

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.

In this Recorder we are pleading for united and co-operative prayer seasons for God's blessing on all our churches and for success in every line of our work. No service is more vital to spiritual life than are the prayer services. They tend to make us more devoted to the causes that uplift humanity. The spirit of true prayer drives out worldliness and tends to fill the heart with the assurance of God's presence to help.

When the holy fire of religion is kindled in the heart, prayer is essential to fan the flame and keep it alive. Prayer is something more than a wish or a desire. It was never meant to be a substitute for work. It is more than merely throwing our responsibility on God. We must pray with the heart and with the hands too, if we are sincere. Blessed is the man who so mingles prayer with toil until God responds to the prayer and rewards the toil.

Study carefully the Onward Movement messages in this Recorder.

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at Riverside, Calif., July 23 to 30, 1928.

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

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

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

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

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

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

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BOARD OF DIRECTORS

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

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

Corresponding Secretary—Willard D. Burdick, Plainfield, N. J.

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

Regular meeting of the Board, at Plainfield, N. J., the second First Day of each month, at 2 p. m.

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

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

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President—Edgar D. Van Horn, Alfred Station, N. Y.
Recording Secretary and Treasurer—Earl P. Saunders, Alfred, N. Y.

Corresponding Secretary—Mrs. Dora K. Degen, Alfred, N. Y.

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Corresponding Secretary—Mrs. Edwin Shaw, Milton, Wis.

Recording Secretary—Mrs. James L. Skaggs, Milton, Wis.

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Editor Woman's Page, SABBATH RECORDER—Mrs. George E. Crosley, Milton, Wis.

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Southeastern—Mrs. M. Wardner Davis, Salem, W. Va.
Central—Mrs. Jay S. Brown, Brookfield, N. Y.
Western—Mrs. Walter L. Greene, Andover, N. Y.
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Northwestern—Miss Phoebe S. Coon, Walworth, Wis.
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Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.

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

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

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

President—Corliss F. Randolph, Maplewood, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.

Treasurer—
Advisory Committee—William L. Burdick, Chairman, Ashaway, R. I.

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Secretary—Dr. A. Lovelle Burdick, Janesville, Wis.
Treasurer—Louis A. Babcock, Milton, Wis.

Director of Religious Education—Erlo E. Sutton, Milton Junction, Wis.

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

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

Treasurer—Elvan H. Clarke, 229 N. Washington Ave., Battle Creek, Mich.

Trustee of International Society—Benjamin F. Johanson, Battle Creek, Mich.

Editor of Young People's Department of SABBATH RECORDER—Mrs. Ruby Coon Babcock, Battle Creek, Mich.

Junior Superintendent—Mrs. Elisabeth K. Austin, 52 Beach St., Westerly, R. I.

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

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Central—Albert Rogers, Brookfield, N. Y.
Western—Miss Elizabeth Ormsby, Alfred Sta., N. Y.

Northwestern—Miss Elsie Van Horn, Loup City, Neb.
Southeastern—Miss Greta Randolph, New Milton, W. Va.
Southwestern—Mrs. Alberta S. Godfrey, Hammond, La.
Pacific—Gleason Curtis, Riverside, Calif.

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The Sabbath Recorder

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PLAINFIELD, N. J., OCTOBER 17, 1927

WHOLE No. 4,311

Our Father in heaven, thy servants who represent the various boards that are carrying the responsibilities and burdens of the work thou hast given us as a people, are appealing to thy people in this RECORDER, for faithful and consecrated help in the Forward Movement as planned by their leaders.

Wilt thou graciously bless and prosper them in this work; and we pray that thou wilt so move by thy spirit upon the hearts of all the people in our churches, that these messages may not be in vain.

Inspire, we pray thee, all of thy children, in both pulpit and pew, so to reconsecrate their services to thee; and so to accept their responsibilities, that there may be no lack of funds, and that hearty co-operation may bring complete success. In Jesus' name. Amen.

Let All the Churches Unite in Prayer

In all generations the success of God's people, in his work, has depended upon the spirit of prayer and supplication, which has ever been the connecting link between men and the "Power from on high." Whenever individuals have lost their hold on God, and found themselves slipping away from active duties and losing hope, they have been restored by earnest prayer for help. Thus the Psalmist testified: "I sought the Lord and he heard me, and delivered me from all my fears. . . . This poor man cried, and the Lord heard him, and saved him out of all his troubles."

When Israel, as a people, found themselves in distress from their surroundings, and their cause seemed to languish, then they "cried unto the Lord, and he saved them out of their distresses."

In the New Testament Jesus and the apostles placed special emphasis upon the importance of prayer as a means of individual growth in grace, and as the one thing essential to the prosperity of the kingdom of God on earth. Jesus himself was often found in communion with his Father. And at every turn we find the apostles seeking help from on high. They felt that "the eyes of the Lord are over the righteous and his ears are open to their prayers." Much depended on their "continuing instant in

prayer." At almost every turn in the Bible we see where individuals were blessed, and God's cause advanced in answer to prayer. Their revivals came in answer to prayer: "These all continued with one accord in prayer and supplication." Then it was that power from on high was given.

Let us not forget that the promise of this gift was not made to those only, who were there at that time; but it was given "Unto you and your children, and to all that are afar off, even as many as the Lord our God shall call."

THE REAL QUESTION

Dear friends in all our churches, do you feel, in these trying times, that we as a people have reached a critical point in our history—a point at which something must be done to renew our zeal, and to promote the spirit of loyalty which is essential to our success as a people?

Does it worry you to see how few young men are choosing the ministry for their life work?

When you see several churches actually dying out from lack of faithful pastors and earnest workers, does it stir your heart and bring a longing for better conditions?

Are you alarmed over the loss of spirituality in our churches, and over the tendency to drift away from church life on the flood tides of worldliness? Are you filled with misgivings lest your own dear ones may be swept away from the faith of their fathers by the pleasure-seeking multitudes of these days? Do you feel that there is too great a tendency to compromise with the world in regard to the fundamental truth that makes us a separate people?

In view of these things, what do you think would be the effect if in all our homes and in our churches, every one who loves the Lord would at once begin earnestly to pray for a genuine revival of interest in true and undefiled religion?

Come, then, let us all pray earnestly, fervently, and persistently for the definite things which would bring the desired results.

**A Definite Plan for
Concerted Prayer Service
Will the Churches Approve?**

We all know something of the great gain sure to come by co-operative action in any line of work. When many hands and hearts plan and work together in harmony, as one man, no matter what the work may be, things are sure to go. There is something in unity of spirit and in united effort that assures success in almost every line of work.

This principle holds doubly true in matters of Christian work. What, think you, would be the effect if all our churches and schools would make a program and set definite times for united prayer for the same thing, *all at once*? The very fact that, throughout the land, all Seventh Day Baptists have agreed to concentrate thoughts on the same much needed reform or revival in our good work for the kingdom, would strengthen the impulses and give life to our prayers, in a way that must bring better results in our various departments of work. A wonderful uplift would surely come. Where is there a church that would not be encouraged and strengthened when praying for needed help along a certain line of denominational work, if it knew that every sister church in all the land was at the same time thinking and praying with it for the same desirable things?

Now let me ask the dear friends, scattered all over the land, can we not all unite in such a program for concerted action, say for the month of November? By mutual understanding let us adopt a program beginning with the first Sabbath in November, in which all the churches, and all lone Sabbath keepers, shall earnestly pray each week for the same things.

On November 5 let the subjects be, "Our Missionary and Tract Boards and Their Workers." Let there be a brief statement of the problems, made by the leader, and let every one pray earnestly for these boards and their good work.

Then on November 12, the other three boards—Woman's, Young People's and Sabbath School boards—might be given special and united prayers for God's blessing upon them and their work.

Our schools might be the subjects for special prayer in the Sabbath meetings of November 19, with *special emphasis* upon our theological department, and that out

from our homes may soon come consecrated young men for the ministry, enough to supply our need. Let Christian fathers and mothers pray at home as well as in prayer meetings for this much needed blessing.

On each of these days for special prayer, let the pastor or leader briefly explain the work and the particular interests assigned to that meeting, and then let all unite in earnest prayer for God's blessing upon them.

The last Sabbath in November comes at the close of Thanksgiving Day week. After three Sabbaths devoted to the united prayer services of all the people, nothing can be more appropriate than strong, enthusiastic services of praise and thanksgiving for the help of God in all lines of our work.

In connection with plans for our Onward Movement, as set forth in this *special* number of the RECORDER, it does seem to me that such a prayer program as I have suggested will be just the thing we need to fit us for this year's work.

Special Number In response to the request made by the Commission, for a special Onward Movement number, early as convenient in the Conference year, the representatives of the various boards are given full right of way in this issue of the SABBATH RECORDER.

It is hoped that these messages will place before the people the great need of careful attention to their budget obligations, so the boards may not be crippled for want of funds. It is hoped that this year the entire budget may be realized.

Of course the various departments will understand why we are leaving out the department headings in this issue. General Secretary Willard D. Burdick and Secretary William L. Burdick of the Missionary Board were appointed to arrange for this special number.

Please make a careful study of their messages and the messages from the different representatives of the boards, and rally as one man for the complete success of our work for this year.

Report of Building Fund Our last report was made on September 13, 1927. The fund, as published, then stood at \$30,450.51. Since that date \$155 has been received, making the amount on October 12, \$30,605.51.

**MESSAGE FROM THE PRESIDENT OF
GENERAL CONFERENCE**

FRANK HILL

The Commission at its mid-year meeting requested that an issue of the SABBATH RECORDER be given over entirely to the work of the different boards, hoping thus to create a greater interest in the work of the denomination as carried on by these boards, and a more liberal giving to the Onward Movement on the part of our people.

Conference approved the suggestion and the editor of the SABBATH RECORDER graciously granted the request, so you will find presented in this issue the needs and opportunities of the various boards.

We hope that every subscriber and every member of the family will read every page and will then pass it on to those who should be subscribers.

Great demands are made upon all of our boards, greater than they can meet. A better understanding of their work (our work) we believe will result in deeper consecration on the part of our people and more liberal giving.

Our last Conference, held at Westerly, was most inspiring, most encouraging, no discordant notes, sweet and spiritual. May its influence spread to all parts of our denomination and may this be our banner year. May our next Conference, at Riverside, be not only as good and inspiring, but even better, more helpful, more hopeful, more inspiring, more spiritual!

Make your plans now to attend the Riverside Conference. There is encouragement and inspiration in numbers. The extremes of our people should meet and become better acquainted.

MISSION WORK—LAST YEAR AND THIS

SECRETARY WILLIAM L. BURDICK

Many churches will soon be making the every member canvass for the denominational budget, now called the Onward Movement, and all our churches will be doing this within the next six months. When the canvassers begin their work, thoughtful people will ask, "What is to be done with the money?" and some will want to know what was done with the funds raised last year.

These are fair questions. Christian people not only have a right to know but they ought to know; they should inform them-

selves as far as possible concerning these matters. It is said that facts are the fuel which make the fires of missions, and what is true regarding missions is true of all religious work in this respect. Information leads to inspiration, and inspiration to perspiration in the service of the Master. The cry for information is reasonable and good.

It is intended, if I have caught the purpose, that in this number of the SABBATH RECORDER there shall be an assembling of facts regarding our work and any other material that will help the churches in raising the budget, and it falls to the missionary secretary to give in the briefest outline possible, some facts regarding our missionary work. The following statements include, for the most part, work done between the Conferences of 1926 and 1927, and demands for the present year.

During the last year the board has given aid to at least nineteen churches in the homeland, located in fourteen different states. This help in some cases included the paying of the larger part of the pastor's salary, and in other cases a smaller part of the pastor's support; in some cases the furnishing a few weeks' work by a missionary, and in other cases only a few days' work. The board has tried through the Missions Department of the SABBATH RECORDER and the public addresses of the secretary and others to give information regarding missions and to promote evangelism in every worthy way. No less than eight special evangelistic campaigns were financed largely or entirely by the Missionary Board last year. The board encouraged the Student Evangelistic Quartet work, and while the Missionary Committee of the Northwestern Association kindly acted as its promoter, the board paid the larger percentage of the bills. At the request of the Commission the board allowed its secretary to spend a considerable time in aiding in raising the denominational budget and in a campaign in behalf of men for the ministry. About \$8,000 was expended on the home field last year, and this does not include the salary of the corresponding secretary, the most of whose energies were given to the work at home.

In Jamaica last year the board continued to aid in the support of Rev. H. Louie Mignott, and found it necessary to increase his appropriation from \$35 to \$50 per month. Also Brother and Sister D. Burdett Coon

were sent to reinforce the work on that island, where the interest is steadily growing and we have eighteen or twenty churches and companies. At a cost of \$1,500 a lot on which to build a church has been purchased in the city of Kingston.

The board has continued to support Rev. T. L. M. Spencer in Georgetown, and to assist in the support of Brother William A. Berry in Wakenaam, British Guiana, and has paid \$750 on the \$1,500 mortgage placed without its consent or knowledge on its property in Georgetown four years past.

The appropriation for Holland, amounting to \$1,000, was increased during the year to \$1,250, that the work in that land might be enlarged, particularly that Rev. Pieter Taekema might extend the range of his activities to the new fields opening to our churches in that kingdom. Good results are promised from this move.

The work in China, started by our fathers more than fourscore years ago, has been much disturbed during the year and the building program, which has long been on the minds and hearts of our people in China and America, has been postponed for the present. In fact, the work in that unfortunate land has been sorely interrupted. In the uncertainty both as to existing conditions and the future, the board held steadily on regarding this field, neither enlarging nor retrenching, hoping and praying that political affairs would become stable and that new light would appear as to the best course to be pursued. The disbursements for China last year were between \$11,000 and \$12,000. The funds held by the Missionary Board for school buildings in China amount to over \$22,000.

Funds to assist young people preparing for the ministry and to aid superannuated ministers have been entrusted to this board; and by virtue of these funds the board has been enabled, in a small way, to give financial help to young men preparing for the ministry and to help in the support of faith-

ful servants who are no longer able to stand in the battle's front.

The treasurer's annual report shows that the total disbursements of the board last year were over \$26,000. This does not include the \$1,500 paid for land in Jamaica, mentioned above, and perhaps some other transactions which took place between July 1 and the recent session of the General Conference.

For a fuller account of the work of the Missionary Board last year the reader is referred to its annual report, published in the issues of the SABBATH RECORDER, dated August 29 and September 5.

When we turn our attention to the year already well started, we find ourselves confronted with more calls for workers than ever before, and we are asked to raise more money than ever in the past.

