

# Why A Denominational Building?

Because of Present Needs  
Future Heritage

## For What Use?

To Properly House the Publishing House  
To Provide—

- Offices for Editor of the Sabbath Recorder
- Offices for the Memorial Board
- Office for the Corresponding Secretary
- Fireproof Vaults for Safeguarding our Valuable Records
- A Directors' Meeting Room
- A Denominational Library
- Historical Society Rooms

To Promote Denominational Loyalty

## Give It Thoughtful Consideration

You will see the need of it  
Then you will work for it—  
Pray for it—  
Pay for it

## Who Is Going to Do It?

Every Seventh Day Baptist Man, Woman and Child

# The Sabbath Recorder

## OUR MIDDLE PASSAGE

The Prophet had seen enough of life among his people to enable him to understand the peculiar dangers due to them in the midst of their years. So he wisely sought the only available remedy: "Revive thy work in the midst of the years." The Psalmist, too, in time of coldness, said: "Wilt thou not revive us again: that thy people may rejoice in thee?"

These leaders prayed for renewed life in the Master's service. Restore to us, O Lord, the enthusiasm of our early years as thy people. Give us back, we pray thee, the dew of our youth, now, in this middle passage, and help us to start anew in our Master's work.

As a denomination, we too are in the midst of the years, confronted by the dangers due to the "middle passage." Would that in every one of our churches there might be found a general burden of prayer for revival in the Lord's work.

—T. L. G.

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# SEVENTH DAY BAPTIST DIRECTORY

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# The Sabbath Recorder

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PLAINFIELD, N. J., OCTOBER 31, 1927

WHOLE No. 4,313

*Our heavenly Father, wilt thou enable us to draw nigh unto thee for the help we so much need in our efforts to build up thy blessed kingdom in the hearts of men.*

*Wilt thou fill us with the true spirit of Christian kindness, and enable us to be tender-hearted and considerate toward those who differ from us in thought and feeling. Give us the spirit of self-mastery, and of brotherly love, so essential to the success of those who long to lead thy erring children to the cross of their Savior.*

*If sorrows and sickness and depression of spirit come, may we ever find refuge in thy love. Wilt thou renew our strength to work for thee. Deliver us from evil as the days go by, and may thy good cause prosper in the hands of thy people. In Jesus' name. Amen.*

**Straws in the Current** Clippings from no Show the Direction less than ten or more Of the Tide letters to Dean

Arthur E. Main, in reply to his appeal for our people to pray and work for more young men to enter the ministry, are certainly very interesting and inspiring.

We are always glad when such things appear for they are like straws in the current which show a turn of the tide.

If all over the land, in our homes and our churches, fervent prayers are offered and earnest sympathy is extended in behalf of this much needed revival of interest in the gospel ministry, we may certainly hope for better days.

I can give you only a part of these excellent extracts in this number, but you will enjoy them, and after reading these you will be all the more watchful for the next ones. There is no more vital question before our people today than is this one regarding the scarcity of ministers and the remedy for the trouble.

Letter number one reads:

DEAR BROTHER MAIN:

Your letter deals with a matter that has been very much in my thought. And I see no way in which our lack can be supplied unless pastors and parents talk to young folks and pray to God about recruiting the ministry.

There are two of our young men in Milton this year—one a sophomore and one a junior—who are earnestly considering the calling of the

ministry. Also, there is a boy in high school to whom I have spoken of the subject. Then there is a little fellow in the grades who has the apparent qualities of mind and heart, so far as these can be known in a boy. I have these four in prospect. To be sure, none of them may finally enter the ministry, but I shall be disappointed if two or three do not do so.

I know you will add your prayers with mine that the Father will guide all these, and many more, into the ministry of his Word.  
 Faithfully yours,

When pastors of all our churches take hold of the matter as this one has done, there must be some good results.

Here is another loyal pastor's message:

DEAR DR. MAIN:

I am in receipt of your letter of September 12, in which you asked a pointed and searching question. I think I can honestly say that I am thinking and praying much to the Lord of the harvest for more laborers.

Not only have I a general interest in the whole matter which moves me to pray in a general way, but it has been my custom for a number of years to speak to young men on this question and even to bring it to the attention of some of the boys who seem to me to show promise.

I do not want to seem too specific in any such matter. I know the Lord may call and successfully use young men whom I may not look upon as proper candidates for the ministry. I realize also that I may be mistaken in those who seem to me to give promise of success in the work. Therefore I am praying that the Lord may call out whom he will and I am also endeavoring wisely to encourage those whose fitness seems to me evident.

I am writing this to let you know that I am in hearty sympathy with your desires in this matter. I am sure that your letter will lead me to give it more thought.

The ladies' society of our church arranges a prayer calendar in connection with their year book. Ten topics are designated as objects of prayer for the ten months representing their active year. The prayer topic for November last year was "Young Men Studying for the Ministry and for More Ministers." The committee, in arranging their prayer topics for this year has put that topic on again, although I think we are including prayer for all our ministers.

Sincerely yours,

Then comes this letter in which one of our spiritual, earnest leaders, with a full heart says:

DEAR DR. MAIN:

I thank you for this letter of inquiry. Yes, I am praying for and talking with young men regarding the gospel ministry.

That is why I thank you for this letter. I wish we could interest more fathers and mothers so they would pray like Hannah of old for a boy that she could loan to the Lord. God knows we need them.

Jesus said to Peter, "Satan hath desired to have you that he may sift you as wheat." I think the same old fellow is sifting the Seventh Day Baptist denomination today. I hope our faith will not fail while we are enduring the sifting. Truth will triumph in the end.

May God continue to bless you in training young men in the ministry.

One more good message will suffice for this time. I trust that these assurances from far and near will greatly cheer Brother Main, and also encourage all our readers to be more earnest and zealous in regard to the good work which is so much needed.

DEAR DR. MAIN:

I was very glad of your letter of a few days ago regarding more students for the ministry. I can assure you that our church does think and talk and pray about this matter.

It is a good thing to bring the problem forcibly to mind as you have done with your letter. The need was the subject of an interesting conversation between another pastor and myself a few days ago. I will help all I can.

Cordially yours,

**Standing for Truth  
Among the Few  
Is Always Honorable**

Sometimes men seem to think that a good cause is doomed to failure because its advocates and adherents are feeble and few in number. The so-called popular side is not always the winning side, but in God's good time his own chosen "weak things"—"despised things"—shall gain the victory.

When Jesus stood among the proud Pharisees, who looked with ill favor upon every one of the Jews who served Rome, he quoted the words of their own prophet:

"God hath chosen the foolish things of the world to confound the wise, the weak things of the world to confound the things that are mighty, and base things of the world, and things which are despised, yea, and things which are not, to bring to nought things that are, that no flesh should glory in his presence."

This he did at the very time when he was looking for men upon whom he could depend in the work of building up his kingdom on earth. Instead of choosing one from the popular, self-righteous, so-called

upper class, he turned to a simple hearted, humble "publican," sitting at the seat of customs and said, "Follow me."

Without any hesitation Levi arose and followed Jesus, and from that day on, until the end of Christ's earthly mission, through good and through ill, through persecutions and reproaches, this man followed the Savior of the world. So did all but one of that little band of truth lovers.

I would rather be in Levi's place now than in the place of the richest, proudest, most influential Pharisee of that age. Indeed, the cause represented by that little band of "weak things," who were chosen from among the lowly, standing as they did with the despised minority, has increased in the face of world-wide opposition, until today it is filling the world with light.

Standing loyal to truth and duty as represented by Christ, in their day, has enthroned the faithful ones in the hearts of men and placed their names on the world's greatest honor roll of all the ages.

After all, it is no hardship to be found in the smallest minority group of Christendom if you have the truth with you and if on account of that truth you may be counted among the weak and foolish ones of earth.

Hardships, privations, and crosses, borne for the truth's sake and with a clear conscience, must in the end redound to the eternal glory of the man himself and add to his influence for good over his fellow men. The world must be better in days to come for every such man who lives, and such living must insure for him the blessedness promised to the faithful.

It is worth while, then, to remember that all the good that has come to the world throughout the ages has resulted—in God's own time—from the faithful influences of that little flock, members of whom stood true in the face of overwhelming numbers.

The question of *how many* is not so important as is that of the *vital truth* for which the few may stand.

**Divine Power Seen in  
Such a Conversion**

When Levi, who was called Matthew, heard and obeyed the Master's call, "Follow me," he gave evidence of the supernatural power of the Lord to transform a life, which the most prejudiced Pharisee must have seen. How could they help knowing that men are not likely to leave, once

for all, long established habits and thoroughly fixed ways of living and thinking, without some wonderful, spiritual, transforming influence—some counteracting, powerful principle to change their motives and move them to action.

It is simply marvelous when such a call to follow Christ, without any offer of worldly advantage, does take a man of business away from every temporal allurements, and from worldly ambitions, to devote his powers to spiritual service for mankind.

But such a call has been accepted by thousands of sinful mortals. Matthew was not the only one Christ has called from long cherished earthly plans, to a life of loving service in the kingdom of God. And many a man who has not felt called upon to forsake a business life has been led by Christ's call still to follow his earthly business, but with a complete change of heart which enables him to hold all his possession with an eye single to the glory of God. Such a man becomes in heart and mind, in motives and actions, a new creature. Even Matthew, the apostle, differed no more decidedly from his former self as Matthew, the publican, than does a truly converted Christian differ from his former self as a man of the world.

We need more truly converted Christians today, men and women who have been transformed by the Spirit upon hearing Christ's call, "Follow me."

**Two Important  
Words of Jesus**

The last words above, "Follow me," were repeated by the Master on several occasions at the very beginning of his earthly ministry. Very simple were his instructions at first with several of his disciples. To the fishermen, Peter and Andrew and James and John, by the shores of the sea, he said, "Follow me and I will make you fishers of men." To Matthew, the tax collector, his simple call was, "Follow me." Once again to Peter, who was quibbling about what his brother should do, Jesus said, "What is that to thee, follow thou me."

This counsel given by the Savior must have been very important, for it took the men entirely away from their work and wrought a complete change in their way of living. But it was only the *beginning* of the Christian life. The pathway in which they were to follow was all ahead of them,

with its burdens and crosses and trials.

After three years of following Christ in the school of practical life—a school in which some progress was made—the disciples were ready to pass out of the primary department into a higher class. They had passed from the early chapters of Matthew to the wonderful closing lessons in the gospel of John. It was after three years of following in the thorny path that was nearing Calvary that a higher lesson was needed, and the Lord's words were no longer, "Follow me," but the teaching was, "*Abide in me.*"

After the last supper was over and they were on the way to Gethsemane, Jesus said:

Abide in me, and I in you. As the branch can not bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

If a man abide not in me, he is cast forth as a branch, and is withered: and men gather them, and cast *them* into the fire, and they are burned.

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

Great sorrow and serious trouble were in store for the disciples, and what they most needed then was a deeper sense of their closeness to Christ and his constant presence with them. The vine and the branches made an excellent illustration.

Dear friends, how is it with you? Have you followed Christ, making progress in the way, until now you *abide* in him? I sometimes fear that we hear all too little about abiding in Christ. We speak of following Christ, and that is well as a beginning, but blessed are they who have passed his primary class until they can say we *abide* in him. There is great progress from the early chapters of Matthew to the last of John. If in our New Testament experiences we have not yet reached the fourteenth and fifteenth chapters of John, and are thinking of Christ only as an example to follow, rather than of his presence as a *power*, we must still be in his primary class.

His graduation teachings are far better, since they point to a present Christ to keep and save his people from sin. Oh, that more Christians, who have heard Christ by the sea of Galilee, would also commune with him in the upper chamber! Restfully

to abide in him is farther along on the way to heaven than to be laboriously following his example. The point is this. Too many Christians seem to be satisfied with their efforts to follow, and never realize the joy and peace of abiding in him. We ought to get farther along in the way and have a little foretaste of heaven here on earth. His words, "Lo, I am with you always even unto the end of the world," ought to mean more to us than they do. The same one who said, "Follow me," now says, "Abide in me."

**Suggestions For Our Concerted Prayer Service** We are glad to know that some of our leaders are planning to comply with the suggestions made in the SABBATH RECORDER of October 17, for concerted prayer services during the month of November.

In all generations the success of God's people has depended largely upon their accepting his requirements regarding the matter of prayer and supplication. When Judah, of old, stood at a critical time, outnumbered by the hosts arrayed against them, the Lord did wonderful things for them in answer to prayer. Their king proclaimed a fast, and:

Judah gathered themselves together to ask help of the Lord: even out of all the cities of Judah they came to seek the Lord. And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the Lord . . . and said, O Lord God of our fathers, art not thou God in heaven? and rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee? . . . O our God, wilt thou not judge them? For we have no might against this great company . . . but our eyes are upon thee. And all Judah stood before the Lord, with their little ones, their wives and their children.

Very soon came the comforting answer to their fervent prayer, "Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's."

Nothing could be more appropriate, for a small people, than a careful study of this chapter, to see how God's help came to his praying people—and that, too, in a way of which they had never dreamed.

Some of the Psalmist's prayers would be especially appropriate:

It is time for thee, Lord, to work; for they have made void thy law. Psalm 119: 126.

And let the beauty of the Lord our God be upon us: and establish thou the work of our hands

upon us; yea the work of our hands establish thou it. Psalm 90: 17.

I sought the Lord, and he heard me, and delivered me from all my fears. They looked unto him, and were lightened; and their faces were not ashamed. This poor man cried, and the Lord heard him, and saved him out of all his troubles. Psalm 34: 4-6.

Wilt thou not revive us again; that thy people may rejoice in thee?

Then they cried unto the Lord in their trouble, and he saved them out of their distresses.

You will soon see, by a little study, the essential points to be considered in such a revival of interest among the people as we are longing to have: First there are the prayers for revival of the *individual* life. If only each person were touched by the holy fire, there would be no lack of zeal in the body. Then the church and the denomination would awaken to the needs, be enthusiastic for the success of the Lord's cause, and his truth would be exalted. Let each one pray earnestly for a revival in his own heart. When each heart is filled with the right spirit, then the volume of our prayers will be mighty in effect, and the revival in all lines of our work will be right here. That would indeed be a happy day for our people.

The wise man recognized this when he said:

If my people which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then I will hear from heaven, and will forgive their sin, and will heal their land.

No wonder that Paul was so sure of being heard and urged the Hebrews to "draw near with a full assurance of faith." No wonder that the early disciples did not easily forget the words of Christ, "For where two or three are gathered together in my name, there am I in the midst of them."

Let us all pray that the "Lord our God be with us," and, "That he may incline our hearts unto him, to walk in all his ways."

I hope our churches will heartily approve our suggested plan for November, and so unite in praying for the work of our Missionary and Tract boards, our Woman's, our Young People's, and our Sabbath School boards, and for our schools. Don't forget to pray for more young men to enter the ministry. Then let us unite in a real thanksgiving service on the fourth Sabbath.

