

IT  
 WON'T  
 BE  
 LONG  
 NOW

THE DENOMINATIONAL BUILDING

ETHEL L. TITSWORTH,  
 203 Park Avenue,  
 Plainfield, N. J.

# The Sabbath Recorder

## PRAY FOR MORE FAITH IN OUR FUTURE

Seventh Day Baptists must have a future. Who can study our past without being convinced that God has not preserved us these two hundred fifty years, only to have us smothered out now. Sometimes we are told that we are hardly holding our own against the multitudes opposing us.

Indeed! do you realize fully what a wonderful thing it is to hold our own against all the opposition we have been called to meet? According to all human calculation Seventh Day Baptists should have become extinct two centuries ago! We have not been preserved and prospered so far for nothing. There must be a great mission for us yet. Let us pray: O Lord, revive our faith in our future.

—T. L. G.

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# The Sabbath Recorder

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WHOLE No. 4,315

*O Lord, our heavenly Father, in these times when thy people are longing for more consecrated ministers; days in which doors are opening to us which we can not enter for want of men, wilt thou revive the spirit of prayer in all our homes and churches, until more of our boys are moved to choose the gospel ministry for their life work.*

*May the fathers and mothers awake to a deeper sense of our great need. Help them to pray for the consecration of their boys and for strong men, educated in our schools and united in brotherly love in efforts to make the people one in Christ. The last one of the old "boys" will soon be gone, and we do pray for strong recruits from our young men to fill the vacant places. In Jesus' name. Amen.*

Surely, a letter from you is greatly appreciated. It gives me the assurance that you are well and at work.

[After referring to months of severe sickness, this brother goes on to say:]

The Lord heard our prayers and made me nearly well, and now we are asking him to make me strong and to permit me to preach the gospel a few more years. I want to be able to do a man's work for some years, and then I am willing to go easy. Please pray for me that I may be able to work on.

I am glad you have been able to live on in your quiet life full of good works. I have been out in the storm, but God used me too, and enabled me to bring many to Jesus.

Kindly remember me to President Davis and wife. I wish I could do more for Alfred.

Fraternally yours,

## Brother Main's Letter

The widespread interest aroused by Dean Main's letter concerning the scarcity of candidates for the gospel ministry, and concerning the need of earnest prayer for more young men to consecrate their lives to this blessed work, is indeed something to be thankful for. It is to be hoped that practical and satisfactory results may come from his earnest plea.

Two more responses have come to hand in which our readers will be interested. Here is one from one of our missionary pastors:

The matter of the real shortage of efficient ministers among our people is one that has been on my heart for some time. I am sure you will be glad to learn that we are doing as the Master directed: "Pray ye therefore the Lord of the harvest, that he may thrust forth laborers into his harvest."

One young junior in high school, who seems adapted to this calling, is giving earnest thought to the ministry as his life work. We are praying that he may be led of God into the ministry.

Faithfully yours,

The next letter is from one of another denomination, whom Brother Main had helped in preparing to preach the gospel:

### DEAR FRIEND AND BROTHER:

Your kind and interesting letter touched my heart. I remember a time, many years ago, both in Canada and in the United States, when much praying was done in behalf of ministerial students. A special day was devoted to this work, and I am one who responded. I believe prayer does bring forth laborers.

**First the Home Then the Church** The home is the fountain head whence must come the ministerial stream. The future of the young man is being settled during the formative period of childhood and young manhood.

Just as the water brooks depend upon some unfailing spring for the supply that starts them on their life-giving mission through the thirsty land, even so does the life-giving stream, called the gospel ministry, depend upon the home as its fountain head and source of life.

Long before the young man is old enough to enter the church, the home influences are shaping his future destiny. The attitude of father and mother toward the preachers and their work is having its influence day by day, year in and year out, so that by the time he is ready to enter the church the case is largely settled.

If the boy has to live in the atmosphere of indifference toward religion and church work; if he has to listen to sneers and criticism and unfavorable jokes about ministers, during the formative years in his home, then the church will be far less likely to lead him into the ministry. Then let us not forget that in this matter of securing promising candidates for the gospel ministry, the home comes first and then the church.

It is well for us to urge the churches to pray for recruits to the ministry, but unless



this praying begins in the homes, the churches will have an uphill job, and, I fear, many of them will have to live without pastors—or die without them.

**An Interesting Letter Recorder "Very Helpful And Encouraging"** For more than twenty years we have tried as best we could to make the SABBATH RECORDER both "helpful and encouraging" for all our people—especially so for the young people all over the land, who must soon take the places of their fathers and mothers in all our churches and in every department of our work.

Many good letters are coming from far and near, bringing the assurance that our beloved paper is carrying help and encouragement to old and young, just as we have prayed that it might do. Would that it might find a welcome in every Seventh Day Baptist home.

Although the following letter is of a personal nature, I am going to let you read it, because it is so appropriate just now while special prayers are being offered for more ministers of the gospel. I am quite sure that our good brother of the South will be willing you should all read it.

*The Sabbath Recorder,*  
Plainfield, N. J.

DEAR SIR:

I enclose herewith a check for \$2.50, for which please send the SABBATH RECORDER for one year. I have been reading it for some time and find it to be very helpful and encouraging, although I have not been able to get every issue, as I have just depended on obtaining it from other subscribers; and I feel that it is very necessary that I should receive every issue, because it is so helpful to all who will read it, and most especially so to all who wish to devote their time to the Master's cause.

I am just entering the ministry, and realize now that I have lost much valuable time. I could have done much for the Master in years past if I had only answered the call of God several years ago, and had better prepared myself for his work. Now I am fully resolved to take up my cross and follow Jesus, although I am limited educationally. And I fully realize that I need all the help and advice it is possible for me to obtain. I expected to enter school this fall and make a start toward completing my education. But, owing to an accident from being hit by a fast running automobile, which lays me up for several months, I could not enter school as yet. But I hope to be able to do so in a few weeks. . . . I am anxious to enter the service to which I feel that the Lord has called me, and long to be able to work in a way that will be acceptable to him.

I had hoped to move my family to Salem, W.

Va., to get help from one of our denominational schools, but now I must change my plans for this year.

Let me thank you in advance for the help and good cheer the RECORDER will bring to me, and also for the help from any of our older and experienced ministers, which may come to me through its columns, or through personal letters from them, in the way of advice and suggestions.

Yours in the Master's cause,  
EMMETT H. BOTTOMS,

Athens, Ala.,  
Route 8.

In these weeks when special prayers are being offered for more young men to enter the ministry, this letter seems timely indeed. It may suggest to our good people that they should not stop with prayers alone, but that they may do something more than pray in order to encourage candidates for the ministry.

Let us pray earnestly to the Lord, and then let us do something by way of good cheer and personal encouragement that will help to answer our own prayers.

**Mr. and Mrs. J. W. Crosby Married Sixty Years** The editor was deeply interested in a letter to Manager L. H. North, written by one who said she had "read the SABBATH RECORDER all her life"; and she gave two reasons why it is now so dear to her. First, her "father always took it," and so when it comes each week, "it seems like a letter from home." Second, she loves it because it was her first Christmas present from her husband when they were married, sixty years ago, and they have had it ever since.

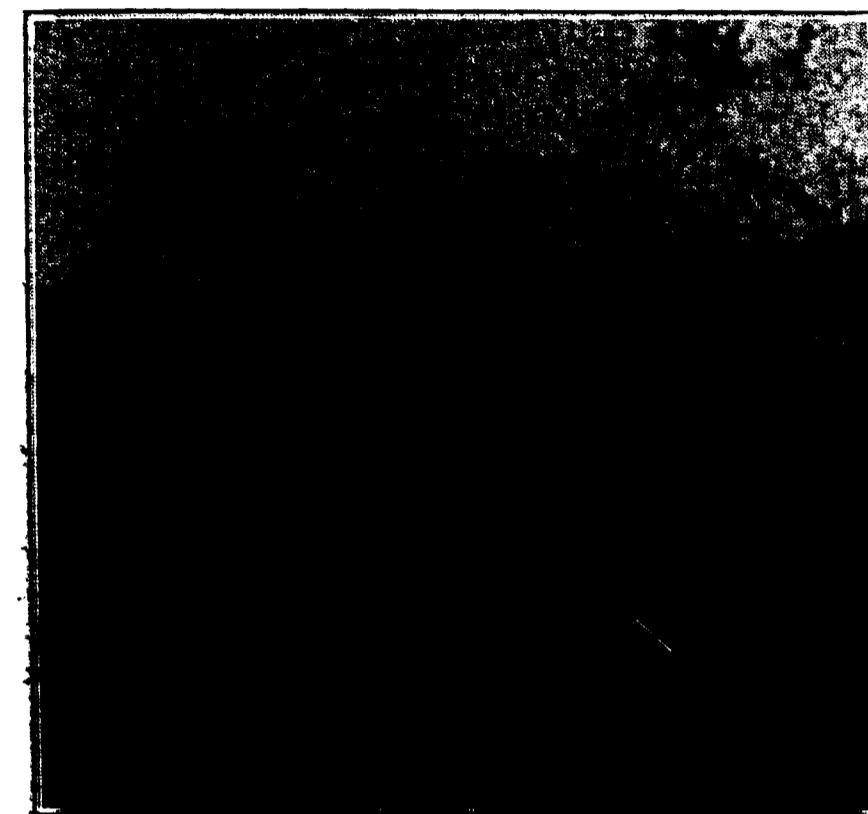
The cut with this item shows Mr. and Mrs. James W. Crosby of Arvada, Colo., who have just celebrated their sixtieth anniversary, which occurred on October 30. Mr. and Mrs. Henry Davis, who were married at the same time they were, were present to help make the occasion a very happy one. They were all young people together.

It is very seldom that one can find two couples living near together, both of whom had been married sixty years, and who were young people together before their marriage. Memory can take them back to the days when the ox cart was the main method of travel, and when the old-fashioned husking bees were such seasons of delight.

While these aged friends think of those good old days, they do not want a return of the conditions they so much enjoyed then.

Although over eighty years of age, Brother and Sister Crosby are still operating their farm without help. Mr. Crosby fought in many battles during the Civil War, endured the hardships of prison life, and came through without a wound.

Two sons, Dr. Leonard E. Crosby of Denver, and Wells L. Crosby, a farmer



near Arvada, are still living. Both of them were enlisted in the World War. A third son died from illness contracted in the Spanish-American War.

The SABBATH RECORDER extends hearty congratulations to these aged veterans, and wishes for them many more years of happy life together.

**Encouragement for Our Praying People** In these days of united prayer and supplication among our churches, it will be worth while to study some Bible teachings regarding the efficacy of prayer. In connection with that wonderful prayer of Solomon at the dedication of the temple, we find God's answer in these words:

If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. *2 Chronicles 7: 14.*

Our Savior was often found in prayer and he gave many good lessons regarding the matter. The apostles too seemed to understand that their success in the work of the kingdom depended upon God's answering their prayers.

After this manner therefore pray ye: Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. *Matthew 6: 9-13.*

Confess your faults one to another, and pray one for another, that ye may be healed. The effectual, fervent prayer of a righteous man availeth much. *James 5: 16.*

The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest. *Luke 10: 2.*

Indeed, you will see in Acts, second chapter, that the disciples were together praying on the day of Pentecost, when in answer to their prayers, they were filled with the Spirit and began their kingdom work for the Lord. If in all our churches, during this month, there is whole-hearted union in earnest prayers for the things so much needed in the Master's work, there must certainly be some gain for the cause we love. "Pray without ceasing."

## THE WORLD CONFERENCE ON FAITH AND ORDER

REV. ABVA J. C. BOND  
(Delegate)

### IV

#### "THE CHURCH'S COMMON CONFESSION OF FAITH"

I think I am correct in saying that no subject on the program of the Lausanne Conference elicited so much interest, or brought out so many different viewpoints as "The Church's Common Confession of Faith." This seems rather strange to Seventh Day Baptists, but nothing more clearly indicates the atmosphere that surrounded this great conference. Many of the fine points of the discussions were lost on some of the American delegates who took the matter much less seriously than did their Orthodox brethren, and some others. Of course many representatives of communions that accept no creed as authoritative made a serious attempt to arrive at a sympathetic understanding of the loyalty of their Orthodox and Anglican brethren to the ancient formulas. It is no less true also that many representatives of the creedal communions sought to understand, and in some measure

to meet, the mind of members of the creedless churches.

I fear many of my readers are not familiar with the two widely-accepted creeds of the Church, and for the sake of any who may be following these articles with a serious purpose I shall include them here. I feel that this may not be using too much RECORDER space, since the statement of the conference on this subject, which is appended at the end of this article, is much shorter than some of the others.

#### THE NICENE CREED

1. I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.
2. And in one Lord Jesus Christ, the only-begotten Son of God.
3. Begotten of his Father, before all worlds, God of God, Light of Light, very God of very God, begotten, not made, Being of one substance with the Father; by whom all things were made.
4. Who for us men, and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, and was made man,
5. And was crucified also for us under Pontius Pilate. He suffered and was buried, and the third day he arose again according to the Scriptures, and ascended into heaven, And sitteth on the right hand of the Father.
6. And he shall come again with glory to judge both the quick and the dead; Whose kingdom shall have no end.
7. And I believe in the Holy Ghost, The Lord and Giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, who spoke by the Prophets.
8. And I believe in one holy, Catholic (Christian) and Apostolic Church.
9. I acknowledge one baptism for the remission of sins.
10. And I look for the resurrection of the dead, and the life of the world that is to come. Amen.

#### THE APOSTLES' CREED

I believe in God the Father Almighty, maker of heaven and earth:  
And in Jesus Christ His only Son our Lord; Who was conceived by the Holy Ghost; born of the Virgin Mary; suffered under Pontius Pilate; was crucified, dead, and buried; He descended into hell; the third day He rose again from the dead; He ascended into heaven; and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.  
I believe in the Holy Ghost; the holy Catholic Church; the Communion of Saints; the Forgiveness of sins; the Resurrection of the body; and the life everlasting. Amen.