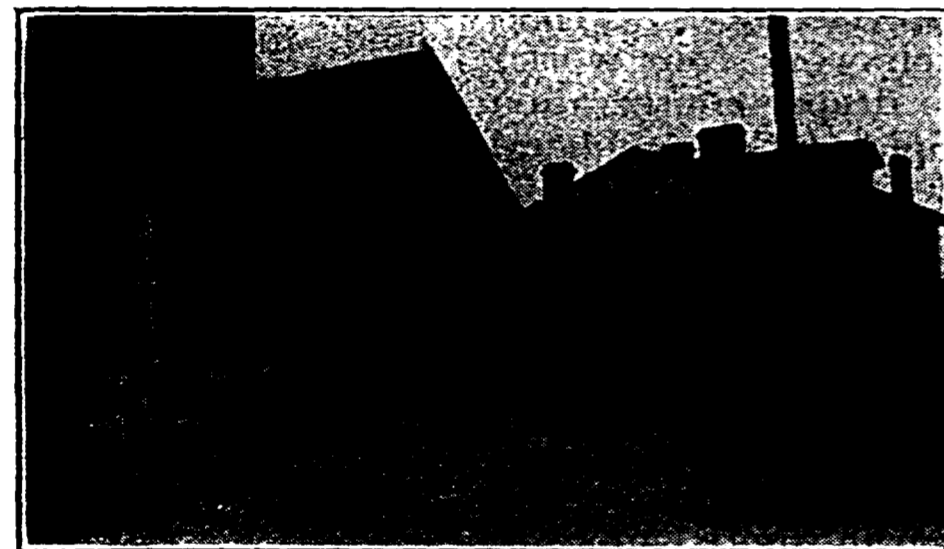
The work on the home field must be greatly enlarged and strengthened. To say nothing of new calls in the home land, there are many pastorless churches, and some of those now serving our churches are not receiving enough to meet expenses. This can not continue! New fields must be occupied and some of the missionary pastors simply must have more

help from the board as well as from the churches they serve.

It is hoped that this year may witness a new church in Kingston, Jamaica; and while the most or all of the funds for this church are already provided, the support of Brother Coon for the entire year demands a much larger sum than has ever been expended on that field.

Since the Conference in Westerly, Rev. Royal R. Thorngate and family have been sent to Georgetown, British Guiana; and while it is too early to forecast plans for the year in that colony, they are bound to be such as will demand a larger appropriation for that field than ever before.

Trinidad, B. W. I., Costa Rica, C. A., London, India, and Australia are all stretching out their hands for help.



Gate House, Shanghai, Seventh Day Baptist Church and Davis Home in the Background

From these facts it is apparent that not only must the work of last year be continued, for the most part, during the present year, but in addition to that new calls must be met and some of the workers on the home fields must have better support. May I give in this connection the closing words of the last annual report? They are as follows:

To bring to the world a gospel with the Jehovah's Sabbath, there needs to be a people clean and humble, intelligent and teachable, charitable, and appreciative of what others have done and are trying to do, willing to work with others and who will at the same time patiently and lovingly stand for truth and all that is right, a people accepting God's Word as their guide, and evangelistic to the core.

Through three centuries and more, God has been training us as such a people for this work and this hour. Now he has opened the doors of all the world to us. Are we willing to accept the work and go forward at his bidding? How can we hesitate when he has laid such a great responsibility upon us? The work is his and we are his. Can not we trust him and dedicate ourselves and our all to fulfilling the mission he has given us? We must not fail him! We must not fail the dying world in this hour! We must get a new vision of our mission, what it means in the evangelization of the world and the responsibilities laid upon us. We must strengthen the points now held. We must enter the new doors as far as possible. We must raise up more men and workers. We must do our part in this hour of the world's crisis, dedicating our all in complete abandon to the work of him who "hath loved us and hath given himself for us."

OUR WORK IN JAMAICA

REV. D. BURDETT COON

Superintendent of Missions in Jamaica

Last week, September 12, Mrs. Coon and I returned home from a stay of ten days in Bath. Bath is in the eastern end of the island, forty-six miles from our home. While there, I married a couple in our church, delivered fifteen sermons and addresses, baptized nine candidates, and received eleven new members into the Bath and Pear Tree River churches.

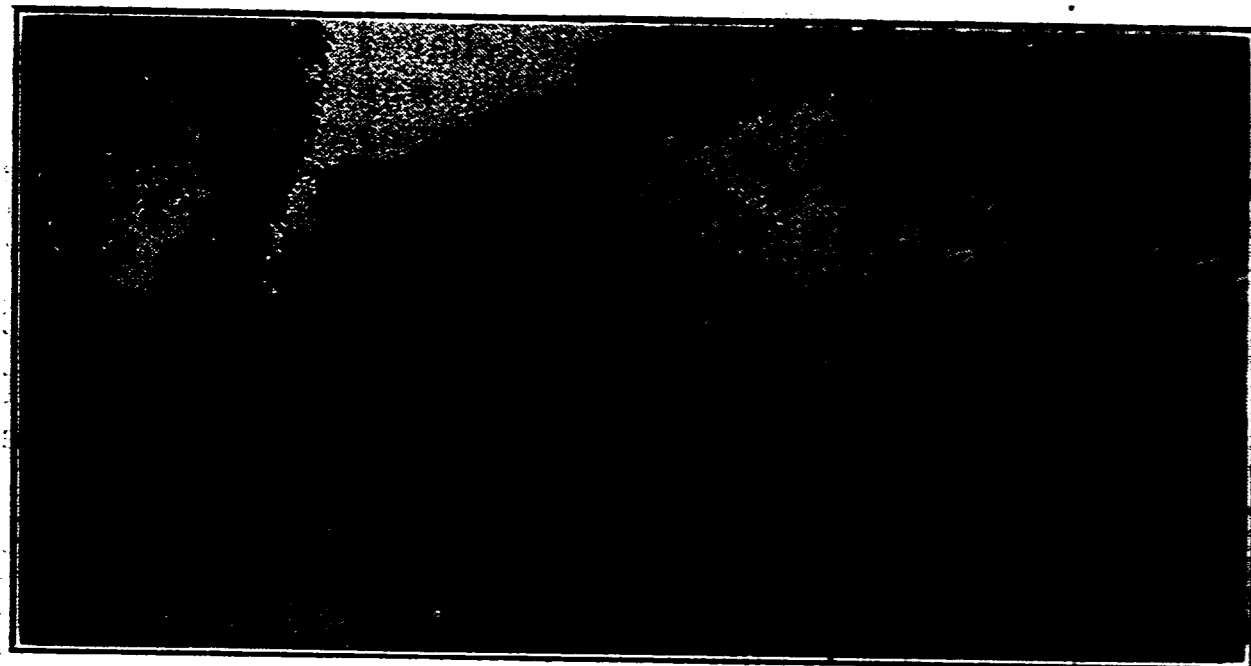
All of the candidates were adults. Seven of those baptized are converts to the Sabbath who had been keeping the Sabbath for some months. Pear Tree River is six miles from Bath. On three occasions Pear Tree River folks walked to Bath and back while we were there in order to attend the services. A good man and his wife from there, formerly Wesleyan Methodists, were two of

the converts to the Sabbath who were baptized.

At seven o'clock, the last Sunday morning we were in Bath, three hundred people gathered on the banks of the river, a short distance from our church, where I preached to them. This was the time and place of the baptismal service. It was a very respectful and well behaved company. The meetings made a deep impression upon the community. There were many counter attractions during the meetings. Our church is close to shops, stores, and saloons. At the time of our last service a company of religious workers resembling the Salvation Army were carrying on in a very loud and noisy manner within three or four rods of our church during the entire time. In spite of this and many other noises close at hand our church was filled to the very limit, and many people were crowded all about outside the doors and windows listening eagerly to every bit of our service. The testimonies were warm and hearty. How could they help being such in the presence of positive evidence of redeeming love and power? The voices of men, once the slaves of drink and tobacco and other vile habits, but now made free from them, were heard praising God for a great salvation. Many hearts were touched. Backsliders were reclaimed. Some Sunday-keeping people in the community are declaring that we are right and that they will soon be with us.

For more than a month Pastor Mignott has been spending most of his time in Clarendon Parish, some fifty miles northwest of Kingston. He feels sure we are to have a large harvest of souls there. You will hear more of this later. At Guy's Hill, Pear Tree River, Gayle, Point Hill, and many other places people are pleading earnestly for us to come for special evangelistic work. A good number are awaiting baptism. Those baptized at Bath were made ready for the important step through the wise and prayerful influence of the lay members of our churches there and in Pear Tree River, led by the Holy Spirit in the Master's service. This is the kind of work that is telling large for our cause throughout Jamaica. Our work is but just begun in Jamaica, being but little more than four years of age. But we already have seventeen churches here, and other companies and other churches in prospect.

Since last April thirty-six new names have been enrolled as Seventh Day Baptists, most of them converts to the Sabbath. The cause of Sabbath Reform is moving forward here. Sabbath keeping means much to this people. Our folks here believe God



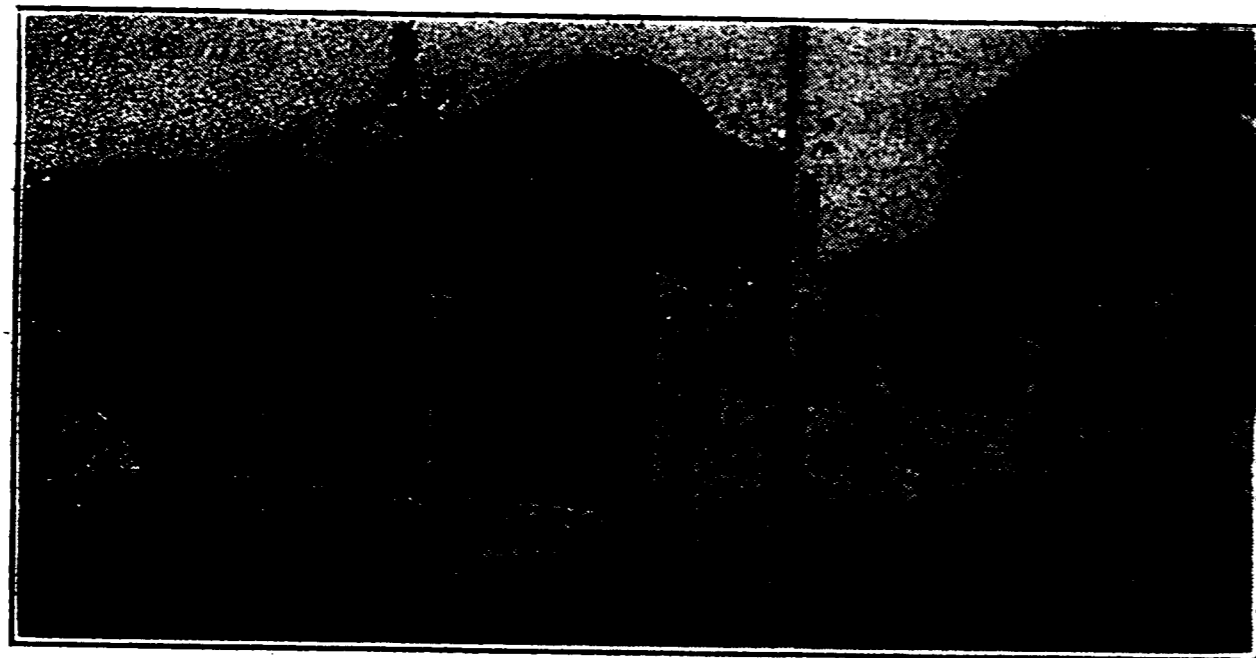
North End of the Kingston, Jamaica, Church Lot, extending to the lot on which a Business College is located, as shown in the view.

meant what he said when he said, "Remember the Sabbath day to keep it holy." They are endeavoring to give obedience to that command. Here, as elsewhere, the Sabbath is a great test question. Some of our people here have stood the test, true and steadfast, for thirty years. They are seeing rewards for faithfulness. I have never known people anywhere happier in Seventh Day Baptist faith than they are here.

It is true that poverty, want, and distress are seen on almost every hand. And yet, most of the people, though poor, are financially able to take care of themselves. But there is very great need for more money with which to keep good men spending their entire time in gospel service. There are such workers here who would be glad to do this if they could be furnished with sufficient means for supplying them with food and clothes while thus engaged. As yet the people here are slow to furnish the means for this much needed work. If rightly en-

couraged they will come to it in time. They love the Bible and mean to follow its teachings. But they need preachers and teachers who must be sent to them at this time.

With the exception of our Watersford Church, at Guy's Hill, their places of worship are of the rudest and simplest kinds of tabernacles or booths. As soon as congregations of our faith can be gathered together they carry out definite plans for these temporary meeting places. They do not wait for other people to build for them. They build for themselves without outside help. They are planning for more permanent buildings later on. Perhaps I should say that Albion Mountain has a very small frame church building. Because it is so small, they do not hold their regular services in it. They already have plans on foot for enlarging it. These churches all plan and expect to become self-supporting. They do want and need wise leadership till they can become thoroughly established in New Testament ideals.



This picture shows the east and south walls about the lot on which the Kingston, Jamaica, Seventh Day Baptist Church is to be built. The church is to face the south (left of picture).

There is very great need for a good, substantial, commodious church building in the city of Kingston. Kingston must be the headquarters for our work on the island. Here must be the meeting place of all our churches and people of the Jamaica Seventh

Day Baptist Association at frequent intervals. Since the beginning of our work here, our Kingston people have been meeting for worship in a ramshackle tabernacle in an undesirable location of the city. It seemed to be the best they could do. They have certainly shown good courage and a steadfast faith in standing by so long and so well in the midst of an unpleasant situation. Now the Seventh Day Baptist Missionary Society has purchased a church lot seventy-five feet by ninety feet in a very desirable location of the city at an expense of \$1,500. A good number of carpenters and builders are already bidding for the job of putting up the church building. We hope to have the construction of the building under way in a short time. We really should have a thousand dollars more money than we have in hand for getting the building we need here. But we purpose to build on a cash basis. We shall do the best we can with the means in hand. The contract for the building will not be let till we have more definite plans in hand.

Although our work in Jamaica is fraught with many difficulties and fierce opposition, it is moving forward. For time, money, and labor invested in our cause in Jamaica, there is great reward. The future is full of rich promise. With the prayers and sympathies of our people and the help of our God, victory will come.

THE AMERICAN SABBATH TRACT SOCIETY

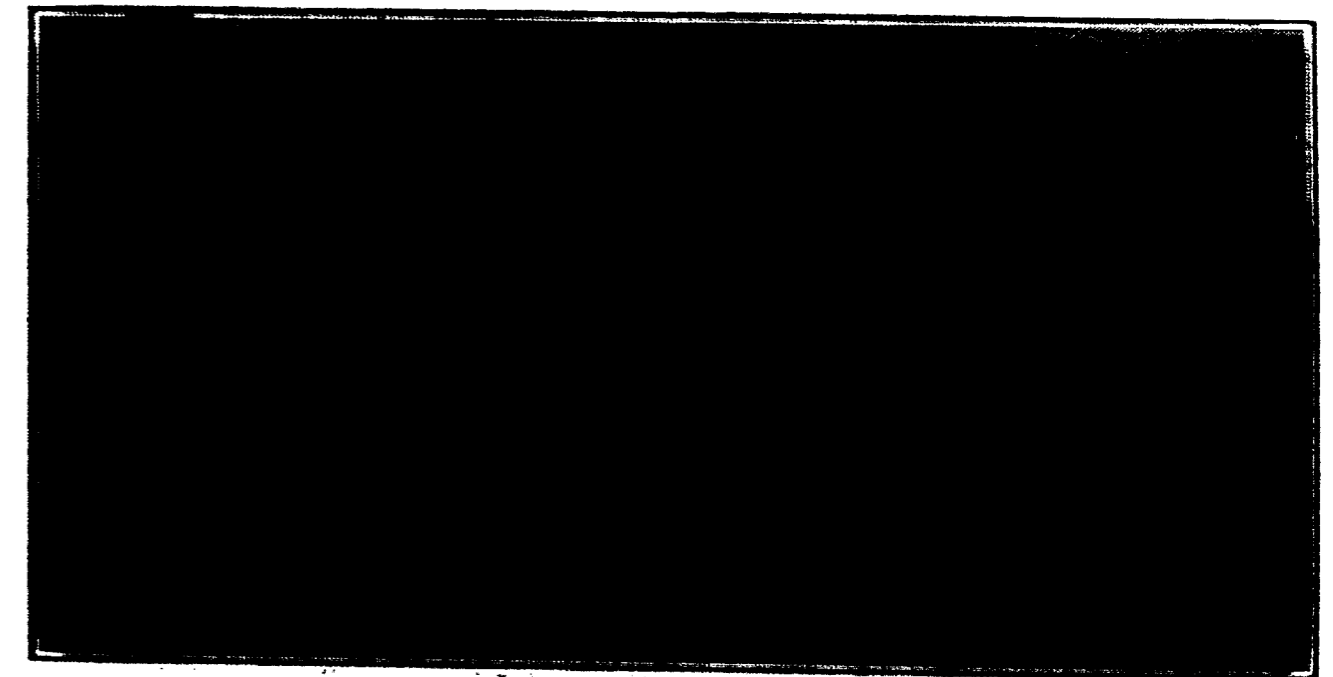
REV. WILLARD D. BURDICK
Corresponding Secretary

The constitution of the American Sabbath Tract Society states that its "object shall be to promote the observance of the Bible Sabbath and the interests of vital Godliness and sound morality, and to print and circulate the religious literature of the Seventh Day Baptist denomination of Christians."

