

# 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

After all that can be said concerning these prosperous times and the many things that make life pleasant here, I wonder if there is not a growing feeling that the sweeping tides of worldliness and the attractions of riches are bearing too many away from their spiritual moorings, and endangering the outlook for the Church of God.

Friends, is there a growing sense of spiritual dearth in our churches? Are our people becoming careless in matters of religion and losing interest in the Sabbath which God called our fathers to exalt and magnify? In the present-day longings for worldly gain, are too many of us forgetting our Lord and Master?

Do you feel that these are critical times in which a renewed spiritual life and more complete consecration are needed? Are we doing our part to brighten the light of the world through our churches?

May God help us to see things as he would have us see them.

—T. L. G.

### CONTENTS

Editorial—More Responses to Brother Main's Plea—The Passing of John P. Mosher—Loyal to the Constitu- tion—Our Country's Greatest Need. —Report of Building Fund.....577-580	History of the Riverside Church From October 1913 to October 1927..... 593
The World Conference on Faith and Order..... 580	Woman's Work.—Prayer for "Our Schools and All Young People in College"..... 594-596
Riverside's New Church..... 582	Yearly Meeting..... 596
Pacific Coast Association..... 583	Young People's Work.—If I Were a Home Missionary.—A Thought for the Quiet Hour.—The Intermediate Corner.—Junior C. E. Jumbles.— Social Fellowship Goal.—A Letter From the Social Fellowship Super- intendent.—Our Responsibilities as Friends..... 597-600
Dedicatory Service of the Riverside Church..... 584	Children's Page.—Showing Thankful- ness.—Africa.—Betty Lou's Journey. —A New Carpet..... 601-603
Seventh Day Baptist Onward Move- ment.—Our Bulletin Board.—Calen- dar and Directory for 1928.—State- ment Onward Movement Treasurer, October, 1927..... 585	Home News..... 603
Minstrels.—"Teaching Evangelism."— Letter From Doctor Palmberg..587-589	Sabbath School.—Minutes of the An- nual Meeting of the Sabbath School Board.—Minutes of the Quarterly Meeting of the Sabbath School Board.—Lesson for November 12, 1927..... 605
A Service of Felicitation and Con- gratulation..... 590	Interpretation..... 606
Education Society's Page.—Seventh Day Baptist Education Society— Executive Board Meeting..... 592	Marriages..... 607
Historical Sketch of the Riverside Seventh Day Baptist Church..... 593	Deaths..... 607

# SEVENTH DAY BAPTIST DIRECTORY

## THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

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

**Recording Secretary**—Paul C. Saunders, Alfred, N. Y.  
**Corresponding Secretary**—Edwin Shaw, Milton, Wis.  
**Treasurer of General Conference**—James H. Coon, Milton, Wis.

**Treasurer of Onward Movement**—Harold R. Crandall, 81 Elliot Ave., Yonkers, N. Y.

**General Secretary of Onward Movement**—Willard D. Burdick, Plainfield, N. J.

### COMMISSION OF THE GENERAL CONFERENCE

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

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

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

## AMERICAN SABBATH TRACT SOCIETY

### BOARD OF DIRECTORS

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

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

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

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

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

## THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

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

**Treasurer**—Samuel H. Davis, Westerly, R. I.  
The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

## SEVENTH DAY BAPTIST EDUCATION SOCIETY

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

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

The regular meetings of the Board are held on the second Sunday of January, April, July and October.

## WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

**President**—Mrs. Allen B. West, Milton Junction, Wis.  
**Corresponding Secretary**—Mrs. Edwin Shaw, Milton, Wis.

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

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

### ASSOCIATIONAL SECRETARIES

**Eastern**—Mrs. Willard D. Burdick, Plainfield, N. J.  
**Southeastern**—Mrs. M. Wardner Davis, Salem, W. Va.  
**Central**—Mrs. Jay S. Brown, Brookfield, N. Y.  
**Western**—Mrs. Walter L. Greene, Andover, N. Y.  
**Northwestern**—Mrs. R. J. Mills, Hammond, La.  
**Northwestern**—Miss Phoebe S. Coon, Walworth, Wis.  
**Pacific Coast**—Mrs. Charles D. Coon, Riverside, Cal.

## THE SEVENTH DAY BAPTIST MEMORIAL FUND

**President**—  
**Vice-President**—William M. Stillman, Plainfield, N. J.  
**Secretary**—William C. Hubbard, Plainfield, N. J.  
**Treasurer**—Asa F. Randolph, 240 West Front Street, Plainfield, N. J.

Gifts or bequests for any denominational purpose are invited, and will be gladly administrated and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.

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

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

## SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

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

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

## SABBATH SCHOOL BOARD

**President**—D. Nelson Inglis, Milton, Wis.  
**Secretary**—Dr. A. Lovelle Burdick, Janesville, Wis.

**Treasurer**—Louis A. Babcock, Milton, Wis.  
**Director of Religious Education**—Erlo E. Sutton, Milton Junction, Wis.

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

## YOUNG PEOPLE'S EXECUTIVE BOARD

**President**—Benjamin F. Johanson, Battle Creek, Mich.  
**Recording Secretary**—Mrs. Marjorie W. Maxson, Battle Creek, Mich.

**Corresponding Secretary**—Mrs. Frances F. Babcock, 374 Washington Ave., Battle Creek, Mich.

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

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

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

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

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

### ASSOCIATIONAL SECRETARIES

**Eastern**—Mrs. Blanche Burdick, Ashaway, R. I.  
**Central**—Albert Rogers, Brookfield, N. Y.

**Western**—Miss Elizabeth Ormsby, Alfred Sta., N. Y.  
**Northwestern**—Miss Elsie Van Horn, Loup City, Neb.

Miss Dorothy Whitford, Milton, Wis.  
Royal Crouch, Centerline, Mich.

**Southeastern**—Miss Greta Randolph, New Milton, W. Va.  
**Southwestern**—Mrs. Alberta S. Godfrey, Hammond, La. Box 364.

**Pacific**—Gleason Curtis, Riverside, Calif.

## EXECUTIVE COMMITTEE OF LONE SABBATH KEEPERS' AUXILIARY

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

## SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

Robert B. St. Clair, Chairman, Detroit, Mich.; Carl U. Parker, Chicago, Ill.; Edwin S. Maxson, Syracuse, N. Y.; George W. Davis, Los Angeles, Calif.; D. Nelson Inglis, Milton, Wis.; Holly W. Maxson, West New York, N. J.; Gael V. Simpson, Battle Creek, Mich.; John H. Austin, Westerly, R. I.; Winfred Harris, Plainfield, N. J.; Moses H. Van Horn, Salem, W. Va.; Horace L. Hulett, Bolivar, N. Y.; William Coalwell, Hammond, La.; Rosa W. Palmberg, Liuho, Ku, China; H. L. Mignott, Kingston, Jamaica.

# The Sabbath Recorder

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

VOL. 103, No. 19

PLAINFIELD, N. J., NOVEMBER 7, 1927

WHOLE No. 4,314

*O Lord, our heavenly Father, we look to thee for guidance during these weeks of united concert of prayer in behalf of thy kingdom interests, which thou hast entrusted to us as thy servants.*

*Will thou pour out on all our people, both in the homes and in the churches, the true spirit of supplication. Help us to draw nigh unto thee, and deliver us from coldness of heart and from wanderings of mind, so that with steadfast purpose and with kindly affections we may worship thee in spirit and in truth.*

*Give unto us the purity of soul which will enable us to touch the world without being polluted by it—exposed to temptations, yet without sin.*

*So may we as a people become more and more completely the light of the world. In Jesus' name. Amen.*

**More Responses to Brother Main's Plea** I know full well that the replies to Dean Main's letters, regarding active efforts to secure candidates for the gospel ministry, have been cheering to very many RECORDER readers. It is to be hoped that the spiritual life and devotion of our people in all the churches may be rekindled until many hearts are stirred and our united prayers are answered by him who is able to call men into his service for their life work.

One faithful brother says:

MY DEAR DOCTOR MAIN:

Your letter is before me. I answer most heartily yes, we are. It seems like a long time to wait for results, but I think I see a glimmer of hope ahead. The people here know that this is what we are working for, and they are joining with us in praying for that end.

Our son began work in college this year with the intention of fitting himself for some phase of gospel work. At the meeting here this afternoon one of the number expressed a desire to be fitted for some special work. This adds something to the glimmers of hope.

Here are four more brief statements, one of which pledges faithful efforts; another calls attention to the "long pull" before us and urges faithful work; another tells how Milton College has helped him; and still another regards our lack of ministers as a divine chastisement.

Look them over carefully and ponder them well.

You may count on us to work and pray for the filling of the ministerial ranks among our people. I note with interest the results of your letters as shown in the RECORDER.

I was much interested and sincerely hope that your letter will do much to help recruit men for the ministry. It is to be a long pull, I fear, and we must all do all we can. Securing an adequate ministry, from the very nature of the case, is a task that takes time, for most men must have years of training.

Milton College has helped me very much. I fear that we do not make enough of human agencies in the matter of recruiting for the ministry.

I look upon the scarcity of ministers as a just retribution from God for lack of proper support of our ministers. I trust that when we as a people have been well chastised, God will again call young men into the ministry. For this I heartily pray.

The three items in this insert are suggestive. One of them is from one who gave up for want of support. Here is one more message:

Dean Arthur E. Main,  
Alfred, N. Y.

MY DEAR BROTHER:

Yours of September 19 is before me, in which you refer to the great shortage of students preparing for the ministry. And you intimate that you wish to ask the old students of Alfred Theological Seminary to pray for the coming of new students to the school.

Our serious lack of ministers and our great decline in spiritual vitality and power as a people appear to be all one, and from the same cause. They are a crushing burden and source of sorrow to me.

I am daily asking God to arouse us as a denomination, to see ourselves and our needs in his light, that we may be led to put ourselves right before him, that he may then be able to find among us some whom he can call and commission as ministers among our little people, as he found and commissioned his ministers in the early days. (Acts 13: 2-4.)

Brother Arthur, you and the seminary have my daily prayers.

Very sincerely yours in the love of Jesus and his cause.

I do not see how our people can read all these messages without seeing where they can be of service in securing better conditions for our good cause.



**The Passing of John P. Mosher** RECORDER readers of other days will remember Mr. John Pinkham Mosher, who for many years was connected with our publishing interests, both in Alfred and in Plainfield.

When I was still a student in Alfred, Mr. Mosher came to the publishing house as a young man, taking up the work of compositor, and for more than thirty years he was closely identified with our work, having been the business manager there from 1879 until January 1, 1903.

It had been nearly a quarter of a century since I had seen our brother, when one day, only a few weeks ago, he came into the RECORDER office, took a seat close by me, and said, "I know you, but you don't remember me." We were soon busy talking over other days and recalling friends of long ago.

As he was leaving, he took my hand and said, "I expect to be nearer by from this time on, and will be able to drop in and see you once in a while." Little did I think then that my very next word about John would be a call to serve at his funeral.

The New York Times of October 30 contained the notice of Mr. Mosher's death in Somerset, Pa., on October 28, announcing funeral services for Monday afternoon, October 31.

Of course the duty of serving in the last rites sent me to the files of the RECORDER for data regarding his work with us. I found that after seventeen years of service he was promoted to the office of business manager in 1889 which position he filled with credit until 1903, making more than thirty years under the auspices of the American Sabbath Tract Society. He had been a life member of this society since 1886. In 1895 he united with the Seventh Day Baptist Church, and after his resignation as business manager, he was elected a member of the board to fill a vacancy. For some three months John served as office editor while they were looking for one to become permanent editor.

On November 8, 1902, he offered the following resignation:

To the Supervisory Committee of the American Sabbath Tract Society:

GENTLEMEN: After an unbroken term of service of more than thirty years in connection with our publishing interests, and believing that at this time my duty to myself warrants a change in my business relations, I therefore tender my resigna-

tion as business manager of the publishing house, and ask that the same be accepted, and that the date of effect be January 1, 1903.

It is with feelings of sadness that I take this step, as my relations with the American Sabbath Tract Society, with the Supervisory Committee, and with the co-workers in the publishing house have been to me years of pleasure.

The results of my labors have not in every instance been what I had hoped to make them, but the purpose always to have them the very best has ever been present with me, and I do feel a degree of satisfaction in the thought that I have tried to perform what I believed to be my duty in connection with the publishing work of the denomination during the more than thirty years.

I desire to thank the Supervisory Committee, and through them the board, for the unnumbered advantages that have come to me during our relations, and also for their kindly criticisms and help.

The publishing interests of our denomination will always be very dear to my heart, and I want to assure the board of my every effort, to the full limit of my ability, to support them in a work to which I know they are giving their best efforts and unlimited attention.

Praying that God's blessing may rest lovingly upon the work and the workers, I have the honor to subscribe myself.

Fraternally yours,  
J. P. MOSHER, *Manager.*

Plainfield, N. J.,  
November 8, 1902.

In response to this resignation the board entered the following record in the minutes of that meeting:

After an earnest consideration of the paper presented by Mr. Mosher, in which he and many members of the board took part, with reluctance, and from a sense of duty to him, it was voted to accept his resignation and to include in that action a full recognition of the long and valuable service he has rendered to the denomination, the Tract Society, and those who have had its publishing interests in charge. We desire to record our appreciation of the loyalty and ability which have characterized that service, and to bear testimony to the pleasant and profitable relations which have always existed between him and the board, and the editorial rooms of the publishing house. While yielding to his conviction that duty compels him to make his resignation imperative, our best wishes will follow him, and we hope that good fortune will enable us to secure a successor whose services for the denomination will compensate in some degree for the loss which his going will insure. To these good wishes we add the hope that his future success may be proportionate to the excellent service he has rendered to our interests for so many years.

Now, after just twenty-five years this very week, the editor of the SABBATH RECORDER was called upon to conduct Brother Mosher's funeral services.

After reading several helpful passages in the Bible, showing God's love for the sor-

rowing and revealing him as a present help in trouble, and after a brief address, showing God's estimate of that which we call death, the speaker read Miss A. E. Hamilton's poem on "Sorrow," and closed the service by prayer for divine help in time of trouble.

Should Sorrow lay her hand upon thy shoulder,  
And walk with thee in silence on life's way,  
While Joy, thy bright companion once, grown colder,

Becomes to thee more distant day by day;  
Shrink not from the companionship of Sorrow,  
She is the messenger of God to thee;  
And thou wilt thank him in his great tomorrow—  
For what thou know'st not now, thou then shalt see—

She is God's angel, clad in weeds of night,  
With whom "we walk by faith, and not by sight."

Interment was made in Hillside Cemetery.

**Loyal to the Constitution** There is great significance in the fact that the religious bodies of the larger denominations all over our land are so outspoken in their loyalty to the Eighteenth Amendment of the Constitution. This growing conviction that prohibition, even with all its drawbacks through disloyal officials, is a wonderful blessing to this country, must surely result in its final triumph.

The saddest feature in the whole matter is seen in lack of conscience on the part of many people, generally regarded as upright and worthy citizens, who are indirectly encouraging outlaws by use of liquor, and by over magnifying the "wet" influences as something impossible to overcome.

Let it be remembered that it is out of the question to repeal the amendment; for that would require a majority vote in three fourths of the states. Such a thing is unthinkable.

The only hope of the "wets" now is to amend the Volstead Act so as to allow a greater content of alcohol in liquor. Of course this could be done by Congress, if the "wets" could elect a majority to that body.

But, in spite of the efforts constantly being made by the "wets" to show that there is an overwhelming sentiment against prohibition, Congress still remains *dry as ever*. Congress after Congress has been elected since the agitation began, so the people have had ample opportunity to elect wet congressmen if they wanted them.

If prohibition were as unpopular as some few congressmen would have us think, why then have not the people elected men who will change matters? They have had plenty of time to do so.

The simple fact is that, bad as the present state of affairs is, it is, after all, so very much better than it was before prohibition was adopted that the people of the United States are strongly opposed to a return of the old time liquor regime. Loyalty to the Constitution and to the will of the people, as expressed at the ballot box, should be required of every official. And failure to be thus loyal should ensure his defeat in the next election.

**Our Country's Greatest Need** In these approaching election times, every day sees an increasing interest in national politics, and our papers seem particularly anxious to "save the country" by stressing the matters involved in the political field. The leading politicians seem to think that our country can be saved only by the victory secured at the ballot box; just as though the time and money and human energy expended by leaders in the campaign will bring the ideals essential to salvation for the nation.