The Nicene Creed as printed above is taken from my note book into which I copied it from a book loaned me by a

Lutheran in Lausanne. Having copied it one evening at my hotel at the time when this subject of the creeds was being discussed, I was able to loan it the next day to a Disciple and to a Methodist, neither of whom seemed to be any more familiar with it than was I.

After all, there were two distinct questions involved in the consideration of this subject. Of course there was the question as to which creed is the authoritative creed, just how authoritative, and what shall be its exact form. Then there was the other question to which the presence of representatives of the non-creedal churches gave rise, as to whether any creedal statement is necessary.

The Eastern Orthodox Church accepts the creeds as having equal authority with the Scriptures, placing first and supreme the Nicene Creed with a very slight modification in form from the above, but a change which makes a tremendous difference to them. (See note following the statement below.) Many Anglicans and some Episcopalians lean strongly in that direction. Many Episcopalians are not in agreement with the high church party, and many high officials in the Anglican Church do not take an extreme position, as for instance, the Archbishop of Armaugh and the Bishop of Gloucester.

There were those present who do not think it wise or necessary to make any formal statement of belief. Others think it may be helpful so to do, but would not require either ministers or laymen to subscribe to any creedal statement. Others require such subscription of its ministers only; while, as has been indicated, others require the formal acceptance of creedal standards on the part of all members. Doubtless all could have agreed to some such statement as the following: "We accept the Christian faith as revealed in the holy Scriptures." If we could have stopped there it is quite likely the conference could have been unanimous in its declaration. We separated when we came to the ancient creeds. Many were willing to accept them as the common heritage of the Church, but not as containing authoritative doctrine. They were considered unsatisfactory, not only because of some things which they contain, but equally so because of things more vital which they leave out.

Doubtless many Christians might hold in higher regard ancient tradition and statements of belief while holding the Bible as supreme; while others, while enriching their worship by the use of the ancient forms and formularies, might be truer in practice to the word of God as revealed in holy Scripture.

From my standpoint as a Seventh Day Baptist, barring the statement concerning the gospel, upon which all agreed, the subject now being reported was the most important and the most fundamental question which was considered by the conference. It provided the most evident and satisfactory opportunity for the Seventh Day Baptist delegate to stress those foundations upon which the denomination has rested for three hundred years. I am convinced that they are not only sound and logical, but that they have a vitality which will outlive many things held by larger communions. It was in one of the smaller groups which considered this subject that I made the contribution to the conference most satisfactory to myself, and where I felt that in a small but important way I was able to affect the final statement which was received by the conference to be passed on to the churches for study.

No one who reads that statement, which is given below, can realize how much thought and discussion—earnest, frank, and sincere; and at the same time how much mutual regard and brotherly consideration, each for the convictions of others, is represented in so brief a document.

#### REPORT OF SECTION IV.

##### "The Church's Common Confession of Faith"

We members of the Conference on Faith and Order, coming from all parts of the world in the interest of Christian unity, have with deep gratitude to God found ourselves united in common prayer, in God our heavenly Father and his Son Jesus Christ, our Savior, in the fellowship of the Holy Spirit.

Notwithstanding the differences in doctrine among us, we are united in a common Christian faith, which is proclaimed in the holy Scriptures and is witnessed to and safeguarded in the oecumenical creed, commonly called the Nicene, and in the Apostles' Creed, which faith is continuously confirmed in the spiritual experience of the Church of Christ.

We believe that the Holy Spirit in leading the Church into all truth, may enable it, while firmly adhering to the witness of these creeds (our common heritage from the ancient Church) to express the truths of revelation in such other

forms as new problems may from time to time demand.

Finally, we desire to leave on record our solemn and unanimous testimony that no external and written standards can suffice without an inward and personal experience of union with God in Christ.

#### NOTES

1. It must be noted that the Orthodox Eastern Church can accept the Nicene Creed only in its uninterpolated form without the filioque clause; and that although the Apostles' Creed has no place in the formularies of this church, it is in accordance with its teaching.
2. It must be noted also that some of the churches represented in this Conference conjoin tradition with the Scriptures, some are explicit in subordinating creeds to the Scriptures, some attach a primary importance to their particular confessions, and some make no use of creeds.
3. It is understood that the use of those creeds will be determined by the competent authority in each church, and that the several churches will continue to make use of such special confessions as they possess.

#### LOST—A BOY

Not kidnapped by bandits and hidden in a cave to weep and starve and raise a nation to frenzied searching. Were that the case, one hundred thousand men would rise to the rescue if need be. Unfortunately the losing of this lad is without dramatic excitement, though very sad and very real.

The fact is, his father lost him. Being too busy to sit with him at the fireside and answer his trivial questions during the years when fathers are the only great heroes of the boys, he let go his hold.

Yes, his mother lost him. Being much engrossed in her teas, dinners, and club programs, she let the maid hear the boy say his prayers and thus her grip slipped and the boy was lost to his home.

Aye, the church lost him. Being so much occupied with sermons for the wise and elderly who pay the bills, and having good care for dignity, the ministers and elders were unmindful of the human feelings of the boy in the pew and made no provision in sermon or song or manly sport for his boyishness. And so the church and many sad-hearted parents are now looking earnestly for the lost boy.—*The School Index.*

"Tribulation worketh patience; and patience, experience; and experience, hope." That is the order. You can not put patience and experience into a parenthesis, and, omitting them, bring hope out of tribulation.—*Alexander Maclaren.*



## MISSIONS

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

### NOW IS THE TIME TO PROMOTE EVANGELISM

If the secretary can safely form an opinion from the words, spirit, and deeds of the members of the Missionary Board, their desire to see evangelism promoted in all our churches is second to none. The board stands ready to advance this work in every way within its power. What it tried to do last year to promote evangelism may be seen from the following quotation from the annual report:

"During the year this board has endeavored to promote the work of evangelism in such ways as were open to it. It has tried to spread timely information regarding methods in evangelistic work and the great need for an increased effort on the part of pastors and churches. Upon the recommendation of the General Conference the board, through its secretary, asked the churches to release their pastors one month each year to engage in evangelistic work, it being understood that the board will be responsible for the expenses incurred. A goodly number of churches responded by voting to grant this request. The missionaries under the employ of this board have been encouraged to emphasize special evangelistic endeavor in their work, and the corresponding secretary has assisted in one series of meetings. To the satisfaction of all, the Sabbath School Board has permitted its representative, Rev. Erlo E. Sutton, to unite with this board in promoting evangelism whenever possible. The Missionary-Evangelistic Committee of this board has had this subject under consideration, and the Missionary Committees of some of the associations, at least, have given special attention to ways and means of promoting evangelism within their borders. A sub-committee of the Missionary Committee of the Northwestern Association, after diligent efforts, organized a student evangelistic quartet and sent it out for the summer vacation, this board becoming responsible for the finances to the amount of \$500. It was decided that the quartet should labor in the Southwestern Association, and the committee which had organized the quartet desired the corresponding secretary to direct the work, inasmuch as the quartet was to labor outside the association; but the secretary requested the committee to direct the work for the board. For about a month the quartet has been helping Rev. Ellis R. Lewis in special meetings in Arkansas and very good reports are coming to hand regarding the efforts of Brother Lewis and the quartet."

"The fashion of this world passes away," said Paul, and conditions surrounding the promotion of evangelism have changed very markedly. Under the present trend of society evangelism, though as vital as ever to the cause of Christ, has come to be no small problem. The seriousness of the situation is also stated in the annual report as follows:

"In spite of all our endeavors to promote evangelism there is a feeling that we as a people are not meeting the needs of the hour in this respect. It is true that evangelism has taken on new outward forms and that this fact should be taken into account in considering results; nevertheless the conviction remains that all is not being done in this matter that should and might be. The question even arises whether we are equipped to meet the situation with which the changed conditions bring us face to face. It is also true that other denominations have the same problems regarding evangelism, and that it is being said among them, 'Many of our pulpits have lost their note of evangelical certainty. . . . That our evangelistic fervor has cooled and our aggressive methods are only a memory.' But this does not lessen the seriousness of the situation as it affects the life and work of our people. Here lies one of our most serious problems, one to which we must give our best thought and endeavor. The Christian religion is evangelistic. It had its origin in the evangelistic fervor of God the Father and Christ the Son. The kingdom of Christ has advanced when evangelism has been made prominent in the church, and waned when it has been neglected. The future of Seventh Day Baptists and the future of Christianity depend upon retaining the evangelistic passion of the Lamb of God."

Because of the difficulties surrounding the promotion of evangelism in these days, pastors, churches, and boards should give more earnest, prayerful, and persistent attention to this work.

It is already high time that the evangelistic program of each church for the present Conference year should be well in hand, and doubtless most pastors have given this subject much attention. Our churches at Lost Creek, W. Va., and Berlin, N. Y., have already put on special campaigns. The writer does not know what the results of these efforts have been; but from reports that have come to hand, it appears that much good has been accomplished.

Churches should encourage their pastors to make some well planned, enthusiastic campaign this year. Many times the pastor feels that the church is more or less indifferent about these matters; and whether he has occasion to feel this way or not, it takes the heart out of him and weakens his

power to produce results in many ways. Why not get back of the pastor in this matter? If he has plans, why not help him to perfect them and carry them out? If he has no plans, why not study the situation with him and adopt a course of action that will bring results? Our aim should be "every church evangelistic, every pastor an evangelist, and every member a soul winner."

### THE EVANGELISTIC CAMPAIGN

REV. LOYAL F. HURLEY

(Delivered during missionary hour at  
Conference)

So long as social relationships are as far from right as they are today, and so long as men, women, and children are ruined in body, mind, and soul by the "sweet poison of sin," we shall never outgrow the need of the gospel of Jesus Christ. The world offers many nostrums for the disease of mankind. But the one unfailing remedy for the ills of society and industry, of men and nations is the remedy of Jesus. There is no other cure for sin and selfishness. It is the task of Christian evangelism to bring every man under the sway of the will of Christ.

What place in that comprehensive program should be given to the evangelistic campaign or revival? Is that method outgrown? The evangelistic campaign has been the means of untold good in the Church and in Society. Thousands and thousands have been saved from sin and made champions of righteousness through its appeal. God's redeeming grace has been sufficient for the most hardened sinners who ever came under the spell of it at the revival meeting.

But the evangelistic campaign seems to be losing its power as a method today, not because God is no longer able to save but because sinners will not attend the revival. Many church members will not attend either. In the days when there were no autos or radios or motion picture shows, there was a genuine appeal about the evangelistic campaign. Often it was no more to the sinner than a show, and one with deep emotional thrill at that. But many a sinner who "came to scoff, remained to pray," just because the gospel got a chance at his mind and heart. In these days even men of the ability of a Billy Sunday or a Gypsy Smith are achieving smaller and smaller results

through the revival. Within the past few weeks Gypsy Smith has finished a mission in Australia with disappointing results. Why? Probably because multiplied agencies have combined to rob the revival of the appeal which it once had, and sinners simply will not come. How can a sinner find salvation in a meeting which he never attends?

But some will say that the need for the evangelistic campaign is past because wisely directed religious education in its various forms is bringing our young people into the Church without the revival. To a large extent that is true. I wish it were wholly true. But less than half of the people in our land are connected with the Church in any way. What about the other half? There are the folks, both old and young, who have never been touched by the Church in any way, and then there are those who have been brought up in the Church, but who, in spite of all our methods, either old or new, "leak out" of the Church by the tens of thousands. Are they worth saving? Or does the Church no longer believe they are lost?

Others object to the revival because of the excessive emotionalism too often manifest in it. I would remind such that while emotional appeals may be over-done, and often are, they may be under-done, also, and the one extreme is as disastrous as the other. For our wills normally respond to the stirring of our emotions rather than the mere enlightenment of our intellects. A sane emotional appeal is psychologically sound.

I am inclined to believe that the objections to the revival which I have mentioned are not the only difficulties in its way. There may be some obstacles in the Church itself. Why not frankly face and humbly confess the sins of the Church as well as the sins of the age? How many churches do you know that have a real passion for the salvation of men? How many members of your church really believe that the person who rejects Christ is a lost soul? And of those who may claim to believe it, how many act as though they did? Let us all face that question, ministers and laymen alike. If the life and death of Jesus give us a picture of the heart of God, then our Father in heaven is agonizing over lost men and ready to suffer any conceivable pain for their salvation. But the Church has all too little burden of heart for the souls of men.

No evangelistic campaign is apt to be suc-

cessful in these days of distraction unless the interest of lost men is secured by the personal appeal of Christians, both ministers and laymen, and especially laymen. We must go after men if we get men either to the revival or to Christ.

And we do not spend time enough in our revivals these days. In every campaign that the speaker has been in recently, the revival was just ready to begin, apparently, when the meeting closed. The church would be just ready to work for and pray for men. It takes two or three weeks in the average church to accomplish that, so, unless that result has been accomplished by some means before the revival starts, no one need expect much to happen in two weeks.

Also, a revival is impossible without prayer. Some one has remarked that a revival is not worked up, but prayed down. Plan as wisely as you can about your music, your speaker, your song leader, your time. But remember that all such plans are practically useless unless you plan to pray. Only the Holy Spirit of God can quicken and redeem a lost soul. When the church becomes again an intercessory church, agonizing in prayer with God for men, we may still see the evangelistic campaign bringing back his wandering children to our Father.

### THE WEEK OF PRAYER FOR THE CHURCHES

The first week in January, 1928, has been designated as the Week of Prayer for the Churches. The program for this week has already been sent to the pastors, and it is hoped that it may appear in the Missions Department a little later. This program has been printed in over fifty different languages and the week will be observed by millions of Christ's followers.

### THE THORNGATES SETTLED IN THEIR NEW HOME

As the readers of the SABBATH RECORDER have already seen, Rev. Royal R. Thorngate and family arrived safe and well in Georgetown, British Guiana. The last letter tells us that they are comfortably settled and are busily engaged in the work. Letters intended for them should be addressed, for the present at least, as follows: Edgecombe, 149 Church Street, Albert Town, Georgetown, Demerara, S. A.