On another page of this paper will be found an article by Rev. A. J. C. Bond,

leader in Sabbath Promotion, telling of Teen-Age conferences held in Holland and England. Fifteen such conferences have been held during the last two years, and the work will be continued. Similar work is being planned for older young people.

An important way in which we further the interests of the Sabbath is by printing and circulating Sabbath tracts. We have in stock over forty kinds of tracts and booklets, over half of which are on different



Girls in Lewis Summer Camp. Mr. Lewis' home in background. (The Tract Society hopes to enlarge its camp activities next summer.)

phases of the Sabbath question. All of the tracts are free, and are sent out for free distribution. We solicit requests for these for personal use or to give to interested persons. Calls are continually coming from many lands for tracts and other literature.

We hope to issue two or three new tracts this year.

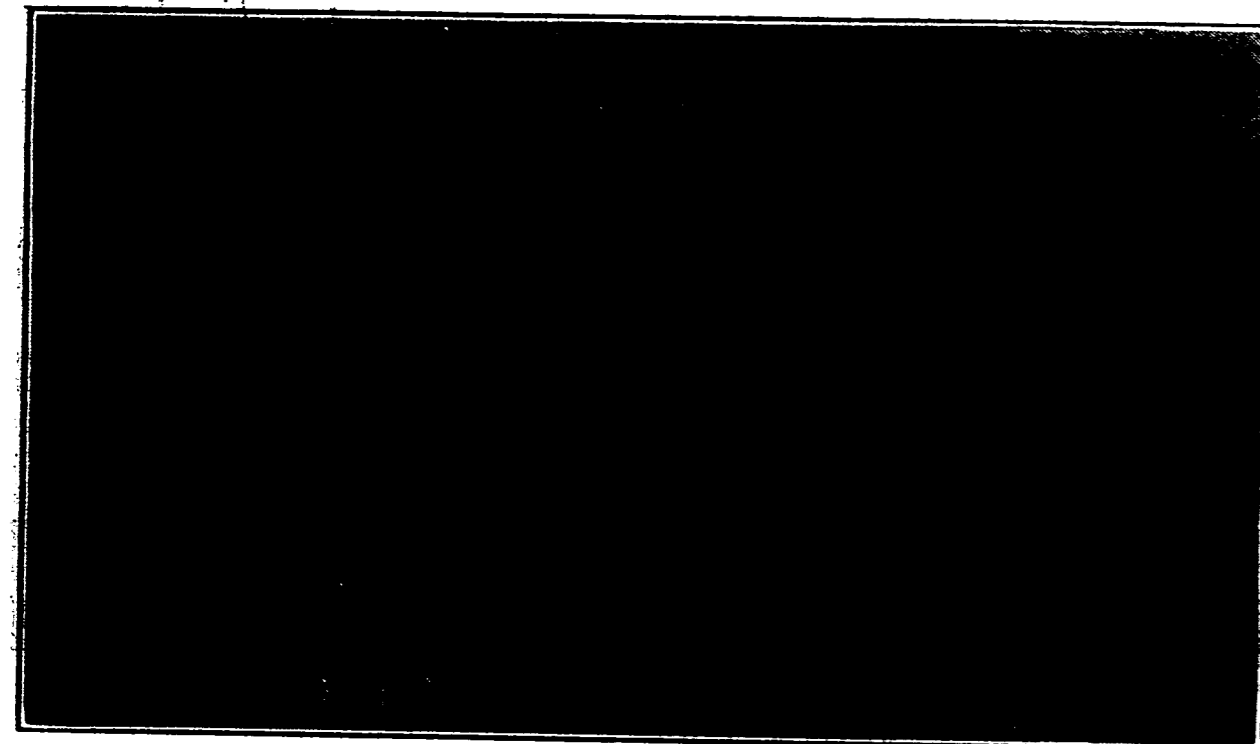
The society keeps in stock several books that are especially desirable for the libraries of Seventh Day Baptists, some of which would make excellent Christmas presents for friends. A list of books will be sent on application.

The Sabbath Tract Society is usually represented at our annual denominational meetings by one or more of the following officers of the Board of Directors: the president, the editor of the SABBATH RECORDER, the leader in Sabbath Promotion, and the corresponding secretary.

Naturally a great amount of correspondence is carried on by the officers of this society, both with persons belonging to the denomination who are interested in our

publications and the distribution of our literature, and with persons outside the denomination who seek information about Seventh Day Baptists.

Here are quotations from a letter that came today: "When I first wrote to you I had not the least idea that I should ever receive a reply, for the only address I had was from a newspaper item. (She addressed the envelope, Seventh Day Baptist Church, Pawcatuck, Conn.) However, I



Lewis Lodge, R. I. where the Teen-Age Camps were held in 1927 under the general supervision of the Leader in Sabbath Promotion.

feel grateful that my letter did not go astray.

"For some time I have been convinced that Saturday is indeed the true Sabbath, and I have been teaching my two children to observe it.

"I am very anxious to know more of what you teach. My Bible has been my only guide, and I feel sure I have not studied in vain as I firmly believe in baptism by immersion and the Sabbath truth.

"Have you a church in B—? or are any of your people here? I should like so much to talk with them. . . .

"If you will answer my many questions, either personally or with tracts, I shall be very grateful to you.

"I have marked a dozen tracts on the leaflet you sent me, and if it is convenient I should like to have them. . . . I shall pass on any of the literature you send me after I have read it. There are many people here, I feel sure, who do not know of your denomination or of your literature."

All visitors at the publishing house can

see the practical value that the print shop is to us. We are encouraged with the increased profits on commercial work during the past year, and the promises are encouraging for business during the remainder of this year. July, August, and September are light months, and we have printed new editions of tracts that were nearly out of stock during these months so as not to be in the way of commercial work during the busy season in the winter and spring.

The Sabbath Tract Society is publishing the SABBATH RECORDER and aiding in the publication of four other papers—*De Boodschapper* in Holland; the *Sabbath Observer* in London, England; the *Gospel Herald*, Georgetown, British Guiana; and the *Seventh Day Baptist Reformer* in Kingston, Jamaica.

These papers are greatly needed to teach the beliefs of Seventh Day Baptists and to give information concerning our needs, our opportunities, and of the progress of the work in this and other lands.

The preparation of the Seventh Day Baptist Calendar and Directory for 1928 is well under way. As the General Conference is to be held at Riverside, Calif., this year, we are illustrating the calendar with western pictures.

The Tract Society has planned for and has entered into a busy year.

To carry out the work as planned, we shall need \$18,050 this year, which is in large part provided through the following sources of income:

Income from Permanent Fund	\$ 4,400.00
Income from Permanent Fund, Memorial Board	4,400.00
Collections from Conference, associations, etc.	150.00
Woman's Board	900.00
Special Sabbath Promotion work	500.00
Sales of books, tracts, lesson helps, calendars	500.00
Total	\$10,850.00
Thus we shall need direct from the churches through the Onward Movement	7,200.00
Total	\$18,050.00

TEEN-AGE CONFERENCES IN HOLLAND AND IN ENGLAND

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

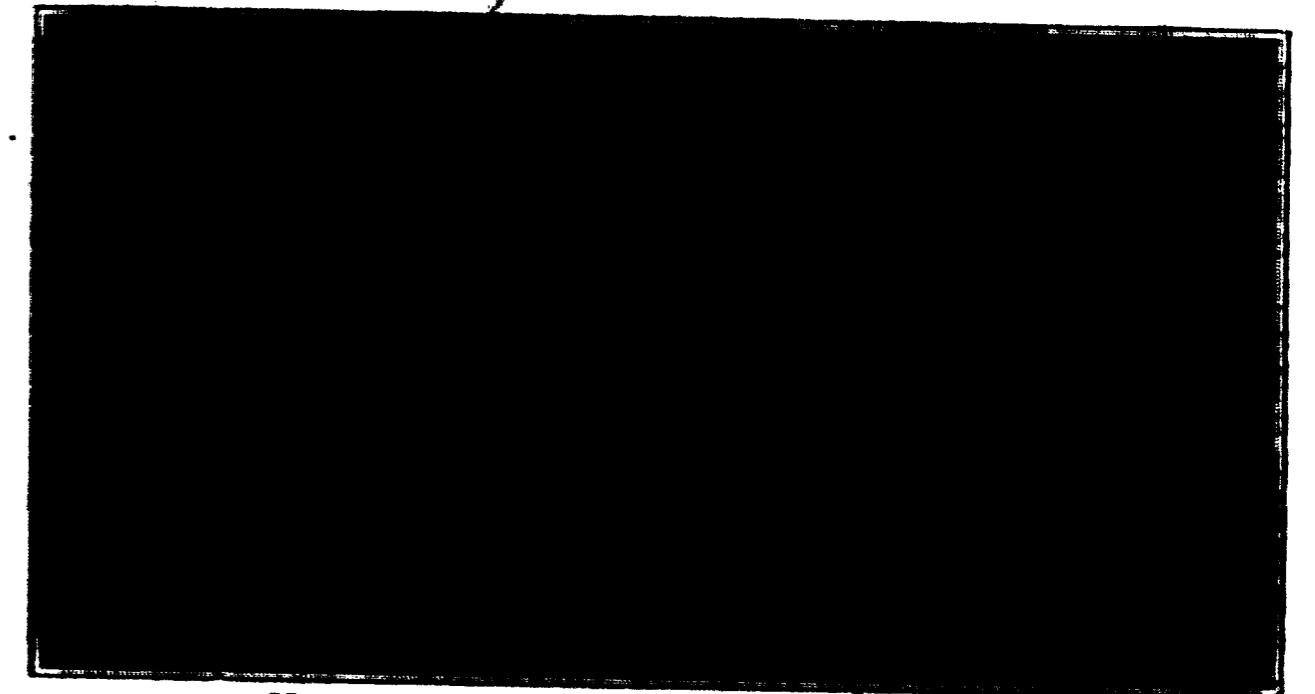
In recent issues of the SABBATH RECORDER I have given some account of my visits to Holland and England, and of meetings attended in Seventh Day Baptist churches in these countries. If these articles have been passed over by any of my readers, I wish to call your attention to them in this special number in the hope that you will get hold of the last two issues of the SABBATH RECORDER and read what I have said there with reference to our work and workers in Europe. I commend to Seventh Day Baptists of America at this time our brethren across the Atlantic. The fields are large, the opportunities are great, the work is not easy. But the truth is mighty, and we have in our churches in these countries some of God's very own, and they are anxious to serve the Master and to promote the cause for which we stand and which we love. Let us try to get into a more sympathetic relationship with them. I hope these articles will help.

When reporting the meetings in Haarlem and London I purposely omitted mention of the Teen-Age Conferences, reserving the best for the last; and now I shall try to tell you something about these most enjoyable meetings with the young people.

HAARLEM

It is well understood, of course, that I was not able to speak with the young people of Holland because we do not speak the same language. This fact called for some modification, therefore, of our usual Teen-Age Conference program. When I had secured the hearty approval of Elder Velthuisen to have a meeting of the young people, which required but a suggestion of such a desire on my part, I asked him to put the question to the young people in the congregation. I do not know just exactly what Brother Velthuisen said; but immediately the fact was demonstrated that Holland young people can put up their hands just

as quickly and just as high as can American young people. There was in these uplifted hands and smiling faces a language I could understand. No group on the continent, and no foreign-speaking individual ever got anything across to me with half the force and vividness that these young people did when they said in this mute but telling way that they wanted a Teen-Age Conference. And we had it.



Haarlem Teen-Age Conference Group

This conference was planned for Sunday afternoon. The eleven o'clock meeting at the church was a conference of adults with regard to the co-operation of Seventh Day Baptists with other Sabbath keepers, and was not of special interest to the young people. The latter, therefore, under the chaperonage of two of the good women, went early to the park, which was situated some distance from the city. Elder Velthuisen and I followed later. But we got there in time for luncheon, which had been arranged for by the women, at my suggestion. The luncheon was served in a cafe in the edge of the park. A long table was set in a large room which seemed to be given over to us, and twenty-eight persons sat down together. All enjoyed this fellowship luncheon, which the young people understood to be given at the expense of the American Sabbath Tract Society as a part of its work for our young people. Of the twenty-eight at the luncheon, twenty-four were young people, and most of them were of the teen age. The other four were the two chaperons and the two ministers. We were very sorry that Brother and Sister

Taekema could not be with us. They must have gotten something of the emphasis given to the work with young people on the part of the American present at the Haarlem meetings, for Mr. Taekema told me the day I left Holland that his wife said she had learned one English word during my stay in Holland. That word was "young people."

After the luncheon, which cost us thirty-five guilders, the whole company of us, led by Elder Velthuysen's seventeen-year-old son, walked through the park, along quiet roads in the woody part, until we found a sequestered nook where we had our meeting. As we marched along, the young people sang, and there was no age limit drawn either. I wondered if it was in such a wood that Elder Velthuysen "walked with his parents" some fifty years before, "all dressed in their best clothes," as they observed their first Sabbath.

I sang the "Young People's Rally Song," and Tillie Pieters, who speaks English, and whose mother had helped her in the translation, read the verses, verse by verse, when each had been sung in the English. Again Elder Velthuysen interpreted for me as I endeavored to bring to these Seventh Day Baptist young people of Holland such a message as I had often tried to present to our American young people. Brother Velthuysen was a sympathetic interpreter, I am sure, and the young people themselves were very responsive. Later during my stay it was a very common experience to have someone who could speak English say to me that a certain young person wanted him to thank me for the meeting Sunday. And one young man, with the help of some good friend, I am sure, was able to say to me the morning I left Holland, in the only English I heard him attempt: "Thank you for Sunday."

Following the program we remained in the park and played for a short time, until it was time to return for the evening meeting at the church. The park was some distance from the city, as I have stated, and we had to take the "tram," which simply means the "street car."

O yes, we had badges, and they were very popular. Here is what was printed on them. All young people who have one printed in English will be able to read this one.

ZEVENDE DAGES
BAPTISTEN
JONGELIEDEN
CONFERENTIE
Group XIV
HAARLEM
Holland
28 Augustus
1927

LONDON

I think it had hardly occurred to me that we might have a young people's meeting in London. It may be because I think of Mill Yard as "Old Mill Yard" (it is more than three hundred years old), that I have not been in the habit of thinking of young people in connection with London Seventh Day Baptists. Then it may be due to the fact that I had never happened to hear of any young people in any reports from there. Well, they haven't many young people, but they have a most interesting group if the group is small.