There must be something back of party campaigns and political scheming if our country is to be saved. High ideals must be enthroned, and it needs much more than political ambitions to secure and forward those principles and ideals that exalt a nation. A campaign that does not establish the fundamental *ideals* of Christianity—ideals that are essential to a world-wide Christian democracy—will not save the nation.

Would you seek for those ideals that exalt a nation, and for the leaders who will be likely to promote them? Then you must look to the *homes* and *churches* of America, for the parents and teachers and the humble missionaries of the Cross, who are doing more to save our country and to promote the peace and welfare of this land than are all of the hot-headed office-seeking politicians and sensational leaders of all parties.

Without these Christian elements at work for high ideals of manhood, it is doubtful about the country's being saved by the intrigues of scheming politicians.

Since writing the above editorial, the fol-

lowing poem has come to hand just in time to add emphasis to the thoughts expressed therein:

WHAT CONSTITUTES A STATE?

What constitutes a State?  
Not high-raised battlement or labored mound,  
Thick wall, or moated gate;  
Not cities proud with spires and turrets crowned;  
Not bays and broad-armed ports,  
Where, laughing at the storm, rich navies ride;  
Not starred and spangled courts,  
Where low-browed baseness wafts perfume to  
pride;  
No!—men! High-minded men.

Men who their *duties* know,  
But know their *rights*, and knowing, dare maintain,  
Prevent the long-aimed blow,  
And crush the tyrant while they rend the chain:  
*These* constitute a State.

—Sir William Jones.

**Report of Building Fund** Since our last report, gifts have come in, amounting to \$145. This makes the present fund amount to \$30,751.01.

THE WORLD CONFERENCE ON FAITH  
AND ORDER

REV. AHVA J. C. BOND  
Delegate

III.

"THE NATURE OF THE CHURCH"

As has been said before, the object of the Lausanne Conference was not to discover the principles of organization and statements of belief upon which the various branches of the Christian Church might be united; but rather, the representatives of the various denominations met to learn, as far as was possible at such a conference, not only how nearly we were in agreement but how widely we differed on certain specific subjects which are considered vital to the life of the Church.

From the very first presentation of the subject of "The Nature of the Church," by outstanding leaders in its various branches, it was made evident to all present that there are two conceptions of the nature of the Church, each held by millions of Christians, which are not only fundamentally different but which, so far as human eye can see, are at present irreconcilable.

In view of the nature and purpose of the conference, the Program Committee was very fortunate in the choice of speakers to open this discussion. The first address was

by the Metropolitan Chrysostom, Archbishop of Athens, who of course represented the Greek Orthodox Church. The other thirty-minute speaker on this subject was Dr. S. Parkes Cadman, who is a Congregationalist.

While the archbishop represented the Orthodox Church, his viewpoint on this matter was shared by all Anglo-Catholics, and is not very different from that held by the Roman Catholic Church. According to this conception the Church is a created entity, definitely constituted and completely organized, set down in the world by Christ himself. Its visible continuity has been preserved and its present authority is exercised through "the divinely-constituted hierarchy." Among other things the archbishop declared that "the apostolic doctrine and tradition, with the apostolic succession, are the elements in which the apostolicity of the Church consists. Only that church can be apostolic which has and retains from the apostles themselves the doctrine and the gifts of the Holy Spirit." "This church is connected by *unbroken succession* with the apostles and keeps the *deposit committed* unto it by them." (Italics are mine.)

In these brief quotations is revealed the character of the church as conceived in the minds of the whole hierarchical group. The priesthood is a special order, especially endowed, to whom has been committed a special "deposit" which the church—the hierarchy—holds for the benefit of mankind. This is a simple theory, and while it grants to a few a power which may be, and often has been, abused, doubtless God has used the church so conceived to bring blessing to multitudes of people. This is especially true in countries less democratic than our own. Every free soul, however, who feels that the Holy Spirit is the sufficient mediator between every man and God, will echo the question which was in the mind of Dr. Cadman when he said: "How the doctrine of an indispensable sacerdotal mediation through the ordained priesthood can be adapted to the religious needs of a democratic age, is a matter upon which I for one crave light." Over against this theory of the so-called "Catholic" churches, which may be expressed in the familiar phrase, "No priest no church," is the more catholic theory of the evangelical churches that wherever are met together a group of people who believe

in the Lord Jesus Christ there may be constituted a Christian Church, without the mediation of a priest. This conclusion, of course, is based upon the belief that God is no respecter of persons, and that the Holy Spirit works not according to certain mechanics, however ancient, but according to the faith of those who seek his guidance.

Dr. Cadman said in his address that the reformers did not anticipate the dissolution of the Church's *catholicity*. "On the contrary, they endeavored to perpetuate it by their attempts to free the Church from mediaeval accretions, and to restore her *apostolic* simplicity in the light of the new learning." (Italics are mine.) It will be seen by these statements of Dr. Cadman's that he does not consider the use of the terms "catholic" and "apostolic" as the sole prerogatives of the Roman, Greek, and Anglican communions. Doubtless all Seventh Day Baptists will agree with this statement from his address also: "The Church Universal is not a visible organization, but the sum total of all faithful souls who group themselves in fellowship fashioned for their needs and convictions, and who obey what they hold to be the precedents of Holy Scripture."

The Bishop of Manchester gave us a very scholarly and lucid address in which he presented the viewpoint of the Anglican Church. At the very beginning he took a friendly fling at Dr. Cadman in these words: "I gather from the previous course of his remarks that the aspect of our organism which specially interests him in this connection is that which is expressed in the Hegelian definition: An organism is what it is, in that it is always becoming what it is not." I am inclined to think that in that rather cryptic definition there is expressed a subtle but very real difference in conception of the Church as held by these representative leaders of two opposing views.

The bishop made us smile later on in his speech also when he said, "If men go out, not because there is no room for them inside but because there is room also for too many others, no scheme of unity can stop them." It was very evident, however, that the good bishop ruled out of his church, on his definition of the ministry and the sacraments, multitudes of pious souls whom Dr. Cadman gladly recognized as being

within the Church as he conceived and defined it.

I must close this article with a quotation from the address by Dr. Herbert B. Workman of the Wesleyan Methodist Church, (England) who put the emphasis on life. "The Church is more than an institution. Institutions pass away; the Church of God abideth. Her life is ever putting forth new forms in which she may find herself." "Again, to view the Church from the standpoint of life is to recognize the proper place in the Church of the Holy Spirit. Only with difficulty can theology maintain the place for the Holy Spirit in a rigid institutional or credal Church. The higher sacramentarianism emphasizes the real presence of Christ (in the bread and wine of the Lord's Supper), or treats Bible or creed as the final word of God for all time, the more difficult it is to give full expression to the work of the Spirit, save indeed in his merely individualistic workings. But if we emphasize life, then the Spirit is the life, guiding the living Church into all truth."

In this effort to report something of the discussion of the subject, "The Nature of the Church," doubtless I have revealed in some measure my own conception of the nature of the Church. This I was not unwilling to do, but I hope it may also lead others to a careful and intelligent reading of the statement accepted by the conference, which statement follows:

Section III

The Nature of the Church

Report of Section III, received by the conference, nem. con., August 19, 1927.

We members of the Conference on Faith and Order are glad to report that we have been able to arrive at substantial accord in the following statement of our points of agreement and difference.

I. God who has given us the gospel for the salvation of the world, has appointed his Church to witness by life and word to its redeeming power. The Church of the living God is constituted by his own will, not by the will or consent or beliefs of men, whether as individuals or as societies, though he uses the will of men as his instrument. Of this Church Jesus Christ is the Head, the Holy Spirit its continuing life.

II. The Church as the communion of believers in Christ Jesus is, according to the New Testament, the people of the new covenant; the body of Christ; and the temple of God, built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.



III. The Church is God's chosen instrument by which Christ, through the Holy Spirit, reconciles men to God through faith, bringing their wills into subjection to his sovereignty, sanctifying them through the means of grace, and uniting them in love and service to be his witnesses and fellow workers in the extension of his rule on earth until his kingdom come in glory.

IV. As there is but one Christ, and one life in him, and one Holy Spirit who guides into all truth, so there is and can be but one Church holy, catholic, and apostolic.

V. The Church on earth possesses certain characteristics whereby it can be known of men. These have been, since the days of the apostles, at least the following:

1. The possession and acknowledgment of the Word of God as given in Holy Scripture and interpreted by the Holy Spirit to the Church and to the individual. (a)

2. The profession of faith in God as he is incarnate and revealed in Christ.

3. The acceptance of Christ's commission to preach the gospel to every creature.

4. The observance of the sacraments.

5. A ministry for the pastoral office, the preaching of the Word, and the administration of the sacraments.

6. A fellowship in prayer, in worship, in all the means of grace, in the pursuit of holiness, and in the service of man.

VI. As to the extent and manner in which the Church thus described finds expression in the existing churches, we differ. Our differences chiefly concern:

1. The nature of the Church visible and the Church invisible, their relation to each other, and the number of those who are included in each. (b)

2. The significance of our divisions, past and present. (c)

Whatever our views on these points, we are convinced that it is the will of Christ that the one life of the one body should be manifest to the world. To commend the gospel to doubting, sinful, and bewildered men, a united witness is necessary. We therefore urge most earnestly that all Christians in fulfillment of our Savior's prayer that his disciples may be one, reconsecrate themselves to God, that by the help of his Spirit, the body of Christ may be built up, its members united in faith and love and existing obstacles to the manifestation of their unity in Christ may be removed; that the world may believe that the Father has sent him.

We join in the prayer that the time may be hastened when in the name of Jesus every knee shall bow and every tongue confess that Jesus Christ is Lord to the glory of God the Father.

#### Notes

a. Some hold that this interpretation is given through the tradition of the Church; others through the immediate witness of the Spirit to the heart and conscience of the believers; others through both combined.

b. For instance,

1. Some hold that the invisible Church is wholly in heaven; others include in it all true believers on earth, whether contained in any organization or not.

2. Some hold that the visible expression of the Church was determined by Christ himself and is therefore unchangeable; others that the one Church under the guidance of the Holy Spirit may express itself in varying forms.

3. Some hold that one or other of the existing churches is the only true Church; others that the Church as we have described it is to be found in some or all of the existing communions taken together.

4. Some, while recognizing other Christian bodies as churches, are persuaded that in the providence of God and by the teaching of history, a particular form of ministry has been shown to be necessary to the best welfare of the Church; others hold that no one form of organization is inherently preferable; still others, that no organization is necessary.

c. One view is that no division of Christendom has ever come to pass without sin. Another view is that the divisions were the inevitable outcome of different gifts of the Spirit and different understandings of the truth. Between these, there is the view of those who look back on the divisions of the past with penitence and sorrow coupled with a lively sense of God's mercy, which in spite of and even through these divisions, has advanced his cause in the world.

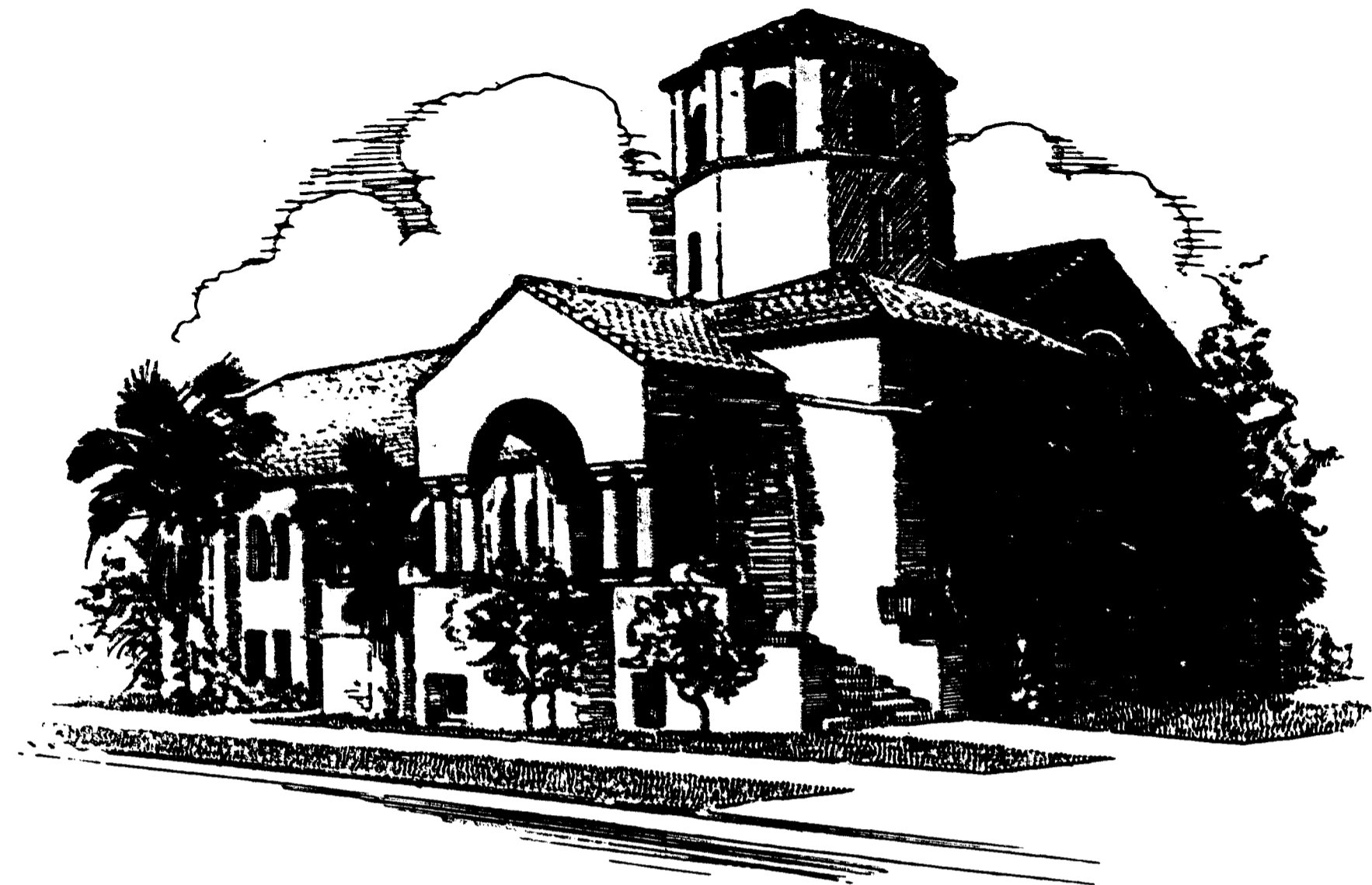
#### RIVERSIDE'S NEW CHURCH

DEAR BROTHER GARDINER:

I have been asked to send a report of the Pacific Coast Association meeting held here and also of the dedication of our new church. I hope these reports, papers, and comments will not be too long for publication but, if they are, you can cut out some of them.

We are all *thrilled through and through* with our lovely church, which contains a large auditorium, vestibule, beautiful Christian Endeavor room, pastor's study, choir room, and baptistry on the first floor, social hall, kitchen, boys' room, primary room, and ladies' rest room in the basement. The architecture is of Spanish design, the electric fixtures of wrought iron, the roof is red tile, the windows and doors arched, and the walls reinforced concrete. The building is eighty-one by forty-three feet. Just back of the church we have a seven-room parsonage. The buildings are a credit to the city and to the Seventh Day Baptist denomination.

We hope or wish many can come out and enjoy it at Conference, next fall. We surely



ought to be able to do a great work for our Lord in this beautiful church home.

The young people are planning to send in a description of their room and of the vesper service and pageant they gave on Sabbath night.

Yours in his service,

MRS. G. E. OSBORN.

177 W. Date Street,  
Riverside, Calif.,  
October 26, 1927.

#### PACIFIC COAST ASSOCIATION

MRS. G. E. OSBORN

The annual session of the Pacific Coast Association was held in Riverside, October 21, 22, 23. These were red letter days for Seventh Day Baptists because, in connection with the association, were held the ordination of Brother James Jeffrey as deacon of the Los Angeles Church and the dedication of our beautiful new church in Riverside. Invitations had been sent out to all the pastors and churches of the city and to members and friends up and down the coast. Also dodgers had been distributed about the city. The press of Thursday, the twentieth, contained pictures of the church and quite extended accounts of our work.

The first service, Friday evening, was

opened by a praise service led by G. E. Osborn. Rev. G. W. Hills read 1 Corinthians 13, and Rev. J. T. Davis led in prayer. A ladies' quartet, composed of Maleta O. Curtis, Ethlyn M. Davis, Marian A. Hargis, and Ella B. Rood, sang, "I Can Not Deny Thee, My Savior."