### OUR STEWARDSHIP

AS APPLIED TO FINANCING OUR CHURCHES AND DENOMINATION

PRESIDENT ALFRED E. WHITFORD, MILTON COLLEGE

(Conference Address)

Stewardship is a special word for consecration. What we are and what we have belong to God. He has given us a life use of our abilities and possessions. They should be devoted to the promotion of his cause—the reign of love and righteousness. This means that the work of the church and the denomination and other welfare enterprises should have first place in our hearts. The principle of stewardship of time and effort as well as of money, when thoroughly believed in and practiced by the members of our churches, would be a complete solution of our difficulties in finding an adequate ministry and in securing full financial support of church and denominational programs. Unfortunately, stewardship in the true sense is neither the basic principle nor the practice of a majority of our members, and because of this situation our denomination is facing many unsolved problems.

I am to discuss the question of one phase of our stewardship, that of money, and then only as it relates to an adequate financing of our churches and of our common denominational enterprises.

We are wont, at times, to say if Seventh Day Baptists would all tithe and set aside a tenth of their incomes for local church and denominational expenses, that there would be much money, not only for present work but for large extensions in all our plans. This is true and is to be set up as an ideal, but the hope implied in such a remark is at present vain, and the discussion of tithing as an immediate solution of denominational financing is futile. Our people have inherited too much individual freedom and church independence to adopt that easy method of financing. Moreover, in these days of wider knowledge and more discriminating intelligence on the part of the public, and at a time when much welfare work is promoted and efficiently carried on through the voluntary gifts of Christian people by agencies *outside* of the church, it is becoming increasingly necessary that church people have full information concerning church and denominational programs, and be con-

vinced of their worth-while-ness. In other words, the claims of the church and denomination for financial backing must be presented to each individual, and his deep interest as well as his money won for the cause. This is the hard way to secure adequate support, but it is the sure way.

Dr. Gardiner, in a recent editorial in the SABBATH RECORDER, set forth vividly the development of our denomination from one church of seven members in 1671, to the multiplied interests of our people at the present time. It shows that until about eighty years ago the problem of financing was confined almost entirely to the churches themselves. While there were united efforts of the churches, they were irregular and were taken care of by special giving. In later years, after the Missionary, the Tract, and the Education societies were organized and required more funds for the promotion of their work, each made its own appeal to the churches and got what it could by personal visits and by correspondence.

It is interesting to note that a change in the mode of earning a living on the part of many of our people has necessitated adaptations in the methods of raising money. Fifty years ago most of our churches were made up of rural people, whose income came *not* in weekly or monthly pay checks, but irregularly in larger amounts. Consequently their giving was in lump sums, often once a year. But times have changed in all our churches, and many more receive their incomes in salaries and wages. This has made highly desirable a form of systematic giving, either by the week or the month. This method has proved its value, because it is common experience of all those who make their contributions regularly at frequent intervals that they can with greater ease give larger support to the cause by this method rather than by the method of giving a lump sum at the end of the year.

In all money raising for benevolent purposes certain principles are fundamental. They apply with special force to the adequate financing of our church and denominational programs. Inasmuch as the securing of funds for the denominational budget in each church is usually more difficult than the financing of the local church budget, I shall confine my attention mainly to sugges-

tions on ways of securing adequate funds for the Onward Movement.

In considering the financing of any enterprise by gifts, three requisites are absolutely necessary. First, there must be a worthy cause; second, a great need; and third, an adequate constituency. I think even the most indifferent person will acknowledge that our denominational cause is worthy. Nothing could be more worthy because our denominational program involves the highest spiritual interests of our churches and of the places where doors are wide open for the preaching of the gospel of Jesus Christ and extension of his kingdom.

Is the need great? Yes, we acknowledge that. Look over the fields both at home and abroad that are served by our missionaries and workers, think of the places not entered because of lack of funds, consider the publication interests so well managed by the Tract Board and our present program of religious education with opportunities of expansion; I am sure everyone feels there is great need of every dollar asked for by all our denominational agencies.

Have we an adequate constituency? The amount of the budget for this year is \$53,500. With a total membership of over 8,000 it would seem easy with proper publicity and organization to raise more than this amount annually.

Again, in successfully financing a worthy cause three very necessary conditions must be fulfilled. There must be thorough publicity, efficient organization, and adequate measure of giving. These necessary conditions apply directly in each church to the job of raising money for its local budget and for its apportionment of the Onward Movement.

Perhaps it will seem presumptuous for me to make suggestions to this Conference on such a perennial subject as the raising of our denominational budget, when it has been studied so thoroughly by the Commission and is the special task of the general secretary of the Commission. Nevertheless, at the risk of seeming academic, I want to make suggestions under these three heads—thorough publicity, efficient organization, and adequate giving. I hope the suggestions will be practicable.

There never has been any trouble in raising money for our denominational work.



The trouble has been to raise *enough* money. Some churches in undertaking this job try to do it in the easiest way, that is with the least effort. They often fail. We should not try to find the *easy* way, but the *effective* way, and we should remember that the task is a real job and is hard work.

Under the general subject of thorough publicity, I think that the facts of our Onward Movement, its program, its importance, its accomplishments, the personnel of the denominational workers, should be brought to the attention of every prospective giver in every church. This can be done in a variety of ways. Of course a complete list of every prospective giver in each church should be made. This could be furnished to the general secretary of the Commission, who is also director of the Onward Movement. I would suggest that he prepare a series of brief pamphlets, perhaps three or four in number, setting forth in attractive form, information concerning the activities of the denomination. This should be prepared with the idea of winning the interest and support of every reader. The reason I suggest a series of pamphlets is that the average person is more likely to read with interest a series of short, snappy communications timed at intervals than he will a long message sent to him in one dose. If the postal laws permit, these could be sent, one a week, to the combined mailing list furnished by the churches as supplements to the SABBATH RECORDER. If that can not be done, the series of messages can be shipped to each church and distributed at proper intervals, covering three or four weeks, at the homes by juniors or Boy Scouts. This will give the boys and girls something to do and arouse their interest. Perhaps one multigraphed personal letter sent by the director of the Onward Movement to every prospective giver during this four-week period would be advisable.

During this period of publicity and preparation to an every-member canvass in each church, I would have the pastor make frequent references in the church services to the approaching canvass, and would also ask him to preach at least one sermon on stewardship, with special reference to the opportunity and the obligation of the church to do its fair share in the extension of the kingdom through the denominational program. The big thing is to get the people to talking

about the Onward Movement and to feeling how important it is for their church to reach the goal of their share of the total budget *during the canvass*.

Again I want to suggest that it be the settled policy of the director of the Onward Movement to advise all churches to have their canvass for denominational funds at a time entirely separate from the canvass for the local budget. My own judgment is that the Onward Movement canvass should be held in the last week in October or the first week in November. This will afford the director ample time to prepare his publicity matter after the General Conference, and still give him a month or more for the period of publicity in the churches. It may seem foolish to some of you to separate the canvass for denominational pledges from the canvass for the local expenses. The point is this. Two causes presented in one canvass is the easy way, but not the effective way. No solicitor can present two causes at the same time and not slight one of them. Have one object of giving, and you can consider its merits. It will be easy for every church to adjust itself to the idea of two canvasses a year, one for the denomination in November, and the other for the church at a time not less than two months later. It seems to me one of the principal reasons why many of our churches have failed to meet their quotas is because they have put on an every-member canvass for the two funds at the same time, and therefore have not tried to reach the full amount of either sum in pledges at the time of the canvass. How much better it would be to start out with a single goal and with the grim determination to go over the top within the set time for the canvass!

In the matter of an efficient organization every church should have a live, energetic Finance Committee with a "go-getter" for a chairman, who are to manage the every-member canvass for both the denominational and local budgets. This committee should not completely change from year to year. At least a part of the committee should hold over from one year to another, because experienced people are needed in the committee.

Perfect the organization by having leaders or captains as solicitors with several assistant solicitors. Have the church list divided up among the captains; either geo-

graphically or alphabetically, or a combination of the two. Have a definite day or days when the soliciting will be done. Usually it is advisable for two solicitors to go together for their calls. Every solicitor should be an enthusiastic salesman of the cause which he represents, and by all means he should have made his own pledge before he asks another to subscribe.

During the canvass bring all the workers together at the end of the day for full reports. This is extremely important. It stimulates every worker to do his share of the job promptly. Not only that, but it creates an atmosphere of importance to the whole effort and is excellent publicity for the canvass.

Possibly in the majority of persons solicited an individual will be thoroughly alive to the importance of the Onward Movement, and will have decided on an amount to pledge fully commensurate with his ability to give and the goal set. Indeed, occasionally it is the duty of the solicitor to advise an over enthusiastic giver to scale down his pledge in order to be fair to himself. But in many cases the prospect is not sold on the proposition, or he has never formed the habit of giving and consequently has not learned the joy of systematic liberality. In all cases and especially in the latter class, the solicitor should have in his mind an amount that, as compared with others, the prospect should pledge. In some indirect way the solicitor should lead him to give that amount. In this way larger sums on the average will be pledged than by leaving the decision of the amount entirely to the giver.

The consideration of the third condition of success, that of an adequate measure of giving, is most important. A church may have thorough publicity and efficient organization; but unless the individual givers make their own pledges *big enough* in relation to the entire apportionment of the church, the cause will fail. It is certainly unwise to give publicity to the fact that the total amount required is, say ten dollars per member. If that is the average per member, then at least half the total amount pledged should come in amounts of fifty dollars and over per giver. And it would be eminently wise to secure as many one hundred dollar and fifty dollar pledges as

possible at the outset. This sets the standard of giving and insures success.

The importance of this question of adequate giving is quite in keeping with the last recommendation made by the Commission to this Conference which urges "consecrated laymen to devote the residue of their income beyond a respectable living, to the denominational budget."

In this connection it may be said that although the Commission apportioned the Onward Movement budget as fairly as possible among the churches, still it is a fact that some churches are better able than others to meet their quotas. It may be well for the Commission to invite each church to adopt as large a quota as it thinks it can raise provided the church does not go below a certain minimum set by the Commission.

Much of what I have written will seem unnecessary to some of you. Some churches have no difficulty in raising their quotas without much publicity and organization. Please remember that others are failing because of a lack of proper preparation and methods. And the fact remains that many of our churches failed to raise their quotas. Could they have done it? Without question they are able. Then what is the matter? Lack of real interest through lack of information, lack of proper leadership in the local church, ignorance of efficient methods of doing the job, low standards of giving on the part of those most able—these undoubtedly are some of the reasons.

Whatever may be our individual opinions as to the method, let us unite to do a thorough job of this thing in the coming year, and let us co-operate fully with the director of the Onward Movement and do what he asks us to do. But above all, let us continually look to the heavenly Father in prayer for divine guidance and wisdom that we proceed under his direction in every step we take in this particular task. Let us pray that the riches of his Spirit may be ours as we go forward to an adequate financing of our Onward Movement.

This is acceptable, if for conscience toward God a man endureth griefs, suffering wrongfully.—1 Peter 2:19.

There is no profounder proof of grace of character than that of being able to suffer wrongfully and yet to manifest a gracious spirit.—G. Campbell Morgan.

## EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH  
CHESTERTOWN, MD.  
Contributing Editor

### EDUCATION WEEK

Education is the foundation upon which this country has been built, the factor through which it has attained prosperity and good government. It is through the public schools that the ideals of America, the principles of government, the ability to make good, industrious, and patriotic citizens are instilled into the character of the child. In recognition of this and "to acquaint the public with the actual work of the schools, with their ideals and achievements, and their needs," the week of November 7-13 has been set aside as Education week, to be observed annually. The movement has been sponsored by the National Education Association and the American Legion, and by action of the World Federation of Education Associations at its Toronto meeting was recommended for observance throughout the nations of the world.

It is indeed appropriate that Armistice day should be incorporated into the celebration of this week. November 11, 1918, marked the end of a struggle during which many thousands of lives were lost "to make the world safe for democracy."

The struggle must be carried on, not with guns and implements of warfare but through the public schools, that they will not have suffered hardships, endured pain and death in vain.

The perfection of the public school system, giving an equal opportunity to every child, will be the greatest and most lasting monument that can be erected to those whose graves give mute testimony of the great sacrifice they made.

Keeping in mind that the future welfare of the country is dependent upon education, every citizen should take upon himself the responsibility of seeing that American Education week is observed and attains its purpose—"that the public be informed of the achievements and needs of the schools."

The objectives of the schools as emphasized by the National Education Association

and the Legion are: sound health; worthy home membership; mastery of the tools, technics, and spirit of learning; faithful citizenship; vocational effectiveness; wise use of leisure; ethical character. H.

### REDUCING ILLITERACY

The agitation to reduce and abolish illiteracy through an increased efficiency in educational systems is gradually spreading throughout the world. Recent reports from the Bureau of Education at Washington, D. C., state that an active campaign of this nature is being carried on in Latin-American countries.

The president of Honduras, it was said, has recently authorized country-wide vacation classes, to be taught by students of secondary and professional schools, as well as by pupils in upper grades of elementary schools.

In Guatemala City, Guatemala, the bureau also stated, an institution for the reduction of illiteracy has been incorporated. In Colombia an annual prize is given to the director of the primary school who has taught the largest number of adult illiterates, and other prizes are offered to pupils who have taught other persons to read and write.—*S. C. Bulletin.*

### THE GREAT NORTHWEST

MRS. ELLEN W. SOCWELL RAMSEY

"From the great Atlantic ocean,  
Where the sun begins to dawn,  
Leap across the Rocky mountains  
Far away to Oregon.  
St. Lawrence makes our northern bounds  
As fast her waters flow,  
While the Rio Grande's our southern bounds  
Way down to Mexico."

Thus, in a measure, is denoted the area over which is scattered our Seventh Day Baptist denomination in America. Near the center of this area, east and west, is Albion the beautiful, Albion the Mecca toward which all denominational travel has recently been directed. For a year, as did we, people of the great Northwest have doubtlessly planned to attend this association, which has come and gone, leaving in its wake a spirit of Seventh Day Baptist fellowship and good will.