So we had a Seventh Day Baptist Teen-Age Conference in London; badges, printed programs, fellowship luncheon, speeches, and everything. This meeting was held in the home of Deacon B. Andrews Morris, and Mrs. Morris deserves a great deal of credit for its success. I say this because the luncheon is always an important feature of these conferences, and she, a busy housewife, gave much time to planning and serving a most inviting banquet. There were some older people present, but the young people numbered eight.

I had not thought to have printed programs, but Bert Morris, the seventeen-year-old son of Mr. Morris, who is a printer, had much of the type set up before I knew a thing about it. Then, of course, he had to come to me for copy for the program. This program was as follows:

Worship	Deacon B. A. Morris
Hymn	
Work at Willesden	Bert Morris
Argyle Aspirations	Olive Weeks
Young People's Rally Song	
Seventh Day Baptist Success	Rev. A. J. C. Bond
Conference	
Closing Consecration	

Here it was not necessary for me to sing alone. All were soon able to join in the "Rally Song," and at the close of the conference we joined hands about the table and sang "Have thine own way," and "Blest be the tie that binds."

I was very much pleased with the talks by the young people. All my readers will be interested to know that Bert Morris and Olive Weeks are two of the young people who are to be baptized soon. I think four others present will be in that happy number also.

The four young people at Willesden meet with the older people one evening each week for a sing. This is in the nature of a rehearsal for the Sabbath morning worship. One young man plays the organ. Then these young people have their own meetings; and we learned of a pleasant outing which they had had together. At this meeting plans were made for the two groups to get together for some of their meetings, and for their social times.

I enjoyed this meeting with the young people of the oldest church in the denomination. No one can measure the mighty influence in building up the Sabbath cause which may be now resident in these young lives, and just waiting to be developed and used.

I wish I had a picture of this group. If they send me one, as I hope they will do, I shall share it with SABBATH RECORDER readers. A photographer at the gate-way to the park at Haarlem, took the picture of our Holland group. You are glad to see it, I know. Elder Velthuysen had gone back to Haarlem, as had one of the girls, who was to be baptized at the evening service; consequently they did not get into the picture, for which we were all very sorry.

Before closing this, my last article on my visit to our churches in Europe, I wish to record my pleasure in meeting Mrs. G. E. Richardson, of the Mill Yard Church. For years she gave her husband splendid support in his work at Mill Yard, and she is still carrying on with enthusiasm and devotion. It was a pleasant closing of my Sabbath day in London to take tea with her, and to talk with her about Seventh Day Baptist interests in London.

INVITATION TO WINTER IN HAMMOND

Rev. L. D. Seager of Hammond, La., says to our people who contemplate spending the winter in the South: "Why not winter in Hammond? It is a nice town, with good schools and excellent church privileges." For information, inquire of R. J. Mills, Hammond, La.

THE SEVENTH DAY BAPTIST EDUCATION SOCIETY

MRS. DORA K. DEGEN
Corresponding Secretary

What does this name mean to you, average young person of the denomination? If you are better informed than I was at your age, you may know what part this society has in the work of the denomination. How much do you know about it, and how much are you interested in what it is trying to do?

If you have ever listened to the reports of the society at Conference or read the reports in the *Seventh Day Baptist Year Book* you know that it is concerned with the work of the colleges of the denomination. If you have looked at the treasurer's reports, you have seen that the income from its investments goes to Alfred, to Milton, to Salem, and to the department of theology and religious education. If you are properly curious, you will ask why, in the disbursement of the society's income, so much more goes to Alfred and the department of theology and religious education than to the other colleges. The treasurer will tell you that the income is divided pro rata according to the endowment credited to each institution. Since Alfred was the only college established when the early gifts for endowment were made, she naturally has had more trust funds given for her use than the others.

We look back to the treasurer's reports for information, and we are beginning to see that they are not simply collections of figures but an interesting record of plans made by men in the past and carried out by a society organized for the purpose. Our investigation of endowment funds credited to each institution shows that Alfred University has \$22,763.64; the department of theology and religious education \$25,168.16; Milton College \$143.47; Salem College \$343.48. Your immediate reaction is and should be that more people should be interested to increase these trust funds for all the colleges of the denomination.

The gift of these funds has been made by men and women who realized that schools need not only money for current expenses but also endowment and equipment, which means permanent development. This should be considered by those who are

planning to leave money in their wills and by those who want to make, during their life time, gifts of lasting benefit.

Speaking of men and women of vision, how did the Education Society come to be? The society was organized in 1855, but we find its beginnings a good deal before that. Let us follow its growth with some of the dates.

1834.—General Conference recommended the formation of societies for the purpose of raising funds "to assist in the education of young men who give evidence of a call to the ministry."

Soon after (exact dates unknown) several local educational societies, composed of women, formed "for the purpose of aiding indigent young men in educating themselves for the ministry." Soon after the local societies, a general society was formed to centralize and give efficiency to local societies.

1837.—There were two beneficiaries of the society, each receiving \$40 per year. The youth of the denomination were urged to consecrate themselves to the ministry.

1838.—There were three beneficiaries. They were Solomon Carpenter, James R. Irish, and William C. Kenyon. Does history show that these men justified the help they received?

The same year action was taken by Conference with reference to setting before the denomination the objects of the organization and the securing of its permanency.

1849.—Resolutions were made that the associations appoint committees to make inquiries relative to the most feasible location for a college and theological seminary.

1850.—Society organized for the help of a denominational college and a theological department.

1855.—Education Society formed for the purpose of promoting the interests of education. To this society was transferred the functions of the former one.

1856.—The Education Society was incorporated under the name of "The Seventh Day Baptist Education Society." The object was "to found and endow a literary institution of a collegiate grade and to promote education generally."

1866.—The constitution was changed so that other institutions came under its supervision. Article II of the constitution now reads: "The object of the society shall be the promotion of education in such a man-

ner as shall tend to the ultimate founding and full endowment of a denominational college and theological seminary; likewise the support of all institutions under the control of the denomination, the founding of new institutions, and the advancement of the interests of education generally in the denomination."

1857.—Alfred incorporated as a university. Soon after its founding, theological subjects were taught by the president.

1871.—A theological department was organized at Alfred.

1901.—The department was reorganized and given the name of Alfred Theological Seminary.

This theological department, which became, in 1901, a seminary, has always been the special care of the Education Society. The trust fund for it is larger than for any of the other institutions. This is the natural outgrowth of the original aim of the early educational societies, to assist in the education of young men for the ministry. In the years since its organization, in 1871, one hundred thirty-two students have registered in the seminary for full or part time work, and this does not include the college students who take courses in the department.

The Education Society realizes that its task should not only be to make possible the training of men for the ministry but also to furnish the educational and spiritual incentives necessary to increase the number of those going into this and other forms of Christian service.

The Education Society is concerned in the training of ministers and it is concerned in all Christian education, in the making of men and women who will be leaders, Christian leaders. Education should mean Christian character; Christian character should mean Christian leadership; such leadership is the product of thorough religious education. The Education Society, together with the education boards of all denominations, believes in the importance of training leaders for the pews as well as for the pulpit. The child of the Education Society, the seminary, recognized this when in 1926 it reorganized to include a department of religious education, whose courses are planned to prepare young people to become leaders in their own churches and communities. What is now being "done" is only

the beginning of what it is hoped may be done here and in the other schools of the denomination.

To carry out the work started by these men and women of vision, more than ninety years ago, the Education Society needs money; it needs co-operation, interest, and prayers. What have you to give it?

THE SABBATH SCHOOL BOARD

REV. ERLO E. SUTTON

Director of Religious Education

A "Certificate of Incorporation of the Sabbath School Board of the Seventh Day Baptist General Conference" was filed in the office of the secretary of state, state of New York, on the twenty-seventh day of January, 1908, thus making the board a chartered body under the laws of the state of New York, and enabling it to hold trust funds, administer them and other funds in the interests of religious education.

In the certificate of incorporation it is stated: "The particular objects for which this corporation is to be formed are: to promote the study of the Bible; to promote the organization of schools and societies for the study of the Bible; and to print and circulate such books, tracts, and periodicals as may facilitate and promote the study of the Bible."

Article II of the constitution provides that "every person who is a member of a Seventh Day Baptist church, entitled to representation in the Seventh Day Baptist General Conference, shall, by virtue of such membership, be a member of this corporation; and every person who shall hereafter become a member of such a Seventh Day Baptist church shall, on becoming such a member, become a member of this corporation." Thus it will be seen that all members of our churches are members of the Sabbath School Board.

The annual meeting of the corporation shall be held somewhere in the state of New York, the second Wednesday of September, in each year. At this meeting, however, "No member of the corporation shall be entitled to vote, . . . excepting such members as were delegates to the Seventh Day Baptist General Conference at the session thereof held next preceding such corporate meeting and were present at such session." At the meetings of the corporation, a per-

son may vote either in person or by proxy, and nine members, either in person or by proxy, constitute a quorum for the transaction of business.

The actual work of the board is managed by a board of fifteen trustees, one of whom must be a resident of the state of New York. The meetings of this Board of Trustees may be held in any state. Regular meetings of the Board of Trustees are held "on the third first day of the week, in the months of September, December, and March, and on the first first day of the week in the month of June. Other meetings may be called by the secretary, when so directed by the board, by the president, or on request in writing of at least two trustees.

The fiscal year, for which reports must be made to the Seventh Day Baptist General Conference, begins July first, and ends June thirtieth, the year following. Not only does the Board of Trustees make a financial report to Conference, but it also reports concerning publications, Vacation Religious Day Schools, and field work.

For some years now, the Board of Trustees has felt the importance of doing aggressive field work and has endeavored to keep some one employed for part or full time. At present a full time "director of religious education" is employed. It is his duty to promote the work of the regular Bible school, Vacation Religious Day Schools, and edit the "Helping Hand in Bible School Work." In addition to this work, by a vote of the Board of Trustees, he aids, when desired, in evangelistic campaigns. Much of his time is spent on the field in promoting the various forms of religious education among the churches and Bible schools. During the past year, plans have been perfected whereby our people may take courses of "Leadership Training," formerly called "Teacher Training," under the supervision of the Sabbath School Board. Upon the completion of a unit, a credit card is issued to the individual completing such a unit, and upon the completion of a course of twelve units, a diploma will be issued by the Sabbath School Board. Formerly such work had to be done largely under the supervision of some agency outside the denomination. This work, too, falls largely upon the "director of religious education."

To finance the work now being done by the board, \$3,600 is needed annually; and if

the work is enlarged as it ought to be, this sum must, in the near future, be increased. To raise this amount and make certain a steady flow of funds to carry on the work of the Sabbath School Board, the board should have more "permanent endowment," as provided for in the constitution of the board, the income of which shall be used to promote religious education as represented by the Sabbath School Board. At the present time the board has but a few hundred dollars of permanent endowment, and because of this must depend largely upon the gifts of the people. This is not a businesslike way to finance so great a task as that of promoting religious education in these days, days that mark a new era in the religious training of our children and young people. We are spending millions for public education, why not spend a few hundred more for the religious education of our children? The latter is certainly of as much importance as the former. Why not place the work of the board on a firm foundation by increasing the permanent endowment to such an extent that funds would be assured without depending so much upon the spasmodic giving of the people?

The Board of Trustees is your servant, nominated by you in General Conference, elected by you in the annual meeting of the corporation held in New York State, the second Wednesday in September each year. Any one who attends the General Conference in August before as a delegate from their church may attend and vote at that meeting.

THE WOMAN'S BOARD

MRS. G. E. CROSLY

The Woman's Board, in presenting its program for the coming year, has nothing new or startling to advance. Sometimes we wish we had, for it often seems easier to catch the interest of people with some cause that has the appeal of newness than to keep it focused on some well-known, well-established object.

The personnel of the board remains about the same from year to year. And because we can raise only about so much money each year, we must apply it largely to work that is already started, so we are not able to branch out into new and untried fields,

much as these fields need help and much as we should like to help them.

Before Miss Burdick went to China, in 1890, her salary was pledged by our women. Under her direction the school for girls grew and prospered and Miss Anna West was sent to her assistance, the board pledging her salary. In this way Grace School for Girls in Shanghai became our responsibility. When it became evident that the old school buildings would soon become inadequate, we added to our budget a small item toward a building fund; a similar item for the building fund for the Boys' School was also added to our budget. We still carry these appropriations, for although new buildings can not be erected under present conditions, we feel sure that China's new day is approaching and we must be ready for that time. The people of our faith in China need these schools, and until such time as they are able to take over the conduct of the schools we must carry on from the home base.

Our budget carries an appropriation for "Home Missions." Just like that! We do not know now just where this money will be placed, but we shall study the field and it is our purpose to place this money where the need seems greatest. The members of this board are housekeepers, used to making their money go as far as possible, and promise the same thoughtful care in conducting the work of the board.

Believing that the keeping of the Sabbath is an important part of Christian living, we feel responsibility in spreading the Sabbath truth, and our budget appropriates a substantial sum for the work of the Tract Society. Other small items in our budget include help for the work of the Fouke Church, for Ministerial Relief, and for any emergencies that may arise.

So much for the budget. But raising money is not the most important of our work, although we sometimes talk as if that is all there is to it—more's the pity! The women of our denomination are well organized and active in many lines of work. With a view of helping in the spiritual life of our women and hoping to bring the local societies into closer harmony with one another and with the board, a series of program outlines in Bible study and denominational work is being planned for the near future.

THE YOUNG PEOPLE'S BOARD

IDEALS OF THE YOUNG PEOPLE'S BOARD

The supreme mission of Christians is not only to bring men to Christ and his Church, but to a fuller knowledge of Jesus and how to work for him. Seventh Day Baptists believe in this mission. Our denomination owes a special debt to our young people. It is attempting to fill that obligation by organizing a board whose function is to labor especially with and for these people. The purpose of the board is to lead young people to Jesus and to a fuller knowledge of him, to bring them to the Church and to teach them to work in it. Our motto is "For Christ and the Church."

BENJAMIN F. JOHANSON.

ACTIVITIES OF THE YOUNG PEOPLE'S BOARD

Questions Concerning Life Work

To the Young People:

Are you seriously considering the Christian ministry or some other form of full time Christian service? Then I am interested in becoming better acquainted with you, and in making you better acquainted with others who have the same ideal.

Are you planning some other type of life work which will be Christian in the sense that it is in accord with the Master's teaching and example of service for others rather than primarily for self? If so I am equally anxious to know you better and to share your interests.

Or, are you frankly skeptical of the ideal of service, do you believe instead in a life for self? If so, I am more interested in knowing you and hearing your side of the case.

Whatever your viewpoint, as a young person myself, I am interested in a friendly and personal interchange of thoughts, and as Life Work Recruit superintendent I am anxious to provide a clearing house for our mutual ideas and ideals of life. Let me hear from you and you will hear from me.

AUGUST E. JOHANSEN.

87 Walters Avenue,
Battle Creek, Mich.

Organized Study Classes

Through organized study courses through the coming year, I earnestly hope that we may each become more competently acquainted with work along religious educa-

tional lines, both domestic and foreign. The scope of this field is immeasurable, and well worth our careful investigation and consideration. For only when we give it our careful study, can we realize the big men and women, big in heart and brain, who are giving full time service to the furtherance of truly Christ-like Christianity. A more detailed bulletin will be sent to each society soon, giving a list of books to aid in planning our study courses.

