speaking. As he comes he is opening a letter. Then he shakes his head sadly and all look disappointed.

Australia speaks: A band of Sabbath keepers are these, who for two years have been asking America to send them a pastor. They will gladly support a leader, if one can be found who will go and preach to them the glad tidings of salvation and the Sabbath truth. See their disappointment that the boat brings a letter saying no one has offered to go. O Spirit of Missions, these are the brothers of America, of their own race, with kindred hopes, longings, and ideals. Is there, then, no one who dares to venture so far from native shores as to come to them?

Spirit of Missions speaks: Ah, would that I might answer your call and satisfy your request. I beg of you not to grow discouraged or faint hearted, but continue to look to America for help.

Prolocutor speaks: "And how shall they preach except they be sent? as it is written. How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things."

Soft music as Java enters with Miss Slagter.

Java speaks: Marie Jansz so loved my children that she bought a cottage and made a home for the poor, hungry boys and girls whose parents had died in the famine. Many others have been brought in since to Miss Slagter and her associates. They learn to read and write and work; they learn of the love of God for his children. As they grow up some bring credit and joy, some sorrow to the hearts of the helpers. But all are God's children. (Enter, one at a time, six or eight children, who go to Miss Slagter and put coins in the box which she holds in her hands.) See, these are bringing wee Christmas gifts from their own earnings to make known God's love to other of his children. These few guilders are for the work of John Manoah in South India. (Children form semi-circle about Miss Slagter and sing "Away in a Manger.")

Spirit of Missions speaks: Ah, Java, Holland did a noble work when it by dint of much sacrifice sent missionaries to your shore. Your requests are few but you are deserving of more generous help.

Prolocutor speaks: "Whosoever shall receive this child in my name receiveth me and whosoever shall receive me receiveth him that sent me."

Enter China from left accompanied by Chinese bridal couple who each bow three times in ceremonial fashion with clasped hands.

China speaks: The West in the name of progress has presented to me education, invention, commerce, war, medicine, modern science, and Christianity. Each has been of value to me, but of greatest value is Christianity, as it has brought character to the lives of my youth. Youth in all lands has power, but in no land so great power as in mine. But youth must be guided. Two things have mission schools brought to my youth—Christian training and discipline. My schools can give neither. O Spirit of Missions, will you discontinue this gift? Will you withdraw your assistance in this my time of greatest need? I have Christian young people who are founding Christian homes and who need the light of the Sabbath truth. They join with me in begging you to maintain as heretofore the work in China—that in this hour of wakening, of crisis, and of choice, my people may know the road to freedom, to truth, and to the abundant life.

Spirit of Missions speaks: The unrest of the world has stirred you to the depths. I rejoice over your awakening and my part in it. I know the dangers that are threatening you and I would stand ready to do what I can. I am, however, limited by the interests of the people.

Prolocutor: "No man having put his hand to the plough, and looking back, is fit for the kingdom of God."

Choir sings first verse of "The Morning Light is Breaking."

Soft music while from right front enter India and Indian woman, who bows in characteristic manner and spreads out her hands in an attitude of seeking.

India speaks: India's millions are seeking the light. We are yearning for God. Our many religions and our philosophies are not meeting our need, but are only increasing our longing. Jesus Christ alone can solve our riddles and answer our needs. O Spirit of Missions, can you not put it into the heart of America to bring from her abundance and meet this challenging situation? Will she not boldly follow the Christ and bring his Sabbath into the new fields here? Will she not send someone to shepherd the

flocks in Ceylon, Calcutta, Calcutta's suburbs, Howrah City, and South India who are calling for help?

Spirit of Missions speaks: Your pleading stirs my heart. I see thy open door and I would bring some one to enter and serve thee.

Prolocutor: "For a great door and effectual is opened unto thee."

Choir: "From Greenland's Icy Mountains"—verses 1 and 3.

During singing of verse three Esthonia enters from left bringing with her a child in Esthonian costume.

Esthonia speaks: We are a new-old land, and we seek Christian help and a knowledge of the life that is more abundant. Our numbers are few, but we would observe the seventh-day Sabbath and be one with our brothers in Holland and America. We seek light and help. We would grow strong in wisdom and stature and in favor with God and man. We would pass on to others the blessed Sabbath light which we have received.

Spirit of Missions speaks: An open door in the far north. Those who see the vision may enter. Men and money must be sought for them.

Prolocutor speaks: "Freely ye have received, freely give."

Choir: "Jesus Shall Reign."

During last verse London enters, accompanied by an old man in academic costume, leaning on a cane.

London speaks: My children have grown and left me. I only remain of the Seventh Day Baptist churches of England. I am old and decrepit and in need of assistance. There are few church members left, but the Word of God and the Sabbath truth are being made known in the *Sabbath Observer* and this little chapel. Whereas in the days of old we were the givers, now we are seekers and would beg for a pastor to strengthen and encourage us.

Spirit of Missions speaks: Thou art indeed in need of succor. Faithfully hast thou held the light for three centuries. Martyrs have gone from thy pulpit, and faithful servants have been sent to other shores. Thou art to be commended for thy glorious past. May thy service long continue.

Prolocutor: "Now also when I am old

and grayheaded, O God, forsake me not until I have showed thy strength to this generation, thy power to every one that is to come."

Choir: "Faith of Our Fathers."

Just before the close of this song Jamaica enters with a colored child.

Jamaica speaks: O Spirit of Missions, we bring another color into the family of nations, for we are of another fold of God's children. We are illiterate people, for only one third of us can read and write, but we seek no less eagerly for light. Superstition and ignorance are giving way to the light of Christianity. Santa Cruz, Post Roads, Kingston, and the other fifteen and more Seventh Day Baptist churches on this island witness to that truth. O Spirit of Missions, we thank thee and would extend to the churches of America our gratitude for the assistance they have given us. We feel deeply appreciative to God that he hath sent Elder Coon to this island. With so many churches to serve, Elder Mignott had little time for any one church. Now with our American pastor we feel greatly blessed. Others are coming to us and the Sabbath truth is being made known. Christ is, we trust, being glorified. We have other needs and we pray that the day is not far distant when schools may be built for our boys and girls, that they may have opportunities such as boys and girls in other lands now enjoy. We are eagerly looking forward to the time when some one will be sent to open a dispensary and a hospital in our midst, to heal bodies as well as souls.

Spirit of Missions: Your door has been entered. We lay upon you the responsibility of the island. We have offered to you Christianity in the knowledge that it is able to overcome superstition and ignorance and to make of you a light that will shine abroad.

Prolocutor: "I have set thee to be a light for the Gentiles that thou shouldst be for salvation unto the ends of the earth."