From our home in southwestern Iowa, considerably over four hundred miles from Albion, we drove over the familiar road to

Garwin, on Sunday, September 11. We hoped, here, to persuade either Deacon Theodore Hurley or his wife to make the balance of the trip with us. But Mrs. Hurley could not leave her mother, the denominational "Aunt Jane" Davis, eighty-six years old, who had sustained a bad fall and was unable to leave her bed. By the way, she is the sister of our Rev. John T. Davis of Riverside, Calif. The deacon could find no one to do his chores, and since pigs and chickens must needs be fed, he was barred from accompanying us.

So on Monday morning, early, we turned, our faces to the northeast, and in spite of various detours around paving gangs we came shortly after noon to the bluffs towering above the city of Dubuque at their foot. I wished we might linger on the brow of this bluff to view the unspeakably beautiful scenery extending for miles in every direction below us. Far to the southeast stretched the hills and ravines of Illinois, my native state. Beyond these hung a curtain of blue haze, obscuring the view of the fertile, undulating prairies extending on and on to the south, where lies West Hallock, my childhood home. As I gazed from this height, I remembered the standing of Moses upon the mount to view the, to him, forbidden Promised Land, and the prayer he uttered that his sin might be forgiven and he allowed to pass over.

A fractious lump here got into my throat and I was liable to cry. So with my hands gripping the wheel and my foot pressing the break we began to creep foot by foot down this most beautiful, very long, crooked and dangerous bluff. Then threading our way through the city, we crossed the toll bridge, which rises at a sharp angle across the flood of tossing waters below. The Mississippi, this hot day, was in the muddiest, most tumultuous temper I have ever seen it. A fine view is had here of both up and down the river—the best of the five places at which I have crossed it. As you turn to the right on the Illinois side, you pass down an inclined concrete and brick pavement, which by some engineering feat is hung high in the air from the face of the cliff, which on your left and almost within reach of your hand as you ride, rises sheer and bold high above you. On the right is the river tossing its way to the gulf, while immediately beneath you and far be-

low is the railroad creeping along the base of the cliff, to cross over presently into Iowa.

I made up my mind that as green a driver as I had performed some "stunt," too, by the time I had safely driven my car down the Iowa bluffs, through the city of Dubuque, across this bridge, along this same "peculiarious" shelf into East Dubuque, where almost immediately a sharp turn to the left takes us soon into Wisconsin. Any one who likes to drive a crooked road, up hill and down, and hither and yonder and around and around had better travel on Wisconsin 20, from East Dubuque to Janesville. They will be lucky not to get too dizzy to stay in the road. Southwestern Wisconsin has a good many lead mines which we passed, with thousands of car-loads of crushed rock which can be had for road work. It makes as fine roads as one ever saw—the rains causing it to slack just enough to make a roadbed like concrete.

At Monroe and through the country round about are numerous Swiss cheese factories. We passed a number of them perched upon the hillsides along the road. The Swiss have a great foothold in Green county which, with the town of Monroe, their bulletin boards proclaim to be "The Swiss Capital of America." The towns along our way were familiar in name, as many young people from these places were students at Milton during my years there in the eighties.

Reaching Milton just after noon, we made our home with relatives until next day. During this time we called on a number of my old friends, among whom were Mr. and Mrs. Hosea Rood, in whose home it was my pleasure to visit when a student here; and I have ever found them "the same yesterday, today, and forever." How well I remember an address he gave at the "Jubilee Sessions" in the chapel years ago. "When it Rains Porridge, Hold up Your Dish," which sage advice I have held in memory all these years.

We also made a tour of the campus and explored the college buildings from basements to attics, thanks to the magic keys possessed by Martina Lanphere, without whom the college would soon be in a sad way. As I opened the various doors it seemed as though "the Elder," Miss Bond,

(Continued on page 623)



## WOMAN'S WORK

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

### MISSIONS OR O-MISSIONS

In missionary interest, some give themselves to foreign missions, some to home missions, and a good many to *omissions*. Among these last, the interest is often zero, as they are naught. Again, there are those who exclaim warmly, "O missions! Yes, they are, O so needed!" but the O compasses all they do. Would that many at home might turn from being o-missionaries to being go-missionaries. And may those who for sufficient reasons can not now be go-missionaries, be co-missionaries, "holding the ropes," supporting by prayer those who really venture their lives in missionary service.

—*Missionary Review of the World.*

### MISSIONARIES ARRIVE IN SHANGHAI

*The Woman's Board,  
Milton, Wis.*

DEAR FRIENDS:

We are in one of the beauty spots of the world, and how we wish we might share some of it with you all. It is the Inland Sea of Japan. The boats that make three stops in Japan take the route through the islands instead of going out to sea, and it is always a real treat to me. We left Kobe this morning at eight, and all day have been passing between the islands. They are mountains, little and big, sticking their heads out of the water. Most of them are either wooded or cultivated, and the terraces and the patch-work-quilt effects are most pleasing to the eye—a lighter green among the dark green of the pines. Sometimes we are so close to the islands that we can see the people moving about. Since so many of the people are fishermen, you may be sure that there are numbers of fishing boats. Sail boats dot the waters, and we even saw a ferry this morning. It consisted of a launch pulling two junks on which there was a train of little old-fashioned cars. We could see a big smokestack and some buildings a little farther on, but at the time we could see nothing that would warrant a ferry. One sees little villages tucked under the shadow of a hill, most Oriental and far removed from Western

civilization; and then another turn and one sees the West staring one in the face—wireless stations, big manufacturing plants, lighthouses built as ours are; and as we were winding our way through the islands we heard a roar, and an airplane swooped down so close that it seemed as if the pilot were trying to land on the deck. We are soon coming to the Strait of Shiminoseki, where we pass through a very narrow channel, either side of which is well built up, so that a passage through there at night is particularly beautiful. Tomorrow we stop at Nagasaki, where the human machinery loads us up with coal, and then we are off for Shanghai. We are eager to be there, as you can guess.

We would not have you think that we have not enjoyed the trip, however, for it has been a very pleasant one. In the first place, we had such a good start. In Vancouver we found a friend whom some of you used to know, Mamie Paul Davidson. She brought us flowers and fruit and stayed until the boat went, to wave us farewell. I wish you might have seen the boat as it left. The "table boys" brought around trays filled with rolls of Japanese paper ribbons, and gave to all who wished to throw to their friends on the dock. Quantities of it were thrown, and you can imagine how gay the place looked. Another thing that added very much to our pleasure was the big packet of letters from friends, that we found at the purser's office. We appreciated so much the thoughtfulness of all of you who wrote us at that time.

We found two other people in our cabin—two young Canadian women who were returning as missionaries to Japan. They proved to be very delightful company, and we were glad to have them with us. We found one old friend on board, Muriel Wood, of Bridgman School. It seems that the Woman's Union Mission Board decided this summer to open their school, after all, and so sent her out to help. They will have a Chinese principal, as last year, but not the same one, as she can not take it again this year.

Last Friday evening there was a gathering of all the missionaries on the boat, and I think there must have been about forty. I was much interested to find that there were several others who were going to China. About as many were going into the

interior as were going to port cities. One man is going to West China. He said to me that the Roman Catholics were remaining out there at their posts, and he thought the Protestants ought to be willing to dare as much. The fact that people are returning to the interior indicates that the boards feel that conditions have changed or else that work can continue anyway. Naturally, everyone is eager to return to his work as soon as it seems possible. The majority of this group of missionaries was for Japan, Korea, and Java.

Monday we spent in Yokohama, and it was quite a red-letter day. As soon as the formalities attendant upon entering port were over, we went with Miss Wood to call on friends at the Woman's Union Mission there. With the exception of one building, the chapel, their buildings are all new, as the others were all destroyed in the earthquake. One building is a portable one, sent out from America so that there should not be too long a break in the work while waiting for a chance to build.

The friends invited us to lunch, and then in the afternoon a Japanese friend of Miss Burdick invited us to take Japanese tea with her in the school. I wish you could see the room into which we were ushered. It was the picture of daintiness, and while there was almost nothing in it, it did not look bare. The floor was covered with the usual padded matting. (The size of a Japanese floor is reckoned by the number of these mats on it.) In the center of the floor was the table, about ten inches high, and the top two feet by four. Three cushions were on the floor—whether as concessions to the foreigners or not, I do not know. On one side of the room was the ceremonial corner, a platform about as high as the table and on that were flowers, and on the wall behind, a scroll. The decorated sliding panels of the walls and a circular window, opening into the adjoining room, added to the attractiveness of the whole. We were invited to sit upon these cushions, though you would hardly call it sitting, as we knelt on the cushions and sat upon our heels. Not being used to it, we found it necessary to change our position often, which I am sure would not be considered proper in the "best Japanese circles." She brought us each a cup of tea, which one holds in two hands to drink if one is proper. Then she made

three trips more to a room in the rear, and each time brought in a folded white paper on which were two small pieces of sponge cake and three chocolate sticks, and these were laid on the table before us with a gracious bow, and we were invited to partake. When we left, she folded what we had not eaten into the papers and presented to us to take with us. Are there not times that you have wished such a proceeding were proper in America? I omitted a very important detail of the proceedings, that is, that we left our shoes at the outside door. The Japanese never use their out-door shoes in the house, and so the floors are always immaculate. When we looked about the other buildings they gave us covers to wear over our shoes, that we would not soil the matting.

Those of you who were at Albion will be glad to know that we have had very comfortable weather for traveling—no more such hot weather as we had for the association, but a great deal of cold weather, with only one warm half day on the train, and none on the boat. Of course, when we were up by the Aleutian Islands we were nearer winter than summer. We saw no snow except on the tops of the mountains, but it was cold out on deck and one had to exercise to keep warm.

Mother joins me in warmest greetings to all our friends, and deepest appreciation for the many kindnesses received at your hands while we were at home. With best wishes for a splendid year, I am

Yours in his service,

ANNA M. WEST.

*Steamship Empress of Russia,  
Inland Sea, Japan,  
October 5, 1927.*

### THE GREAT NORTHWEST

(Continued from page 621)

"Professor Albert," and Professor Place must still be waiting for classes. In the chapel the choir now evidently numbers only four, where we were a full choir. T. J. Van Horn, Ed. Shaw, Ed. Campbell, Wade Loofboro, George Shaw, Lester Randolph, Velle Burdick, John Barlass filled the back seats; while Addie Randolph, Phena Johnson, Lillie Smith, Mary Johnson, Alice Loofboro, and myself made the frontispiece. How we did make the welkin

ring. The chairs on the rostrum were vacant this day, but to me, they were filled with familiar forms.

The "stun pile" of our 1888 class also received our attention, as I reviewed the day the boys collected these stones and had such a gay time piling them as our class memorial.

As we went down the modern concrete steps, which have taken the place of the old time gravel walk down which we used to slide in winter, in two deep ruts, the other half of my house said he felt rather uncanny. He had never been here before, but it was all so familiar through my oft repeated talks that he felt something like a familiar visitor.

As we journeyed on toward Albion we followed the same road by way of Indian Ford that my parents drove over with team and buggy in 1868, from West Hallock, to attend the General Conference at Albion. They little dreamed of the different manner in which the small daughter at home would sometime drive over this same road. They forded the Rock River here at Indian Ford, while we crossed on a modern iron bridge above the dam, which now holds the river in check. We soon found our temporary home through the kindness of Mrs. Pearl Sheldon, the granddaughter of two of our prominent old-time Seventh Day Baptist deacons—Daniel Potter of West Hallock, Ill., and Edmund Crosley of Shiloh, N. J.

We enjoyed our home to the utmost. We could not have chosen a home any more to our liking, comfort, and enjoyment had we been free to choose for ourselves. Mr. Spencer is a veteran of the Civil War, having been in Virginia with the Army of the Potomac under McClellan and then Grant. "The Wilderness," "Antietam," "Petersburg," and "Appomattox" tell the story of his campaigning.

The meetings opened on Thursday afternoon at two o'clock. A fair sized audience was present, which increased as time passed. Each session was replete with good programs. The church was kept beautifully decorated with an abundance of flowers. The moderator, modest, dignified, and efficient, was Milton J. Babcock of Albion, a son of our late "Elder Simeon" Babcock, pastor of the Albion Church for many years. "The worthy son of a good father" was told me as a tribute to the moderator. The

music was under the direction of Mrs. Mabel Sayre. It consisted of full chorus, solos, duets, and quartets. A women's chorus of twenty-four voices rendered a number of beautiful pieces, as did a similar number of men's voices, under the direction of Dr. George W. Post. "The Heavens are Telling," as sung by the women's chorus, and "Throw Out the Life Line," solo by Rev. C. L. Hill of Farina, with men's chorus, are worthy of especial mention. I wished I dared cheer each of them.

The ministers present with the exception of M. G. Stillman and Edwin Shaw of Milton, were strangers to me. But it was my good fortune to come home feeling acquainted with them all. We two from southwestern Iowa were especially pleased to meet Rev. C. B. Loofbourrow, whom we had so anxiously desired to receive on this field. And since we met him we feel more than ever the loss we have sustained in his not being able to come. At the same time we recognize the necessity of his remaining on his present field, and we hope New Auburn will be the more substantially grounded in the faith through his remaining with them.

The first three days of the sessions were exceptionally warm. *Hot* more thoroughly expresses it. But in spite of the heat the sessions were fine throughout and filled with an overflowing spirit of good will and religious fellowship. I saw many friends of old times, including Dr. Grace Crandall of Shanghai, China. Her presence carried me back to the seventies, when her father, G. J. Crandall, was our pastor at West Hallock; and many old-time memories rose before me as I sat and listened. Her little girl, Esther, was quite an attraction here. She will remain with Grace at Milton, where she is in school, until such time as they may return to China. This little girl from far off China reminded me of Susie Chase, the Chinese adopted daughter, brought to this country by Rev. Solomon Carpenter and wife. They lived at Milton in 1868, and were hosts to my parents, and Susie was a lovable little person. Mother had their pictures and I have often wondered what became of Susie.

