

SEVENTH DAY BAPTIST  
GENERAL CONFERENCE

AUGUST 23-28, 1927  
WESTERLY, R. I.

Not forsaking the assembling of ourselves  
together, . . . . . and so much the more, as  
ye see the day approaching.—Hebrews 10:25

THE DENOMINATIONAL BUILDING  
Ethel L. Titsworth,  
Treasurer  
203 PARK AVE., PLAINFIELD, N. J.

# The Sabbath Recorder

## A CALL TO PATRIOTS

In days long gone God spake unto our sires:  
"Courage! Launch out! A new world build for me!"  
Then to the deep they set their ships and sailed  
And came to land, and prayed that here might be  
A realm from pride and despotism free,  
A place of peace, the home of liberty.

Lo, in these days, to all good men and true  
God speaks again: "Launch out upon the deep  
And win for me a world of righteousness!"

Can we, free men, at such an hour still sleep?  
O God of Freedom, stir us in our night  
That we set forth, for justice, truth and right!

—Thomas Curtis Clark.

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# SEVENTH DAY BAPTIST DIRECTORY

## THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

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

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(INCORPORATED, 1916)

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Postage, 5 cents for first ounce; 3 cents for every additional ounce or fraction.

# The Sabbath Recorder

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PLAINFIELD, N. J., AUGUST 8, 1927

WHOLE No. 4,301

*O Lord, our heavenly Father, when the way seems dark and we are misunderstood by our fellows, we do thank thee that thou knowest all about our sorrows, and art ready to give much-needed comfort. Take us, we pray thee, into closer communion with thee, as a loving Father does his child. We need thee in these trying times. Help us to guard well the door of our lips, so that nothing shall escape them which would grieve the Holy Spirit, bring us into darkness, or cause pain in the hearts of others. May we trust thee in days of weakness and find thee our present help in trouble. In the name of the Prince of peace. Amen.*

## Wonderful Loyalty of Chinese Christians

One of the encouraging features regarding the future of our work in China is the loyalty to Christ of the Chinese converts, as reported by many missionaries. When we remember that those in China who have embraced Christianity are themselves subjected to bitter persecution by their fellows belonging to the so-called Nationalist party, it is quite wonderful to see them so loyal. Some say that native Christians have suffered even more than the missionaries. They are called "unpatriotic," "dogs of the imperialists," and jeered at by the Nationalist persecutors; but, in spite of all this, they do stick fast to their faith, and defend Christianity as best they can. They issue "manifestoes" in defense of their faith, explaining their hope in Christ. They even plead for a gospel of love, equality, and liberty. They show, as best they can, the real fruits of Christianity as seen in preaching, in medical and hospital work, in education and philanthropy. They promise to carry on their own church life in harmony with the laws of their land.

Indeed, at every turn in this controversy, we can see that the gospel seed has taken deep root in China. It seems like a repetition of conditions in the early history of Christianity, and the outlook is quite in harmony with that of the gospel in every land where it has been preached.

**"I Have a House"** Last Sabbath it was my privilege to preach upon the subject, "Christ at the Door," as suggested by Revelation 3:20. Christ is there represented as standing at the door of the soul's mansion, seeking admittance, and in my sermon I tried to tell how he knocks, and why so many souls persist in keeping him out. I also tried to show something of the peace and blessings that come by admitting him and by making him at home there.

Since I preached this sermon, one of the religious weeklies brought me this little poem, "I Have a House," which is so suggestive and helpful along the line of thought in this text that it is offered to our readers here.

I have a house inside of me,  
 A house that people never see,  
 It has a door through which none pass,  
 And windows, but they're not of glass.

"Where do you live?" ask folks I meet,  
 And then I say, "On such a street."  
 But still I know what's really me,  
 Lives in a house folks never see.

Sometimes I like to go inside,  
 And hide and hide and hide and hide,  
 And "doctor up" my wounded pride  
 When I've been "treated rough" outside.

And sometimes, when I've been to blame,  
 I go indoors and blush for shame,  
 And get my mind in better frame,  
 And get my tongue and temper tame.

I meet my heavenly Father there,  
 For he stoops down to hear my prayer,  
 To smooth my brow and cure my care,  
 And make me brave to do and dare.

Then, after I have been made strong,  
 And have things right that were all wrong,  
 I come outside, where I belong,  
 And sing a new and happy song.

Then I can hear the people say,  
 "You're bright and bonnie, good and gay,"  
 And it's because I feel that way;  
 But they don't know the price I pay.

You have a house inside of you,  
 Where you can fight your battles too;  
 And God will tell you what to do,  
 And make your heart both kind and true.

—Selected by Mrs. O. I. Miller.

The last point in that sermon was the blessed effect of letting Christ in to bring peace and to "tell you what to do." But he wants a place in all the rooms of that house. You can not shut up some idol in any closet there, keeping it from the Master and for yourself. He must have full freedom to go into your work room as well as into your parlor.

**The Substance of a Much-needed Message** When Gypsy Smith was invited to Boston for an evangelistic campaign, in an address to the pastors of that city, he said in substance, "I have no business here. You have sent for me to do the work you yourselves should have done. You *could* do it better than I can do it."

What could he have meant? He was expected to preach in Boston the exceeding sinfulness of sin as enthroned in human hearts, and the great need of genuine repentance and regeneration, if the world is ever to be brought to Christ. He also told more than a hundred pastors before him that they could do the work better than he could.

That noted evangelist seemed to recognize the fact that the popular shepherds of the churches were failing in their ministries to preach the gospel of repentance and regeneration as the Master and his followers did.

The tendencies to preach a gospel of mere edification for believers, to the exclusion of a gospel of repentance for sinners, seems to be growing in America in these years. Somehow, I can not avoid the feeling that a man who can not bring men to repentance—men who do not make special efforts to win sinful men to Christ—must also be found lacking in a ministry to build up souls in Christ Jesus.

In other words, it does seem to me that the church pastors of today could add wonderfully to their power for saving souls and for building them up in holy character, by cultivating the evangelistic spirit which seeks to reach and save the lost. I wonder if the churches of these times are not suffering—even dying—for want of the revival spirit and the true work of evangelist pastors?

Would it not be a move in the right direction if this spirit were made more prominent in the rank and file of all our churches,

and if the pastors would give more attention to their equipment for evangelists?

The immediate conversion of sinners, here and now, should be the first aim of our churches, and then the churches and pastors both would be better prepared to edify and build up those who have been brought into the folds.

I can but feel that if all the churches would unite in seeking and praying for a real old-fashioned revival of religion, there would soon be thousands who are now going the way to death, seeking for a place in our church homes where they could be helped in their efforts to grow in grace.

**Still Strong For Prohibition** In 1911 the Christian Endeavor society made the land ring with the slogan, "A saloonless nation in 1920." Sixteen years have made their record since then. The contest between the "wets" and the "drys" has been somewhat fierce—especially so on the part of the liquor men—and there are some "drys" who seem to fear that the "wets" may still win. Sometimes it does seem as though the prohibition people are resting too easily and making too little stir in a matter of so vital importance to the welfare of the nation.

There is one especially encouraging feature of the movement to be seen in the fact that the nation-wide, ever-growing society of Christian Endeavor of 1927 is just as "bone-dry" as it was in 1911. In young America as seen in the Christian endeavorers, the prohibition movement has its strongest ally. This society can be counted upon the right side of this the very greatest human betterment adventure in all the history of America. Young men and young women in this great army of the Lord, which grows larger every year, can be relied upon to go forward with ever-increasing valor until this merciless foe of everything good is conquered and driven from the land.

**A Bone-dry Army Four Million Strong** In the great International Christian Endeavor Convention held in Cleveland, with Dr. Daniel A. Poling as president and with a membership of some four million, most of whom in America will soon become first voters, a strong resolution, upholding the

prohibition amendment, was unanimously passed with wonderful enthusiasm. According to the reporters, the great audience to a man sprang to its feet and went wild with cheers as the vote was taken.

This resolution not only declares for enforcement of the Eighteenth Amendment, but it pleads with parents to set a good example of loyalty for their children regarding its enforcement, and urges schools and colleges to discourage drinking habits among their students.

President Poling affirms that no candidate for public office can have his support without being outspoken for prohibition. He also urges a strong educational campaign that will reach the rank and file of our American young people.

**Reunion of Old Albion Students** Brother H. D. Clarke of Albion, Wis., in a personal letter says:

*Editor Gardiner,*

DEAR BROTHER: As I was away at the time of the great gathering of alumni of old Albion Academy, I can not give you details of it. I hear it was a most enthusiastic crowd. I enclose the last installment from the Madison paper. I had the first but lost it.

You will see by this some of the interesting features of the occasion, in case you care to mention it in the RECORDER.

You will see picture of a huge rock drawn there by the committee and a bronze tablet, the gift of the Albion ladies, on which reads:

"Albion Academy  
Founded by Seventh Day Baptists  
1854

Presented by Campus Club"

Prominent mention is made every year at the Norwegian gathering here of Wisconsin's greatest United States senator, Knute Nelson, who received his only education here by Seventh Day Baptists, except when he studied law with a private law firm. He came, a boy in poverty, and worked his way through school.

I heard a person who was present speak of the best speech of all by our beloved Rev. M. G. Stillman of Milton, whose originality is so much spoken of wherever he is known.

You will notice such Seventh Day Baptist names in the article as Rev. Thomas R. Williams, etc.

I am sorry I do not have the whole write up.  
Sincerely,

H. D. CLARKE

Albion, Wis.,  
July 25, 1927.

We are glad that Brother Clarke took pains to send us data regarding this inter-

esting alumni gathering of old Albion Academy.

If we had the cut, the RECORDER would gladly give you the picture of that interesting memorial boulder spoken of in the letter. We believe in memorials. Since the days of the Prophet Samuel, memorials have ever been true *Ebenezers* that speak to the living of the help of God.

Quite a number of prominent Seventh Day Baptists, who served the denomination well in their day, received their inspiration and their ability for good work in old Albion.

Our readers will enjoy reading two or three brief paragraphs from the Madison, Wis., paper referred to above:

"Albion Academy and Teachers Seminary, probably of all the minor institutions of higher learning west of Lake Michigan, the most historic and, in many ways, the most noteworthy, was chartered by the legislature of Wisconsin in 1853.

"The real founder of Albion Academy, its guardian angel and unremitting supporter to the utmost extreme of self-sacrificing liberality, and the president of its Board of Trustees during its entire history of forty years, was the late Dr. Charles Rollin Head, physician, philanthropist, legislator. To him, more than to any other one person, those whose lives were broadened, strengthened, and enriched by the privileges afforded them by the Albion Academy, owe a debt of gratitude which can never be fully discharged."

"Albion Academy represents and typifies the desire or trend toward education which was brought into the Middle West by the early settlers from New York and New England. Perhaps no characteristic of those Eastern immigrants is more marked than this, that they carried with them an enthusiasm for education, together with very clearly defined ideas as to what a proper education should be. This accounts for numerous other academies that did not gain the distinction through their alumni that was vouchsafed to Albion.

"The school was opened on the completion of the first of its three buildings, in the fall of 1854. Pursuant to its charter rights, a four years' course of study, with permissible options, was provided, the completion of which led to the degree of Bachelor of Philosophy for men and of Laureate of Philosophy for women.

"The first principal, for a period of seven years, was Rev. Thomas R. Williams, a graduate of Brown University. Under his principalship the school work was characterized by great vigor, the attendance became large, and the academy gained widespread and merited popularity. He was succeeded by Professor A. R. Cornwall, his brother-in-law, who had

been associate principal for five years. Professor Cornwall was a graduate of Union College. Viewing the past from a standpoint of mature years, I recognize in him one of the four teachers who transformed my life."

"With a school of vigorous pioneer young men and women housed in buildings of the simplest and severest type of architecture, with the majority of the students boarding themselves at a pittance, and others boarding in clubs at fifty cents to less than a dollar a week, these pioneer principals inspired, imbued, inflamed, and invigorated a large body of young men to go forth from these academic halls to make a long distinguished list of eminent statesmen, legislators, state and national, lawyers, doctors, teachers, clergymen, and notables in other vocations."

**The Congress on Faith and Order** The New York papers on the day before the opening of the Lausanne Conference in Switzerland, bring cheering news of the spirit of concord that marks the preliminary consultations in which some plans for the meetings were considered.

With Brother Bond there to stand for the Seventh Day Baptists, RECORDER readers will watch with interest every step taken by this wonderful congress of fifteen great denominations.

We notice that an agreement has been made that no member of that body shall be allowed to discuss or criticise the beliefs of churches *not represented* there. It is agreed that every church whose belief is criticised should have its representative present to answer any criticisms that may be made.

There is to be no favoritism in the matter of seating delegates—no denominational reserves or distinctions—but every individual may sit where he pleases. One thousand hymn books in four languages are furnished for use in the meetings.

**Concerning the New Building** Last evening the Building Committee held a long meeting, in which efforts were made so to reduce the cost, and to modify the plans, that we may secure a suitable building for our actual needs and at the same time build one of which the denomination would not be ashamed.