DOROTHY M. MAXSON.

Sanitarium Hospital P. O.,
Battle Creek, Mich.

The Activities Chart Helps

We want the Activities Chart more than ever to serve as a check on the efficiency of every branch of your Young People's work. Just as records of past and present accomplishments are of inestimable value in business, so are the statistics shown on the Activities Chart almost indispensable to the vital society.

ALLISON SRAGGS.

Sanitarium Hospital, P. O.,
Battle Creek, Mich.

More and Better Socials

The Social Fellowship superintendent has a wealth of good plans and suggestions for socials which she is anxious to share with the societies. It is the hope of the board that every society will have more socials and that all the socials will be standard socials. For information write to

MRS. GRACE OSBORN.

Verona, N. Y.

"You Enlist Someone"

The Quiet Hour superintendent has adopted as the goal this year, "You Enlist Someone" as a Quiet Hour comrade. This was the slogan adopted at the pre-Conference luncheon, and seems especially appropriate for the Quiet Hour department.

HURLEY WARREN.

Alfred, N. Y.

Let Everyone Tithe!

It is the hope of the Stewardship superintendent (formerly Tenth Legion) that each endeavorer will be enrolled as a Tenth Legioner during this year.

MAE E. MUDGE.

Sanitarium Hospital P. O.,
Battle Creek, Mich.

Get Acquainted with L. S. K.'s

Let us get, and keep, all nonresident members in close touch with the home society and with the L. S. K. superintendent.
 LYLE CRANDALL.

Sanitarium Hospital P. O.,
 Battle Creek, Mich.

Read the Recorder

The RECORDER Reading Contest will be conducted similarly to the contest last year, giving five points per page, and twenty-five extra points for reading the RECORDER from cover to cover, also five extra points for each board report read. The contest begins with the RECORDER for September 26, 1927, and closes with the one of June 25, 1928. Individual and society awards will be given to seniors and intermediates.

FRANCES F. BABCOCK.

374 N. Washington Avenue,
 Battle Creek, Mich.

Write for the Recorder

May we not have at least two letters from each society in the Young People's Department of the RECORDER this year? We would be glad for many more than that. Be sure to send in accounts of any special meetings in your society. Individual letters will be welcome, too. Send them to

RUBY C. BABCOCK.

Route 5, Box 165,
 Battle Creek, Mich.

More Societies

One of the goals of the Young People's Board is that there may be a Christian Endeavor society, Senior, Intermediate, or Junior, wherever there are enough young people of any given age to make even a small society possible.

Intermediates

The Intermediate societies have almost the same activities as the Seniors, and follow quite closely the work outlined by the various superintendents. Intermediates may obtain more complete information along any line of work by writing to their superintendent,

REV. WILLIAM M. SIMPSON.

Ashaway, R. I.

Juniors

The juniors have a very comprehensive outline for work and study during the year,

which has been prepared for them by their superintendent,

ELISABETH K. AUSTIN.

52 Beach Street,
 Westerly, R. I.

Budget, 1927-1928

The total budget of the Young People's Board is \$2,200. This is divided among the following items:

Board expenses, which include printing, Conference expenses, stationery and postage, supplies and awards, corresponding secretary's salary, miscellaneous.

Dr. Thorngate's salary.

American Tropics.

Promotion.

Life Work Recruit work.

Junior and intermediate work.

Field work, which includes field secretary's salary and expenses, associational secretaries' work, Conference expenses of secretary.

THE MEMORIAL BOARD

WILLIAM C. HUBBARD
 Secretary

The Board of Trustees of the Seventh Day Baptist Memorial Fund—familiarly known as the Memorial Board—is the full incorporated name of the fund which has done much to assist the various religious objects in our beloved denomination for more than half a century.

At the annual meeting of the Seventh Day Baptist General Conference held in Shiloh, N. J., September, 1869, Rev. William C. Whitford of Milton College called the attention of the Conference to the fact that on December 21, 1871, the Seventh Day Baptist Church would complete two hundred years of its existence in this country, and proposed that the Conference arrange for some suitable memorial service in commemoration of that event, to be held at Conference, September, 1871, at Adams Center, N. Y.

Soon after this meeting President Whitford conceived the idea of making the memorial services take a practical turn by raising a *memorial fund* of not less than \$100,000 for the endowment of our schools and for the aid of our societies in the prosecution of their work. This suggestion was favorably received throughout our denomination and contributions began coming in

so that, at the General Conference at Southampton, Ill., in 1872, at which time the first Board of Trustees was appointed, a substantial sum was reported as a beginning. From these early contributions resulted seven funds, the subscriptions totalling about \$27,293, and these were known as the Bi-Centennial Fund.

The temporary organization of the board was effected at a meeting held at the Seventh Day Baptist parsonage, Plainfield, N. J., on October 27, 1872, just fifty-five years ago next week. Charles Potter was elected temporary president, and subsequently served in that capacity for twenty-seven years.

In the "Act of Incorporation," approved March 21, 1873, the following petitioned for a charter under the laws of the state of New Jersey: Darwin E. Maxson, Calvert B. Cottrell, Elias R. Pope, Charles Potter, Jr., Lewis A. Platts, George H. Babcock, Thomas S. Greenman, Clarke Rogers, and Isaac D. Titsworth. These constituted the first Board of Trustees, and they have all long since been called to higher service and richer rewards in the life eternal.

Up to this time, the incorporation covered only the original Bi-Centennial Funds. On April 28, 1905, a subsequent act of the New Jersey State Legislature was passed, giving the trustees powers granted to organizations incorporated for religious, educational, charitable, or benevolent purposes.

The funds have increased steadily through the years until the total endowment on June 30, 1927, was \$606,757.48, and the gross income for the year amounted to \$36,332.40, carried in seventy separate accounts. This income is more than the whole amount contributed by all the churches to the Onward Movement, and it is difficult to understand how the budget of the various boards, societies, colleges, ministerial relief, and other denominational interests could be met without this regularly provided annual income.

The trustees gladly serve the denomination without expense, except the treasurer who keeps all the accounts and is charged with the custody and responsibility of the securities and who receives a modest sum for clerical assistance.

May the time soon come when the receipts from both the Memorial Fund and the Onward Movement shall be largely increased, so that the work entrusted to us as Seventh

Day Baptists may prosper and grow until the truth shall be known and accepted in the uttermost parts of the earth.

OUR WORK FOR THE YEAR

ALEXANDER W. VARS

The last half century, or thereabouts, has witnessed an increasing demand for layman leadership in the Christian Church. Previous to that time clerical leadership predominated in the church's spiritual and temporal affairs.

One of the causes for the increased demand for the services of laymen in Church administration is doubtless the increasing influence of the material side of our civilization upon its work. This call to service has certainly been a good thing for the layman and his work has not been without value to the Church.

Christians in general are becoming increasingly conscious of the necessity of applying their material resources to the work of the kingdom of God and are calling on the laity to advise as to ways and means for so doing. For this reason I feel that it will not be amiss for me to stress the financial side of our work at this time. In doing this I have no desire or purpose to detract from the superior importance of the spiritual and idealistic side of our work, for money is only a tool to work with in realizing our ideals. Yet how can work be done without tools?

While it is true that since the beginning of the Forward Movement the contributions of Seventh Day Baptists to the work of the churches and the denomination have increased considerably, the fact that we fail each year to meet our budget appropriations, even after they have been reduced, should be a matter of deep concern to us all.

Our work for this year can have no better goal than the raising of the money necessary to meet the needs of our churches and the full amount of the denominational budget. Various reasons have been offered for our previous failures to do this, the principal one being the inability of the people to pay. I have no doubt that there are some who are giving all that they can, but my observation convinces me that, as a people, we are living more generously than ever before and that our generosity to our church has not equalled our generosity to ourselves.

The fact is that the Lord's business needs and must have more capital, which can only be obtained from the investment of money in the business by his people.

This capital is needed for plant betterment, increased operating expenses, including larger compensations for employees, and a general expansion of the business at home and abroad. The details of this program are set forth in the denominational budget adopted by the Conference and the budgets of the various churches. These budgets have all been most carefully considered and their requirements reduced to a minimum. They could be easily and profitably enlarged if our people would respond with the required funds.

The dividends from this investment will be durable satisfaction in having done a part in promoting God's work in the world and his accompanying blessing. Who could ask for more?

The opportunity for investing in the denominational program should be placed before the people in the near future. Let each one welcome it gladly and measure the amount of his investment by his interest in the cause and his desire for its success. Remember that we have chosen to serve God in the world through the Seventh Day Baptist denomination, and that to do so adequately the work of the denomination must be more generously supported by our contributions of money than ever before.

OUR WORK FOR THE YEAR

REV. C. L. HILL

In writing of the work and the field before us for the coming year, I can not do better than to quote a passage from the report of the Commission to the last Conference. "By far the largest part of our effort, individual and collective, must be expended in plodding along through the year, carrying out the plans so enthusiastically begun. Very rarely are we asked to mount up with wings; the greater test comes when we must walk and not faint."

Many said that our last Conference was one of the best in our history. If so, it was because of the careful preparation made beforehand by the president and the Commission, the painstaking care of the local committees in planning entertainment, and the genuine effort on the part of all to lay

aside discord and unite in a program that would bring before our people a real vision of the value of a Seventh Day Baptist Christianity. I wish to recall in substance some of the statements which still linger in my memory. Seventh Day Baptists are just as important in the work of the world as any other eight thousand members of any other denomination. . . . Our influence upon the world is out of all proportion to our numbers. . . . I had rather be one of eight thousand Seventh Day Baptists than of any other denomination. . . . Our own homes and churches must produce our ministers. . . . Has our earning ability kept pace with our spending ability? . . . Sabbath keeping depends largely upon parents and their children remaining in Sabbath-keeping communities, for children of lone Sabbath keepers of the third generation are lost to the Sabbath. . . . More thought and care should be given to that part of our membership known as the Lone Sabbath Keepers' organization. . . . Our ministers must be better paid if we are to have the highest type of leadership. . . . We can not afford to close the doors of our colleges, but should continue to support them in their educational program. . . . Teen-Age and Ministerial conferences should be continued. . . . We should endeavor to increase the number of our Daily Vacation Bible Schools and teacher training classes. . . . Rise to the needs of our mission fields at home and abroad, and in addition to all this (as Paul said), "the care of all the churches." The General Conference this year is of special importance as it is to carry the knowledge of Seventh Day Baptist belief and procedure into a field where a Conference has never been held. It seems to me that this very brief and incomplete survey of our work for the coming year will furnish us with program enough if we faithfully carry it out. We must "walk, and not faint." Let us carry the enthusiasm engendered by the splendid addresses and fellowships at Conference with us through the year. Let us bear in mind that we are an important people in God's plan of salvation for the world, that we are making ourselves felt, and because of this fact, calls without number are coming to us from all over the world. Let us remember that in order to meet these opportunities and enter these doors, we must make

some sacrifices. If we do not meet our proposed budget, some of the work must be left undone; therefore let us give heed to our program, acquaint ourselves with the nature of the work offered, and decide, as churches and individuals, to meet the demand of the budget to the last dollar. If for three years we could raise the full amount, it is quite likely that every proposed endeavor would be manned.

We need more workers. They must come from our own churches and homes. I know of no finer group of young people in all the world than those which come from our homes. It must be part of this year's task to convince many of them that we really want them to take up the work of the Christian ministry, missionary, or teacher as the case may be, and want them so much that we ourselves are willing to make sacrifices proportionate to those which we are asking of them, that the cause of Christ may go forward. I have the feeling that if our young people were assured that we were in earnest, and were willing, as individuals, to stake all upon this great adventure, they would not be found wanting. When offers have been made in times past, they have been told that they could not be used, or when some line of work was begun, it soon failed because of lack of funds or interest. We need to give them a job, and then back them in it.

If at all possible, our foreign missionary program should be continued with a support commensurate to its needs. Conference has placed its stamp of approval upon the evangelistic plans worked out for China, and has added the sum of \$3,500 to our budget to take care of the expense; it has approved the sending of Rev. R. R. Thorngate to Georgetown, the maintenance of Rev. D. B. Coon and wife in Jamaica, and the sending of Secretary W. L. Burdick upon a tour of inspection. Missionaries now at home on furlough should be returned as soon as conditions abroad permit.

Pastorless churches upon the home field must be shepherded, and to do this many churches must be called upon to release their pastors for a month at a time to make certain circuits, to instruct, to encourage, and to cheer those who are fighting practically alone the battles of the Lord. As pastors and people, we must come to the point where we think denominationally

rather than locally; we must call into service those among our present lay members who will assume responsibility in the local church while, as a people, they give their leaders to the shepherding of churches who for years are denied the privilege of such service.

There are inviting doors at home: Arkansas, Texas, southern Illinois, and other fields where a strong force of speakers who were also singers would attract large gatherings of people hungry for the gospel of Christ.

More and more must our associational meetings become meetings where the needs of the world are laid before our people, and where we are shown that indifference and neglect are nothing less than criminal; that the call was never more persistent or the field whiter than today. Men with hearts hot with the fire of God, that comes from walking with Christ, must lay upon the hearts of our people there gathered the truth concerning the demands of the kingdom until our hearts will burn within us as we discover the fields white unto the harvest.

We need to spend more time in prayer. The first burden of that prayer should be, "Lord, save me! Save me!" When we have really prayed that prayer, then we are ready for the next step. "Here am I, Lord, send me, send me!" When the time comes that the Church of Christ finds itself in that attitude, all the other problems that bulk so large now will have been settled. This is Christ's program. It is his world; he is more concerned about its salvation than any other individual. His prayer was, "Lord, send forth laborers unto the harvest." The Church as a child of Christ will do well to remember that Christ came into the world "to minister and not to be ministered unto," "to seek and to save that which was lost," "and to give his life a ransom for many." Unless every line of our endeavor shall run into these great truths, we are failing as a people; every force should be brought to bear that will better equip us for this great service, but we must not spend all our time and means upon equipment at the expense of the harvest already ripe.

Again, I think we need a new baptism of loyalty—loyalty to our pastors, our boards, our secretaries. I believe it was E. P.

Gates who said, "Show me a church that is backing its pastor and I will show you a church that is a power in its community." He also said that we need more of praise and encouragement and less of criticism. These statements can be expanded to apply to a denomination as well as a church. Our boards and secretaries are burdened with the problems and the responsibilities; the president of Conference has a mighty task before him; our missionaries are upon fields far removed from home, and some are in danger. They need our wholehearted, prayerful support. It remains to be seen just what God could do with eight thousand people working harmoniously and unitedly under the direction of his spirit for the uplift of his kingdom. I know that he said, "All power is given unto me in heaven and in earth," and "Go ye therefore, and teach all nations." To my mind, there is the inference of the transference of this same power in this other statement, "Lo, I am with you alway." Surely we would be greatly helped by increased loyalty, a loyalty that would lead us to take seriously our task. "God so loved the world [was so loyal] that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Someone viewing this gift of God's Son upon the cross, gave expression to these words:

"And I have brought to thee,
Down from my home above,
Salvation full and free,
My pardon and my love;
I bring, I bring rich gifts to thee,
What hast thou brought to me?"