Enter Trinidad and Georgetown with two colored children.

Trinidad speaks: We are other seekers of the same fold as Jamaica. Can you not help us? Many on the island of Trinidad believe in the Sabbath and the doctrines of Seventh Day Baptists. Could you only send some one, O Spirit of Missions, to over-

see the work, it would increase rapidly for many others on our island are eager to hear the gospel message.

Georgetown speaks: We join hands with Trinidad in seeking for help. Ours is a land of many races, but an English speaking land. As in Jamaica, the man who comes to us need not spend years in language study, but can enter immediately into the work. Mr. Spencer is not able to carry the whole burden, and another man is greatly needed to assist him in this field of opportunity.

We need, O Spirit of Missions, the outstretched hand of Christian brotherhood and the ministering love of the Savior, who had contempt for none but whose heart yearned in compassion for all mankind. We need, too, a better understanding of the blessed Sabbath light.

Spirit of Missions: O Georgetown and Jamaica, I have long been mindful of your needs and trust that very soon another ministering servant may be sent to you. May you be faithful to the light which you have had and may it shine in an ever widening circle.

Prolocutor: "Other sheep have I which are not of this fold: them also I must bring and they shall hear my voice; and there shall be one fold and one shepherd."

Choir: "The Morning Light is Breaking"—verses 2 and 3.

During the singing of this hymn the nations and the natives of those nations leave the stage and take their seats in the front of the church.

#### EPISODE II

The Spirit of Missions continues to sit on her throne with her heralds on either side of her.

Spirit of Missions speaks: (to heralds) Summon my messengers, the angels of Faith and Prayer and the spirits of Evangelism and Brotherhood.

Heralds go down to meet and bring up on the stage the four messengers.

Spirit of Missions: O my messengers, ye angels of Faith and Prayer and spirits of Brotherhood and Evangelism, listen.

Australia, Java, China, India, Esthonia, London, Jamaica, Trinidad, and Georgetown are all appealing for help, in their efforts to extend the kingdom of Christ and the Sabbath light. Some need money, some

need men, and some need both. The Seventh Day Baptist churches of America have the Sabbath light, and America is the land of opportunity. America's garners are full, her land is fair to behold, with its cultivated fields stretching as far as eye can see, with flocks of sheep and herds of cattle on its hills, its coal for the world, and its mineral wealth. Nor does America lack red-blooded men and women. The best blood of all nations is mingled there. The spirit of their pioneer ancestors is in that blood—the spirit that makes men do and dare for a cause that is right.

Yet in spite of that, my angels, you see the doors of the world open but no one enters. For this I have summoned you. Answer me, ye messengers: What is there that you can do in the Seventh Day Baptist churches of America to bring them to enter these open doors with the gospel of Christ and his sacred Sabbath?

Spirit of Brotherhood speaks: It shall be my task to go to those who sit at ease in Zion to touch their hearts with the love that never faileth—the love that reaches out to all peoples of the earth and sees beneath dark or white or yellow skins the faces of brothers, the love that can not be content in the enjoyment of luxuries while a brother is in need, the love that goes beyond the bestowing of a pittance, and counts sacrifice a joy so that the light which illumines one's own life may be sent to all in darkness, so that all peoples of the earth may come to the knowledge of the Fatherhood of God and the brotherhood of man.

Spirit of Missions speaks: Angel of Faith, what gift would you bestow on the churches?

Angel of Faith speaks: Behold my breastplate of Faith which I shall bestow on the churches, so that with the assurance of things hoped for, and a conviction of things not seen, they will lay aside every weight, and run with patience the race that is before them, looking unto Jesus the Author and Perfecter of their faith.

Spirit of Missions: Angel of Prayer, what have you to offer to the Seventh Day Baptist churches of America?

Angel of Prayer speaks: O Spirit of Missions, I bring nothing in my hands; but the Sword of the Spirit, the Word of God, which the Spirit of Evangelism carries when used with prayer sanctifies the user, so I

offer to the churches sanctification through humble prayer. Then all things whatsoever they shall ask in prayer, believing, they shall receive.

Spirit of Missions: And now, O Spirit of Evangelism, what service can you render?

Spirit of Evangelism speaks: I carry the Word of God, which will be a lamp unto their feet and will teach them God's will. It will remind them that Christ and his followers counted it joy to give all for the service of others. It will stir them to answer the calls from the open doors for the "Word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart." I will lay upon the churches Christ's command, "Feed my sheep."

Spirit of Missions: Heralds, summon the nations to return that they may be encouraged.

While heralds are bringing the nations to the platform, "In Christ there is no East nor West," is sung. Then, when all are assembled,

Spirit of Missions says: O ye nations, I have summoned my ministering spirits and presented your case to them. They have promised help, and now I can lay your burdens on the hearts of the Seventh Day Baptist churches of America. Long have these churches held aloft the torch of Sabbath truth. Fervently have they prayed in the years that have passed for open doors which they might enter with their light, that other lands and other households might share the blessed truth. But as the years have passed, many have grown weary and the churches are not strong. They are few for such great tasks. "The race is," however "not to the swift, nor the battle to the strong," but "by my spirit," saith the Lord of hosts.

These, my messengers, have promised to go forth to the churches in answer to your appeal. Brotherhood will teach them that God hath made of one all the nations of the earth and will inspire a love that shall encircle all. Persistent prayer with thoughts uplifted to God will cleanse all who she touches. She goes hand in hand with Faith and, protected by her shield, shall bring to mind the truth that with God all things are possible. Evangelism will touch the hearts of the people so that they will be eager to

send the good tidings to the uttermost parts of the earth.

Therefore, ye nations, "Be strong and of good courage, be not affrighted, neither be thou dismayed, for Jehovah thy God is with thee." Stand fast in the faith. "Enlarge the places of thy tent, and let them stretch forth the curtains of thy habitations; spare not, lengthen thy cords, and strengthen thy stakes."

You, my messengers, go swiftly to the churches with all the assistance you can give them. Lay upon them anew the noble task of lifting high before the eyes of the world the cross of Christ and the light of the Sabbath truth.

Spirit of Missions raises the cross and all unite in singing, "O Zion, Haste, Thy Mission High Fulfilling."

#### THE RELATION OF THE WOMEN OF OUR LOCAL SOCIETIES TO THE DENOMINATIONAL WORK AS A WHOLE

MRS. WILLIAM C. DALAND

(Paper presented at Northwestern Association, Albion, Wis.)

