

OUR PLATFORM

1. We rejoice in the fact that so many of our capable and conscientious young men are entering the ministry, and we again urge our people by their prayers and their words, to continue their interest and support in ministerial recruiting.

2. We call upon our people everywhere to be faithful in their personal and family devotions, to support the regular church services, and to co-operate in special and sustained efforts for spiritual awakening and for the deepening of our devotional life. We also urge the organization of special efforts among our churches through their pastors for the awakening of religious interest among our young people.

3. We call attention to our Future Program and urge upon Seventh Day Baptists a carrying-over into the new plans of denominational co-operation, which may be adopted, an even larger measure of enthusiasm, fidelity and vision, than has characterized the New Forward Movement.

4. We confidently expect that the denominational budget, which is the same as last year, will be fully met.

5. We suggest a special effort in behalf of deficits as indicated among our recommendations.

6. We point out the fact that growth and development in the life of the individual and in the life of each church constitute the highest measure of success of our New Forward Movement.

The Sabbath Recorder

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WHOLE No. 4,098

Woman's Work At Conference The Woman's Board gave the General Conference another of its inspiring and uplifting programs. It came on Thursday evening. The large tent was filled to its capacity and many were standing outside. Mrs. Allen B. West presided.

After devotional services by Rev. E. Adelbert Witter, and a solo entitled: "Be Strong," by Mrs. Clayton A. Burdick, brief reports were given which will appear in Woman's Work in due time.

The main feature of this excellent service was the wonderful pageant given last year in Ashaway at Conference, entitled: "The Light Hath Shined." Mrs. T. J. Van Horn had spent several days in drilling a large company of women and children for their parts in the pageant. The large tabernacle proved to be an excellent place for such an exhibition, and everything went off fine. Many people were deeply impressed by the way the truth, "The Light Hath Shined," was illustrated by the lighting of many candles from one.

This pageant was described in the RECORDER after last year's Conference, and was printed almost in full, after the Central Association in June this year; so we will not repeat the description here.

The friends who were fortunate enough to see and hear it at Ashaway and at Verona, will understand well what a treat it was for the people of North Loup and the great West. The women of Conference succeeded in preaching the gospel of evangelism, and in demonstrating the real spirit of missions in a most effective and impressive manner.

Missionary Day At Conference Friday morning of Conference until 10 o'clock was devoted to business. From 10 a. m. to the end of the evening conference meeting the Seventh Day Baptist Missionary Society filled the day full of good things. President Clayton A. Burdick presided through the day, and preached a stirring sermon before the conference meeting. His opening address was brief, the keynote of

which was, "Obey." It is not enough to believe or have faith; but there must be obedience in whole-hearted service.

Brother S. S. Powell had led in prayer and the congregation had sung: "Jesus shall reign where'er the Sun does his successive journeys run," just before Brother Burdick's remarks; after which he introduced Rev. H. Eugene Davis, our China missionary.

North Loup was Eugene's old home, and his friends gave him a hearty greeting.

He first referred to the pageant of the evening before, and expressed the wish that it might be given in every church in the denomination. Our churches need to catch the spirit of it.

Brother Davis' address was written, and will appear in the RECORDER when he finds it convenient to furnish it for us. We hope many of our churches will have the privilege of hearing it during the months that are to follow.

The audience was all too small when his hour came for speaking. But this is likely to be the case at certain hours in any Conference, where so many have to retire for the work of entertainment in kitchen and dining hall. The local church people are obliged to carry the burdens of providing for the physical wants of their guests, and it is impossible to arrange programs so that every great subject shall have a large hearing.

We are glad that the address of H. Eugene Davis and many other good things of Conference can reach the people at large through the columns of the SABBATH RECORDER. Even then the readers lose the uplift of the personal element of the speakers. Nevertheless our readers may secure, if they will, all the good thoughts that are uttered, and that too with no distracting influences to divide attention, such as are likely to occur in the great tent gatherings.

At the close of Eugene Davis' remarks twenty-eight men came forward and sang: "Make Jesus King."

The annual report of the Missionary Board has already appeared in the last two

RECORDERS' Secretary William L. Burdick merely referred to this and then made a stirring missionary address. He spoke of the imperative need of the Christian religion to bring to the world a knowledge of the true God,—a God of love and power and sympathy. This is the work of missions. In Christ the world can find all it needs, and it is our part to present the personal God as revealed in Christ Jesus.

We must make Jesus king. The spirit of loyalty that prompted a dying French soldier to plead with his boy to become a soldier and die for France, should prevail among the soldiers of the cross.

We must engage in missions, not only to save the world, but to *save ourselves*. Refusing mission work is to revert to heathenism. To evangelize the world is the *one mission* of the Church. The Church is the greatest force in civilization, and we must give it a larger place than we ever have.

Let us not be discouraged. God is bound to be victorious. A miner became disheartened and, after long effort, gave up just one foot before reaching great wealth of gold, which another soon found after he had gone. We must not give up, but giving Christ the entire possession of our hearts, let us go forward trusting in him.

Spirituality means the dedicating of all to Christ and his service.

At the close of this address came the Quiet Hour, which was followed by the solo of Rev. Jesse Hutchins entitled: "Over the Line," to which reference has already been made and the words have been given to our readers.

The subject of the afternoon of Missionary day was, "Evangelism." There were five brief addresses: Evangelism, its message; Evangelism, the work of the Church; the work of the Bible School; the work of the denominational schools, and the work of the home.

Rev. A. L. Davis spoke first of the message of hope and salvation. The message of hope must not allow the material to supplant the spiritual. We must not ignore the tremendous fact of the incarnation—God manifested in the flesh.

This is fundamental. The New Testament is a record of the Incarnate Word, of the heart of evangelism. Christ and him crucified was the evangel slogan of Paul,

and we too must magnify the cross of the crucified One.

Evangelism is also a message of the second coming. Christ's word can not fail. He made many promises that have been fulfilled, and he will also fulfill his promise to come again. Belief in this has moved the world in all ages of the Christian church.

Repentance is the keynote of the gospel message. We must tell sinful men of the Christ and his love, and that he is coming again to receive those who love him and to give them a place in the many mansions.

Rev. D. B. Coon was the next speaker. He said that evangelism is the work of the church. It is to proclaim the Christ as the way, the truth and the life. He said: Go ye into all the world and preach, and promised to be with the preacher even unto the end of the world.

Every pastor called of God must be an evangelist. Every church officer should have a passion for soul-saving. If any of us are not fishing for men, we are not following the Master's orders.

In a battle one of the color-bearers ran far ahead of his regiment into a dangerous position, and when the officer called: "Come back," he replied: "I can't come back. Bring up your men!"

Then came Dr. J. C. Branch on evangelism in the Bible school. In his sweet, spiritual way Dr. Branch urged the need of molding young minds by proper teaching. The teacher needs faith: for without that his teaching will not promote spiritual life in his pupils.

He longed for a good old-fashioned revival; the work of an evangelist that brings sinners to repentance, and reaches some of our loved ones who are out of the ark of safety.

After Dr. Branch, Rev. R. B. St. Clair followed with a brief address of which he kindly furnished a typewritten copy. Our readers will find it on another page of this RECORDER.

The last speaker of this missionary hour was Rev. Erlo E. Sutton, on "The Work in the Home."

He spoke of the home, the church and the school. The home comes first. It is

the beginning place, and if the child is properly trained there he may hardly realize when the change comes. Parents should not blame the church and the school for matters concerning their own work that should be attended to in the home.

These five addresses were followed by an open parliament which closed the two day sessions of the Missionary Society.

On Sabbath eve President Clayton A. Burdick preached an evangelistic sermon and led a testimony meeting in which sixty-six persons spoke.

This was a most inspiring meeting. Sometimes a speaker from the eastern churches in Rhode Island would be followed by one from California, then some one from Hammond, La., would be followed by a messenger from Los Angeles, Cal., and now and then some lone Sabbath-keeper who for years had not enjoyed a meeting with people of his own faith would tell of the joy such a gathering meant to him.

This was a real feast of good things. Many who were there had never attended a General Conference before and years will pass before they see another if ever they do.

Sabbath Day The large tent was well **At North Loup** filled on Sabbath morning at Conference. Pastor Polan had charge and was assisted in the opening exercises by Rev. S. S. Powell, of Hammond, La., Rev. H. Eugene Davis, of Shanghai, China, and Rev. George W. Hills, of Los Angeles, Cal.

The floral decorations were fine. The national flower, golden rod, prevailing, and a beautiful display of blue phlox and sweet peas with ferns and wild-flowers made the platform a thing of beauty. There was also beauty in the First Psalm as repeated by pastor and people, and never did the song, "Faith of our fathers," have a more loyal ring than on this Sabbath morning in North Loup. The audience was quite cosmopolitan. The extreme Southland and the Pacific Coast; the land beyond the Pacific; and a pastor from Rhode Island, on the Atlantic, met on that platform with Pastor Polan of the Middle West, and Rev. Alva L. Davis brought the message.

His subject was, "The Dedicated Way." The sermon in full is promised for the

RECORDER. It was a strong and eloquent plea for a truly consecrated life. In his introductory remarks, Brother Davis said we often hear of a color scheme; but he wished to call attention to the *geographical* scheme suggested by his congregation. Here were the boys who had gone out from North Loup into the ministry; the people of their home church; friends from the extreme east and the far west; from the north and the south met together as one in Christ Jesus.

This Conference is no mere accident. God has brought us together here in this historic church established by a venture in faith, and given this great meeting for some good purpose. If there is no renewal of dedication to his work this will all be in vain. May we be led to dedicate self and all we have, to our Master until we see Jesus and Jesus only.

He had read of a man who gave liberally of his money and who claimed to be enthusiastic for the cause of missions; but when his son wanted to go as a missionary, he refused to let him go. The fact is, that father had reached the line of sacrificial giving and there he stopped. He could give money without sacrifice. It did not cost him much to do that. But when he came to the point of giving his son for whom he had made other plans, he lost his zeal for the Master's work.

Our Forward Movement came short of meeting its great end because we gave our money and went on living for superficial things instead of heart-life and spiritual loyalty to our Lord's great cause.

When the sermon itself appears in the RECORDER you will find a strong appeal for real Christian living.

In the morning at 9 o'clock a communion service had been held in the church, thus giving opportunity for lone Sabbath-keepers to enjoy the Lord's Supper with friends of their own faith—a blessing that some had not known for many years.

Sabbath afternoon was filled with good things. The Sabbath School Board held a large meeting in the church with President Alfred E. Whitford presiding.

There were addresses by Rev. W. D. Burdick on The Teaching Church; one by Prof. D. Nelson Inglis on Training the

Teacher of Religion; one by Rev. Edward M. Holston on Spiritual Conservation versus Spiritual Salvage, and one by President Whitford on Our Program for Religious Education.

This service was closed by a demonstration of religious teaching by one of the North Loup classes and its teacher.

The two Bible stories demonstrated were Noah's Ark and the story of Jacob and Esau. The children, some representing animals and some birds, made the filling and emptying of the ark seem very real. And the story of Jacob, Esau and Isaac was well enacted.

At four o'clock there was a large meeting of Christian Endeavorers in the main body of the church, and one of the Juniors in the gallery at the same time. The singing, in the larger service, led by Lester Osborn, of California, was fine. This Endeavor meeting was large and full of Christian zeal for the Master's work.

Several brief addresses on various phases of prayer made the exercises helpful, and H. Eugene Davis gave the young people a rousing talk on the needs and possibilities of Seventh Day Baptist young people. The world, the church, and the denomination will feel the influence of their lives in the days that are coming. Let us all put into action the good things we are getting in this Conference.

In the evening after Sabbath the Young People's Board held its session. After a great song service there was a short pageant in which several children and young people took part. It represented the "Spirit of Worship," and was arranged by Miss Nettie Crandall. Then came two addresses on some phase of faith. "Faith in the Bible," by Lester Osborn, which has already been forwarded for the RECORDER; and "Forward with Faith," by Hurley Warren, which will also be given our readers.

The assigning of banners and pennants by Mrs. Frances F. Babcock was an interesting part of this service.

We give here the summary of the report as printed in the Young People's Annual Statement.

The societies receiving the banners are: Most C. E. Experts, Hebron; greatest gain in C. E. Experts, North Loup; highest Efficiency rating,

Ashaway; greatest gain in Efficiency, Nortonville; Junior, Fouke; Intermediate, Battle Creek.

The societies receiving Pennants are: Social Fellowship—Ashaway, Nortonville, Westerly, Battle Creek.

Efficiency (rating over 300)—Hebron, Salem, Battle Creek.

Study Course—Shiloh, Hebron, Ashaway, Battle Creek, Riverside, North Loup.

Amount of money raised this year, \$1,714.89.
Budget for next year, \$2,000.00.