I am sure that all over our denomination, if the people at large could have witnessed the earnest efforts of the committee to decide what is best, in view of the lack of funds sufficient to warrant making a con-

tract, thousands would be moved to sympathize with the men in their perplexity; and I can not but believe there would be a widespread revival of interest and an encouraging response to our plea for gifts to the Building Fund.

As it is, I am sorry to say, that a building contract can not be made until we have more money. I do not think it would be wise to start the main memorial building until we have pledges and gifts for at least \$30,000 more than we now have. We do not wish to run in debt. And this one denomination-wide question of a headquarters of our own as a people, depends—after two hundred years of existence—entirely upon the interest taken in it by the rank and file of our churches. A real widespread, whole-hearted desire to see the worthy cause succeed, would doubtless bring the answer and set us to the work of building before the winter sets in.

Pledges may be made to be paid in two or three installments if so desired. Then the committee would know what to depend upon, even if the money is not all in hand at the beginning.

#### LETTER FROM THE QUARTET

DEAR RECORDER READERS:

Well, this is the second time for me to write to the RECORDER, and it seems as if I always get the dullest times to write up.

The weather has been a little cooler the last few days since it rained. The meetings have been going pretty well, and the attendance has been fine. We have anywhere from one hundred to three hundred people there every night. Pastor Lewis has been giving us plain Bible truth sermons and surely makes the people think. He has been working hard on the Sabbath question, as there is only one Sabbath-keeping family in this community. There are several good prospects for Seventh Day Baptists here, but it is mighty hard to move them after they have been brought up to keep Sunday. Pastor Lewis has four questions that he asks them, and it seems as though it couldn't help but prove our stand on the Sabbath question. I will give them and three Bible references which absolutely establish these questions. They would be valuable for any Seventh Day Baptist who is questioned about the Sabbath. They are:

1. Have we a divine revelation as to which day of the week God sanctified as the Sabbath? Genesis 2:2, 3; Exodus 20:8-11. Matthew 28:1.

2. Did God ever alter or abrogate that part of his revealed will? In other words, did he ever change the day that we should keep?

3. Who then made the change?

4. Ought we to obey God or man?

It seems to me that it would be mighty hard for a Sunday keeper to answer these questions.

We close the meetings here Sabbath night and start for Hammond, La., early Sunday morning. The old Ford is gradually wearing out and it may hit a bump some of these times and fall into a heap. If it doesn't, we are lucky, that's all I can say.

The people have been feeding us up on chicken and watermelon and many other things too numerous to mention, so we are all feeling full and happy.

I guess I have written about all that is interesting and Everett will tell about the end of the meetings here and our trip to Hammond.

Sincerely,

MAURICE SAYRE.

Belzoni, Okla., July 29, 1927.

#### PERFECT WORK OF PATIENCE

SELECTED BY DEAN ARTHUR E. MAIN

*Let patience have its perfect work, that ye may be perfect and entire, lacking in nothing.*

*I wait for the Lord, my soul doth wait, and in his word do I hope.*

*My soul looketh for the Lord, more than watchmen look for the morning; yea, more than watchmen for the morning.*

Patient, hopeful waiting is hard work, when it is the only work possible to us in an emergency. But patient waiting is in its time the highest duty of a faithful soul.—*H. C. Trumbull.*

Not so in haste, my heart,  
Have faith in God and wait:  
Although he lingers long,  
He never comes too late.

He never comes too late,  
He knoweth what is best;  
Vex not thyself in vain,  
Until he cometh, rest.

Until he cometh, rest,  
Not grudge the hours that roll;  
The feet that wait for God  
Are soonest at the goal;

Are soonest at the goal  
That is not gained by speed;  
Then hold thee still, my heart,  
For I shall wait his lead.  
—*Bayard Taylor.*

Adversity borrows its sharpest sting from our impatience.—*Bishop Horne.*

How unworthily of my immortality do I bear myself and how like a serf of time, when my impatience can not wait a year for a result, a month for a reward, or a week for a promised blessing.—*Amos R. Wells.*

#### PRAYER

Father of all grace and patience, who hast known our hearts from the beginning, keep them to the end, that we fail not through lack of endurance in the quiet hours of life. When action ceases and we can only wait, when decision gives place to doubt, when weakness or ignorance leaves room only for submission, when we have spoken our last word, made our final effort, and in our own strength can do no more: then, for the sake of Jesus who was tempted with our temptations and straitened in lingering days until his work might be accomplished, come thou to our aid! Speak the words in our perplexity which of old upon the lips of Christ brought calm to the troubled sea. Turn even our impatience to profit in the deepening of a purpose that is not dependent upon immediate attainment, and a faith that lays hold upon the eternal purposes of God. And when, by thine assistance, we have been enabled to keep the word of thy patience, suffer us not to fall away in the hour of death. Amen.

"The Christian endeavorers of Germany have sent four missionaries to the Mortlock Islands, in the South Seas, to organize and take charge of Christian Endeavor societies."

"Three thousand dollars was raised by the Sonoma County, Calif., Christian Endeavor Union, to be used in building a chapel on the grounds of the county farm. Some of the boys also gave their labor during the construction of the building."

## SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

### STATEMENT ONWARD MOVEMENT TREASURER, JULY, 1927

<i>Receipts</i>	
Budget	
Berlin . . . . .	\$ 23 00
Brookfield, First . . . . .	42 40
Carlton . . . . .	5 00
Friendship . . . . .	17 00
Genesee, First . . . . .	52 00
Little Prairie . . . . .	5 00
Milton . . . . .	75 46
New Auburn . . . . .	10 00
Pawcatuck . . . . .	525 00
Roanoke . . . . .	25 00
Rockville . . . . .	10 00
Salem . . . . .	250 00
Syracuse . . . . .	5 50
Interest . . . . .	11 08
	\$ 1,056 44
<i>Special</i>	
Detroit for missions . . . . .	75
Total . . . . .	\$ 1,057 19
<i>Disbursements</i>	
Missionary Society . . . . .	\$ 370 75
Tract Society . . . . .	173 00
Sabbath School Board . . . . .	72 00
Young People's Board . . . . .	44 00
Woman's Board . . . . .	86 00
Ministerial Relief . . . . .	80 00
Education Society . . . . .	20 00
Historical Society . . . . .	10 00
Scholarships and Fellowships . . . . .	24 00
General Conference . . . . .	90 00
Contingent Fund . . . . .	31 00
	\$ 1,000 75
Balance August 1, 1927 . . . . .	56 44
	\$ 1,057 19

HAROLD R. CRANDALL,  
*Treasurer.*

August 1, 1927.

The love of Christ constraineth us.—*2 Corinthians 5:14.*

Is this love of Christ making you lovely? Does it sweeten your temper? Does it make you loving? It made Paul ready to be sober, or to be beside himself, that he might save men.—*J. B. Figgis.*

### MY CHRISTIAN EXPERIENCE AND CALL TO THE MINISTRY

LESTER G. OSBORN

(Given at his ordination service in Verona, N. Y.)

It will not take me long to tell of my Christian experience and my call to the ministry, for there is little to tell. There is nothing sensational or extraordinary in my experience; it is very commonplace. But, "I know whom I have believed, and am persuaded," that he has a definite place for me in his great plan for the redemption of a lost world.

Like many others, I owe more to my Christian home than to any other thing. I can not remember when I did not attend church when I was a child. It was a part of the weekly program of the family. Also I have vivid recollections of the old church sheds at Milton, for my father did not believe in a boy misbehaving in church. Among my early memories that stand out is that of our family worship at night, father reading from the Bible, he and mother leading in prayer as we all knelt, and then all joining in the Lord's Prayer. Another pleasant memory is of our Sabbath afternoons on the farm. How important I felt as I read my verse in turn as we studied the Sabbath school lesson for the next Sabbath. And how we loved to sing on the Sabbath with mother at the organ. To tell you that I was named after Lester Randolph, under whose preaching my father was converted and my mother consecrated herself, is just an illustration of the sort of parents I had. I can say with scores of others that my Christian home was the greatest influence that I ever came under. I can never thank God enough for my earnest, consecrated father and mother. It is a great joy to me today that they are both here.

At the age of twelve, I, with five other boys and girls, was baptized by Elder Lewis A. Platts and joined the church at Milton. There was no change in my life, it just seemed the natural thing to do. Perhaps I did not realize the full significance of the step I was taking. It is hard to look back twenty years and analyze boyhood feelings. But I remember that it was an impressive service to me.

I have grown up in Christian Endeavor, beginning in the Junior society at Milton. I

have worked in local and county work in a small way. I have always enjoyed such work. Some of my outstanding memories are of Christian Endeavor conventions.

When I first began to think of the ministry I do not remember. But after all the wild dreams of boyhood of what I would be when I "got big," I decided that I would like to be a preacher. I remember one day, as I was "sticking pins" for mother as she hung up the clothes, of telling her that I wanted to be a preacher, and she told me how glad she would be if I would. It was at the International Christian Endeavor Convention in Los Angeles in 1913, that I joined the Life Work Recruits.

When I finished high school and entered college it was with the thought of the ministry in mind, and I planned my course accordingly, taking the then despised Greek, which I have since learned is so valuable in Bible study. I went through the same period of doubt that most college students experience when confronted with the theory of evolution. At first I welcomed it. It was fascinating, and I was soon deep in the realms of speculation about fossils, strata, changing forms, etc. Soon I began to see that this theory did not fit with the Biblical records, and then began the attempt to reconcile the two. At that time I had not learned to distinguish between true science and pseudo-science, and accepted every statement of my professors without question. In my attempt to reconcile the Bible with the evolutionary hypothesis I soon found that I would have to give up one or the other. My training had been such that I could not give up the Bible, and the new knowledge was so fascinating that I did not want to give that up. So, after a long hard struggle I side-stepped the issue and pigeon-holed the matter.

Just before the close of my junior year in the University of California, the United States entered the World War, and, like many others, I enlisted, choosing the navy. It is one of my regrets that I did not "let my light shine" for Christ in the twenty-seven months I was in service. When I came out my desire for finishing college was gone, and all thoughts of the ministry had vanished. I worked in Berkeley, Calif., for a year, and then went to my old home in Riverside to take charge of my father's jew-

elry store. It was natural that my wife and I should go to church, and I again became interested in Christian work. I saw that I had done wrong in letting go my hold on Christ, and asked and received forgiveness.

It was at this time that the old problem of evolution came up again, and demanded settling. But this time I found that there were eminent scientists who rejected the theory, and I began to study the other side. Imagine my joy when I found that the evidence was all against the theory, and that it did not have a foot of ground on which to stand, but was merely speculation. My Bible was vindicated.

Soon after came the call to the ministry. But I refused. How could I, with a family to support, prepare myself to preach? And I told the Lord that he needed me as a Christian business man more than as a minister, and that I could do more good for Christ and the Sabbath by remaining in business. But I was not satisfied, and after months of resisting I pledged myself again for full-time service. I can not tell you of the peace and satisfaction that came to me when I finally yielded.

It was nearly a year after I made my decision that the door opened for me to finish my college course by taking a double summer session at the University of California, and then to enter the Theological Seminary at Alfred. God has certainly been good to us during these years of study, and has made it possible for me to support my family and finish my course with only a small debt. I am grateful to the denomination for their aid, and to all the friends who have been so generous. Right here I want to pay public tribute to my dear wife, who has stood by me so faithfully, has sacrificed more than anyone not in the same situation will ever know, and has always been ready with encouraging words when I became discouraged and ready to give up.

When I began my seminary course I found that evolution was more than a mere biological theory of descent, that it extended into the field of religion, and that even the Bible was being subjected to this speculation. Men were trying to explain the Bible in terms of development. They held it to be merely a record of man's discovery of God instead of God's revelation to man. But remembering my experience with

biological evolution, I began to look for both sides. I found that here, too, noted scholars rejected this radical theology, and that much of it was just wild speculation by men whom "much learning had driven mad." Please do not think that I am casting reflections on the sincerity of these men, for many of them are of such sterling character that to doubt their sincerity is impossible. So I weathered another storm. I thank God that he has guided my studies, and that my belief in the "faith once delivered" is still intact. He has kept me on solid ground.

And that, briefly, is the story of my Christian experience and my call to the ministry. Many men and women have influenced me, too many for me to name here. I am grateful to them all. More and more I am becoming aware of the bigness of the task to which God has called me and of the sacredness of the trust. The ministry is truly a holy calling, and demands the best a man has to offer. The minister should give himself wholly to the work without the interference of secular pursuits. He is to live Jesus' life over again, with the same purpose—"to seek and to save that which is lost." As I face this work to which God has called me, I feel my unfitness for the task and my unworthiness to represent my Lord and Master. But thank God, he can use even "broken pitchers" in his service. I need and ask your prayers that I may always rely on "my God who shall supply all your need according to his riches in glory by Christ Jesus."

#### MY STATEMENT OF BELIEF

As you have already gathered from my previous remarks, and from my connection with the *Exponent*, I am a conservative in my theology. I have arrived at this position after a careful study of both sides. I spent one year at Alfred, which is modernistic, one year in Princeton, which is a strong fundamentalist institution, and one year in Auburn, where I took my degree, which is just as strongly modernistic. So you see I have approached the problems from both sides, and have not been unfair or partial in my search for truth.