**Dedication of Riverside Church** We congratulate the Riverside, Calif., Church upon its excellent program prepared for the Pacific Coast Association, which included the dedication of their beautiful new church and also the ordination of Brother James R. Jeffrey as deacon for the church at Los Angeles.

A beautiful circular letter of invitation was sent to neighboring churches to unite in enjoying the dedication and the meetings, offering entertainment to all visitors.

On Sabbath eve there was a full program, with sermon and conference and excellent music. Sabbath morning was full, including dedication services, and an ordination sermon by Brother G. W. Hills.

The church was dedicated on Sabbath afternoon with a full program. The young people's service came in the evening after Sabbath, followed by a fellowship social. Then Sunday, all day, was well filled with meetings—morning, afternoon, and night—with a basket lunch at midday.

The meetings were all over before the programs and notices reached the RECORDER, but we trust that a full write up of the memorable days will be sent in soon. The RECORDER sends loving and hearty congratulations to the church at Riverside.

**A Correction** In the RECORDER of October 17, pages 495 and 496, there are four addresses given as: "Sanitarium Hospital P. O." The word "Hospital" in them all should be "Helpers."

In our efforts to spell out names in cases where abbreviations have not become generally understood, we used the name hospital for that "H," after "Sanitarium."

In our next issue we will have something to say concerning the use of abbreviations.

## THE WORLD CONFERENCE ON FAITH AND ORDER

REV. ARVA J. C. BOND

Delegate

II.

"THE CHURCH'S MESSAGE TO THE WORLD—THE GOSPEL"

Whatever questions may have been in the minds of any of the delegates at the Lausanne Conference as to the wisdom of considering certain specific subjects brought be-

fore it for discussion, I am sure there was no difference of opinion with respect to the first one. Upon no subject could the delegates, representing the Christian Church in all its branches, more appropriately center their best thought for days together than upon the question of "The Church's Message to the World—the Gospel." And doubtless the action of the committee in placing this topic first on the agenda was justified in the fact that the statement on this subject was the only one received, *nem. con.*, with all denominations represented participating in the vote. It was definitely decided by the conference in the beginning that no statement should be "received" with a single dissenting vote, and of course it was in this manner that four subsequent statements were received. But the Greek Orthodox delegates declined to vote except on this one.

If the committee was wise in setting this subject at the head of the six topics to be considered at this conference, they displayed equal wisdom in the choice of speakers to present the subject to the conference. The discussion of each subject was opened by two thirty-minute addresses. These speeches were printed in advance in the three languages of the conference, viz., English, German and French. Professor Adolph Deissmann of Berlin, and Bishop Francis J. McConnell of Pittsburgh, gave the addresses in this instance, and they were not exceeded in eloquence during the whole conference. I can not give to readers of the RECORDER the content of their messages, or interpret in the spirit in which they were presented. I can not refrain, however, from quoting brief passages from these inspiring addresses.

Dr. Deissmann was the first speaker, and I quote from him first. He spoke in German, of course, but having the English translation in my hand, I was able to get something of his own personality. Dr. Deissmann is one of the world's Christian leaders, a fine type of Christian minister. I quote:

"The gospel of Jesus is a religious message, a trumpet blast of the archangel, a moving call to repentance, a word of blessing and comfort, always a practical call, something whose aim is not to instruct people, but to change them and turn them to the living God."

"It (the apostolic preaching of the gospel) always contemplated the present marvelous world of

the gracious God and his Anointed as an existing reality, and always directed its eyes forwards to the still greater marvel of redemption."

"So long as the Church preaches the gospel from the narrow valleys and deep abysses of mutual suspicion and isolation, her message does not penetrate to the world; it dies away piteously on the hard, rocky walls; it fades away in the shadow and cold mist of the valley bottoms. But if the united churches together mount, as the Zion of today, to the topmost heights of the holy mountain, and call aloud from there, to the world as ambassadors on behalf of Christ, 'Repent ye, for the kingdom of God is at hand', 'Be ye reconciled to God', then indeed that gospel which in the age of the Roman Caesars gave a new direction to men's lives and even to the Mediterranean world as a whole, will do today for a world grown vaster, that for which, in the misery of its pride and bestiality, of its hatred, its guilt and its perplexity, it is hungry and athirst."

I count it one of my happiest experiences as well as one of the most profitable as a delegate to the Lausanne Conference to have been rather intimately associated with Bishop McConnell. I have long numbered him among the modern prophets of God. I reckon him thus still, but now also as a personal friend. Following are some characteristic statements from his address:

"More and more even those who do not believe in God admit that if there were a God, and if he could make a revelation of himself to men, they could not suggest any qualitative improvement in the story of Jesus as given us in the gospel."

"Can we think of any spirit which we should rather see at the heart of the universe than that of Christ?"

"One asks us why we may not take the life of Jesus for what it is—the noblest realization of the human ideal—and follow that. Why trouble ourselves as to the cosmic realities? Is not Christ, considered as a human ideal, enough? The answer is that if we begin to follow Christ we must follow him to God. . . . If we can believe that in the grace and truth and righteousness and love of Jesus we are on the path to the life of a God who is himself Christlike, we have an answer which we can at least claim the right to put before all men. If we are to have a gospel for the world it must be a gospel for all the world—that is to say, with a message about the total system of things which we call the universe."

Following Bishop McConnell's address were three briefer addresses by Rev. William Adams Brown of New York, Bishop H. Ostenfeld of Copenhagen, and Rev. Wilfred Monod of Paris. These addresses were in the nature of gospel messages themselves, and they warmed all our hearts. Especially was the conference moved by the impassioned spiritual message of Dr. Brown,

As I have already indicated, the committee appointed to study this subject and prepare a statement brought in a report which was accepted with unanimity, and I might add, with enthusiasm.

There have been men, (men who, by the way, were not present at the conference) who have said the conference was a failure. While many of us who attended were very much disappointed that more was not accomplished in certain particulars, yet no one who took part in the conference during those busy three weeks has called it a failure. When representatives of more than eighty denominations, coming from all parts of the world, can sit together for days, and out of their common councils produce such a statement as that which follows, and send it out to the churches with their unanimous endorsement, the result can not be called a failure. I doubt not the reading of this statement by millions of Christians of many languages and of many lands will bring new hope, kindle fresh resolves, and generate new power in the entire Christian brotherhood, as each shall feel himself a sharer in the common task of proclaiming the one message to a lost world.

REPORT OF SECTION II RECEIVED BY THE FULL CONFERENCE, NEM. CON., AUGUST 19, 1927

We, members of the World Conference on Faith and Order, met at Lausanne, August 3-21, 1927, are agreed in offering the following statement to the several churches as the message of the Church to the world.

1. The message of the Church to the world is and must always remain in the gospel of Jesus Christ.

2. The gospel is the joyful message of redemption, both here and hereafter, the gift of God to sinful man in Jesus Christ.

3. The world was prepared for the coming of Christ through the activities of God's spirit in all humanity, but especially in his revelation as given in the Old Testament; and in the fulness of time the eternal Word of God became incarnate, and was made man, Jesus Christ, the Son of God and the Son of man, full of grace and truth.

4. Through his life and teaching, his call to repentance, his proclamation of the coming of the kingdom of God and of judgment, his suffering and death, his resurrection and exaltation to the right hand of the Father, and by the mission of the Holy Spirit, he has brought to us forgiveness of sins, and has revealed the fulness of the living God, and his boundless love toward us. By the appeal of that love, shown in its completeness on the cross, he summons us to the new life of faith, self-sacrifice, and devotion to his service and the service of men.

5. Jesus Christ, as the crucified and the living One, as Savior and Lord, is also the center of the

world-wide gospel of the apostles and the Church. Because he himself is the gospel, the gospel is the message of the Church to the world. It is more than a philosophical theory, more than a theological system, more than a program for material betterment. The gospel is rather the gift of a new world from God to this old world of sin and death; still more, it is the victory over sin and death, the revelation of eternal life in him who has knit together the whole family in heaven and on earth in the communion of saints, united in the fellowship of service, of prayer, and of praise.

6. The gospel is the prophetic call to sinful man to turn to God, the joyful tidings of justification and of sanctification to those who believe in Christ. It is the comfort of those who suffer; to those who are bound, it is the assurance of the glorious liberty of the sons of God. The gospel brings peace and joy to the heart, and produces in men self-denial, readiness for brotherly service, and compassionate love. It offers the supreme goal for the aspirations of youth, strength to the toiler, rest to the weary, and the crown of life to the martyr.

7. The gospel is the sure source of power for social regeneration. It proclaims the only way by which humanity can escape from those class and race hatreds which devastate society at present, into the enjoyment of national well-being and international friendship and peace. It is also a gracious invitation to the non-Christian world, East and West, to enter into the joy of the living Lord.

8. Sympathizing with the anguish of our generation, with its longing for intellectual sincerity, social justice, and spiritual inspiration, the Church in the eternal gospel meets the needs and fulfills the God-given aspirations of the modern world. Consequently, as in the past, so also in the present, the gospel is the only way of salvation. Thus, through his Church, the living Christ still says to men, "Come unto me! . . . He that followeth me shall not walk in darkness, but shall have the light of life."

#### NORTHWESTERN ASSOCIATION—ALBION, WIS.

The seventy-fifth session of the Northwestern Association was held at Albion, Wis., September 15-18. At the close of the session, when it was found that no one had been especially instructed for that work, it was voted that the recording secretary and assistant be authorized to write about the meetings for the SABBATH RECORDER. They in turn, for several reasons, asked two very good friends to help them out. They very kindly did so, not having known about it in time, of course, to take any special notes.

THURSDAY

In spite of the intense heat a large number of interested people were met together in the Albion church on Thursday afternoon, September 15, as the moderator, Mr.

M. J. Babcock, called to order the first meeting of the Northwestern Association. The moderator's opening remarks called attention to the keynote of the meetings—the word "obedience"—suggested by the words which are always to be seen on the wall back of the pulpit of the Albion church, "And this is the love of God, that ye keep his commandments; and his commandments are not grievous."

After singing a hymn Rev. John Randolph of Milton Junction led in a devotional service, giving a short talk on the word "devotion." There are many ways in which we may show our devotion to our God. Praise is one, and we sang, "Come Thou Almighty King." Another way is in reading God's Word, and Mr. Randolph read 1 John 5:1-12. Still another way is by prayer; and we were led in prayer by Pastors Witter of Walworth, Hill of Farina and Pastor Randolph.

Pastor Hurley of the Albion Church welcomed us with a stirring address in which he said, "Seventh Day Baptists have a message vital enough to warrant their attending church, no matter what else there may be to occupy them."

Rev. M. G. Stillman of Milton responded and in his unique way compared Seventh Day Baptists with the Preamble to the Constitution of the United States. We need a more perfect union of heart and labor that something higher and holier in government may be obtained.

The introductory sermon was given by Rev. C. L. Hill of Farina because of the illness that day of Mr. Charles Thorngate. Mr. Hill preached on the text from Nehemiah 2:4, and as usual gave us much to think about. "We have a right to make requests of our heavenly Father. *What* are we asking him for? *Jesus* is asking *us* to choose those things which shall make for the uplift of our people."

After the singing of the hymn, "Come my soul thy suit prepare, Jesus loves to answer prayer," the guests were taken into the homes of the Albion people for the evening meal. The remaining three days of the association, dinners and suppers were served in the church basement in a very commendable manner. Sabbath day a wonderful dinner was served to about four hundred people, in place of the six hundred

(Continued on page 560)

## SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

### OUR BULLETIN BOARD

November.—Every member canvass for the Onward Movement budget.

Sabbath morning, November 5.—Dedicator services of the new building of the Ritchie Seventh Day Baptist Church, Ritchie, W. Va. Rev. L. D. Seager preaches the dedication sermon.

### THE ONWARD MOVEMENT BUDGET HELPS YOUR CHURCH

There are individuals in our churches who give little or nothing for the Onward Movement budget because they think that the money is to be expended outside their church, and they wish their contributions to go for local work.

But every Seventh Day Baptist Church in the United States is directly benefited by this budget—every small, struggling church, every self-supporting large church, and every one that has difficulty to meet its local expenses.

Look at the budget and see how the money is divided among boards and other interests that help your church.

Thirty-six hundred dollars is for the Sabbath School Board. Some of that money is used in getting denominational lesson helps to your Sabbath school. Some of it helps in securing your Vacation Religious Day School. Every church that is visited by the director of religious education shares in the benefits resulting from the denominational budget.

Twenty-two hundred dollars for the Young People's Board. Does your church receive any direct benefit from the Young People's Board? Just ask your young people.

Seventy-two hundred dollars is the American Sabbath Tract Society's share of the budget. How will that help your church? Do your people take the SABBATH RECORDER?

DER? Well, part of this money goes to make it possible for them to have the paper. Last year there were 1,708 paying subscribers, and the income at \$2.50 a subscription would amount to \$4,270. The cost in excess of the income was \$6,729.59. So you see that the Sabbath Tract Society uses almost as much money as goes to them from the budget to meet the deficit on the SABBATH RECORDER. The churches also realize benefits from other literature printed by the society, and from the Teen-Age conferences and the Summer Camp.

Your church is an exception if it does not receive benefits from all of the boards that are helped by the denominational budget.

Then, too, the budget calls for \$1,200 to aid young men in their preparation for the ministry. It is possible that one of these men will sometime be your pastor, or help you in evangelistic meetings.

Nearly one ninth of the budget goes to defray the expenses of the General Conference. Nearly all of this is used for objects that are shared in by the churches of this country. There are expenses connected with the entertaining of the General Conference that are paid from this fund, and also the expenses of the members of the Commission when attending its meetings, the salary and expenses of the general secretary, and the cost of the *Year Book*.

These various outside aids to the success of our local work are of inestimable value. We must not deprive ourselves of their help by not financing them.

A missionary in China found himself in an inland town, far off the beaten track, and there, to the crowd that gathered about him on the street, he told the story of Jesus: how he cared for people, healed their diseases, recovered them from their sins. "Ah, yes," said the head man: "We knew him; he used to live here."

"No," said the missionary, "he lived centuries ago in another land."

"Not so," said the head man: "He lived in this village, and we knew him." They took the visitor to the village cemetery and showed him the grave of a medical missionary who, a few years before, had served and healed and died there.—*Canadian Baptist*.

### "ALL'S WELL! ALL'S WELL!"

REV. AHVA J. C. BOND

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

Text: *He saith unto them, It is I; be not afraid.*—John 6:20.

On my way to Europe last summer on the steamship *Caronia*, I occupied an outside, corner cabin on B deck, just as near to the "crow's nest" as one could get, and almost on a level with it. The "crow's nest" is a little "watch box" or booth fastened away up against the foremast of the ship. A man called a "lookout" takes his place in this "crow's nest" and keeps watch out over the sea. One man remains there for four hours at a time and then another comes to take his place; but always there is at least one man there, and when it is very foggy, there are two at a time keeping watch. Every half hour this lookout man taps a bell, and the pilot returns answer with the same number of taps. There are four hours in a "watch," and when the first half hour has passed, the watchman gives one tap of his bell, and the pilot answers with one tap. At the end of another half hour two taps of the bell will sound in the "crow's nest," and then two taps in the pilot house. Every half hour the number is increased by one tap, until at the end of the "watch," or every four hours, the watchman will give eight rings of his bell, and the pilot will respond with eight. The "watches" begin at twelve, four and eight o'clock.