Rev. E. S. Ballenger, a former pastor, preached the opening sermon, using as a text, Ecclesiastes 3:1, 4. "To everything there is a season," and this is the time for us to sing praises, shout, and even dance for joy, because we have completed and are occupying this beautiful church." He urged upon the people the need of letting God reign in their hearts and lives as well as in the church.

After a duet by Mr. and Mrs. W. R. Rood, "Come, Holy Spirit," the meeting was opened for testimonies, and many voiced their praise to God and their aspirations to greater service.

The ordination service was held Sabbath morning. From the choir room came the subdued voices of the choir, singing, "Take Time to be Holy," and after the choir processional they sang, "The Lord is in His Holy Temple," and Pastor Hargis gave the invocation, the choir responding with "All Hail the Power of Jesus' Name." After the responsive reading, Psalm 119:1, the

hymn, "Hail, Thou Once Despised Jesus," came the announcements and offering, and the choir sang, "The King of Love My Shepherd Is."

An account of the ordination of Brother Jeffrey will be given in another column, also an account of the dedicatory service held in the afternoon and the young people's service, in the evening; but we pause a moment to express our appreciation of our faithful little band of young people, who are always ready with their songs, prayers, and enthusiasm to help in any way they can.

The business session of the association occupied the hour from nine to ten, Sunday morning; James R. Jeffrey was re-elected president for the coming year.

Another praise service followed and President Jeffrey gave an address on "What of the Future?" We need to consider the past to learn what to expect of the future. What is your aim in life? Scientists say the physical formation of man is worth ninety-eight cents. Frequently, when a man passes away the question is asked, "What was he worth?" instead of "What good has he done?" The future of the Seventh Day Baptist people of the Pacific Coast depends on each one of us. A firm foundation is found in a knowledge of the Scriptures, so we will be able to give the reasons for the faith that is in us.

Again the ladies' quartet sang, "I'm But a Stranger Here."

Rev. G. W. Hills gave a report of his coast work, stating that the field is large, extending from Canada to Mexico, and Idaho to the Pacific Ocean. The people are few and scattered, but many of them are true followers and are holding up the torch of their belief.

Mr. Leslie Curtis and Pastor Hargis gave short echoes from Conference. Pastor Hargis said our slogan should be either *grow or die*, and urged us to make the Riverside Conference the best yet by each person doing his or her best.

This session closed by the singing of "Faith of Our Fathers."

The ladies of the Riverside Church served a bountiful dinner in the new basement to one hundred twenty persons. Many expressed their delight in the roominess and convenience of our social room and kitchen.

The service of felicitation and congratulation will be reported in connection with the dedication.

Sunday evening was an evangelistic service. A rousing praise service, led by G. E. Osborn, was followed by the Scripture reading, an anthem by the choir—"The Day is Past and Over"—and prayer by Rev. Mr. White. The men's chorus sang, "Go, Gather Them In." Pastor Hargis gave a forceful sermon with his subject, "The Call of the Bells."

The association closed with the song, "Jesus is Calling," and prayer and benediction by Rev. George W. Hills.

### DEDICATORY SERVICE OF THE RIVERSIDE CHURCH

MRS. G. E. OSBORN

As we entered the spacious vestibule of our new church, our eyes rested on a framed motto, "Welcome to the Temple of God. Please Maintain a Reverent Silence," so a holy hush filled out hearts as we passed into the main auditorium and took our seats, with a silent prayer in our hearts for God's blessing upon us, as we dedicated our new church to him. Huge baskets of flowers, gifts from friends, helped to make the room more beautiful. Promptly at two-thirty, from the choir room came the strains of the song:

"The Church's one foundation  
Is Jesus Christ her Lord;  
She is his new creation  
By water and the Word;  
From heav'n he came and sought her  
To be his holy bride;  
With his own blood he bought her,  
And for her life he died."

Following the invocation by Pastor Hills of Los Angeles, a large men's chorus sang, "My Faith Clings to Jesus."

The Scripture reading led by Rev. G. D. Hargis was Psalm 84.

A short history of the church was read by Deacon C. D. Coon and Mrs. Ida Houston. This sketch will be found on another page.

Mrs. Gleason M. Curtis sang, "The Living God."

"I made of my heart a temple  
And the Savior came not in,  
For its aisles were cloyed with malice,  
And its bells were choked with sin;

(Continued on page 589)

## 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.

Copies of the *Special Onward Movement* Number of the SABBATH RECORDER can be secured from the publishing house at five cents a copy.

Received by the Onward Movement treasurer in July, \$1,057.19; in August, \$445.30; in September, \$1,374.86; and in October—see the statement of the treasurer in this department.

### CALENDAR AND DIRECTORY FOR 1928

The copy for the Seventh Day Baptist Calendar and Directory is in the hands of the printer, and the calendar will be ready for distribution early in December.

You can secure a calendar without cost that will meet your needs for a calendar, but there is only one Seventh Day Baptist Calendar and Directory—and you will need it.

Frequently you will need information about denominational matters—members of boards and committees, times of meetings, cost of literature, and General Conference matters. The Calendar and Directory will have in condensed form much of this information.

There will be nearly a score of *western* pictures that will make the calendar an attractive one. As the General Conference is to be held in Riverside, Calif., next July, you will wish to see these pictures and have them in your home.

The price of the calendar is twenty-five cents, with forty per cent discount when five or more copies are ordered. This discount will make it possible for individuals and societies to realize a profit on sales.

Place your orders early with the American Sabbath Tract Society, 510 Watchung Avenue, before the supply is exhausted. Last year the late orders could not be filled, as all calendars had been sent out.

### SMALL CHURCHES AND THE BUDGET

Ought the smaller churches, and those that are having difficulty to pay their pastor a decent salary, to help raise the Onward Movement budget?

In my article in last week's SABBATH RECORDER I called your attention to some of the benefits of the budget to all of our churches. I wish here to call your attention to some other points of importance.

Every church needs a broader sympathy and a wider service than for itself alone, in order to realize growth in its membership and in the church itself. Knowledge of our denominational work, interest in the various lines of the work, and a moral and financial support of the same are helpful to the spiritual life and service of the membership of the church.

There is abundant evidence that shows that churches give increased support to local work of the church when they give liberally for the carrying on of the Lord's work outside of their own church.

In the report of the Commission to the General Conference in 1924 there are figures taken from the year books for six years, showing that during the five year period of the New Forward Movement the support of the local work was greatly increased. I give here a part of those statistics:

In 1919 the salaries of pastors amounted to \$35,104.31. Amount raised for other local expenses, \$25,455.55.

In 1924 the salaries of pastors, \$45,452.05. Amount of other local expenses, \$44,654.36. This shows an increase of twenty-nine per cent in pastors' salaries and seventy-five per cent in the amount raised for other local expenses.

In 1926 the amounts reported for pastors' salaries and for other local expenses were still larger—\$45,863.39 and \$46,358.56, respectively.

Not long ago the Methodist Episcopal Church World Service Commission sent out a sermon by a minister in Evanston, Ill. In this sermon the following illustration was given:

"But paradoxical as it may sound, the one sure way to raise money for work at home is to raise money for work abroad. Once upon a time I became pastor of a church whose building was badly in need of repair, whose coal bill for two years past



had remained unpaid, whose salary was hardly sufficient for its minister to live on, whose benevolent contributions had dwindled almost to the vanishing point, and whose congregation was conspicuous by its absence. After being there a few months, I came to the conclusion that what that church needed above everything else was a world vision. So I preached a sermon on foreign missions, and pleaded with the little handful of people who were present that morning to increase their missionary giving five-fold. I may tell you in strict confidence that consternation was not only visible but audible. An appeal for the support of foreign missions when the church needed painting and the carpet needed repairing and there wasn't enough coal in the basement to last the winter months! It was madness—sheer madness. But once and again in human history, this kind of madness has removed obstacles which sheer sanity was unable to budge, and become a driving, conquering power which the gates of hell could not withstand. In this instance, too, it wrought a miracle. That little, discouraged congregation, the moment they lost sight of their own troubles and got under the burden of the world's trouble, discovered that their own troubles had disappeared. They did increase their missionary giving five-fold. They also repaired the church plant and replaced the church carpet and fitted up the basement as a gymnasium and clubroom for their own sons and daughters and advanced their minister's salary and bought a parsonage and did a great many other things which they never dreamed they would or could do. Why? Well, seeking to save their life, they had lost it, but daring to lose their life for Christ's sake, they had found it."

#### STATEMENT ONWARD MOVEMENT TREASURER, OCTOBER, 1927

##### Receipts

DENOMINATIONAL BUDGET	
Adams Center .....	\$ 30.00
Adams Center woman's society .....	100.00
Alfred, First .....	128.47
Attalla .....	19.00
Battle Creek .....	100.00
Boulder .....	52.50
Brookfield, First .....	11.20
Brookfield, First, Sabbath school .....	10.00
Brookfield, Second .....	21.50
Carlton .....	5.00
Carlton Sabbath school .....	10.00

Carlton Ladies' Aid society ..	10.00
Carlton Golden Rule class .....	4.00
Dodge Center .....	7.00
Farina .....	75.00
Fouke .....	27.00
Friendship .....	5.00
Independence .....	65.00
Little Prairie .....	2.00
Milton .....	226.35
New York City .....	15.57
Pawcatuck .....	400.00
Piscataway .....	63.02
Plainfield .....	98.85
Riverside .....	250.00
Salem .....	27.75
Syracuse .....	8.50
Waterford .....	33.00
Southwestern Association .....	19.00
	<hr/>
	\$1,824.71

##### SPECIAL

Battle Creek	
For denominational building .....	\$ 6.00
Brookfield, First	
For Girls' School, China .....	10.00
Dodge Center Sabbath school	
For Missionary Society .....	\$1.56
For Tract Society .....	1.56
New York City	3.12
For Tract Society .....	5.00
Waterford woman's society	
For Woman's Board .....	50.00
	<hr/>
	\$74.12
Denominational budget .....	\$1,824.71
Special .....	74.12
Balance October 1, 1927 .....	8.60
	<hr/>
Total .....	\$1,907.43

##### Disbursements

Missionary Society .....	\$ 750.10
Tract Society .....	254.84
Education Society .....	33.66
Sabbath School Board .....	121.14
Woman's Board .....	194.72
Young People's Board .....	73.98
Scholarships and Fellowships .....	40.32
Historical Society .....	16.74
Ministerial Relief .....	134.64
General Conference .....	201.78
Contingent Fund .....	52.20
	<hr/>
	\$1,874.12
Balance November 1, 1927 .....	33.31
	<hr/>
Total .....	\$1,907.43

HAROLD R. CRANDALL,  
Treasurer.  
81 Elliott Ave.,  
Yonkers, N. Y.  
November 1, 1927.

You'll recall that no filibuster ever stopped an appropriation to provide salaries for congressmen. — *Publishers Syndicate (Chicago).*

## MISSIONS

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

### "TEACHING EVANGELISM"

MRS. DORA K. DEGEN

(Address given during the missionary hour at the recent General Conference, in Westerly, R. I.)

Fifty years ago we would have said that the spiritual destiny of the Church was almost entirely in the hands of the clergy. Today students of religion do not hesitate to say that "The spiritual destiny of the future is in the hands of the teachers of the Church."

A half century ago more of our youth came under the influence of the pulpit. Now the influence of the pulpit, even for those who come within its hearing, is vastly outweighed by those things which have a tremendous influence upon all youth—the press, the movies, the play, the radio, and current fiction.

With all these influences coming so early to the individual and furnishing doubtful motivation for his life, we have to seek a new method of bringing religion to him. We do not now put our main dependence upon conversion, hoping by a violent upheaval to reclaim the child; but we hope by a process of education, begun in his earliest years and continuing through all the period of his development, to build into the very structure of his being those things which make him a Christian. We plan to give him, by a steady process, the knowledge, the habits, the attitudes that mean true religion.

This difference in program is a natural result of the change in our thought about religion. We no longer define religion in terms of dogma and creed, but as a way of living. We do not think it so important what a man's theology is as what his way of living is.

The Christian way of living, we believe, is a process of growth which comes through the stimulus and guidance of religious education. The child is not suddenly converted to be a child of God; but from

the earliest time he is taught to think of himself as a child of God, who is cared for by a loving Father, and whose conduct is governed by his relation to this Father and to the others of his Father's children. Service for others, a part in Church life, all are a natural part of this growth.

The teaching method hopes to keep him in the Church because he is really interested in it and in his part in its work. The teaching method plans to give him a knowledge of the Bible which not only makes it interesting but makes its practical application to his every day life. He is to learn what Christianity is; he is to see Christ as an ideal; he is to be loyal because he loves.

I quote from Betts and Hawthorne ("Method in Teaching Religion," The Abingdon Press, 1925) in saying: "We seek as an ultimate goal a way of living—the way of living defined by Jesus. This way of living is made up of a great number of details of conduct as expressed in the routine of daily existence. Immediately back of this way of living is a set of motives, trained and organized. To render these motives intelligent and insure rational instead of merely impulsive conduct the mind must be stored with useful information, must have right concepts developed, must train reason and judgment to function effectively in the field of religious problems."

This is the goal for parents, preachers, teachers. You say this is a tremendous responsibility. Yes, it is; and a religious way of living is a tremendous responsibility. Its teachers, then, must not be incompetent. They must be intelligent, trained, spiritual. They must themselves possess the kind of religion which a speaker at the National Association of Biblical Instructors this winter described in this way: "A religion so sane and wholesome that it is reasonably attractive to reasonable young people, so real it does not have to be advertised, so bright that it shines through, so human that it makes one appreciative of humanity, so sensible that it helps to good judgment, so divine that it illumines all life."

Teaching done by such teachers, given to the individual from infancy to maturity, is, it seems to me, the best kind of evangelism. It is our task to work for such teachers and such teaching.

## LETTER FROM DOCTOR PALMBORG

DEAR RECORDER READERS:

It is more than time that I wrote my regular letter to you, but I have been flying around so fast that I have hardly stayed at one place long enough to write. However, tonight we failed to reach our intended destination, so stopped earlier and perhaps I can gather my wits enough to get something off. I had had a very busy season with almost no vacation, and was not very well, but planned to begin my industrial work again on September 11, as Dr. Thorngate's family had come back to Liuho to stay, and he could again take on the medical work.

First, I went for a two days' visit to Shanghai the week before, staying nights with our friends, Miss Van-der-Starr and her nephew, Mr. Starr, and spending the days in getting the business in connection with my work attended to, and in visiting our missionaries. These friends had been planning to take a month's trip in Japan, beginning the first of September, but had been delayed, as my visit to them had also been delayed for the same time. They told me that at the first they had wanted to ask me to join them but knew that it would be of no use, because at that time there was a war scare in Liuho, but now the danger was evidently past and they asked and quite insisted that I go with them as their guest. At first I felt I could not, but they urged me, citing the fact of my lack of vacation, my not feeling quite up to the mark, etc. They were taking their automobile and were to tour Japan, visiting all the interesting places. At last I put it up to our missionaries, and, as they all with one voice urged me to go, I gave in. The next day Mr. Starr sent me in his car to Liuho to get my things together, went with me to have my passport picture taken and to get a passport from the consulate, and almost before I realized it, we were off, traveling *de luxe* on a French steamer to Kobe, on the Inland Sea, which we reached on September 13.

Since then to the present has been one wonderful experience of beautiful scenery, staying always at the nicest hotels to be found, and in out of the way places in pretty, dainty Japanese inns, where we sleep on cotton wadded mats on the floor, sit on cushions on the floor to eat, and have a good time generally.

Time fails me to tell of all we have seen—mountain resorts that I have often heard of but never have been able to visit, one of which was an active volcano always sending out puffs of smoke and steam, with one of its sides covered with beds of lava. We spent part of a day driving over to it and climbing on the broken lava for a very short distance. There were miles of it.

The most beautiful well-known places we have visited are Nara and Nikko, the first not far from Kyoto, the old capital, and the other a few hours distant from Tokyo, the present capital. Both are sacred places. The former has a very old temple with an immense image of Buddha, fifty-three feet high, although in a sitting posture. Around him are many other idols, his attendants and guardians. How can a sensible people believe in a god who needs to be protected from devils and evil spirits by smaller dieties? The temple is situated, as all temples in Japan are, amidst pine groves on the hillsides, stately and impressive. At Nara, an interesting experience to me was the great number of tame deer roving all over the place; the guide told me the number was eight hundred, and one could well believe it. They are scattered through the hills and valleys and are not unduly familiar unless you feed them the little cakes that are for sale for that purpose when they push and jostle each other and those that can not reach the cakes get around behind you and pull at your clothes with their lips. There are also thousands of stone and metal lanterns everywhere, I suppose the gifts of worshipers, as that seems to be one of the ways of showing devotion. If they are ever all lighted at night, it must be a beautiful sight.