The basis of all Christian belief is the Bible, so our attitude toward it is most important. If we take the Bible to be simply "an inspired record of men's progressive

understanding of God," then every man has a right to make his own theology. But if we take it to be a direct revelation of God to mankind through "holy men of old" who "spoke as they were moved by the Holy Spirit," then we must either accept or reject what the Bible teaches, and not try to impose our own beliefs upon it. I do not believe that God sat on a material throne and thundered forth the words of the Bible, which were written down by the writers at his dictation. But I do believe that the writers of the Bible were so inspired by the Holy Spirit that what they wrote, in the original languages and manuscripts, was without error. While God is revealed dimly in nature, history, and experience, it remains for the Bible to inform us clearly as to his nature and will for men. Therefore we should receive it with reverence, learn what it teaches, and obey its commands.

I believe that there is but one living and true God. He is a spirit, eternal, infinite, and unchangeable. He is all-powerful, holy, just, wise, and righteous. He is the creator and ruler of the universe. He is life, light, and love. Although he is one, there are three persons in the God-head—Father, Son, and Holy Spirit. God is the author of our being, and thus we owe to him our all. Our "possessions" are really God's, and are given to us in trust.

Man is the crowning work of creation, being made spiritually in the image of God—with knowledge, righteousness, and holiness, and with dominion over the creatures. We can see this image in Jesus, who was "in the image of the invisible God." But man fell from this high estate. He deliberately sinned, turning aside from God's way to his own way. Thus the God-image in man was marred, the close fellowship with God was broken, and man became lost and subject to death and hell. The story of God's attempt to bring men back into fellowship, to reconcile them to himself, is the scarlet thread which runs through the whole Bible.

God's love for the world was so deep, and his plan for the redemption of lost mankind was so great, that "he sent his only begotten Son," Jesus Christ, to earth to complete the task. And so Jesus took upon himself "the form of sinful flesh," was born of the Virgin Mary, and lived among men, a

divine human nature in one person. I can not explain or understand the incarnation. It is one of the incomprehensible things of God. But "the Word became flesh" and died on the cross, taking upon himself our sin. This is the evangel or the gospel, the good news of salvation through Jesus Christ.

This salvation is three-fold—past, present, and future. Jesus came to earth in the flesh, he lived a sinless life, and on the cross he made atonement for our sins. By his death, through the grace of God, we are justified—that is, God pardons all our sins and accepts us as righteous in his sight. The cross is the heart and center of the gospel. Jesus' death was not merely the tragic end of a beautiful life, or yet the death of a martyr, who went to the cross rather than to give up his principles. It is far more than that. On the cross Jesus suffered vicariously, dying as our substitute, that we might have eternal life. When we accept him we have been saved. That is the *past* of salvation.

But death did not hold Jesus captive. He did not remain in the tomb. He rose again and is living now. I believe in the bodily resurrection of Jesus Christ. A dead Savior could not bring us complete salvation. After accepting Christ in faith, temptations still come. Is there no help? Yes, Jesus lives today to help us to overcome them. "I am crucified with Christ, nevertheless I live, yet not I but Christ liveth in me," said Paul. This work of the indwelling Christ is sanctification—the renewing of the whole man after the image of God, and the enabling of him more and more to die unto sin and to live unto righteousness. This is the *present* of salvation.

Neither does this life end all. Nor can death hold believers captive. The body has its share in salvation as well as the spirit. Some day the trump of the Lord will sound, and then the dead in Christ shall rise with incorruptible spiritual bodies, those living in him will be changed, and the true Church will go to meet the returning Christ in the air, and will share with him in the administration of the kingdom, which he will finally set up on this earth. This is glorification—the blessed hope of the Church for the *future*.

But what is man's part in salvation?

First he hears the gospel preached, or he reads it from God's Word. The Holy Spirit drives it home, convicting him of sin. He cries, "What must I do to be saved?" and the answer is the one Paul gave to the Philippian jailor, "Believe on the Lord Jesus Christ, and thou shalt be saved." The man must repent of his sin and turn to the Savior who died on the cross for him. God's grace is the hand that offers salvation; faith is the hand that reaches up and accepts it.

Saving faith is three-fold. First, there is intellectual belief in the great facts of Christian doctrine which are set down in the Bible. Second, there must be personal trust in Jesus Christ and the plan of salvation as they are offered to us in the gospel. And third, must come obedience to the will of God as revealed in the moral law and in the teachings and example of Jesus.

Such faith will be followed by participation in the sacraments of baptism and the Lord's Supper. The former is an outward symbol of an inner change, an open acknowledgment to the world of our purpose to follow the Lord Jesus Christ. It is also a symbol of the death, burial, and resurrection of Jesus, and of our participation with him in the privileges purchased by his death. The Lord's Supper is a sign and seal. It is a sign of our participating in the atoning death of Jesus and a seal of our covenant with God. As the Israelites said, "All the words which the Lord hath said will we do."

This saving faith will manifest itself in good works. The true Christian will "present his body a living sacrifice" to be used by God as an implement of his will. The keynote of his life will be "service" for God and for his fellow men. And the indwelling Christ will produce in the convert the "fruit of the Spirit, which is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

I believe that part of man's Christian duty is the observance of "the Sabbath of the Lord thy God," which is the seventh day. It is not a Hebrew institution, but universal, being instituted centuries before there was any Semitic race. It did not evolve from ancient moon-worship or from any other thing, but was directly instituted by God, being sanctified and blessed

by him as a memorial of creation and as a type of the saint's rest in heaven. I observe the Sabbath, not because I fear not to, but because I love God and wish to show my love by obeying his will.

Our Christian beliefs, or our creed, are very important. John makes belief one of the tests of fellowship with God, along with righteousness and love. Christianity is a life, not a creed, but "what men believe is a determining factor in character." Right believing is essential to right living. Laxness of creeds leads to laxness of life.

I am always open to conviction on any of my beliefs, but I must be shown to be wrong by the Word of God itself, and not by speculation of men. I pray God that I may ever be true to him and the trust to which he has called me.

Verona, N. Y.,  
July 2, 1927.

#### A WORD CONCERNING ROUTES TO CONFERENCE

Rev. T. L. Gardiner,  
Editor Sabbath Recorder,  
Plainfield, N. J.

DEAR SIR:

I do not know as it will be of any use for the Transportation Committee of Conference to go very much into detail when there are so many road books and road maps for the automobilist.

However, for those who are coming via auto there are several picturesque routes through New England from which to choose.

To those who are coming through Albany, N. Y., there are two routes, as follows:

*First route.* Route No. 5 and No. 20 to Pittsfield, Mass.; route No. 8 to North Adams, then route No. 2 over the Mohawk Trail to Greenfield, Mass.; route No. 5 to Springfield and East Hartford; route No. 17 and No. 102 to New London and then route No. 1 to Westerly.

*Second route.* Route No. 5 and No. 20 to Pittsfield, Mass.; route No. 7 to Lenox, Mass.; then route No. 20 through the Berkshires to Springfield, Mass.; route No. 5 to East Hartford, route No. 17 and No. 102 to New London, and route No. 1 to Westerly.

To those who are planning to cross the Hudson River from Athens to Hudson:

route No. 23 to Great Barrington; route No. 7 to Canaan and then route No. 17 through Winsted, Hartford, East Hartford, Colchester, Norwich to Westerly.

One of the finest routes is from Newburgh, N. Y., over the Storm King Highway and through West Point, to the Bear Mountain Bridge, to Peekskill, N. Y., then highway No. 37 and No. 119 to Danbury; No. 3, No. 147 and No. 120 to New Haven, Conn., and route No. 1 from New Haven to Westerly.

Those who are coming through New York City or vicinity, of course will follow route No. 1 all the way through to Westerly.

On inquiry I find that there will be no chance for reduced rates on any of the railroads.

The following express trains leave the Grand Central Terminal via the New York, New Haven and Hartford Railroad in New York City, stopping at Westerly, R. I.

Eastern Standard Time	
Leave New York	Arrive in Westerly
7.25 a. m.	11.00 a. m.
9.00 a. m.	12.28 p. m.
10.45 a. m.	2.14 p. m.
12.05 p. m.	3.37 p. m.
2.00 p. m.	5.28 p. m.
3.25 p. m.	6.59 p. m.
4.02 p. m.	7.42 p. m.
Leaves Pennsylvania Station	
1.55 p. m.	5.49 p. m.

Those wishing to come to Westerly from New York by boat may take the New London Line, Pier 40, North River (West Houston Street) at 10 p. m., Eastern Standard Time, and leave New London by train at 6.21 a. m., Eastern Standard Time, arriving in Westerly 6.54, Eastern Standard Time, or 7.54 Daylight Saving Time, which we observe in Westerly.

There is a day boat coming down the Long Island Sound on *Mondays only* for New London via the New London Line.

Will be glad to answer any questions about transportation to Westerly if those desiring further information will communicate with me.

Yours truly,

ALLEN C. WHITFORD,  
Transportation Committee.

July 27, 1927.

## MISSIONS

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

### EVERYONE WORKING

For success in church, missionary, and all Christian work, everyone must be active. This is Christ's purpose; he does not intend that some shall do it all; and part of the body of Christ can not do it all. One horse can not continue to draw, up hill and down, the load that heavily taxes the strength of two horses; and one half of Christ's followers can not do the work he has laid out for all. If any church or any denomination accomplishes what Christ has laid out for it, all must go on the run.

Not only is there a great loss in the amount of work accomplished when only a fraction of a church or denomination is active, but there is a great loss also in the matter of character building. This is the worst feature about such a situation. If one is to become God-like, it is not enough that one fight evil within and without, overcome temptation; one must be active. This is according to the laws of growth in the spiritual realm as well as in the physical and intellectual kingdoms. For one to accept Christ and then not enter actively into Christian work is to make one a spiritual dwarf. This is more than a theory; it is a thing which is taking place before our eyes all the time.

From these considerations it is incumbent upon all that they welcome every opportunity for activity in Christian service and "Endure hardness as a good soldier of Jesus Christ"; and it is imperative that churches and church leaders, denominations and denominational leaders, make it a settled policy to set all to work as far as possible. There are many in our churches who have never been led into active service, and some of these are among the brightest and most highly trained men and women among us.

It is much better for leaders in Christ's kingdom to put others to work than it is for them to attempt to do everything themselves. Sometimes it is easier to perform a task than it is to get someone else to do it; but

it is far better to bring as many as possible into the Master's service.

There is a temptation to select only those who can do the best work. This is a ruinous policy, and it is far better many times to select those who can not do as well as others to the human eye. How can the young and all who are inexperienced be led to do good work unless they are given a chance?

We may cite one particular application. When a church or its auxiliary organizations or a mission comes to election of officers, it is well to remember that this is an opportunity to put people to work. Have you not gone to an election before now when you knew before you went who were to be elected to the various offices—the same ones were to be re-elected? Sometimes this is necessary and wise, but many times it is not and leads to evil. The writer remembers a small missionary church that made it a practice of passing the offices around and for fifty years, at least, the plan has worked well. The writer also knows of a Presbyterian Church that made it a rule that no one should hold more than one office and that no office should become a life tenure with any one. The office of church clerk is such, however, that it is better that one person, provided he is competent, should be re-elected during a series of years.

It is very vital in church work, whether the church be a mission field or otherwise, that every disciple of Christ have an active part in the work—that he be engaged in earnest, humble and loving service. The following of this policy results in character building, gives dying churches a new lease of life, and greatly increases the efficiency of all Christian effort. Let every one go to work; and let all churches and denominational leaders see to it that just as far as possible every one is given a place and helped to fill it.

### QUARTERLY REPORT OF CORRESPONDING SECRETARY, JULY 20, 1927

As corresponding secretary I would report that the most of my time since the last board meeting has been given to field work and attending the associations, but at the same time I have endeavored to carry on the correspondence and the SABBATH RECORDER and committee work.

Immediately following the last meeting of this board, and in connection with Rev. Willard D. Burdick, general secretary of the General Conference, I visited our churches at Alfred and Alfred Station, N. Y.; Chicago, Ill.; Walworth, Milton, Milton Junction, Albion, and New Auburn, Wis.; Dodge Center, Minn.; Jackson Center, Ohio; and Battle Creek, Mich., spending about one month and traveling about four thousand miles, at an expense of \$135. At other times during the quarter I have assisted in Enlistment Conferences at Ashaway and Rockville, R. I., and Waterford, Conn. In connection with our visit to the Alfred and Alfred Station churches I participated in a four days' session of the Committee on the Revision of Literature of the American Sabbath Tract Society. On June 14 and 15 I attended a conference of missionary secretaries and missionaries from China in New York City. I represented this board at the Eastern, Central, and Western associations and at the same time served as the representative of the Southeastern and Southwestern associations.

Since returning from the associations on July 5 my time has been occupied in catching up with the correspondence, serving on committees, and preparing the annual report.

Respectfully submitted,  
WILLIAM L. BURDICK,  
Corresponding Secretary.

Westerly, R. I.,  
July 20, 1927.

**LETTER FROM JAMAICA**

Rev. William L. Burdick,  
Corresponding Secretary,  
Ashaway, R. I.

DEAR BROTHER BURDICK:

Yes, Reginald Ross and Miss Evelyn Gordon were married in our church at Bath on the afternoon of June 22, as I wrote you in a previous letter was their plan. They are both converts to the Sabbath, and both expect to be baptized in the near future and to unite with our church there.