On Sabbath evening a belated, much-needed, soaking rain fell, cooling the air and smartly wetting those who had no conveyance to carry them home. Sunday was

much cooler, and besides was a very interesting day. When the close of the evening session came it was with a feeling of deep regret that we separated from friends, both old and new. The presence of the Almighty had surely hovered over his house these four days, and we feel that it was indeed good for us to have been there.

Albion is a beautiful, quiet village for such a gathering, and it did wonders by way of entertainment. The many visitors were cared for in royal style. On Sabbath day they told me that four hundred seventy-five people were fed. The Entertainment Committee certainly needs commendation. The two remaining buildings of Albion Academy attracted my attention, as I had known about it ever since I could remember. The third building burned a few years ago, which brought sorrow to the many who had been students here and still have Albion's welfare at heart. The stately trees on the campus are beautiful, and I wondered who and how many had walked under them as students and dreamed dreams of their future in the great world. A large boulder with an inset bronze tablet has recently been placed as a memorial on the beautiful campus, and this attracted many visitors during the meetings.

As all roads led toward Albion, so all roads led away from her. And on Monday morning we drove to Milton on the first lap of our long journey home. At half past five Tuesday morning we were out and on our way. We expected to reach Dubuque quite early, but bridges washed out by Sabbath evening's rain, presently sent us on a twenty-mile detour down into Illinois toward Galena, the home of General Grant. But at length, after a drive over this most beautiful Illinois road, with almost unpronounceable names for the several rivers crossed, we were once more in Dubuque, preparing to go up the bluffs, the last rise of which is proclaimed to be "two miles" high and "dangerous." Altogether it must be four or five miles from base to summit, and none too safe any of the way.

Much of the over four hundred mile drive is over concrete pavement. Mile after mile of this gets monotonous, and since there was no new scenery to talk about upon this return trip, we got rather quiet. But if you lean over and bark real loud in your sleepy

seatmate's ear it will stir up things quite effectually.

We did not intend to make a long drive, but the farther we went the more it looked as if we might reach Garwin, which we did, at a quarter of seven. Counting in the detours, I had driven two hundred eighty-five miles that day. We stayed that night at Theodore Hurley's and reported association to them. He is a brother of Albion's pastor, Rev. James Hurley, and they were deeply interested in all things concerning the meetings. We drove the last one hundred fifty-eight miles at our leisure the next day; and here we are at home for the winter, we suppose, with much to think over and talk about concerning the wonderful 1927 association at Albion.

#### TRIBUTES PAID LIFE OF PRESIDENT DALAND

Two vases of immaculate lilies rested on the chapel pulpit last Monday morning in "loving remembrance" of the second president of Milton College, William C. Daland, who is so beloved and revered by those who came in touch with him. His birthday did not fall on Monday, but on Tuesday, October 25, but as chapel services were not held on Tuesday, chapel services on Monday were dedicated in memory of him.

After the first hymn had been sung, President A. E. Whitford spoke a few words of tribute, stressing his wonderful scholarship and extreme versatility. Then Professor J. F. Whitford told of Dr. Daland's arrival in Milton to assume his duties as president of the college, how the students met him at the train at the Junction and carried him on their backs to a carriage decorated in college colors, how the boys pulled it into Milton and around the park and thereby caused a disastrous run-away. He spoke of his "broad scholarship" and "personality to the nth degree." After another hymn, Dr. Edwin Shaw spoke of the kindness which Dr. Daland and his family exhibited toward him when, after graduating from Milton, he went to Leonardsville, N. Y., where Dr. Daland was pastor, as principal of a secondary school. Dr. Shaw ended by telling how he used to ride the present dean of Milton upon his knee.—*Milton College Review*.



## YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK,  
R. F. D. 5, BOX 165, BATTLE CREEK, MICH.,  
Contributing Editor

### WHAT IS PRAYER?

Christian Endeavor Topic for Sabbath Day,  
December 3, 1927

#### DAILY READINGS

Sunday—Prayer is desire (2 Cor. 12: 7-10)  
Monday—Prayer is power (Jas. 5: 14-18)  
Tuesday—Prayer is requesting (John 16: 23, 24)  
Wednesday—Prayer is intercession (Gen. 18: 23-33)  
Thursday—Prayer is access to God (Eph. 2: 18)  
Friday—Prayer is worship (Ps. 95: 1-11)  
Sabbath Day—Topic: What is prayer? (1 John 5: 14, 15; Eph. 6: 18, 19. Consecration meeting)

#### THREE FORMS OF PRAYER

(From "Quiet Talks on Prayer," by S. D. Gordon)

"Prayer is the word commonly used for all intercourse with God. But it should be kept in mind that that word covers and includes three forms of intercourse. All prayer grows up through, and ever continues in three stages.

"The first form is communion. That is simply being on good terms with God. It involves the blood on the cross as the basis of our getting and being on good terms. It involves my coming to God through Jesus. Communion is fellowship with God—not request for some particular thing; not asking, but simply enjoying himself, loving him, thinking about him, how beautiful and intelligent and strong and loving and lovable he is; talking to him without words. That is the truest worship, thinking how worthy he is of all the best we can possibly bring to him, and infinitely more. It has to do wholly with God and a man being on good terms with each other. Of necessity it includes confession on my part and forgiveness upon God's part, for only so can we come into the relation of fellowship. Adoration, worship belong to this first phase of prayer. Communion is the basis of all prayer. It is the essential breath of the true Christian life. It concerns just two, God and myself, yourself. Its influence is directly subjective. *It affects me.*

"The second form of prayer is petition.

And I am using that word now in the narrower meaning of asking something for one's self. Petition is a definite request of God for something I need. A man's whole life is utterly dependent upon the giving hand of God. Everything we need comes from him. Our friendships, ability to make money, health, strength in temptation, and in sorrow, guidance in difficult circumstances, and in all of life's movements; help of all sorts, financial, bodily, mental, spiritual—all come from God, and necessitate a constant touch with him. There needs to be a constant stream of petition going up, many times wordless prayer. And there will be a constant return stream of answer and supply coming down. The door between God and one's own self must be kept ever open. The knob to be turned is on our side. He opened his side long ago, and propped it open, and threw the knob away. The whole life hinges upon this continual intercourse with our wondrous God. This is the second stage or form of prayer. It concerns just two, God and the man dealing with God. It is subjective in its influence; *its reach is within.*

"The third form of prayer is intercession. True prayer never stops with petition for one's self. It reaches out for others. The very word 'intercession' implies a reaching out for someone else. It is standing as a go-between, a mutual friend, between God and someone who is either out of touch with him, or is needing special help. Intercession is the climax of prayer. It is the outward drive of prayer. It is the effective end of prayer outward. Communion and petition are upward and downward. Intercession rests upon these two as its foundation. Communion and petition store the life with the power of God; intercession lets it out on behalf of others. They ally a man fully with God; it makes use of that alliance for others. Intercession is the full-bloom plant whose roots and strength lie back and down in the other two forms. It is the form of prayer that helps God in his great love plan for winning a planet back to its true sphere."

### A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

We are too prone to think that prayer is asking God for something. It is true that we should make our desires known to him—

he wishes us to do this. But we often ask for things we should not have. He knows this and does not answer some of our requests. Then we wonder why our prayers are not answered.

To me, prayer means more than merely asking God for something. It means communion with him—talking to him. We talk to our earthly father; why should we not talk to our heavenly Father as well? God wants us to come to him in prayer, to feel that we are in his presence when we pray, and when we can do this he will seem very real to us, and we shall get close to him. Let us get the prayer habit.

### THE INTERMEDIATE CORNER

REV. WILLIAM M. SIMPSON  
Intermediate Christian Endeavor Superintendent  
Sabbath Day, December 3, 1927

#### DAILY READINGS

Sunday—God, the joy-giver (Luke 2: 10, 11)  
Monday—Joy-carriers (Acts 8: 5-8)  
Tuesday—Pure joy (James 1: 27)  
Wednesday—The reward of joy-giving (Acts 20: 35)  
Thursday—Pointing out the happy way of life (Matt. 5: 1-9)  
Friday—The Christ way of life (Romans 16: 1-3)  
Sabbath Day—Topic: My responsibilities for helping others to have a merry Christmas (Acts 3: 1-8)

#### HAZEL KENYON

After we have carefully read the daily readings we get a clearer idea of what it means truly to help others to be merry. Does not our topic, "My Responsibilities," apply to each and every one of us? Oh, intermediates, we have such a wonderful task, for there are so many ways in which we can make people happy!

When we say, "Merry Christmas," do we really mean it, and are we ready and willing to help make it merry? Perhaps it means a little self-sacrifice sometimes, but aren't we, finally, more satisfied and cheerful to know that someone else has been helped to have a merry Christmas?

Remember, our Leader sacrificed everything for us. We have promised in our pledge to strive to do whatsoever he would have us to do. Then is it not our Christian duty to help every one?

We have read from our Scripture how others have helped to spread happiness, the true Christmas spirit. In today's reading we find that it was not by rich gifts or

crowds or excitement that the lame man was made well and merry, but through the spirit of Christ. So we see the true Christmas spirit is in doing good things to help others. John and Peter were very happy over this victory through Christ, for they had accepted their responsibilities gladly for their Master.

Let us now take our responsibilities, think and pray about them, and ask our Master to help us to win victories in his name.

It would help the leader, perhaps, to have a "Merry Christmas Committee" to see that each member in the society had definite responsibilities to carry out for helping others to have a merry Christmas.

Hopkinton City, R. I.

### PROGRAM OF THE INTERMEDIATE SOCIETY OF CHRISTIAN ENDEAVOR

FIRST HOPKINTON SEVENTH DAY BAPTIST CHURCH  
Sunday Evening, October 23, 1927, 7.30 p. m.

Piano duet Violet Marra and Mrs. Simpson  
Hymn: "Nearer, My God, to Thee," with stereopticon  
Mark 16: 15-18 Elsie Arnold  
Isaiah 42: 5-7 Alexzine Perrin  
Prayers by four seniors  
Duet: "Answer Our Prayer" Alberta and Lucile Simpson

Short speeches by intermediates  
My Denomination Eleanor Champlin  
The Missionary Society Waldo Merritt  
The Tract Society Lucile Simpson  
The Education Society Elisha Peckham  
The Sabbath School Board Dorothy Rodger  
The Young People's Board Anna Burdick  
The Woman's Board Carol Chester

Hymn: "Open Mine Eyes," with stereopticon  
Stereopticon lecture: "Where New China Meets Old"  
Offering, piano solo: "Cradle Song" Dorothy Rodger

Pageant: "The Call of the Church"  
Spirit of the Church Amelia R. Simpson  
Spirit of the Past Alberta Simpson  
Spirit of the Future Betty Crandall  
Labor George Herrick  
Finance Elisha Peckham  
Professions Waldo Merritt  
Evangelism Everett Perrin  
Healing Eleanor Champlin  
Mercy Anna Burdick  
Recreation Dorothy Rodger  
Recreation Lucile Simpson  
Education Carol Chester  
Science Alexzine Perrin  
Music Nina Hurtado  
Art Elsie Arnold  
Piano Violet Marra  
Violin Lebro Marra

Hymns of the Pageant  
 No. 68: "I Love Thy Kingdom, Lord" (v. 1; vv. 2-5)  
 No. 5: "Come, Thou Almighty King" (vv. 1, 4)  
 No. 50: "Faith of Our Fathers" (v. 1)  
 No. 42: "Lead On, O King Eternal" (vv. 1-3)  
 Benediction Rev. Wm. L. Burdick

### AN EASTERN ASSOCIATION PLAN

DEAR ENDEAVORERS:

This year I have asked the corresponding secretaries of the Eastern Association to write me concerning their Christian Endeavor activities, so that I could have an article in the RECORDER at least once a month.

For the month of November we have a very interesting article from New Market, Who will be the next?

Yours for Christian Endeavor,  
 MRS. BLANCHE BURDICK,  
*Associational Secretary.*

Ashaway, R. I., November 2, 1927.

### UNIQUE CHRISTIAN ENDEAVOR SERVICE

NEW MARKET, N. J.—At the Christian Endeavor meeting of the Seventh Day Baptist Church of New Market, held October 22, there was a unique and beautiful service, led by Mrs. Russell W. Burdick. "Endeavor Everywhere," the topic for the day, was graphically depicted by seven young women, each representing one of the foreign lands where Christian Endeavor is flourishing.

Each gave a brief account of Endeavor doings in her special country and then pinned a tiny C. E. flag on its proper place on a map of the world. A new impression of the world-wide work of Christian Endeavor was thus received.

At this point, five junior endeavorers, who had been promoted to membership in the Senior society were cordially welcomed by the president, Mrs. Herbert L. Dunham, and all present joined with the new members in reciting the Christian Endeavor pledge.

The electric lights were then extinguished and one tall candle gave the only light in the room. It was the consecration hour, and in the twilight each one present came forward and gave his testimony and lighted his taper at the flame of "Jesus, the Light of the World." When all had taken part, the room was filled with the tender glow of the tiny candles.

Then all rose and sang, "Let the Lower Lights Be Burning," and the Mizpah benediction closed the service. A pleasant social hour followed, thus making the occasion of the graduation of the juniors a time to be remembered.—*Weekly Call.*

### CHRISTIAN ENDEAVOR NEWS NOTES—RIVERSIDE

DEAR CHRISTIAN ENDEAVOR FRIENDS:

Have you a group of real "live wires" in your Christian Endeavor society? If so you know what it means to have that group attend a county Christian Endeavor convention.

Out here in California we have exceptionally helpful and interesting county conventions. On October 7, 8 and 9, Riverside County held its convention at Hemet. Now Hemet is between thirty-five and forty miles from our "City Beautiful," as Riverside is so often called; but since the Seventh Day Baptist society is always on hand, we were there in full force.