Dr. Johanson's address was read by Dr. Post, Jr., and our readers will find it in full in Young People's Work of the RECORDER.

The closing address of this meeting was on "Student Life," by Carroll Hill. We trust that the papers of this good session will find a place in the Young People's department in due time.

Whenever a banner was assigned to any society a chorus of young people near the front would break out with a rousing round in the tune: "Our boys will shine tonight." This was something like a college yell and added enthusiasm to the meeting. We give the round here:

C. E. will shine tonight,
C. E. will shine.
C. E. will shine tonight,
Won't that be fine? "Wow!"
C. E. will shine tonight,
C. E. will shine.
When the sun goes down
And the moon comes up
C. E. will shine.

The Minutes of The Commission The minutes in full of the Conference Commission have just come to hand to be given our readers and will appear in the next issue of the RECORDER. Look out for them if you care to know just what the Commission in its meeting at Nortonville, Kan., did. The report it made to Conference has already appeared; but it will be interesting to know all about the steps leading up to it.

Children's Pages Omitted by Accident On returning from the General Conference and the Southeastern Association, we discovered that the copy for the Children's department of August 13 and August 20 had been entirely omitted. At first we could not understand why it was so; but upon investigation, found that the copy for those two weeks had been placed where it was not discovered until our re-

turn yesterday. We do not wonder that Miss Ruth Marion Carpenter was quite distressed upon finding nothing of her carefully prepared copy in those two RECORDERS. We are very sorry for this mistake, and hope such a one will not occur again.

EVANGELISM THE WORK OF DENOMINATIONAL SCHOOLS

ELD. ROBERT B. ST. CLAIR

(Seventh Day Baptist General Conference, Friday, August 24, 1923)

Evangelism, which is "the preaching of the gospel" of Jesus Christ, with especial emphasis upon the extension of the gospel's blessed work, is most assuredly within the scope of the imperative activities of a denominational school, for a denominational school, in the sense intended by the brother who assigned me this subject, is a school of a Christian denomination having for its chief aim, as a denomination, the dissemination of the glorious truths of the blessed gospel of Christ our Savior.

This being true it follows that as surely as militarism ought to be taught in a military academy, the culinary arts in a school of domestic science, the methods of agriculture in an agricultural institution, the science of health in a college of medicine, just so surely should evangelism be taught in a school founded upon the principles of the One who said: "Go ye into all the world and preach the gospel to every creature."

If evangelism is not taught, urged and exemplified in a denominational school, many a precious opportunity will be lost, perhaps forever. It is in a denominational school that the very most should be made of every such opportunity. The students should be encouraged to seek God with all their hearts, and their privilege and duty of entering some definite field of Christian activity pointed out in an unmistakable manner.

Parents ofttime commit their children to the care of a denominational school with the prayer, yea, with the *fervent* prayer, that these children, if already Christians may become more active in the service of the Master, or, if not converted, that they be led to seek the Lord while he may be found and to call upon him while he is near. Too often these fond parents are disappointed, emphasis not being placed upon evangelism

as they had reasonably hoped and expected it would be.

Edwin C. Mercer who assists John R. Mott in evangelistic campaigns in certain of our great universities, is one who left college worse than he entered it. Said Mr. Mercer:

"My first drink was taken at college, and taken not because I really wanted it (for its taste was at that time most repugnant and repulsive to me), but simply because the men I started to associate with were drinking men.

"I little realized then that in sacrificing my principles for the fear of unjust criticism I was right there forming habits which, as time advanced, were to merge themselves into a power which would control and later wreck and ruin my life."

Mr. Mercer then relates the details of his downfall. He became a drunkard and a follower of the race track. He told how he finally landed in the old Water Street Mission, New York City, where, for the first time, he heard that the blood of Jesus Christ could save a drunkard. He went forward to the mourners' bench, crying, "God be merciful to me a sinner!" Jesus came into his life and he now thanks God that the world and the things of the world can never truly satisfy, but that a surrendered life to the will and wish of him who saves and keeps, not only satisfies, but is beyond all comparison the happiest and best.

Concluding, Mr. Mercer says:

"For the past four years my life has been spent among the young men of our American universities, colleges and preparatory schools. I am trying to preach to these men a preventative message of God's power to save them from the depths of hell, which I sounded through dissipation and sin. Mine is a wonderful field among the two to three hundred thousand young men who so greatly need Jesus Christ at the center of their lives. When you realize that the college men of today are to become the leaders in civic and national life of tomorrow, then you can begin to appreciate the significance of my work. God has privileged me to give my life story at seventy-five per cent of the universities and colleges of America; to address some 80,000 young men; to meet personally in club and fraternity houses, at training tables, and on the campus about 35,000 young men of the various colleges; to have personal interviews with some 8,000 young men, and to have in my evangelistic meetings some 4,000 take a definite stand for the Christian life."

Surely, each one of us wishes Mr. Mercer God-speed on his blessed mission.

In the days when Jonathan Allen and other Seventh Day Baptist young men were

attending Oberlin College, that institution was the scene of intense evangelistic effort. Doubtless impressions for good were made in their lives. In the days of Finney, great revivals swept the college. Would to God revivals would sweep Alfred, Milton, Salem and Fouke! We have had the power, we can have it again.

"There was power, O Lord, in the days of old,
To kindle a fire in hearts grown cold;
That we on thy word may now lay hold,
Lord, send that power again.

Lord, send the power again, O send the power again!

We believe on thy name, and thy promise we claim,

Lord, send the power again."

And when our people get that power, we will find that our young people will delight in preaching the gospel, in handing out the printed page, in holding personal converse on matters pertaining to salvation. Therefore, in the name of the Christ who died, yea is risen again, we the more earnestly pray:

Lord, send that power again!

REPORT OF THE COMMITTEE ON PETITIONS AT CONFERENCE

Your Committee on Petitions would report that they have carefully considered the questions submitted to them, for their consideration and desire to make the following recommendations:

1. We recommend that the General Conference accept the invitation of the Milton Seventh Day Baptist Church to hold its annual session for 1924 with that church.

2. Whereas Pastor Claude L. Hill has been regularly ordained to the gospel ministry by a council of churches called by the Welton, Ia., Seventh Day Baptist Church, of which he is pastor;

We, therefore, recommend that the request of that church, that recognition be given him as an accredited minister of the Seventh Day Baptist Denomination, be granted.

3. Whereas, C. A. Hansen, who has been for the past twenty-three years an ordained minister and missionary in good standing, in another denomination has become not only a member, but the pastor of the Chicago Seventh Day Baptist Church, and has given satisfactory evidence of his

essential agreement in spirit and belief with us as a people;

We, therefore, recommend that the request of the Chicago Seventh Day Baptist Church, that recognition be given him as an accredited minister of the Seventh Day Baptist Denomination, be granted.

(Signed) E. ADELBERT WITTER, *Chairman.*

S. S. POWELL,
B. R. CRANDALL,
GEORGE B. SHAW,
HENRY N. JORDAN,
JESSE E. HUTCHINS,
H. L. COTTRELL.

ANOTHER FOUKE TEACHER WANTED

Miss Beulah Bonwell, of Canon City, Colo., who offered herself at Conference as a teacher at Fouke this year has been obliged to withdraw her offer on account of sickness in the family. This leaves a vacancy to be filled at once for service to begin October 1st. We are sure there are qualified teachers among our young people who are willing to go, if they but know of the need. The other teachers will be Miss Fucia Fitz Randolph, of Alfred, principal; Mrs. Angeline Abbey-Allen, pastor of the Fouke Church and teacher; Miss Isaphene Allen, of North Loup, teacher. The material compensation will be small, expenses for travel going and coming, board and room and \$100.00 for the eight months' service. There will be hard work, and possibly homesickness. But the joy of service in the Master's cause will be great. Who will accept the challenge?

Communicate your decision at once by wire to Miss Fucia Randolph, Alfred, N. Y.
EDWARD M. HOLSTON.

NOTICE

The annual meeting of the Seventh Day Baptist Missionary Society, for the purpose of electing officers and for the transaction of such other business as may be necessary or expedient, will be held at the Pawcatuck Seventh Day Baptist church, Wednesday, September 19, 1923, at 9.30 a. m.

CLAYTON A. BURDICK,
President.

GEORGE B. UTTER,
Recording Secretary.

September 10, 1923.

THE NEW FORWARD MOVEMENT AND SABBATH STUDY AND PROMOTION

AHVA J. C. BOND, Director
207 West Sixth Street, Plainfield, N. J.

STEWARDSHIP MONTH—OCTOBER

Again October has been appointed stewardship month by the General Conference.

At whatever time the fiscal year of any given church begins, the church year really begins in the autumn. While almost all our churches hold services throughout the summer, still as the autumn days come on, there is manifest new interest and greater energy in every department of church life and work.

Since with September there begins a new year of greater activity in religious work, October is a most favorable time to present the important subject of stewardship. Then, again, following as it does the General Conference, the inspiration of its sessions is still with the delegates who have attended, and the plans of the denomination for the year are definitely before the people.

In giving regularly of our income to the work of the Lord we show forth our acknowledgment of God's ownership of our lives. Proportionate giving brings joy and blessing and fulness of life to the Christian.

The subject of stewardship should be given careful consideration by all who would follow the Master in life and deed, and who would be true to the great commission to go into all the world with his blessed gospel.

THE ANNUAL CANVASS, NOVEMBER 4

Last year for the first time the General Conference suggested a date for the annual simultaneous every-member canvass in the churches.

Several churches that previously had had no special date for the canvass, and some that had not made a canvass before, made a canvass on the date appointed which was November 5. Others found it convenient to conform to that date also.

Of course many churches have a regular time for the annual canvass; one long-established and seemingly the most convenient because of local conditions. These may not

think it wise to make a change. It is hoped however that many churches may find it profitable to take advantage of the interest created through the observance of stewardship month, and make the canvass on the date suggested, which this year is Sunday, November 4.

PAY-UP DAY OCTOBER 6

The first quarter of the Conference year closes September 30. Let us make the first Sabbath in October the first pay-up day of the present Conference year. If one-fourth of the year's pledges have not been paid in by that time, shall we not make an effort to collect one-fourth of the church's quota October 6?

"MAKING THE ANNUAL CANVASS"

The above caption is the title of a little booklet which outlines in detail a tried and successful method of making the annual canvass. Copies may be had by addressing the American Sabbath Tract Society, Plainfield, N. J.

MAKING THE ANNUAL CANVASS

Outline Program

Monday, October 1—The pastor's annual letter

Sunday, October 14—Appointment of solicitors

Sabbath Day, October 27—Message on denominational program
(Solicitors and date and canvass announced)

Sunday, October 28—Membership divided among solicitors

Sabbath Day, November 3—Message on Stewardship

(Solicitors set apart by prayer)

Sunday, November 4—Every-member canvass

(Report of solicitors in the evening)

Sunday, November 11—Final reports

SEMIANNUAL MEETING

The semiannual meeting of the Northern Wisconsin and Minnesota churches will convene October 5, 6, 7, 1923, at New Auburn, Wis.

Please pray for a blessed meeting.

MRS. RACHEL DAVIS,
Corresponding Secretary.

ORDINATION SERVICES AT WELTON, IOWA

HATTIE E. WEST

Welton, Iowa, was the scene of a pleasant reunion and impressive services on Friday and Sabbath Day of August 10 and 11. Sabbath Day was the time selected by the Welton Church for the ordination into the gospel ministry of its beloved pastor, Claude Hill, and of U. Sherman Van Horn into the deaconship of the church.

In response to invitations sent out by the church, delegates came from sister churches of the Northwestern Association. In addition to these there were friends on vacation trips and others on their way to North Loup to Conference stopping off at Welton to visit old friends and scenes of childhood days. So it happened that Friday evening the gathering at the church seemed like a family reunion.

The delegates from Garwin, Mr. and Mrs. Theodore Hurley and Miss Lydia Knight were reinforced by Rev. and Mrs. Harold R. Crandall from the New York Church who are spending their summer vacation at Garwin and serving that church. Milton was represented by its pastor, Rev. Henry N. Jordan, and also by Mrs. Jesse Lippincott and son Truman. Albion's pastor, Rev. Lely D. Seager, being unable to be present, Mrs. Ella Mitchell, of Marion, Iowa, was made delegate from that church. Mr. Mitchell and son and daughter and mother were also there and coming with the Mitchells were Mr. and Mrs. Carl Sheldon and Anna, of Albion, who were visiting them, so Albion had a good representation.

North Loup sent its pastor, Rev. Herbert L. Polan, L. L. Lewis, H. L. Johnson and Clyde Hutchins, having special interest in the ordination as Claude Hill was one of the stalwart sons of the North Loup Church. These four men took the long trip overland and forming a quartet sang a number of times at the meetings.