On Friday, June 24, we went from Bath to Font Hill, twenty-three miles by the road we traveled. For a long time our people at Font Hill had been planning for our coming. We did not find as good camping

privileges there as we had found in other places as there seemed to be no good place for our tent. We got our car into an open garage, and found just room enough beside the car for cooking and eating our meals. We slept in the car. We were close to the bank of the little Font Hill River. That is a very hilly section of the island. Most of our people live up among the big hills where no automobile can go. We found an abundance of mangoes growing there. We feasted on them while there, and have been feasting on others since we came home, that they gave us while there.

On Sabbath morning Missionary Pastor Mignott reviewed the Sabbath school lessons of the quarter before the Sabbath school, and Sister Ina Richards of Kingston gave a good address on the subject of "The Need of Co-operation in Christian Service." Following this I preached the morning sermon. In the afternoon Sister Elton B. Small of Kingston gave a good Bible reading on the subject of "Tithing." Brother Mignott conducted the vesper service at the close of the Sabbath.

The Font Hill Church has a good lot next to the river for a church building. On this they have put up a good-sized temporary structure, where they hold their church services. Sunday morning they decorated this building with tropical flowers and foliage, preparatory for the welcoming service for Mrs. Coon and me to be held in the afternoon.

It had been arranged that our Kingston people should give their musical and literary program there at three o'clock that afternoon preceding the welcoming service. The Kingston people were on hand at the appointed hour, but next to nobody else came then. It was learned that other programs were on at that time in neighborhoods a few miles away. But even our own Font Hill people were not there at the appointed hour. Brother Mignott who had the matter in charge waited very patiently, declaring that the people would finally come for the entertainment. But, after waiting for nearly an hour and a half without an audience, he decided to have the welcoming service before they should render the other program. It seemed a shame that the Kingston people, who had been so long preparing for this event and had driven nearly

fifty miles in order to give that people an excellent program, should have nothing but an empty house to which to give it. Brother Mignott kept saying, "The people will be here yet."

Soon after he announced that we would have the welcoming service first, people began to come in. A hundred people were soon there. The Font Hill Church is the fifth church on the island to give us this kind of a service. They gave evidence of their joy at our presence among them and of their earnest hope that we would feel "at home" with them and that our stay here may mean much for the advancement of the cause of God on the island.

Immediately after this the musical and literary program was well rendered to a good-sized audience. The prophecy of Brother Mignott was fulfilled.

Font Hill, like so many of our churches in the States, needs a real revival of genuine religion. The Lord is calling loudly for a great work in Jamaica. The field is promising. Pray for us.

Sincerely yours,  
D. BURDETT COON.

Dufferin,  
No. 2, Bon Air Road,  
Cross Roads P. O.,  
Jamaica, B. W. I.,  
July 5, 1927.

**MONTHLY STATEMENT**  
June 1, 1927-July 1, 1927

S. H. Davis	
In account with	
The Seventh Day Baptist Missionary Society	
Dr.	
Balance on hand June 1, 1927.....	\$19,257 21
New York Woman's Auxilliary society,	
Boys' School .....	29 00
New York Woman's Auxilliary society,	
Girls' School .....	29 00
One third collection, Central Association,	
Missionary Society .....	21 01
Exeland Church, Missionary Society ..	25 00
One third collection, Western Association,	
Missionary Society .....	22 80
One third collection, Eastern Association,	
Missionary Society .....	31 86
Woman's Board:	
Miss Burdick's salary .....	200 00
Miss West's salary .....	200 00
Home missions .....	400 00
Onward Movement, Missionary Society	2,623 41
Shiloh Church, Missionary Society....	148 23
Second Alfred Church, Missionary Society	
.....	1 25
Milton Church, Missionary Society...	5 00
First Hopkinton Christian Endeavor	
society, Missionary Society.....	3 00
Rockville Sabbath school, Missionary	
Society .....	10 00
Friendship Sabbath school, seats in	
Waterford Church, Jamaica ..	10 00
Woman's Board, Georgetown Chapel..	200 00

Income Permanent Funds, General		2,000 00
Fund		
Washington Trust Company, interest		794 11
credit .....		
		<u>\$26,010 88</u>
Cr.		
Gerald Velthuysen, work in Holland..	\$	104 17
T. L. M. Spencer, May salary .....		53 33
William A. Berry, May salary .....		10 00
H. Louie Mignott, account May salary		6 65
William L. Burdick, May salary,		
traveling expenses and postage		274 68
William L. Burdick, clerk hire .....		33 33
L. J. Branch, May salary .....		25 00
C. C. Van Horn, May salary .....		41 67
Ellis R. Lewis, May salary and		
traveling expenses .....		130 33
R. B. St. Clair, May salary .....		108 33
George W. Hills, May salary .....		50 00
D. Burdett Coon, May salary and		
traveling expenses .....		145 53
L. D. Seager, May salary .....		66 67
Anna M. West, May salary .....		41 67
Phillip Nat Browne, Georgetown taxes		
for 1927 .....		50 00
George O. Sayre, summer campaign of		
Student Quartet .....		200 00
Industrial Trust Company, draft,		
steamship ticket of Dr. Grace I.		
Crandall .....		210 00
Industrial Trust Company, draft:		
R. W. Palmberg salary .....	\$200 00	
S. M. Burdick, salary .....	200 00	
Mabel West, account salary .....	50 00	
Grace School for Girls .....	37 50	
George Thorngate, salary and		
children's allowance ac-		
count .....	275 00	
H. E. Davis, salary and chil-		
dren's allowance ac-		
count .....	506 87	
Incidental .....	105 00	
		<u>1,374 37</u>
Anna M. West, traveling expenses....		75 00
Alfred Loan Association, account H.		
E. Davis' salary .....		12 00
G. M. Ellis, account H. E. Davis' salary		25 00
Industrial Trust Company, draft, salary		
Dr. Grace I. Crandall .....		200 00
Harold R. Crandall, treasurer, account		
salary Dr. Grace I. Crandall....		80 00
Grace I. Crandall, salary and traveling		
expenses .....		266 58
Treasurer's expenses .....		35 00
		<u>\$ 3,649 31</u>
Balance on hand July 1, 1927.....		22,361 57
		<u>\$26,010 88</u>
Bills payable in July, about.....		\$1,500 00
Special funds referred to in last month's		
report now amount to \$20,607.39, balance on		
hand \$22,361.57, net balance \$1,754.18.		
E. & O. E.		
		S. H. Davis,
		Treasurer.

**A CORRECTION**

In Mrs. Ramsey's article on page 123 of RECORDER for July 25, in the third line from bottom of the second paragraph, please read "slip" instead of "slop." The copy says: "A slip, a splash, a scream." T. L. G.

Governor Richard's enforcement of Sunday blue laws has made South Carolina famous as the state of missing links.—  
*Tampa Tribune.*



## WOMAN'S WORK

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

### THE ROAD TO LAUGHTER

"This is the road to laughter—  
Hands clean from the grim of shame.  
No sin that may follow after,  
No smudge on an honored name,  
Kindness and open dealing,  
And though you may weep awhile,  
In days when the laughter's pealing  
You shall be free to smile.

"This is the road to gladness—  
Courage in time of test,  
Faith in the hours of sadness,  
Believing that all is best;  
With never a wrong behind you  
And none who may doubt your worth,  
When the glorious joys shall find you  
You may give up yourself to mirth.

"For laughter and joy are treasures  
Which those who are false must lose,  
Shame offers men tawdry pleasures  
But better the hurts which bruise,  
And better the failures burning  
Which pass in a little while,  
If down where the road is turning  
They leave us the right to smile.

"For this is the road to laughter—  
Honor and truth, my boy,  
For never, if shame comes after,  
Can man know an hour of joy.  
Sorrow shall set you weeping,  
And burdens shall fret awhile,  
But in the name you're keeping  
Lies ever your right to smile."

If we were wide awake when we reached Richmond, I think I must have been half asleep before we left Durham, or at least in that condition when I wrote of visiting the monument marking the spot where it is claimed the final surrender of the Confederate forces to the Northern armies was made. The Confederate forces were under the command of General J. E. Johnston, and not Stonewall Jackson as I stated in that paper. As I make this correction my feelings are a mixture of gladness and sorrow; I am sorry, of course, that I should have made such a mistake, sorry, too, to let you all know how poor my memory of history is, but I am glad for friends who call my attention to such an error. I am

especially glad for a tactful letter that came from a Civil War veteran of New York in which the suggestion was made that the mistake was a mistake of North Carolina rather than of my own manufacture. The writer of that letter, S. G. Burdick, writes that he was in service from August 21, 1861, to June 9, 1865, continuously, and adds that "Stonewall Jackson had been dead over two years when Lee surrendered." Mr. Burdick will be remembered by older residents of Farina, where he states that he and his wife were "constituent members at the organization of the Farina Church in 1865."

We found Richmond a city of many charms, where we should have been glad to have spent much more time than the parts of two days at our disposal. Some other time we want to go back and finish our sight-seeing, then we shall most surely take some of the motor sightseeing tours that we had not time for in this short visit. Our hotel stands just around the corner from the capitol building, and after breakfast and a little rest in our room, we started out on a little walk that proved to be long in time if not in extent.

The design of the capitol is Grecian and is said to have been selected by Thomas Jefferson. The building was started in 1785 and completed in 1792. It was here that the congress of the Confederate states met from 1861 to 1865. Wings were added to the main building in 1902. It stands on a little hill in "Capitol Square," a twelve acre tract in the center of the city. This square must have seemed ample in the early days, but now it seems small and inadequate, but probably one reason is that the grounds apparently are occupied by several other buildings. The governor's residence adjoins, as do the state library and the state office building. Thomas Jefferson seemed also to have had a hand in the building of the first governor's mansion, because it was built in 1799, while he was governor. The present building was erected in 1811, but additions have been made since that time. On the grounds of Capitol Square we saw many statues of men famous in the early history of our country and here, too, as at Raleigh, we saw monuments erected to the memory of leaders of the Confederate armies. But one thing we noticed and com-

mented upon; in the capitol buildings at Raleigh and at Richmond we saw no tablet nor statue to the memory of any Confederate soldier or leader. There was no suggestion, so far as we could see, that at any time there had floated from these buildings any other flag than our beloved stars and stripes. There were tablets commemorating heroes of the Revolutionary War, as also there were statues of these same heroes. In the rotunda of the capitol at Richmond is the famous Houdon statue of Washington; this statue was made during Washington's life and was seen and approved by him. Virginia had many men famous in those early days, and patriotic pride seems to have found an outlet in having these figures recast in enduring bronze and marble.

Our walk that morning took us past the public market, where all kinds of garden produce were temptingly displayed for sale. We walked for almost a block between rows of most gorgeous flowers with women, both white and colored, calling our attention to their wares with a "please, sir" or a "thank you, lady." Many of the flowers were the kind we have at home in June and July, but others were unfamiliar to us. It was early morning and some dealers were just unpacking their wares. The flowers were as fresh as when they left the gardens and made a bright spot of color and fragrance. We wondered if all would be sold, but judging from the way purchasers were coming, they would all be gone by midday. We hoped so, for it would have seemed a pity to have any of that loveliness wasted. We had heard that Richmond is a city of churches, and we decided that there are churches enough for all to go to church if they wished, and we hope they wish. Some of these churches are open to visitors all the time and others are closed for a part of the day. We found an old Baptist church where the janitor was washing the steps—an endless job it seemed, the steps were so many and so broad—and we asked him if we might enter; he opened the door for us and showed us the doors leading from the vestibule and went back to his work. It was a quaint old building, and long before we thought he had spent all the time he needed on the steps, he was back waiting courteously for us to leave so he could lock up.

From the church we went on up the street a short distance and came upon a sign pointing the way to the "White House of the Confederacy." Straightway we knew about it, we wanted to see it, and you may be sure we turned our footsteps in that direction, but I must leave the telling of it for another time.

### HOME NEWS

INDEPENDENCE AND ANDOVER, N. Y.—A Vacation Church School was held at Independence for three weeks, June 27 to July 16, with thirty-four pupils and an average attendance of thirty. One kindergarten, two primary classes, and one junior class were taught by Miss Frances Nye, Mrs. Mizpah S. Greene, Miss Elrene Crandall, and Pastor W. L. Greene. Public closing services were held Sabbath morning at the church, the Andover Church joining in the service.

Baptism of five boys and girls was held at Independence July 23, and these five with Mr. and Mrs. Otto Nye, who came by letter and experience from first day churches, were received into the church.

Joint services of the Andover and Independence churches were held at Andover, Sabbath day, July 30, with worship, communion address by Dr. A. E. Main, and communion services in the morning, and a tureen lunch in the dining room following the morning session; and an afternoon meeting with a Sabbath school conducted by Mrs. S. W. Clarke, superintendent of the Independence school, and a preaching service, with sermon by Rev. A. C. Ehret of Alfred. All felt that it was a very profitable day and the climax of special activities of the previous weeks. W. L. G.