From the earliest centuries of which we read in the Scriptures, women have held an honored place among the people of God. From the time of the building of the tabernacle in the wilderness when "all the women that were wise-hearted did spin with their hands, and brought that which they had spun, the blue, and the purple, the scarlet, and the fine linen; and all the women whose heart stirred them up in wisdom spun the goats' hair"—down to the days of the Lydias and Phœbes and Eunices and Claudias who comforted the early Christian missionaries with their hospitality, the women of the synagogue and the women of the Church were accustomed to exactly the same duties which engage the services of our Christian women today—services connected with their own homes and their home communities, the offices performed for the Church and the community being merely an extension of those daily practiced in their individual homes.

And how would the churches have fared without the tender ministrations of their women? Leaving all ancient history aside, and going no further back than the beginning of our own denomination in the United States, how much slower and harder would

have been the growth of all our Seventh Day Baptist churches if our pioneer women had not given themselves to the care of the sanctuary, in its material needs, with the same devoted ardor they manifested toward their own homes?

In every flourishing church of our denomination, today, there is a flourishing woman's society—sometimes several—and these societies contribute largely to the local church, both in current revenue and in permanent improvements, while, in many of the smaller communities it has often been true that the self-sacrificing labors of a band of devoted women have enabled the little church to survive the hard struggle for existence. It is in these small churches, especially, that the women have done their noblest work in sustaining the *moral* of those of their number who are tempted to yield to utter discouragement in the unequal battle between increasing church burdens and decreasing church membership.

How many times does the treasurer of the Woman's Board receive a letter from a local society, stating that they would so like to have made the enclosed check for the denominational budget larger, but that they felt obliged to help on the pastor's salary, or to contribute to some immediate need of their church! Reading between the lines of these earnest letters, we can often discern in the painting of a parsonage, or the laying of a church carpet, a vicarious offering for the writer's longing vision of participation in a larger service for the Master.

It can hardly be said that women ever do too much for their home churches, but it is also true that no outside stimulus is needed to keep up this local work. As women *must* first do in their own homes what their hands find to do, if the homes are to be kept alive, so the necessity of the case imperatively compels each local woman's society to give the chief share of its time, attention, and revenue to the home church.

No woman's board was ever founded to direct local work, but every denomination has had to organize its women, as a whole, in order to conserve that residuum of interest and effort which they can spare from their own communities and to weld the sum of this interest and effort from many localities into an effective force for good to the whole denomination.

Our own denomination is probably the

latest to organize its women, for it was only in 1884 that the Woman's Board was born, while, even now, that board is not independent, as in other church bodies, but is still auxiliary to the Missionary Board. It can not be said, therefore, that any rash influence has ever been exerted over Seventh Day Baptist women to draw them from their natural duties at home, or to induce in them an undue curiosity concerning the larger affairs of our people. Has not the trend, rather, been in the other direction, and is it not more than time for our local women to be drawn more directly into the broad current of the denominational stream, so that we may lose no atom of that energy which grows stronger as it accumulates?

For we can not doubt that the world has changed greatly since our Woman's Board came into existence, and Christ's kingdom can no more admit of outworn methods than can worldly business. The affairs of all denominational directing boards are now conducted in a very different spirit and manner from that which was common forty years ago, and it should, therefore, be no cause for surprise that our Woman's Board is earnestly considering at every meeting what new methods may be evolved to increase its usefulness to the women whom it represents.

Of all the problems discussed at these meetings, the one felt to be the most important and, at the same time, the most baffling, may be thus stated: What means can be employed to bring *all* the women of our churches into close contact with the work of the denomination as a whole, in order that the Woman's Board may obtain from them the greatest co-operation possible, in its effort to gather the energy of the scattered women into one efficient force for the common cause?

This problem is a much more difficult one than a casual glance would lead anyone to suppose. For instance, there is no project of the board that is more carefully thought out than the planning of the annual letter which the corresponding secretary sends out to each society, soon after the meeting of Conference. Into that letter goes the ripe result of all the discussions of denominational work during the preceding year, with the addition of what has been gained from the sessions of the late Conference. Yet, the board realizes more clearly each year

that no short cut like one annual letter can possibly convey to widely separated women, who do not meet with the board nor attend Conference, any *adequate* realization of the needs of our denominational work, and that it must, in large measure, fail in stimulating in the local women that interest which, if it could be fully aroused, would result in a large gain for our denominational enterprises. We fear that the annual letter is, in many cases, read but once to the local society, and soon forgotten, although the secretary has suggested that it be preserved, and often referred to during the year.

To supplement this annual message the board has sent out other letters during this past year, explaining special matters in detail, and it is hoped that these supplementary epistles may have furnished clarifying ideas for local work, as well as sympathetic bonds between the officers of the board and the women of the local societies. The board has also taken every opportunity of throwing wide open its monthly meetings to the women of the vicinity and has intimated many times how gladly the board would receive an invitation to meet with any local society—holding a regular board meeting with societies near to Milton, and sending a representative should an invitation come from a distant community.

In spite of these earnest overtures toward a more complete understanding with the local women, overtures which have been cordially met by the society, the board still feels that there is a lack of that perfect connection between the central dynamo of denominational power and the switch in each outlying community which is needed for the perfect flow of energy. We are convinced that there is a great reserve of potential eagerness for service among our local women which need only be illuminated by a full comprehension of denominational needs in order to pour itself into the work with immense effect.

Do you expect me this evening to give you a formula by means of which this power can be released in all our societies? Alas! that is quite beyond my poor individual insight to accomplish. All that I can do is to state the problem which has pressed upon the Woman's Board for many a day.

But I have one suggestion to leave with you which I trust may be of some practical value. Let all the representatives of local

women's societies at this association take home with them this problem, and lay its burden upon their members. Let these women in their councils put the same amount of effort upon understanding the denominational projects which they always exert upon the problems of their local work, and can anyone doubt that, in another year, from out these same local societies will come an immensely increased interest and helpfulness to be wisely expended upon all our denominational work?

#### A CORRECTION

DEAR DR. GARDINER:

According to the report of the Iowa Yearly Meeting, which appears in the *SABBATH RECORDER* of September 26, I am credited with having given a sermon at that meeting on Friday evening from a text which I have never used in a public address, and which I would not know how to use. For the sake of accuracy in records I would like to say that my text on that occasion was from Matthew 22:42, "What think ye of Christ?"

JAMES L. SKAGGS.