Rev. Jesse E. Hutchins, of Farina, represented that church and counted it a special privilege to assist in the ordination of his old time friend and playmate of boyhood days in North Loup. Milton Junction sent Dea. Allen B. West and Mrs. Allen B. West and they were accompanied by their daughter Virginia.

Then to add good measure and an extra touch of joy Rev. and Mrs. Theodore J. Van Horn, of Verona, N. Y., arrived on Friday enroute to Conference stopping off at Welton over the Sabbath to visit the old home and friends of Pastor Van Horn. It was an unexpected pleasure to them to be present at the ordination of Mr. Hill and that of Mr. T. J. Van Horn's cousin, Sherman Van Horn.

So it was a goodly company representing widely separated communities that gathered at the church Friday evening to listen to a sermon by Pastor Henry N. Jordan from Isaiah 6:9, "And he said, Go and tell this people."

Ten o'clock Sabbath morning found the company assembled at the church on the hillside overlooking the fertile Iowa fields bright with the gold of ripened grain and the rich green of the growing corn. The church had been newly decorated, bouquets of roses and nasturtiums showed some one's loving thought. The visitors of the day before were augmented by Pastor Weddell of the First Day Baptist Church of DeWitt and a deacon and two other lay members. An account of the organization of the council and the program is given in another column.

A deep impression was made by the statement of the candidate for ordination to the ministry as he told of his early ambition to become a minister of the gospel, of the clouds that for a time obscured the vision of the later call to service and of the final yielding. Mr. Van Horn's statement was also clear and convincing and neither statement left any doubt in the minds of the hearers of the sincerity and fitness of the two candidates.

The ordination sermon was preached by Rev. Herbert L. Polan from John 15:16. "Ye have not chosen me, but I have chosen you, and ordained you that ye should go and bring forth fruit, and that your fruit should remain."

In giving the charge to the church, Rev. T. J. Van Horn was assisted by his wife who wrote upon the blackboard the eight words which he made the basis of his charge. The words were: Followers, Reliable, Unspotted, Intense, Tender, Forgiving, Unmovable, Loving. If the membership of the church exemplified these characteristics then would the church be Fruit-

ful, the word formed by the initial letters of these words.

The plain lettering remaining on the blackboard throughout the day emphasized and supplemented in an effective way the lessons of the morning.

The welcome to the ministry by Jesse E. Hutchins spoke of joys the world knows not of and that to the deaconship by Allen B. West, emphasized the opportunity and joys of daily service.

Mr. Weddell spoke of the opportunities of the community, of the work of Pastor Hill and welcomed him to the enlarged service.

A bountiful dinner which had been prepared before the morning service was ready in the basement dining room at the close and every one was welcome.

After dinner and the social hour which followed the company reassembled for the sermon by Rev. Harold R. Crandall who took for his text Eph. 2:19, speaking upon the "Household of Faith." Sabbath evening at 7.30 found the people again in the church and after a service of song, an anthem by the choir, a duet by Mr. and Mrs. Harold Crandall, "My Father Knows," and the singing "Make Jesus King," a male chorus led by the North Loup quartet, Rev. Theodore J. Van Horn preached from the text John 9:10, "I am the door," etc. Inside the door one finds safety, service and satisfaction. This was followed by a brief testimony meeting and earnest invitation to any not inside the fold to enter in.

Throughout the meetings there was excellent music by the choir, songs by the North Loup quartet and others, and the occasion was one of spiritual uplift and good fellowship long to be remembered by all who were in attendance.

MINUTES AND ORGANIZATION OF COUNCIL TO ORDAIN CLAUDE L. HILL AND U. SHERMAN VAN HORN

A council called for the purpose of examining and ordaining Pastor Claude L. Hill to the Christian ministry and Mr. U. Sherman Van Horn as a deacon of the church met with the Welton Seventh Day Baptist Church at 10 o'clock in the church house.

The meeting was called to order by the moderator of the church, Mr. A. E. Forsythe.

The church clerk, Mr. O. W. Babcock, then read the call of the church as follows:

At a regular church meeting July 1, 1923, of the Welton Seventh Day Baptist Church the following resolution was adopted,

WHEREAS, Brother Claude L. Hill, a member and pastor of this church has given evidence that he is called of God to the gospel ministry; and,

WHEREAS, Brother U. S. Van Horn, also a member of this church, has been chosen deacon of this church; and,

WHEREAS, We believe the time has come when they should be in solemn public services formally set apart to these respective offices; therefore, be it

Resolved, First, That we call Brother Claude L. Hill to examination with view to the ministry and Brother U. S. Van Horn as deacon to ordination, provided that upon examination it appears that the time has come for such action.

Second, That we call a council to consider and pass upon the fitness of these candidates; said council to meet with us at 10 o'clock a. m., August 11, 1923.

Third, That we invite sister churches in this association to send delegates to said council.
THE WELTON SEVENTH DAY BAPTIST CHURCH
BY SPECIAL COMMITTEE.

O. W. BABCOCK,
Secretary.

There were present with the membership of the Welton Church regularly appointed delegates as follows:

Milton, Rev. Henry N. Jordan; Milton Junction, Dea. Allen B. West, Mrs. Allen B. West; Albion, Mrs. Ella Mitchell; North Loup, Rev. Herbert L. Polan; Garwin, Rev. Harold R. Crandall, Mrs. Harold R. Crandall, Theodore Hurley, Mrs. Theodore Hurley, Miss Lydia Knight; Farina, Rev. Jesse E. Hutchins.

There were others present as follows: Truman Lippincott and Mrs. Jesse Lippincott, Milton; Carl Sheldon, Mrs. Carl Sheldon and Anna Sheldon, Albion; L. L. Lewis, H. L. Johnson, Clyde Hutchins, North Loup; Virginia West, Milton Junction; Charles Mitchell, George Mitchell, Mary Mitchell and Mrs. Paul Mitchell, Marion, Iowa; Rev. Theodore J. Van Horn, Mrs. Theodore J. Van Horn, Verona, N. Y.; Pastor Weddell, Baptist church, DeWitt, Iowa.

Pastor Henry N. Jordan was chosen moderator and Dea. Allen B. West clerk of the council.

It was voted that all visiting friends be invited to take part in the deliberations.

It was voted that the moderator have charge of the examinations.

Pastor Hill then read a paper setting forth his life experiences leading to this call and a statement of his faith, belief and practice. The candidate, Mr. Hill, was then questioned by members of the council.

Carroll Hill sang "Behold the Master Passeth By."

Mr. U. S. Van Horn who had accepted the call of the church to serve as deacon made a statement of his Christian experience, his belief and his conception of the duties and privileges of a deacon. Questions were asked and answered by the candidate.

The candidates retired while the council deliberated and voted that the council is satisfied with the examination of Claude L. Hill for the Christian ministry and of U. S. Van Horn for the deaconship and that we proceed to the ordination.

After a short intermission the program was carried out according to the description given by Mrs. West on another page.

REV. HENRY N. JORDAN,
Moderator.

ALLEN B. WEST,
Clerk.

*Welton, Iowa,
August 11, 1923.*

MY EXPERIENCE AND CONFESSION OF FAITH

CLAUDE L. HILL

Before the Ordination Council

I was born at North Loup, Neb., April 24, 1878, five years after the organization of the Seventh Day Baptist church in that frontier community. Among my earliest recollections, is a church service where Elder Oscar Babcock, of sainted memory, earnestly and vigorously set forth the claims of the gospel.

My boyhood home was a Christian home and my parents early taught me the way of truth and life and the claims of the gospel of Christ upon all that I possessed, or could ever hope to possess. This teaching was reinforced by a grandmother, wise, tender, sympathetic, who seems to me, as I look back across the years to the times when I sat at her knee and listened to words of reproof, correction and instruction, to have been a very saint of God and to have possessed a wonderful knowledge of boy nature.

I think, as a boy, I was by nature deeply

religious and responded to the teaching of the home, Sabbath school and church. I never really had but one ambition: that was to be a minister of the gospel. I well remember when my mother's table with a shawl, blanket, or sheet spread over it became a tent, and my brother and I as evangelistic singer and preacher conducted services before imaginary audiences, or for the benefit of neighbor children. Until after my marriage I spoke of my desire to but two people, a Sabbath school teacher, and my father who encouraged me and was greatly pleased to learn of my ambition. At the most critical time in boy life, the early teen age, a cloud so dark and threatening that it left not a single ray of light to a sensitive and high strung nature settled upon our home, and being unable to understand it, or to remedy it, I turned my back upon God and for a number of years journeyed into the far country as the prodigal did. It is with the deepest regret and sorrow that I review this portion of my life, and wish to say for the benefit of any young person that may hear this experience that I have bitter sorrow for every transgression of those years.

I think the turning point of my life was my enlistment as a volunteer in the Spanish-American War. It appealed to all that was best in me and showed me as nothing else could have done, the exceeding sinfulness of sin. The rigid discipline and responsibility gave opportunity for my better nature to develop. Following the war I was happily married and this association continued to appeal to the spiritual side of my nature until, in a revival meeting conducted by Dr. Gardiner in January, 1907, I was converted and baptized by him in the summer of the same year, and joined the North Loup Seventh Day Baptist Church.

With this turn of affairs the old desire or call to the ministry began to assert itself and friends advised me to go to Alfred and enter the seminary there, but with a family of growing children and small means it was a test of faith too great for me, although my good wife encouraged this move. As often as I turned from that call, I plunged into the work at hand with earlier and later hours and ever enlarging plans; but in my calmer moments it was ever with a look to the ministry. Churches called me to serve them and these were ever times

that tried our very souls as my wife and I wrestled with the problem of unpreparedness and the uncertainty of God's will in the matter. December 27, 1910, the North Loup Church granted me a license to preach and invited me to exercise my gift.

For some time meetings were conducted in schoolhouses in the vicinity and quartet work was carried on in the county, and as opportunity offered religious work in the line of Sabbath school superintendent, teacher and chorister, it was accepted and given consecrated service. Late in the winter of 1920 a call came from the Welton Seventh Day Baptist Church to serve them as pastor, and in trying to determine what was right in the matter a trip was made to Welton and several days were spent visiting the people and studying the needs of the field. Upon my return home it became a matter of most earnest prayer, and finally seeking peace of mind I declined the call. But I was not satisfied, and some way the feeling began to dawn upon me that in turning my back upon this service I was turning my back upon God. One morning that I shall never forget, as I was preparing to go to a sale, I felt that a question which I had hoped was settled for all time was suddenly the most important question of all my life, and going to the house and telling my wife we got down upon our knees and poured out our hearts to God, asking him to lead us in the way that was right and pleasing to him. Two broken and humble children of God arose from that prayer meeting, and without a word we knew instinctively what the answer was to be. All things had passed in review before us as we prayed there: home, friends, the associates of years, a lucrative occupation, plans for the future, in a field that we felt sure we were masters of; but in that space of time, in substance Jesus had again said, "Lovest thou me more than these," and we had said, "Yea, Lord, thou knowest we love thee." The answer came, as it ever will, "Feed my sheep." As we faced each other in the silence of that room with sobs shaking our bodies and tears coursing down our cheeks, I said to my wife, "Come let us go and sing." I have never know just why the book that was upon the piano opened at the page that it did, but the piece that presented itself was this:

"Jesus, I my cross have taken, all to leave and follow thee;
Naked, poor, despised, forsaken, thou, from hence my all shall be;
Perish every fond ambition, all I've sought, or hoped, or known;
Yet how rich is my condition, God and heaven are still my own."

At first we could not sing this song, but over and over again we sang, "Jesus I my cross have taken, all to leave and follow thee," until our tears were dried and our voices steady and our hearts fixed. We telegraphed our acceptance of the Welton call and as soon as a public sale could be held we were upon the field. It seems to me that the Divine Hand led in the matter of what field we were to serve in. Sentiment played a large part. It was the girlhood home of my mother and the service was to be with a church which had many years before been organized by my great grandfather, who laid down his life upon this field and today sleeps in the quiet churchyard cemetery among his early parishioners.

Two years ago the Welton Church called me to ordination, but a feeling of unworthiness and uncertainty as to the future led me to request a delay until some future time. In the same patient, sympathetic way that has characterized their attitude since our residence and service among them they have waited until the present date.

(1) I believe there is one God, creator of heaven and earth, the sea and all that in them is. Gen. 1 and 2.

(2) I believe that Jesus Christ is the son of God, conceived of the Holy Spirit, born of the virgin Mary, crucified, dead and buried; the third day he rose from the dead; he ascended into heaven and sitteth on the right hand of God and has become mediator between God and man. Matt. 1: 18; 2: 11; 27: 50; John 19: 33; Matt. 12: 40; 28: 6-7; 1 Tim. 2: 5.