DODGE CENTER, MINN.—*Dear Recorder Readers:* I know I have neglected the trust our people here put in me when they elected me to write the Home News for the SABBATH RECORDER. I know I am too worldly, guess I have too many flowers to tend; but how I love them and love to give them away and carry them to the sick. Well I do not remember where I left off, and so I do not know where to begin, but think I will go back to spring, which was a very wet, cold spring, so much so that some

fields were not planted at all and others so very late, and some farmers could not plant any corn. And yet there is plenty of good grain, and some are harvesting. So perhaps all will be fed. We always have so much to be thankful for; we would ever praise him who doeth all things well. We are having some very warm weather now, so the corn is growing fast and the hay is being stacked.

This is the Sabbath, and two weeks ago today was a beautiful day in more than one way. First it was Children's day with us; and they did so well in the nice program they rendered; and then after children's hour we immediately repaired to the river, where our pastor, Rev. E. M. Holston, led twelve young candidates into the baptismal waters. It was a beautiful scene, especially for me, as three of them were my grandchildren. One was my oldest grandson, who lives in St. Paul; Miss Shirley Young, also a nonresident, lives in Freeborn County. The rest live here. The next Sabbath they all but two were received into the church by the right hand of fellowship. The two nonresidents received it at the water's edge, as they were going home before another Sabbath. Our little church here is working well, and we love it, and I hope we all love each other.

I think no one has said anything about our dear old ex-pastor, Rev. S. R. Wheeler, who recently passed away. I know there are some of us here who will never forget him, but will remember him only with love. He surely was a whole-hearted, true-hearted, good and faithful pastor. He has passed on to his reward, yet he speaketh. He was a good church builder and a good character builder, an all-round good man in our denomination, a good speaker, a good statesman, a good citizen. I remember he called at our home the day he came to Dodge Center to be our pastor, and before leaving, he, with us, repeated Psalm 1 and offered prayer as he did in every home.

We hear our RECORDER office manager is coming to see us. We will all be glad to see him, as he was raised here. Everyone here is usually well, I think, at present. Grandma Wells sits and looks as if she were waiting for her call, "Come home."

ELLEN CHURCHWARD,  
Correspondent.

July 30, 1927.

ADAMS CENTER, N. Y.—It has been some time since any news items have appeared from Adams Center, but we wish to say to the readers of the RECORDER that we are still on the map and striving to "carry on" as best we can. Our work is being carried on along the usual lines with a good degree of interest.

The association which met with us in June was well attended and most interesting, and we trust that the inspiration and helpfulness which come from such meetings will continue with us.

The question that is being asked more often than any other is: Are you going to Conference? Some are planning to go. Just how many will attend we are unable to state at this time.

Our former pastor, Rev. Clyde Ehret of Alfred and Ottis Swiger of Salem, W. Va., were in town for a few days. Mr. Swiger was here in the interests of Salem College. Incidentally, Mr. Ehret spent one day at the lake fishing, while Mr. Swiger and the writer spent the same time on the St. Lawrence River among the Thousand Islands.

At a recent convention of the Jefferson County Council of Religious Education held in Watertown, a pageant, "The Challenge of the Cross," was put on by our young people. It was one of the best things on the program and received much favorable comment throughout the county.

But what we wish to write about more especially at this time is the loss which came recently to the pastor and family and the readiness with which the people responded to the need. Some time ago the people of the church and community gave them a new Ford car. After doing service for a little over two years, it was recently traded in toward a new Chevrolet coach. This was on a Tuesday and the following Thursday night the new car was stolen from the pastor's garage. That was two weeks ago and although the authorities have been looking for it, no trace of it has been found up to the present time.

Quite a good many people expressed themselves as being willing to contribute toward another car, so one week ago Thursday money began coming in for that purpose. The work was quietly done lest it should come to the pastor's notice. The fol-

(Continued on page 181)

## YOUNG PEOPLE'S WORK

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

### MISSIONARY WORK AT HOME

Christian Endeavor Topic for Sabbath Day,  
August 27, 1927

#### DAILY READINGS

Sunday—Christians forget God (1 Tim. 6: 9, 10)  
Monday—Dangers of falling away (Heb. 10: 26-39)  
Tuesday—Country not all Christian (Rev. 3: 1-6)  
Wednesday—Israel's need of prophets (1 Kings 18: 21, 22)  
Thursday—Even church needs reminding (2 Pet. 1: 12-21)  
Friday—"Feed the flock" (1 Pet. 5: 1-4)  
Sabbath Day—Topic: Why is missionary work needed in a Christian country? (Isa. 55: 1-7)

#### A SUGGESTION FOR THE MEETING

Make this a real home missionary meeting. Study the reports of home missionary work in the Conference Year Book for 1926, pp. 178-182. Note the needy fields. Locate them on a map. Read the accounts in recent RECORDERS of the work of the Evangelistic Quartet, and of the group and Teen-Age conferences.

#### QUESTIONS FOR DISCUSSION

Is missionary work needed in my society, or in my church? What sort is needed, if any? Why?

How can I be a home missionary?

How can the committee I am on, do home missionary work?

What can my society do for its own church? For the larger field?

Why is so much home missionary work needed?

Why are there so few workers for these fields?

What can my society and church do to encourage more young people to take up this line of work?

#### PLAN FOR WORK

Make some definite plans for home missionary work to be undertaken by the society at once.

### A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

Two of the topics for daily readings this week suggest food for thought on our topic. Missionary work is needed in a Christian country because "Christians forget God." People everywhere are trying to satisfy their soul-hunger by pleasure, or culture, and are forgetting Christ, who only can satisfy them. When you go to movie theaters you find them crowded to the fullest extent of their capacities. Do you find churches so crowded? What is the reason? The moving pictures have their place and serve a purpose. But, should we neglect the church and God's work for pleasure?

Another one of our topics says, "Even the church needs reminding." Is this true? Are we who are members of the church wandering so far away from Christ that we are forgetting him, and need to be reminded of our duty to him? If this is true, we must be re-converted, re-baptized, and get back to our Commander, Christ. Let us listen to the voice that calls, "Hear ye." and let Christ enter our lives again.

### THE INTERMEDIATE CORNER

REV. PAUL S. BURDICK

Intermediate Christian Endeavor Superintendent  
Sabbath Day, August 27, 1927

#### DAILY READINGS

Sunday—Because people go astray (Isa. 53: 6)  
Monday—Because many do not know God (John 17: 3)  
Tuesday—Because people forget God (Heb. 3: 12-19)  
Wednesday—Because Christians need to grow (2 Pet. 1: 1-8)  
Thursday—Because Christians need encouragement (Heb. 12: 1-3)  
Friday—Because some fall away (Heb. 12: 12-17)  
Sabbath Day—Topic: Why is Christian work needed in a Christian country? (Isa. 55: 1-7)

#### CURED OF CHRISTIANITY

"You'd better go to America and be cured of your Christianity," said a heathen priest to a Japanese boy who had become a Christian. "You would soon find out that these Christians teach one thing and practice another."

There is just enough truth in what that old priest said to give us all something to think about. We send missionaries to stop

the Chinese from binding the feet of little girls, when the cigarette habit is undermining the health of our young men, yes, and women, too. We think it is terrible the way the savages of Africa fight, and want to send missionaries to stop it, but they might be shocked to know of the lynchings and murders which take place here.

If we just tried to convert people in foreign countries, and neglected the sinners at home, we should be, as Jesus points out, like a man trying to pluck out the mote in his brother's eye, when a beam was in his own eye.

Missionary work at home includes work for the foreigner who has come to these shores. It includes the effort to reach the unsaved in every part of our land, and even the holding of those Christians who might be tempted to fall away from Christ and his gospel. So each of you, Christian endeavorers, who seek to help out in the work of your societies, are engaged in the missionary enterprise.

#### SOME QUESTIONS TO THINK ABOUT

How much of our nation is really Christian?

How does sinfulness in this country hinder the work of missionaries in foreign countries?

Suppose you were talking with a Chinese boy. What are some of the good things you could tell him about your country to show that Christianity has really helped us?

What can we do to make our country more truly Christian?

#### JUNIOR CHRISTIAN ENDEAVOR JUMBLES

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

#### SUGGESTIONS FOR WORK

We are going to change the name of our Junior workers' column on the Young People's Page from "Junior Work" to "Junior Christian Endeavor Jumbles." Webster tells us that the word "jumble" means a mixture or collection. It is the desire of your Junior superintendent this year to make this column a collection of suggestions for work with our Junior societies. I hope that every superintendent will consider it a part of her work for this year to contribute regularly to this column so that other superintendents will know what you

are doing and so they may have new ideas for work in their own societies.

We will still continue to give suggestions for enlarging on the regularly weekly topics in our Junior meetings, as over fifty per cent of the superintendents have asked for such help. The suggestions for work will be used in connection with the helps on the topics each week. Thus all suggestions for work must be as short as possible and to the point. Who will be the first superintendent to send in some plans for work? You may send two or three at a time which will be used for several weeks in the RECORDER. If you have not time to write a letter, just drop a postal card. My new address is 52 Beach Street, Westerly, R. I.

#### SUGGESTIONS FOR TOPIC OF AUGUST 27

Decorate the Junior room with Japanese lanterns, pictures, and Japanese objects. In most ten cent stores an incense burner made after the image of Buddha can be purchased; burn this during the meeting and the whole atmosphere will have a Japanese-y feeling. The juniors might even sit on the floor as the boys and girls in Japan do. One of the juniors may recite a poem about Japanese boys and girls. The leader and music leader may wear Japanese kimonos.

A few facts concerning Japanese juniors: The first duty of boys and girls in the morning is to prostrate themselves before their parents and then before the tablets or shrines of their ancestors and the idols on the god-shelf if they live in non-Christian homes. Schooling consists of kindergarten, elementary school for eight years, middle school for five years, then the higher school for two or three years, and finally a university. From there one can go on for many years more to the normal, technical, and professional schools. Girls can only go through the elementary schools provided by the government unless they go to the mission girls' schools and colleges. They are taught to be pleasant at all times, to arrange flowers, to smile, no matter how hard pain they are suffering, and above everything else always to submit to the desires of their grandfathers, fathers, husbands, fathers-in-law, brothers and sons.

Juniors in Japan like to play games as well as juniors in America. Kite-flying is very popular among the boys. They play

"mekakushi" or blind man's buff, hide-and-seek, and on moonlight nights both boys and girls play "kage-boshi-onigo" in which they try to tread on each other's shadow. Girls like to bounce the ball while they carry baby brother or sister on their tiny backs; they play battledore and shuttlecock; dolls, puzzles, stories, and pictures are cut out and glued together. The third day of the third month each year is the feast of dolls.

#### SUGGESTIONS FOR WORK

The president may keep a small note book in which he or she writes down the date of all the committee meetings and the number of committee members at each meeting. By going over this note book each month he will know just which committees have held their meetings and will be able to pick out the ones which he must urge and encourage. He may also show this book to the superintendent each month and get suggestions from her for the new work for each committee to take up during that month.

#### MISS KENYON BRIDE OF ALEXANDER AUSTIN

[Noting the new name of the Junior department, and the new name of the Junior superintendent, I feel sure that all Junior workers will like to read the account of the marriage of Miss Kenyon and Mr. Austin, so without asking their permission, I am going to give you the item which appeared in the Westerly Sun.—R. C. B.]

Miss Elisabeth Kenyon, daughter of Mr. and Mrs. John S. C. Kenyon of the Potter Hill-Westerly Road, and Alexander Palmer Austin, son of Mr. and Mrs. John H. Austin of 12 Morgan Street, were married in the First Hopkinton Seventh Day Baptist church at Ashaway, at two o'clock this afternoon in the presence of numerous relatives and friends. Rev. Clayton A. Burdick, D. D., pastor of the Pawcatuck Seventh Day Baptist Church of Westerly, performed the ceremony, assisted by Rev. William M. Simpson, pastor of the First Hopkinton Church. The Episcopal single ring service was used. Dr. Burdick officiated at the wedding of the bride's father and mother years ago.

For the wedding today the church was beautifully decorated with yellow and white

garden flowers by Dr. Anne L. Waite, assisted by the girls of the Busy Bee Bible school class, of which Miss Kenyon has been the teacher. Preceding the entrance of the bridal party Miss Sally Elizabeth Austin, sister of the groom, sang "At Dawning." Miss Austin also attended the bride as maid of honor, and Hiram W. Barber was Mr. Austin's best man. The ushers were Clifford Langworthy and James Waite.

For the processional Mrs. Leland W. Coon played the Lohengrin Wedding March on the organ, and for the recessional she played Mendelssohn's Wedding March.

#### YOUNG PEOPLE'S PROGRAMS AT THE WESTERN ASSOCIATION

GLADYS C. HULETT

The young people's service at the Western Association was held at eight o'clock the evening after the Sabbath. It opened with an inspirational song service. The song, "Have Thine Own Way," was sung and almost immediately a score or more of young people responded with earnest, heartfelt prayers. The first paper, prepared by Carroll Hill, on "Obligations to the Boys and Girls," warned the older people to hold up before growing boys and girls the pattern of "what to be" and not "what not to be," as many are doing. Boys and girls can not and do not make wisest decisions without the help of the older ones.

The social ideals were discussed by Hurley Warren, who said that "Ideals are mental pictures of the best which we can desire." Then speaking of Christian endeavorers particularly, "A Christian Endeavor society can never rise above its ideals."