The other sacred place, Nikko, is quite different. The approach to the city is through an avenue of about twenty miles of massive cryptomerias, evergreen trees like pines, with straight trunks, planted so near together as to give almost the appearance of a massive fence at the bottom, while the tops meet, forming a most impressive and beautiful picture. This road of cryptamerias was a present from an ancient ruler of a part of Japan, to the temple, which itself was built in memory of one of the early rulers at a cost of about \$5,000,000 U. S. money. There are three temples, two of them Buddhist, with idols, which are older and

where some of the older rulers worshiped, but this principal one has no idols. To describe it in detail would take many days of study, while I visited it only once. It is situated in the midst of several enclosures, each with a wonderful gate of massive architecture and great ornamentation. No picture could show them truly, because of the many colors of lacquer and paint and gold employed. Richness and beauty are the greatest impressions one receives, unless even a greater is that of immaculateness. One's shoes must be left at the entrance to the temple proper, and a pleasant caretaker supplies us with soft, clean, woolen shoes to put on, though we saw some walking around with stocking feet. It was past the season so we had it all mostly to ourselves, which seems to me much the nicest way! Of all people the Japanese are the most delicately artistic, and clean, and those two characteristics are at their highest in this place. That which makes the place and the temples and the famous red lacquer bridge, kept sacred to the memory and use of emperors, most attractive is their setting in the beautiful mountains covered with evergreens of all kinds, besides the small leaved maples, which in the fall flame bright red in the midst of the green. Right around the temples are the stately cryptamerias, and the long flights of old gray and mossy stone steps also add a touch of somber beauty.

We have stayed in places nestled among the mountains, sometimes in places on the seashore where the vista of water, islands, and mountains was most beautiful. Usually we travel in the comfortable Packard car during the day, and spend the nights in some city where a hotel with European accommodations can be found. In the larger, more important cities we sometimes stay a day or two, as we are doing here in Kyoto, visiting curio shops and interesting places. This is our last stop before returning to Kobe, where we take the steamer back to China and work again. The trip has done me much good. Though planning to be in work, I was rather dreading it, because I felt so lacking in vigor and enthusiasm, and I was not well enough to enjoy the first part of the trip as I otherwise would have done; but now I am feeling fine and ready to begin again with renewed strength and energy, and I shall ever remember the kind-

ness of these friends who have made it possible and have been so lovely to me.

I have been surprised at the progressiveness and ability of the Japanese. They have made and are ever making new roads all through the country, wonderful feats of engineering, some of them are, through the mountains; and though in some places we have had to make detours because of broken bridges, the great number of fine bridges, which must have cost immense amounts of money, some of them of very great length, has often aroused our admiration. As a rule, the people are very friendly, often taking special pains to help us find the way, and on the whole my impression of them has been very pleasant.

I have sometimes felt sad because the Chinese people are suffering from civil war and there seems to be no one who is able to lead them into peace and prosperity. The contrast is very great, but the only thing to do is for each one to do his little bit to help bring about a brighter day, praying for God's blessing on our efforts.

Sincerely your friend,

ROSA W. PALMBORG.

*The Imperial Hotel of  
Tokyo, Japan,  
October 5, 1927.*

## DEDICATORY SERVICE OF THE RIVERSIDE CHURCH

*(Continued from page 584)*

And the air was heavy with incense  
And its priests were sandal shod.  
I made of my heart a temple  
But its light revealed no God.

"I made of my heart a stable,  
And the Savior came and smiled;  
For the cattle of human kindness  
Browsed in the evening mild.  
And the air was pure and pungent  
With grass from the rain swept sod.  
I made of my heart a stable  
And it sheltered the living God."

Rev. G. D. Hargis, pastor of the church, gave a powerful dedicatory sermon, the theme of which was, "One Increasing Purpose." He used the text, "Call upon me and I will answer thee and shew thee great and mighty things, which thou knowest not." Jeremiah 33:3.

We give the substance of his sermon here:



Subject—"One Increasing Purpose."

Text: "Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not." Jeremiah 33: 3.

The church is the most important institution in the community, and every enterprising man and woman should ally himself or herself in supporting such an organization. Human nature readily sees the power of a group that promotes civic and social prosperity, but it is slow to comprehend the power of a group that promises spiritual prosperity.

Seventh Day Baptists hope to bring to Riverside in the opening of the new church a new service of the Christ that will play a real part in civic righteousness. We are different, in that we keep the seventh day Sabbath, but we want to cooperate rather than compete.

According to Divine plan the Church is to be founded on men, imperfect, as we are, but with Jesus as the chief cornerstone, and with regeneration realized. He planned it as a life-giving institution.

We must dedicate with one increasing purpose ourselves, our interests, our time, our money, and finally our church. All lines of division are washed away and in Jesus Christ we become common brethren in a life-saving force. God's will becomes supreme and our wills are made to accord with his will and purpose.

We open the doors of our church, praying for a far vision in action, because the measure of our greatness is in the quality of our service. We want a revival, not for a day or a week but for each day and each week. The consecrated home circle will ever be the hope of our victory for him.

I believe the dawn is coming, and if we can see that Christian unity is possible on God's ideal rather than man's conception of that ideal we will struggle harder and win more. Economy demands that we either grow or die—we can not stand still.

Jesus gave his life for us, and the least we can do in dedication is to give our lives for him in service. This necessitates the willing sacrifice of all that debars the realization of this gift. The Church must have a place in our thinking and planning that is secondary to nothing. When we will put God and his cause first there is no question about regeneration or conversion. The world reads our Christ through us and our church, whether it is beautiful and well-kept or run down and neglected.

One increasing purpose is to have our church as nice as our homes and our Christ our most honored guest. The text is our chief need.

A solo by Miss Nevah Thompson (a blind girl), "Open the Gates of the Temple," paved the way for the "Palm Triumphant" which was led by the intermediates and juniors of the church carrying palm branches and forming an arch in the vestibule through which the congregation quietly passed, to witness the unveiling of the cornerstone. This honor was given to Deacon C. H. West, but because of serious illness

he was unable to be present. Brother E. S. Beebe, a charter member of the church, removed the flag from the cornerstone, which was a beautiful piece of granite, inscribed with the words, "Seventh Day Baptist Church, 1927." This stone was a gift from Mr. and Mrs. J. B. Walker, formerly of Salem, W. Va. Rev. J. T. Davis delivered the consecration prayer and we closed with singing, "Praise God from whom all blessings flow."

### A SERVICE OF FELICITATION AND CONGRATULATION

Pastor Hargis had sent out invitations to all the pastors and congregations of the city churches to be present at our dedication services Sabbath afternoon and Sunday afternoon with this wish expressed at the end of the page:

"May God grant a rich fellowship between our churches as we labor for him."

A ringing praise service, led by G. E. Osborn, preceded the responsive reading of Psalm 84. "How amiable are thy tabernacles, O Lord of hosts! . . . A day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness."

Two of the soloists of the city had offered to sing for us, so following the prayer by Pastor Hargis, Mrs. Florence Lorbeer sang, "Fear Not Ye, O Israel."

"Our Onward Look" was Pastor Hargis' subject for a short address in which he said, in part:

Our doors are open to the city through every day, week, and year. We are seeking to make our city more holy. A city can not have too many Christians, and it ought to be the desire of everyone to ally himself to some church. We should be so sincere in spirit as to be a benefit to those with whom we come in contact. Although we worship on a different day our desire is that, as we fellowship with other churches, it be with sincerity. God forbid that the opening of these doors be with enmity to any one, so the world can not wonder if we are really Christians.

We rejoice because we have a building, a spirit of harmony, and a feeling of fellowship, and we extend a hand of welcome and Christian love to all. May God make us a union of people to save others to Christ.

Responses were given by Rev. Mr. Jones of the United Brethren Church, Rev. W. M. Jackson in behalf of the United Presbyterian Church, the Church Federation and

the Ministerial Association, and Mrs. Robert Robel, president of the County Christian Endeavor Union.

Mr. Jones said, "We like people better when we know them better," and since we had worshiped in the United Brethren church for a year, he had found he could safely trust us. He assured us that the prayers, sympathy, and co-operation of his church were with us.

Rev. Mr. Epley, who was to have spoken for the Church Federation, was unable to be present.

Rev. Mr. Jackson brought greetings from the United Presbyterian Church. He felt we should have more fellowship and co-operation. The "Church of the living God" means so much, and it grieved him to hear any one speak slightly of the Church. If we are grieved, how sad God must be. What does it mean to Christ? It is first, his building—"upon this rock will I build my church"; second, his belonging; and third, his bride. The Church can not be defeated.

Mrs. Robel said:

"A church that has a Christian Endeavor backing it up is going to be a good church. It is a better church because of its young people. Some say Christian Endeavor is old-fashioned. If Christian Endeavor is old-fashioned, so is the Church and, if the Church is out-of-date, so is Christianity. What greater joy can we have than in service and doing things for others? We belong to Jesus Christ. The Christian Endeavor works for Christ and the Church. Some say decision services are out of date, but there are three hundred people on the mission field because of a decision at some Christian Endeavor service."

She brought greetings to us from the County Union and was happy with us because we had such a wonderful place in which to worship. She also said they were glad to have our pastor on the Executive Board.

Mrs. Pittman then sang, "Thanks Be to God."

After this number Pastor Hargis said we were like the little girl who was so happy she just jumped up and down, and we wanted others to be happy too, so he threw the meeting open to all for fraternal greetings. Mr. Dighton spoke for the First Baptist Church and Rev. Mr. Keefer for the neighborhood. A letter of greeting was read from Rev. Mr. Selleck of the Universalist Church, and also one from Rev. and Mrs. Lester G. Osborn of Verona, N. Y.,

former members of the Riverside Church.

The choir voiced their praise in the singing of the "Hallelujah Chorus" from Handel; and the service closed with the benediction pronounced by the pastor.

### LINCOLN AND THE BIBLE

The following extract is taken from "Lincoln's Use of the Bible," by S. Traventa Jackson:

"A primary and intermediate school was so located as to be separated by a fence from the rear of the White House grounds. One morning the teacher gave them a lesson in neatness, and asked each boy to come to school next day with his shoes blacked. They all obeyed. One of them, John S., a poor, one-armed lad, had used stove polish, the only kind his home afforded. The boys were merciless in their ridicule. The boy was only nine years old, the son of a dead soldier; his mother was a washer-woman with three children to provide for. The President heard them jeering Johnny and learned the facts about the boy.

"The next day Johnny came to school with a new suit and new shoes, and told that the President had called at his home and took him to the store and bought two suits of clothes for him and clothes for his sisters, and sent coal and groceries to the house. In addition to this, the lad brought to the teacher a Scripture, which Mr. Lincoln had requested to have written upon the blackboard: 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'

"Some weeks after, the President visited the school, and the teacher directed attention to the verse, which was still there. Mr. Lincoln read it; then, taking a crayon, he said: 'Boys, I have another quotation from the Bible, and I hope you will learn it and come to know its truth as I have known and felt it.' Then below the other verse he wrote: 'It is more blessed to give than to receive. A. Lincoln.'"

The Japanese government has decided to dismantle the countless shrines dedicated to the worship of animals. It's a sure sign of the strength of the government when it dares to fly in the face of ancient traditions—especially of the religious sort.—*The Pathfinder*.

**EDUCATION SOCIETY'S PAGE**

PRESIDENT PAUL E. TITSWORTH  
CHESTERTOWN, MD.  
Contributing Editor

**SEVENTH DAY BAPTIST EDUCATION SOCIETY—EXECUTIVE BOARD MEETING**

Members present: Edgar D. Van Horn, Arthur E. Main, Alpheus B. Kenyon, Dora K. Degen, Samuel B. Bond, Welcome E. Phillips, Earl P. Saunders.

Prayer was offered by Arthur E. Main.

The treasurer presented his quarterly report, which was adopted. Following is an abstract of the report:

**I. REVENUE**

*Receipts*

Balance July 1, 1927 .....	\$ 70.02
Interest .....	811.10
Rent from Jessie B. Whitford house.....	144.00
Real estate contract .....	51.85
Southeastern Association .....	5.86
General Conference .....	130.90
Onward Movement .....	53.66
	<u>\$ 1,267.39</u>

*Disbursements*

Alfred University .....	\$ 334.07
Milton College .....	2.11
Salem College .....	5.04
Theological seminary .....	490.37
Treasurer's salary .....	25.00
Postage, etc. ....	4.00
Repairs on J. B. Whitford house .....	120.00
Balance September 30, 1927 .....	286.80
	<u>\$ 1,267.39</u>

**II. PRINCIPAL**

*Receipts*

Balance July 1, 1927 .....	\$ 7.41
Mortgages .....	275.00
Martha H. Wardner Bequest for Milton and Salem .....	286.95
	<u>\$ 569.36</u>

*Disbursements*

Bond bought .....	\$ 496.25
Balance September 30, 1927 .....	73.11
	<u>\$ 569.36</u>

**III. ENDOWMENT**

Alfred University .....	\$22,763.64
Theological seminary .....	25,168.16
Milton College .....	143.47

Salem College .....	343.48
Twentieth Century Endowment Fund...	150.00
Special Betterment Fund .....	206.59
Natural History Fund .....	200.00
Young men preparing for the ministry..	978.64
General Fund .....	732.50
Jessie B. Whitford Bequest .....	5,000.00
Guaranty Fund .....	881.18

\$56,567.66

The treasurer's distribution of the funds to the beneficiaries was by vote approved. An informal discussion of matters of interest to the society was had.

E. P. SAUNDERS,  
Recording Secretary.

Alfred, N. Y.,  
October 9, 1927.

**HISTORICAL SKETCH OF THE RIVERSIDE SEVENTH DAY BAPTIST CHURCH**

DEACON C. D. COON

Some thirty-five years ago, or about the year 1890, Rev. G. M. Cottrell, who was missionary colporteur in the West, organized a little company of Sabbath keepers into a church at Tustin, near Santa Ana, in Orange County, Calif., to be known as the "Tustin Seventh Day Baptist Church." The only persons who assisted in the organization of that church living at the present time are Mrs. G. T. Brown of Irwindale, Calif., and Mr. E. S. Beebe, a member of the Riverside Church.

Six years after the organization of the Tustin Church, in 1896, on the fourth of January, a church was organized at Colony Heights, near Lake View, about twenty miles southeast of Riverside. A group of Sabbath keepers had come from different Seventh Day Baptist communities in the East to found a colony and establish homes in a new country. Within a few months after the arrival of the first settlers the church was organized.

Included in the charter membership of this church were several members of the church of Tustin, who had moved to Colony Heights, and as the church at Tustin was soon disbanded most of its members joined the Colony Heights Church.

The church was organized in the schoolhouse, with thirty-five constituent members. Mr. C. C. Babcock, one of our present trustees, was chosen as moderator, and Miss Rosa Davis, as clerk, with Deacon B. F.

Titsworth as treasurer. Joshua Babcock and B. F. Titsworth were asked to serve as deacons, and Rev. J. T. Davis was called to serve as pastor for one year. It was not until July of that year that the organization was formally named the "Colony Heights Seventh Day Baptist Church."

Two years later, in 1898, Rev. J. T. Davis resigned to accept a call to the pastorate of the New Auburn Church in Minnesota. From that time during the existence of the church at Colony Heights it had no regular pastor. The desk was supplied by different lay members—sometimes reading sermons from the SABBATH RECORDER or the *Pulpit*, and sometimes holding Bible readings. Deacon B. F. Titsworth was chosen to have charge of arranging the Sabbath services. A Sabbath school was organized and maintained during the six years of the church's existence at Colony Heights.

Owing to the failure to develop sufficient water to grow crops and maintain a living at the colony, many families moved away, most of them to Riverside, until only a few families were left. The last meeting of the church at the colony was held on Sabbath day, December 28, 1901, at the home of the writer, only three families being present. These all moved away within a short time.

The members of the church who had moved to Riverside assembled for worship on the Sabbath at the homes of the different members, until the schoolhouse at Colony Heights, which was the property of Rosa Davis, was moved to Riverside and located on Date Street, when it became the regular meeting place until a new church building was erected at Park Avenue and Fifth Street.