A number of our group went out Friday evening, but most of us waited until after our Sabbath morning service. That afternoon, as we drove to Hemet, the air was so clear that we could see very plainly all the mountains which surrounded us. Hemet is a small town close to the mountains, in fact there are mountains all about it. It also is the home of Ramona and Allesandro, and of the Senora Moreno and Felipe, of whom Helen Hunt Jackson wrote so beautifully. Here in this little place was held the county convention.

On Sabbath afternoon, just before sunset, twenty-seven of us drove up to the Ramona Bowl, and there had a quiet service together. All the other societies were having their recreation hour. But there in the silence we meditated on God's word, gave testimonies, and sang praises to him who created and gave us the things of nature to enjoy.

At six o'clock a banquet was served to nearly three hundred endeavorers, and everyone knew that the Seventh Day Baptist young people were there. We reserved one table so we could all sit together, and gave our songs and yells at every possible interval. Each wore a purple and gold "sunflower badge," bearing the words, "Riverside C. E.," and a ribbon attached with the letters, "S. D. B." Each one also

carried a yellow balloon with a purple "C. E." on the side, and cricket snapper decorated in purple and gold paper.

All the meetings were attended faithfully by our members and at the closing meeting the Seventh Day Baptist society was presented with a picture of Dr. Francis E. Clark as an award for having the largest percentage registered.

This last year two of our members have held county offices, Ethel Babcock as Junior superintendent, and Ethlyn Davis as Intermediate superintendent. This year Ethlyn and Mr. and Mrs. Hargis are on the Executive Committee. Six of our members held places on the program.

This account just shows you that we are holding up the banner of Seventh Day Baptists in Riverside County. With our new church and Christian Endeavor room we hope to be able to do more. But we will tell you more about that another time.

Yours in service,

MALETA O. CURTIS.

### YOUNG PEOPLE'S BOARD MEETING

The regular meeting of the Young People's Board was called to order by the president. Lyle Crandall offered prayer.

Members present: Dr. Johanson, Emma Maxson, Beatrice Johanson, Egmond Hoekstra, Lyle Crandall, Mae Mudge, Frances F. Babcock, Ruby C. Babcock, Marjorie Maxson, Russell Maxson, Rev. J. W. Crofoot.

The secretary presented the following report:

#### REPORT OF CORRESPONDING SECRETARY FOR SEPTEMBER, 1927

Number of letters written 15.

Number of letters mimeographed and sent out 60.

Stationery has been printed. Correspondence has been taken care of.

FRANCES FERRILL BABCOCK.

Corresponding secretary read communications from the following: Elizabeth Hiscox, Mrs. Grace Osborn, Mrs. Elisabeth K. Austin, Mrs. George O. Sayre.

The bulletin and goal prepared by Mrs. Grace Osborn was read, discussed, and some suggestions made.

Voted that the board appropriate \$50 for the work of the Student Evangelistic Quartet.

A bill for the printing of stationery was allowed. This bill amounted to \$18.

The matter of sending out bulletins was referred to the corresponding secretary with power to secure and send them out.

Mrs. Babcock reported the bulletins all ready sent out and the ones planned for the immediate future.

The plans of the stewardship superintendent were discussed in detail.

Lyle Crandall reported some interesting correspondence from lone Sabbath keepers.

Respectfully submitted,

RUBY COON BABCOCK.

Battle Creek, Mich., October, 1927.

### LETTER FROM STEWARDSHIP SUPERINTENDENT

DEAR MEMBERS OF THE SEVENTH DAY BAPTIST CHRISTIAN ENDEAVOR SOCIETIES:

I have been asked to act as superintendent of the stewardship work on our Young People's Board this year. This is a most interesting and important part of the young people's work. How I hope that we may make this year a profitable year in acquiring the habit of giving as well as raising the needed amount of funds!

I wonder why it is that we sometimes feel that we have been very generous when really we have not done our whole duty. "All things belong to God and we are merely stewards for him."

Now, my direct appeal to you is to start tithing your income if you are not already doing so. Tithing is not asking more of one than another. If each Christian Endeavor member would give at least one-tenth of his income, how quickly our financial problems would be solved. Not only would our financial problems disappear, but many of our spiritual ones as well. I am not expecting that you will give all of your tithe to the Christian Endeavor work. Tithe and give to the various causes as you see fit. As stated before, my direct appeal to you is to *practice tithing*.

The story is told of a small boy who placed a bill under his mother's breakfast plate, which ran like this:

| MOTHER OWES BRADLEY:           |               |
|--------------------------------|---------------|
| For running errands .....      | \$ .25        |
| For taking music lessons ..... | .15           |
| For being good .....           | .10           |
| For extras .....               | .05           |
| <b>Total .....</b>             | <b>\$ .55</b> |



The mother smiled but made no comment. At lunch the small son found the bill under his own plate with fifty-five cents and another piece of paper neatly folded like the first. Opening it, he read:

## BRADLEY OWES MOTHER:

For nursing him through scarlet fever.....Nothing  
 For clothes, shoes, playthings, etc. ....Nothing  
 For his meals .....Nothing  
 For being good to him .....Nothing  
 For his play room .....Nothing  
 Total .....Nothing

Doesn't the story remind you of our attitude toward God sometimes?

Think the matter of tithing over carefully, then, when you have decided either that you will or will not, notify your corresponding secretary, who will report to me or, write to me directly if you wish to. You are not asked to sign any pledge. When you have made the decision and have started tithing simply notify your secretary or myself. If for any reason you decide to discontinue, make the same notification.

"Make your offerings according to your income, or the Lord may make your income according to your offerings." "Use me or lose me." "To have is to owe not to own." "If God is your partner, make your plans large."

*Aim*—Every Christian Endeavor member a good steward.

*Prize*—At Conference, next year, a banner of recognition to the society or societies of which every active member is practicing tithing.

Very sincerely yours,

MAE E. MUDGE,

Stewardship Superintendent.

Battle Creek, Mich.,  
 Sanitarium.

## THE PURPOSE OF THE GOSPEL

JUANITA CRANDALL

(Read at Young People's Hour, Southeastern Association, Fouke, Ark., September, 1927.)

"I am come that they might have life. This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."

What is the purpose of the gospel? Perhaps this question never came to you before. If it did I wonder what reply you made. The meaning generally given for *gospel* is *good news*. What good news?

Good news, my friends, that is worth more than all the silver and gold—that of the coming of our Savior, Jesus Christ. He came that we might live. To know God and Jesus Christ is the pathway to life eternal.

Do we know God? Do our neighbors know that we know him, and do they know him, too? Or are we timid in "showing our colors" for him? See how Peter was nearly "scared out of his wits" by a maid who merely accused him of being a disciple of Christ. Because he was afraid and denied his Lord thrice, he became very much grieved.

I once heard of a young man who had been reared in a Christian home, and was himself religious and true to God. He went away from home to work among a rough set of men. Upon his return he was asked how he got along with Christian life and religion among that people. He replied, "All right. They didn't find out that I had any religion." As a contrast to this, another Christian young man went out to face the world among irreligious people. Every night, as he kneeled beside his bed in the camp and looked to God for guidance, shoes and pillows were flung at him in dozens. He continued to be faithful and night after night it was the same story. At last the superintendent heard of this and ordered the men to stop such performances, saying that if they did not care to be religious, they could at least allow this one young man his rights. In a short time there was no one on the job with a better reputation, and no one who received more respect from his fellow workers than this Christian boy. The first young man kept his light under a bushel, while the other let his light so shine before men that they might see his good works and glorify his Father which is in heaven.

Do we let our light shine or do we keep it under a bushel? How many there are about us every day who do not know God. Are we responsible? Certainly, we are. The purpose of the gospel is to learn of Christ and to tell others of him. Most of us come into contact every day with someone who does not attend church or even have any interest in the gospel. Perhaps only a word would set him thinking and he would want to know more of the gospel of Jesus Christ.

## HOME NEWS

**NORTH LOUP, NEB.**—Last Sabbath day closed six years of faithful and efficient service of Pastor Polan and his family with the North Loup Seventh Day Baptist Church. During this time changes have come. Some of the congregation have moved away, others have united with us. Some of our faithful members have died, and others are now serving in their places. Both Pastor and Mrs. Polan have been active in the various organizations of the church, teaching in the Sabbath school, aiding in the Endeavor and missionary societies, assisting with the music, helping in sickness or sorrow, beside the regular prayer meeting and preaching service. The Junior society has progressed in new lines under the superintendency of Mrs. Polan. Only eternity will reveal the real value of the services of these good people. The church has advanced under their leadership. The town and surrounding neighborhoods have felt the effect of their good influence. We hope the coming days may have many joys and pleasures in store for them in their work of serving the Master.

The Sabbath school orchestra met for regular practice Sabbath night at the church, and the choir on Thursday night at the parsonage.

The intermediates held their October social Sunday night at the E. E. Davis home. Witches, ghosts, and other uncanny and weird apparitions were very much in evidence. A large group of jolly boys and girls were in attendance and enjoyed the evening to the fullest.

The Young Woman's Missionary society met on Wednesday afternoon at the home of Mrs. Ethel Hamer. In response to the roll call, a Bible verse was given by the members present. This society also sold home made candy at the Glen Johnson sale and added somewhat to their treasury.

The Senior Missionary Society met on Tuesday at the home of Mrs. C. J. Rood for an all day meeting. Besides the program and the picnic dinner the members present tied comforters and did other sewing.

The Missionary Committee led the Junior meeting. Catherine Greene is chairman.

Albert Coombs led a very interesting Senior Endeavor meeting. The topic was, "Protestantism." Roger Johnson led the intermediates.—*The Loyalist*.

Do we realize the value of the purpose of the gospel? Suppose, for a minute, that there were no gospel. Suppose there were no record of the coming of Christ. Suppose we had nothing to live up to, nothing to look forward to. What a sad state of affairs there would be! How thankful we should be that these suppositions are not true, and that Christ was willing to leave a throne of glory and suffer on Calvary that we might live and enjoy the rich blessings of God. There are those who do not enjoy this privilege. They do not know what comfort they are missing. Can we not have the right kind of influence on some wandering soul? Let us tell him of the gospel, for "this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."

Christ said, "Go ye into all the world and preach the gospel to every creature." Every one of us has some work to do. God has a plan for us. We can not all be ministers, or missionaries, or great singers, or leaders, but in whatever we do it is our business to live in such a way that those about us may see that we try to be true to the gospel. There are many people in this world who read the gospel according to us, and not according to St. Matthew, Mark, Luke, or John. Do we dare give them the wrong interpretation of the gospel? We can not afford to. Jesus said, "I am come a light into the world that whosoever believeth on me shall not abide in darkness." How many there are who do "abide in darkness" because they do not know our Savior.

Do we as Seventh Day Baptists realize the true purpose of the gospel? Let us work together for the advancement of it. Let us see to it that others hear the word of God. "He that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." How can they believe the word if they do not hear it, and how can they hear it but from our mouths? "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Fashion determined to kill the long skirt and it is kilt.—*Little Rock Arkansas Gazette*.

## CHILDREN'S PAGE

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

### A LETTER FROM SALEM

DEAR MRS. GREENE:

My mother is writing this letter for me because I am only four years old.

When the RECORDER comes I ask my mother to read the "Dear Mrs. Greene's."

I can not tell about my brothers and sisters or my pets as the other children do, for I haven't any. Once I had a baby rabbit, which I named "Bunny Girl," but it got out of its pen and hid under the boardwalk.

I have a wagon and a tricycle. I keep the tricycle at my Grandpa Shaw's, because we live on a hill and there are not any cement walks, but just board steps.

I like all the letters in the RECORDER, but I like best the ones from the places where I have cousins, like North Loup and Genesee and Milton and New Market and China—'cross the ocean.

The other children who live on this hill are named Polan and Sutton and Powell.

This year we had Vacation Bible School. Every day we had a lunch of milk and cookies. Three times Mrs. Allie Randolph made a big birthday cake. It didn't have candles, though. One day we all had ice cream cones. We all marched to the store in a line; the littlest ones went first, and the last ones were the biggest ones.

Jessie Davis is my Sabbath school teacher. Today we learned to sing "Jesus bids us shine."

We went to Conference, and one day we saw a boy driving a funny wagon. The horse wasn't a horse, but an "oxen." Its name was "Chummy." My grandpa took a picture of it.

I didn't like going in the ocean, and when the waves came up I ran for home. Once we ate supper at Harris Taylor's house by the ocean. We had clams to eat.

Maybe some of my cousins will write to you next.

Your friend,  
KENNETH HUGH BURDICK.

Salem, W. Va.,  
October 22, 1927.

P. S.—My daddy got us a bushel of apples.

DEAR LITTLE KENNETH:

I was so glad to get such a nice letter from you, and I want you to thank your dear mother for me for writing it for you. Please coax her to do it again one of these days. Do you know, I knew your father and mother when they were not much bigger than you are? Did daddy ever tell you how often he used to call on me when he was just five years old? How I wish you and daddy and mother lived near enough so that you could all call upon me often. It would be fun for you to come to the door and say, "Peek-à-boo, Mrs. Greene," as daddy used to do.

Lovingly yours,  
MIZPAH S. GREENE.

### AUTUMN LEAVES

MARY A. STILLMAN

"How does Jack Frost paint the leaves, mother?" asked little May, who was looking with interest at a magazine picture of a little elf with a paint pot. "Oh, that is just a make-believe picture," answered her mother. "The leaves are not really painted, but they ripen in the fall; and the frost helps them to turn bright sooner." "I'd like to know how it does it," said big brother Tom. "I'm going to ask my chemistry teacher."

"What did Mr. Whitman say about the leaves?" asked mother when Tom returned from school. "Oh, mother, it is so interesting," exclaimed the boy. "The substance which makes the leaves turn green in sunlight is called chlorophyll. It is something like wax, and floats in the leaf cells in very small particles. The leaves will not turn green except in sunshine; that is why plants grown in a cellar are so pale, and why celery can be bleached. It is a very valuable substance. It has even been injected into the blood of patients with certain diseases, and it seems to help them. The tree can not afford to lose its chlorophyll, and so before winter comes the deciduous trees withdraw this substance into their twigs and branches. The leaves then turn bright, and fall down for their winter sleep."