Arlouine Hall sang a solo at this time.

Leland Burdick spoke of the necessity of spreading the gospel by living instead of merely talking, in his excellent talk on "Training for Service."

At the close of these talks Miss Anna West gave a most interesting talk on the young people of China, illustrated with slides.

The entire service was truly inspirational.

Sunday morning at five-thirty, the Little Genesee Christian endeavorers entertained all visiting young people—young in age as well as in heart and mind, and some older

but still youthful in spirit—at a breakfast. It was to have been held out-of-doors, but due to a gradual downpour during the night it was deemed best to have it inside. After a bountiful supply of good things to eat had diminished, we were led in a few songs and yells by Carroll Hill. As the last "course" we feasted on impromptu talks by the ministers, business men, leaders of the denomination, and young people.

### CLEVELAND ECHOES AT BATTLE CREEK

On Sabbath morning, July 16, Pastor Crofoot gave over the morning church service for reports from the International Christian Endeavor Convention held in Cleveland, July 2 to 7.

Battle Creek had five representatives at the convention: Mrs. Frances F. Babcock, Mrs. Marjorie W. Maxson, Miss Mae Mudge, John Hoekstra, and L. E. Babcock, Elston Loofboro, although a delegate from the Milton society, generously helped in giving the reports here. The choir led in singing songs which were popular at the convention—"Wonderful Words of Life," "Blest Be the Tie," and as an anthem, "Sail On."

Miss Mudge told of the reception of the delegates, seventeen thousand of whom were registered; of the Harmony Trumpeters, three young men from New York City, who assisted with the music and greeted the speakers and others whom they wished to honor with a number composed especially for the convention. The convention choir of one thousand voices was led by George Dibble. It was especially popular with its "Rainbow Greeting," the chorus of which was accompanied by the waving of handkerchiefs in rainbow colors, and by the play of colored lights. Percy Foster, of national fame as a song leader, had charge of the convention music. Miss Mudge also told of the stewardship conferences which she attended. You will hear more of these through the RECORDER, later.

Following her talk, the children of the Vacation Day School sang the "Rainbow Greeting."

"There's a greeting in our hearts for you,  
As our mingled fellowships we share;  
Our best wishes we again renew,  
Howdy do! Howdy do! Howdy do!  
And 'tis our desire

That our songs inspire,  
As we praise the Lord on high.

Chorus

"Till our journey's end,  
On high may our voices blend,  
As the rainbow in the sky."

L. E. Babcock told of Dr. Poling's keynote address, which has already been reported in the RECORDER, and of Governor Vic Donahey's address on "Law Enforcement." Among many other good things, Governor Donahey said that the four cornerstones of worth while citizenship are religion, education, patriotism, and discipline; the three great pests afflicting society are inordinate desire for pleasure, disrespect for law, and easy money without honest labor. Three fundamentals are education or a trade, competency, and a desire for service to others.

Mrs. Frances F. Babcock told of the sharpshooters' contest—finding Bible verses quickly, in which an intermediate from Mexico won the prize; and something of the conferences on Christian Endeavor publicity and union work. She also told of the addresses of Mr. J. C. Penny, and Dr. Ira Landrith.

John Hoekstra reported the conferences by Rev. Stanley B. Vandersall, on "Why We Believe the Bible," and told something of the addresses and discussions regarding "World Peace." He placed emphasis on the fact that we must not try to reverse the Bible order. Glory to God in the highest must be first, then peace on earth.

Elston Loofboro told of the parade on July fourth in which thousands of Christian endeavorers marched through the streets of Cleveland, of Dr. Poling's radio conferences in which all sorts of questions were asked, and of the inspiring address of Mrs. Mabel Walker Willebrant. She told of her early training in Christian Endeavor and said that she was so confident that "out of such bodies as this are born the leaders of civic life" that she is never swayed by people who say that we are getting into a greater morass of lawlessness.

Mrs. Marjorie Maxson told of the oratorical contest in which the winners in various state finals contested for national honors. There were nine speakers, three girls and six boys, from New York, Oklahoma, Michigan, Kansas, Oregon, Ohio, Ken-

### HOME NEWS

(Continued from page 176)

Following Thursday night, just two weeks from the time the car was stolen, a new Chevrolet coach, fully equipped, was drawn on to the parsonage lawn and presented to Pastor and Mrs. Hurley. There were about one hundred people present. It is needless to say they were taken by surprise. People who are acquainted with Mr. Hurley know that he does not usually lack for words, but we had him this time. After a while he managed to say that he never knew a community just like this, a community which seemed to have caught much of the spirit of bearing one another's burdens and thus fulfilling the law of Christ. Much as he prized the car, he prized more highly the friends who were back of it.

Of the one hundred thirty-nine separate gifts, forty-two were from our own church, and ninety-seven out of the church. This tells, as words can not, of the hold he has upon the community.

W. P. J.

Our strength is measured by our plastic power. From the same materials one man builds palaces, another hovels; one warehouses, another villas; bricks and mortar are bricks and mortar until the architect makes them something else. Thus it is that in the same family, in the same circumstances one man rears a stately edifice while his brother vacillating and incompetent, lives forever amid ruins; the block of granite which was an obstacle in the pathway of the weak, becomes a stepping-stone in the pathway of the resolute. True success in church or in business lies not in the gaining of authority, but in the use of authority as leaders possessed of a wide vision and foresight in the concern of those who looked to you for guidance.—*Pastor's Assistant.*

Dr. Alexander Campbell, the founder of the Disciple Church, says that it is not in accordance with Christian ethics to attempt to compel the observance of any Christian ordinance, such as Sunday. He says that the forcing under civil penalties of religious observances upon people who have no faith in God or the gospel, is entirely foreign to the gospel plan.—*Liberty.*

tucky, Utah, and California. The winners were, first, Blossom Demieville of Kansas; second, tied between Cleo White of Oklahoma and Thomas Leonard of Kentucky. The subjects of the winning addresses were, "The Spiritual Side of Christian Endeavor," "Christian Endeavor as a Training School," "Why Christian Endeavor Has Lived."

Mrs. Maxson also told of the denominational rally, the address by Rev. W. C. Poole of London, president of the World's Sunday School Association, and something of Dr. Poling's closing address in which he summed up the great points of the convention and challenged the young people to crusade for Christ, to make Jesus king in the earth. He closed his address with a call to accept Christ as Savior, and from all over the hall people responded and were asked later to come to the front. Then he called for those who wished to give their lives for full time Christian service, and again a large number responded.

On the following Friday evening the entire Christian Endeavor meeting was given over to reports. In the main, these reports were enlargements on points which, for lack of time, could only be touched upon in the Sabbath morning service, though a number of additional points were brought out, such as a report of some of the special Quiet Hour and Life Work Recruit meetings. Mention was made of the many little details which help to make such meetings so impressive. There seemed to be no end to the good things the delegates had received and were willing and anxious to share with us. No one hearing them could doubt the great good resulting from such a convention.

R. C. B.

### RECORDER READING CONTEST

#### HONOR ROLL

Those having read all of the SABBATH RECORDERS during the contest are: Lammechiena Bakker, Dorothy Hubbard, Ruth Lewis Hunting, Velam Davis, Stella Van Horn, Mrs. C. L. Hill, Dale Randolph, Vivian Hill, Lyle Langworthy, Fucia F. Randolph, Ada Saunders, Mrs. J. N. Pierce, J. N. Pierce, Mrs. E. G. Scouten, Leland Skaggs, Donald Gray, Thelma Davis, Eldred Batson, and Frances Ferrill Babcock.

## CHILDREN'S PAGE

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

### THE ANIMALS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent  
Junior Christian Endeavor Topic for Sabbath Day,  
August 20, 1927

#### DAILY READINGS

Sunday—Animals are God's creatures (Gen. 1: 24, 25)

Monday—God cares for animals (Matt. 10: 29)

Tuesday—God provides food (Matt. 6: 26)

Wednesday—Balaam's ass (Num. 22: 28)

Thursday—Kindly ravens (1 Kings 17: 4-6)

Friday—An ass that was honored (Matt. 21: 7)

Sabbath Day—Topic: Our helpers, the animals  
(Job 12: 7-10)

#### A DOG HERO

When Captain Blakely came home from one of his long voyages he brought his little daughter Bet a big Newfoundland puppy. The dog and little girl became constant companions. Bet taught Bruno many tricks, and the dog was always ready to do anything Bet told him to do. One of his favorite tricks was to plunge into the sea after a stick and bring it to Bet. He was so big and strong that he seemed to enjoy battling the waves.

One day the captain was unloading his ship at one of the wharves, when a gale tore the vessel from her moorings and dashed it upon a shoal. The sea was running so high that no boats could be launched. Death stared the crew in the face. Already the ship was badly damaged by the pounding of the great waves upon it. Several times the sailors threw out a rope to which a stick was attached, hoping the current might carry it within reach of the people on the shore. But each time they failed.

When Bet heard what was happening she was off like a flash for the beach, with Bruno at her heels. She gave one look at the doomed vessel and angry waves. Then, strange as it may seem, she got Bruno to do what all the men in the town could not do. Pointing to the sailor's stick, Bet patted Bruno's head and ordered him to bring it to her. At once the dog started away to do

her bidding. Even for Bruno it was rough swimming but, cheered on by his little mistress, he struggled to the floating stick, seized it with his teeth, fought his way back to the shore, and laid it triumphantly at Bet's feet. The rest was soon accomplished. Willing hands made fast the life-line and, holding tight to it, every man on board the sinking vessel came safely to land. There was great rejoicing, and Bruno became the hero of the town.

The list of dog heroes is a long, long list. Should anyone, even the most thoughtless of boys, ever fail in protecting and caring for animals so faithful, so heroic?—From *Children's Leader*. (Used by permission.)

### JAPAN

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent  
Junior Christian Endeavor Topic for Sabbath Day,  
August 27, 1927

#### DAILY READINGS

Sunday—A desire to travel (Rom. 1: 10, 11)

Monday—Soul-blindness (Matt. 6: 23)

Tuesday—Our message to Japan (Rev. 22: 17)

Wednesday—A God juniors can love (John 3: 16)

Thursday—Finding good in others (Acts 10: 34, 35)

Friday—Jesus accepts all races (Gal. 3: 28)

Sabbath Day—Topic: Visiting juniors in Japan (Acts 1: 8. Missionary meeting)

The juniors of the world should feel especially proud to visit and study Japan for their topic today, for Christian Endeavor was first started in Japan by the organization of a Junior society. The membership of all the societies is now over twenty-three hundred children and young people. The singing in their meeting is fine, although until recent years the Japanese knew nothing about singing. This training in Christian work in their Christian Endeavor and Junior societies is doing even greater good in Japan than in America.

Japan lies eight thousand miles west of us. It is composed of four large islands and many small ones. The name "Japan" means "the place the sun comes from," and it is often called the Land of the Rising Sun. The Japanese believe that Japan was made by the gods, and for a long time was their residence, and therefore it is sometimes called the Land of the Gods.

There are two principal religions in Japan.

Shintoism and Buddhism; there are also many followers of Confucianism. Shintoism is based on worship of ancestors and is a series of ceremonies expressing reverence and loyalty to the family and to the nation as personified in the emperor. The Shinto temples are very simple with little in them except a large mirror; Shinto shrines are erected in celebration of noted people.

Buddhism teaches that people are born into this world many times—first as human beings, then as birds or animals—and that at last life will go out into nothingness. The soul of a person passes after death into some kind of an animal, depending upon the good things the person did during his life. There are many Buddhist temples, which are more elaborate than the Shinto temples and are filled with idols. The majority of the children and people worship Buddha. The temples and grounds around them are made very fascinating, so that people will want to go to them. The children may feed the deer and sacred pigeons with peas and beans and rice which have been blessed by the priests. In the temples there are great bells which are rung in their worship. Worship begins at three o'clock in the morning and lasts until midnight every day, and there is some person found worshipping at practically every hour in the day. When the people pray to these gods they write their prayers on a slip of paper, chew it up into a round ball, and throw it at the idol; if the paper sticks, their prayer, they believe, will be answered; if it does not, then their prayer will not be answered. In almost every home there is a god shelf on which are idols of Buddha to which offerings are made every day.

Missionaries are slowly but surely changing many customs in Japan and introducing the Christian religion. Schools, churches, and hospitals have been built and great work is done in them. It is estimated that now there is about one Protestant Christian to every five hundred of the population.

DEAR SEVENTH DAY BAPTIST CHILDREN:

You know I told you last week that I was not discouraged because I failed to hear from any of you, for I had a "hunch" that some extra good things were coming soon. My "hunch" proved to be a true one, for see what we have this week—another story

from Pauline; a fine letter from little Loren Glen Osborn of Verona, N. Y., which explains itself; and some lovely bird lessons, given us by Miss Mary A. Stillman of New Hampshire, who surely seems to love and understand children. Let me whisper to you, boys and girls, "Miss Stillman promises to send us more bird lessons if we like them, and I'm sure we do."