Early in 1903, plans were set on foot to purchase a lot upon which to build a church. The committee appointed for the purpose, after considering a number of sites, finally agreed on the location at Park Avenue and Fifth Street, which was purchased. On October 3 of that year by a vote of the church the Colony Heights Church was changed to the Riverside Seventh Day Baptist Church.

During the summer and fall of 1903, the new church was built on the lot at the corner of Park Avenue and Fifth Street, at a cost of \$1,358.96, besides \$80.38 in labor which was donated, making \$1,438.30 in all.

A loan of \$1,000 was made from the Memorial Board, which left \$358.96 to be raised locally. The new church was dedicated on the twenty-third of January, 1904.

For two years the church had no pastor; the desk was supplied by lay members and at intervals by Rev. J. T. Davis, when he happened to be in Riverside.

Early in the year 1906, Rev. Eli F. Loofboro, of New York, was called to the pastorate of the church, and began his labors in October of that year.

During 1909, a branch of the Riverside Church was established in Los Angeles, at the request of a group of Sabbath keepers in that city. The meetings were held each Sabbath afternoon in a hall in the Blanchard building on Hill Street. Different lay members alternated with Pastor Loofboro in conducting the services there until Rev. L. A. Platts was called to the work on the Pacific Coast, in 1910, when the Los Angeles Church was organized.

In 1911 the Riverside Church ceased to receive financial help from the Tract and Missionary boards, since which time the church has been self-sustaining.

In 1913 Pastor Loofboro resigned from his pastorate and the pulpit was supplied for a time by Rev. A. F. Ballenger, until Rev. R. J. Severance was called to serve as pastor and began his services October first of that year.

The following persons have served as deacons: Joshua Babcock, B. F. Titsworth, Charles D. Coon, L. R. Davis, E. S. Babcock, C. H. West, L. P. Curtis, Charles Pierce.

**HISTORY OF THE RIVERSIDE CHURCH FROM OCTOBER 1913 TO OCTOBER 1927**

MRS. IDA HOUSTON

Rev. R. J. Severance became the pastor of this church in October and continued to serve the Riverside Church until he resigned to accept work for the Missionary Board in Arkansas, in 1919.

The church, left pastorless and suffering from the reaction of the World War, decided not to call a pastor at once, but different ones read a sermon Sabbath day, or sometimes a minister was secured from some other church of the city; Mr. A. F. Ballenger often preached for us at different times

(Continued on page 596)



## WOMAN'S WORK

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

### PRAYER FOR "OUR SCHOOLS AND ALL YOUNG PEOPLE IN COLLEGE"

The Woman's Society for Christian Work of the Seventh Day Baptist Church of Plainfield, N. J., included in its "Year Book" for last year a series of monthly topics for daily prayer which were prepared by the Tract Committee of the society. In the new "Year Book" just out, a page is occupied with similar topics. These topics cover the period from October to May, and it is the plan of the pastor to use each monthly topic as the theme of the church prayer meeting one week in each month respectively. The committee of the women's society having this matter in charge will assist in the prayer meeting.

The topic for October was "Our Schools and All Young People in College." In preparation for the prayer meeting for the first week in October Mrs. A. J. C. Bond, the chairman of the Tract Committee, wrote to the presidents of our schools asking each to send a letter to be read at the prayer service. The presidents responded promptly, and these letters made a very helpful contribution to the meeting. Mrs. Orra S. Rogers read the letter from Alfred's president; and Mr. Rogers, president of the Board of Trustees of Alfred, commented upon it. Mrs. L. Harrison North read Milton's letter, which was commented upon by Mr. North, a graduate of Milton. Mrs. Bond, a graduate of Salem, read the letter from Salem.

These letters were so stimulating, and withal so helpful in bringing to us a knowledge of what our colleges are doing for the religious life of their students, that it was thought to be very much worth while to have them published in the SABBATH RECORDER. Consent was readily granted by the writers, although they were not written for publication, and I am sure many will be glad to read them.

A. J. C. B.

MY DEAR MRS. BOND:

I thank you for sending me a copy of the "Prayer Calendar" and calling attention to the

October topic, "Our Schools and All Young People in College." I am also glad to comply with your request that I write you a letter for use at the prayer service at your church.

At Alfred University the college is contributing \$400 per year toward the salary of Mr. S. F. Lester, who is executive secretary of the Young Men's Christian Association of the college and of Allegany County. Mr. Lester has been giving much time to Christian Association work in Alfred as well as in the county high schools for the past four years, and is making a valuable, constructive, and spiritual leader in this way. The Christian Associations are given all other possible encouragement in the promoting of religious life.

Students are encouraged to pursue courses in English Bible and religious education. Daily chapel exercises are held during the week days at ten o'clock each morning. The attendance, while not required, is very gratifying. The First Seventh Day Baptist Church in Alfred has a live Christian Endeavor society, to which students of all denominations are cordially invited. This organization, with a Sabbath school and church service, offers excellent facilities for Seventh Day Baptist young people to participate in regular religious activity.

There is a college or Union Church Organization which meets Sunday mornings in the Seventh Day Baptist church. It has a large student choir and a good student attendance. For many years the president has been the regular Sunday morning preacher at this service. In the afternoon, at five o'clock, there is evening worship in the Episcopal form in the Gothic chapel conducted by Professor Binns, who is an ordained minister of the Episcopal Church.

In the selection of teachers for the college, great care is used to obtain people of earnest religious faith and purpose. In this and in many other ways we are striving to place our young people among influences that will lead them voluntarily to attach themselves to religious activity on the campus and in the community, and to strengthen their religious life during their residence at the university.

Very truly yours,

BOOTHE C. DAVIS, President.

Alfred, N. Y.,  
October 2, 1927.

DEAR MRS. BOND:

I received, last evening, your letter concerning the "Prayer Calendar" gotten out by your ladies' society. I want to express my appreciation and admiration of the plan which you are carrying out.

There are perhaps three general ways in which the spiritual side of our students is developed. Of course one principle is fundamental in all of these ways. The students must develop the spiritual life voluntarily. We can provide means and ask them to promote the various exercises and enterprises, but we can not compel any student to be religious.

The first means of developing spiritual life in the student is the daily chapel service. While the chapel exercises are maintained on a distinctly religious basis, we try to hold a service of simple worship in which all people, Catholic, Protestant, and even Jews, may participate. On four mornings of the week the service consists of a simple invocation, the singing of two hymns, and either a Scripture lesson and prayer, or a talk by a member of the faculty or by some person outside of the institution on some topic connected with intellectual, moral or religious life. This service is twenty-five minutes in length. Two years ago we allowed the students to have more secular exercises of their own near the close of the chapel period, even to holding "pep" meetings and yelling for their teams. We began to feel that that sort of thing in the same period of the chapel exercises was having the general effect of lowering the attitude of worship. So this year we are refusing "pep" meetings in any part of the chapel period, and are striving to make the worship part of the service as helpful and stimulating as possible.

I think that the silent influence of a teacher who lives a consistent Christian life and whose personality, both in the classroom and out of it, wins the respect and the good will of students is, after all, the most powerful factor in awakening the better side of a student's nature and arousing in him a desire to live a worth while life. Such a factor, however, is intangible and can not well be described and certainly not measured. In this respect, however, I believe that Milton College is especially fortunate. Most of the members of the faculty in Milton are known to you. All but three of the seventeen people who give full time service are Seventh Day Baptists. Somehow I feel that such a group of fine people, who are all good teachers and who continue with the institution year after year and are a part of its tradition and its life, must have a strong influence on the character of our students.

In this connection I should, by all means, include the courses in Bible and religious education which are being given so ably by Doctor Shaw. None of these courses are required; all of them are elective, but Doctor Shaw has a goodly number of students taking such courses. It is possible for a student to combine courses in philosophy with Bible and religious education so as to take a major in this work. Already we have had several students elect Doctor Shaw's work as their major subject. Carroll Hill, who is now in Alfred, was one of these people.

The second way in which we strive to develop the spiritual life of our students is through the voluntary religious organizations on the campus. These are purely non-sectarian. All students of every denomination unite in the promoting of their own religious work. This work is carried on through the Young Men's Christian Association, for the men, and the Young Women's Christian Asso-

ciation for the women. The contacts which our students in these organizations have with the national organizations are very helpful and stimulate them to active programs. One day of the week Tuesday, on which no chapel exercises are held for the twenty-five minute period, the Young Men's Christian Association and Young Women's Christian Association hold their weekly meetings separately. Formerly these meetings were held on Tuesday evening but gradually other activities, in spite of everything we could do, encroached on the time of the students, and the attendance at these meetings grew smaller. Last year we gave these organizations the privilege of holding their "Y" meetings at the chapel period on Tuesday. This plan has worked very satisfactorily and the attendance at the "Y" meetings has increased materially. The two organizations combine in holding a weekly college prayer meeting on Friday evening at seven o'clock. This meeting has for years been known as one of great power and is remembered with great satisfaction by the students who have been in Milton College. Each summer we try to see to it that several representatives from each of the "Y" organizations go to the respective conferences at Lake Geneva. The outstanding leaders of the students usually attend these conferences and they bring back increased spiritual power and more efficient leadership.

The third way of bringing our students under spiritual influence is through the meetings of the churches in Milton, and particularly the Seventh Day Baptist Church. Unfortunately many of the Sunday students in Milton live in Janesville and Fort Atkinson and return home at the week-end so that we have not so many who can work in the Congregational and the Methodist churches here. However, we do encourage all of our Sunday students who will, to take places of responsibility in those churches. Since over half of our students are from Seventh Day Baptist homes, the great bulk of our students when they do go to church go to our own church. The fact that our church is the largest attracts some of the Sunday students, so that several of them have formed the habit of attending our own church and of being members of our Baraca and Philathea classes.

I think that the two most active organizations in our own church in connection with the students are the Baraca and Philathea classes. These furnish to the Young Men's Christian Association and Young Women's Christian Association Bible study and group discussion on many moral and religious problems, especially in connection with college life. I think these classes have been very successful and have had a large influence on the students. I should not fail, however, to mention the Senior Christian Endeavor society, which is maintained largely by our students.

This sets forth the program that we have in Milton for developing the voluntary religious life of our students. It does not insure stu-

dents from going wrong but it has developed, as you know, a very fine group of young people who have gone out from Milton.

I want to thank you for this opportunity of bringing to your society our work at Milton College and I trust that your interest and your prayers may be effective in helping us at Milton to produce well rounded, consecrated young people for the service of the Master.

Cordially yours,  
ALFRED E. WHITFORD, *President.*

*Milton, Wis.,*  
October 2, 1927.

DEAR MRS. BOND:

Your communication of September 29 tells me of the very unusual prayer program which is being undertaken by your church. I am delighted to know of it and feel that from it will come great spiritual blessing to those who pray and the causes for which they pray. It is probably not an accident that our schools and our young college people appear first on your schedule. Our future as a denomination and our usefulness as a people must continue to depend in no small degree upon the effectiveness of the work done among the members of the group who will soon be our leaders.

I am glad to say that we feel that Salem College is doing something more than marking time spiritually. We have a thirty-minute chapel service each day with the exception of Thursday. We try to guard the devotional part of this chapel hour with special diligence. Attendance, by vote of the students themselves, is compulsory. On Thursday at the chapel period the two Christian Associations have their separate meetings. These meetings are helpful in the cultivation of religious activities, though not always strictly religious throughout.

Probably the most significant thing that we do in promoting individual Christian growth is in the maintenance of the college "Hour of Prayer" each Wednesday evening between seven and eight o'clock. It is not as well attended as we wish it were and we would like to ask you, as those interested in the growth of Christian graces, to pray that the hour may constantly grow in usefulness by its appeal to larger and larger groups.

Once each year, usually in February, we have a week of special religious services, the purpose of which is to quicken the religious life of all and especially to enlist for Christian living those who have thus far refused to give the Christian life a trial. Some weeks before these meetings open the young people most interested meet for special prayer services. We would ask you to remember our college and our young people in this very important activity of our life.

During "Freshman Week" at which time addresses on all types of student activity were provided, Dr. George B. Shaw gave a talk on "The Student and His Religious Life." We feel that this talk, coming at the opening of school, will do much to bring to the student early in his college life a consciousness, at

least, that we expect him to be not nominally but vitally religious.

Your communication will have an added value in that it will provoke us to more earnest prayer for ourselves since we know that you are remembering us and our interest. May the heavenly Father give you and the causes for which you pray, a large measure of his grace.

Sincerely yours,  
S. ORESTES BOND, *President.*

*Salem, W. Va.,*  
October 3, 1927.

### HISTORY OF THE RIVERSIDE CHURCH FROM OCTOBER 1913 TO OCTOBER 1927

*(Continued from page 593)*

and was asked to consider a call to serve as pastor. But, while he did not think it best to become our pastor, he was glad to preach to us when he was able, which he did until one sixth day, after preparing for the Sabbath, he lay down on his couch to rest and went to sleep, July, 1921.

Rev. E. S. Ballenger accepted the invitation to become pastor of the church and served very acceptably until he resigned, in 1923.

Rev. Carl A. Hansen came as pastor in September, 1924, but resigned to take up other work, in 1925.

Elder J. T. Davis, the Christian Endeavor, and others kept the services up until Rev. E. S. Ballenger became our pastor and until the coming of our present pastor, Gerald D. Hargis, the latter part of 1926.

This completes the list of the pastors who have served the Riverside Seventh Day Baptist Church.

There are a few present who, through tears of gratitude and thanksgiving, watched the raising of the walls of the old church on Park Avenue and Fifth Street, in 1903; and today, Sabbath, October 22, 1927, we are gathered here in this beautiful building to dedicate it to the service of God and his Christ.

### YEARLY MEETING

The yearly meeting of the New Jersey and New York churches will be held with the Piscataway Seventh Day Baptist Church, November 25-27, 1927, beginning Sabbath eve, the twenty-fifth, and closing Sunday night the twenty-seventh.

It is hoped that there will be large delegations from all the churches.

T. J. VAN HORN.

## YOUNG PEOPLE'S WORK

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

### IF I WERE A HOME MISSIONARY

Christian Endeavor Topic for Sabbath Day,  
November 26, 1927

#### DAILY READINGS

Sunday—Work for our own people (Matt. 10: 1-8)  
Monday—Work in the city (Acts 3: 1-10)  
Tuesday—Work in the country (Acts 8: 26-40)  
Wednesday—Work in homes (Luke 10: 5-12)  
Thursday—Work among friends (John 1: 40-51)  
Friday—Work where opportunity offered (Matt. 4: 18-25)  
Sabbath Day—Topic: If I were a home missionary, where should I want to work? (Mark 1: 35-45)

#### QUESTIONS FOR DISCUSSION

Where are our home mission fields? Locate them on a map.

How many ministers or missionaries are needed on these fields?

Could a layman help in any of the fields? In which of these fields would you rather work? Why?

Is your church a home mission field?

What home missionary work can you do?

### A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

We do not need to go very far away to do missionary work, for it is needed in the homeland as well as in foreign countries. In fact, it may be needed in your homes, for perhaps some of the members of your families have never accepted Christ. It may be true that you think you are a Christian when really, in your heart, you are not. If this is true, you must be born again. After having been re-converted, then win your family and friends to Christ. Missionary work must begin at home.

Our city has just experienced a wonderful evangelistic campaign under the world-famous evangelist, Gypsy Smith. The entire city has been stirred by this man, who, in his quiet way, has preached the blessed gospel, and hundreds of souls have been won for Christ. One statement he made which impressed me, was this: "Church

members need conversion. There are too many unconverted Christians in our churches." Is he right?

The story is told of a colored boy who had found Christ, and asked for membership in a certain church. The pastor of the church, who was rather reluctant about admitting colored people into the church, told him to think and pray over the matter for a few days, and then come and talk with him again. After a few days the colored boy went to see the pastor again.

"Well," said the pastor, "what is your decision?"

"I have decided," said the boy, "that I do not want to join your church."

"Why?" asked the pastor.

"Well sir, I prayed over the matter, as you told me, and the Lord said to me, 'You needn't feel so bad because they won't take you into that church. I have been trying to get in there for twenty years now and haven't succeeded.'"

Is this true of any Seventh Day Baptist church? Let us get ourselves right with Christ, then try to win our family, our church, and our community to him.