#### THE MOTOR MORE DEADLY THAN WAR

Enough men, women, and children to populate a city the size of Nashville, Tenn., have been killed by automobiles in the United States during the last eight years. Or, as the National Automobile Chamber of Commerce puts it, more than the total death lists in the American forces during the World War. Specifically, 13,017 persons were killed in this country by automobiles between January 1, 1919, and January 1, 1927, while the total deaths in our armed forces amounted to 120,050. In those eight years some 3,500,000 persons have been injured in automobile accidents, and 26 per cent of the killed and injured were children under the age of fifteen years. Last year it was estimated that 23,000 persons were killed by automobiles, an increase of a thousand over the previous year. Fatalities in seventy-seven of the largest cities during the four weeks ending July 16, according to Department of Commerce figures, show a seven per cent increase over last year.

"The trouble," explains the *Columbus Dispatch*, "is that, as these fatalities have

increased, we have unconsciously allowed ourselves to become calloused to them. When any considerable proportion of the people become startled by these figures, a decided improvement will at once set in." In New York City, for example, automobiles killed 514 persons in the first six months of this year. The *New York Evening World*, in fact, is convinced that "killing by automobiles has come to be privileged." According to this paper:

"If in the last six months 514 people had been murdered in this city, it would be conceded that society was in a state of collapse. If 514 people had been killed by subways, the entire country would be shocked at the record. If as many as 514 people had been killed by falling brick or timber where construction is in progress, special legislation would be passed at once to meet the grave peril. But since the 514 people killed in New York City during the last six months were killed by automobiles, we take it lightly as something to be expected."—*Literary Digest*.

#### HE ATE HIS CAKE

Prince Carol, heir to the Rumanian throne, gave up his rights to royal honors and went into voluntary exile to live the sort of life that he chose to live. He did not care to be restricted in any way by the high standing, the dignity, and the solemnity of his position. He wanted to live his own way, and he did.

He was not willing to submit to that ancient law of aristocracy—"noblesse oblige." He would not submit to the obligations of nobility. He petulantly sold his birthright for a mess of pottage, like Esau of old. It was simply weakness in him. His course betrayed his lack of firmness and lack of character.

He is now exhibiting the same traits again by trying to get back what he threw away. He does not ask for the throne, he says, but stands ready to obey any call from that direction. In other words, he invites the Rumanians to start a civil war for his personal benefit, and the fact that it would cost hundreds of lives does not seem to bother him at all. He is not worth the price.

You can't eat your cake and have it, Carol.—*The Pathfinder, Washington, D. C.*

## YOUNG PEOPLE'S WORK

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

### PROTESTANTISM

Christian Endeavor Topic for Sabbath Day,  
October 29, 1927

#### DAILY READINGS

Sunday—An open Bible (John 5: 36-47)  
Monday—Personal liberty (Gal. 5: 1-6)  
Tuesday—Priesthood of believers (1 Pet. 2: 9, 10)  
Wednesday—Faith, not merit (Eph. 2: 4-10)  
Thursday—Christ, the Church's head (Eph. 5: 23-27)  
Friday—Separation of Church and State (Matt. 22: 21)  
Sabbath Day—Topic: What does Protestantism stand for? (Rom. 4: 1-5; Gal. 3: 23-29)

#### A SUGGESTION

Seventh Day Baptists may well make this topic read, "What do Seventh Day Baptists stand for?" for Seventh Day Baptists go a step farther than most Protestants in their stand for the Bible only. In discussing this question, however, we must remember that the Sabbath is not the only thing in the Bible for which Seventh Day Baptists stand. Other principles of Christ's life may well receive our attention.

For reference material on this topic, read Rev. A. J. C. Bond's reports of the Lausanne Conference in recent RECORDERS, and the tract, "Origin of Sunday as a Christian (?) Festival," by Dr. G. E. Fifield.

### A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

"Abraham believed God," and because he believed, he had faith in him. This faith was a steadfast faith—it never wavered. He knew that through this faith he would have salvation. What was his reward? "It was counted unto him for righteousness," and he gained eternal life.

"Protestantism stands for salvation by faith in Christ and not by merit or good works." We can not have salvation simply by having good characters, or by doing kind deeds. We can not gain it by living good, moral lives—we must put on Christ and have faith in him, then it will be counted

unto us for righteousness, and we shall gain eternal life.

"Protestantism stands for a faith that is active, that produces works or fruit. Abraham believed and acted in accordance with his belief. Faith is the root; works the fruit."

### THE INTERMEDIATE CORNER

REV. WILLIAM M. SIMPSON  
Intermediate Christian Endeavor Superintendent  
Sabbath Day, October 29, 1927

#### DAILY READINGS

Sunday—Some value in play (1 Tim. 4: 8)  
Monday—Grouchiness in play (Luke 7: 32)  
Tuesday—Playing hard (1 Cor. 9: 26, 27)  
Wednesday—Playing fair (1 Cor. 10: 31-33)  
Thursday—Foolish play (Amos 6: 1-6)  
Friday—Aiming at the crown (1 Cor. 9: 24-26)  
Sabbath Day—Topic: How does the way we play reveal our Christianity? (Psalm 33: 1-5)

#### STANDARD SOCIALS

I have been a thoughtful observer of Christian Endeavor socials. Some socials held by Christian Endeavor societies ought not to be called Christian Endeavor socials, because they are contrary to the Christian Endeavor slogan, "For Christ and the Church." We do ourselves credit when we willingly include in our socials both devotional and educational features. It is not necessary to make our socials pokey in order to do this. There is plenty of wholesome fun, so that we do not need to make fools of ourselves in order to have fun.

#### SOME QUESTIONS

1. What is play?
2. In what ways may Christian endeavorers set good examples as to play?
3. What is the difference between amusements and athletics?
4. What determines the value of a game?
5. How does the way we play reveal our Christianity?
6. How may we improve our play?

### JUNIOR C. E. JUMBLES

ELISABETH K. AUSTIN  
Junior Christian Endeavor Superintendent  
SUGGESTIONS FOR TOPIC OF OCTOBER 29

Make a map on the blackboard of the streets of your town. Locate your hospital, your churches, your schools, your settlement of the foreign population (if you have

one), your poor homes, houses where elderly people who have no one to help them live, houses where invalids live, etc. In your talk bring in the different ways the juniors can be a great help in their own town. Perhaps if there is a steep hill leading out of the business section to the homes of some of the people, this might be included on the map, for almost any time of day the juniors might find someone carrying heavy bundles up this hill and they might lend a helping hand. Make all your suggestions things that children of junior age would be able to do.

#### SUGGESTIONS FOR WORK

One society never closes until it has had one hundred per cent in testimony. That means that everyone always takes part during the meeting and generally does it quite promptly so they can close on time. Does your society have such a fine record? Why not?

### CHRISTIANIZING OUR COUNTRY

HELEN DAVIS

(Conference Paper—Intermediate)

As intermediates we need to build Christian character, so as to be fitted to help Christianize our country.