But I know you are anxious to hear Pauline's story, so here it is:

### HOW GUNGA FORGAVE

PAULINE OVERFIELD

(Age eleven years)

Twenty pretty dollies went in a big box, all the way from America to India. When they reached there, the missionary teacher carried them to school and placed them upon a table. Long ago she had promised that each little girl who came to school every day, obeyed the rules, and learned her lessons, should have a doll from America.

Tara wanted the one with a pink dress, for she thought it the sweetest of all the dollies. How disappointed she was when Miss Sahib gave it to Gunga! She frowned and pouted and would scarcely look at her own doll, though it was quite as pretty as Gunga's.

When school was over and Gunga hurried home along the dusty road, all at once a handful of dust fell over her beautiful doll.

"I want that doll," said Tara, all ready to throw another handful of dust. "She ought to be mine."

Gunga ran home as fast as she could, and though she had been taught not to cry, it was hard to keep back the tears when she saw the big soiled spots on her dolly's dress.

"I shall never love Tara again," she said. "She is unkind and mean."

After supper, which they called "evening rice," had been eaten, Gunga sat down with her father and mother, while her father read out of God's book. "Forgive your enemies; do good to them that hate you." After that her father prayed.

Salem, W. Va.

[That is a fine story, Pauline dear, but you didn't quite finish it. Do you know? I am rather glad you didn't, for that will give some of the other children a chance to guess just how they think it ought to end.

I think it is great fun to guess at the ending of a story, don't you, children? How many will guess the right ending for Pauline's story and send it in their next letter to the SABBATH RECORDER?—M. G.]

### BIRD LESSONS

MARY A. STILLMAN

The title, "Bird Lessons," does not mean lessons which the birds must learn, but rather those which they may teach us if we are observant. First let us consider obedience, a virtue in anyone, but especially commendable in children. Never have I seen any human being obey so unhesitatingly as bird babies do their parents.

One day when I was bathing in Sebago Lake a family of little sandpipers came running along the shore. I stood still and admired the fluffy little balls. To their untrained eyes I appeared no different from a post or a stump. Just then mamma sandpiper appeared and uttered one word, "Freeze," in bird language. Instantly all the little sandpipers sat down and did not move a muscle. To my surprise they completely disappeared from my sight—their protective coloring taking care of that. By looking very carefully where I knew a bird had been, I was able to discover a pair of black, beady eyes, that was all. The babies still did not know that I belonged to the dangerous race of human beings; but without knowing why, they did as their mother told them.

Then there were the little phoebe birds in our shed. One afternoon I discovered four of them sitting on the edge of the nest. Hoping to get a snap-shot, I ran to the house for a camera and a step ladder; but just as I was mounting, Mrs. Phoebe darted in and said, "Fly!" Not one baby said, "I can't," or "I don't know how," but like a unit they launched into the air, across the lawn fully thirty feet to the shelter of a lilac bush.

A tiny Maryland yellow-throat which my sister was trying to sketch obeyed his father as unhesitatingly. I wish I knew any children who minded their teachers or parents as well as the birds do theirs.

*Willowcroft,  
Tamworth, N. H.*

### THE LETTER FROM VERONA

MY DEAR MRS. GREENE:

I am six years old and I live in the Verona parsonage. I have a little brother named Kent.

We have a dog named Betty Frantic. I call her Frantic because she acts so frantic with joy when I come home. Sometimes when she tries to catch bugs she jumps clear off her back legs. One day she saw a toad and she jumped around so funny it made us all laugh.

I have a cat that has four little kittens. She keeps hiding them so I can't find them. They just have their eyes open.

I have been to Vacation Bible School four summers, and never missed a day till this week.

Sometimes daddy and mother play a Bible game with me, which we call, "I'm Thinking." One of us thinks of a Bible character and then says, "I'm thinking of a man who was put in a lions' den," (or some other Bible event) and the others guess who he is. The one who guesses right then says, "I'm thinking, etc."

My Grandma Muncy and five of my uncles and aunts came all the way from California in an auto to visit us this summer.

My Grandpa and Grandma Osborn are here now and my grandma reads the letters on the Children's Page to me, so she is writing this letter for me.

LOREN GLEN OSBORN.

*Verona, N. Y., July 28, 1927.*

[Dear little Loren, I was so glad to get your letter, and think it is one of the best ever. I should like to see your Betty Frantic. She must be very cute and funny. I was pleased, too, to hear from your dear grandma. I think of her often and consider her one of my very good friends, although it has been a long time since I have seen her.—M. G.]

### NOW YOU ASK ONE

H. V. G.

GAME 11

1. Who was the father of Proverbs?
2. Who were Jacob's two wives?
3. Who was it said, "And now abideth faith, hope, and love, but the greatest of these is love"?

### SERMON FOR THE ORDINATION OF LESTER G. OSBORN

Verona, N. Y., July 2, 1927

REV. THEODORE J. VAN HORN

*And ye are witnesses of these things.*  
Luke 24:48.

*Make full proof of thy ministry.* 2 Timothy 4:5.

The first of these texts is among the parting words of Jesus to his disciples. He had lived his earth life; he had fulfilled his mighty program of redemption; he had suffered and died on the cross, he had been buried, and had risen from the dead. He was about to return to his Father. "And ye are witnesses of these things," he said to those few men as they were gathered about him.

The other text is the words of a man who had been specially commissioned as a witness of "these things." His work also was about to close. And he was saying encouraging and instructive words to a young man who was to carry on after he had finished his course. "Make full proof of thy ministry."

Taking up the words of Paul first of all, it is natural to inquire, what must be done in order to make the required proof of "thy ministry."

To pass the test is in accord with the scientific spirit of our age. Even among primitive peoples there are definite requirements that must be met if one wishes to pass to a higher grade. Baden Powell is quoted as saying that among the Zulus it is the custom to send a boy coming into manhood into the bush to shift entirely for himself for a certain period of time. He must get his living as best he can by hunting, fishing, and competing with the wild life he finds there for his own sustenance. He can appeal to no one for help and he must not be found by any one. Only by standing up under such gruelling tests can he be regarded as ready for the estate of manhood.

It is well for us ministers of the gospel to face as bravely as we may the challenge of alert friends and foes as we try to see how we measure up to the requirements of our profession. And at the risk of some unpleasant revelations regarding ourselves, I have resolved to face the question for my-

4. What was the name of the man who saw but never set foot on the Promised Land?

5. From what book of the Bible is this: "Then said the king unto her, What wilt thou, . . . and what is thy request? it shall be even given thee to the half of the kingdom"?

6. Name three places Paul visited.

7. Finish this quotation, "Surely goodness and mercy [twenty-one words]."

8. In what sermon is the Lord's Prayer?

9. How do you spell the book of the Bible for which Ecc. is the abbreviation?

10. Name three kings of the Bible.

### ANSWERS TO GAME 10

1. Jacob and Esau.

2. God in the burning bush.

3. Paul.

4. "Remember the sabbath day, to keep it holy."

5. A book.

6. First John.

7. "Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture."

8. Rome.

9. Matthew (chapter 5).

10. In the account of David's killing the giant. "And David put his hand in his bag, and took thence a stone, and *slang* it, and smote the Philistine in his forehead." First Samuel 17:49.

As thy servant was busy here and there he was gone.—1 Kings 20:40.

There is something frivolous about the confession. He evidently felt that he had been trifling with his trust. He had become preoccupied with a thousand things and had forgotten the one thing that was expected of him. How directly this strikes at the root of our neglected trusts and responsibilities!—A. B. Simpson.

I never won anything without hard labor and the exercise of my best judgment and careful planning and working long in advance. I had to train myself painfully and laboriously, not merely as regards my body, but as regards my soul and spirit.—Theodore Roosevelt.

self and ask what are the proofs by which a minister of the gospel is to convince those looking on that he has a right to a place in that high vocation. In other words, what sort of men must we be who are called to be "witnesses of these things"?

When Jesus said to those few men, "And ye are witnesses of these things," he meant that they should testify to an unbelieving world the truth and power of at least three unique facts regarding the coming of the Christ to the world. "And he said unto them, thus it is written that the Christ should suffer, and rise again from the dead the third day, and that repentance and remission of sins should be preached in his name." Now here are these three facts that were to be proclaimed: (1) the sufferings and death of Jesus, the Christ; (2) his resurrection from the dead; and (3) repentance and remission of sins.

How could such unfamiliar and unbelievable facts as those be told so as to gain the sympathetic attention of people in a pagan and heartless age? How could the idea that any one could live a life of poverty, endure all sorts of privation and suffering, and finally die the death of a common criminal, make any appeal to those living a life of luxurious self-indulgence? How could the story of such a character being raised from the dead be accepted by the acutely trained intellectuals of that day? Then finally, how could men, enamored of their own achievements, self-satisfied and proud of their mental attainments, boasting of their moral superiority, be impressed with the need of forgiveness—much less be convicted of wrong doing? Yet these three unique truths, that a man who thus suffered and died for the sins of others, that he came up from the grave in his own inherent power, and that if men believed on him they would be forgiven and saved from the power of sin—those three truths were to be the foundation facts of a universal religion, and of these three things the disciples were to be witnesses.

But the proof of their ministry, the evidence of their success, was to be in getting men to believe their testimony. Phillips Brooks has said that successful preaching has two elements—truth and personality. Truth is mighty and will prevail. We read that the Word of God is quick and

powerful, and yet we know that sometimes that mighty sword has done more harm than good when wielded by unskilled or unconsecrated hands. By human agencies it has been God's purpose to propagate the truth. And upon the character and personality of the preacher much of its power depends. If a preacher's life is out of harmony with the truth he proclaims, his preaching will miss the mark. But when these men of the early church went out in obedience to their Master to preach these fundamental facts of Christianity, their conduct was as persuasive as their words. Their own lives had come under the sway of the uplifting, transforming power of their life-giving Teacher from heaven. And these unique facts of his career had wrought their mysterious power upon them. They became so identified with him that they suffered and lived with him, and they were forgiven and purified by him. And because they were suffering, living, sanctified witnesses, there was an irresistible consistency in their conduct with their message, as they went out preaching a suffering, a living, a sanctifying, purifying Savior.

These men, then, were suffering witnesses; they were living witnesses; they were forgiven and sanctified witnesses. And one of the most persuasive of these men who gave his testimony to that day boldly challenged his adversaries—"I bear branded in my body the marks of the Lord Jesus."

There were slave owners in the days of Paul. And these owners of slaves would burn into their bodies marks by which they could be identified. Paul loved to boast that he was the bond slave of Jesus Christ, and the proof of it was the marks on his body. "Make full proof of thy ministry. Can we show the marks? If we can,

#### SUFFERING

will be one of them. Can we pass that test? I know that there is a good deal said about the sacrifice that a minister must suffer. We are sometimes commiserated on account of our meager salaries, of our unluxurious homes, of our scanty fare, and our threadbare clothing. But if a minister grumbles on account of these discomforts, he is not having as hard a time as he deserves. I sometimes feel that we are not suffering enough. With all their so-called privations, there are no happier people than ministers.

I would be ashamed of my company if we went moping around on account of our hard lot. The lack of material comforts should be an occasion of joy rather than of unhappiness, because thus we are brought a little nearer our adored Master, who had not where to lay his head. "Unto you is given," Paul wrote to his beloved Philippians, "not only to believe on his name, but also to suffer for his sake."

It was for this that we read of the early Christians, that "they took joyfully the spoiling of their goods." It was not because he had no home here and no bank account that made furrows in the cheeks of our Savior. It was sorrow for the hard lines through which those to whom he came were passing. It was because he was so sensitive to the sins, the weaknesses, the blindness to the grander views of life that men showed, that he suffered anguish of soul. With what poignant grief he saw that young man with superlative qualities turn away from him because he could not shake off the grip of his material possessions! We have no conception of the flood of grief that caused that outburst of tears as he stretched out beseeching hands over his beloved Jerusalem, on account of its moral, social, and religious degradation. How far we miss the conception of the sacrifice that Jesus made if we limit that sacrifice to physical pain or the lack of material comfort.

No! my brethren, our gruelling test is not in the fact that we must go without the prospect of a luxurious home in which to spend our later days here; not that we have to say no, to many joys the friends of our circle hold dear. But it is the heart ache we feel at the tragedies that confront us at every turn, and realize our lack of power to assist the stricken ones; it is the bitter disappointment we feel when some deluded brother sells his birthright for the swill of some sensual pleasure; when, it may be, a trusted brother is caught in the net and barter his soul for commercial gain. If we escape suffering of that character, we shall fail the test. There will be agonizing days and restless nights if we present a suffering Savior convincingly to a pleasure-mad world.

A great artist had spent many laborious days on what he longed should be his mas-

terpiece. But with the exercise of his highest skill he yet came far below the ideal he had set for the picture. There was a delicate shade of coloring that eluded his skill, and he wearied himself in the search for the pigment to supply the lack. At length it was found and the picture was placed on exhibition, the marvel of the critics. But the artist died without revealing how the tint was found. In preparing his body for burial, wounds were discovered over his heart. The secret was out. He had drawn his own blood to supply the needed color on the canvas. One great artist when asked how he mixed his paints said, "I put brains in my mixture." But this great artist had mixed his own blood with his paint. It will take that grade of sacrificial spirit to put across the message of our atoning Savior to this needy age.