In the coming year let us experience a new birth of loyalty. Let us remember that loyalty to the church is loyalty to Christ; that loyalty to our denominational program is loyalty to Christ; that loyalty to the efforts of our president of Conference, as he endeavors to carry the gospel to the people beyond the Rockies through the medium of a Conference program, is loyalty to Christ; that loyalty is only another way of saying "faithful," and that the lord said to the faithful servant, "Thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." A subject of a king was departing from his home to take up the battle of his lord. His wife, with true womanly affection, besought

him to take care of himself, but like a warrior and a patriot he replied simply that private persons are to be advised to take care of themselves, but those in the king's service seek the welfare of others. "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." "And being found in the fashion of a man, he humbled himself, and became obedient unto death, even the death of the cross." As this Jesus was sent of the Father, even so are we sent of him; as the mind of God was in him and as he did the will of God, even so it is "God that worketh in us to will and to do of his own good pleasure."

We have a great program before us. There is a great need. Doors swing open on every side. We have a Leader who never lost a battle. Let us say, "Trusting in the Lord Jesus Christ for strength, I promise him that I will try to do whatever he would like to have me do."

SOME POINTS TO REMEMBER IN PREPARING FOR AND MAKING THE EVERY MEMBER CANVASS

REV. WILLARD D. BURDICK
General Secretary

Article V, section 2, of the constitution of the General Conference states that the General Conference "shall have power to promote the cause of missions, Sabbath schools, Sabbath observance, academic, collegiate, and theological education, and all the interests of religion as embodied in, and expressed by, the denomination, by such modes and measures as may be deemed best by the denomination in Conference assembled."

At the General Conference in 1918 it was voted to "request the Commission of the Executive Committee to formulate and set before the denomination a new Forward Movement plan."

The following year the plan was outlined, carefully considered, and adopted. This plan included a five-year budget.

With the conclusion of the five-year period of the New Forward Movement the General Conference adopted the Onward Movement, including a unified budget.

In 1923 the General Conference voted, "That the plan of an annual budget be adopted, a budget which shall be drawn up

by the Commission and shall be based upon the estimated budgets sent in by the several denominational interests."

In 1922 the General Conference adopted this recommendation of the Commission: "We recommend that a definite date be set for an annual every member canvass in all our churches, that this date be the first week in November, and that all the forces of the denomination be centered on the question of stewardship and our financial obligation to the kingdom for one month previous to the date of the canvass."

The Onward Movement budget for 1927-1928, adopted by the General Conference, is as follows:

Missionary Society	\$21,950.00
Tract Society	7,200.00
Educational Society	1,000.00
Sabbath School Board	3,600.00
Woman's Board	4,300.00
Young People's Board	2,200.00
Scholarships and Fellowships	1,200.00
Historical Society	500.00
Ministerial Relief	4,000.00
General Conference	6,000.00
Contingent Fund	1,550.00
Total	\$53,500.00

To aid in raising the denominational budget is an obligation, but it should be considered a privilege. "God loveth a cheerful giver."

Are there spiritual blessings in giving? Malachi 3:10.

Can one be too poor to give? Mark 12:41-44.

What is a good rule for giving? "As God hath prospered him." 1 Corinthians 16:2.

A good plan for selecting solicitors for the every member canvass is to appoint them in pairs.

"There are advantages in going out two by two. 1. There is Scriptural precedent for such a method. 2. It emphasizes in the mind of each solicitor, as well as in the mind of the one solicited, the importance of the task in hand. 3. Each solicitor stimulates and supports the other, and both together are enabled to make a stronger presentation of the subject than either could do alone. 4. Three persons talking over the work of the church and of the denomination will come to a fuller understanding of its importance than will two. 5. Whatever indifference there may be on the part

of the person canvassed, the group will be two to one for the proposition."—*From Making the Annual Canvass.*

SOILED GYPSIES

The district councils of Harrow and Wembley in England have decided to administer a little discipline to the unnumbered gypsies wandering in and through their confines. They have had their attention called to the fact that gypsies are unclean, unsanitary, verminous, and in many other ways undesirable.

A doctor whose science and skill had for many years been called upon by these "parasites" when their own ancient and traditional charms had failed was their chief denunciator. He had many times penetrated the interior of their "filthy vans," and he was especially horrified at the foul conditions under which little children were raised.

Licensing the wagons, tagging the wanderers, census enumerations, and health inspection were suggested. These steps will disclose facts and conditions which will lead to further steps, and the little gypsies will in the future have a better chance to acquire health and learn morality.

Thus fades romance in the light and heat of plain facts. These wanderers on the "Romany road," which they splashed with the bright colors of their strange and fearful costumes, have long figured in song and story and poetical dreams. Their mysterious urge to wander has touched a sympathetic chord in all of us. The dark bright eyes of the girls, their music and their dancing, their claims of occult powers, their clannishness and secretiveness have long challenged our interest in these peculiar people.

But their ways are not modern ways. It is time for them to get washed or quit.—*The Pathfinder.*

"Industrial concerns have found legal prohibition a great aid in eliminating drunkenness and have seized the opportunity to emphasize that abstinence today is not only desirable from the standpoint of production but a legal obligation. They have felt justified in making rules of the severest kind since they were, in this way, only helping to enforce the law of the land."—*Union Signal.*

YOUNG PEOPLE'S WORK

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

WAR

Christian Endeavor Topic for Sabbath Day,
November 5, 1927

DAILY READINGS

Sunday—A prophet's vision (Mic. 4: 1-5)
Monday—Good advice (Heb. 12: 14)
Tuesday—Real warfare (Eph. 6: 10-20)
Wednesday—A Christian soldier (Acts 10: 1-6)
Thursday—A Christian principle (Rom. 12: 19-21)
Friday—Follow conscience (Acts 5: 28, 29)
Sabbath Day—Topic: What should be the Christian's attitude toward war (Matt. 5: 9, 38-48. Consecration meeting)

GOD OF ALL NATIONS

God of all nations, we pray for all the peoples of the earth, for those who are consumed in mutual hatred and bitterness, for those who make bloody war upon their neighbors, for those who tyrannously oppress, for those who groan under cruelty and subjection. We pray thee for all those who bear rule and responsibility, for child races and dying races, for outcast tribes, the backward and downtrodden, for the ignorant, wretched, and the enslaved. We beseech thee, teach mankind to live together in peace, no man exploiting the weak, no man hating the strong, each race working out its own destiny, unfettered, self-respecting, fearless. Teach us to be worthy of freedom, free from social wrong, free from individual oppression and contempt, pure of heart and hand, despising none, defrauding none, giving to all men in all the dealings of life the honor we owe to those who are thy children, whatever their color, their race, or their caste.—*From a Book of Prayers for Use in an Indian College.*

INTERNATIONAL IDEALS OF THE CHURCHES OF CHRIST

1. We believe that nations no less than individuals are subject to God's immutable moral laws.
2. We believe that nations achieve true welfare, greatness, and honor only through just dealing and unselfish service.

3. We believe that nations that regard themselves as Christian have special international obligations.

4. We believe that the spirit of Christian brotherliness can remove every unjust barrier of trade, color, creed, and race.

5. We believe that Christian patriotism demands the practice of good-will between nations.

6. We believe that international policies should secure equal justice for all races.

7. We believe that all nations should associate themselves permanently for world peace and good-will.

8. We believe in international law, and in the universal use of international courts of justice and boards of arbitration.

9. We believe in a sweeping reduction of armaments by all nations.

10. We believe in a warless world, and dedicate ourselves to its achievement.—*Adopted December, 1921, by the Federal Council of the Churches of Christ in America.*

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

Some time ago I had the pleasure of hearing a stirring lecture by Private Peet, a Canadian soldier who served in the World War. He deplored the fact that historians misrepresent war to our youth of today. They picture in glowing terms the bravery of soldiers, and the great deeds they do, but tell nothing of the horrors and suffering caused by war. Thus, young people, who naturally are lovers of adventure, become thrilled with the thought of the glories of war, knowing nothing of its other side. We can never hope to abolish war in this way. Historians must tell the *whole* truth about war, hiding nothing of its murderous nature, and its utter futility to accomplish lasting good. Christians should use their influence toward this end.

Christ said "Love your enemies." Perhaps he never gave a command which is more difficult to obey than this one. It is very hard to love those who have wronged you. Yet our Master loved his enemies, and if we are true followers of him we must follow his example. When this spirit of love exists between nations, war will cease.

INTERMEDIATE CORNER

REV. WILLIAM M. SIMPSON
Intermediate Christian Endeavor Superintendent
Sabbath Day, November 5, 1927

DAILY READINGS

Sunday—The peaceable spirit (Genesis 13: 5-13)
Monday—The Golden Rule and world peace (Matt. 7: 12)
Tuesday—Live the brotherhood of man (Acts 17: 22-29)
Wednesday—True religion abolishes war (Isa. 2: 1-4)
Thursday—Stop deserving war (Isa. 1: 20)
Friday—Rulers who bring peace through justice (Isa. 11: 1-5)
Sabbath Day—Topic: What should be done to preserve world peace? (Ps. 34: 12-16; Matt. 5: 9. Consecration meeting)

Some causes of wars have been (1) the crowding of populations; (2) oppression of classes, races, nations; (3) trade rivalries; (4) ambition of rulers; and (5) conflicting religious tenets. You may think of other causes. In this meeting try to learn what we as Christians may do to counteract these evils and help to preserve world peace. See notes on Senior topic, which is similar.

NEWS NOTES

Mrs. C. C. Van Horn writes from DeWitt, Ark., that about eight of the juniors of the Little Prairie Church are being promoted to form a new Intermediate society.

The North Loup intermediates are undertaking a project for strengthening denominational fellowship. Lenore Van Horn is the chairman of their Social Committee.

On October 1, five of the older juniors of Ashaway were promoted to the Intermediate society.

JUNIOR C. E. JUMBLES

ELISABETH K. AUSTIN
Junior Christian Endeavor Superintendent

SUGGESTIONS FOR TOPIC OF NOVEMBER 5

During the meeting the juniors might look up verses about peace, and read them. Make a little game of it; the junior who finds the verse first is to read it. You might tell them how some of the people such as Abraham, Isaac, and Joseph were peacemakers in Old Testament times. Then speak of such organizations as Christian Endeavor, Young Women's Christian Association, Young Men's Christian Association, Red Cross, Salvation Army, and the missionary societies, which are trying to unite the nations of the earth in one great brotherhood

of man under the great Fatherhood of God.

SUGGESTIONS FOR WORK

A sand table creates great interest in mission study classes. The juniors like to color the Japanese or Arabian (or whatever country you are studying) village cut-outs and arrange them on the sand table. A simple heavy box with low sides can quickly be made by any carpenter and two chairs will do to stand it on. Use pieces of silver paper for a river, or a mirror for a lake; real twigs can be used for trees for some countries. Native houses can be made out of modelling clay or cardboard.

HOLLY W. MAXSON

Holly Whitford Maxson, son of Silas Whitford Maxson and Celestine Greene Maxson, was born in the town of Rodman, Jefferson County, N. Y., November 20, 1874, and died in North Hudson Hospital, Weehawken, N. J., on September 15, 1927, in the fifty-third year of his age.

The deceased had suffered from occasional acute attacks of illness for several years, and on his return from his vacation at his summer home at the Thousand Islands he was suddenly seized with a more severe attack, which made an operation imperative. At first there seemed to be some hope of his recovery, but complications developed which resulted in his death nine days after his operation. The end came peacefully, with his family present at his bedside.

On June 27, 1897, he was united in marriage to Miss Rose M. LaForge of Alfred, N. Y., President Boothe C. Davis officiating. To them were born two children, Doris Rosalind (now Mrs. Henry R. Guyre) and Kenneth LaForge.

In his youth he was baptized and united with the Adams Center Seventh Day Baptist Church. Later he transferred his membership to the First Hopkinton Seventh Day Baptist Church at Ashaway, R. I. On locating in New York, he became a member of the First Seventh Day Baptist Church of New York City, in which church he was a valued and esteemed member to the time of his death.

He was graduated from the Adams Collegiate Institute, Adams, N. Y., in 1893. After teaching one year he went to Alfred

University and was graduated from there in 1897. The following year he was graduated from the Albany State Normal College. He was principal of the Hopkinton High School in Ashaway, R. I., for three years, 1898 to 1901. During the school year, 1901-1902, Mr. Maxson attended Teachers' College, Columbia University, receiving the degree, Master of Arts. The next year he was principal of a school at Watertown, Mass., going from there to Utica, N. Y., where he remained four years

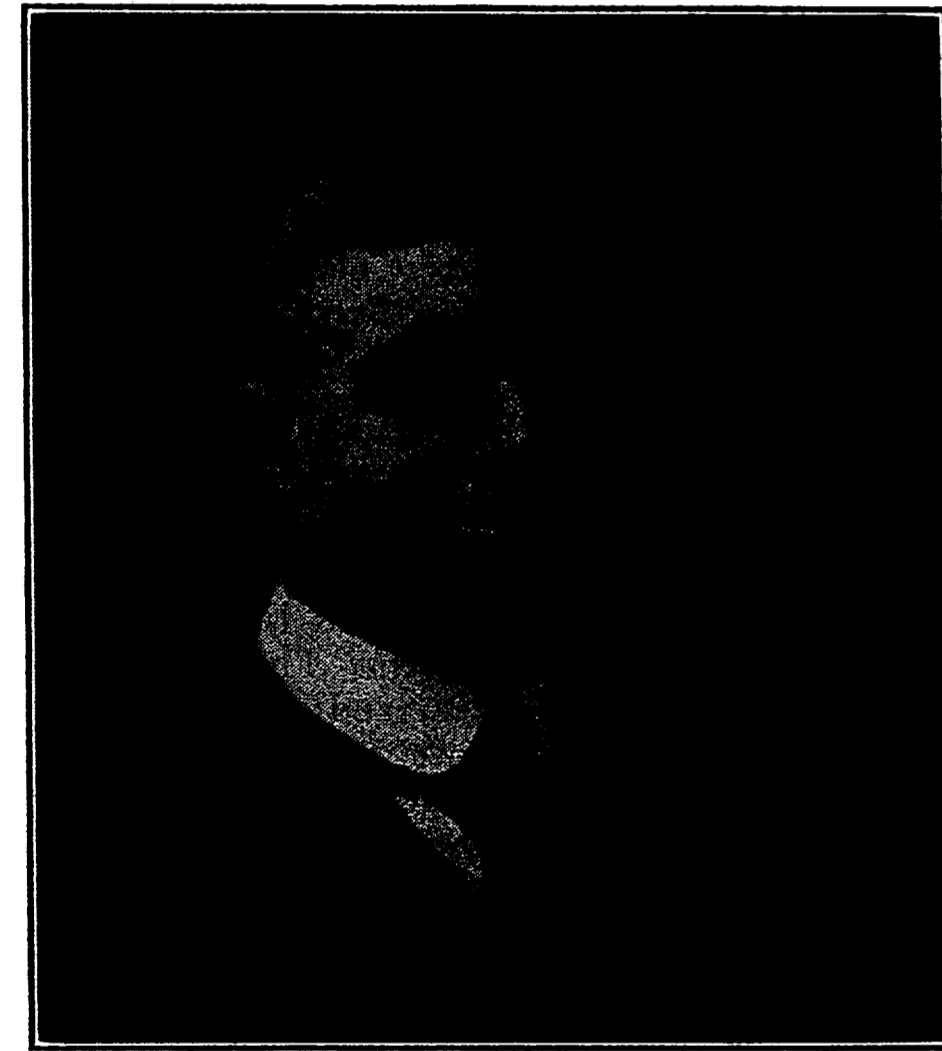
not hide his light under a bushel, but was frank and free to let his convictions be known. For a number of years he had been a member of the Board of Trustees of the Seventh Day Baptist Memorial Fund and of the American Sabbath Tract Society. He will be sadly missed by his church and denomination. But most of all, will he be missed by his wife, his daughter, Mrs. Henry R. Guyre, his son Kenneth, a senior in Alfred University, and his brother, William S. Maxson of Yonkers, N. Y. A kind and indulgent husband and father, a true brother, and a faithful friend has gone to his reward.