If the watchman sees a ship, or something, on the ocean, he calls back through his megaphone and tells the pilot what he sees, and just where the object is. And in the night the watchman not only rings the bell, but always when he has tapped the bell the proper number of times and has heard the pilot's taps in return, then he calls back to the pilot through his megaphone, "All's well, all's well."

I have told you I had an outside cabin. My berth was by the window, and often in the night I could hear the watchman call out, "All's well, all's well." It was not a very musical sound, but it seemed good, when the night was dark and the wind was blowing and the waves were dashing against the side of the boat, to hear that voice coming out of the darkness, "All's well, all's well."

The man who stays in the "crow's nest" must have good eyes, and his eyes are tested often so as to see that they are all right. The handy man about deck, who kept our shuffleboard well chalked, was once a lookout man, but now he is too old to do that kind of work. His eyes are not sharp enough.

We are all sailing on the sea of life. My boys and girls are not far from shore. But you are sailing out on the ocean of life. Many others are sailing on this sea, and some are drifting and are endangering your own ship. Someone must keep a sharp lookout ahead to see that the way is clear.

Every boy and girl is the pilot of his own ship. But if you are to make a safe voyage you will need a chart to go by. And one has been provided for you. I saw eight of these charts handed out to eight of you boys and girls by the Sabbath school superintendent last Sabbath day. Yes, of course you know what I mean. The Bible is our chart, and it will tell us, if we study it, just how to make a good voyage on life's ocean, and how to anchor at last in the haven of happiness in the city of God.

The trans-Atlantic steamers have ocean "lanes" which they follow in making a trip across the sea. Your Bible is your chart, which marks out for you the "lanes" of life's voyage. And your conscience is the compass. Study to know which is the right way; and always be true to your conscience, that little voice within. For when you know what is right that voice always says, "Do it."

But how about the lookout? Who is the watchman on board? I like to think of Jesus as the Lookout for every one of us. He is always before us, warning us if there is danger, and encouraging us when there are difficulties. Study your chart; be true to your compass; and listen often for the voice of the Lookout. It will strengthen you for hard tasks, comfort you in difficulties, and cheer you all the voyage through, if you listen often as the voice of Jesus calls out to you, "All is well."

*He saith unto them, It is I; be not afraid.*

"A man named Goodfellow was recently arrested for larceny. One would have expected something better from a man of such a name."

## MISSIONS

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

### LETTER FROM ROYAL R. THORNGATE

DEAR SECRETARY BURDICK:

We are now a week out from New York and gliding over the waters of the beautiful Caribbean Sea. The weather has been ideal, not a single day without bright sunshine, and balmy starlight nights. In fact the weather has been so ideal and unusually warm that for several days the captain had considerable anxiety that a hurricane might be hovering; but day after day we have silently slipped along and none has developed; and now we are practically out of the hurricane zone, or at least will be by tonight.

For five days we glided steadily on over the beautifully blue waters of the majestic Atlantic—not a bit of land in sight—and then early yesterday (Monday) morning we came in sight of land—Sombers Island. It is only a mass of huge, low-lying rock, at the entrance to the Caribbean Sea, and on which there is a lighthouse maintained by the British government.

Then in turn during the day we passed the islands of Anguilla, St. Martins, Saba, which is nothing less than a dead volcano, in the bowl of the crater of which is built the Dutch village of Bottom Town. This island is also famed as having the only deposit of pure sulphur in America. Then St. Eustatius, commonly called Statia. This, too, is only a volcanic cone thrust high out of the sea. To St. Eustatius belongs the distinction of being the first place where the Stars and Stripes were saluted in Revolutionary days. In those days the island was a port for naval and military supplies, and it is told that the American flag, borne by a private vessel, first received salute here in 1776 from the guns of Fort Orange, by order of the Dutch governor of the island.

Next came St. Christopher, which is never spoken of by its real name, but as St. Kitts. Separated from St. Kitts by a narrow passage is the island of Nevis. To

Americans, interest attaches to Nevis because it was here that Alexander Hamilton was born, in 1757, the son of a Scotchman and a French woman. Here he lived for the first eleven years of his life, after which he went to St. Croix, another island in the Antilles group, and from there to the United States, to become famous.

These islands belong to the Antilles or Windwad group and all bear unmistakable evidence of being volcanic in origin, the craters of extinct volcanoes being strikingly discernible from on shipboard.

The *Mayaro*, on which we are passengers, though not a large ship, is a good ship, and has a most congenial captain. All ship officers and the crew are English subjects, as this is a British line of ships. The chief engineer tells us that we are traveling at the rate of about ten knots an hour, a knot being a little more than a statute mile. Everything is kept immaculately clean on board and our accommodations are most comfortable. Thus far our contact with other passengers and the ship's officers has been most pleasant. There are twenty-seven first class passengers, and about ten second class passengers. The second class passengers are all black men and on the lower deck. Some of the passengers are returning home from business trips to London and New York, while others are going out to Grenada, Trinidad, and British Guiana on business. Among the passengers is a Mr. Cannon, a former mayor of Georgetown and a prominent politician of the colony of British Guiana.

There are two ministers and their wives going to Trinidad to work among the black people there. Mr. and Mrs. Eggleton of Vancouver, British Columbia, are being sent out by the Pentecostal Assemblies of Canada, while Mr. and Mrs. Kion of Ontario, though going out independently, are of the Plymouth Brethren of Canada.

Sunday morning, by invitation of Captain Cochran, religious services were held in the main dining room saloon. I was invited to have charge of the service, and preached, with the two minister friends assisting. The service was well attended. In the evening a service was held on the lower deck for the benefit of the second class passengers and the seamen of the ship's crew. The captain and several of the ship's officers, and a few of the first class passengers,

also, attended this service and took part in the singing. Rev. Mr. Eggleton and Rev. Mr. Kion both gave short talks. Following this service, and again on invitation of the captain, a song service of old familiar hymns was held in the music room on the upper deck.

We are now well down into the Caribbean Sea and if all goes well, we shall reach the island of Grenada by ten o'clock tonight (Tuesday), and by tomorrow (Wednesday) forenoon we shall arrive at the Port-of-Spain, Trinidad. At Grenada we shall have a chance to send letters back to the homeland by the *Matura*, a sister ship of the *Mayaro*. We shall be in port at Port-of-Spain till about ten o'clock Sabbath morning, and then go on to Georgetown, arriving there Monday forenoon, September 26. Then we shall leave the good ship; the delightful voyage will become a pleasant memory, and we shall begin our work in a new and strange land.

It is needless to add that we have many, many times thought of home folks and friends, and trust that we have a place in your hearts and minds.

Sincerely,

R. R. THORNGATE.

On board Steamship *Mayaro*,  
Tuesday, September 20, 1927.

### MINUTES OF THE MISSIONARY BOARD'S MEETING

The regular meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held in the Pawcatuck Seventh Day Baptist church, at Westerly, R. I., Wednesday, October 19, 1927.

The members present were: President C. A. Burdick, Recording Secretary George B. Utter, Corresponding Secretary William L. Burdick, Treasurer S. H. Davis, I. B. Crandall, Albert S. Babcock, H. P. Hakes, Rev. W. D. Burdick, Walter D. Kenyon, Rev. William M. Simpson, J. A. Saunders, Rev. Paul S. Burdick, Rev. A. J. C. Bond, Dr. Anne L. Waite, Miss Amelia Potter, Frank Hill, Robert L. Coon, C. H. Stanton, Mrs. Elisabeth K. Austin, Dr. Edwin Whitford.

The visitors present were: Mrs. Andrew Racy, James G. Waite, Mrs. Ruth R. Nash, Mrs. Dell Burdick, Miss Anna Crandall, Mrs. Ira B. Crandall.

The meeting opened at 9.40 a. m. with prayer by Ira B. Crandall.

The treasurer presented his quarterly report which was voted received and recorded. It follows:

#### TREASURER'S QUARTERLY REPORT July 1, 1927, to October 1, 1927

S. H. DAVIS  
In account with  
THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

#### Cash Received

On hand July 1, 1927	\$22,361.57
For General Fund	1,504.22
For China field	300.00
For Jamaica	161.04
For India	6.04
From Memorial Board	632.35
From income permanent funds	1,500.00
From interest	5.75
	\$26,470.97

#### Disbursements

To—	
Corresponding secretary and general missionaries	\$ 1,294.36
Churches and pastors	1,455.50
China field	2,449.85
South American field	670.00
Georgetown Chapel fund	452.50
Jamaica	2,201.75
Specials	357.37
Holland	312.50
Treasurer's expenses	91.00

Total disbursements \$ 9,284.83  
Balance on hand October 1, 1927 17,186.14

\$26,470.97

#### SPECIAL FUNDS

1. Boys' School Fund	
Amount on hand October 1, 1927	\$10,038.48
2. Girls' School Fund	
Amount on hand October 1, 1927	\$10,004.43
3. Georgetown Chapel Fund	
Amount on hand July 1, 1927	\$ 564.48
Paid taxes, interest, and installment on mortgage	452.50

Balance \$ 111.98  
Total \$20,154.89  
Balance on hand October 1, 1927 17,186.14

\$ 2,968.75

#### TREASURER'S EXPENSES

Clerk hire—	
July 11	\$ 7.00
July 18	7.00
July 25	7.00
August 1	7.00
August 8	7.00
August 15	7.00
August 22	7.00
August 29	7.00
September 5	7.00
September 12	7.00

September 19 .....	7.00
September 26 .....	7.00
September 30 .....	7.00
	<hr/>
	\$91.00

The corresponding secretary presented a report, which was approved.

Voted that the \$110 received from the sale of the Grand Marsh Seventh Day Baptist church be transferred to the Georgetown Chapel Fund.

Rev. A. J. C. Bond gave a report of his recent visit in Europe, dwelling especially on Seventh Day Baptist interests in Holland, Java, and London.

Voted that this board does not see its way clear to send its corresponding secretary to visit and study the overseas fields that are calling for help until after the 1928 conferences.

Frank Hill reported that no meeting of the American Tropics Committee had been held, but called on the corresponding secretary to explain the correspondence with that field.

Voted that the matter of obtaining the power of attorney in Georgetown be left with the corresponding secretary with power.

Voted that the corresponding secretary and the American Tropics Committee have full power in control of the salary and work of Rev. T. L. M. Spencer.

Dr. Edwin Whitford reported that no meetings of the China Committee had been held.

The morning session closed with prayer by Rev. A. J. C. Bond, and the meeting adjourned to meet again at 12.45 p. m.

The afternoon session opened with prayer by J. A. Saunders.

William L. Burdick, chairman of the Ministerial Education Fund Committee, gave the following report:

Your committee on Ministerial Education Fund would report that no request for help from this fund has come to hand.

Respectfully submitted,  
WILLIAM L. BURDICK,  
Chairman.

Items of interest, growing out of correspondence, were discussed by Secretary Burdick.

Voted that the president and treasurer have power to execute the deed of real estate as requested by C. C. Van Horn for

transfer of one-half acre of land on which the Little Prairie church stands, for a half acre of land adjoining that recently purchased for a parsonage.

Voted that when an appropriation is made to the Salemville Church, it begin with November first of 1927, at the same rate as made for the coming year.

Voted that when next year's appropriation is made for Rev. E. R. Lewis, it be increased at the rate of \$300, beginning October first of this year.

Voted that the 1928 appropriation to T. L. M. Spencer be referred to the corresponding secretary and American Tropics Committee for further recommendation.

The appropriations for 1928 were adopted as follows:

China—	
J. W. Crofoot .....	\$1,600.00
H. Eugene Davis .....	1,600.00
H. Eugene Davis, children's allowance .....	700.00
George Thorngate .....	1,600.00
George Thorngate, children's allowance .....	400.00
Susie M. Burdick .....	800.00
Rosa W. Palmberg .....	800.00
Grace I. Crandall .....	800.00
Anna M. West .....	800.00
Mabel L. West .....	400.00
Incidentals .....	900.00
Boys' School .....	500.00
Traveling expenses .....	1,900.00
	<hr/>
	\$12,800.00

American Tropics—	
Royal R. Thorngate .....	\$1,500.00
Royal R. Thorngate, children's allowance .....	200.00
T. L. M. Spencer .....	1,000.00
William A. Berry .....	120.00
D. Burdett Coon .....	1,500.00
H. Louie Mignott .....	600.00
Traveling expenses .....	500.00
	<hr/>
	5,420.00

Holland .....		1,250.00
Home Field—		
Jackson Center, Ohio .....	\$	600.00
Colorado field .....		500.00
Southwestern field .....		2,300.00
R. B. St. Clair (general missionary) .....		1,300.00
Northern Michigan field .....		300.00
Little Prairie, Ark. ....		500.00
Los Angeles, Calif. ....		600.00
Middle Island, W. Va. ....		400.00
Fouke, Ark. ....		500.00
Stonefort, Ill. ....		600.00
Exeland, Wis. ....		200.00
Syracuse, N. Y. ....		100.00
West Edmeston, N. Y. ....		100.00
Western Association .....		500.00
Iowa field .....		800.00
Daytona, Fla. ....		100.00
Salemville, Pa. ....		200.00

Traveling expenses .....	1,200.00
Emergency Fund .....	180.00
Contingency Fund .....	1,200.00
	<hr/>
	12,180.00
Administration—	
Corresponding secretary .....	\$1,800.00
Clerk hire for corresponding secretary .....	400.00
Clerk hire for treasurer .....	400.00
	<hr/>
	2,600.00
Total .....	<hr/>
	\$34,250.00

The president appointed the following standing committees for 1928:

*Missionary Evangelistic*—John H. Austin, Frank Hill, Rev. William Simpson, James A. Saunders, Rev. William L. Burdick, Mrs. C. A. Burdick, Corliss F. Randolph, Charles E. Gardner.

*American Tropics*—Frank Hill, Ira B. Crandall, Allan C. Whitford, Mrs. A. H. Langworthy, Rev. Duane Ogden.

*Ministerial Education Fund*—William L. Burdick, Samuel H. Davis.

*China*—Edwin Whitford, Albert Babcock, Robert Coon, Paul S. Burdick, Dr. Anne L. Waite, Amelia Potter, William L. Burdick, Elisabeth K. Austin, Morton Swinney.

*Alice Fisher Fund*—Samuel H. Davis, C. A. Burdick.

*Auditors*—Frank Hill, John H. Austin.

The minutes were read and accepted. The meeting adjourned at 2.30 with prayer by A. S. Babcock.

GEORGE B. UTTER,  
Recording Secretary.