(3) I believe in the Holy Spirit; third person of the Trinity; sent into the world by God to comfort, instruct and lead believers into ways of truth and righteousness. John 14: 26.

(4) I believe that the Bible is the word of God; that it was given by inspiration and is profitable for doctrine, reproof, correction, instruction, that the man of God may be perfect, thoroughly furnished unto every good work. 2 Tim. 3: 16-17; 2 Peter 1: 21.

(5) I believe it is the duty of all men to repent, believe in Christ the Savior, and be baptized, baptism to consist of immersion, buried with Christ in baptism, as the apostle Paul puts it. Luke 3:21; Acts 8:38; Col. 2:12.

(6) I believe that Jesus instituted the Lord's Supper and that he intended it should be observed, and that the church should perpetuate it. Matt. 26:26; 1 Cor. 11:23-24.

(7) I believe that the seventh day of the week is the Sabbath; that upon this day God finished his work, and that he blessed it and sanctified it; that Jesus Christ, his Son, kept it as such, declared himself to be Lord of the same and that it was made for man and not man for the Sabbath; that he expected his followers would observe it after his death, for in writing of the destruction of Jerusalem, which was to take place years after his death, he said, "But pray ye that your flight be not in the winter neither on the sabbath day." I believe that Paul, the great Christian missionary, observed it as the sabbath; and that it is a type of the saints rest in heaven. Gen. 2:2, 3; Luke 4:16; Mark 2:27-28; Acts 14:42-44; 16:13; 18:4; Heb. 4:1-11.

There are many things about God, Jesus Christ, the Holy Spirit and the Bible that I do not know; but I believe that James 1:5 is a solution of this great need. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and unbraideth not; and it shall be given him."

In reply to all the mooted questions of the day I have one never failing argument which ever silences doubt, "One thing I know, whereas I was blind now I see."

REV. S. R. WHEELER'S MESSAGE

Boulder, Colo., August, 1923.

Samuel R. Wheeler to the Seventh Day Baptist General Conference at North Loup, Neb.

A heart-felt Christian salutation!

My age and infirmities do not allow me to be present, but my interest is such that I can not refrain from sending you a message. My first visit to North Loup was in October, 1875. The church then was two years old. Reverend Brother Oscar Babcock, the very efficient pioneer pastor, met me at Grand Island. No railroad, but

the horses took us safely over the ups and downs of the unimproved road.

My stay this time was very short. Typhoid fever called me home. It took some months for our four children to endure it and recover. We had a very severe time, death seemed very near and we followed the instruction of the apostle, James 5:14, called in the deacons, anointed with "oil in the name of the Lord," and offered earnest prayers. To the surprise of some, and relief of all, they recovered and still live. Praise the Lord!

The next year, 1876, Brother Judson Davis met me at Grand Island. I can hardly omit relating this incident:

Brother Davis stopped to water his horses in a trough by the side of the road. A sod barn with an open door stood a few rods off in the yard. I went into it a few steps and a big dog jumped out of the manger and, with a growl, sprang furiously for my throat. Yes, I have ever felt sure that God saved me.—he gave me skill to get a firm hold of each ear of the dog and strength to turn him down upon his back and thump his head on the hard ground floor until he cried for relief. Released, he ran to his hiding place in the manger and I was not hurt in the least.

Thus was my life spared to preach twenty-six sermons in the month of September and thirty were added to the North Loup Church, nearly all by baptism.

1873-1923. Oh! What a change in those fifty years! My preaching was to a small company in a little schoolhouse. Now, the large membership—230 residents, 191 non-residents.—422 members with a good commodious church building. Surely good work has been continuous by pastors and people and God has given wonderful success. Many have been genuinely converted. Also, many from the North Loup Church have crossed the line into the heavenly, eternal, glorious home. God grant that this good work shall continue through the years and years.

And now, my earnest prayer is that this session of the Seventh Day Baptist General Conference shall be a grand success in business and in a gracious spiritual uplift.

God be with you all the way.

SAMUEL R. WHEELER.

[Conference sent Brother Wheeler a loving reply.—Ed.]

MISSIONS

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

THE PASTOR AND MISSIONS

PROF. WILLIAM N. CLARKE, D. D.

From "Christian Missions"

This leads up to what must be said about the pastor and his relation to the home work of missions. The pastor is the natural leader of his people, and the pastors as a class ought to be the main reliance for efficiency in the missionary work at home. A few of the things that a pastor may reasonably be supposed to do for the promotion of the cause may be mentioned here.

A pastor, whatever his Christian denomination may be, and through whatever agencies his church may work, ought to make sure that he is well acquainted with the missionary agencies of his own denomination. This seems very little to ask, and yet there are many pastors that do not fulfill this simple and just requirement. Many a pastor really knows very little about his missionary society or board. From such ignorance serious misunderstandings often come. The minister misconceives the work and is liable to misrepresent it; perhaps in his ignorance he falls into unjust prejudices; he can not properly enlist the support of his people in the work. Even if he does not misrepresent the cause, he is likely to be indifferent about it if he is not well informed. There is no substitute for interest in the work, and there is none for intelligence about it. A pastor has need of both. The true loyal interest leads a minister to regard the missionary agencies of his church as his own, and to live in friendly friendship with them.

There is a personal element in the pastor's relation here. A pastor needs to have faced the question whether he himself ought to be a foreign missionary. Some ministers of Christ ought to be laborers abroad, and of course one who ought to be there ought not to be a pastor at home. One whose rightful field of labor is at home needs to know that fact, and to know it on

sufficient grounds. If he does not, he may be haunted by doubts whether he is not in the wrong place. Many a pastor has no freedom in dealing with the cause of foreign missions, from a secret fear lest if the truth were known he ought to be a missionary himself. Some pastors secretly know that they have never done justice to the question, and therefore avoid the subject when they can. Every young man who is entering the ministry should fairly meet the question of his duty to enter the missionary work, and settle it honestly, in the sight of God. Only thus can a man be as conscientious in staying at home for his work—as he would in going abroad under the sense of a divine call. An unjudged presumption in favor of working at home is not the satisfactory thing that the clear conviction of duty is. Only by passing through such an experience of clear decision can a minister count with certainty upon being a free and unhampered friend of missions through a lifetime at home.

It seems very little to say that a pastor should keep himself informed about missions in general, for the duty seems quite obvious. Yet this must be said. Very few men, indeed, can be experts in so broad a field of information, and yet every pastor ought to be acquainted, in a general way at least, with the great fields of the world, the principles of missionary administration, and the work of the most eminent laborers, both living and dead. This is not too much to ask. A pastor who does not thus look out broadly upon the great movement of Christianity in the world, and is not qualified by knowledge for the task of enlisting Christians in the present work of their Lord, does not truly represent Christ to his people. A Christian minister who is ignorant of missions is defective at a vital point.

His people, as well as himself, a pastor should keep informed as to the broad outlook of the missionary work. He ought to be in his general character a missionary man,—that is, a man from whose constant influence his people will learn that there is a kingdom of God in the world to which they owe a joyful love and loyalty, and the movements of which they will find unspeakably interesting. He should never let the

missionary enterprise go out of sight or be forgotten. He should never directly or indirectly apologize for missions as a part of the work of the church. When he asks for money, he should make it plain why money is needed. He should so conceive and present the work as to convince his people that he trusts them to be responsive to reasonable calls, addressed to their intelligence and Christian feeling. He must remember that permanent interest in missions depends largely upon knowledge, and that knowledge must not be allowed to be too far behind the times. In many of our churches there is a strong and sacred traditional interest in missions,—a most excellent possession, for which we ought to be most thankful, and which the minister should not fail to utilize for present purposes. But traditional interest, if that is all, can not be counted upon to live in freshness from generation to generation, especially when dominant thoughts are changing as they are now. The interest must be revived by contact with living facts; and of these the supply is never wanting. A new generation must not be allowed to grow up without a good knowledge of missions, or without being plainly told in terms of the new time and thought what the missionary motive is. All interest of young men and women in the work is true theme for gratitude, and pastors should by all means nourish it and turn it to use.

A pastor should make the missionary interest a constant theme in public prayer. Public prayer should not merely utter the petitions of the moment, it should guide and form the habit of spiritual desire for the people. In liturgical churches the kingdom of God in the world is never forgotten, but in churches where extemporaneous prayer prevails the field of request is often scarcely larger than the congregation. In ordinary circumstances, a congregation should never be allowed to go home from public worship without having the kingdom of God throughout the world brought home to them in prayer, and having their hearts drawn out to pray for all men and all work for the good of men. A minister who regularly and habitually prays for missions thereby shows that he has begun to behold the true horizon.

MONTHLY STATEMENT

August 1, 1923, September 1, 1923

S. H. Davis, Treasurer, In account with The Seventh Day Baptist Missionary Society	
Dr.	
Balance on hand August 1, 1923.....	\$5,126 16
Conference Treasurer:	
Georgetown Chapel	18 95
Boys' School	66 78
Girls' School	66 78
Missionary Society	561 75
Grand Marsh Seventh Day Baptist Church, Debt Fund	25 00
Washington Trust Co., Interest Credit	2 59
	<u>\$5,868 01</u>
Cr.	
Rev. T. L. M. Spencer, August salary..	\$ 83 33
R. J. Severance, July salary and ex- penses	116 04
William L. Burdick, salary and ex- penses to Conference	258 33
L. J. Branch, July salary	25 00
C. C. Van Horn, July salary	41 66
Rev. Robert B. St. Clair, July salary..	50 00
George W. Hills, July salary and ex- penses	50 76
G. H. F. Randolph, July salary	41 66
S. S. Powell, July salary	25 00
Angeline P. Abbey, July appropriation	10 00
Clifford A. Beebe, July salary	25 00
D. B. Coon, July salary and expenses.	112 48
H. Eugene Davis, salary and children's allowance	125 00
William L. Burdick, clerk hire	25 00
H. Eugene Davis, expenses to Plainfield, rent and telephone	161 31
H. Eugene Davis, expenses to Confer- ence	125 00
Western Union Telegraph Co., George- town Chapel	1,500 00
William C. Whitford, Treasurer, sup- plementing pastors' salaries....	634 17
Treasurer's expenses	35 00
	<u>\$3,444 74</u>
Balance on hand September 1, 1923....	\$2,423 27
	<u>\$5,868 01</u>
Bills payable in September, about....\$2,500 00	
Special funds referred to in last month's re- port now amount to \$9,564.07, bank balance, \$2,423.27, net indebtedness, \$7,140.80.	
S. H. Davis, Treasurer.	
E. & O. E.	

ORDINATION AT SCOTT, N. Y.

On Sabbath morning, August 4, 1923, by request of the Scott Seventh Day Baptist Church, the Ordination Committee of the Central Association conducted the ordination of Mr. Emerson Fisk to the office of deacon, and Mrs. Willis J. Fisk to that of deaconess.

The meeting was called to order by Pastor Robert W. Wing of the Scott Church, and was organized into a council. Prayer was offered by Rev. John F. Randolph, of DeRuyter. Rev. Theodore J. Van Horn, of Verona, was chosen moderator of the council, and Willis J. Fisk clerk.

Mr. Emerson Fisk stated his religious experience, taking St. John 15: 4-5 as the basis of his remarks.

Mrs. Willis J. Fisk read a paper which she had written concerning her experience and connection with the Scott Church.

The candidates were accepted by vote of the council.

By request the ordination sermon was preached by Rev. L. A. Wing, of Manlius, N. Y., a former pastor in the Central Association, who took as his text Matthew 23: 11, speaking on "The Things That Hinder Service." He also used Philippians 2: 1-8 and Matthew 20: 20-28 in his excellent sermon.

The charge to the candidates was given by Rev. T. J. Van Horn, and the charge to the church by Rev. William Clayton, of Syracuse. The consecrating prayer was offered by Rev. J. F. Randolph, and benediction by Rev. L. A. Wing.

During the service vocal selections were sung by Miss Ruth Phillips, of Alfred, N. Y.

Over fifty visitors were in attendance, members of Seventh Day Baptist churches at DeRuyter, Verona, Syracuse, Adams Center, Alfred and Nortonville, Kan.

After a bountiful basket lunch at the church an afternoon service of praise and song was held, followed by the baptism of Mr. Clark Saunders, of Scott, in a pool near the church, Rev. J. F. Randolph officiating.

Appended to this report is the sketch written by Mrs. Willis J. Fisk, to which, by request, she has added several names from the early records of the Scott Church, including that of Dr. Abram Herbert Lewis, whose boyhood was spent under the influence of the Scott Church.

R. C. B.

STATEMENT OF MRS. WILLIS J. FISK AT HER ORDINATION

Like many another country church our members are few, still for many years we could boast of quite a large and active membership.