*Battle Creek, Mich.*

### THE INTERMEDIATE CORNER

REV. WILLIAM M. SIMPSON  
Intermediate Christian Endeavor Superintendent  
Sabbath Day, November 26, 1927

#### DAILY READINGS

Sunday—Peter as a home missionary (Acts 2: 14-24)  
Monday—A fruitful field (Matt. 9: 35-38)  
Tuesday—A missionary's problems (1 Tim. 4: 1-7)  
Wednesday—A mission to one (Acts 8: 26-40)  
Thursday—A city missionary (Isa. 1: 10-17)  
Friday—A field that drew (Rom. 1: 8-15)  
Sabbath Day—Topic: If I were to be a home missionary, where should I want to work? (Mark 1: 35-45)

LENORE VAN HORN

Our denomination carries on missionary work in many sections of the United States, including the Colorado and Pacific Coast fields, the work in the Southwestern Association, and other missionary churches. A short account of each of these may be found in the *Year Book*.

The home mission in which I am personally most interested is that at Fouke and Little Prairie, Ark. My interest was aroused by the report of L. O. Greene, who



conducted Vacation Day Schools there last summer. These fields offer wonderful opportunity for Christian service. Brother C. C. Van Horn has been helping with the work at Little Prairie. The people are very eager for religious services and would gladly welcome anyone coming to assist them. One who would go to Arkansas as a missionary should have the combined qualities of preacher, doctor, and social worker.

*North Loup, Neb.*

ORVILLE BABCOCK

This topic can be most easily decided by first answering this question, "What occupation or profession has God fitted and chosen me for?" We can all see that there will be a different answer for everyone.

A home missionary is a man or woman who gives full time service to God. A minister gives all of his time to the work; and if we stop to consider, so does every Christian, whether he is a professional or working man. His time is spent earning money to support his family, which is his duty, and to support a church. Some persons may not agree that every Christian is a home missionary but it is with this idea that I am writing.

The ministry is one of the greatest means of serving God and humanity. This is a field which is not over-crowded, and one can have a splendid opportunity, for he has the time to devote wholly to preaching and teaching the gospel by word and by his personal contact with the people of his community. Although this is one of the greatest of missionary fields, all of us are not capable of filling such a position.

The Christian doctor should next be considered. He may be called into homes in time of sickness when the families' hearts are tender and some Christian word or deed may lead to a harvest later on. He has opportunities in many homes where no minister would ever be asked.

We might consider many other professions, such as Young Men's Christian Association and Young Women's Christian Association work, in which there are splendid opportunities to serve God and man. But all of us are not fitted for these fields.

We can consider the ordinary Christian laborer as a home missionary. No matter where he may work, he can exert a power-

ful Christian influence over his fellow working men, if he so desires.

Last but not least, is the occupation which I sincerely believe God has chosen me for—farming. It is an honorable occupation, the first chance God gave man to earn his living, and it will be the last one to be abandoned. Although the farmer is isolated from men more than the professional or working man, he can exert a powerful Christian influence over the people in his community by living an active Christian life. Some of the most influential men of this locality have been farmers. Their lives were lived in such a Christian attitude that they inspired some of the people of the world to live Christian lives.

Each person has this question to solve for himself, and the best way would be to determine what work God has chosen you for.

*North Loup, Neb.*

### JUNIOR C. E. JUMBLES

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent  
SUGGESTIONS FOR TOPIC OF NOVEMBER 26

Make a chart, putting on it the samples or pictures of the following articles we get from Africa. Name the chart "What Our Black Neighbors Give Us." Use the following suggestions: diamonds, copper, gold, sugar, coal, figs, peanuts, dates, coconuts, coffee, rubber—for elastic bands, squawkers, balloons, and rubbers—wax, walnuts, ivory, palm oil, pepper, hides, cotton, olives, ginger, and bananas. What can we do for them in return?

SUGGESTIONS FOR WORK

Many of the societies have not reported concerning the Bible Reading League. It is one of the biggest missionary undertakings we have yet asked the Junior societies to do. Do not fail us in this. Your own juniors need to get the habit of reading through complete books of the Bible; and the value to children outside your church, even outside your community, can not be reckoned. We know not what may result in many homes by having the children reading portions of our gospels which have never found a place there before. The results will far outweigh the efforts. Send in now for your supplies or fuller explanations of the work.

### SOCIAL FELLOWSHIP GOAL

CONFERENCE YEAR, 1927-1928

Motto—"Ourselves and Others."

Two-fold Purpose—

Provide wholesome entertainment for our own young people.

Reach out and touch other lives, bringing them into Christian atmosphere.

Ultimate Goal—"Socials to Save."

Ourselves—

20 points for each standard social reported in detail to superintendent.

25 points additional for conducting at least 6 standard socials during the year.

10 points for each standard social held.

25 points for each original social reported.

50 points for the best original social reported.

10 points for each tenth of membership present at socials.

5 points for monthly reports made to social superintendent.

Others—

5 points for each invited guest of C. E. age, not a member.

100 points for each reported entertainment, social, pageant, or concert given at some institution, such as county hospital, children's home, etc.

Awards—

First, second, and third prizes according to points earned.

Please read at Christian Endeavor meeting, and also executive meeting.

GRACE OSBORN,

*Social Fellowship Superintendent,  
Verona, N. Y.*

### A LETTER FROM THE SOCIAL FELLOWSHIP SUPERINTENDENT

DEAR SOCIAL FELLOWSHIP WORKERS:

A new Conference year is ahead of us; and although we are getting a late start, let us work together to accomplish all we can in the Master's service. Our chief object is the bringing together of young lives for good wholesome fellowship so that our young people may be under Christian influence in their social life as well as in their religious life. So we have chosen for our motto this year, "Ourselves and Others," which means that we have a two-fold purpose to accomplish—to provide wholesome entertainment for our own young people, and to reach out and touch other lives bringing them into Christian atmosphere.

As we plan our socials, let us keep in mind the real needs of our individual societies and adapt them accordingly. And of course we want all our socials to be standard socials this year. Standard socials mean "socials with a purpose"—a social that contains some educational feature and closes

with devotions. New social plans will be sent out at least once a month, which I hope will help you. But you are to do part of the work too. Let us have some good original socials which can be passed on to other societies. Little Genesee has already reported a very fine original social—so "get busy."

The new goal is planned so you will all have a chance to work. I know that you are all anxious to be the winner of the award at the next Conference. Watch the monthly bulletin to see which society is leading.

Your new superintendent is looking forward to a pleasant year's work with you in the Master's service.

Sincerely,

GRACE M. OSBORN,

*Social Fellowship Superintendent,  
Verona, N. Y.  
October, 1927.*

### OUR RESPONSIBILITIES AS FRIENDS

BETTY WHITFORD  
(Conference paper)

"To lose a friend is to die a little."

In this meshwork of modern civilization lives are interwoven like so many threads, and it has become more than ever true that we can not live to ourselves alone. For each act of our lives affects those about us to some degree, and the word "influence" has become a familiar, even trite subject of discussion. Our speakers this evening have spoken of our responsibilities and their influence in several lines, and my lot has fallen to a more personal field, that of our responsibilities as friends. To list them would be to call before you in grand parade the host of little duties which are ours. I shall attempt to suggest only those things in a friend's influence which seem to tower above the others in importance.

Most of us are looking forward to, or back upon, a college education; and the varied information which we glean is truly enlightening. It is rather interesting to note that in most of our non-sectarian colleges, the far famed institutions of the East and Middle-west, there have been organized within the past five years chapters of an atheistic society which is aiming to, and is rapidly succeeding in, becoming a national order. Colleges whose prowess in football and the other sports proves their claim to

our "best blood" boast such societies as "The Damned Souls"; and where the situation is faced less boldly, we find the familiar "bull-sessions" far into the night, invariably ending where they started in professed agnosticism. I do not seek either to denounce our own generation, or to join the already crowded ranks of alarmists, though the systematized growth of atheism is an admitted fact. Can we waive it?

The question becomes baffling when we learn that the groups consist largely of young people of Christian training. The age has long since passed when one denounces his best friend because he is not a Christian. Yet it is not easy to convince, where there is no conviction, where religious instruction equals our own, and yet is counter-balanced by the arguments of brilliant students and authorities in theology. Were religion a technical analysis, it were easily done; but where there is nothing accepted, there is no foundation for faith in a religion of love.

From the ranks of the churches and schools this has sprung, and the home has availed little. In natural sequence, therefore, the responsibility has been shifted to the broad shoulders of Friendship. As Christians, realizing fully our tremendous tasks, can we not devote our greatest efforts to this, thrusting into the background for the present our eternal warfare against the more petty vices for which the younger generation is reputed, and of which, God knows, there are always enough?

Our open door is friendship, but the entering is not easy. At the very first step we are confronted by the fact that nowhere is the limb of friendship so deeply cut as in the things of the spirit. Someone has said, "We may watch and pray and speak, but we can not save." There is almost a spiritual indecency in unveiling the naked soul in attempting to invade the spiritual life of another. For even between friends who love as Jonathan and David loved, where all is given and shared, yet is something withheld.

Our road, then, lies along the way that Christ took when he bade Thomas feel the wounds in his side. A belief in a God of love must be born in the souls that are locked to us. But our task lies in building first a foundation of faith in mankind, and in the reality of love, upon which the fuller faith

in a divine Spirit of love may grow. We must keep clean and bright their faith in the possibilities of our common nature. For, after all, the test of religion is a simple one. If we do not love those whom we have seen, it is highly improbable that we could love or be loved by those whom we have not seen. To be a true friend, saving a faith in man and creating a belief in the existence of love, is to save a faith in God.

Is it not, then, our greatest responsibility as friends, to simply be friends?

It implies much, for friendship is not a plant that thrives on neglect and thoughtlessness. We are all too careless and self-centered in our relations with others, and friendships are broken with too little remorse, because of pride of selfish interests. It is true that friendships often blossom but to fade, but these are those that touch only the surface. With those that burn deeper, faithlessness in one results in a cynical and suspicious outlook in the other. Failure of one often leads to distrust of all, and to be unable to see the divine in man is to have the eyes blinded to the divine anywhere.

"To lose a friend is to die a little," for the loss of a friend is the loss of an ideal. Shall we guard ours more closely? And when we have attained that finer friendship we will find other fruits; for true friendship teaches the joy of service and the beauty of sacrifice. The beauty of friendship is that it enables us to be like those we love.

The magic power, by which these filmy strands Of chance acquaintance turn to iron bands, Within each heart makes this the chief concern: To strive to understand—and thus to learn To gauge another's thought as brave and real, And help him to achieve his soul's ideal.

*Westerly, R. I.*

She had a sister called Mary, which also sat at Jesus' feet, and heard his word.—*Luke 10: 39.*

O Marthas, Marthas, Marthas, cease your serving, and get ten minutes with your Lord! Get to know him while the sun shines, before the sorrow breaks upon you, so that when the sorrow comes you will be able to sit in the house until he calls you forth, and through that deep lesson you will come to the highest realm of Christian life! —*G. Campbell Morgan.*

## CHILDREN'S PAGE

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

### SHOWING THANKFULNESS

ELISABETH K. AUSTIN  
Junior Christian Endeavor Superintendent  
Junior Christian Endeavor Topic for Sabbath Day,  
November 19, 1927

#### DAILY READINGS

Sunday—Making gold say, "Thanks" (2 Kings 5: 23)  
Monday—Thanking in prayer (John 11: 41, 42)  
Tuesday—Thanking in worship (Ps. 135: 1-4)  
Wednesday—Thanking with gifts (Phil. 4: 10, 11, 18)  
Thursday—Thanking all the time (1 Thess. 5: 18)  
Friday—Thanking for friends (Acts 28: 15)  
Sabbath Day—Topic: Showing our thankfulness (John 13: 34, 35. Thanksgiving)

"I'm never going to say my prayers again," announced Sally one night as mother was tucking her in bed. "It takes such a lot of time to kneel by my bed every night; in summer it's too hot and in winter it's cold; what difference does it make anyway? I will have that much longer to play the piano or to read my book before I get ready for bed. Then in the morning I won't have to get up early to read my Bible and pray. I can sleep that much longer, so there!"

Sally was always a thoughtful girl and loved to do little kind deeds for everyone. There was no school the next day, and as mother was going to a very important meeting Sally got up early, rushed downstairs, helped with the breakfast, then did the dishes and helped mother get ready so she could ride downtown with daddy and not have to walk down later.

After the work was cleared away Sally thought she would like to have a surprise for mother when she returned. There was nothing mother enjoyed more than a bouquet of pretty wild flowers. Yes, Sally had just about time enough to get the flowers and return before mother reached home. Deep into the woods and swamp Sally went, selecting the nicest blossoms, and to her surprise on the way home she discovered a field abloom with those handsome blue fringed gentians which were mother's special favorite. But there was never a

word of praise or thankfulness from mother as Sally presented her surprise.

"I'll have daddy's slippers, reading jacket, and chair all in 'apple-pie' order when he gets through his supper to use them," thought Sally. "I know just what corner of the room he likes best." But there was not even a remark about her thoughtfulness as daddy slipped into his jacket and slippers.

This was about all Sally could stand and she burst into tears, and to her surprise daddy and mother not even noticed her. Soon she shrieked, "What's the matter with everybody? I've tried just as hard to make you happy all day as I could and not even a 'thank you' or a word of praise about it." "But, of course, I've appreciated all the help you've been to me and I have so enjoyed the flowers," broke in mother.

"Well, why didn't you say so?" moaned Sally. "Now, my heart is almost broken." "I didn't suppose you wanted me to," replied mother. "Last night you said you were not going to say your prayers any more, and God is all the time doing things for you and sending you blessings, so I thought you wouldn't expect anyone to say 'thank you' to you, no matter how helpful or kind you were."

"I guess that I have learned my lesson all right. You will not have to remind me of it again, mother. I will not be unfair to God again and I will never forget him as long as I live."

I thank thee,  
Dear loving, heavenly Father,  
For all thy gifts so good,  
For home and health and loved ones,  
For clothing and for food,  
I give thee thanks, and I will try  
To please thee as I should.

—Margaret Holden.

[The above poem may be written on the board and all read it softly after the leader has read the story.—E. K. A.]

### AFRICA

ELISABETH K. AUSTIN  
Junior Christian Endeavor Superintendent  
Junior Christian Endeavor Topic for Sabbath Day,  
November 26, 1927

#### DAILY READINGS

Sunday—The Light of the world (John 8: 12)  
Monday—Human torches (Matt. 5: 14)  
Tuesday—The light of the gospel (2 Cor. 4: 4-6)  
Wednesday—The Light that enlightens us (John 1: 6-9)  
Thursday—Walking in the light (1 John 1: 7)



Friday—God is light (1 John 1: 5)  
Sabbath Day—Topic: Sending a torch to Africa  
(Isa. 61:1-4. Missionary meeting)

There are many, many people in Africa who know nothing of the great mercy and love of God. Many missionaries have given their lives to help better these conditions. To many natives the Christian religion is a freedom from their old heathen customs, their superstitions, and their fears. They welcome the teachings of the white man and woman.

Superstition and witchcraft are two great evils in nearly all parts of Africa. From the time a baby is born until its death it lives under fear of offending the evil spirits and the witch doctors. When a baby is born the father and other men of the village beat on drums and fire guns to show their joy and mainly to drive away all evil spirits from the neighborhood which might harm the baby. Twins are considered a terrible thing, and one of them is always killed; in this way the mother hopes to gain back the good will of the evil spirits.

When a child is sick the witch doctor is sent for. He arrives, singing weird songs and goes through all kinds of motions, shouting at the top of his voice to drive away the evil spirits around the hut. Then he enters and sticks pins into the child to let out the evil spirits which have caused the sickness.

Superstition is one of the hardest evils the missionary has to fight. A teacher is called the "Master of Magic" and his pupils "Children of Magic." They take the meaning of our word "gospel" to mean "God's spell."

Following is the chorus of "Jesus Loves the Little Children" in the Gikuyu language, as taught to the native children by missionaries.

Yethu nienda twana twothe,  
Niekwendete na ngoro.  
Twna tweru na twiru  
Twe ta tumwe kwa Yethu—  
Yethu enda twana twothe kuri.

This is the chorus of the hymn which the juniors are learning for their missionary work this year. The English translation follows:

Jesus loves the little children,  
All the children of the world—  
Brown and yellow, black and white—  
They are precious in his sight;  
Jesus loves the little children of the world.

## BETTY LOU'S JOURNEY

(Continued)

Through the window and over the houses and treetops floated Betty Lou and the little gold lady, and in a twinkling they were in the midst of a little group of poorly dressed children who were playing with some rough wooden blocks, and their shouts of merry laughter were good to hear. What cared they that the rain was pouring down outside; their happy faces made sunshine within.