**TRACT SOCIETY—MEETING BOARD OF TRUSTEES**

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

Members present: Corliss F. Randolph, William C. Hubbard, Clarence W. Spicer, Alexander W. Vars, Willard D. Burdick, Asa F. Randolph, Ethel L. Titsworth, Ahva J. C. Bond, William M. Stillman, Theodore L. Gardiner, Orra S. Rogers, Esle F. Randolph, Iseus F. Randolph, Jesse G. Burdick, Irving A. Hunting, Edward E. Whitford, Harold R. Crandall, Frank A. Langworthy, Laverne C. Bassett, George R. Crandall, Theodore J. Van Horn, Courtland V. Davis, Arthur L. Titsworth.

Visitors: Mrs. Willard D. Burdick, Mrs. David E. Titsworth.

Prayer was offered by Rev. Theodore J. Van Horn.

Minutes of last meeting were read. The following report was received:

Your corresponding secretary attended the Southwestern Association at Fouke, Ark., September 8-11. As there were no other representatives of denominational interests from outside the association present, I was asked to speak of the interests of the American Sabbath Tract Society, the Missionary Society, and the Onward Movement.

The attendance at the meetings was good and the program and interest were superior to any other association that I have attended in the Southwest.

After leaving Fouke I spent a night at the home of George M. Brown, a Seventh Day Adventist at Searcy, Ark., who is interested in the literature and work of Seventh Day Baptists.

By previous invitation and arrangement of the Little Prairie, Ark., Church, I spent several days with them, speaking at eight services in the church. Increase in members, rededication of lives to the service of God, advanced work among the young people, together with the plans to secure a parsonage, speak for permanence of work on this needy and hopeful field.

After leaving Little Prairie, I spent two days with the church at Hammond, La., where I spoke twice. From there I started on my return trip, which was such that I stopped in Washington and attended the Sabbath service of the People's Seventh Day Baptist Church, speaking to an appreciative congregation. Their church has been redecorated and other improvements have been made that add to the convenience and attractiveness of the building.

New editions of several tracts have been printed during the first quarter of this Conference year.

The preparation of the calendar and denominational directory for 1928 is well under way.

The SABBATH RECORDER for October 17, by consent and co-operation of Editor Gardiner, is to be a special number in the interest of the Onward Movement work. Fifteen articles are to treat of our denominational work, the boards and societies being represented by persons familiar with their work and needs. The leader in Sabbath promotion and your corresponding secretary will present the interests of the Tract Society.

Included in the correspondence of the month is a letter from S. D. Mpande of Rhodesia, Transvaal Republic, Africa, with copies of translations of certain of our tracts into the Zulu language. I have presented to the Advisory Committee his request that we print literature for his use.

Inquiry comes from Sabbath keepers in North Lexington, Mass., asking if we broadcast sermons on Sabbath days, and requesting tracts for distribution.

A recent letter from Rev. D. Burdett Coon says that early in September he baptized nine people at Bath, Jamaica, seven of whom were converts to the Sabbath. Of the thirty-six persons who have joined the churches on the island since April, the majority were converts to the Sabbath.

A letter from the superintendent of a church in



the Canal Zone asks for information, and literature on the Sabbath question.

I expect now to spend a little time with the Brookfield churches early in November.

WILLARD D. BURDICK,  
*Corresponding Secretary.*

Leader in Sabbath Promotion Ahva J. C. Bond reported informally on his recent trip to Lausanne, Switzerland, and the holding of a Teen-Age Conference in Haarlem, Holland, and London, England. He also spoke very interestingly and hopefully of the recognition accorded him as a representative of the Seventh Day Baptist denomination at the Lausanne Conference.

The treasurer, Ethel L. Titsworth, presented her report for the first quarter, duly audited, which was adopted. She also noted the bequest of \$100 from the estate of Orson C. Greene, late of Alfred, N. Y., to be placed in the permanent fund.

By vote the proper officers were authorized to execute a release to the executors of the estate of Mr. Greene.

The following report was received:

Your Advisory Committee would present the following recommendations:

1. That the Tract Society send to Dr. E. R. Maxson \$10 for the purchase of Bibles and other literature for his work among the Jews.

2. That the price on *The Sabbath Catechism* by Mrs. W. D. Burdick, and *The Abiding God and the Sabbath*, by Dr. Bond, be removed.

3. That an exchange be entered into between the SABBATH RECORDER and the papers published by Seventh Day Baptists in London, Holland, Jamaica, and Georgetown, that our people in these lands may get a broader view of what Seventh Day Baptists believe.

Recommendations adopted.

The Committee on Distribution of Literature presented the following report:

During the last quarter, five boxes of literature have been sent to Rev. D. Burdett Coon, Jamaica, for use in his work.

The tract distribution has been as follows:

July .....	1077
August .....	1058
September .....	1302

Total .....

3437

The Committee on Teen-Age Conferences and Summer Camps reported:

The Committee on Teen-Age Conferences and Summer Camps would report that three groups of young people attended the Lewis Camp this summer, at Ashaway, R. I. Each group attended the camp for a period of two weeks.

Rev. and Mrs. A. J. C. Bond and Rev. and Mrs. Harold R. Crandall served as supervisors of the camp, with Miss Marjorie Burdick and Rev. S. Duane Ogden as directors.

Seventeen girls attended the camp in the first group; twenty-four girls in the second group, and seven boys in the third group.

Mr. Bond reported that he held two Teen-Age Conferences while in Europe—one in Haarlem, Holland, with an attendance of twenty-four; and one in London, England, with an attendance of eight.

Respectfully submitted,  
FRANK A. LANGWORTHY,  
*Chairman.*

By vote Orra S. Rogers, Nathan E. Lewis, and Ethel L. Titsworth were added to the Committee on Raising Funds for the Denominational Building. The other members are Corliss F. Randolph, chairman; Ahva J. C. Bond, and Theodore L. Gardiner.

The following report was received:

*To the American Sabbath Tract Society:*

At a joint conference, held last evening, of your Denominational Building and Soliciting Committees, these committees were of the opinion that we should forthwith proceed to employ architects to and do have prepared, plans and specifications for a three-story building, and to this end voted unanimously to and do hereby recommend to this board that it appropriate a sum out of the Denominational Building Fund, not to exceed \$2,500, to cover the expenses of having such plans and specifications prepared.

On behalf and by order of the Committees,  
ASA F. RANDOLPH,  
*Secretary.*

October 9, 1927.

After encouraging remarks as to the possibilities, by Orra S. Rogers, the report was adopted, and the appropriation authorized for plans and specifications, the same to be taken from the Denominational Building fund.

The recording secretary reported having written a letter of sympathy to Mrs. Holly W. Maxson and family, as requested at the last meeting of the board.

He also reported having notified Mr. William R. Clarke of Nutley, N. J., of his election as a member of the Board of Trustees, at the annual meeting of the society held on September 18, 1927, at Plainfield, N. J.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,  
*Recording Secretary.*

## EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH  
CHESTERTOWN, MD.  
Contributing Editor

### THE RELIGIOUS PROGRAM OF MILTON COLLEGE

ELLIS C. JOHANSON  
(Education Hour at Conference)

In discussing the religious program of Milton College I am taking, as nearly as possible, the viewpoint of a student and not that of the administration. It would seem that there are four main divisions into which this program may be divided: first, the religious influence of the faculty; second, the religious organizations; third, the regular courses of religious instruction; fourth, the effect of cultural and religious training upon the student's religious life and thought. I shall speak of these phases in the above order.

What is the most vital asset a college can have—that distinguishes it from the hundreds of other sister colleges? Is it a winning football team, fine and well-equipped buildings, a wealthy alumni, millions of endowment, a nation-wide reputation, an immense student body? A moment's thought will show that to a more or less degree these characteristics are common to all institutions of learning—at least, these are the goals toward which all appear to be striving. No, it is none of these, however important they may appear to some people. The most important asset is a *Christian faculty*—men and women of strong character, of devotion to their work, of high and lofty ideals. Such men can not be purchased by the highest bidder, nor attracted by promises of personal glory, and the college which possesses such men and women is indeed fortunate. It is through associations with such instructors that the student can find the deeper meanings of life and of religion. At this time I wish, publicly, to express my gratitude for the privilege of studying under such men as President Whitford, Dean Daland, Professor Stringer, Professor Inglis, and the others. They have meant more to me than I can ever tell in words.

It is such men as these that make Milton the spiritual power that it is.

In the second place Milton is blessed with many active religious organizations. During four days of the week, chapel services are conducted by the faculty. The program consists of Scripture reading, prayer, the singing of hymns, and a short talk by a faculty member on some subject relative to student interest. These are sometimes secular, more often religious, in nature. Chapel attendance is compulsory, with an allowance of ten cuts per semester. Although there has been some discussion as to the advisability of compulsory attendance, the students, as a whole, enter into the spirit of this service. During the chapel period of the fifth day, the Young Men's Christian Association and Young Women's Christian Association hold their meetings. At this time a student presents some topic for consideration, and for a half hour the association members take part in the discussion. The subjects used vary widely in nature, covering moral, social, and educational problems which the world is facing. During the past year several outside speakers and faculty members have spoken before the association. About fifty per cent of the entire student body is enrolled in these organizations. Both associations are actively engaged in caring for the spiritual needs of the student body, throughout the year, and many special functions are held for this purpose, among which are the annual retreats at Lake Koshkonong, the Christmas vesper service, and several social events. On Friday evening, both men and women again gather together for an hour of singing and worship, this being the college prayer meeting. Other religious organizations are the Baraca and Philathea classes and the Christian Endeavor societies. With all these organizations, everyone is given an opportunity to develop his spiritual nature to the fullest possible extent.

The third phase of this program is the regular courses of religious instruction. No attempt is made to force any special church doctrine on the students. It is possible to major in the department of philosophy and religious education. The department includes studies in the life of Christ, Old and New Testament history and literature, history and methods of religious education, the study of Greek, etc. All students who grad-

uate are required to take a semester of philosophy. This course, instead of weakening my belief in a superior Being, has strengthened it. It is encouraging to find out that such a belief is not a sign of childishness, but a conviction to which the keenest and best thinkers of the world are driven.

The fourth and last point that I shall discuss is the effect of cultural training on one's religious thought. While this training may not be directly designated as a part of the religious program, it plays too important a part to be overlooked. In fact, this last phase is, to a certain extent, a description of the situation that students experience as a result of the interaction of the other three factors. The first and biggest result is that the student learns to think for himself. He can no longer accept the beliefs and doctrines handed down to him, without first examining them to see if they are valid or essential. He can no longer blindly conform to a certain program of thought, merely because it is the easy and popular thing to do. He must know why he believes a certain thing, why a certain doctrine is worthy of acceptance. Of course not all students are affected in this manner—some do not care to know the truth, others do not dare to act after they find out what the truth is. The second result is that the student is brought face to face with conflicting lines of thought. One authority seems to oppose another, or both may differ from our own views. Which is right? Is this belief or that belief the truth? What can I do about it anyway? The real student is forced to attempt to answer these questions. A third effect of this training is to bring squarely before the student the glaring inconsistencies between Christ's religion and the way the church people are living it today. He is brought before problems that could never exist if Christ were really enthroned in the hearts of his professed followers. Why is there so much greed and selfishness in the country? Why is the home-life of America disintegrating? Why do we consider it a sin to take innocent blood in peace times, but hold it a divine right to slaughter at will after hostilities have been declared? These are some of the questions that confront the student. Through these trying times, it is all the more important that the student have the

counsel and guidance of godly men and women, in a Christian atmosphere. Thus, we have seen the religious program of Milton College and something of its effect on student thought.

#### NORTHWESTERN ASSOCIATION—ALBION, WIS.

(Continued from page 551)

the ladies had planned for. The extreme heat probably kept many people at home that day. Thursday and Sabbath day the heat was almost unbearable, and the severe storm Sabbath evening during the supper hour and continuing all evening kept many from attending the evening meeting.

The business of each session was conducted in a very worthy manner by the moderator, Mr. Babcock, showing a careful planning and systematic working out according to schedule. Mrs. C. S. Sayre had charge of the music. That fact, together with the well known ability of the Albion people, is sufficient to show that the music all through was of the best. The large choir of well trained women's voices, which furnished the music at several sessions, was perhaps unusual, and the solo work by Mrs. Clarence Lawton, Walter Sayre, and four young ladies—Mary Williams, Dorothy Babcock, Theresa Crandall, and Anna Sheldon—was especially worthy of mention. Indeed, too much can hardly be said in appreciation of the thought taken and work done along all the lines by the Albion Church; and these together with the fine addresses and the attendance of so many of our loved missionaries made this seventy-fifth session of the association at least one of the best ever!

Thursday evening was given over to the Woman's Board. Miss Phœbe Coon, associational secretary, of Walworth, conducted the program.

The paper on "The Relation of the Work of Women's Societies to the Denomination as a Whole," written by Mrs. W. C. Daland, and read by Mrs. A. E. Whitford, was listened to with the attention it well deserved.

Dr. Grace Crandall spoke on "The Outlook for the Future of Our Work in China." She believed the outlook is hopeful, although politically things are almost hopeless. Chinese people want to control their own affairs

but do not know how. She compared them with our young people of today—impatient of control of parents, but wanting their help and comfort. Missionaries want to be there, not as over-lords, bosses, but as friends. America has taught them independence—but have we emphasized the means instead of the end? We must come back to the Bible. We must bring them the gospel for "there is none other name under heaven given among men whereby we must be saved" in China as well as here.

Miss Anna West spoke about our school work in China: "Things are now a little more hopeful than they have been for some time, but still no one can tell how they are going to turn out."

Rev. E. A. Witter led in a quiet hour service, reading several Scripture references to illustrate his thought of close, personal approach to God in prayer—"When he had sent the multitude away, he went up into the mountain apart to pray."

MRS. H. M. BURDICK,

*Recording Secretary.*

#### FRIDAY

Somewhat cooler weather was welcomed by all in attendance at these meetings. Mr. G. O. Sayre of Milton led in singing, "Jesus, Savior, Pilot Me," and "Something for Jesus."

Prayer by Rev. W. L. Burdick was followed by a business session and an anthem, "Praise Ye the Lord," by the choir.

The sermon by Professor O. B. Bond, delegate from the Southeastern Association, was on the theme, "An Understanding Obedience." He took as his text 1 Kings 3: 10, "Give, therefore thy servant an understanding heart." Professor Bond handled his subject in a very able manner, making his points clear and forceful.

The quiet hour was led by Rev. J. W. Crofoot of Battle Creek, Mich. His subject was, "Prayer in Song." "Holy, Holy, Holy," and "In the Cross of Christ I Glory" were sung and the ninetieth Psalm read responsively and the meeting closed with prayer.

The Friday afternoon meeting opened with the hymn, "How Firm a Foundation," and prayer by Rev. Erlo E. Sutton. Mrs. Clarence Lawton sang "The Friend of Man."

Dr. Edwin Shaw had charge of the program for the Sabbath School Board.

Rev. J. L. Skaggs gave a talk on "Summer Camps for Young People," and the director of religious education, Rev. Erlo E. Sutton of Milton Junction, gave an address on the subject of Religious Education.

Dr. Shaw spoke on the Onward Movement.

Rev. Burchard Loofbourrow of New Auburn, Wis., closed the meeting with prayer.