There are several reasons why I take an especial interest in "this branch of the Lord's" vineyard. One reason is that I have had so many relatives that were members here, also many friends that I loved in days of yore. I would like to tell you a bit of the origin or early history of our church, which is the cause of the most of my Christian experience. Our forefathers

who were Seventh Day Baptists, came here from Massachusetts, Connecticut and Rhode Island. They came with ox-teams, some of them came to Brookfield first and later here. Some came as early as 1798, some in 1802, and others at different dates. Some of the names are very prominent in our denomination today—Babcock, Burdick, Barber, Cottrell, Potter, Maxson, Wilcox, Clark, Crandall, Green, Stillman, Frink, Hubbard, Brown, Wells, Palmer, Frisbie, Truman, Lewis and others. Those who came first made roads through the forests and built their log houses. In the year 1820 they constituted this church.

My great grandfather and grandmother were among the first on the church list—Ezra Babcock and wife. Their twelve children were nearly all members here. They all lived to raise quite large families, many of whom lived here and found a home in this church.

On the other side of my ancestry, Henry Burdick, my great grandfather, died before this church was organized but his wife was one of its earliest members. Their children were numerous. I think they were all members here and many of their descendants down the line.

I know less about the other names but I do know there were many of the Barber family, of different generations, who belonged to this church.

My father and mother and two brothers were members here. The last of them has been gone for twenty years but the memory of that Christian home has been like a benediction to me down through the intervening years. With a company of young people, of which I was the youngest, I joined this organization during the pastorate of Rev. J. E. N. Backus.

When I have lived away among other denominations I have always tried to keep the Seventh Day. I attended divine services but did not feel as much at home, of course, as I do among people of like faith. I hope you will have patience with my mistakes. I feel unworthy to assume these sacred obligations and shall need the prayers of Christians that I may imitate more closely the great Example.

It is a comely fashion to be glad,—
Joy is the grace we say to God.

—Jean Ingelow.

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH,
CHESTERTOWN, MD.,
Contributing Editor

LIVE AND LEARN

(Address of W. C. Whitford, President of Education Society, at North Loup Conference)

Whether we intend to do so or not, we are bound to learn if we live. It is however far better to have the heart open toward instruction than simply to learn by experience what we can not help but learn.

Intellectual improvement is so evident that we are sometimes tempted to think of learning as entirely synonymous with knowledge. There are such possibilities in the development of our physical powers that we may safely assume that there is a manual learning. Then there is also a training of the soul which we may call spiritual learning.

When there comes to a man a diminution in his ability to learn physically or to learn intellectually he is by that much ceasing to live. It may happen also that a man will suffer rapid decline in his ability to learn spiritually, and exhibit the marks of spiritual decay long before old age has its hold upon him physically or intellectually. This decay is sometimes marked by conspicuous wickedness, but again it may hardly be any thing more than lack of growth and a wrong emphasis upon the truths already possessed.

This is why we need to be so continuously careful to keep our hearts open for the message of God. This is why we should meditate upon the Bible and study it. This is why we should give diligence to keep the Sabbath with sincerity, and should devote time for worship, both public and private. It is profitable to engage in prayer and conference with others upon religious themes. We should form a habit of looking at the moral side of every question. And most of all we should resolve that in everyday life—in each decision and choice that affects conduct we shall be showing forth the spirit of our Master, and following his guidance. Then shall we truly be living and learning.

The man who is learning spiritually is not usually the one who is conspicuously changing his beliefs; but he is intellectually hon-

est, and holds loyalty to truth above consistency.

One great danger in the spiritual life is that we will go astray unconsciously by following a line of intellectual reasoning without spiritual insight, and another is that we will exaggerate and overemphasize a principle that is entirely correct in its own sphere till we err by a practical overstepping of the mark.

What I mean is illustrated by the prevailing beliefs of Christians during the last fifty years on the subject of war, and also in part at least, by the current beliefs concerning forgiveness.

A few years ago our ancestors thought, and perhaps I should say that we thought, that war was the legitimate method of settling disagreements between nations. We laid great emphasis upon the imprecatory Psalms, and such Scripture as the Book of Joshua and the prophecy of Nahum, and upon the fact that Jehovah was a Man of War, fighting for Israel and driving out their enemies from before them.

Then pacifism arose, and we rediscovered our Savior's words, "Resist not him that is evil." There is today a praiseworthy effort upon the part of many individuals and organizations to drive out war from the world. We may well hope that this movement will succeed. But if I get the message of the Master aright, we ought not to strive for the abolition of war directly, any more than we should strive for happiness directly. We should aim our arrows at the spirit that lies back of war. Oppression and injustice tolerated by public opinion are worse than war.

In the matter of forgiveness it is very easy for us to learn from the Old Testament to reserve this virtue for our friends while we cordially hate our enemies. Many people who pass for good Christians hold to the doctrine that one ought never to forget a favor nor forgive an injury.

Peter thought that he was suggesting a great step in advance when he ventured to mention the number seven as the limit of forgiveness, instead of three as taught by the rabbis. Our Savior certainly lifted the virtue of forgiveness beyond numbering when he said, Seventy times seven.

Many are inclined now to believe that men and women ought to forgive an unlimited number of times only when the one

who has done the injury comes and begs with humility for forgiveness; and others excuse themselves from forgiving until they can make sure that the injurer is sincere in his repentance. They believe also that God does not forgive with the readiness which we are required to manifest, but that he punishes his adversaries unsparingly, and takes vengeance upon his enemies.

There is indeed much Scripture for this point of view. The writer of the Book of Revelation is thoroughly convinced that the enemies of the persecuted Christians are God's enemies, and that the triumph of God can only be through the destruction and overthrow of these opposers that in his picture of the good time, coming he revels in the misfortunes of the people, and thinks of God as fairly hating them. He represents them in the extremity of their despair as calling to the mountains and the rocks, saying, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb."

But there really is no such thing as the "wrath of the Lamb," and no one needs to hide from the face of "him that sitteth upon the throne." Just as we have learned to cherish the higher ideals concerning war, and concerning slavery, and lying, and the matter of intemperance, in spite of past beliefs of our ancestors which seemed to be well founded upon Scripture, so we are now learning concerning forgiveness. We do not need to be hindered by the blurred point of view of devout men who were handicapped in their expression of truth by their situation and the spirit of their times.

Our heavenly Father is forgiving to the uttermost, and is not exceeded in fatherly love by the father in the parable who welcomed home the prodigal son and showered favors upon him without waiting for definite proof of his amendment of life.

It is true that sin carries in itself its own consequences, and what we call punishment can not be avoided; but we should not put a barrier between ourselves and our heavenly Father by thinking of him as inflicting penalties, or in any way as failing in love toward us.

Very likely you can think of some other illustrations that will suit you better of the growth of your beliefs. It is not that we hold our convictions loosely, but rather the

more firmly that we can select what seems to us consistent with our Savior's teaching in spite of all testimony to the contrary.

DEACON LEWIS CAMPBELL DUNN

Dea. Lewis C. Dunn, son of Joel A. and Joanna Randolph Dunn, was born near New Market, Piscataway Township, N. J., November 11, 1844, and died on Sabbath morning, July 28, 1923.

He was the third in a family of five children, the oldest being a half brother.

On November 27, 1867, he was married by Rev. L. C. Rogers to Miss Aurelia J. Ayers. Mrs. Dunn died January 30, 1906.

To them were born two children, Jennie Louise, born August 18, 1881, and died September 6, 1882, and Walter G. Dunn, who lives on the farm where his father was born.

Deacon Dunn was baptized in 1858 by Eld. H. H. Baker, and united with the Piscataway Seventh Day Baptist Church at New Market, N. J., and for sixty-five years was a faithful member of the church.

He was ordained as deacon in the church March 6, 1887, at the same time that Dr. Abel S. Titworth and Horace W. Satterlee were ordained as deacons. Brother Dunn served the church as deacon for thirty-six years, and for several years was the senior deacon.

Deacon Dunn was a faithful attendant at the business meetings of the church, and for several years served as one of the trustees.

Living on his farm some distance from church he did not often attend the bi-monthly covenant meetings that were held on Friday nights, but it was his custom to speak while the pastor was breaking the bread during the celebration of the Lord's Supper on Sabbath morning. These testimonies were greatly appreciated, and will be missed.

But that which his pastor remembers of him with greatest pleasure is the little prayer service that we two held in his sick room a few days before he died, when Deacon Dunn talked with God as friend talks with friend.

Memorial services were held at the home on Tuesday afternoon, and the burial was in Hillside Cemetery, at Plainfield.

W. D. B.

WOMAN'S WORK

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

WOMAN'S HOUR AT CONFERENCE

"There they made him a supper and Martha served."

When you are told that on Sunday of the Conference at North Loup there were 880 meals served for dinner, and supper, you will understand why not more of the North Loup women were present at the meeting of the women that Mrs. West called on Friday afternoon. They were busy serving.

In answer to the roll call by associations the attendance was as follows: Eastern—New York City, 1, Second Westerly, 1, Pawcatuck, 1, Piscataway, 1; Southeastern—Salem, 1; Central—Verona, 1; Western—No delegate; Northwestern—Nortonville, 8, Welton, 5, Milton, 3, Boulder, 4, North Loup, 4, Milton Junction, 2; Southwestern—Gentry, 1; Pacific Coast—Riverside, 1; Lone Sabbath-keepers, 6; total, 40.

The meeting was called to order by Mrs. A. B. West, president of Woman's Board. Prayer was offered and Miss Alberta Severance, of Gentry, Ark., was asked to serve as secretary of the meeting.

The report of the treasurer was given and the proposed budget for the coming year was discussed.

Items in the report of the corresponding secretary were talked upon, questions were asked, and answered in an informal way. The use of mission study was emphasized, and the need of prompt, and faithfully prepared annual reports was urged.

The proposed list of officers of the board was presented, and with the reports was recommended for adoption.

It was a great pleasure to meet so many of our women in this agreeable way. We trust it was a helpful hour to all who were in attendance.

Mrs. T. J. Van Horn tells us that eighty women and children had part in the pageant, "The Light Hath Shined," that was given on Thursday evening as the closing part and main feature of the program of Woman's Hour. A large congregation filled the great tent to overflowing. The Spirit of

Missions was very appropriately impersonated by Mrs. Myra Crandall Hutchins, who was the daughter of Rev. George J. Crandall who served the North Loup Church as pastor for ten years during its early history. She is also a sister of Dr. Grace Crandall, one of our medical missionaries in Lieu-oo, China.

The pageant was intensely suggestive and interesting. It was recommended to all of our societies for use on their programs during the year. Mrs. Van Horn tells us that as small a number as eighteen may produce it.

On Monday evening two young women with Mrs. Angeline Abbey were consecrated to the work in the Fouke, Ark., Church and School.

It was a great Conference. We are praying that the spirit of it may continue with us, permeating our daily service to the strengthening of the Master's cause.

METTA P. BABCOCK.

Milton, Wis., September 6, 1923.

DEAR SISTERS:

I am sure that many readers of the Woman's page are wishing that we might have from our editor another such delightful account of a Conference journey as we had last year.

But, alas, our editor did not travel to Conference this year and your president had no such experiences of visiting old family friends and historic places, nor has she the magic pen of our editor. She has promised, however, to help to fill our page this week with something concerning Conference, and wishes very much that she could convey somewhat of the spirit of this exceptional meeting to our readers who did not have the privilege of attending.

First as to the trip. It was by auto and more than fifteen hundred miles were traversed without accident, across fertile Illinois, Iowa and Nebraska prairies, through miles and miles of corn fields, past beautiful farm homes, through prosperous towns and cities. Nights were spent in tourist camps with people from the remotest corners of the nation as our near neighbors.

Perhaps all would not agree with me, but in the light of what was subsequently learned of the North Loup pioneers, the climax of the journey was reached when

at the foot of the chalk hills we saw spread out before us the valley of the Loup River, the same view that greeted the eyes of those who more than fifty years ago came to spy out the land,—the same and yet different. Before their physical eyes lay unbroken country, fertile valley, covered with nature's own luxuriant growth, hills and winding river. With eyes of faith, they saw in addition what we saw, cultivated fields, homes, schools and churches, and the land transformed from a wilderness to a part of a great commonwealth. And so they brought back a good report and those who became the founders of the North Loup Church pressed on, and through years of privation and hardship attained at last the conditions that made possible this Conference at North Loup.

It is significant too that it was not financial prosperity alone, or mainly, that these people sought. In the midst of their vision was always the church as the center of life and activity. They put "first things first." It was a venture of Faith that led to the settlement in that rugged wilderness (the chalk hills are not easy to travel, even yet). The general theme of the Conference, "Striving to attain the faith of our fathers," was a most fitting one for this historic event. Not only so, but as the meeting progressed, as we listened to the addresses on Faith, as we sang over and over again the stirring hymn, "Faith of Our Fathers," as we saw the determination not only to raise the entire amount of the Forward Movement Budget but to enter the opening doors, we saw this "faith of the fathers" exemplified in their virile descendants, and overflowing and pervading the entire Conference.