"These blocks are just heaps of fun," said one tiny girl, turning to her big brother who sat next to her. "I'm so glad you found them, Peter."

"So am I," said Peter, happily. "Maybe I can find some more tomorrow, behind that new house. The carpenters said I could have all the blocks I could find."

Then all the children clapped their hands and shouted, "Goody! goody!" Betty Lou clapped her hands, too, and said, "I'll send you a box of pretty colored blocks"; but of course they did not hear her or know she was there. Nor did they know that the gold lady whispered softly to each and every one, but all at once they had the happiest thoughts and their voices were like sweetest music.

Again the gold lady put her arms around Betty Lou and away they floated until they came to a large white building. Betty Lou read on the wide front door, "Children's Home."

Into the window they floated, through a long hall and into a large room where many children were gathered about a table on which were story books, scrap books, and pictures, none of them very bright or new, but the children seemed very happy looking at them.

"I love a nice rainy day," said one curly headed little fellow, "for then we can have these pretties to look at." "So do I," shouted the rest.

"Oh! oh!" exclaimed Betty Lou. "Please take me home, dear gold lady. I have had a lovely time, but I have something very important to do at home."

The little gold lady smiled tenderly and then sang softly:

"Oh, if at home you want to be,  
Just close your eyes so tight, so tight;  
Then open them and you shall see  
Your own dear room and bed so white."

## HOME NEWS

NORTH LOUP, NEB.—Some time ago the intermediates, feeling a closer acquaintance with other young people of the denomination, planned to write to each Intermediate society. Accordingly they obtained a list of the superintendents of each society in the denomination, and now many letters have gone from our society throughout the United States and even to Jamaica and British Guiana. They hope to hear from these different societies within a short time and thus learn more of their fellow intermediates and also form new acquaintances with whom they may exchange helpful plans and ideas. We hope much good may be derived from this venture.—*The Loyalist*.

VERONA, N. Y.—On October 1 the church service took the form of a roll call. After a song-sermon on "It is Sweeter as the Years Go By," the roll of the church was called, the members responding with testimonies if present, or by letter if absent. There were ninety present at the service, sixty-eight of whom are members. All together there were seventy-five testimonies and messages.

The roll was arranged in order of joining the church, and by pastorates. It was found that fifteen pastorates were represented. The two members of longest standing joined in the pastorate of Elder Alexander Campbell. They were Welford C. Perry, who joined on May 8, 1869; and Mrs. Abbie Campbell Williams (granddaughter of Elder Campbell), who joined in February, 1874.

Ten others joined before the 90's. Four joined during the pastorate of C. M. Lewis. Zilla Warner Showdy, Miss Lillian Williams, Ida Warner Thayer, and Tinnie Williams. During the pastorate of U. M. Babcock there was one baptismal class of ten, three of whom—Miss Susie Stark, Effie Conger Newey, and Myrtie Conger Williams—are still members here. There are none now who joined in the pastorate of H. D. Clarke. While J. E. N. Backus was pastor, Vie Newey Warner, Emily Conger Betson, and Flora Williams Davis joined.

There were thirteen who joined in the 90's. In the pastorate of Henry L. Jones, in June, 1892, there were eight who joined by baptism. All eight are still members of the church. The pastorates of Joshua

Of course Betty Lou did just as the gold lady told her to; but as she opened her eyes she heard her dear mother say, "Wake up Betty Lou! It is very late, but I did not wake you before, because it is too rainy for your picnic today. Never mind, dear, for you can have a picnic the first pleasant day."

To her mother's surprise, the little girl jumped out of bed with a merry shout. "Oh, mother dear, I've had the nicest dream," she cried. "What fun I shall have this lovely rainy day."

What a happy, busy day she spent; for after she had told her mother all about her wonderful dream she wrapped up package after package of toys and picture books, all that she could spare from her many treasures, for the poor children near and far, and daddy took her around in his car to deliver them her very own self. As she climbed into her little white bed that night, sleepy but happy, she cried, "I will never grumble about a rainy day again, since I have so many things to make me happy."

M. G.

DEAR BOYS AND GIRLS:

I have a treat for you this week, a charming little poem, written by Miss Alice Annette Larkin, of Ashaway, R. I., who has written many stories and poems for children. She has sent two other poems which you can enjoy reading later. I am sure you will enjoy them as much as I have.

Lovingly,

MIZPAH S. GREENE.

## A NEW CARPET

ALICE ANNETTE LARKIN

Bright in its autumn colors,  
Crimson and orange and brown,  
Tinted as though by an artist,  
Our carpet has been laid down.

Green as the grass in springtime,  
Yellow as molten gold,  
Tipped with the red of apples,  
Its beauty is yet untold.

Wide as the distant laneway,  
Deep as the early snow,  
Free as the sparkling water  
To those who admire it so.

Little, light feet can tread it,  
Great is the praise it receives;  
This carpet of wonderful beauty  
Is nature's own carpet of leaves.  
Ashaway, R. I.

Clarke and Martin Sindall also came in the last decade of the 90's.

The pastorates in the 1900's were George W. Lewis, Leon D. Burdick, Alva L. Davis, R. R. Thorngate, W. M. Simpson, Theodore J. Van Horn, James H. Hurley, and Lester G. Osborn. Twenty-five members joined before the 1920's, and twenty-eight in the 1920's. The present membership is one hundred one.

Another interesting thing is that of the first forty-two members on the roll, only one joined by letter. All the others were baptized. But of the last forty-two only twenty-five joined by baptism.

Following the roll call the congregation participated in the communion service.

#### VERONA NEWS NOTES

October was "Go-to-church Month" for the Verona Church, and the average attendance was eighty-three. Only one Sabbath was the attendance below eighty. The twenty-second was "Laymen's Day," with talks on some of the "whys" of the Christian life: "Why Be a Christian?" by James Ameyden; "Why Go to Church?" by Joseph M. Sholtz; "Why Belong to Church?" by T. Stuart Smith; and "It Pays to Serve," by Ira A. Newey. The twenty-ninth was the annual decision and reconsecration service.

During October, midweek cottage prayer meetings have been held, with an average attendance of twenty-two. Five attended all four meetings, thirteen attended three. Forty-one members of the church attended at least one. During November a reading circle will read "The Half Can Never Be Told."

The Sabbath school has been active, as usual. Since the last report there have been a township and a county convention, at each of which we were well represented. We won the achievement picture of the Township association again this quarter.

The Christian endeavors have been meeting regularly on Sabbath afternoons, with good interest. They entertained the church at a Hallowe'en social on the night of October 29.

And our social life has not been neglected. The Young People's Social club met with Mr. and Mrs. John Williams one Sabbath night for their regular monthly literary program and social. The Pearl Seekers class has had a dinner and business meeting. The

Doers had a Hallowe'en dinner and business meeting. The Sabbath school held a "Tourists' Treat" social. After a supper, those who had been on trips this summer related some of their experiences. Pastor Osborn entertained his new class, the "Just Boys," at a "bean bust" one night.

Our families are scattered "from Dan to Beersheba," or rather from Rome to Canastota. (Get out your map and look that up.) It is some sixteen miles from Canastota to the church, and about eight from Rome to the weekly service. Oneida is about eleven miles. And yet from Rome come two families, and from Oneida and vicinity eight families, and from Canastota, one. And they are there nearly every week. In the other direction it is some twelve miles from corner to corner of the parish. One family lives a mile from the church, three two miles, and the rest from four miles up. We feel pretty proud of the fact that in spite of the great distances that people come, our average attendance for a membership of one hundred one is around eighty.

Deacon and Mrs. Ira A. Newey have gone to Daytona Beach, Fla., to spend the winter.

The Ladies' Aid Society held a food sale in Oneida last month and cleared about fourteen dollars.

#### "OH, WHAT'S THE USE?"

A young man ran for the legislature of Illinois and was badly swamped. He next entered business, failed, and spent several years paying up the debts of a worthless partner. He was in love with a beautiful young woman to whom he became engaged—she died.

Entering politics again, he attempted to get a nomination for Congress, and was badly defeated. He tried to get an appointment to the United States Land Office, but failed. He became a candidate for the United States Senate, and was defeated. Then he became a candidate for the Vice-Presidency and was once more defeated.

One failure after another—bad failures—great setbacks. Then he became one of the greatest men of America—Abraham Lincoln.

Who says, "Oh, what's the use?"—*The Pennsylvanian*.

## SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.  
Contributing Editor

### MINUTES OF THE ANNUAL MEETING OF THE SABBATH SCHOOL BOARD

The annual meeting of the corporation of the Sabbath School Board of the Seventh Day Baptist General Conference was held in the Gothic, at Alfred, N. Y., Wednesday evening, September 14, 1927, at 8 o'clock.

The following members were present in person: A. E. Main, Edgar D. Van Horn, J. Nelson Norwood, and A. Clyde Ehret; and the following were represented by proxy: A. E. Whitford, Loyal L. Hurley, John F. Randolph, Erlo E. Sutton, H. C. Van Horn, James L. Skaggs, T. J. Van Horn, Booth C. Davis, E. F. Loofboro, and Carroll Hill.

It was voted that the trustees and officers of the Sabbath School Board, who were nominated by the last General Conference, be elected as follows:

President, D. Nelson Inglis, Milton, Wis.  
Secretary, A. Lovelle Burdick, Janesville, Wis.

Treasurer, Louis A. Babcock, Milton, Wis.

Director of religious education, Erlo E. Sutton, Milton Junction, Wis.

Vice-presidents: Willard D. Burdick, Plainfield, N. J.; Roy F. Randolph, New Milton, W. Va.; Walter L. Greene, Andover, N. Y.; Rolla J. Severance, Fouke, Ark.; Claude L. Hill, Farina, Ill.; Loyal F. Hurley, Adams Center, N. Y.; N. Olney Moore, Riverside, Calif.

Board of Trustees: Edgar D. Van Horn, Alfred Station, N. Y.; Alfred E. Whitford, Milton, Wis.; J. Fred Whitford, Milton, Wis.; A. Lovelle Burdick, Janesville, Wis.; D. N. Inglis, Milton, Wis.; Edwin Shaw, Milton, Wis.; Robert E. Greene, Milton, Wis.; George M. Ellis, Milton, Wis.; James L. Skaggs, Milton, Wis.; Louis A. Babcock, Milton, Wis.; Mrs. Louis A. Babcock, Milton, Wis.; Mrs. J. H. Babcock, Milton, Wis.; Mrs. Mazzini G. Stillman, Milton, Wis.; Hosea W. Rood, Milton, Wis.; John N. Daland, Milton, Wis.

The minutes were read and adopted.  
Adjourned.

EDGAR D. VAN HORN,  
President.  
A. CLYDE EHRET,  
Secretary.

### MINUTES OF THE QUARTERLY MEETING OF THE SABBATH SCHOOL BOARD

The regular quarterly meeting of the Sabbath School Board was held in the Davis room of Milton College, Milton, Wis., Sunday afternoon, September 25, 1927, at 3.30 o'clock.

President D. N. Inglis presided and the following trustees were present: D. N. Inglis, Edwin Shaw, G. M. Ellis, R. E. Greene, A. E. Whitford, L. A. Babcock, Mrs. L. A. Babcock, J. F. Whitford, and A. L. Burdick.

Prayer was offered by Rev. Edwin Shaw. The minutes of the last meeting were read and the secretary reported on the call for this meeting.

The minutes of the annual meeting of the Corporation of the Sabbath School Board were read.

At this point Robert E. Greene was appointed secretary *pro tem* for the rest of the meeting.

The Committee on Publications made a partial report, which was accepted as a report of progress.

A report of the Auditing Committee was presented and adopted.

The treasurer's quarterly report was presented and adopted.

Communications from Hugh S. McGill and from Mrs. Myrtle Mitchell, of Nady, Ark., were read.

It was voted that the treasurer be instructed to send the amount of our appropriation, \$50, to the treasurer of the International Council of Religious Education.

On motion the secretary was instructed to secure a sufficient amount of stationery for the use of the board.

By vote of the board the president appointed the following standing committees for the coming year:

Committee on Publications: Edwin Shaw, chairman; J. F. Whitford, Robert E. Greene, Mrs. L. A. Babcock, A. E. Whitford.

Committee on Field Work: J. L. Skaggs.



chairman; J. N. Daland, H. W. Rood, Mrs. M. G. Stillman, Mrs. J. H. Babcock. Committee on Finance: G. M. Ellis, chairman; L. A. Babcock, R. E. Greene.

Auditing Committee: A. E. Whitford, chairman; J. F. Whitford.

It was voted that the Committee on Publications arrange the appointment of the associate editors of the *Helping Hand*.

The minutes were read and approved and after a closing prayer by President Alfred E. Whitford, the meeting adjourned.

D. N. INGLIS,

*President.*

ROBERT E. GREENE,

*Secretary pro tem.*

### LESSON VIII.—NOVEMBER 19, 1927

MICAH CHAMPIONS THE OPPRESSED

Micah 2: 1-3; 6: 1-13

*Golden Text.*—"He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." Micah 6: 8.

DAILY READINGS

Nov. 13—Woe to the Oppressor. Micah 2: 1-5.

Nov. 14—False Rulers and Prophets. Micah 3: 1-12.

Nov. 15—Injustice Rebuked. Micah 6: 1-8.

Nov. 16—Moral Corruption of Israel. Micah 7: 1-6.

Nov. 17—The Year of Jubilee. Deut. 15: 12-18.

Nov. 18—The Mission of the Master. Luke 4: 16-21.

Nov. 19—The Acceptable Life. James 1: 19-27.  
(For Lesson Notes see *Helping Hand*)

### INTERPRETATION

At our last General Conference, in West-terly, R. I., the Missionary Board presented its annual report. It was referred to a committee of eight for consideration and report. It was my wish and purpose as chairman of the committee to say something about our report when a motion to adopt it should be made, but an opportunity for me to do this did not occur.

The board's report called attention to its great work for the year; to many open doors, into which we would like to enter; to the expenditure, last year, of over \$26,000; and to the sources of this income.

Our committee held three meetings, at two of which we considered very carefully the board's annual report.

Our committee called attention to the following points:

The board asked what could be done to enlarge our home mission work. Our com-

mittee answered without hesitation, "By extending *evangelism*."

The true China's ambition is to possess a real national life, and to have a place among the great nations of the world.

The committee did not favor at all the withdrawal of our missionaries from China. There are still unfinished tasks for the Christian Church to perform in that great land.

The committee favored sending the Cro-foots and Miss Anna West back to China.

The registration of mission schools means a formal recognition of some sort of authority over them, by the Chinese. It was the unanimous judgment of our committee that our missionaries are best qualified to decide when to register. But such pressure was brought to bear upon our committee against this position, that we com-

promised by recommending that the matter of registration be left to the joint action of the board and the missionaries.

We recommended a larger number of well-trained native workers, with the idea that this might warrant a possible reduction of the number of foreign laborers.

We recognized that the time has fully come when Chinese Christians should have a part in the management of missionary affairs.

We did not feel justified in expressing our approval without much further consid-eration of so great a step as the transfer of Rev. Eugene Davis and family to Aus-tralia, but favored leaving it to the judg-ment of the board.

Finally, we recognized as our supreme need a spiritual religion, character, and con-duct, that is, a religion, character, and con-duct grounded within, where the temple of the Holy Spirit is.

ARTHUR E. MAIN,

*Chairman of Conference Committee  
on Missionary Board's Report.*

*Alfred, N. Y.,*

*October 30, 1927.*

What became of Libby Prison?

Old Libby Prison at Richmond, Va., was taken down and reconstructed in Chicago at the time of the World's Columbian Ex-position where it served as a war museum. It was never returned to Richmond. Part of the original building now forms the wall of another building.—*The Pathfinder*.

## MARRIAGES

**HULETT-BABCOCK.**—At the home of the bride's parents, Mr. and Mrs. N. C. Babcock, of 113 Oneita St., Battle Creek, Mich., October 25, 1927, Miss Charlotte Alberta Babcock was united in marriage to Leland Webster Hulett, Rev. Henry N. Jordan officiating. Mr. Hulett is connected with the general office of the Y. M. C. A. of Elmira, N. Y.

**SEVERANCE-MAXSON.**—At noon, on Sabbath day, October 15, 1927, at the home of the bride's parents, Mr. and Mrs. Edwin Maxson, of 3 Bedford Ave., Battle Creek, Mich., Mr. Leonard O. Severance and Miss Fern M. Maxson were united in marriage, the ceremony being performed by Rev. Henry N. Jordan, Rev. Wilburt Davis assisting.