At seven forty-five Friday evening, the choir held a vesper service, rendering the following program:

Voluntary	Mrs. Robert Gaines
Vocal Duet—"The Nazarene"	Dorothy Babcock and Mary Williams
Solo	Anna Sheldon
Ladies' chorus—"The Heavens are Telling—from "Creation"	
Piano solo	Dorothy Babcock
Vocal solo—"Lead Thou Me On"	Mrs. Clarence Lawton
Quartet—"Choosing My Path"	

The Albion choir then sang the anthem, "I am He that Liveth."

Mrs. Lena Crofoot, pastor of the West Edmeston, N. Y., Church, preached a strong sermon from the last verse of the fifteenth chapter of 1 Corinthians—"Be ye steadfast, immovable."

"Blessed Savior, Thee I Love" was sung, and in the after-meeting, led by Rev. Charles Thorngate of Exeland, Wis., many testified of their love for Jesus. The meeting closed with the song, "O Master Let Me Walk with Thee."

H. M. BURDICK,

*Assistant Recording Secretary.*

#### SABBATH DAY

Sabbath morning dawned bright and clear and at an early hour people began to gather at the Albion church for the third and best day of the association.

After the opening exercises Rev. Mr. Hurley, pastor of the church, presiding, an anthem was sung by the choir.

Rev. W. L. Burdick, missionary secretary, preached a helpful sermon from Luke 15: 11. He considered the subject from three angles—the prodigal son, the father, and the elder brother—bringing home to everyone the need of returning to God, the mercy and love of our heavenly Father, and the danger of being indifferent to the lost condition of those around us.

After a bountiful dinner served by the

ladies of the church, the men's chorus from Milton sang several numbers, and the people re-assembled for a farewell service for Miss Anna West and her mother, Mrs. Nettie West, who left Milton Junction the same evening on their return journey to China. To see our Anna's shining face and her sweet smile, was an inspiration to all. After short talks by Anna and her mother and a few words from Mrs. Allen West, president of the Woman's Board, opportunity was given for all to shake hands with them and bid them farewell.

After singing "Blest Be the Tie that Binds," the Board of Education gave their program.

President Whitford, presiding, read a message from Rev. Edgar Van Horn, president of the board. Miss Bernice Brewer talked on "Religion and the Student." Dean Daland also spoke on "Religion and the Teacher."

The choir then gave an anthem, and Rev. J. W. Crofoot preached the sermon of the afternoon on the theme, "Is it nothing to you, all ye that pass by?"

In the evening the Milton young people presented the Chinese play, "A String of Pearls." It was the story of a Chinese girl who promised her mother before going away to a mission school that she would have nothing to do with the Christian religion, if she could but have a string of pearls which were highly valued by her mother; but after a long struggle with her own conscience, she decided to accept Christ and give up the pearls.

Between the first and second acts, Mrs. Arthur Drake sang, "I am His and not My Own."

MRS. GLEN OSBORNE.

Riverside, Calif.

#### SUNDAY

The moderator called the meeting to order, and after prayers by Pastor Lena Crofoot and Rev. C. B. Loofbourrow, the business of reading reports of committees, etc., occupied a good share of the forenoon.

Soon after eleven o'clock the young ladies' quartet gave us another beautiful song, after which Rev. J. L. Skaggs spoke about the Tract Society work.

Dr. Grace Crandall conducted the quiet hour, having for her theme, "Christ and Obedience."

The closing hymn was, "Oh, for a Closer Walk With God."

Prayer by Rev. Charles Thorngate.

In the afternoon the unfinished business was finished, after which Rev. W. L. Burdick took charge of the missionary hour, during which he made urgent appeals for the continuance of the mission fields already in hand. He also told of the constant and great demands being made upon us as a denomination for various phases of mission work in entirely new fields, both domestic and foreign.

Dr. Grace Crandall of Liuho, China, spoke of the suffering in China caused by wars and political intrigue.

Two of last summer's quartet boys, Maurice Sayre and Loyal Todd, told of the different conditions from the North, in the Southwest, during their campaign.

After the missionary hour came a fine sermon by Rev. C. B. Loofbourrow, of New Auburn, Wis., and we of the Iowa field understand more than ever our loss in not being able to secure him for our poor, lonesome churches. But we also understand the importance of his being retained upon his present field.

In the evening a song service was followed by a stirring evangelistic sermon by Rev. C. L. Hill of Farina, Ill. He also conducted a wonderful after-meeting, which was a fitting close to the uplifting religious feeling which pervaded the whole associational gathering. It certainly was good to be there.

MRS. H. E. RAMSEY,

Botna, Iowa.

#### A MORNING PRAYER

Lord, send me to my work today  
With quiet heart to cheer the way!  
May those whose lives are touched by mine  
Some beauty glimpse like peace of thine,  
Some blessing gain because I tread  
The common way with uplift head!  
Grant I may see thee ever there,  
Willing and glad my cares to share,  
Helping my thought to soar, to find  
The purpose of thy wondrous mind;  
And may I, though in humble place,  
Work nobly, that by thy good grace  
The part thou gavest me to do  
From morn till eve my journey through  
When set at last in thy design  
May fill its place in hue and line,  
Be fashioned by the pattern he  
Has set for men since Galilee!

—Gertrude B. Walker in Boston Transcript.

## WOMAN'S WORK

CONTRIBUTING EDITOR  
MRS. GEORGE E. CROSBY, MILTON, WIS.

For whosoever teaches fellow men  
To think of others rather than themselves,  
To heal the ills of people and of towns,  
To venerate and render thanks to God—  
Who teaches this can never wholly die;  
His very thoughts have immortality.

When wealthy merchants come  
To show their wares, and cry their cunning praise,  
Gold is passed on, and men are satisfied,  
Each with the thought of making fair exchange;  
But the physician stands a space apart  
Hearing forevermore the age-old cry  
Of mortal terror and of mortal pain,  
And ever giving from his inmost heart  
Healing and skill, and something more than these—  
Counsel and courage, and clean sympathy;  
These have no weight, no texture, and no form,  
No one can barter them in marts of gold,  
For being priceless, who could pay their worth?

—From Ode to Georgetown University School  
of Medicine—John A. Foote, M. D.

If Hippocrates, the reputed father of medicine, could have traveled down from his station in Greece a few centuries before Christ to that medical meeting in Washington, in 1927, it is hard to tell where he would have been found—in the exhibit rooms, the clinics, the section meetings, or the moving picture theater. The meeting places of these various sub-divisions were scattered all over the city in auditoriums, hospitals, hotels, and various public buildings. I should have been glad to ask Hippocrates what part of it all he considered of prime importance; I think he might have been an impartial judge, having begun at the beginning.

Almost every speaker to whom I listened was very sure, or at least gave me the impressions that the department of which he was speaking was the crux of the whole subject of diagnosis and cure. However, that is a question upon which any of us may judge; and we do judge, for when we ourselves are sick, is that not the most important trouble in the world? It is to us, I am sure, and cure for that trouble seems the most desirable of all cures. As I was feeling very fit at this time I could not judge of the relative merits of these dis-

cussions. But one feature interested me more, perhaps, than any other; this was an instrument by which we could hear the heart beats of people some distance away. The instrument was installed upon the stage of the amphitheater, and when the proper connections were made, the sound of the patient's heart beats filled our ears; it was so loud that the gasp of astonishment that ran around the crowded theater seemed almost low in comparison. Those to whom the sound of the heart is familiar assured the rest of us that the sounds were typical, albeit so greatly magnified as to be almost unbelievable.

Another place where I am sure Hippocrates would have spent a long time was on the exhibition floors. Here he would have needed an interpreter to assure him that his brothers of the healing guild of the present day are not putting their faith in the oracles that he condemned as useless. For such might have been his judgment of those instruments of healing that are dependent upon electricity for their power. A large floor space was given over to exhibits of this sort, ranging from small lights of various kinds on through the larger lamps, and cabinets to the intricate X-ray machines. In this department alone I suppose he might have spent more money than he could have imagined a physician would ever possess. Then there were booths and booths showing instruments to be used for all kinds of discovered diseases and some few that are as yet unknown—or at least it seemed that way to me. Here, too, were shelves and shelves of drugs, new combinations to catch the attention of the experienced doctor and old ones to recommend to the young men just out of school. And they were all here, too, old and young, ready to look at anything that offered itself to their attention. And the book shelves—there were books of all sizes and colors, but no books of fiction, unless the coming years shall prove false some of the theories now advanced. Here Hippocrates might have secured an up-to-date library on medical science, to add to his original one without any more trouble than carrying away the volumes displayed on these shelves. There were pure foods for special diets for people afflicted with all sorts of diseases, and even health foods for people who had no diseases. Vitamines A, B and C, in fact the whole family of vita-

mines, were very much in evidence, but it is probable that Hippocrates himself would not have recognized any of the family had he met them in the exhibit.

After wandering about through the maze of exhibits and feeling rather strange, we welcomed the sight of a booth bearing the name of our home-town factory, with its familiar equipment and the friendly faces of the people in charge, and we accepted the cordial invitation to enter and rest in their comfortable chairs.

I have concluded since attending this convention that one reason the medical profession is being so rapidly specialized is that there is to learn of unusual diseases and methods of treatment, so this knowledge must be parceled out to different men in order that the public may receive the benefit of the knowledge. All honor then to Hippocrates for starting something whose end could not be discerned from the beginning!

**MINUTES OF THE WOMAN'S BOARD**

The Woman's Executive Board met with Mrs. L. M. Babcock on October 3, 1927.

Members present: Mrs. A. B. West, Mrs. W. C. Daland, Mrs. E. E. Sutton, Mrs. A. E. Whitford, Mrs. Edwin Shaw, Mrs. J. F. Whitford, Mrs. L. M. Babcock, Mrs. M. G. Stillman. We are pleased to have with us today our new member, Mrs. J. F. Randolph.

Meeting was called to order by the president who read Romans 12:1-26.

Prayer was offered by Mrs. W. C. Daland.

In the absence of the secretary, Mrs. M. G. Stillman was appointed secretary *pro tem*.

Minutes of the previous session were read.

The treasurer read the monthly report, which was adopted.

The quarterly report was read and adopted: total receipts for the quarter, \$257.69; disbursements, \$200; balance on hand \$57.69.

The treasurer was instructed to forward the usual amount of funds to officers and associational secretaries.

A bill of \$12.45, for printing the reports of the treasurer and the corresponding sec-

retary for use at Conference, was presented and ordered paid.

A bill of \$4.86, for program for the woman's hour at Conference, was presented and ordered paid.

Mrs. West gave a report of the election of officers as follows:

President—Mrs. Allen B. West.  
 Vice-Presidents—Mrs. John H. Babcock, Mrs. William C. Daland, Mrs. Lester M. Babcock, Mrs. Mazzini G. Stillman, Mrs. J. Fred Whitford, Mrs. Erlo E. Sutton, Mrs. Nettie M. West, Mrs. John F. Randolph, Mrs. Ruby C. Babcock.  
 Corresponding secretary—Mrs. Edwin Shaw, Milton, Wis.  
 Recording secretary—Mrs. James L. Skaggs.  
 Treasurer—Mrs. Alfred E. Whitford.  
 Editor of Woman's Page, SABBATH RECORDER—Mrs. George E. Crosley.  
 Associational secretaries—Eastern: Mrs. Willard D. Burdick, Plainfield, N. J.; Southeastern: Mrs. N. Wardner Davis, Salem, W. Va.; Central: Mrs. Jay S. Brown, Brookfield, N. Y.; Western: Mrs. Walter L. Greene, Andover, N. Y.; Southwestern: Mrs. R. J. Mills, Hammond, La.; Northwestern: Miss Phoebe S. Coon, Walworth, Wis.; Pacific Coast: Mrs. Charles D. Coon, Riverside, Calif.

Mrs. West asked Mrs. Randolph to tell of the pageant given at the woman's hour at Conference. This gave a good idea of a very interesting program given there.

Mrs. West told about the woman's meeting on Thursday afternoon, at which time a resolution was presented, asking the Woman's Board to prepare a program of missions and Bible studies for the use of the local societies and to have them ready to present at the next General Conference.

Mrs. West also told of the splendid work done by the ladies who prepared the pageant and in every way helped to make it a success.

It was suggested that the associational secretaries send out cards to local societies to secure names of local officers for a more complete directory.

Voted that our president be the chairman of a committee with Mrs. Shaw, Mrs. Daland, and Mrs. A. E. Whitford to make suggestions for the work in local societies for the ensuing year.

The board expressed sympathy with Mrs. John H. Babcock in her present ill health and regret that she will soon be leaving us to live with her daughter, Mrs. Thorngate. She will be greatly missed. May the comforting presence of our Father attend her always.

Adjourned to meet with Mrs. A. B. West November 7, 1927.

MRS. A. B. WEST,  
*President.*  
 MRS. M. G. STILLMAN,  
*Secretary pro tem.*

**TRACT SOCIETY—TREASURER'S REPORT**

For the quarter ending September 30, 1927

Ethel L. Titworth, Treasurer  
 In account with the  
 American Sabbath Tract Society  
 Dr.  
 To cash on hand July 1, 1927:  
 General Fund \$2,645 01  
 Denominational Building Fund 2,264 38  
 Maintenance Fund 1,666 96  
 \$ 6,576 35

To cash received since as follows:  
 General Fund  
 Contributions:  
 July \$173 00  
 August 67 30  
 September 183 10  
 \$ 423 40

Collections:  
 August \$ 5 87  
 September 130 90  
 136 77

Income from invested funds:  
 July 1,821 79  
 Publishing house receipts:  
 "Recorder" \$503 20  
 "Helping Hand" 250 09  
 Tract depository 21 96  
 Outside publications 6 00  
 "Junior Graded Lessons" 23 10  
 "Intermediate Graded Lessons" 11 10  
 815 45

Interest on funds, savings account 10 27  
 Interest on daily bank balances 12 50  
 Publishing house profits, 1926-1927 858 61  
 Refund, account amount advanced for expenses of delegate to Lausanne Conference 300 00  
 Contributions to Dr. Rosa Palmberg's hospital work, China 20 20  
 Contribution to special Sabbath Promotion work 125 01  
 Contributions to Java missions, Cornelia Slagter 10 00  
 4,534 00

Denominational Building Fund  
 Contributions:  
 July \$273 80  
 August 35 00  
 September 335 00  
 \$ 643 80

Bequest of Mrs. Isabel Hubbard, Plainfield, N. J. 50 00  
 Income:  
 Interest from publishing house on loan account Michle press \$ 1 25  
 Interest, savings account 12 34  
 Interest on daily bank balances 18 00  
 31 59

Payment account principal of loan account Michle press 100 00  
 Payment account principal of loan account cutting machine 200 00  
 Payment account loan on equipment notes (publishing house profits) 858 61  
 1,884 00

Maintenance Fund  
 Rent from publishing house \$ 375 00  
 Interest, savings account 9 00  
 Interest on daily bank balances 9 00  
 Interest on loan to publishing house account Michle press 62 50

Income, denominational building endowment .56  
 456 06  
 \$13,450 41

Cr.  
 By cash paid out as follows:

General Fund  
 Sabbath Reform work:  
 G. Velthuisen, Holland—"De Boodschapper" 150 00  
 Mill Yard Church, London, Eng. 25 00  
 T. L. M. Spencer, Georgetown, B. G. 25 00  
 H. Louie Mignott, Jamaica 25 00  
 Special Sabbath Promotion work:  
 A. J. C. Bood  
 Salary \$150 00  
 Young people's work—Lewis Camp  
 Salary, director 60 00  
 Traveling expenses and board, directors and assistants 129 16  
 539 16

Publishing house expenses:  
 "Recorder" \$2,597 87  
 "Helping Hand" 588 45  
 Tract depository 562 46  
 Outside publications 10 34  
 Tract Society printing  
 Annual report to Conference 100 52  
 3,659 64

Miscellaneous:  
 Traveling expenses of editor to Conference and associations \$ 49 73  
 President's expenses:  
 Traveling \$60 26  
 Clerical 15 30  
 75 56

Legal expenses, etc.:  
 Rent to July 1, 1926, safe deposit box 10 00  
 Treasurer's expenses:  
 Extra clerical work, February to September, 1927 \$145 00  
 Stationery, etc. 4 50  
 149 50

Corresponding secretary:  
 Salary \$150 00  
 Traveling expenses 46 00  
 Postage 1 00  
 197 00  
 Life Annuity payments 598 90  
 1,080 69

Payment account loan on equipment notes—  
 from Denominational Building Fund (publishing house profits) 858 61  
 Contributions for special purposes:  
 Dr. Rosa Palmberg, China—hospital work 20 20  
 Cornelia Slagter, Java missions 10 00  
 \$ 6,193 30

Maintenance Fund  
 Plumbing repairs \$ 4 70  
 Removal of ashes 2 00  
 Paint 12 65  
 Labor, painting 35 00  
 Survey of driveway 10 00  
 Trimming shrubbery 20 00  
 84 35

By balance on hand:  
 General Fund \$ 985 71  
 Denominational Building Fund 4,148 38  
 Maintenance Fund 2,038 67  
 7,172 76  
 \$11,450 41

E. & O. E.  
 Ethel L. Titworth,  
 Treasurer.  
 Plainfield, N. J.  
 October 5, 1927.

Total indebtedness (loans) General Fund, \$1200.00  
 (Continued on page 569)

## YOUNG PEOPLE'S WORK

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

### BLESSINGS WE OFTEN FORGET

Christian Endeavor Topic for Sabbath Day,  
November 19, 1927

#### DAILY READINGS

Sunday—Health (Isa. 38: 1-8)  
Monday—Sanity (2 Tim. 1: 7)  
Tuesday—Prosperity (Deut. 8: 11-20)  
Wednesday—Home (Luke 9: 57, 58)  
Thursday—Peace (Isa. 48: 18)  
Friday—Hope (1 Pet. 1: 1-5)  
Sabbath Day—Topic: Blessings we often forget  
(Ps. 103: 1-18)

#### A PLAN FOR THE MEETING

Decorate the Christian Endeavor room for Thanksgiving. Perhaps it will be possible to have an imitation fireplace or campfire around which the members may be grouped. Sing many thanksgiving hymns. Prepare a pumpkin basket or a cornucopia in which are placed cards bearing the name of some common blessing. Each person is given a card as he enters the room, and is asked to say something about that particular blessing. For general discussion the *Endeavorer's Daily Companion* suggests these questions:

"What is the biggest blessing in your life?"

"How may we show our gratitude to God?"

An easy thing, O Power divine,  
To thank thee for these gifts of thine,  
For summer's sunshine, winter's snow,  
For hearts that kindle, thoughts that glow;  
But when shall I attain to this—  
To thank thee for the things I miss?

—Thomas Wentworth Higginson.

Lord, for the erring thought  
Not into evil wrought:  
Lord, for the wicked will  
Betrayed and baffled still;  
For the heart from itself kept,  
Our thanksgiving accept.

—W. D. Howells.

I thank thee, Lord, for mine unanswered prayers,  
Unanswered save thy quiet, kindly "Nay";  
Yet it seemed hard among my heavy cares  
That bitter day.

—Rev. Oliver Huckel.

Giver of good! one gift o'er all  
Its wondrous greatness lifts:  
Let tides of blessing rise or fall,  
Thou art the Gift of gifts.  
—Mary Lowe Dickinson.

### THE INTERMEDIATE CORNER

REV. WILLIAM M. SIMPSON  
Intermediate Christian Endeavor Superintendent  
Sabbath Day, November 19, 1927

#### DAILY READINGS

Sunday—Show thankfulness by giving (Acts 20: 35)  
Monday—Show thankfulness by faithfulness (John 6: 66-71)  
Tuesday—A grateful "thank you" (Luke 17: 11-19)  
Wednesday—Gratitude by service (James 1: 27)  
Thursday—Jacob's gratitude (Genesis 28: 16-22)  
Friday—Gratitude through consecration (Romans 12: 1, 2)  
Sabbath Day—Topic: What are the best ways to be thankful? (Mark 12: 29-34)

#### SOME QUESTIONS

Why is it natural to have Thanksgiving in the autumn?

Find in the Bible instances of persons showing thankfulness under adversity.

How may we attain the habit of thankfulness?

How banish the insincere, "Thank you"?

"It is more blessed to give than to receive." In what ways does this principle apply to the giving of thanks? Give examples.

### JUNIOR C. E. JUMBLES

ELISABETH K. AUSTIN  
Junior Christian Endeavor Superintendent

#### SUGGESTIONS FOR TOPIC OF NOVEMBER 12

For the blackboard talk have the juniors suggest all the words beginning with the letter "P" which they can. Fully explain each part of Paul's work as you write the words on the board. It will work out something like this.

P-aul  
P-ersecuted Christians  
P-urged of his sin  
P-ossessed of the Holy Spirit  
P-roclaimed the gospel  
P-reached to Jews and Gentiles  
P-rayed for the churches  
P-ursued by enemies  
P-ut into prison

#### SUGGESTIONS FOR WORK

Mrs. James L. Skaggs, superintendent of the Milton Junior society, writes that they

### MEETING OF THE YOUNG PEOPLE'S BOARD

The regular meeting of the Young People's Board was called to order by the president at eight o'clock. Rev. August Johansen led in prayer.

Members present: Dr. B. F. Johanson, Mrs. Ruby C. Babcock, I. O. Tappan, Mrs. Frances F. Babcock, Miss Mae Mudge, Dorothy Maxson, Mrs. Beatrice Johansen, Emma Maxson, L. E. Babcock, Mary Clarke, Russell Maxson, Rev. August Johansen, Lloyd Simpson, Marjorie W. Maxson.

The following bills were presented and allowed: postage, \$5; Rev. William Simpson, Conference expense, young people's meetings, \$1.74; total, \$6.74.

Correspondence was read from Rev. William Simpson.

Voted that the amount which the board should forward to the Westerly Christian Endeavor society for the fellowship breakfast be determined by the president and secretary after some correspondence with the local society.

Moved that Rev. J. W. Crofoot be asked to become a member of the board during his stay in Battle Creek. This motion was unanimously carried.

The president and field secretary reported in detail the Conference activities of the young people.

The board wishes hereby to express its appreciation to all who assisted in any way with the Conference program.

The following committees were appointed:

RECORDER Reading Committee — Mrs. Frances F. Babcock.

Life Work Recruit Committee—Rev. August Johansen, Mrs. Ruby C. Babcock, L. E. Babcock.

Nominating Committee — Marjorie W. Maxson, Mrs. Nettie Crandall, Miriam Shaw.

Field Committee — Russell Maxson, Lloyd Simpson, E. H. Clarke, I. O. Tappan.

C. E. Week Committee—Mary Clarke, Emma Maxson, Egmond Hoekstra.

Conference Program Committee — Mrs. Frances Babcock, Mrs. Beatrice Johansen, Rev. H. N. Jordan.

The secretary was instructed to procure stationery for the coming year.

have started a Junior Mother's Circle. They first invited the mothers of the four Junior officers to an afternoon conference, at which time they presented all their Junior plans, problems, and difficulties, explaining the state and denominational goals for the coming year. They were named the Advisory Board of the Junior C. E. Mother's Circle. In turn these mothers set the plans and needs before the Ladies' Circle and funds were voted to help buy supplies. It is a great help to have the mothers behind the Junior work, a great deal more and much better work can be done. This is a splendid plan and one worthy of trial in other societies.

#### SUGGESTIONS FOR TOPIC OF NOVEMBER 19

The following poem might be worked out as an object lesson, using pictures of the different helpers given:

#### A THANK YOU

"Mother, I thank you for my bread."  
"Nay, rather thank the cook instead."  
"Good cook, for bread I thank you more."  
"I bought the flour at the store."  
"Thanks, man, for selling the flour to cook."  
"Go thank the miller by the brook."  
"Thanks, miller, for the bread I eat."  
"Nay, thank the man who sowed the wheat."  
"Farmer, my thanks for golden grain."  
"Give thanks to the sun and wind and rain."  
"Thanks, all, for helping wheat to spring."  
"God bids us help each growing thing."  
"Thanks, God, for bread I much enjoy;  
Thou carest for a hungry boy."  
"My child, thy every need I see;  
Thy heavenly Father feedeth thee."

—M. C. Brown.

Even if this is not used as an object lesson, it can be used to explain how everything comes from God and to him we owe our thanks. Yet we should not forget the people who have also helped to give us the things we enjoy out of God's bounties.

#### SUGGESTIONS FOR WORK

A Junior society has been started at Westerly, R. I., with twelve members. Not a large society, but we trust it will be a "big" society in works and knowledge. Has some other church hesitated because it has so few children? Many times more efficient work can be done with a few interested ones than with many restless ones. The Junior goal is full of plans for each committee for each month, and suggestions for organizing will be gladly sent. Who will be the next to report a new society?

A general discussion followed concerning the plans and activities of the new year, including the question of the order in which the bulletins should be published. It seemed best that those bulletins regarding the RECORDER Reading Contest and the Activities Chart should be published first.

Following this discussion the meeting was adjourned.

Respectfully submitted,  
•MARJORIE W. MAXSON,  
Recording Secretary.

Battle Creek, Mich., September 10, 1927.

### NEW OFFICERS OF PLAINFIELD YOUNG PEOPLE'S SOCIETY FOR 1927-1928

President—Esther Vars.  
Vice-president—Everett Hunting.  
Treasurer—Charles North.  
Corresponding secretary—Gladys Wooden.  
Recording secretary—Iva Ellis.  
CHAIRMAN OF COMMITTEES  
Prayer meeting—Frances Wells.  
Social—Mary Bond.  
Music—Elizabeth Bond.  
Finance—Charles North.  
Pastor's Aid—Etta North.  
Flower and Missionary—Helen Davis.  
Efficiency superintendent—Everett Hunting.

SABBATH RECORDER Reading Superintendent—Lammechien Bakker.

Quiet Hour and Tenth Legion—Claude Neagle.

### RECORDER READING CONTEST

DEAR ENDEAVORERS:

The RECORDER Reading Contest is to be conducted similarly to last year's plans. Following are the plans:

1. The contest will open at once with the RECORDER dated September 26, and close with the one dated June 25, 1928.

2. A superintendent of RECORDER reading is to be appointed in each local society, who shall take and keep the records at each Christian Endeavor meeting, receive and forward all subscriptions, and make reports of contest to the Young People's Board January 1 and July 1, 1928.

3. The contest will be based on points—the Senior society making the highest number of points, based on active membership, to receive an emblem at Conference; the Intermediate society making the highest

number of points based on active membership to receive an emblem at Conference; the three individuals in the denomination (active Christian Endeavor members) making the highest record each to receive a choice of Christian Endeavor literature not to exceed \$5 in value, and the next two highest to receive gold C. E. pins; the Intermediate Christian Endeavor member who makes the highest record will receive a choice of Christian Endeavor literature not to exceed \$5 in value, and the next two highest to receive a C. E. pin each. The Tract Society offers a free subscription to SABBATH RECORDER for every three new subscriptions to same secured by society.

4. Only Christian Endeavor members will contest and points will be credited as follows: (a) 5 points for each page of any issue (within set date) of the RECORDER read by Christian Endeavor member, reporting; (b) an additional 5 points for each report of a board meeting read by a member reporting; (c) for each page read by others than Christian Endeavor members 5 points, all to be credited to *society total* points; (d) for each renewal of RECORDER subscription 100 points; (e) for each new RECORDER subscription 250 points; (f) for reading RECORDER from cover to cover 25 extra points; (g) for individual record of reading done and subscriptions obtained, points will be credited *only* for reading done and subscriptions obtained by *member reporting*.

Reports are to be made by contestants at Christian Endeavor prayer meetings.

Reports of total points for the societies will be on the percentage basis. Therefore the total number of points reported by all members, divided by total number of active members in the society, will be the number of points for the society which should be reported.

The names of the 5 individuals in the society having the highest number of points together with the total number of points earned by them should be sent in with report January 1 and July 1, 1928.

Will the corresponding secretaries present this matter at once to their societies, and as soon as the contest is launched report the same to

FRANCES FERRILL BABCOCK,  
374 N. Washington Avenue,  
Battle Creek, Mich.

### A LETTER FROM THE ACTIVITIES SUPERINTENDENT

WELL, FOLKS:

Your activities superintendent has been too busy swatting flies and going swimming to combat the weather, and working a bit in between times, even to think of activities charts and honor societies and things, but now that it is cool again he is getting ambitious and hopes you all are the same. (Or are you always ambitious?)

It must be you are, for I surely was pleased with the results you turned in for the first year's work on the Activities chart, and congratulate you all. In fact, you did so well that we will just try an encore this next year and see if you can do the "same old things" in the "same old way," only a little more so. You know, there were more than two dozen societies using that Activities chart last year and turning in scores from 150 to 963 points, so I suppose Ashaway and Salemville and Farina feel pretty "good" about coming out on top in the order named. They are the only three societies that scored over the required 800 points for an honor society, and as soon as we, in our slow poky way, get around to it, they will get a reminder of the happy achievement.

And, before you throw this letter in the waste basket, please put the name of your society at the top of your new chart, so that next July when I want to give you the prize, I will not think it came from Timbuctoo or Kalamazoo or some place. Then you will be sure of not getting cheated. (Of course these letters *always* come to the attention of the entire society? I *hope* they do.)

Do you know, the reason I can not publish a list of societies and their standings is because half the charts returned last year came without names on them? And *another thing*, mark the charts very plainly with numbers (you know—1, 2, 3, 4, 5, 6, 7, 8, 9, 0—like that) not X. X. X's like that, and mark them for each week or month or whatever the period is, but not with the sums lumped together for one half year. You get my idea; just mark them so that even the dumbest activities superintendent can understand them.