Character—a mark engraved. A man's character is what he is, engraved on his face and form, in letters of light, which all men may read but himself.

Emerson says: "Human character does evermore publish itself. It will not be concealed. It hates darkness—it rushes into the light. If you act, you show character; if you sit still, you show it; if you sleep, you show it. You think because you have spoken nothing, when others spoke, and have given no opinion on the times, on the church, on slavery, on the college, on parties and persons, that your verdict is still expected with curiosity as reserved wisdom. Far otherwise; your silence answers very loud."

How important, then, that we as intermediates build for ourselves a Christian character—that we may show all the world for what we stand. What materials are needed for the building of Christian character? Love for Christ and trust in his strength, knowledge, courage, patience, effort, and the will to do. With these we must prepare and train ourselves for this definite purpose.

So many times reference has been made to Colonel Lindbergh, but it seems to me he is a wonderful example of what the building of Christian character can do.

To me, the big thing he did was not that he was the first man to fly across the Atlantic, but that America was represented by a man of the finest Christian character; and he can not help but have an influence on the youth of our country. It took a clean life, patience, and courage of years for him to prepare himself for the thing which he did. That is the kind of boys and girls our country needs.

And so, we who are privileged to have, perhaps, better training in character building than many others, because we are intermediates, must make the most of our opportunities, that when the time comes for us to go out into the world, we will be prepared to do something toward helping Christianize our country.

Is there a higher goal to keep before us than this—that we build Christ into our lives and make the world better because we have lived?

Plainfield, N. J.

### OUR RESPONSIBILITIES AS CITIZENS

JAMES WAITE

(Conference Paper)

As the young people of today will in a few years be running our government, we must take an active interest in it while we are young. It must be our duty to find out who are the best men for office and to support them.

One of the great problems of democracy is the large number who fail to vote. We as Christian endeavorers, who through education realize the importance of every one voting in a free country, have great opportunity to help other young people with less education to see their duty and privilege. The important thing is not merely to vote but to make our country more nearly a Christian nation fit to be a leader of the world. For we remember that the righteousness of Christians is to exceed that of the Scribes and Pharisees.

Are we mindful enough of the laws of our town, state, and country to obey them and to help others to do likewise?

The liquor situation should command our attention as the biggest domestic problem

now before us. We Christian endeavorers can do much by pointing out to other young people the inevitable harm of drink, thus encouraging them to obey the law which was made to increase our efficiency. Our revered President Lincoln attributed his success in life to having signed the pledge as a boy.

Probably some of you were in the Cleveland Christian Endeavor Convention last month and partook in the splendid enthusiasm of which the rest of us have read. President Poling voiced the sentiment of the four million members when he said, "As endeavorers, we not alone avow ourselves in hearty sympathy with the Constitution, including the Eighteenth Amendment, because it is the law, but because we believe it is the best law yet framed. We mean to back up that declaration with an educational campaign that will reach the rank and file of the young manhood and womanhood of the nation.

"Let nullificationists and modificationists alike count this organization bone dry. As for me, no candidate for public office can have my support and vote who is less than outspoken for prohibition, the greatest social adventure in the history of civilization."

Seventh Day Baptists have always been in the front rank of temperance work since the time our ancestors were pioneers in the Washington movement, in this very town a century ago. Can we do less than make their work complete?

Here, in this section, where there are many foreigners, lies another responsibility. We can help these young people to be better citizens if we set them good examples—examples of good neighborliness, honest living, law abiding, helpful, unprejudiced friends, who meet every emergency cheerfully. As Christian endeavorers we will then be working for the best of our community, state, nation and, in turn, the world.

As citizens of the country as a whole, we feel an interest in and a responsibility for the future welfare of the flood sufferers. We all agree that the whole United States must prevent another like disaster even though many millions be needed.

You see that I have stressed a high individual character for the citizen. We want to live as upright, as clean, as near to Christ's perfect example as possible. When we do live with an interest in every one around us, including foreigners, we will be

on the way toward world peace. World peace is *the* international problem, and we must make it not only possible but inevitable. Thought and word and deed are the modes by which this is to be accomplished. As voters of the nation, we can control our country's desire for peace and the enthusiasm of Christian youth will carry it through. Our responsibilities as young people of the denomination are equal, whether at Westerly or Walworth; Milton or Marlboro; Battle Creek or Berlin; Riverside or Rockville.

#### ACTIVITIES CHART

HIGHEST RATINGS REPORTED FOR 1926-1927

Ashaway—947.  
Salemville—926.  
Riverside—522.  
Little Genesee—508.  
Marlboro—500.  
Ashaway (Intermediate)—444.  
New Market—441.  
Salem—358.  
Fouke—228.

#### AWARDS

The Ashaway Senior society received \$10 worth of Christian Endeavor literature, and the Ashaway Intermediate society \$5 for the same purpose.

#### YOUNG PEOPLE'S ACTIVITIES

FUCIA F. RANDOLPH

(Concluded)

The Senior Christian Endeavor meeting Sabbath afternoon was led by Rev. S. Duane Ogden, the topic being, "Why is missionary work needed in a Christian country?" The service was opened with song and silent prayer, after which several led in sentence prayers. The evangelistic quartet sang, "Send Out Thy Light." The Scripture lesson was from the fifty-fifth chapter of Isaiah. Mr. Ogden said in part: Of home and foreign missions, both are most important. To paraphrase another speaker, home missions have taken their thousands, foreign missions their tens of thousands. I do not mean that we should give less but that we should give more to both. There is a danger that in our warfare for Christ so much emphasis may be put on our foreign work that it may result in a falling down at home. Our topic, which we are wont to slight, is most important.

The evangelistic quartet sang, "Thou of Light the Great Creator." Then Maurice Sayre outlined in a very happy manner the work of the quartet during the summer.

Frances Ferrill Babcock spoke briefly on "What the Young People's Board Can Do for Home Missions," suggesting that Christian endeavorers can sing to "shut-ins," study home missions, do outpost work, visit the county farm, giving a musical program there, encourage unions of neighboring societies, and strive to live lives of greater consecration.

Secretary W. L. Burdick spoke on "Our Home Mission Needs and How They May Be Met." He told us that there are no home or foreign missions. All are one. We use the terms for the sake of convenience. The foreign work is dependent upon the home work. Of the six million people who live in New York City, over two million are Jews. So there is great opportunity in our own country for home missions among foreigners. He then gave a brief review of the situation on the home field, emphasizing the necessity for building it up.

Editor Gardiner expressed his interest in the work of the young people; the quartet sang, "There's a Place in the Ranks for Me," and the meeting was closed with the Mizpah benediction.