Farewell services were held in the Trinity Reformed church of West New York on Sabbath afternoon. Pastor Crandall was assisted in the services by Rev. F. W. Hopper, pastor of that church and a close friend of Mr. Maxson. Dr. Hopper paid high tribute to his friend, among other things saying that when "his Lord's day came he dropped other things and went to the house of God to worship there." A service was held in Mr. Maxson's old home at Adams Center on Sunday afternoon, conducted by Rev. Loyal F. Hurley, of Adams Center, who was assisted by Rev. A. Clyde Ehret of Alfred, and Rev. Harold R. Crandall of New York City.

"Now the laborer's task is o'er;
Now the battle day is past;
Now upon the farther shore
Lands the voyager at last.
Father, in thy gracious keeping
Leave we now thy servant sleeping.

"There the tears of earth are dried;
There the hidden things are clear;
There the work of life is tried
By a juster Judge than here.
Earth to earth and dust to dust,
Calmly now the words we say;
Left behind, we wait and trust
For the resurrection day." H. R. C.

A few moments of thoughtful meditation before God and getting into a right attitude with him, that is worth hours of mere aimless prayers. Get into a right attitude, and the Spirit will come and fill you, and you will know how to pray and what to pray for! You need to have it confirmed at the beginning of each morning; and throughout the day, moment by moment, remember your attitude towards God!—*Evan H. Hopkins.*



as principal of one of the elementary schools of that city. The following three years he was principal in a school in Orange, N. J. In 1910 he was appointed supervising principal of the schools of West New York, N. J. This position he filled with marked efficiency until his death. The population of West New York had trebled in the seventeen years of Mr. Maxson's service there, and the schools had increased in proportion. A large new high school is in course of construction, to be completed in January. To the building of new schools Mr. Maxson always gave careful attention, personally making sure of right construction.

Mr. Maxson was an outstanding Christian, a loyal Seventh Day Baptist. He did

CHILDREN'S PAGE

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

JUNIOR PEACEMAKERS

ELISABETH K. AUSTIN
Junior Christian Endeavor Superintendent
Junior Christian Endeavor Topic for Sabbath Day,
November 5, 1927

DAILY READINGS

Sunday—Abraham, the peacemaker (Gen. 13: 5-9)
Monday—Isaac, a man of peace (Gen. 26: 17-23)
Tuesday—Joseph speaks for peace (Gen. 45: 24)
Wednesday—Be peaceable (Rom. 14: 19)
Thursday—Don't keep up a quarrel (Matt. 5: 23, 24)
Friday—The peacemaker's blessing (Matt. 5: 9)
Sabbath Day—Topic: Junior peacemakers (Phil. 4: 8, 9. Consecration meeting)

I remember, at the time when I was baptized and joined the church along with several more boys and girls, men and women, following a revival service at the Ashaway church during the pastorate of Rev. H. C. Van Horn, a small piece of paper that Pastor Van Horn gave all who joined the church. It was nothing but a small piece of paper with a few words typed on it, but I have thought of those words many times since. He gave each of us one of the Beatitudes, and mine was the one about the peacemakers: "Blessed are the peacemakers; for they shall be called the children of God."

I never enjoyed a quarrel, whether I was in it or just an onlooker. Many times as a child I would run away when two boys began to strike each other. Whether Pastor Van Horn selected the Beatitudes which he gave each of us I never knew, but since I have grown older many times that verse on that little slip of paper comes into my mind. I always remember, too, that it takes two people to start a "scrap" or an argument, and if one of them is a peacemaker there will be no trouble.

Boys and girls have another way in which they can be real peacemakers, too. Our God is a God of peace and not of war. We need to remember this when people begin to talk about war. There will be no war in this world when we all think of the other person as our brother. Christian Endeavor is fast teaching its members the value of

brotherhood. Great disputes and troubles can be settled a great deal better in peace than in war when we really love each other and are willing to practice the Golden Rule, remembering that it is the peacemakers that Jesus called the children of God.

DEAR CHILDREN:

The other day I said to myself as I glanced over our page, "I wonder who will send us a message today?" for you see I am always expecting to hear from one or more of you boys and girls whether I do or not, and I am not often disappointed. This week I can call New Jersey the banner state for a letter has come from Evelyn Mae Randolph of New Market. A good letter, my dear Evelyn. I hope you will send us many more. I am wondering just whose daughter you are. You see Pastor Greene and I once lived just a little way from New Market and went to your church, so of course the New Market people are very dear to us. But the ones who were the children when we were there are now the mothers and fathers, and as to the children—well, it is hard for us to know "who is who."
M. G.

DEAR MRS. GREENE:

I have been enjoying the Children's pages in the SABBATH RECORDER.

I have been wanting to write for a long time, but have not succeeded.

I did start once to write to you in July when our Religious Day School was going on. It started on July fifth and ended July twenty-sixth. I enjoyed that very much.

Mrs. Van Horn is my teacher. Pastor T. J. Van Horn is our minister.

I am going to grammar school now and have plenty of lessons. I enjoy school very much, and now I am in the seventh grade.

Well, I'll close with love.

EVELYN MAE RANDOLPH.

New Market, N. J.,

October 3, 1927.

KITTEN TALES

H. V. G.

In the following sentence there is a lost word. See if you can find it by taking the first letter of every word you fill in, in the story of the kitten, and by writing them together in order.

We should help to one another's burdens.

One day a little gray kitten heard a dog and she was so frightened she ran up an tree. Now the tree was very tall, so that, when the dog had run away, the poor little kitten was to come down. She mewed and mewed, until by and by a little girl came into the yard, and seeing the kitten she went at once for help. She found someone to climb the tree, and finally the kitten was rescued. Then skippity skip the kitten into the house before another dog should come along.

ANSWERS TO GAME 18 OF NOW YOU ASK ONE

1. Philip.
2. John the Baptist.
3. David.
4. Mary Magdalene.
5. "God has numbered your kingdom and brought it to an end. You are weighed in the balances and found wanting. Your kingdom is divided and given to the Medes and Persians." (This does not have to be quoted exactly.)
6. John.
7. In Babylon.
8. Philippians.
9. Elijah.
10. Peter.

THE NEED FOR MINISTERS OF THE GOSPEL AND HOW MET

REV. WILLIAM L. BURDICK
(Substance of Address given at Conference,
Westerly, R. I., 1927)

I. There is no time for a long introduction and we will turn our attention at once to the need for ministers. A brief consideration of the present situation will show the need.

We are sweeping out into the future and the unknown.

The first house of worship built by Seventh Day Baptists (or by any people for that matter) in western Rhode Island was erected in 1680, where the Ministers' Monument now stands, one and one-half miles this side of Ashaway. On that sacred mound our fathers worshiped one hundred seventy-three years; there the church grew to number nearly one thousand members; there the General Conference was organized in 1802, one hundred twenty-five years past;

and there most of the yearly meetings, out of which the General Conference grew, were held during one hundred eighteen years. Compare for a moment your environment today with that of the Seventh Day Baptists who were here two hundred sixty years ago, or with those who organized the General Conference one hundred twenty-five years ago, and you will get a glimpse of how swift we are passing along in this age.

The Pilgrims were three months in making the trip across the Atlantic to these rock-bound shores; but Lindbergh the other day journeyed from New York to Paris in thirty-three and one-half hours. This illustrates the swiftness with which events, great events, epoch-making events are taking place in this day. The world with all human institutions is moving at a terrific pace!

But whither are we going? Are we moving to a glorious future or to one sodden with sin and selfishness, sorrow and shame? Passing this question, we raise another vastly more important, namely, what is to be our direction from now on?

We have reached the forks of the road. All human history has been leading up to this hour. God the Father has undertaken the task of establishing love and righteousness, joy and gladness in every corner of this world through his Son, and since the day his Son expired on the cross he has been preparing for this hour. The whole world is awakened and active, and unless guided to the heights of Christ only an awful cataclysm can be the result. If this generation fail the world's Savior in this hour his kingdom will be set back centuries and it may be millenniums; but if this generation in love, humility, and self-sacrifice dedicates itself to the tasks before it, the world's purification, redemption, transformation, and glorification will go forward as never before since Christ cried, "It is finished."

The decisive hour has struck. It is no time for those who call themselves Christians to falter or give themselves to the things of the second best.

In leading up to the heart of our subject, let us observe another thing; namely, the English-speaking peoples are to settle the destiny of the world in this hour of crisis—settle it one way or the other. They can not help it if they would. God has raised

them up for this purpose, as he did the children of Israel for a given purpose. More is resting on them than on all other peoples. This is no Nordic race supermen plea; neither do I join with Dean Inge, who describes the Nordic race as "the fiercest of all beasts of prey with weapons that have made it lord and bully of the planet." English-speaking peoples include all races, peoples, and nations and parts thereof using the English language.

Look at the situation. The world's destiny is in the hands of Protestants. If any one doubts this, let him look at South America where for four hundred years the Catholics have had absolute sway with no competition. But who are the Protestant peoples? With one exception, Germany, the great Protestant nations are English-speaking.

Look at the so-called Christian nations: Germany, though Protestant, went mad and is now under the wrath of God. Spain, once mistress of the western hemisphere, has now lost the last pearl from her enfeebled hands. Italy is in the hands of a dictator, raving on in his lust for power. Russia is in the grasp of the medieval darkness and red with bolshevism. France, bleeding and devastated by the World War, is trying to get onto her feet with only one man in four religious in any way.

English-speaking peoples are in a position to save the world. They have the language, the money, the power, and the culture, and religiousness has been a marked trait in their character. They are said to be more religious than any other people on earth today. Though they number only one eighth of the population, they dominate one third of the territory. Both in numbers and power they are on the increase. Two hundred years ago English-speaking peoples numbered about six million, one hundred years ago twenty million, fifty years ago one hundred million, and now about two hundred million. The League of Nations chose English as an official language. The English-speaking peoples are the chosen of God for this hour of the world's crisis. What a tremendous responsibility!

But we must narrow this circle. The burden of this work rests upon the American people. We number one half the English-speaking peoples. We have vast resources, organization, and efficiency. Lord

Bryce said of us, "America marks the highest level which the race has attained." Upon us more than upon any other people rests the responsibility. What a responsibility! And what a privilege!

By what means are English-speaking peoples to save the world in this hour? By completing the work of evangelizing the world. This is God's purpose, that to which he has set his hand, and who shall turn him back?

The Church of Christ is the one institution ordained by God and his Son to carry forward this work. This is the mission of the Church. The State, the home—all must help; but for this purpose the Church was founded, led across the centuries and through persecutions and bloodshed to this hour. The Church's great opportunity has come! Seventh Day Baptists' great opportunity has come!

What has all this to do with the present need for ministers of the gospel? Everything. Note the steps we have taken: we are sweeping on at a terrific pace; the human race has reached a crisis; the destiny of the world hangs upon English-speaking peoples, upon America; the only way to save the world is to evangelize it; and the evangelization of the world is the colossal task of the Church.

But what can the Church do without its ministry? The Christian ministry is not all, but it is indispensable. The Christian minister is in the line of the prophets and the apostles, not by apostolic succession but by the call of God to each minister. What would the Apostolic Church have done without the apostles? What would the Church in centuries past have accomplished without the ministry? What can the churches do today without the ministry? Where is there a church that will grow and increase without a minister? There is none. Without a strong, able, consecrated ministry the churches languish, to say nothing about sending the gospel to parts where it is not known. The whole structure of Christianity and the evangelization of the world hang on the ministry.

When we reach this point we are confronted with a situation—a serious situation—we have not enough ministers and the number is decreasing. This is the situation in relation to Seventh Day Baptists, but

it is not a condition peculiar to them; other Protestant denominations are suffering the same decline.

With us it has become very serious. To put it mildly, many churches and fields are languishing because there are not ministers to lead the work. The Missionary Board has tried for months reaching out into years to find ministers for some of these places and has failed. Marlboro, Brookfield, Middle Island, Stonefort, Attalla, Athens, White Cloud, Welton, Garwin, and Boulder are all pastorless. Australia, India, London, Trinidad, Costa Rica, and other fields are calling for workers and none are available.

This situation must be changed and changed without delay. Surely God is calling enough men, but for some reason they are not responding.

II. What can be done? I can only suggest.

1. The ministry has a responsibility here. In addition to leading a campaign for recruits for the ministry they can do much to make the calling appear attractive.

A large Sabbath school was trying to get some one to accept the office of superintendent. No one wanted the position or was willing to accept it. One day a man came to the pastor's study and said the committee had been urging him to become superintendent, and he wanted to talk the matter over with the pastor. Before he left, he agreed to accept, and then broke down. He made a splendid superintendent, and when he had to give up the work, there were a number of people who were willing to take up the work. No one before his term of service would consider it a moment, but when he laid down the office, a number were more than willing. What had made the difference? He had exalted the office; he had made the work appear worth while, even attractive, to a full grown man.

Those in the ministry today can make the work appear attractive or otherwise; they can exalt the ministry or make it appear contemptible.

Character is the first item, a godly, brotherly character, with a passion to aid sinning, struggling, and sorrowing men; then the minister must give himself to his work in a way to produce results for Christ, the church and the community.

A man high up in the teaching profession

said to me not long ago, "Of all people the teacher and the minister have the greatest temptation to laziness." I said, "Yes, they are their own bosses." He then continued, "I think the minister has the greater temptation to laziness of the two. The teacher has to be regularly on hand to meet his classes." I said, "I agree with you." The minister can be the laziest man living, or he can work himself to death, as some do.

No doubt some ministers fail here. No doubt the ministry is made unattractive by the failure of some to put their best into their work; but the Christian ministry is worthy the highest endeavors of any man.

It is not enough that a minister be industrious in order to exalt his ministry. He must give his energies to the great things of his ministry. What are they? They are his sermons and his pastoral work. The pulpit is the minister's throne. He should spare neither time nor effort in preparation for his pulpit ministrations. They will be weak enough at the best. No one can be at one's best every week, but one can try to do one's best. Every week should be considered a crisis. Most men can not be fluent speakers, but they can be industrious, painstaking, and agonizing in their preparation; most men can not be great scholars, but they can be studious. Nothing can compensate for a failure on the part of the minister to make the most thorough preparation for the pulpit.

Neither can anything fully compensate for the failure of the minister to be faithful in his pastoral work. The opportunity for service here is second only to his pulpit ministration, and many men can be stronger here than they can ever be in the pulpit.

A pastor should plan to spend three or four days on his sermon and the balance of his time in pastoral work; interruption will come, but this should be his plan. I remember one of my teachers in homiletics taught us to turn down as much committee work and other minor things as possible and give our energies to the great things of our ministry, to the sermons and pastoral work; and after thirty-five years I stand here in this presence and declare he was right.

A minister may be busy; but that is not enough; lazy people are generally busy also. The minister, unless he has to spend a part of his time to get his bread and butter, must be busy with the great things of his minis-

try. Henry Ward Beecher while on a vacation went to a small church on Sunday and listened to the sermon, which happened to be one of his own. At the close of the meeting Mr. Beecher greeted the young minister kindly and asked him how long it took him to prepare the sermon, and the minister answered, "About one day." Whereupon Mr. Beecher replied, "I spent five years upon that sermon."