"That is interesting," replied his mother. "At this time of the year I always like to think of Miss Carey's beautiful poem, 'November.'"

The leaves are fading and falling,  
The winds are rough and wild;  
The birds have ceased their calling,  
But let me tell you, my child,  
Tho' day by day as it closes  
Doth rougher and colder grow,  
The roots of the bright red roses  
Are sleeping under the snow.

And when the winter is over  
The boughs will have new leaves,  
The quail come back to the clover,  
And the swallow back to the eaves.  
So when some dear joy loses  
Its beautiful summer glow,  
Remember the roots of the roses  
Are kept alive in the snow.

### KITTEN TALES

H. V. G.

Gospel means "good . . ."

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

"Good morning," shrilled Mr. Adolphus Cricket as the little gray kitten came skipping out the back door one bright sunny day. "How would you like to run a race with me? Now I bet my new polished black shoes I can beat you to the next yard and back."

"Oh, easily done," boasted the gray kitten, for being so much bigger than the cricket couldn't she get over that fence to the yard quicker? Oh, yes.

Just then old Mr. Thomas Cat, whose whiskers were gray with age and wisdom, sauntered along.

"Take care, little cat, take care," he cautioned. "Tell Mr. Adolphus you will agree, but both of you must bring back one of those bright red leaves on the little tree in the yard next door."

"That will be . . .," the cricket hastily agreed, and off he started at once.

Away raced the kitten, too. Of course, the kitten reached the fence first, for she could run faster than the cricket; but, while she was scrambling over the fence, Mr. Cricket scurried through a little hole he knew at the bottom and he was at once on the other side.

"Ho, ho," he chuckled, "Now, who's winning this race?"

Then Mr. Cricket went for a red leaf on the little tree, and the trouble began. He was almost too small to jump high enough

to reach the lowest leaf. At last he reached one and started back, proudly the leaf like a small red banner, when down from the fence the kitten came in one great rush. As quick as a flash she reached a bright red leaf in one easy jump, for a kitten can jump much higher than a cricket. Now she raced back to the fence, but still she had to scramble clear over that fence while Mr. Cricket would surely go through his wee hole again. The kitten felt quite discouraged, but she kept on, and after several attempts, when she tried to hurry as fast as she could, she finally reached the top and was on the other side, home again.

"Well done, well done," old Mr. Thomas Cat meowed. Then with a broad Cheshire grin he pointed to the little hole, and Mr. Cricket was not there at all. He had not even appeared.

For, indeed, while the cricket was enough to go through the tiny hole, the leaf was quite too big.

So skippity skip ran the kitten up the porch steps in glee, for she had won the race.

ANSWER TO LAST WEEK'S TALE.—Verse.  
Voice.  
Envy  
Right.  
Sang.  
Ended.

### ROLLING A HOOP

ALICE ANNETTE LARKIN

Isn't it fun to go rolling a hoop  
Off and away and away!  
Over and over and over it turns,  
Never a frolic so gay.

Fleecy white clouds in the blue sky above,  
Breezes that blow us along,  
Down the wide laneway on swift-flying feet,  
Far from the hurrying throng.

Racing with Billy or Betty or Ted,  
Faster and faster we go:  
Hoops may be autos or airplanes or ships  
In the Make-Believe Land that we know.

Oh, it is fun to go rolling a hoop  
Off and away and away!  
Over and over and over it turns  
Home at the end of our play.

—The Child's Gem.

Ashawoy, R. I.

Boss: "Late again! Have you ever done anything on time?"

Clerk: "I bought a car."—Public Service.



## Lone Sabbath Keeper's Page

### THE ADVANTAGES OF THE LONE SABBATH KEEPER IN A LARGE CITY

CATHARINE SHAW STILLMAN

(Conference paper, read by Mrs. H. O. Burdick)

The advantages of a lone Sabbath keeper in a city—perhaps you think it untrue, that city dwelling Sabbath keepers have any advantages. Of course it is easier to be a lone Sabbath keeper in the quiet countryside, and hard to find a Sabbath frame of mind in the roar of a subway train, but it can be done. We feel at a loss as to how to fit our minds to the Sabbath in the city, for we miss the benign influence of nature that always makes us reverent and brings us peace. Our religion has been voiced in terms of nature, beautiful and expressive as in the Psalms and in our hymns. We sing:

"By cool Silvam's shady rill, how fair the lily grows,  
How sweet the breath beneath the hill of Sharon's dewy rose!"

Of course it is easy to see our heavenly Father in the majesty of snow clad mountains or in the serenity of a New England meadow, but you can see him and his attributes just as truly in a struggling red geranium on the window sill of a dingy tenement. Richard Le Gallienne in his splendid poem, "The Second Crucifixion," tells how "loud mockers in the roaring streets" declare that Christ is dead and is not our living Savior. Then in an unforgettable way, he disproves this, for he tells how Christ is actually seen and experienced right among those who are loudly denying him.

Yet all the while my Lord I meet  
In every London lane and street.

A superficial survey of our modern city seems to show nothing but a huge monument to selfishness, but if you will look closely you will discover that he is there and his work is greater than anything else.

Perhaps to some it seems that the lone Sabbath keeper in the city has no advantages, since the seeming disadvantages to him in the industrial or professional world sometimes appear unsurmountable. The

very hardness of his lot in trying to keep a job and work ahead under his apparent handicap is an incentive to make himself a little better workman than the average, and opportunities will always come to the man who can do something a little better than the rest. He needs perseverance and a great deal of patience. Don't you believe that the very difficulty in the attainment of success is a real advantage?

The perfect relaxation of a genuine Sabbath day, and not a holiday, makes the Sabbath keeper more fit, mentally and physically, for the following week.

The man who stays firmly by any religious principle generally wins confidence and is eventually given responsibility.

In the city you find a wide choice of churches to attend on Sunday or for week day services. You can worship in a fine church with its wonderful choir and organ, or you can meet with the people in the mean little mission in the foreign district. Your vision need not become narrow and cramped.

You may avail yourself of the best in lectures, in music, and in art.

A very real privilege, as well as duty, of the lone Sabbath keeper in the city is keeping in touch with others of his faith whose work brings them there. Many times people drift away from our church because they do not keep that needful contact with others of the same belief, whereas, if they were interested in a little home Sabbath school and fellowship with other Seventh Day Baptists, they would stay by their old ideals and be even more active in Christian work than if they merely sat each week in a pew in the old church at home. Many who have been unable to meet with others of our faith for long months or years, find great joy and comfort in meeting with others who believe as they do, and it is very satisfying to have a share in bringing about such happy reunions. We are really one big family, and we ought to stick together better. A large city is often the most lonely place on earth.

Christ tells us to help the poor, the outcast, the sick, the prisoners. Nowhere can we find so many opportunities to fulfill our Lord's commands as in the city. Why, even the heathen are here! There is vice and law-breaking and squalor, and there are many things that the earnest Christian can

do to fight these evils if he will keep his eyes open and his heart eager. Can you think of any nobler use of the Sabbath than trying to do the wishes of our Master in helping the unfortunate? It may not be more than leaving violets at the hospital or playing the wheezy organ in a foreign kindergarten or carrying a bundle of old clothes down to the Salvation Army or magazines over to the Seaman's Institute—there is always something little you can find to do, if you want to find it.

To the person who really, prayerfully tries, the Sabbath will not prove an impediment, a bore, or a burden, but a living asset.

When we look at the problems of a large city, the selfishness, the rush of business, the wild pursuit of pleasure, and wonder how, out of it, the kingdom of God can come, we can not keep from feeling that the answer to all this could be found in the acceptance of God's holy day of rest and worship. We ought to be eager to tell of his day and do all we can to further the cause in the many contacts we have daily. The cities need the Sabbath is the lone Sabbath keeper's challenge.

Houston, Tex.

### UNCLE DAVID

MARY E. FILLYAW

(A story for the children of Lone Sabbath Keepers)

Away back when this old world was something very new and very attractive to my young eyes, and I delighted in scampering out of doors and finding out as much as I possibly could about it, there was a little lad nearly a year and a half my senior, who often pleased me by letting me go with him on his rambles through the field that lay between his home and mine. I called him "Uncle David," and he called me "Elizabeth." And because his age was nearer mine than that of any of my other uncles, I chose him to be my leader, and we played together almost every day while our homes were in sight of each other. He was always kind and gentle and I loved him dearly; and I often think of those days, when neither of us was overburdened with cares or heart-broken with sorrows.

But before I was five years old my father moved to a place a long way off to me, and it was nearly three years before I saw my dear little uncle again. And by that time

we were old enough to go to school. I had been to school a little and could read, and so I was put in class with Uncle David, and again he was my leader, helping me with my lessons. But there came a time when I had to stay at home and work; but my mother gave me some time almost every day to study my school books, and when Uncle David came to see us he would help me with my arithmetic. You see I saved up my hard examples for him to work out on my slate. His help was valuable then, for I was able to keep up with the classes I had been in till the time came for me to go to school again.

We were baptized on the same day by the same preacher, and were received as members of the same church. At that time neither of us was acquainted with any seventh-day keepers, and so knew but little about them. When I was less than eight years old, and we were living in Pitt County, I heard of an old lady who kept Saturday instead of Sunday, but I do not remember ever seeing her. And after we moved up here my father had a new book which contained brief notices of all Christian denominations, and in it I read the notice concerning Seventh Day Baptists. They were described as "a small, insignificant people and few in number." So I was not much interested, and took no time to investigate their claims. But my Brother George, though younger than I, had more curiosity, and spent much more time finding out the truth than I did. And as far as my knowledge goes he was the first seventh-day keeper in this neighborhood, and I think Uncle David was the next.

Uncle David's full name was David Nathanael Newton, and like King David of old, he was a sweet singer and delighted in singing as long as he was able to sing; and like Nathanael of old, he was "without guile"; and the good Book says, "Blessed is the man unto whom the Lord imputeth no iniquity, and in whose spirit there is no guile"—Psalm 32:2; and Psalm 34:13 says, "Keep thy tongue from evil, and thy lips from speaking guile"; and St. Peter wrote, "Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new born babes, desire the sincere milk of the word, that ye may grow thereby"—1 Peter 2:1, 2; and verses 21 and 22 say, "For even hereunto

were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth." And John, the beloved disciple, wrote concerning those "who follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God."

### BROTHER BOND IN LONDON

[Our readers will be interested in the following news items taken from the *Sabbath Observer*, published in London.—T. L. G.]

#### "MILL YARD" CHURCH

The usual activities of the church continue much about the same, the Sabbath afternoon service having maintained its good attendance in spite of the holiday season, when many of the members have been absent on holidays. Rev. W. Winston Haines, whose services are very much appreciated, has acted as pulpit supply.

The church was honored on September third by a visit of Rev. Ahva J. C. Bond, Plainfield, U. S. A., the Seventh Day Baptist delegate to the World Conference on Faith and Order. After giving a historical sketch of the Seventh Day Baptists, he gave a very fine address on "God's Memorials," giving the mission of the Seventh Day Baptists in the world today; Sunday was fast decaying; it was losing its hold on the people; it was now considered by very few to be sacred time. He made a special appeal to the young people to hold fast God's Sabbath as a means of character building, which would give them advantages over others in the walk of life. It was such who remained loyal to God and his Word that God would use in the great work of Sabbath Reform. His address was timely and instructive, and much appreciated by all present.

#### "MILL YARD" MISSION CHURCH, WILLESDEN

The Sabbath morning services of the mission have been conducted by Deacon B. Andrew Morris; the attendance has been fairly good considering the holidays. On Sabbath, September 3, Rev. Ahva J. C. Bond gave a review of the work of the Seventh Day Baptists in America. He also gave a report of his visit to the Seventh

Day Baptist Conference in Holland. A very profitable and instructive morning was spent.

The young people's meeting on Sabbath afternoons continues to be held. They have been arranging their own program, each one in his turn taking the meeting, which has caused a fresh interest to be taken in their work. Other names have been given in for baptism.

On Wednesday, September 7, a Teen-Age Conference was held. The young people of "Mill Yard" Church, Argyle Hall, and the young people of the "Mill Yard" Mission, Willesden, met for a supper and conference. After an enjoyable supper, which everyone present did justice to, Deacon B. Andrew Morris opened the conference by reading the first chapter of Joshua and offering prayer. Reports were given by Bert. Morris, Jr., "Mill Yard" Mission, and Miss Olive Weeks, Argyle Hall, after which an address was given by Rev. Ahva J. C. Bond, on Sabbath Day Baptist successes, followed by questions and plans for future work. The closing consecration was conducted by Brother Bond, which brought a very enjoyable evening to a close.

We wish Brother Bond God speed in his good work.

### NOW

"G. W. ARMSTRONG"

[Many RECORDER readers would know the good friend who wrote these impressive lines if his real name were given, but he prefers to use his nom-de-plume.—T. L. G.]

We passed beside the casket—  
She was beautiful and white,  
But those ears had lost the hearing  
And those eyes had lost their sight.

Kindly words the preacher uttered  
From the good and holy Book,  
Praised the works of the departed,  
Did in prayer to heaven look.

Voices rang subdued in anthem,  
Flowers in banks laid round the bier,  
But our loved one in the casket—  
She could neither see nor hear.

When I saw those radiant flowers,  
Heard the kindly words there said,  
Then it came in forceful meaning,  
Why withhold these 'til they're dead?

If we've kindly words to offer,  
Flowers to give, it seems to me  
We should plan to pass the posies  
While our friends can hear and see.

### HUNTING

REV. AHVA J. C. BOND

(Sermon to the boys and girls, Plainfield, N. J.,  
October 15, 1927)

Text: "Let birds multiply on the earth."  
—Genesis 1:22.

I read in the paper the other day that New Jersey hunters are anxious for a heavy frost. Conditions are not ideal, they say, for fall hunting because of the thick foliage on the bushes in the fields and on the trees in the woods. "Woodcock hunters are already out. They have found a number of birds but have found them difficult to get at because of the dense hiding places." Then the article goes on to tell about pheasant and quail shooting.