And now while the Christian Endeavor society is all together, write up your points right up to date. Really, folks, the Young

People's Scale of Christian Endeavor Activities is not just a scrap to be put away on a shelf and marked with meaningless points once in awhile; it is the truest, handiest check on the all round activity of your society that we can think of, and we want to see it help you, that's all. If you do not mark up points steadily in every section of the chart, you can just depend on it that the sections that are lacking could stand a little investigation. We were just attempting to give Christian Endeavor societies a business-like, statistical record of activity, the same as business concerns have invaluable periodical reports of conditions.

Come on now, get going!

Your friend,

ALLISON SKAGGS,

Activities Superintendent.

Battle Creek, Mich., Sanitarium.

Resolution No. 1.—If you will write me I will answer.

### TRACT SOCIETY TREASURER'S REPORT (Continued from page 565)

Examined and compared with books and vouchers, and found correct.

Irving A. Hunting,  
Frank A. Langworthy,  
Auditors

October 8, 1927.

#### Denominational Building Fund

Dr.	
To total amount contributed, and income, to July 1, 1927	\$21,315.71
To contributions received during the quarter	643.80
To bequest of Mrs. Isabel Hubbard, Plainfield, N. J.	50.00
To income—interest on loans, etc.	31.59
	725.39
	\$22,041.10

Cr.	
By expenses of canvass for funds, 1926	\$ 141.73
By loan to publishing house account cutting machine	2,009.60
Less amount repaid	200.00
	1,809.60
By loan account equipment notes	\$7,000.00
Less amount repaid	1,058.61
	5,941.39
By loans on bond and mortgage (for details see annual report)	9,000.00
By liberty loan bond	1,000.00
	17,892.72
By balance on hand	4,148.38
	\$22,041.10

Customer (to tired clerk, who has been showing silks): "Well, I guess I won't take anything; I was just looking for a friend."

Tired Clerk: "Well, if you think he's in that last bolt, I'll look there."—Selected.

## CHILDREN'S PAGE

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

### PAUL, THE TRAVELER

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,  
November 12, 1927

#### DAILY READINGS

Sunday—Paul in Arabia (Gal. 1: 17)

Monday—Paul in Damascus (Acts 9: 20-26)

Tuesday—Paul starts on a mission (Acts 13: 1-4)

Wednesday—Welcomed and stoned (Acts 14: 8-11, 19)

Thursday—In Athens (Acts 17: 16)

Friday—Travels and trials (2 Cor. 11: 23-28)

Sabbath Day—Topic: Paul, a traveler who served God (Acts 13: 13-16)

Paul's life was a very busy one. He was continually moving from one place to another. He had no real home. Many times he was not even fittingly welcomed at the places he visited. There were times when his friends came to his rescue and helped him to get away from his cruel enemies who sought to kill him.

He tells in one of his letters of his trials and hardships: "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." 2 Corinthians 11: 24 to 27.

In spite of all this Paul remained faithful to his Lord and Master. His one object in life, whether on land or sea, was to bring others to know Jesus and his gospel of love and sacrifice.

How many times we hear people today say that they have had so much trouble or there seems too much opposition for them to serve God! The more opposition Paul had in his work, the more determined he was to continue, the more he realized how

very much those people needed to know the love and compassion of God. People today are needing this same knowledge, but who will take it to them?

Is there one of you boys or girls who would be willing to give up your pleasures, your happiness, your comforts, to travel across the ocean, to travel across the land, to go to Australia, to India, to Texas, or to one of our big cities if God called you to work for him there? Will you say with Paul: "For me to live is Christ," and again, "I can do all things through Christ who strengtheneth me"?

It may be that when you become men and women God will not want you to be a traveler and to leave home and friends for him. He may want you to remain right at home and serve him there. Will you do it? Will you be faithful wherever you are? Will you always uphold your Christian Endeavor motto, "For Christ and the Church," no matter what discouragements come? Remember that Paul used every opportunity to witness for God and served him in word and in deed. You can do at least that much while you are still juniors.

### BETTY LOU'S JOURNEY

One summer morning Betty Lou awoke very early, for she and some of her little playmates were planning to go to the big woods for a picnic that day, and what little boy or girl doesn't just love a picnic, especially in the cool woods on a warm day.

But when she got her eyes wide open and peeped out of the window, she felt just like crying with all her might, for it was a very rainy morning indeed. She was just sure that the picnic would have to be given up that day.

"Oh, dearie me!" she sighed, "how lonesome and unhappy I am going to be! What can I play and what have I to play with? Oh, dearie, dearie, me!"

Two big tears were just ready to roll down her cheeks, when all at once she heard a sweet, merry voice close beside her say:

"Oh, Betty Lou, you funny thing,  
Whatever makes you sigh and cry?  
I'm sure I wouldn't sigh, but sing,  
If I were you and you were I."

"Just look around your room and see  
Your pretty dollies, all your toys.  
You have much more, it seems to me,  
Than many, many girls and boys."

Betty Lou jumped so that she very nearly fell out of bed.

"Now who spoke to me I'd like to know?" she cried, looking all around the room. She even looked under the bed and in the closet, but no one could she see. She was just beginning to think she was dreaming, when she heard the voice again:

"Oh, Betty Lou, just shut your eyes,  
And lie so very still and straight.  
Then smile, and lo, a fine surprise  
Will come to you if you will wait."

Betty Lou quickly hopped into bed, shut her eyes tightly, smiled all over her little face, and was as still as Winky, the little field mouse, ever thought of being.

Soon she heard the merry voice again:

"Open your eyes and look around;  
Keep as still as still can be,  
And then if smiling you are found,  
Look at the window, you'll see me."

Betty Lou did just as she was told, and when she looked toward the window her smile was just like sunshine. There, perched on the window sill, as light as a thistle down, was a tiny little lady dressed in color of gold from head to foot, so that she shone like a sunbeam. Betty Lou had never seen anyone like her.

"Well," said the little gold lady cheerily, "how do you like me?"

"I think you are lovely," said Betty Lou with shining eyes.

"How would you like to go on a journey with me? I heard you say you didn't have anything to play with, so maybe you would like to play with me."

"Thank you," said Betty Lou politely. "Of course I would like to go to play with you; but isn't it a pretty rainy day to go on a journey?"

The little gold lady laughed merrily and her laugh was as sweet and clear as the tinkle of silver bells. Then she sang:

"What matter if it rain or shine?  
We fairies never think or care,  
For every day to us is fine,  
As we float lightly through the air."

"I'll throw my magic over you,  
And take you with me everywhere.  
To other homes I'll carry you,  
Though none will see or know you're there."

"That sounds very nice," said Betty Lou.

"I think I'd like to go with you."  
The little gold lady waved her magic

wand over the little girl, and away they went through the window and up, up over the tree tops.

"How very funny," cried Betty Lou with a delighted giggle, "to be out in this pouring rain and not get wet."

All at once she found herself in a tiny, shabby cottage, where a poor little crippled girl about her own age sat on the floor playing with clothespins. As Betty Lou stood looking at her, in came a little ragged news-boy.

"Oh, hello, Jack," said the lame child with a happy laugh. "I'm pretending these clothespins are all kinds of lovely toys. That large one is a beautiful doll all dressed in pink silk."

"That's fine," said her brother. "See what I've brought you." He put into her eager hand a piece of pretty colored glass.

"Oh, how lovely!" cried the little girl. "I'll play it is my magic mirror."

"Oh! oh!" said Betty Lou. "I didn't think I had much to play with, and I have dozens of dolls and other nice toys. I wish I could divide with this little girl."

The little gold lady only smiled, a queer little sparkly smile, and flew softly over to the little girl on the floor, to whisper something in her ear. Of course the little girl could not see her, but happy little thoughts came into her head and she laughed merrily.

Then out of the window flew the little gold woman and Betty Lou.

(To be continued)

### LESSONS FROM THE BIRDS

MARY A. STILLMAN

FIDELITY

Many people have noticed the faithfulness of birds to their mates and to their offspring. Someone has said, "There are no divorce courts in Birdland," and everyone knows that as long as either parent is alive there are no deserted birdlings in the nests. It has also been suspected, though this is harder to prove, that birds are faithful to localities and return to their old homes year after year.

The paper, called *Our Dumb Animals*, tells a well-authenticated story of an occurrence on Lysan Island, one of the Hawaiian group. There is a bird reservation here, and one autumn the manager noticed a bird fluttering on the beach. He found it was a

plover with a broken leg, so he amputated the leg at the break and released the bird. The leg healed perfectly, and all winter long Stumpleg, as he was christened, roosted on a mound of sand not far from the manager's hut. In the spring Stumpleg felt the call of the North and migrated with the flock. Their route lies across the Pacific to America, and then north to Alaska, some four or five thousand miles. The men had grown quite fond of Stumpleg, but supposed they would never see him again.

What was their joy one morning of the following September to find Stumpleg sitting on his old sand-mound roost. They considered him quite a hero, and his arrival was recorded in the log of the island. If Stumpleg had made the round trip and come back to the same spot, what was to prevent their thinking that most of the old birds in the immense flock were the identical plovers that had been there the previous year? Five times in autumn and spring Stumpleg came and went, his arrival and departure being duly recorded in the log. After the fifth journey he came no more, so he was probably dead. But what a record of faithfulness to his old home!

Bird banding, the placing of an aluminum anklet bearing a serial number upon a bird's leg, affords a perfect method of identification. A song sparrow was tagged in May, 1921, at Cohasset, Mass. A year later and again two years later this song sparrow was found feeding in the same trap. Six juncos were taken out of the Cohasset trap and banded on January 25, 1923. Juncos are winter birds in Massachusetts, and go north for nesting. In February, 1924, these same six juncos were taken out of the very trap they had been in together a year before. Who knew that flocks traveled together, nested near together, and returned to the same locality again? Are they brothers and sisters, hatched in the same nest, or only a little community of friends? That we can not say; but it is suggestive of more bird fidelity to friends than we had suspected.

The teacher was giving a lesson on "Snow."

"As we walk out on a cold winter day and look around, what do we see on every hand?" she inquired.

"Gloves," answered the red-haired boy in the rear seat.—*Selected.*

### KITTEN TALES

H. V. G.

Read a \_\_\_\_\_ from the Bible every day.

The lost word can be found by taking in order the first letter of every word supplied in the following story.

One autumn day in the early evening, as the little gray kitten was sitting on the back porch waiting for something to happen, a shrill note under the doorstep made her jump right up into the air. Then Mr. Adolphus Cricket, with his shiny black suit, top hat, and black patent leather shoes, appeared.

"Oh, I wish I had a \_\_\_\_\_ like yours," sighed the gray kitten with

"Indeed, do you?" asked Mr. Cricket with a low bow. "Now I am so small, I need a shrill voice, but you, who are so big, do not need to make so much noise."

"Well, that is so, when you look at it that way," replied the kitten.

"Oh, yes," Mr. Cricket shrilled very wisely. "You, who are so much bigger than I, should not be discontented. The way one looks at a thing makes all the difference in the world, provided we look the way and not the wrong way. Now I must go in search of my supper."

So, when little May came out to sit on the porch step, the little kitten went skippity, skip up into May's lap, and settling down she \_\_\_\_\_ a contented song with a soft purr. Thus this day \_\_\_\_\_ happily for the little gray kitten.

ANSWER TO LAST WEEK'S TALE.—Voice. Vain.

Oh.

I.

Came.

End.

A woman who was living in a hotel at San Francisco hired a Chinese boy. She said, "What's your name?"

"Fu You Tsein Mei," said he.

"Your name is too long. I'll call you John."

"What's your name?" said he.

"Mrs. Elmer Edward MacDonald."

"Your name too long. I'll call you Charlie."—*Selected.*

## SABBATH SCHOOL

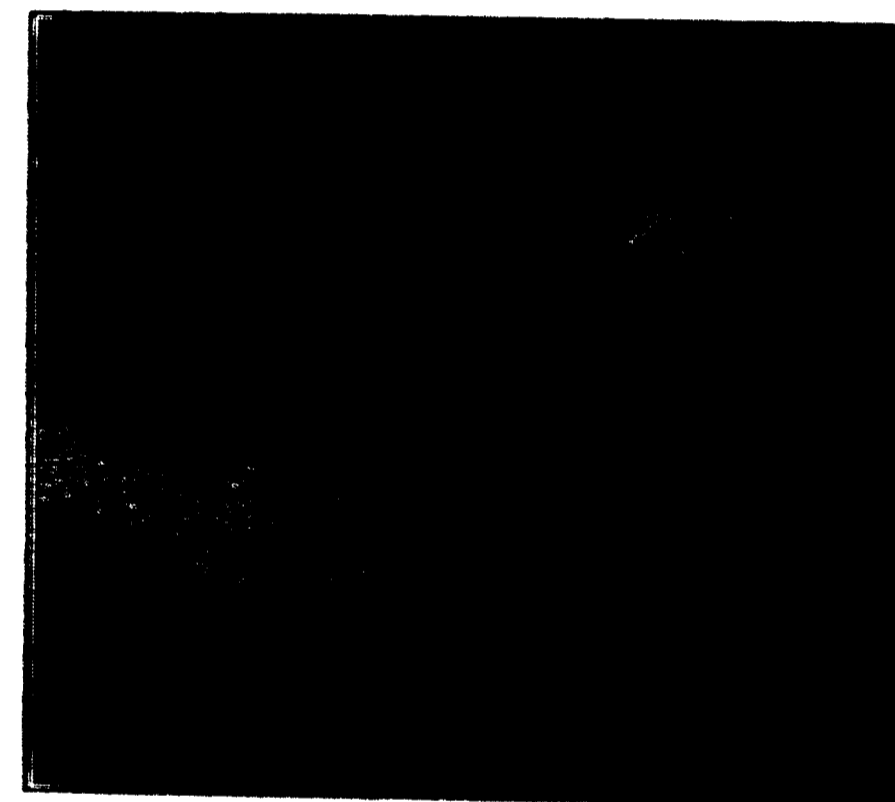
HOSEA W. ROOD, MILTON, WIS.  
Contributing Editor

### WE-ZEN PHE

DEAR INTERMEDIATES:

I am writing again to you to tell you something about We-Zen, the girl whom Dr. Grace Crandall brought with her from China last summer when she came on her missionary furlough.

After coming across the big ocean they



reached America at Victoria, on the island of Vancouver. There they left the great ocean steamer, took a smaller vessel down to Seattle, and came by train to North Loup, Neb., where they visited a few days. There Dr. Grace bought a Ford that brought them to Milton, then on to the Conference at Westerly—a long distance from Shanghai, nearly half way around the world. After the Conference they came back to Milton, by way of Niagara Falls, and are now "at home" with Aunt Jennie Rood on the road between the college and the high school, in both of which We-Zen has classes. She is well settled in her work and seems happy.

The way We-Zen's name is spelled does not give us much of a notion how to pronounce it. As nearly as we can spell it in English it is Wa-Za Pa. But she has taken for herself a perfectly good American name,

Esther, which came to us from Persia, and means "star." I am glad to say that Esther is not only settled in school and seems happy, but she easily makes herself at home among our girls in school, in Sabbath school, and at church. She seems to adjust herself easily to conditions here, though they are so different from those to which she has always been accustomed. She speaks our language quite freely, though hesitating now and then upon her choice of words and how to pronounce them. She is some different from our girls in being as free to tell her age—twenty-two—as to tell the time of day.