Some one asks, "Do you not believe in faith and prayer?" Yes, the more the better; but faith and prayer will not help a man much unless he gets onto his job. One of my prayers for the ministry is that they be industrious in regard to the great things of their ministry.

Inasmuch as a minister is tempted above all others to fritter away his time, let him have a schedule for himself and hold himself to the schedule. First, for the sake of not becoming narrow and stale, let him spend one hour every day in a systematic study of some subject not directly connected with his profession. Second, let him get after his sermon the first of the week and put at least three days of hard work on it. Third, let him plan to spend the remainder of his time in pastoral work. With such a program as this faithfully followed and backed by a godly character and a passion to help men, a minister will have results in spite of criticism and demons, and he will at the same time exalt the ministry.

Several times in the last few years laymen have said to me, "Our ministerial problem must be solved by the ministers themselves." I have never asked them what they meant, and do not know. Furthermore, I do not agree with them, as you will see in a moment; but the ministry can do a great deal to exalt the ministry, make it attractive, and draw the young to it.

2. What can we do to meet the demand for ministers? As a second answer to their question I say support the ministry as you ought and give it fair treatment in other ways.

Twenty years ago, or so, some of us were saying, "Unless some churches and boards change their policy regarding the financial support of the ministry, they will wake up some day without a ministry. God will deprive the denomination of a ministry." That day is coming to pass before our eyes.

In an open parliament at one of the asso-

ciations, I was urging the imperative need for ministers, and someone asked what was the cause of this dearth. Like a flash there came the answer, clear and emphatic, from one of our ministers who has only recently come from the farm. "The trouble lies in the way you have been supporting the ministry." These words, coming from one who had spent the most of his life as a layman but now is a minister, went deep into the hearts of those present.

It is not necessary to take the time to discuss this point in detail, but I want you to know that the struggles some of our pastors and missionaries in the homeland have had to keep the wolf from the door borders close onto the tragic. Not that the churches and boards have intended to be recreant to their duties, but for some reason their eyes have seemed to be closed to the situation.

Before we have an adequate number of ministers, this must be changed. A good deal has been done to remedy this condition in the last eight or ten years; but there is much more to be done before the tide turns.

Much might be said about the unkind criticism of the ministry. The Pharisees criticised Christ during his earthly ministry. The modern Pharisees would, if Christ were here in the flesh today. I do not think this fact has had a great deal to do in turning men away from the ministry or in keeping the young people from entering. Men can stand criticism; they come to expect it in everything; they are saying, "Let the critics criticise the devil's lie, both are headed for the same place." But men can not live on faith, and the increased cost of living has made it more and more difficult for the ministry to exist.

3. We again ask, what can be done to increase the number of ministers of the gospel? We must bring our answer closer home. The churches have a duty here. Every church has a duty. It is the duty of the church to raise up and bring out ministers. No church is filling its place in the denomination and Christ's kingdom that is neglecting this matter.

For illustration, the church in Westerly should plan to raise its ministers, or at least as many as it needs to supply itself; so should every church. Our churches did this once. As some of you have heard me say on other occasions, the church at Ashaway from 1708 to 1908, two hundred years, had

eighteen pastors. During the first one hundred fifty years of that time it had nine pastors and all of these were produced by the church itself; the last fifty years it had nine pastors and all of these, except one, had no connection with the church till they came to it as pastor. This church has ceased to produce pastors; so have other churches. They do not seem to understand that they are expected to.

The churches are not so much to blame for this as they might be. The matter may not have been called to their attention as it should have been. Also during the last century a fairly good supply of men for the ministry were coming forward without any effort on the part of the churches. In fact, thirty-five years ago there were so many of us preparing for this work that people were saying, "What are we going to do with them?" Furthermore some take up other forms of religious work, and some whom the church start out to prepare for this high calling never enter any form of religious work.

We have now reached a time when the churches, by some process, must produce ministers. God is calling them and they must be led out and prepared for the work.

What can the churches do? Probably the first thing for every church to do is to hold a prayer meeting over the matter. Then a permanent committee might be appointed to study the problem, co-operate with the Commission and others in leading out those whom God calls, and in aiding and encouraging them till they are full-fledged ministers.

This is pre-eminently the work of the Church: its very life is at stake; and the Church must make this problem one of its chief concerns. "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes."

4. The home has a responsibility in regard to providing a ministry sufficient for the needs of Christ's kingdom.

Once in a while a child will go counter to all the influences of the home; but after having admitted this, the fact remains that the home, as a rule, is the most potent factor in determining both the character of the child and the vocation he chooses. One can not help wondering if the breaking

down of the family altar is not one of the reasons why young people are not considering the ministry as a life work. The power of the family altar can never be estimated; heaven alone can reveal its influence. Many a child has been converted at the family altar; my own conversion was there at the age of eight years. The family altar is the most natural place for children to be led to their Savior and God, and its influence is powerful in aiding young people to choose life's work wisely.

When the home is worldly, you can not expect the children to enter the ministry; if they do, it will be in spite of the home. Furthermore when the home criticises the ministry or makes it or those in this high calling the subject of jesting and jokes, it prejudices the young against the ministry. And still again, one can not help wondering how many parents want their children to enter the sacred work. The modern home life is one of the important items lying at the heart of this whole problem.

5. After all is said and done, the young people themselves are the ones who are making the final decision in the matter of life's work. Their choices are the controlling factor and on their hearts we must lay the burden in this hour of crisis.

God is not calling all young people to the Christian ministry, but he must be calling a sufficient number to carry on the work he began when he sent his Son to earth in the flesh to serve and to die. There are today in Protestant denominations in the United States about two hundred thirty thousand ministers of the gospel. This is not enough; but it means one minister to every five hundred inhabitants; and to maintain the present proportion of ministers to the entire population, means that one young person in five hundred must enter this sacred calling. This is not a large percentage, but the Master is failing to get even this number in this land where young people are blessed as were no other young people whose feet have pressed the sods of earth.

In urging young people to enter the ministry we can not hold out to you as inducements—wealth, fame, and ease. The Christian ministry is above these. There are other vocations that are above money—art, music, and the teaching profession. It is a prostitution of a high calling to follow any of these for money or fame. The minister

DEATHS

MAXSON.—Holly Whitford Maxson, son of Silas Whitford Maxson and Celestine Greene Maxson, was born in the town of Rodman, Jefferson County, N. Y., November 20, 1874, and died in North Hudson Hospital, Weehawken, N. J., September 15, 1927, in the fifty-third year of his age.

(More extended obituary on page 503.)

H. R. C.

MENTZER.—Elder Samuel W. Mentzer was born in Franklin County, Pa., December 31, 1838, and died at his home in Robins, near Cedar Rapids, Iowa, September 22, 1927, aged 88 years, 8 months, 21 days.

In 1857 he came with his parents to Iowa, and located near the place where the remainder of his life was spent.

In 1860 he was united in marriage with Charlotte T. Kramer, who died April 3, 1926.

To this union six children were born, of which number four sons are still living and were present at their father's funeral, one of whom is Frank Mentzer, well known among our people in and around Alfred, N. Y.

In 1860 the deceased began the observance of the Sabbath, and in 1864 he united with the Church of God of Marion, Iowa, and continued a faithful member till the close of life. In 1876 he was ordained to the gospel ministry at Marion, and until the decline of life he was active in the work of the ministry, during which time he was, for sixteen consecutive years, president of the Church of God general conference.

The deceased leaves to mourn their loss an aged brother, a sister ninety-three years of age, four sons, eleven grandchildren, twelve great grandchildren, and a large number of warm friends.

Funeral services were held in the Dunkard church in Robins, conducted by Rev. E. H. Socwell, a friend of many years' standing, in response to the urgent request the deceased made more than a year ago, and which he reiterated many times since. The esteem in which Brother Mentzer was held was manifest in many ways, one of which was by the great congregation which crowded the large church at the time of the funeral.

E. H. S.

SAUNDERS.—In Westerly, R. I., August 1, 1927, Captain Wm. F. Saunders in the seventy-ninth year of his age. He was born in Westerly, October 14, 1848, and was the son of Charles and Sally Stanton Saunders.

The early part of his life was spent on a farm until he entered the employ of the government as a member of the coast guard, at the Watch Hill station, from which he was transferred to the station at Quonochontaug, where he was captain for nine years. He retired from that position some years ago, since which time he has lived on his farm on the Shore Road.

Captain Saunders confessed Christ, was bap-

is in the same position as the soldier who lays all on the altar when he goes forth to save his country, its homes and institutions. The soldier should be paid, but in comparison with his work and sacrifice money is paltry; the minister should be paid, but when he works for money he becomes a hireling.

To you, O young people, I say the Christian ministry is the gift of God, indispensable in the life of humanity, and without it every worthy human institution will go on the rocks. It is worthy not only the best efforts of man, but the brightest minds, the highest gifts and the noblest graces as well. To enter it at the call of God puts one in line with the patriarchs, prophets, apostles, and Christ himself; it offers the most complete unfolding of your intellects and spirits; it calls you to leadership in the most stupendous task ever assigned man, the evangelization of the world; it summons you to be unselfish, brave, and heroic as no other vocation does except the life of a soldier on the field of battle defending his home and liberties; it puts one, if one is wise and sympathetic in one's ministrations, in the closest touch with men and gives one the greatest opportunities for helpfulness; growing out of the complete abandon to the Master and service to men which it requires, it fills the life with boundless joy and satisfaction. O young people, do not enter the Christian ministry unless God calls you, and if he does thus honor you, do not dare refuse; take God at his bidding and give your best to the high calling every week. And to all who are not called of God to the Christian ministry, I say do not stand in the way of those whom God is calling; encourage them and support them in every way with your best, for Christ's sake and in his name.

A business man was examining an applicant for the job of bookkeeper.

"Of course you understand double entry?" the man said.

"Sure," said the applicant. "The last job I had I kept the books triple entry—one set for the boss, showing the real profits; a second set for the shareholders, showing no profits; and a third set for the income tax people, showing a loss."—*Watchman-Examiner*.

tized, and became a member of the First West-
terly Church, at Dennis Corners, many years ago,
retaining his membership there until May 22,
1908, when he, with others of his family, united
by letter with the Pawcatuck Seventh Day Bap-
tist Church of Westerly, where his membership
has since been. He was a member of different
Masonic orders, and also of the Westerly Grange.
His wife, Alzada A. Langworthy, preceded him
some six years in death.

He is survived by one son, Albert L. Saunders,
of Boston, Mass.; and one daughter, Carrie L.
Saunders, of Westerly; one brother, James A.
Saunders, of Westerly; and four sisters, Mrs.
Lydia Chase, of Saylesville; Mrs. Hazel Larkin,
of Bradford; Mrs. Lucy Lucker, of Norwich,
Conn.; and Mrs. William Holberton of Shannock;
also three granddaughters of Boston.

Captain Saunders, having lived so long in Wes-
terly, had a host of acquaintances and friends, and
was noted for his genial manners with all. He
had been in failing health for some time and
passed away very peacefully at his home here,
where he had lived so many years. Farewell
services, conducted by his pastor, Clayton A. Bur-
dick, were held from his late home on the Shore
Road, August 3, 1927.

C. A. B.

GREEN.—Martha A. Green was born in Newport
R. I., March 18, 1850, and died at Westerly,
R. I., July 30, 1927.

She was the daughter of Israel T. Lewis and
Martha A. Ailman, but her parents both died
while she was young, and she was brought up by
Miss Sarah Lewis of Hopkinton.

In September, 1874, she was married by Elder
S. S. Griswold to Samuel A. Green, who preceded
her in death. For several years she had not been
well and had made her home with friends. She
was a member of the Second Hopkinton Seventh
Day Baptist Church, and a woman of faith in
God and consecration to his cause.

The funeral was held in Westerly, and was
conducted by her pastor, Rev. Paul S. Burdick,
assisted by Rev. Clayton A. Burdick of Westerly.
Burial took place at the Hopkinton cemetery.

P. S. B.

Sabbath School. Lesson V.—October 29, 1927

AMOS DENOUNCES SIN
(World's Temperance Lesson)

Golden Text: "Seek good and not evil, that ye
may live; and so Jehovah God, the God of hosts,
will be with you, as ye say." Amos 5: 14.

DAILY READINGS

- Oct. 23—The Sin of Israel. Amos 2: 4-12.
Oct. 24—Judgment on Israel. Amos 3: 1-15.
Oct. 25—Dangers of Intemperance. Lev. 10: 8-11.
Oct. 26—Degraded by Intemperance. Isa. 28: 1-8.
Oct. 27—Intemperance in the Church. 1 Cor. 11:
17-34.
Oct. 28—Good Citizens. Rom. 13: 1-7.
Oct. 29—Dwellers of Zion. Psalm 15.
(For Lesson Notes, see *Helping Hand*)

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L. H. North, Business Manager

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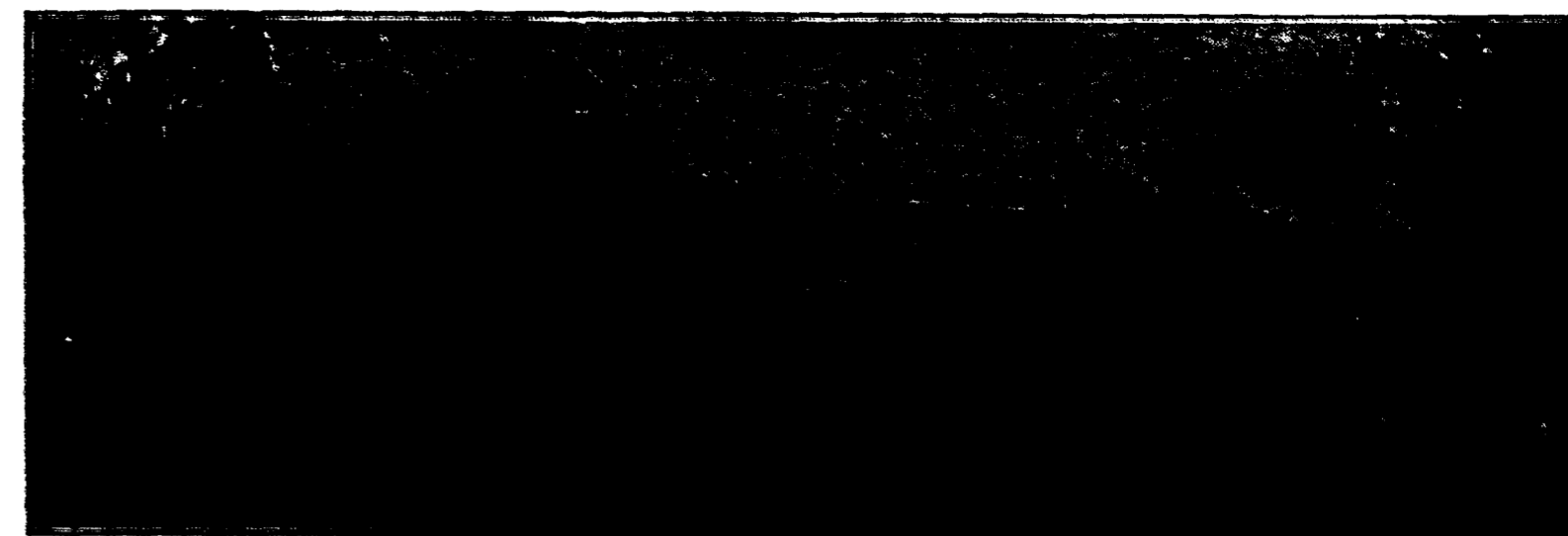
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