Indeed, for a church situated as is the North Loup Church to entertain Conference requires a faith that expresses itself in loyalty and sacrifice. Though the membership is large, the people are mostly farmers, scattered over many miles, and all are busy, hard-working people.

As we think of the part of the women in the entertainment we are filled with admiration and gratitude. Our hostess with two small children, mere babies, in fact, helped in the dining hall each meal, sang in the choir, had a part in the pageant, and entertained over night and for breakfasts a family of ten guests that overflowed the house, and all as sweetly as if she were

receiving instead of conferring favors. Nor was her case exceptional. They all seemed to do the same.

The pageant, "The Light Hath Shined," which was given last year at Ashaway, under the direction of Mrs. T. J. Van Horn, was again effectively presented under the same management and enthusiastically received. There were about seventy individuals in the pageant, fifty of whom were women. Many of them came from some distance for the rehearsals, and many of them sang in the choir, and all must have other duties incident to the entertainment of guests. We wonder if in any other church the women would have felt they could undertake it under those circumstances.

North Loup is a thousand feet above the level upon which we daily live, (North Loup is 1,700 feet above sea level and Milton Junction is 1,000 feet), and as we traveled back to every day level again we prayed that after our vision of the love and loyalty of those sturdy pioneers and their descendants we might still dwell in the upland of Faith to which we had journeyed with the Conference of 1923.

HATTIE E. WEST.

*Milton Junction, Wis.,
September 6, 1923.*

YEAR BOOK

The minutes of the recent annual sessions of the General Conference in the hands of the present writer were delivered by him in person to the publishing house in Plainfield, N. J., on Wednesday, September 12, 1923.

The reports of the various incorporated bodies were all in print before the General Conference, except that of the Education Society, and that report is now at hand complete with the exception of Salem College. Doubtless as soon as the various annual corporate meetings are held, their proceedings will be forwarded promptly.

The printer is instructed not to wait for any missing reports, except the minutes of the corporate meetings, of course, for which a reasonable delay will be made.

CORLISS F. RANDOLPH.

Religion is living out the truth there is in us.—George A. Gordon.

YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK,
R. F. D. 5, Box 73, Battle Creek, Mich.,
Contributing Editor.

WORD OF GOD PSALM

Christian Endeavor Topic for Sabbath Day,
October 6, 1923

DAILY READINGS

Sunday—The word a sword (Eph. 6: 13-18)
Monday—The word a seed (Matt. 13: 3-8)
Tuesday—Points to Christ (John 5: 39)
Wednesday—Divine food (Matt. 4: 4)
Thursday—Source of joy (Col. 3: 16)
Friday—Keep the word (Rev. 3: 7-13)
Sabbath Day—Topic, Lessons from the Psalms.
10. The Word of God Psalm (Ps. 119:
9-16, 105) (Consecration meeting)

You have a Bible; but do you own it? You hold it in your hands; do you hold it in your heart? You read in it; do you feed on it?"

The Bible is the medicine-chest given us by the Great Physician. Are the labels on the sixty-six vials eloquent to you? Do you know for what each is a remedy, or do you take them at haphazard and in the dark?

Tempted souls have gone to the Bible, opened it at ignorant random, and hit upon a vein of the gold they sought. For the Bible is rich in precious ore. But others have blundered upon no such discovery, and have scouted the Bible as a useless book.

Not thus does the wise gold-seeker go to work. He prospects the mountains, valley after valley, spur after spur, peak after peak. He learns the strata, what they are, how they lie, what each contains. To this he goes for lead, to that for zinc, to another for silver. He could guide you along any path in the dark, and when he strikes pick, it is not in vain.

So it is with this mountain range of the Bible. A friend may point out one rich outcropping or two, but it is only a shift for the time. You must know the Bible through and through, for yourself.

You will never know what portion of the wonderful book will aid you most, or next. I remember that once I was greatly helped in temptation by reading the story of the woman who touched Christ's robe in the

crowd. To this day, though it was years ago, I can feel the thrill with which I realized that the slightest contact of faith with Christ would heal me of my sin. . . .

It is a great thing for a man to make a Bible—one of the greatest things any man ever does. For no one can make a Bible except through making his own, one by one, the experiences of the Bible heroes and saints. Did any one ever add all the Psalms to his Bible? or all of the letter to the Romans?

The Bible you make is the only one you can really use. It is not using a passage to hunt it up with a concordance and dig out its meaning with a commentary, any more than it is using your house to prove title in a court of law. You use your house when you live in it, and so with a Bible passage. . . .

It is easy to think that you are making a Bible when you are not. No Bible is yours till you use it. You do not use it until it has become an instinct.

You do not use your Bible if, when you are tempted, you must say to yourself, "Now is there anything in Paul's writings that fits this temptation? Let me see—Roman's, Corinthians First, Second, a, e, i, o, Galatians, Ephesians, Philippians, Colossians; perhaps the armor chapter would fit; I will look it up." Satan would have dealt his decisive stroke long before that.

No; you are using Paul's writings if, as soon as the temptation assails you, your thought leaps to its weapons: "Keep the body under! Mortify the flesh! Crucified with Christ! With the temptation the way of escape! In all points tempted like as we are! Stand therefore! Resist unto blood, striving against sin!" This is to be a Paul and to own his writings, that is to say, his spirit and power. . . .

Sin flashes upon you through your instincts, the baser ones; therefore I say the Bible can not help you till it also has become an instinct, a holy one.

How shall we exalt the Bible into an instinct? Only by meditation and obedience.

By meditation. No hasty wooing wins a great truth. If you want the Bible you must pay the price, and part of the price is time and patience. A lifetime of courageous living is in the six pages of Amos, and will you make them your own in half an hour?

And by obedience. No one has a larger Bible than he obeys. No one can enlarge his Bible except by obeying more. The story of the woman who touched Christ's garment is yours only as you also reach out the finger of faith. Paul's armor is yours only as you engage in Paul's battles.

To think about the Bible so much that we can not help thinking about it, and obey it so heartily that obedience becomes a habit,—this is the way to make the Bible a help in temptation.—From "Help for the Tempted" by Amos R. Wells.

PRINCIPLES OF CHRISTIAN ENDEAVOR

BENJAMIN F. JOHANSON

(Conference Address by President Young People's Board, in the Young People's Hour)

How well the principles of Christian Endeavor are understood among us I do not know, but I have chosen at this time to review some of the ideas which seem fundamental to the organization.

The only real contact which the Young People's Board of the General Conference has with its constituency in the denomination is through the organized groups of young people in our churches. The interdenominational religious movement known for over forty years as Christian Endeavor has been adopted by Seventh Day Baptists as their official training school of religious expression.

In the beginning of this discussion it would seem profitable to consider briefly whether Christian Endeavor is exclusive or inclusive. Is it intended to take care of and train all the children of the church who are of Christian Endeavor age? Or just a selected group. Any one who is at all interested in the weekly church prayer meeting may attend it. There is no particular obligation. It is hoped that you will attend regularly and take some part, but you may do so or not, as you please. This auxiliary of the church is a voluntary assembling of the members for worship and Christian fellowship. Parents may wish to have their children, older or younger, attend Sabbath school. If this attendance is reasonably regular, and the conduct is creditable, these children are automatically accepted into membership of the school. It is not necessary even that they be Christians, to become members. The Sabbath school is an organ-

ization for the purpose of gathering in all members and children of the church to teach them the Bible. There is an element of worship but this branch of the church majors in instruction. Parents may wish to have their children attend and become members of the Christian Endeavor, the children themselves may wish to attend. But unless they are first Christians, that is, have openly confessed Christ and second, will voluntarily accept a covenant to serve Christ to the best of their ability they can not become active members of a Christian Endeavor society. In this sense Endeavor is certainly exclusive. Manifestly if the child, to become an active member, must first have accepted Christ, not all children of Christian Endeavor age can qualify for membership. If the covenant is rigid, and it is, not even all Christians will care to assume the obligation. In a large sense the active membership of the society is selective, but the doors are open to all who will qualify for membership. It is not exclusive. The purpose of this movement then, seems to be, to select those serious minded, Christian young people of the church who will voluntarily subscribe to a covenant and assume certain individual responsibilities which are destined to train them in service for Christ and the church. These obligations may be summarized as follows: open confession of Christ, and speaking for him according to ability and opportunity; training in Christian service; cultivation of the personal devotional life; loyalty to the church; generous giving of our means; and fellowship with other Christians. These people who are thus being trained are systematically to put their training into practice by recruiting new members from the church of which they are a part. Non-Christian people of Christian Endeavor age who are religiously inclined are brought to associate membership, where the obligations are not so strenuous, with the hope that these people will eventually become full active members. Other means and influences are brought to bear on persons of the community who are not religiously inclined, provided a contact can be established. Christian Endeavor socials are simply a means of good Christian fellowship among members and are methods of securing a contact with other young people of the church and community.

The essential difference between the

Christian Endeavor movement and such other Christian organizations as the Y. M. C. A., Y. W. C. A., and the Salvation Army, is that the former is an integral part of the church. It is organized for the church and is responsible to it. This is not true of the last three mentioned. Their work is in a large sense outside the churches. They are in close sympathy with the churches. They work for a community and are more or less responsible to the whole community. They interest and rescue young people from a whole city and often do a service for the Master which the church or its auxiliaries have been unable to do.

When an organization, whether religious or secular, has gained a seemingly unprecedented development, it is often interesting and profitable to discover if possible what are the basic ideas which underlie the movement to insure such success. Dr. Francis E. Clark, the founder and president, after making a careful study of societies in every land says there are four essential principles common to all these societies and only four, namely; (1) Confession of Christ, (2) Service for Christ, (3) Loyalty to Christ's church and (4) Fellowship with Christ's people. The church of today of whatever faith certainly needs above all other things confessing Christians, serving Christians, loyal Christians and brotherly Christians.

1. Five times a day the devout Turk prays with his face toward Mecca. The Buddhist will mutter half the day, "I believe in Buddha, I believe in Buddha." But where in the modern program of the Christian church is the child given the opportunity, regularly, naturally and systematically to confess his love for the Master and the desire to serve him to the best of his ability, except in the Endeavor society? All active members of this group are Christians and should be church members. All are expected to accept the covenant which goes with membership. This covenant specifically enjoins upon each one to speak for the Master at all meetings unless the member can excuse himself to his Master.

2. Another essential in the church of today is to increase its working force. It has been said that not more than one third of the older members of the average church can be counted among the active workers

for Christ. One problem of the church is to set the rank and file of the membership to work. We are to be doers of the Word not hearers only. There are always a few conspicuous ones who seem to be willing and able, they are honored with the responsibility while the backward and indifferent ones are not developed and often are allowed to go unused. The weekly church prayer meeting predominates in the worship element, the Sabbath school in instruction, but Christian Endeavor majors in training for service. The things which are learned in other departments of the church are here put into practice and tried out. The society seems to have come into the kingdom for such a time and purpose as this.

3. It is sometimes asked, Can one be loyal to the Sabbath and still mingle and associate with Christians of other faiths? Can young people be affiliated with interdenominational units and still maintain a proper degree of loyalty to their own church? A universal essential of the society of Christian Endeavor is *fidelity* to its own church and the work of that church. When a society ceases to be loyal it is no longer a Christian Endeavor society. It can not exist for itself and if it attempts to it is unworthy of the name. A true society must live for Christ and the church.

4. The fourth essential is fellowship with other Christians. You must be loyal to your own church but to be a good Endeavorer you have no right to say, "My church, my church only, and my church all the time." There is as much danger in too rigid denominational exclusiveness as in loosening the bands of denominational authority to the extent of allowing men to become church tramps. Neither extreme need be followed. It was plainly the mind of the Master that the hearts of all who love the Lord should be drawn together. This end is certainly promoted by Christian Endeavor fellowship. It should be plainly understood that loyalty to one's own church is clearly consistent with fellowship among members of different churches. Never in the history of the Endeavor movement have the officers attempted to break down or weaken denominational lines. Authority in Christian Endeavor rests not with the United Society but with the pastor and the local church. But the officers of the United Society believe it is a breach

of Christian fellowship for a society to limit its activities and interests to its own local society or church. The experience of two score years has proven that this movement is not unfriendly to creed or church government but on the other hand promotes loyalty to one's own.

These four elementary considerations are evidently the factors which have caused this movement to gain its millions of adherents in so many evangelical denominations and in all lands.