The young people's program in the "big" sessions of the General Conference occurred the evening after Sabbath in the Pawcatuck Seventh Day Baptist church, with an overflow service in the Calvary Baptist church. It was in the parlors of the Calvary Baptist church that all the socials were held. The two church lots join in the rear, one facing one street, the other another street.

Preceding the young people's program, Professor Neil Annas gave a delightful organ recital. The Conference choir sang the anthem, "The Silent Sea," by W. H. Neidlinger, and the Salem quartet sang "Prayer Perfect." The evening's Scripture lesson from 2 Timothy, chapter 2, was read by Mr. Hurley Warren. Miss Alberta Davis sang as a solo, "I Think When I Read that Sweet Story," then many led in sentence prayers.

A cablegram from Holland, 1 Peter 5: 10, and 3 John 13, 14, brought greetings from our ministers in conference across the water. These verses were read. A telegram from the Riverside Christian endeavorers invited Conference to meet in Riverside next year. "The Young People's Rally Song," by Elizabeth Fisher Davis, was heartily sung, also the "Rainbow Song."

Mrs. Frances F. Babcock made the various awards offered by the Young People's Board, which she promised to report in full. Miss Edna Coon, the winner of first place in the oratorical contest Monday evening, gave her oration, "The Vision of an Endeavorer." The student evangelistic quartet sang again by request, "Thou of Light the Great Creator." Then five short addresses on "Our Responsibilities" were given as follows: "As Citizens," James Waite; "As Christians," Miss Ruth Hunting; "As Life Work Recruits," Everett T. Harris; "As Friends," Miss Betty Whitford; and "Living Up to Our Responsibilities," Leland Burdick. It is hoped that all these papers will appear in time, so no effort has been made to report them. Mrs. Frances F. Babcock presented an address on "Youth of Today," which has already appeared in the RECORDER. Preceding her address Mr. Carroll Hill had beautifully rendered the solo, "Behold the Master Passeth By," accompanied on the organ by Mrs. Hurley Warren.

President Johanson called upon the Committee on Petitions for the announcement of the committee's action in regard to the meeting place of Conference for next year. Their recommendation to accept Riverside's invitation was most heartily cheered.

The evangelistic quartet sang as their last selection at Conference, "The Lost Chord." It has certainly been a great inspiration to hear the boys sing as they did throughout the week on various occasions.

President Johanson spoke words of highest praise for the excellent program just rendered. All joined in singing the prayer song, "Into My Heart," and were dismissed with the Mizpah benediction.

Sunday morning the work of the study classes was concluded. Rev. George B. Shaw discussed the Book of Jonah. It is a prophetic epic. There are various views in regard to this book from exact verbal history to fiction or parable. A prophet tries to run away. His work is in a foreign land and for a foreign people. Its teaching is that Jehovah is the God of all lands and is interested in all people, which truth Jonah did not wish to admit.

Miss Anna Crofoot used a map to help us better to understand the locations of our various missions and gave a few facts in regard to the work in South America, in the islands of Trinidad, Jamaica, and Java, and in China and India.

There are many open doors for us as a denomination, but there is little money and few men for the work.

Rev. W. M. Simpson's class studied the boards, their authority and work, and the Onward Movement and its budget.

Miss Vida F. Randolph of Boston and Miss Lammehiena Bakker of Plainfield assisted me in securing the material for these reports.

Sunday afternoon Mr. E. P. Gates, secretary of the International Society of Christian Endeavor, addressed the young people at the church. He reminded us how easy it is to forget and then used the friendly handshake, the "grip of Christian Endeavor," that brings others in to help us remember his message. In the handshake, the thumb stands for testimony. Fun has always been poked at the Christian Endeavor prayer meeting. Even Billy Sunday did so, yet he spoke first in Christian Endeavor, and it was there he met her who became his wife. Thirty or forty thousand people were once led to Christ in a revival that started from a little girl's testimony in a Christian Endeavor prayer meeting. The leader had offered opportunity for testimony. No one had anything to say. At last a little girl rose. She had said only a few words when she began to cry. Others were touched. Her crying started things. A stammering word for Jesus is often made a sword in the battle for Jesus Christ.

The first finger stands for service. The way to happiness is not in sitting around waiting for others to do something for you, but in doing for others. To be good looking, not necessarily beautiful, make your life count in Christian service. Have a light inside shining in service and testimony.

The second finger is loyalty. The Christian Endeavor should be the Pastor's Aid society. We can not ask people to go to church if we are giving our church the absent treatment. No community is worth living in without a church. Go to church whether you like the preacher or not,

whether it rains or shines, or whether the choir is good or bad. Be loyal.

The third finger stands for vision—a vision that can see the other side of the world as well as our own small part of it. Mutual admiration societies will eventually turn up their toes and die. Somewhere outside of self each society must be doing something.

The fourth finger is for a clean, consistent, personal life. Many are reading the gospel by our lives. Is their interest small because of our stale goods? Hundreds are starving for the kind of fellowship we have to offer. Any church can prosper when we get out and work. If there is anything wrong, it isn't your church, it's you.

Nothing has been said of the excellent exhibit of Christian Endeavor literature and helps. Perhaps other things have been omitted. You who were there will know many things that might have been said and so will not need to be told; you who were not there can not know the things that have been overlooked.

I want to speak a word of appreciation for the generous hospitality of all who had a part in making us all feel so much at home. Many are the pleasant and helpful memories of our days in Rhode Island.

The *Pacific Methodist Advocate* tells of a preacher in southern Illinois who went to the home of one of his members and spent the night:

Just before bedtime he said to his host: "Brother, if you will bring me the Bible I will read a chapter; we will have a prayer, and I will go to bed."

"We have no Bible."

"Well, bring me a Testament then."

"We have no Testament."

"Well, bring me the church paper, and I will read you something out of that."

"We never take the church paper; it costs too much. Besides, we never have any time to read it."

"You haven't a Bible, not even a Testament, you say you are too poor to take the church paper, and you haven't any time to read it? Brother, there is only one thing I can do for you."

So he reached into his pocket, pulled out his "Discipline," and read the service for the burial of the dead.—*Selected.*

## CHILDREN'S PAGE

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

### HELPING OUR HOME TOWN

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent  
Junior Christian Endeavor Topic for Sabbath Day,  
October 29, 1927

#### DAILY READINGS

Sunday—Carrying a message home (John 4: 28-30)

Monday—Rejected in his home town (Matt. 11: 23, 24)

Tuesday—Carrying Christ home (Acts 8: 39)

Wednesday—Helpful honesty (1 Sam. 12: 1-4)

Thursday—Helping the poor (Job 29: 12-16)

Friday—Building the city (Neh. 2: 17, 18)

Sabbath Day—Topic: Being helpful in our home town (Rom. 13: 7, 8; 15: 1, 2)

Mary Smith was the pride of the small town of Ashville. No one seemed to question her right to the title, but everyone could tell you what they thought of her in a very few words, "She's a dear."