## DEATHS

**MOSHER.**—John Pinkham Mosher, of Rochester, N. Y., formerly of Plainfield, N. J., died in Somerset, Pa., on October 28, 1927, aged 73 years, 7 months, and 10 days. Extended remarks in editorials. T. L. G.

**STOCKWELL.**—A great sorrow came into the lives of Professor Guy N. and Daisy J. Stockwell, of White Cloud, Mich., when their youngest child, an only son, passed away a short time after an operation for acute appendicitis. Richard Guy was born December 5, 1921, and died October 4, 1927, at Big Rapids Hospital.

"Dick," as he was affectionately called, was a great favorite with his parents and grandparents and his playmates in the neighborhood. He was fond of talking about and reading of his Savior, who said, "Suffer the children to come unto me." He was a member of the cradle roll of the Sab-bath school of the Battle Creek Church.

Memorial services were held at the home north of White Cloud, on Friday morning, October 7, 1927, conducted by Rev. Henry N. Jordan, a close friend of his father. Burial was in the village cemetery at White Cloud. H. N. J.

**WOODWORTH.**—Celestia Terebury Woodworth was born in Greenwood, N. Y., February 13, 1881, and died in Bethesda Hospital, in Hornell, October 15, 1927. She was one of a family of five children born to Frank and Violet Wans Terebury.

In early life she made a profession of Christi-anity and was baptized by Rev. J. L. Gamble and united with the First Alfred Seventh Day Baptist Church. Later she transferred her mem-ber-ship to the Second Alfred Church, where she has been a much loved and faithful member to the time of her death.

On February 18, 1898, she was married to Mr. Orro Woodworth, to whom she has been a most faithful and helpful companion through the years. To this union was born one child, Irena. The comradeship existing between the mother and her daughter was beautiful.

Mrs. Woodworth's death came suddenly after only about a week's illness, and the entire church and community feel very deeply the loss which has come in her death. She was loved by all, and her sudden going has opened a flood of sympathy for her immediate family and the home which is bereft of a devoted wife and loving mother. Besides being a faithful member of the church she was a valued member of the Union Industrial Society, a large organization of the ladies of the church and community.

Besides her husband and daughter, she is sur-vised by her mother, Mrs. Violet Terebury, three brothers—Minard, of Alfred Station, N. Y.; Nathaniel, of Wellsville, N. Y.; Lawrence, of Bel-mont, N. Y.—and by a sister, Mrs. Florence Woodworth, of Los Angeles, Calif.

Funeral services were conducted by her pastor, Rev. Edgar D. Van Horn, and music was fur-nished by the choir of the Second Alfred Church, and the body was laid to rest in the Alfred Rural Cemetery. E. D. V. H.

**BURDICK.**—Silas Green Burdick, son of Silas and Phoebe Crandall Burdick, was born at Brook-field, Madison County, N. Y., January 20, 1842, and died at his late home at Obi, Alle-gany County, N. Y., October 19, 1927.

When two years of age his parents came and settled on Deer Creek, Allegany County, and this county has been home to him, though he has spent many years in other states while teaching.

His education at Alfred University was inter-rupted in 1861, when he enlisted in the Eighty-fifth New York Volunteer Infantry and served four years, one of which was spent in Anderson-ville, and other southern prisons, from which he was released too weak to walk. While living in Illinois he served three terms under three appoint-ments from three governors as trainer of the State Home Guard.

He taught at Friendship Academy, was princi-pal of the high schools at Andover, Horseheads, Painted Post, and Alfred, in New York State, and of other schools in the far West. He was superintendent of city schools at Centralia, Ill., for twelve years and for eight years was county superintendent of public schools in Marion County. Multitudes of young people have felt the impress of his personality and lofty ideals. July 8, 1865, he was married to Miss Martha Irish, who shared the success of his teaching career until his re-tirement, about twenty-five years ago to his wife's old home at Obi, N. Y., and where they lived quietly until her death in October, 1926. Since the death of his wife he has been cared for at the old home by Mrs. Burdick's brother, Myron Irish, and wife.

Mr. and Mrs. Burdick were members of the Andover Seventh Day Baptist Church, of which they became members in 1877, while they were teachers at Andover. They were loyal and re-spected members and the declining years of life witnessed to their ripening faith and love and

satisfaction in a long lifetime spent in the service of humanity.

Farewell services were held at his late home, October 22, 1927, conducted by his pastor, Rev. Walter L. Greene of Andover, assisted by the pastor at Obi. Interment was in the cemetery near his late home and located on the farm where Mrs. Burdick's father settled nearly one hundred years ago.

W. L. G.

**BADGER.**—Mary Beaufort Greene was born at Friendship, N. Y., January 22, 1834, and died at North Loup, Neb., October 2, 1927. She was the sixth daughter of Alpheus M. Greene and Abbie S. Wells Greene.

In April, 1850, she was married to Hiram Smith, of Janesville, Wis., who was drowned in Rock River a year later, leaving her a widow at seventeen years of age. After twelve years as student and teacher in Albion Academy, she was married to Seth W. Smith, of Milford, Pa., who died January 17, 1874. Four years later she married A. B. Spaulding, who was president of the American Sabbath Tract Society for eighteen years and who died in 1894. In 1898 she was married to Dr. Charles Badger, of North Loup, Neb., who passed away in December, 1906.

She was baptized by Rev. Thomas E. Babcock, pastor of the Albion, Wis., Seventh Day Baptist Church, at the age of seventeen years, and united with that church. Later she transferred her membership to the Leonardville, N. Y., Church of the same faith, then to Milton Junction, Wis., and still later to North Loup, Neb.

Mrs. Badger was a staunch Seventh Day Baptist, and even in her delirium just previous to her death she was thinking and talking of the work of the church and manifesting her interest in the salvation of souls.

Her relatives and friends of her own age have about all preceded her, so that for years she has thought of the end of the journey, not as a sad parting but as a happy reunion.

Farewell services were conducted by her pastor at North Loup, on October 4; the body was taken to Milton Junction, Wis., accompanied by her pastor, who conducted services, assisted by Rev. John F. Randolph; and burial made in the Milton Junction Cemetery.

H. L. P.

When he hath tried me I shall come forth as gold.—*Bible.*

**WINSTON-INTERNATIONAL  
TEACHERS' BIBLES**

SELF-PRONOUNCING

Containing References, a Concordance and the most authoritative Aids to Bible Study. Printed in Black Face Type. Beautiful Bindings.

*Send for Illustrated Catalog*

**THE JOHN C. WINSTON CO., Publishers**  
American Bible Headquarters  
371 WINSTON BUILDING PHILADELPHIA

## THE SABBATH RECORDER

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

Entered as second-class matter at Plainfield N. J.

Terms of Subscription

Per Year .....	\$2.50
Six Months .....	1.25
Per Month .....	.25
Per Copy .....	.05

Papers to foreign countries, including Canada will be charged 50 cents additional, on account of postage.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Subscriptions will be discontinued at date of expiration when so requested.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

Advertising rates furnished on request.

### RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

**COLLECTION ENVELOPES, Pledge Cards, and other supplies carried in stock.** Collection envelopes, 25c per 100, or \$1.00 per 500; denominational budget pledge cards 30c per 100; duplex pledge cards 40c per 100. Address orders to Sabbath Recorder, Plainfield, N. J.

**JUNIOR GRADED HELPS, four year course, four parts each year, 15c each. Intermediate Helps, three year course, four parts each year, each 15c. Teacher's helps for Junior lessons, each part 35c; for Intermediate, 25c each.** Sabbath Recorder, Plainfield, N. J.

**A MANUAL OF SEVENTH DAY BAPTIST PROCEDURE (Revised), is a book of exceptional value to those who would know more about Seventh Day Baptist ecclesiastical manners and customs.** Price, attractively bound in cloth, \$1 postpaid. Sabbath Recorder, Plainfield, N. J.

**LETTERS TO THE SMITHS, by Uncle Oliver.** Of especial interest to young people, but contain many helpful words for parents who have the interests of their sons and daughters at heart. Paper bound, 96 pages and cover, 25 cents; bound in cloth, 50 cents. Mailed on receipt of price. Sabbath Recorder, Plainfield, N. J.

**NEW TESTAMENT AND PSALMS—Printed attractively in large clear type and beautifully bound in cloth, \$2 postpaid.** Bound in leather, \$3.50. Makes a fine birthday or Christmas present. Sabbath Recorder, Plainfield, N. J.

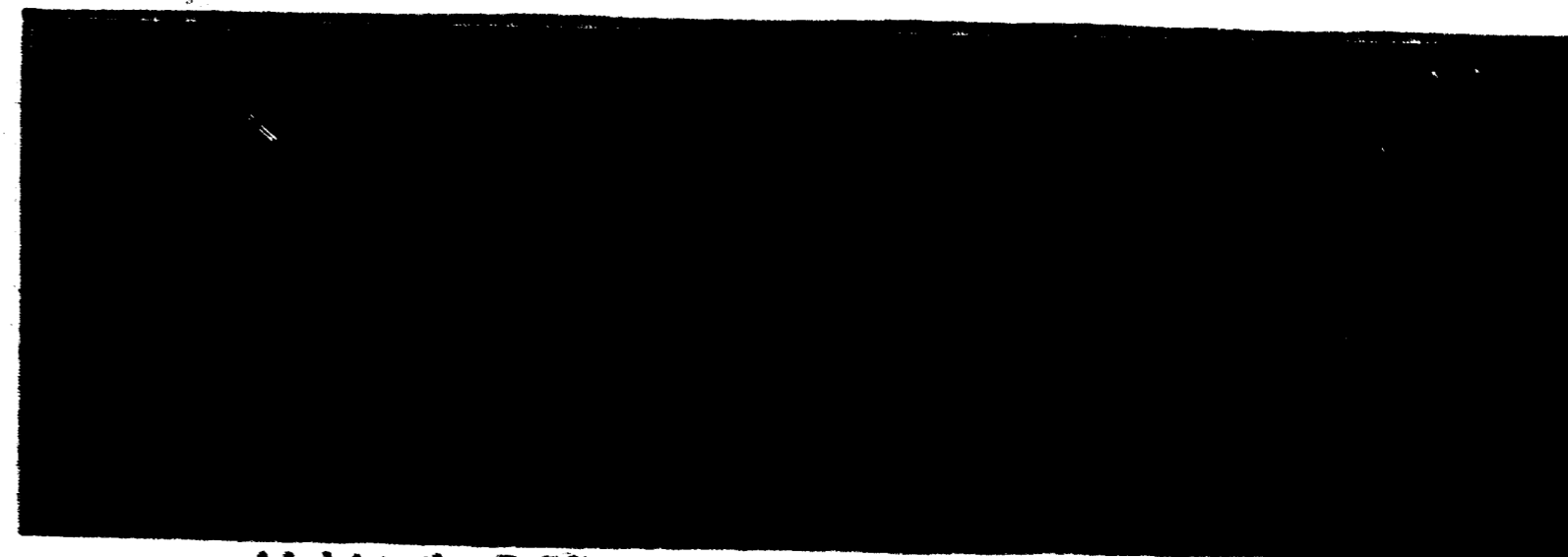
**TRY A BOX of my homemade candy, \$1.25 worth, for \$1.00; pure and clean, no substitute. I am a lone S. D. B. Mrs. Gertrude Pettit, R. D. 2, Alliance, Ohio.**

8-29-tf

**WANTED.**—Postage stamps of United States and foreign countries, also want U. S. patriotic and other envelopes. E. L. Mundy, P. O. Box 644, Plainfield, N. J.

10-24-tf

## SALEM COLLEGE



Administration Building      Huffman Hall

Salem College has a catalog for each interested Sabbath Recorder reader. Write for yours  
College, Normal, Secondary, and Musical Courses.  
Literary, musical, scientific and athletic student organizations. Strong Christian Associations.  
Address S. Orestes Bond, President, Salem, W. Va.

### ALFRED UNIVERSITY

A modern, well equipped, Class A, standard college, with technical schools. Buildings, equipment and endowments valued at over a million dollars.

Course offered in Liberal Arts, Sciences, Ceramic Engineering, Applied Art, Agriculture, Rural Teacher Training, Music and Summer Schools. These include Pre-medical, Pre-dental and Pre-law courses.

Faculty of highly trained specialists, representing the principal American colleges.

Combines high class cultural with technical and vocational training. Social and moral influences good. Expenses moderate.

Tuition free in Ceramic Engineering, Applied Art, Agriculture and Rural Teacher Training.

For catalog and other information, address The Registrar, Alfred, N. Y.

### THE FOUKE S. D. B. SCHOOL

Miss Flora E. Warren, *Principal and Teacher,*  
Fouke, Ark.

Former excellent standard of work will be maintained.

### BOOKLETS AND TRACTS

**GOSPEL TRACTS**—A Series of Ten Gospel Tracts, eight pages each, printed in attractive form. A sample package free on request.

**THE SABBATH AND SEVENTH DAY BAPTISTS**—A neat little booklet with cover, twenty-four pages, illustrated. Just the information needed, in condensed form.

**BAPTISM**—Twelve page booklet, with embossed cover. A brief study of the topic of Baptism, with a valuable Bibliography. By Rev. Arthur E. Main, D. D.

**FIRST DAY OF THE WEEK IN THE NEW TESTAMENT**—By Prof. W. C. Whitford, D. D. A clear and scholarly treatment of the English translation and the original Greek of the expression, "First day of the week." Sixteen pages, fine paper, embossed cover.

**STUDIES IN SABBATH REFORM.**  
**A HAND BOOK OF THE SEVENTH DAY BAPTIST NEW FORWARD MOVEMENT.**

**SEVENTH DAY BAPTIST HYMNS AND SONGS**—10 cents each.

**A SABBATH CATECHISM FOR BOYS AND GIRLS OF JUNIOR AGE**—10 cents each.

**THE ABIDING GOD AND HIS HOLY DAY**—10 cents each.

**MAKING THE ANNUAL CANVASS.**

**SABBATH LITERATURE**—Sample copies of tracts on various phases of the Sabbath question will be sent on request with enclosure of five cents in stamps for postage, to any address.

**AMERICAN SABBATH TRACT SOCIETY**  
Plainfield, New Jersey

### MILTON COLLEGE

**THE COLLEGE OF CULTURE AND ECONOMY**

All graduates receive the degree of Bachelor of Arts. Well-balanced required courses in freshman and sophomore years. Many elective courses. Special opportunities for students in chorus singing, oratory, and debating. Four live lyceums.

The School of Music has thorough courses in all lines of musical instruction. A large symphony orchestra is a part of its musical activities.

The institution has a strong program of physical education and intercollegiate athletics under the direction of a resident coach.

For fuller information, address

**ALFRED EDWARD WHITFORD, M. A.,**  
PRESIDENT

Milton,

Wisconsin

Alfred, N. Y.

**DEPARTMENT of Theology and Religious Education,**  
Alfred University. Catalogue and further information sent upon request.

Chicago, Ill.

**LANGWORTHY, STEVENS & McKEAG**  
ATTORNEYS AND COUNSELLORS-AT-LAW  
1235 First Nat'l Bank Building, Phone Central 0611

**THE TWENTIETH CENTURY ENDOWMENT FUND**  
Alfred, N. Y.

For the joint benefit of Salem and Milton Colleges and Alfred University.

The Seventh Day Baptist Education Society solicits gifts and bequests for these denominational colleges.

**BIBLE STUDIES ON THE SABBATH QUESTION.**  
By Dean Arthur E. Main, D.D., of Alfred University. Third edition, revised, cloth, \$1.00 postpaid. American Sabbath Tract Society, Plainfield, N. J.

**COUNTRY LIFE LEADERSHIP.** By Boothe Colwell Davis, S. T. D., LL. D. A Series of Baccalaureate Sermons Delivered Before Students of Alfred University. Price, \$1.50 prepaid. American Sabbath Tract Society, Plainfield, N. J.

**HELPING HAND IN BIBLE SCHOOL WORK**  
A quarterly, containing carefully prepared helps on the International Lessons. Conducted by the Sabbath School Board. Price 60 cents per year in advance. Address communications to *The American Sabbath Tract Society, Plainfield, N. J.*

**S. D. B. GRADED LESSONS**  
*Junior Series*—Illustrated, issued quarterly, 15c per copy.  
*Intermediate Series*—Issued quarterly, 15c per copy.  
Send subscriptions to American Sabbath Tract Society, Plainfield, N. J.