The question might be asked how is it possible for Christian people in scores of different denominations to mingle profitably together without losing their identity? The most logical answer is that the union is founded upon a covenant and not upon a creed. Probably more criticism has been directed toward this phase of the work than all others combined. But it is considered to be one of the most important and original features of the Christian Endeavor movement. The covenant was adopted as the most effective way of securing results, because it placed upon the individual a personal obligation, voluntarily assumed, to confess the Master and do his work. It is doubtful if any other device could have been found which would have accomplished the results. Mr. E. P. Gates, the general secretary, says that the first twenty-five words of the covenant have helped more young people in the last third of a century than any other words outside the Scriptures.

In my short association with the officers of the United Society I have become impressed with the fact that theological controversy or public discussions on various beliefs is persistently avoided. The theological waters may be troubled but if possible Endeavorers will sail their fleet on the calm seas of a covenant, "Trusting in the Lord Jesus Christ for strength, I promise him that I will strive to do whatever he would like to have me do." I do not believe either one extreme or the other of the present-day theological controversy is essentially non-religious or non-Christian. The destructive feature about this whole unfortunate contention is due largely to the violent antagonism between the pros and cons and not because either of the extremes is necessarily antagonistic to Christianity. Too often Christian churches have been rent and Christian lives embittered by the violent

discussion of religious ideas upon which it seems all can not possibly agree. It is unfortunately true that religious disputes can be as unchristian as arguments upon any subject under the sun. An individual personal pledge or covenant with his Master and not an individual personal belief forms one of the pillars of this structure.

A detailed discussion of the difference between Junior, Intermediate, Senior and Alumni groups need not be entered into here. No fundamental principles are involved, but simply methods of carrying on the work of training, adaptable to varying ages. A word must be said however about a number of helpful auxiliaries growing out of the parent organization. Daily Bible reading and prayer is enjoined in the pledge but a large number of people have been enrolled in the "Quiet Hour Comradeship" who agree to spend a definite amount of time, each day in quiet personal devotion. The Tenth Legion is an enrolment of those who will give a tenth of their income to definite religious purposes. The Life Work Recruit Movement has been a wonderful stimulus to young people to dedicate their lives to a definite work for the Master. Brief mention only can be made of the fostering of such interests as home-worship, missionary zeal, and benevolence, a sense of responsibility as citizens and promotion of civic righteousness, temperance, etc.

In war time a man was called a slacker who did not contribute his bit toward saving his country. A man is a slacker today who willingly enjoys the blessings of a free country but withholds his hand from the support of his government. Is a man any less a moral slacker who enjoys Christian fellowship, but refuses to give of his means, his time and his energy to uphold the church, its auxiliaries and all it stands for? And yet I make this last statement with a mental reservation. For various reasons our churches have come to contain too many silent partners, names of people who do not serve. This is not intended to be a cheap pessimistic comment upon the laziness of some Christians. It is simply recognizing a fact which exists in all our churches. One reason for this condition is insufficient training for this service. But where outside of Christian Endeavor or similar organizations does one get this training for Christian service? Our grandpar-

ents pleaded with God at the church prayer meetings for the children of the church, but they had no training for bringing the young people into the kingdom. The pastor preach at them, the older people approached them timidly and said, "Are you a Christian? Well don't you think you ought to be?" and both parties to the conversation felt as if some one had thrown ice water on them. Our young people today are trained, or at least have an opportunity to be trained, to do all manner of work for the Master and bring their friend into the kingdom in a perfectly natural way.

It would be presumptuous for me or any other enthusiast to assume that Endeavor has always lived up to its ideals, that we have never forgotten our vows. No one would venture to claim that the Sabbath school, the church prayer meeting or even the Christian church had accomplished what the best friends of each had hoped for it. Young people need careful supervision and friendly guidance. If a society is left entirely to its own devices with no particular interest taken in it by the pastor or the church officers it is extremely doubtful if it can attain its maximum usefulness. It is only fair to say however that during the past generation this movement has done more to help people find their place in the church and its work than has any other similar religious organization.

My chief reason for presenting this subject to our people at this time is to attempt if possible to interest Seventh Day Baptists more deeply in the work of our young people and this chosen agency for their development. What shall it profit us as a people if we gain houses and lands, honor and riches, in fact many things which we want and perhaps need, but lose our own children? We consider it very important that we should furnish clothing, food and shelter for our own. We consider it necessary to have good stable government in order to allow us the ordinary pursuits of happiness, and the profits of our own labor. But in the last analysis do not all these things depend upon Christian civilization? Is not Christianity the basis of our whole organic life? If this is true it certainly must follow that teaching the principles of Christianity and the service of the Master is our first business. I am not defending Christian Endeavor because it is under attack. I am

simply pleading that you give it the place in your interest that it deserves, for in nearly all cases the prosperity of the society is an index of the interest which the church takes in it.

If I have shed any light upon the plans, the program and activities, or what we are attempting to do for our prospective leaders and the succeeding generation of our boys and girls, our young men and women, if I have stimulated parents to a loyal support, if I have encouraged more of our pastors and church workers to give of their time and studied effort to the training of our children for Christian service, if I have placed upon the hearts of our denominational leaders the need and importance of this work, I shall at least have made this discussion worth my effort.

REPORT LONE SABBATH KEEPERS' ASSOCIATION

(General Conference, 1923, North Loup, Neb.)

Two years ago last February I went to Minneapolis to try to gather the scattered Seventh Day Baptists together hoping to form some sort of an organization, thinking it would take months of effort to accomplish the task.

A goodly number of Lone Sabbath Keepers of that time are now united in a good working Sabbath school and a Woman's Missionary Aid Society, which have been doing a few things to help the denomination. There are bright prospects of a church being started there in the not far distant future, if a consecrated worker with the evangelistic gift can go there soon.

Who will go? Who will pay out of the money God has given you in trust to help send some one for this great work?

During the year I have written hundreds of letters and sent out thousands of pages of religious literature. I have visited a few Lone Sabbath Keepers outside of the city, and several of our churches.

Of the \$100.00 allowed for the work I have used \$73.00 in the following ways:

Traveling expenses	\$37 00
RECORDERS and other religious literature....	23 00
Postage and stationery	13 00

Total expenditures

ANGELINE ABBEY,
Associate Secretary L. S. K's.

CHILDREN'S PAGE

RUTH MARION CARPENTER, ALFRED, N. Y.,
Contributing Editor

MY FAVORITE HYMN

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,
September 22, 1923

DAILY READINGS

Sunday—A song of redemption (Exod. 15: 1, 2)

Monday—A song in heaven (Rev. 5: 8-14)

Tuesday—An exile's song (Ps. 137: 1-6)

Wednesday—A song of deliverance (Ps. 126: 1-6)

Thursday—A song of praise (Ps. 146: 1-10)

Friday—A prayer song (Ps. 142: 1-7)

Sabbath Day—Topic, My favorite hymn, and why I like it (Ps. 66: 1, 2, 4)

When there are so many, many lovely hymns I rather dislike to pick out just one and say that is better than any of the others and if I did probably not one of you would agree with me. So instead of writing about my favorite hymn today I am going to write about several that we all know and like to sing, and perhaps it will make the hymns mean more to us if we know just a little bit about the writers and incidents connected with them.

"NEARER, MY GOD TO THEE"

This good old hymn was written by Mrs. Sarah Flower Adams in about 1840. The writer was born in Harlow, England, in 1805, and died there in 1848. When President McKinley lay dying after the shot fired by his murderer the words of this hymn were upon his lips. President Roosevelt and his Rough Riders sang it at the battle of Las Puasimas during the burying of their lost comrades. At another time a forger who had fled from justice for over eight years one day heard it in the Dixon theatre of Pittsburgh during a religious service there and upon leaving the theatre went to the police and confessed his crime.

"I THINK WHEN I READ THAT SWEET STORY OF OLD"

This was written by Mrs. Jemima Thompson Luke, of Islington, England, after she had returned from a visit to a mission for

poor children and immediately she sat down and wrote it. Mrs. Luke did much during her life to educate and help the poor. This hymn was first sung in a village school in Poundford Park.

"YIELD NOT TO TEMPTATION"

Horatio Richmond Palmer who wrote both the music and words to this hymn was born in Sherburne, N. Y., in 1834 and sang in his father's choir when only nine years old. He studied music throughout his whole life and was but fifteen when he began to teach it. He was also a great leader at musical conventions.

"HIS JEWELS" OR "WHEN HE COMETH"

The words were written by Rev. William Orcutt Cushing, of Hingham, Mass., when thirty-three years of age. The music was composed by George F. Root, of Reading, Mass. The story is told of a minister on board an English steamer returning from Europe, who wishing to start a singing service was advised by the steerage-master to try this hymn. Before the voyage was completed every one on board had learned the words and would choose this to all the others they tried. When the steamer landed at Quebec, the people came on shore and as the trains which were to carry them away started, every one began to sing this hymn and later many alien Christian homes were established because of it.

"I AM SO GLAD THAT OUR FATHER IN HEAVEN"

Philip P. Bliss one day upon hearing that old hymn, "Oh, How I Love Jesus," decided that he was tired of singing of his love for Jesus and thought it would be nice to sing once in a while of Jesus' love for him and so he composed this hymn which all boys and girls enjoy so much. It is not only a favorite in America, but in Scotland as well.

"JESUS, LOVER OF MY SOUL"

This wonderful hymn sometimes called "England's Song of the Sea," was written by Charles Wesley after his voyage from America to England. While on sea a terrible storm came up and washed away a large part of the ship's cargo and nearly sank the ship. Mr. Wesley was ill at the

time and was much alarmed for his own safety and that of the other passengers on board, but he knew that God was watching them and taking care of them and so he tried to comfort the others and prayed for them. After reaching shore safely he wrote this hymn of his escape.

"TELL ME THE OLD, OLD STORY"

Miss Kate Hankey wrote this during a very serious illness and it took her from January to November to complete the hymn. The whole poem is very long and only four stanzas have been set to music. The poem was one day read at a Y. M. C. A. conference in Montreal by Major-General Russell. Among those present was Dr. W. H. Doane who after the service borrowed the poem and during a vacation in the White Mountains set it to music.

The Salemville society was organized in November, 1922. The regular attendance is nine or ten and they like blackboard talks and are willing to lead the meetings and learn the memory work.

CHILDREN IN AFRICA

ELISABETH KENYON

Junior Christian Endeavor Superintendent
Junior Christian Endeavor Topic for Sabbath Day,
September 29, 1923

DAILY READINGS

Sunday—Darkness (Matt. 6: 23)
Monday—Superstition (Acts 14: 11-15)
Tuesday—Idolatry (2 Kings 21: 16)
Wednesday—Suffering (2 Kings 21: 16)
Thursday—Hopeless (Eph. 2: 11, 12)
Friday—Helpless (Luke 13: 10-13)
Sabbath Day—Topic, Children in Africa (Isa. 9: 2)

Our little brothers and sisters over in Africa live entirely different lives than we do. Their houses or huts are made of four bamboo poles with leaves plastered over them with mud which under the very hot sun soon becomes hard; the narrow door and the only one, faces the one street of the village. Many of these huts are grouped together and a high wall built around them to keep out the wild beasts and the attacks of a neighboring enemy.

Most of the work is done in the morning before the sun gets too hot. All of the cooking is done in front of the hut and by the women. When it is time for the meal

the men and boys eat first and the women and girls after they have finished.

The boys learn to make shields and spears and to weave nets for fishing. The girls learn to cook, weave mats and care for the garden. The most important game for the boys is the mock battle which trains them to be good fighters, for elephant hunting is the favorite pastime of the men. In the evening all gather around the camp fires to make music, tell stories and end with a noisy dance around the trees.

This is a common menu for one of their many feasts: fish, hippopotamus, boiled elephant, roasted monkey, snake, stewed buffalo, turtle soup, frizzled caterpillars, mashed ants, toasted crickets and crocodile soup. Just think of it!!!

The boys and girls are taught to believe in the medicine man who by his magic is supposed to keep away the bad spirits which cause, as they believe, all their sickness. An elephant's tooth is hung around the babies' necks to keep away the bad spirits.

One missionary story says that the people in Africa believe that God made the world, but after he had finished it he forgot all about them. In other parts of Africa people worship idols and spirits.

"Lord, bless the little children
So far across the sea,
The children of dark Africa
Whom no one loves like Thee."

The average attendance of the North Loup society is over thirty. One of the Juniors has charge each week. They elect their own officers and try to do things in a business-like way.

GETTING THE BEST OF YOURSELF

Janet had a very beautiful picture puzzle given her on her birthday. It was the picture of Little Red Riding Hood, dressed in her red cape and cap and carrying the basket to her grandmother's house through the deep, green woods. All the colors were there, but the puzzle was cut in such small pieces that Janet gave up trying to put them together.

"I can't do it," she said to herself. "It is too hard." And she sat down on the floor with her stone building blocks.

Janet had been trying for quite a long while to build a certain kind of tall castle with towers, but the blocks were small and

the towers would fall down as soon as she built them.