"Oh, Uncle Joe," cried Mary, as she rushed up three flights of stairs to where an old man was sitting all alone. "I'm going down town this morning on an errand and I'll get your morning paper for you so you need not hobble way down there and back." This was always Mary's greeting and poor old Uncle Joe probably never knew that many times her "errand" was just to get his paper.

On the way home Mary overtook old Mrs. Jones. "Why Mrs. Jones, those potatoes are terribly heavy for you, let me carry them. It isn't quite time for school yet and I can walk along with you just as well as not." No one, perhaps, but Mary herself knew how she longed to be at school early that morning to hear the plans the girls in her class were making for a picnic that afternoon, but no one ever forgot Mary.

"Now, mother, you've a lot of work to do today, suppose you leave the sweeping and I will do that after I get back from the picnic and you can lie down and rest after the dishes and morning work are done," and off Mary hurried for school and arrived just in time to find little Shirley Wheeler crying as if her heart would break.

"Here, let Mary fix it, Shirley." And Mary rubbed the poor, hurt knee until it stopped smarting and Shirley went smiling to her room.

Day in and day out Mary always found someone who needed help and she did not have to be told as most girls of twelve years, either.

Mary was the one who distributed the leaflets for the Woman's Christian Temperance Union, because all the other girls grumbled so when the ladies asked them to give up their play for a few hours once a month. Mary was the first to make friends with a little colored boy and girl whose parents had just moved into town. It was Mary who spent two hours every Sunday afternoon reading to poor blind Jimmy Turner. Mary was first to every accident, when possible, to see if she couldn't be of some assistance, no matter how small. Many times after everyone had gone Mary picked up the small pieces of glass from the road for, she said, "You know glass is bad for automobile tires and somebody's daddy might be in a hurry and would not want to stop to change a tire right on this corner. It really doesn't take much time."

Mary always found flowers or leaves or something cheerful to take to Junior every Sabbath afternoon, for she knew how busy her Junior superintendent always was and there was no committee for that kind of work.

Mary wasn't pretty, oh no, that wasn't why they called her the pride of Ashville. Mary wasn't rich, oh no, that wasn't why everybody loved her. Mary wasn't as full of fun as many of the girls, that wasn't why Mary was always included in every party or picnic or hike. Mary was just thoughtful and kind and helpful of everyone in her town from old Uncle Joe down to little Shirley, from rich old cranky Mr. Brown to poor shabby Mrs. Knowels, the washer-woman. It made no difference whether the newcomers in town were Negroes, Italians, or Americans, they were always greeted by Mary Smith and made to feel as much at home as possible.

As Jesus went about doing good so Mary went about doing good in her home town and so every Junior boy and girl can if they only will be real little missionaries in Jesus' name.



## STORIES SENT BY A LITTLE GIRL

[The following are some charming little stories which were sent by Barbara Evelyn Lancaster of Craig, Colo., who sent such a good letter several weeks ago. Of course I like stories of your own composition best, but these stories each contain a good lesson. It is all right then, children, for you to send stories now and then which have seemed especially good to you, if, like Barbara Evelyn, you state from whence they came, but of course we all know that it would not be honest were we to sign our own names to stories we have not composed our very own selves.—M. G.]

## BLIND JIMMY

In a town in Scotland there is a school where the children are poor. Many of them would not behave, and they gave the kind teacher a good deal of trouble. Half a dozen of the most noisy girls had tried his patience for a long time, and one day he told the scholars that he could bear no longer with them and he called the six up for punishment.

The teacher, with his cane in his hand, looked over the faces of the children and asked whether anyone would like to bear the punishment for the naughty girls, and they go free. For a few minutes no one spoke, and then a little lad was seen feeling his way slowly up the room. It was blind Jimmy, the orphan boy. "I'm willing," he said.

The teacher told him that he must be punished in place of the culprits; the blind boy said he knew that. When the cane came down on his shoulders he never murmured.

When the teacher told the girls they were forgiven for Jimmy's sake, they rushed to the blind boy, thanking him. He only said, "I dinna mind the pain if it will only bring 'ee to Jesus."—*Bible Be's.*

## NOT A CHRISTIAN POTATO

A certain little boy, only seven years old, who was trying hard to be a Christian, was watching the servant Maggie as she pared the potatoes for dinner. Soon she pared an extra large one, which was very white and nice on the outside; but when cut into pieces, it showed itself to be hollow and black inside with dry rot. Instantly Willie exclaimed, "Why, Maggie, that potato isn't a Christian."

"What do you mean?" asked Maggie. "Don't you see it isn't good clear through?" was Willie's reply. This little boy had learned enough of the religion of Jesus to know that a Christian must be sound and right clear through.—*Selected.*

## NOW YOU ASK ONE

H. V. G.

GAME 18

1. Who converted the Ethiopian eunuch on the way from Jerusalem?
2. Who baptized Jesus?
3. Who said, "O give thanks unto the Lord; for he is good: because his mercy endureth forever"?
4. Who said, "They have taken away my Lord, and I know not where they have laid him"?
5. What did the handwriting on the wall at King Belshazzar's feast say?
6. From what book of the Bible is this, "For God so loved the world, that he gave his only begotten Son"?
7. Where in Daniel's time were the Israelites in exile?
8. How do you spell the book of the Bible for which Phil. (the book with four chapters, not one) is the abbreviation?
9. Give the name of the prophet who was wafted to heaven in a chariot of fire.
10. Who slept on his watch?

## ANSWERS TO GAME 17

1. Moses.
2. David.
3. The angel of God with his drawn sword in his hand.
4. Solomon.
5. Genesis.
6. "In all thy ways acknowledge him, and he shall direct thy paths."
7. North.
8. Before his betrayal, in the garden of Gethsemane.
9. Twenty-seven.
10. Priesthood.

A father promised his small son twenty cents if he would be good the whole week. At the end of the week he asked the little fellow if he had earned the money.

The youngster after thinking seriously for a moment said: "I tell you, daddy, just give me a nickel."—*Selected.*

## SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.  
Contributing Editor

## TO THE INTERMEDIATES

A QUESTION.—How many of you now in class would like to know for certain just what heaven is like—where it is, and what it looks like? Now I can not tell you more than what we may all get from the Bible—that it is the place of the blest, where good people go when they have passed out of this life. I do not suppose your pastor can tell you much more than this. All the rest we must take in faith and hope, waiting for the time when we may be so happy as to arrive there and see how it is.