As I read that, somehow I thought about the birds, and wondered if they aren't glad that the leaves are still on the trees so they can hide from the hunter's gun. How they must have to watch, and warn each other, and fly away and hide when they see a man coming with a gun. How shy and frightened the birds and squirrels must be all the time, because men are out with their guns trying to kill them.

I think I shot a squirrel once. I am not sure that I did, but I am afraid I did. Of course if you shoot a squirrel in a tree you are supposed to know it, because it is supposed to fall to the ground. Well, this squirrel did not fall, but it cried as if it was hurt, and ran into a hole in the tree. For days I could hear that cry ringing in my ears, and I wondered if that poor squirrel was suffering with a broken leg or something. I thought it might not be able to get out to get a drink of water or something to eat. I could do pretty well shooting at a mark, but I never shot at anything alive after that.

I suppose it is all right to shoot a squirrel sometimes, and some birds, too, especially any that do great damage to crops. But I think there is better sport than just trying to kill birds and squirrels.

I remember when I was a boy, living away out in the country, sometimes when someone was sick the good country doctor would say that he thought a little squirrel broth would do his sick patient good. Then the man in the neighborhood who was good with a gun, and maybe not good for any-

thing else much, would have a chance to show his better side by fetching a squirrel for the sick one.

I used to like to chase foxes. What I enjoyed about that was hearing the hounds yelp. But we never caught a fox. We did not want to kill them, and I think the fox really enjoyed making the dogs run. Then I used to like to go out with the older boys at night with lanterns hunting opossums. The most fun, however, was to stand under a persimmon tree in the dim lantern light and eat persimmons and listen to "the old man Utz" tell tales of old Virginia.

There were two kinds of hunting I enjoyed most of all. When I was a small boy I liked to hunt for hens' nests. I do not mean the turkey's nest. I told you about that once. That was hard work, for you had to stay right on the job. But with the chicken hen it was different. She was not so sly and you knew about where to look for her nest. At least you knew several good places to start with.

Then along about this time of the year how I used to like to hunt chestnuts. Chestnuts fall with the leaves, and some of them after the leaves have fallen. It is lots of fun to climb the tree and shake the chestnuts down, and then climb down again and help to pick them up. It used to be my job to shake the tree, for I loved to climb. But I had an equal chance with those on the ground to pick them up, for it was not safe for them to pick up chestnuts while the tree was being shaken. The burs might fall on their heads.

People often go hunting with a kodak, and I think that is a good deal better than taking a gun. Then if you shoot a bird or a squirrel you can take it home with you without taking its life. You can shoot a tree or a bit of landscape with your camera, and take it home with you, and it will cheer a gloomy winter day.

Last July, at the Lewis Summer Camp, I saw girls hunting stars, and searching the heavens for constellations. They seemed to enjoy it very much. To hunt with a kodak or with a telescope helps us to know nature better and to love the beautiful things that God has made. In this way we learn to know God better, and to love him more.

"Let birds multiply on the earth."



## SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.  
Contributing Editor

### ANOTHER WORD TO THE INTERMEDIATES

I have a mind today to tell you something about a young man I have lately noticed in particular in church. I am not much acquainted with him—am not able just now to tell his name. So far as what I have in mind to say about him is concerned the name doesn't make much difference. I would like to say the same thing about every one of you. I do not know how old he is. If I did know and should tell you I suspect some of you would say, "Oh, he's no intermediate; he must be somewhere above us." But then his exact age is of no more concern to us just now than his name.

I will tell you what has drawn my attention to him in church. It is the close attention he gives to the sermons of our pastor—not so much that he keeps his eye upon the preacher, but the expression on his face that means thoughtful attention to the sermon. He seems to think intensely upon what the pastor is saying. Now, if next Sabbath you pay some close attention to the faces of the people in your church, you will see something of what I mean. You will find some faces indicating close attention and lively interest in what is coming to them from the pulpit. That interest shows itself in an expression of intelligent thought that makes the face seem alive and in earnest. I think you will find that life and earnestness really beautify the countenance. No face that looks dull from lack of thought can be attractive. Just let the light of lively attention be turned upon it and notice the difference.

In your study of faces in the audience you will surely find some of them bright with the light of attentive thought, alive with intelligence. Also you will be likely to find a few whose faces appear passive, not very much interested in anything requiring serious thought. Since there are likely to be found in nearly every congregation persons all the way from those whose mental attitude is that of close attention and intelli-

gent interest down to a few who seem indifferent and dull—minds wandering here and there—you may find no little opportunity for mind study. But you must be careful that you do not thus lose much of the sermon yourself.

Now one reason, the principal reason, why I am writing in this way to the intermediates is to remind them that a most important feature of education is the getting of such control of the mind that one may be able to give close attention to what is well worth while. The young man of whom I have spoken in giving so close attention to his pastor's sermon is disciplining his mind, bringing it under control, training it to do the work it ought to do. This is something the most of us fail to do as well as we might.

At the same time that the mind is thus being trained, brought under discipline, it is gaining new knowledge; and is rendering due courtesy to the pastor who, in his study, has done his best to prepare for his hearers the spiritual food they need. I have heard a preacher say that good attention on the part of his congregation is not only helpful to him but inspiring—the lack of it depressing, tending to spoil a sermon upon which he had given his most earnest and prayerful attention.

I do not suppose that we in the pews can see the congregation just as our pastor sees it every Sabbath—the intense, thoughtful listeners, like the young man of whom I have spoken with here and there one whose mind is away off somewhere, and another watching the hands upon the clock, another looking listlessly through the hymn book, while still another seems all but sound asleep.

Intermediates, let us in the habit forming age cultivate habits of courteous, thoughtful, serious, interested, helpful attention to our faithful pastors.

### LESSON IX.—NOVEMBER 26, 1927

ISAIAH TEACHES TRUE WORSHIP  
Isaiah 1: 10-20

*Golden Text:* "Who shall ascend into the hill of the Lord? and who shall stand in his holy place? He that hath clean hands, and a pure heart." Psalm 24: 3, 4.

#### DAILY READINGS

Nov. 20—The Chosen People in Sin. Isa. 1: 1-9.  
Nov. 21—Acceptable Worship. Isa. 1: 10-20.

(Continued on page 639)

## MARRIAGES

**BURDICK-JOHNSON.**—On September 8, 1927, Clark T. Burdick and Mrs. Rosa Johnson, both of Alfred, were united in marriage. Pastor A. Clyde Ehret officiated.

## DEATHS

**STILLMAN.**—Mrs. George A. Stillman was born March 28, 1863, and died at her home in Alfred, N. Y., October 5, 1927.

On June 2, 1886, she was united in marriage to George Stillman. To them were born four children. Early in life she united with the Seventh Day Baptist Church of Little Genesee, and has since been a faithful church member. She later moved her membership to Nile, and then to Alfred, where she was a member at the time of her death. She received her education at Alfred. She was of a kindly, motherly nature, and much of her interests were spent in helping others. Since coming to Alfred, she befriended many students who were away from home and needed motherly care.

She is survived by her four children: Mrs. Clarence Greene, of Spring Valley, N. Y.; G. Raymond Stillman, of East Aurora; Mrs. Edwin Huggler, of Rochester; and Lawrence Stillman, of Rochester; by her husband, George A. Stillman; by one brother, Frank E. Stillman, of Alfred; and by eight grandchildren.

Gone is another good neighbor, wife, and mother; and she has entered into her well earned eternal rest. A. C. E.

**BLISS.**—Sarah M. Humphrey Bliss was born May 5, 1840, and died September 6, 1927.

She was the daughter of John and Jerusha Berry Humphrey, and was born at Stephentown, N. Y. At the age of three years her parents moved to West Almond, where she lived until 1859. At the age of nineteen she was graduated from Alfred University. On September 14, 1860, she was married to Edwin S. Bliss. The following year, when the Civil War was declared, Mr. Bliss enlisted. During his absence, which continued throughout the war, Mrs. Bliss taught school.

After the war Mr. and Mrs. Bliss lived in Richburg, N. Y., until 1881, when they moved to Alfred, where she has since lived.

In early life Mrs. Bliss united with a church. After her marriage she with her husband united with the Seventh Day Baptist Church of Richburg, later transferring their membership to Alfred. She was devoted to her church, to the Ladies' Aid, and to temperance. She was faithful in attendance to these until failing health prevented. As a neighbor she was ready to help whenever help was needed. She always worked

in a kindly, willing way, never considering herself, but always considering the need of others.

She is survived by her four children: Mrs. Will Basset, of Alfred; Miss Edna Bliss, of East Aurora, N. Y.; E. L. B. Bliss, of Pittsfield, Mass.; and Dr. T. C. Bliss, of Hornell, besides a number of grandchildren.

Funeral services were conducted by her pastor, assisted by President Davis, and she was laid to rest in the Alfred Rural Cemetery. A. C. E.

**GADD.**—Albert Francis Gadd died in Philadelphia, October 6, 1927, aged 32 years. He was the only son of Albert J. and Mame Fisher Gadd.

Albert was graduated from the University of Pennsylvania, Wharton School, in 1922.

After graduation, he was employed by the Board of Education of Philadelphia in junior employment service, and later went into the advertising business, in which he was keenly interested. He also taught salesmanship in Philadelphia Evening High School for two years, where he was greatly liked by his pupils and those with whom he came in contact. Many of these speak of his cheerful smile and ready willingness to help any one that he could.

During the World War he attained the rank of Second Lieutenant. He was a member of Oriental Lodge of F. and A. M., and of Poor Richard's Club.

Albert became a member of the West Hope Presbyterian Church, of Philadelphia, in his youth, and his pastor conducted the farewell services from his home on Sunday evening, October 9, and at the Marlboro Seventh Day Baptist church on Monday, October 10.

The pastor spoke in highest terms of his Christian character and the excellent influence which he exerted on the other young men of the church in which he was an active member. He was a great reader of the Bible which could usually be found open upon his desk. In this and other religious books many passages were marked.

Albert was an instructor in Salem College for one year during the administration of President Clark. During his boyhood he spent much time with his grandparents, Mr. and Mrs. Charles T. Fisher, and was keenly appreciative of their influence on his life.

On a recent visit to relatives here he went to see the Marlboro cemetery, which has been so improved by the efforts put upon it and expressed a desire that when he should go his body might be laid in that beautiful, quiet spot. The grave was banked with numerous beautiful floral tokens—mute tributes of friends to a clean, manly man, and of the sympathy felt for the bereaved father and mother. E. F. D.

### LESSON IX.—NOVEMBER 26, 1927

(Continued from page 638)

Nov. 22—Corrupt Zion Redeemed. Isa. 1: 21-31.  
Nov. 23—Delight in Worship. Psalm 34.  
Nov. 24—Grace for Worship. Zech. 12: 10-14.  
Nov. 25—Reverence in Worship. Neh. 8: 1-8.  
Nov. 26—True Worshipers. John 4: 21-24.

(For Lesson Notes, see *Helping Hand*)

## SPECIAL NOTICES

The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work in Pangoengsen Java. Send remittances to the treasurer, S. H. DAVIS, Westerly, R. I.

The First Seventh Day Baptist Church of Syracuse, N. Y., holds regular Sabbath services in the Auditorium, first floor, of the Y. M. C. A. Building, 334 Montgomery St. Bible study at 2.30 p. m. followed by preaching service. For information concerning weekly prayer meeting held in various homes, call Pastor William Clayton, 1427 W. Colvin Street, Phone Warren 4270-J. The church clerk is Mrs. Edith Cross Spaid, 240 Nottingham Road. Phone James 3082-W. A cordial welcome to all services.

The Seventh Day Baptist Church of New York City holds services at the Judson Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. Harold R. Crandall, Pastor, 81 Elliot Ave., Yonkers, N. Y.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in Hall 601, Capitol Building (formerly Masonic Temple), corner of State and Randolph Streets, at 2 o'clock. Everybody welcome. August Johansen, Pastor, 6118 Woodlawn Avenue.

The Seventh Day Baptist Church of Los Angeles, Calif., holds its regular Sabbath services in its house of worship, located one-half of a block east of South Broadway (previously Moneta Avenue), on Forty-second Street. Sabbath school at 10 a. m., preaching at 11 a. m., Bible study class at 1.30 p. m. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. Forty-second Street.

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible School. Christian Endeavor, Sabbath afternoon, 3 o'clock. Cottage prayer meeting Friday night at 158 Date Street. Church services in United Brethren Church, corner 8th and Park Avenue. Gerald D. Hargis, Pastor, 902 West Second Street.

Minneapolis Seventh Day Baptists meet regularly each Sabbath at 10 a. m., at the homes. Mr. Lloyd Burdick, 4615 Vincent Avenue South, Superintendent of the Sabbath school; Mrs. Wm. A. Saunders, Robbinsdale, Phone "Hyland 4220," assistant. Visitors cordially welcomed.

The Detroit Seventh Day Baptist Church of Christ holds regular Sabbath services at 2.30 p. m., in Room 402, Y. M. C. A. Building, Fourth Floor (elevator), Adams and Witherell Streets. For information concerning Christian Endeavor and other services, call Pastor R. H. St. Clair, 4012 Field Avenue, phone, Melrose 0414. A cordial welcome to all.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 10.30 a. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium) 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Parsonage, 198 N. Washington Avenue.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a. m. Christian Endeavor and prayer meeting each Friday evening at 7.30. Visitors are welcome.

The Seventh Day Baptists in and around Denver, Colo., hold Sabbath school services every Sabbath afternoon at Fifth and Galapago streets, at 2 o'clock. Visitors invited.

Services are held each Sabbath in Daytona, Florida, at 10 A. M., during the winter season at some public meeting place and at the several homes in the summer. Visiting Sabbath-keepers and friends are always welcome; telephone 347-J or 233-J for additional information. R. W. Wing, Pastor.

The Mill Yard Seventh Day Baptist Church of London, holds a regular Sabbath service at 3 p. m., at Argyle Hall, 105 Seven Sisters' Road, Holloway N. 7. Strangers and visiting brethren are cordially invited to attend these services.

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

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