I know that our querulous hearts ask the question, "Why did Christ have to suffer, and why must we suffer in following him?" But Jesus could not identify himself with our suffering humanity and get by without suffering, and how could he save us without coming down to where we are? The path of human progress is marked with the blood of truth's witnesses. Jesus had to suffer because he was a completely developed man. His correspondence with human life was perfect. He had more nerve area exposed to the rasping and discordant sights and sounds of a world out of tune with God than any other man. He was alive to his finger tips. No cry of pain ever escaped his ear. He felt every throb of anguish. And the more completely developed we are, the more alive we are, the more we must suffer for the same reason that Jesus suffered.

And that suggests the second test or proof of our ministry. If we are to be convincing witnesses of the resurrection of Jesus Christ, we must be fully alive. We must be living witnesses. We can have no force in testifying to the reality of a resurrection unless we are

#### ALIVE

A dead man can tell us nothing about life. "If ye then be risen with Christ, seek those things which are above." The direction of our quest will tell loudly enough whether or not we are alive spiritually. The resurrection of Jesus from the dead is an

essential fact in our religion. Our problem—how to bring it to other minds with convincing power. What must be the character of that person who bears testimony to that startling fact—the resurrection of Jesus from the dead? He himself must have been raised from the death of sin to newness of life in Christ. He himself must feel the thrill of that life. A life distinct, unique, apart from mere animal existence must be evident in that man who stands before others to tell about a risen Savior—a man alive, presenting a contrast to the dead inanities—an indefinable something, something more than the culture of the schools, more than intellectual refinement, more than rhetorical skill, more than the power of scientific demonstration.

Those who heard and were moved by the testimony of those early disciples were impressed, not by the presence but by the absence of those qualities upon which worldly wise men depend. They observed that they were unlearned and ignorant men. The most learned and powerful of that coterie of witnesses said, "I am crucified with Christ, nevertheless I live; yet not I but Christ liveth in me." And those who were nearest to that great apostle to the Gentiles felt the subtle power of that influence inherent in him. Oh, there is no way of telling with any effect the story of the resurrection unless we ourselves have had personal experience of it.

I quote this story of Reichel, who was conducting the final rehearsal of his choir for the production of the Messiah. The chorus had sung through to the point where the soprano takes up the refrain, "I know that my Redeemer liveth." The soloist's technique was beyond criticism; the abdominal muscles were perfect in their movements; there was the accurate placing of the tones, and flawless enunciation. And after the final note all eyes were turned to the great master to catch his look of approval. But instead, he silenced the orchestra, walked up to the singer with sorrowful eyes and said, "My daughter, you do not know, really *know* that your Redeemer *liveth*, do you?" "Why yes," she answered, flushing, "I think I do." "Then sing it," cried Reichel. "Tell it to me so that I will know and all who hear you will know that you know the joy of it." Then he motioned

the orchestra to play again. This time she sang the truth as she knew it and had experienced it in her own soul. And all who heard wept under the spell of it. The old master approached her with tear dimmed eyes and said, "You do know for you have told me." Never forget John 10:10.

Our third test is this: how shall we bring to a world reeking with the filth of gross immorality the knowledge of a Savior who forgives and cleanses, "that forgiveness and remission of sins should be preached in his name"? Oh, here is the climax in the series of truths the Christ told these men they must carry to the world. Forgiveness and salvation from the power of sin through faith in his name is the grand finale of Jesus' mission here. "The Son of man is come to seek and to save that which was lost." The working of miracles upon the physical bodies of men was a mere incidental in his ineffable career. "That ye may know that the Son of man hath power on earth to forgive sins," he said to the malevolent Pharisees who were bitterly opposing his work. To wash the world of its filth and to make men and women morally and spiritually clean was the consummation of his work here. That he can and really does this is the outstanding sign of his Messiahship. That he takes a man, reeking with moral filth, and washes him and sends him out upon the highway clothed with the robe of righteousness is a greater miracle than he wrought upon the ten-lepers. Can you not imagine with what joy he said to Peter, James, and John, and to the others, "Go and tell men, the Son of man does cleanse away the filth of sin. Ye are witnesses of these things"? Brethren of the ministry, and all you who have been touched by his cleansing influence, we are in the line of that succession. The mystery of the incarnation, of the trinity, and of the resurrection are all beyond the range of my intellectual powers to grasp. But just as far beyond me is this mystery of forgiveness and cleansing of a vile and rebellious sinner of a holy God through Jesus Christ. But here is the challenging question: how can we arrest the attention of men so that they will hear and believe the astounding truth?

First, the witnesses themselves must be forgiven and cleansed from sin. This  
(Continued on page 190)

## SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.  
Contributing Editor

### WHICH WAY ARE YOU LOOKING?

*That depends, doesn't it?* If you are young, say intermediates, you are, of course, looking toward the front—tomorrow, next year, or when you will come to be grown-ups, busy in the activities of life. If you are imaginative you may see a great deal in this way—visualize yourselves in some worth while place in the great world of busy workers. But you can not quite fix your mind upon just what your work is to be. It is a kind of visionary life you are living, a half dreamy existence in which you are trying to make plans for the future. You do not dwell so very much upon the past for you have not yet lived long enough to have a great deal to remember. There have not been many wonderful events since your babyhood. So your look is into the uncertain future.

If you have come so far along as middle life you have a lengthening past to look back upon, also a yet somewhat uncertain future; still if you are thoughtful you are able, from past experience, partly to forecast your future. You are looking both backward and forward, but are really too busy to put intense attention upon either. Your intensity of thought is upon affairs of the present—the *here* and the *now*, where the great work of the world is being done.

But we who have left the most of our three-score-years-and-ten behind us are very naturally looking back over the way we have come. The Psalmist adds, "And if by reason of strength they be four-score years, yet is their strength labor and sorrow." We have much to remember, and in a very real sense we live in the past. But we look upon our younger days in the perspective—in the light of all we have seen and experienced since then. This gives them a larger meaning than we could then possibly understand.

Some of us in becoming old are apt to lose interest in the present and dwell too much in the past. It may be that we are given to telling over and over various stories of the past until some of our friends who have heard them time and again smile as we begin one of them again for the fortieth time, adding every time something to make it still more wonderful. Some of the best of us are apt to do this, for which we may perhaps be pardoned, for they have come to seem very real to us. It might, however, be better for us to keep up with the times—live along with those who are alive and active now.

There is, though, many a compensation in growing old. If we have lived useful, helpful lives, there is very much in the past that is well worth thinking upon. If we have undertaken to be honest and just and true, doing by our fellow men as we would have them do to us; tried to do our part toward making the world better and the people living in it happier—united with others in such work; feeling conscious of having gained and kept the good will of those about us, and having in our hearts the love of God, with the peace that passeth understanding, we may live happily in both the past and the present. This consciousness will cause heaven all the time to seem near to us.

This is a time of life when we look with pleasure both backward and forward. Once an old man, retired from business, as I passed him where he was working in his garden, said this to me: "I was just thinking over some passages of Scripture. When I was a boy my parents were very particular to have me attend Sunday school and study the lessons. I did not like it so very well, yet I had to do it. When I became a man and was in business, I forgot those lessons. Now, being retired from active business, I am having more time to think, and as I work here those Bible passages begin to come back to me, and I am saying over many of them. I am glad that my parents were particular about my learning them." The good old man was thus living partly in the past, yet looking into the future. Youth and old age were thus brought together.



**LESSON VIII.—AUGUST 20, 1927**

God's Promise to DAVID. 1 Chron. 17: 1-12.

*Golden Text.*—"Thy throne, O God, is for ever and ever; and a scepter of righteousness is the scepter of thy kingdom." Heb. 1: 8.

**DAILY READINGS**

Aug. 14—God's Promise to David. 1 Chron. 17: 1-12.

Aug. 15—Thanking God for His Promise. 1 Chron. 17: 19-27.

Aug. 16—God's Faithfulness. Psalm 89: 19-37.

Aug. 17—God's Larger Plan. Gen. 22: 9-19.

Aug. 18—A Spiritual House. 1 Peter 1: 1-10.

Aug. 19—Christ the Foundation. 1 Cor. 3: 1-17.

Aug. 20—Christ's Throne Eternal. Heb. 1: 1-14.

(For Lesson Notes, see *Helping Hand*)

**SERMON FOR THE ORDINATION OF  
LESTER G. OSBORN**

(Continued from page 188)

scientific age is coming into an appreciation, as it is discovering the practical value of purity. What was the character of that man who worked miracles in the realm of plant life, making astounding transformations from ugly repulsiveness to beauty and utility? Whatever may be your reaction to that question, Luther Burbank had such a high evaluation of purity as a means to technical efficiency and skill that no one who smoked or used intoxicating liquor could be regarded by him as having the delicacy of touch and vision for tasks required in his laboratories. Who was the pioneer in blazing a trail through trackless space across the wide expanse of ocean, making a new bond of unity between the United States and France? It was the clear-eyed, the steady-nerved lad, the most popular man in the world today—Captain Charles A. Lindbergh. I want to register it as my opinion that no lust-dimmed eye could have had the penetrating vision for that journey through the stormy heavens. No cigarette cured brain could have directed the nervous energy for a trip like that. No hand that had felt the withering touch of alcohol could have been steady enough unerringly to work the controls of that marvelous monoplane through the fogs and sleet and gales of that perilous flight.

My brethren, it is our sacred task, not only to direct our own lives but to help others through the malarial reaches of this world's atmosphere. It is for us to hold up as clearly as possible the vision of purity

before eyes that have become clouded by worldly desires and appetites. "Blessed are the pure in heart for they shall see God," and may we not believe that they shall also help others to that beatific vision. It is imperative for us to remember that only as purity, the holiness of God, is reflected through redeemed and sanctified lives here, can the world of the unsaved get that winsome vision.

The knowledge of the forgiving and purifying power of Jesus Christ can come with conviction to the minds of men through us. The world challenges, and has a right to challenge, Jesus' followers for the proof of it.

*And ye are witness of these things.  
Make full proof of thy ministry.*

Young people, attend Conference this year if you can. The president of the Young People's Board is president of the Conference. The young people are taking a more prominent part in our Conference each year.—*Pastor's Assistant, Milton Junction.*

The intermediates are starting a correspondence with successful Sabbath keepers to get information on the various occupations in which Seventh Day Baptists have been successful and also kept the Sabbath.—*Milton Junction church paper.*

**DEATHS**

**PALMITER.**—Orville James Palmiter, youngest son of Paul and Sarah Benjamin Palmiter, was born at Albion, Wis., October 12, 1862; and while on a camping trip in the northern part of California, he was stricken with paralysis and died at Colusa, Calif., July 15, 1927.

Albion was his home all his life, until in the fall of 1924 he came to Riverside. His education was obtained at the Albion Academy.

On December 13, 1884, he was united in marriage to Lettie Belle Bickle. To them were born two daughters—Marie, who died at the age of eleven years; and Bernice Palmiter Kelly, who died at the age of twenty-three years, leaving an infant son six days old. This little one was tenderly cared for by his grandparents for five and one half years, bringing sunshine to their grief-stricken lives. Then the Lord saw fit to call him home too, and another sorrow was theirs to bear.

Mr. Palmiter was baptized by Rev. E. A. Witter and joined the Albion Seventh Day Baptist Church, of which he was a faithful member for over thirty years. He served on the Board of Trustees for several years. After moving to California he and his wife transferred their membership to the Riverside Church. Since coming here, he has been faithful in attending and supporting the church and has been invaluable in assisting

in our new church program. The entire church loses a consecrated brother, and his place can not be filled.

He was a member of the Modern Woodmen of America, and while in Albion he served as venerable consul for seventeen years. He was a kind and loving husband and father in his home, and ever ready to help others in the communities where he lived, whenever opportunity offered. He is survived by his wife and one brother, Elverton Palmiter, of Riverside.

Farewell services were held in Riverside, Calif., on July 19, 1927, in charge of Rev. Mr. Ballenger and Pastor G. D. Hargis, following which he was tenderly laid to rest in the Evergreen Cemetery. G. D. H.

**EDWARDS.**—Sarah Mattie Tucker was born in Charlestown, R. I., May 22, 1860, and died in Canonchet, town of Hopkinton, R. I., July 4, 1927.

She was the daughter of John and Sarah (Browning) Tucker. On December 10, 1883, she was married to Lafayette Edwards of Canonchet, who survives her. There also remain at Canonchet her children—Emory Lafayette Edwards, and Monna Corene Palmer (Mrs. Walter Palmer)—seven grand-children, and one brother—John C. Tucker of Carolina, R. I.

She was baptized by Rev. William Crooks and united with the Rockville Seventh Day Baptist Church, October 23, 1886, remaining a devoted member till her death. She gave generously of her time and money for the good of church and community, and although not one to let the left hand know what the right hand doeth, there are many who have cause to know of her sympathetic

(Continued on page 192)

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## 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, 10 Stanley Place, 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. William A. Saunders, Robinsdale, 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. B. 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.

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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and generous interest. While passing through a vale of suffering during the past year or more, no murmur of complaint passed her lips, while to the very last her thoughts were for others.

The funeral was held at the late home, conducted by Rev. Paul S. Burdick, and burial took place at Oak Grove Cemetery, Ashaway, July 7, 1927.  
P. S. B.

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