A STORY.—Years ago I had a dear good Christian friend and comrade who told me that, in a vision, he had seen something of heaven. He told me this when he was very sick and I had called to see him. He said that not long before that time there came a day when his friends thought he was dying, and he thought so too. As they stood about his bed weeping, he lost all consciousness and felt that he was nearing heaven. I will tell it now as nearly as I can in his own words:

"I had heard much about the river of death, and had come to think of it as a dark and sullen stream, wide and deep, flowing through a gloomy valley, as suggested in a passage of the Twenty-third Psalm, 'Though I walk through the valley of the shadow of death, I will fear no evil.' But as I in my vision approached it, I saw the valley—not dark and gloomy, but bright and sunny—not at all to be feared. As I came down toward the stream flowing through it I found the river to be only a narrow brook of clear water across which I was sure I could easily leap. And then I saw coming down the gentle, grassy slope on the other side my wife, leading the little boy we had lost. They were coming to meet me. At sight of them I became so happy and eager to get to them and clasp them in my arms that I fairly ran toward the little stream to leap across to them—but they disappeared—it became dark all around me, and, open-

ing my eyes, I found myself here in my bed. I can not tell you how painfully disappointed I was. I began again to feel the pain of my sickness, and it took me a long time to become reconciled to what seemed to me a recall from heaven to earth.

"This was to me a beautiful vision, and it left with me a deep and lasting impression of what heaven is like. I can not now fear death, but feel that I shall welcome it when, in God's good time, it comes."

WHICH IS THE BETTER?—This good friend did not live very long after he told me about this vision of his. When he did pass into the higher life, he was not called upon to suffer a like disappointment. And now I am wondering which is the better for us—to *know* while we yet live just what heaven is like, or to take the promises of God as they are given to us in the Book and live in faith and hope, patient to await the full knowledge that will in due time come to us.

Away back in the days of the prophets, Isaiah said, 64: 4. "For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen. O God, beside thee, what he hath prepared for him that waiteth for him." Paul says in Romans 8: 24, 25. "For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." And it is written in 1 Corinthians 2: 9. "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him."

Now which do you, intermediates, think the better for us—these promises of God to dwell upon in thought as we are living here, with the faith and hope and patience to wait for God to verify them unto us in his own good time, or to *know* beforehand all about heaven and what it has for us? Think it over.

## LESSON IV.—OCTOBER 22, 1927

## THE CALL OF THE PROPHET

Golden Text: "And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then I said, Here am I, send me." Isa. 6: 8.

## DAILY READINGS

Oct. 16—The Call of Isaiah. Isa. 6: 1-8.

Oct. 17—The Call of Abram. Gen. 12: 1-9.  
 Oct. 18—The Call of Moses. Exod. 3: 1-12.  
 Oct. 19—The Call of Samuel. 1 Sam. 3: 1-11.  
 Oct. 20—The Call of Peter. Matt. 4: 18-25.  
 Oct. 21—The Call of Saul. Acts 9: 1-9.  
 Oct. 22—Delighting in the Way. Psalm 40: 1-10.  
 (For Lesson Notes, see *Helping Hand*)

## MARRIAGES

**TERRELOUNGE-PARSLEY.**—Mr. Joseph Terrelounge and Miss Abigail Parsley were united in marriage in the Seventh Day Baptist church at Bath, Jamaica, B. W. I., on September 11, 1927, by D. Burdett Conn.

**LANCE-WHITFORD.**—At the Seventh Day Baptist church, New Market, N. J., on October 1, at 6 o'clock in the evening, Mr. Irwin Howard Lance and Miss Helen Marie Whitford, Pastor T. J. Van Horn officiating.

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Theodore L. Gardner, D. D., Editor  
 L. H. North, Business Manager

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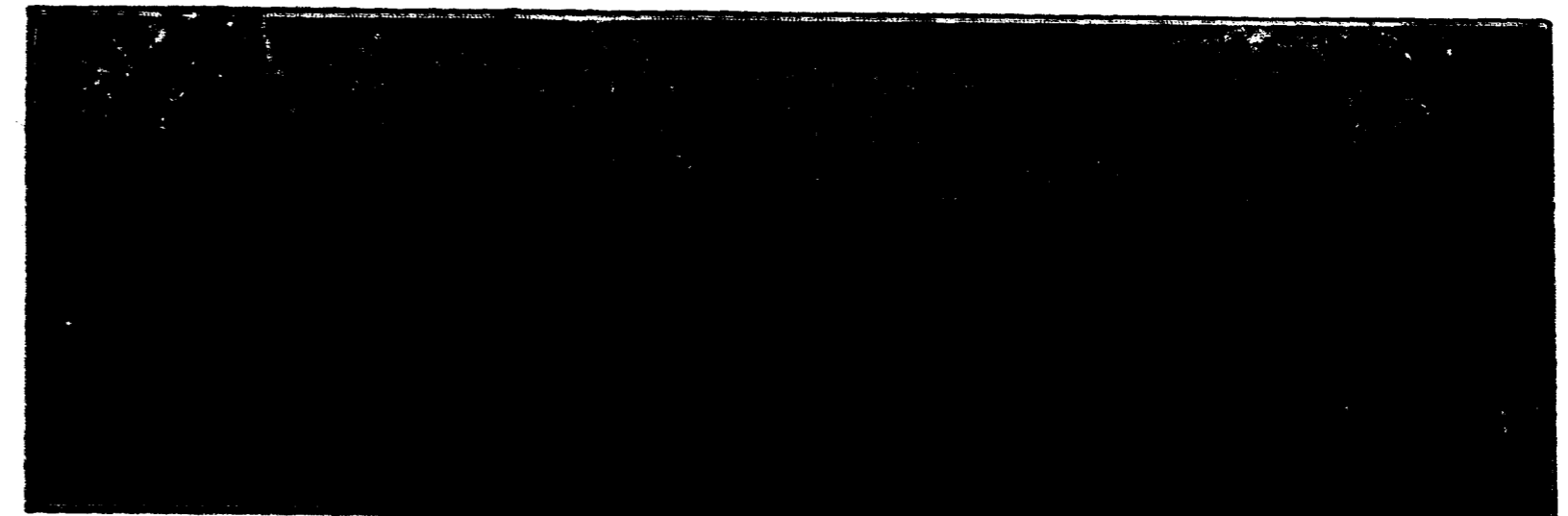
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