We-Zen's mother was a woman of some education and a teacher. She died several years ago. Six years ago Dr. Grace adopted the orphan girl, not legally, but to mother her and give her a chance to make something of herself. She calls the doctor "mother," and there seems to exist between them a beautiful mutual attachment. It is a satisfaction to Dr. Grace to find Esther eager to study—it is not easy to drag her away from her lessons. She is studying, in high school, American history about the Revolution, and last night she told me she would like to have me tell her some stories about our Civil War.

Esther is to some of us an interesting study—how she can adjust herself so easily to life and conditions so different here from those over there. Evidently it is because she *chooses* to do so. She seems glad to become acquainted with those who would be her friends, to attend church and Sabbath school, and meet people socially, and does not withdraw herself from friendly and helpful associations.

### THINK ABOUT OTHERS

The actions of two girls in class were so different that no one could help noticing it. One of them dropped her handkerchief under another's chair, just as the talks were beginning. Since she did not really need the handkerchief she allowed it to lie there. She did not like to make even a little confusion when others were trying to talk.

The other girl found she was sitting in the sun. This was not pleasant; and perhaps it was quite right for her to get up and pull down the shade. But she did it noisily. She also thought she ought to ask



the teacher about it, which added to the confusion. She did some other things during the lesson period. Indeed she made it quite hard for some others to talk, as those in the class would turn to look at her. Perhaps the class would have been better off had she not been there; and to say that about anyone is pretty hard. Of course the others were patient because she had not been long in the class. She may not realize how those who do not think of others often make trouble without meaning to do so.—*Marianne Gauss.*

### INFLUENCE OF YOUNG PEOPLE

A Canadian school teacher says: "During my experience as a school master I came quite definitely to the conclusion that if you compare the influences that have worked on boys, the strongest are those which come from one another."

Those of us who have studied the activities of young people must have observed facts corroborating the truth of this statement. Young people influence one another more than they are influenced by older people. This is not true of small children, but it seems to be true from the time boys and girls begin to group together in gangs or cliques, or natural (that is, voluntary) groupings.

There is a reason for this. The minds of these young people who are voluntarily associating themselves together are, as it were, on a level with one another. Their emotions are at the same stage of development; their interests are closely akin; they can understand one another's points of view much more intimately than they can understand the points of view of people much older. Similarly, older people naturally find it more difficult to enter fully into the thoughts and feelings of young people than do other young people of a similar age.

Having become sure that these statements are true, what are we to do about it? A long time we have gone on without taking special advantage of this situation. Older people have gone on, in many instances for a full lifetime, trying to dictate or coerce or influence younger people, but without taking advantage systematically of the influence young people have upon one another. The ideal—a very practical ideal—is to bring young people together to think upon

the best things, and provide for them full and free opportunity to talk over the best ideals, the best proposals for conduct. When thus brought into a group for the consideration of the highest and the best, we have the conditions for the exercise of mutual influence of the very highest type over one another. This is far better and speedier, and more effective for the development of strong character and Christian idealism than any other method we could employ. The teacher thus becomes convener and older adviser, standing ready to suggest, inspire, and be consulted as needed. The place of influence a teacher may come to occupy who carries out this ideal is far larger than the influence he may have by other and less effectual methods.—*Horace Henry Turner.*

### LESSON VII.—NOVEMBER 12, 1927

HOSEA PREACHES GOD'S LOVE.

*Golden Text.*—"I desire goodness, and not sacrifice; and the knowledge of God more than burnt-offering." Hosea 6: 6.

#### DAILY READINGS

- Nov. 6—The Goodness of Jehovah. Hosea 6: 1-6.  
 Nov. 7—Hosea's Warning. Hosea 4: 1-9.  
 Nov. 8—Israel's Ingratitude. Hosea 11: 1-12.  
 Nov. 9—Hosea 14: 1-9.  
 Nov. 10—The Way to Live. James 1: 19-27.  
 Nov. 11—The Constancy of God's Love. 1 John 2: 1-8.  
 Nov. 12—The Loving Kindness of Jehovah. Ps. 36: 5-10.

(For Lesson Notes, see *Helping Hand*)

The two Baptist Christian Endeavor societies of Cortland, N. Y., are conducting an Americanization school among the Syrian and Russian children of their city. At the present time they have an enrollment of forty-five members and new ones are still coming. For the opening exercises the children are in one large group. They are taught Bible stories, they sing worship songs, and salute the American and Christian flags. Then the children are divided into age groups, where different kinds of handwork is taught to them, such as making scrap books, clay modelling, carvings from ivory soap, making picture frames and box furniture, sewing, and wood carving. The material for this handwork is paid for by the two Christian Endeavor societies and the teachers are also from the societies.—*E. P. Gates, Secretary.*

## DEATHS

WITTER.—Phoebe Eleanor Witter, daughter of Joel T. and Lucetta Covey Witter, was born in Brookfield, N. Y., January 26, 1843, and died at the home of her niece, Mrs. E. L. Moxey, of Syracuse, N. Y., aged 84 years, 7 months, and 14 days.

She was educated in the public schools and at DeRuyter Institute, and spent some years teaching; she was engaged in the millinery and dress-making business with her sister, Parmetha, in Leonardsville, for nearly sixty years. Miss Witter was a woman of strong character and refinement of nature.

Funeral services were held in Leonardsville, September 12, conducted by Rev. F. E. Peterson. Burial was made in the Brookfield cemetery.

F. E. P.

DAVIS.—At her home in Smithburg, Doddridge County, W. Va., on September 20, 1927. Mrs. Jerrile Davis in the seventieth year of her age.

She was the daughter of Henry and Charlotte Meek, and was born July 26, 1858, on Long Run, Doddridge County. She was married to Jerrile Davis in 1879. She was the mother of twelve children. She is survived by her husband, by nine children, and by a fine group of grandchildren.

She was a devout Christian and Sabbath-keeper, a good wife and mother—a woman who sang on her death bed parts of songs like "On Jordan's stormy banks I stand," and "I shall see the King some day."

This family is bound by many ties to the Salem Seventh Day Baptist Church whose pastor assisted in the funeral service.

G. B. S.

LEE.—Florence Fitz Randolph Lee was born March 4, 1899, and died September 20, 1927.

She was the daughter of Mary Caroline Hoff, and Alva Fitz Randolph, and was born in Alfred, N. Y., where she spent her early life. Here she was educated. Graduating from the high school in 1916, she then took one year of post graduate work, and in the fall of 1917 entered Alfred University. The following year she spent a few months training for a nurse in the Rochester General Hospital, but gave up the work on account of her health.

At the age of fifteen she was baptized by Rev. W. L. Burdick and united with the Seventh Day Baptist Church of Alfred, where she remained a member until her death. At all times she was true to her convictions and earnest in her Christian faith and belief.

On March 15, 1920, she was married to Eldon R. Lee, then of Rochester, N. Y. Since her marriage she has lived at Rochester, Webster, and Leroy, N. Y., until last July, when because of failing health she with her husband and sister Elizabeth, moved to Aurora, Colo. Here she hoped to regain her health, but after a few months death claimed her.

She was brought to her former home at Leroy, for burial, where the services conducted by Rev. J. C. Wiley, assisted by Rev. W. L. Burdick, were held.

She is survived by her parents, by three sisters, Miss Fucia of Wellsville, N. Y.; Rev. Elizabeth of Alfred; Miss Vida of Boston, Mass., and one brother, Lowell of Ithaca, N. Y., and her husband, now of Leroy, N. Y.

A. C. E.

BLIVEN.—Mrs. Minerva Green Bliven, daughter of Edward and Sarah Green, was born in Scio, Allegany County, N. Y., in 1836, and passed from this life at her home near Edgerton, Wis., October 13, 1927.

When sixteen years of age she came west with her parents, settling on a farm near Newville. In early life she gave her heart to Christ and united with the Rock River Church.

On August 14, 1858, she was united in marriage to Milo Bliven. Six children were born to this union. Three of them died in infancy. Jennie Bliven grew to womanhood, married, and left a daughter Ruby, now Mrs. Ruby Gains. Jennie passed away twenty-eight years ago. Only two of the children survive the mother—Mrs. Cassius Williams and Eugene Bliven, both of Edgerton.

Funeral services were held from the home on October 15, 1927, conducted by Pastor J. H. Hurley, and the body was laid to rest in the Edgerton cemetery beside that of her husband.

Music was furnished by Rev. and Mrs. C. S. Sayre.

J. H. H.

MAXSON.—Byron Delos Maxson was born in Richburg, Allegany County, N. Y., September 18, 1848. Following a brief illness, he departed this life in Fresno, Calif., September 11, 1927.

He was the son of Daniel Maxson, who was born in Rhode Island, of Scotch descent. His boyhood and early manhood were spent in Richburg. He secured his higher education at Alfred University. In 1873 he married Miss Clara Melvina Mix, at Scio, N. Y. They established their home life at Richburg.

In early life he became a member of the Seventh Day Baptist Church in Richburg. For a term of years he served that church as a member of its Board of Deacons. He came to California in the fall of 1888, when he transferred his membership to the Riverside, Calif., Seventh Day Baptist Church. In 1919 he united with the Seventh Day Adventist Church of Fresno, where his membership was held at the time of his death. His beloved companion had departed this life on October 15, 1925.

In 1889 he bought and improved the present very pleasant suburban family home at Fresno, on California Avenue. The home there established was more than an ordinary home. It was noted for its hospitality and "glad hand."

At the age of twenty-one years he became a carpenter and builder. Later he became a "rig builder" in the Bradford oil fields of Pennsylvania. He followed the same occupation in Allegany, N. Y. In 1896 Calinga, N. Y., became his field of labor, from whence he removed to Bakersfield, Calif., thence to the Kern River oil field.

He leaves in bereavement, three children: Ber-

trand D. Maxson, Mrs. Genevieve M. Burrows, and Miss Louise Maxson; two grandchildren, Byron and Betty Maxson; one sister, Mrs. Melissa Woodward, whose home is in Richburg, and a wide circle of other relatives and many friends.

In his home-life, Brother Maxson was probably as near the ideal as could be found, as a real Christian, loving, kind, thoughtful, helpful, patient husband and father, who never used cross or harsh words. They were not in his vocabulary.

For the past year he realized that life, to him, was very uncertain; and he came into very full and deep consecration and fellowship with Jesus, whom he so devotedly loved. He humbly and fully committed himself to his will and into his keeping.

We copy the last entry he made in his diary, which shows the confiding spirit of our departed brother. He lived but two days after penning these words:

"I go to the hospital tonight, to be ready for an operation in the morning. I commit myself to the Lord. His will, not mine, be done."

G. W. H.

WILSON.—James Y. Wilson was born in Ayrshire, Scotland, February 19, 1846.

His parents came in a sailing vessel to America when he was six years old and settled in Plainfield, N. J.

As a young man he went to Westerly, R. I., to learn his chosen vocation of carpentering. Settling in Dunellen on his return he was for many years contractor and builder in that section.

In 1870 he was united in marriage to Miss Sarah Frances Stillman. Four children blessed this union—Mrs. Edith W. Peddie of Brooklyn, N. Y.; Mr. Howard Wilson of Metuchen; Mr. Alfred Wilson of Dunellen; and Mrs. Abbie N. Clawson, deceased.

Mrs. Wilson died in 1889, and since that time he has made his way alone with the kindly oversight of his children in his declining days. Besides carpentering he was associated with other business enterprises until failing health forced his retirement about a year ago. But up to the last days of his life he was seen passing up and down the streets, grown so familiar to him during his long life. He was a man of strong physical vitality and was mentally alert to the closing moments of his life. Only a few moments before his departure he was reading a newspaper, which he had asked for.

As a boy he insisted on regular attendance upon Sabbath school, and in early life united with the Seventh Day Baptist Church.

He was always doing things for others although his benevolences were of the unostentatious kind. It is said that very many people could testify to this practical aspect of his life. He was loyal in his friendships and conscientious in all his dealings with his fellow men.

He slipped quietly away on Monday, October 10. Very many old friends and neighbors attended the farewell services at his home on the following Thursday, where there was a wealth of flowers contributed by those who held him in high esteem. Burial in Hillside Cemetery.

T. J. V. H.

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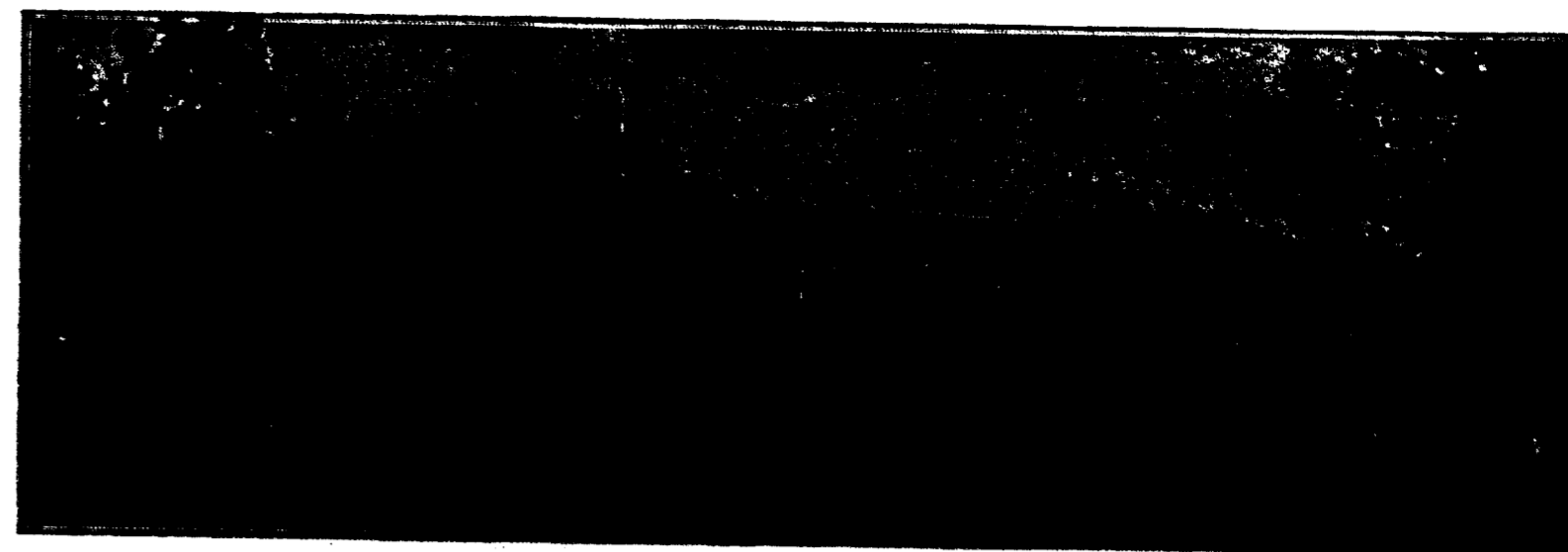
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