"I won't let these blocks get the best of me this time," she said as she built very straight and firm walls for the castle, each block even with the next. Up, and up went the castle, and soon there was one tall tower built and standing very well. Another tower stood next to this first one, and a third. It was odd, but as Janet built that castle her fingers seemed to grow steadier, and her eyes helped her fingers more.

Then something else odd happened. Janet turned to the mixed-up picture puzzle and began to sort out the pieces according to color. "I can put a few together," she thought, "and perhaps the picture will grow as the castle did."

That was just what happened. The careful work Janet had done with her blocks helped her to put the picture puzzle together. There, she had finished all of Little Red Riding Hood. Soon, she had put the green pieces that made the trees together.

Do you know how it happened that Janet was able to solve that hard picture puzzle? Why, it was because she had not let the blocks conquer her.

Everything that you do well, whether it is pleasant or not, helps you to do something else that is harder. And it works the other way, too. If your block house is built poorly and tumbles down, very likely your paints will spot and your games get the best of you. Work hard at whatever you have in hand, and don't let it down you.—*Girls' Companion*

AN AUTOMOBILE PARTY

A class of girls in a Missouri Bible school entertained the young men of the church in a unique manner. They invited their guests to attend an automobile party. The banquet-room of the church was fixed up like a garage. Chairs arranged in groups of two, four, five and seven, and labeled with names of various cars, were scattered around the room. Small cards had been prepared bearing these car names. As the guests arrived, they were given a card and told to find their car. This prevented the group breaking up into cliques and proved a good mixer.

After a program, in which automobile stories featured largely, refreshments were

served, as "gas" and "tires." The "gas" was lemonade; the "tires," doughnuts.—*The Boy's Friend*.

SEVEN TIMES ONE

JEAN INGELOW

There's no dew left on the daisies and clover,
There's no rain left in heaven;
I've said my "seven times" over and over,
Seven times one are seven.

I am old, so old, I can write a letter,
My birthday lessons are done;
The lambs play always, they know no better;
They are only one times one.

O moon! in the night I have seen you sailing,
And shining so round and low;
You were bright! ah, bright! but your light is
fading,—
You are nothing now but a bow.

You moon, have you done something wrong in
heaven
That God has hidden your face?
I hope if you have you will soon be forgiven
And shine again in your place.

O velvet bee you're a dusty fellow,
You've powdered your legs with gold!
O brave marshmary buds, rich and yellow,
Give me your money to hold!

O Columbine, open your folded wrapper;
Where two twin turtle doves dwell!
O cuckoopint, toll me the purple clapper
That hangs in your clear green bell!

And show me your nest with the young ones in
it;

I will not steal them away;
I am old! you may trust me, linnets, linnets,—
I'm seven times one today.

—Primary-Plans—Normal Instructor.

THE MYSTERY

"Aw, come on, Dick, those girls are too snifty; if they've got to play baby dolls, let them do it. Come on, we'll do something worthwhile."

"I'll tell you what, let's have a secret or a mystery or somethin' and plague the girls, will you, Ted?"

"Sure thing, a mystery," agreed Dick, and the two boys went off in search of a mystery. Dick and Bertha were spending the month of August with their uncle and aunt in the country and during one of the four weeks they were allowed to invite their particular chums from home to visit them, hence Anna and Ted at the present time.

As Ted and Dick started off toward the barn they had not the slightest idea where to go to find a mystery with which to tease the girls, but Ted felt sure one could be found in the woods, so they crossed the barnyard, passed through the orchard, circled around a big oat field and finally stood facing a large swampy meadow which lay between them and the woods.

"Do you suppose we can find a band of pirates over there?" Dick asked as they put off across the meadow.

"Perhaps, or maybe a gypsy camp. Oh, wouldn't that be great," and Ted fairly quivered with anticipation.

When about two-thirds of the way across the meadow, Ted noticed a slight depression in the otherwise flat field.

"What you bet this is a pond in the spring time? Maybe it makes one every time there is a thunderstorm; say, the next time it rains let's sneak up here and go paddling and then crow over the girls. Dick assented, but he was looking intently at a pile of rocks and a thick brush heap. Together the boys examined it closely.

"Ted, look here, see this hole in these rocks. I dare you to crawl in."

"All right, here goes!" and boy fashion Ted pushed the bushes away and crawled in. Dick followed closely. It was dark behind the stones but Ted could feel with his hands enough to know it was a passage-way leading somewhere. He crept along, gradually going downward.

"Dick," he called, "shall I go on?"

"Sure, push ahead, maybe we will find China or somethin'," Dick replied. But Ted did not answer, instead Dick heard a thump, big, heavy and far away and sort of hollow. Then all was still, dreadful still. Dick didn't know, because it was so dark that Ted had fallen down a steep, precipitous drop and struck a hard rocky bottom; but in another minute he knew, for he, too, did exactly the same thing, however, he fell directly on top of Ted and so was not hurt so badly. Dick picked himself up and tried to see where he was, but it was just like the middle of the night. Then he had a happy thought.

"Ted, Ted, are you hurt?" No answer.

"Ted, Ted, talk to me." No answer.

Again Dick tried, "Ted, give me your flashlight." As Ted did not move, Dick felt for Ted's pockets; at last, he found the

flash light and turned it on Ted at once. Ted had bumped his head and lay insensible. Dick was just about to give one terrible, frightened cry for help when Ted opened his eyes. His hurt proved only to be a severe bump and beyond a headache, was soon himself again. Then the boys, with the aid of the flash light, investigated their unexpected playground. It appeared to be a chamber about fourteen feet high, twenty feet wide and one hundred feet long with sides and floor of solid rock or cement.

At first, Ted and Dick were curious and interested, but suddenly it dawned on Dick that there was no way out except the way they came in and it was hardly possible for them to climb up fourteen feet of smooth perpendicular rock with nothing to aid them.

"Say, Ted, guess we've got our mystery all right, but I wish I were home. By jiminy, I'd play doll baby with the kids, if I was out of here. Boy, but I'm hungry."

"Well," exclaimed Aunt Cora. "I never knew those boys to be away at meal time before."

"They'll be here soon. Let's sit down," said Uncle Fred, but as supper progressed and no boys, Uncle Fred and Aunt Cora became more and more concerned. When Uncle Fred had finished he went out and called lustily, but no reply.

"Girls," Aunt Cora asked after two hours of fruitless hunt, "haven't you any idea where the boys were going?"

"No, auntie," Bertha replied, "all we know is that they were cross because we wanted to play dolls and not circus and I heard Dick say, 'Let's go find a mystery to plague the girls with,' and they went off towards the barn. That's the last we saw of them."

It was nearly midnight when Uncle Fred thought of neighbor Blair's dog who was exceptionally good at following scent, and he went right over to borrow him. Mr. Blair returned with him and Aunt Cora, finding one of Dick's shoes, for the boys were barefooted, gave the dog the scent.

Uncle Fred afterward blamed himself for being so slow to think of the dog, for almost immediately he got the track and led the men across the barnyard, through the orchard, around the oatfield and into the meadow. Before the men reached the rocky knoll, Uncle Fred exclaimed, "You don't suppose those boys have found

the old underground chamber! But that's it! that's where old Tray is going. My soul!" he cried again, as the dog went into the hole, "those boys are there and they must be hurt. That chamber is fourteen feet deep and no approach at all. Poor kids!" All this time the men had been hurrying as fast as possible. With their lanterns and flash lights, Uncle Fred crawled in and along the passage until he could look down. Dick had heard him coming and called out joyously to him.

Two more frightened little chaps Uncle Fred had never seen. Mr. Blair insisted that he stay where he was and comfort the boys while he returned to the house for a ladder. When at last the two men, two boys and dog arrived at the house, a good warm meal awaited them.

"My boys," Uncle Fred spoke, "I understand you were in search of a mystery. I doubt if you found one, but, at least, you were a mystery to us for some long hours. I never dreamed, in fact, I haven't thought of that place for months, and certainly never dreamed that you would find it. Tomorrow I will take you out there and together we will go down in proper style and explore and I will explain to you just how the runaway slaves used that chamber as a hiding place from their owners, as they fled from the South to Canada."

"And, Uncle Fred," Dick asked it rather sheepishly, "may the girls go too; we don't care for mysteries without them?"

"Sure, they shall go, too. Now, good night and dream of dungeons and caves and mysteries," and Uncle Fred laughed heartily as Aunt Cora took the boys off to bed.

RUTH MARION CARPENTER.

TO A LITTLE CLOUD

Little cloud, a-sailing
Way up in the blue,
How I'd like to be there,
Flying fast with you!
Over all the tree-tops,
Steeple, church and all.
Aren't you afraid sometimes
That you'll get a fall?

No, the little breezes
Hold you there all right,
And the sunbeams kiss you
Till you're very bright!
Please don't be a big cloud:
Stay a baby one,
So you won't make rain come down
And spoil our jolly fun! —*Little Ones.*

WHY A BLOTTER BLOTS

Timmie had written a letter and was using a blotter.

"Why does a blotter blot, Uncle Joe?" he asked suddenly.

Just then the cook brought coffee for the grown people into the library. Uncle Joe took his cup and a lump of sugar.

"Watch, Timmie," he said, holding the very edge of the lump in the coffee.

"It's all getting wet," observed Timmie.

"Yes," said Uncle Joe, dropping the melting sugar into his cup. "Both blotter and sugar are full of hair-like pores. The ink and the water rise in these little tubes by a law called capillarity. What happens when you wet just the end of a towel?"

"I know, I know!" exclaimed Timmie. "The whole towel soon gets wet. I've tried it."

"It certainly does," agreed Uncle Joe. "And for the same reason the wick of a lamp burns at the top, though only the end is dipped in the oil."

"I'm going to watch out for this capil—, capillarity," resolved Timmie, "and find out some other ways it works."—*Boys' World.*

COMPENSATION

Tommy had the toothache, and his mother had tried to calm him preparatory to the necessary visit of the dentist. "Now, Tommy," she pleaded, "you will be a brave boy, won't you, and have it out? It won't hurt much, and the horrid ache will be gone."

Tommy, however, continued to howl his protests. Then Harry, his senior by one year, came to his mother's aid. "Aw, come on and have it out!" he urged. "What's the matter with you, anyway? Don't you know it'll be one less to brush?"—*Exchange.*

"'A burned child dreads the fire,'" announced the teacher during a lesson on proverbs. "Now, give me a sentence different in wording but meaning the same thing."

A grimy hand shot up from the back of the class.

"Please, teacher," came a small voice, "A washed child dreads the water."—*Exchange.*

MARRIAGES

MAXSON-BABCOCK.—At the Central Baptist church of Atlanta, Ga., at 6.30 p. m., August 11, 1923, Mr. Leon I. Maxson, of Stuart, Fla., and Miss Mabel Babcock, of Atlanta, Ga. The ceremony was performed by Dr. C. A. Ridley, of Atlanta.

DEATHS

DUNN.—Deacon Lewis Campbell Dunn, July 28, 1923, at his home in New Market, N. J. Extended obituary on another page.

JOHNSTON.—Emily West Johnston was born in North Stonington, Conn., October 11, 1838, the daughter of William and Damaris West, and died at her home, near Ashaway, R. I., August 29, 1923, in the eighty-fifth year of her age.

She was married to John Johnston January 8, 1860, and for nearly half a century has made her home on the farm on which she died, respected by her neighbors and friends. For several years she has been an invalid, lovingly and patiently cared for by her daughter, Mrs. Murphy, of Ashaway.

Aside from her husband she is survived by four children, Mrs. George E. Murphy, of Ashaway, J. Alfred, of Westerly, James R., of Providence, George E., of Westerly, and by six grandchildren.

Funeral services were held from the home, Sabbath afternoon, September 1, 1923, at 2 p. m., conducted by Pastor A. L. Davis. Burial was made in Oak Grove Cemetery.

A. L. D.

DAVIS.—John Smith Kener Davis was born near West Union, W. Va., November 10, 1845, and died near New Milton, W. Va., August 18, 1923. He was the son of Stephen and Elizabeth Jeffrev Davis.

February 6, 1870, he was united in marriage to Emily Williams. To this union were given nine children, five daughters and four sons. They are: Mrs. Irema Belle Ford and Mrs. Alwilda Sutton, both of Salem, W. Va.; Mrs. Elizabeth Ann Dix, of Market, W. Va.; Mrs. Malissa Groah, deceased; and Mrs. Flora Gertrude Davis, of Weston, W. Va.; Wyman, of Richwood, W. Va.; James, died in infancy; Stephen Lee, died at the age of 14 years; and B. O. (better known as "Jube") Davis, near New Milton, W. Va.

With this last named, and his youngest child the deceased has spent the last years of his life in the "Old Home." The "Old Home" signifies much in this connection, too; for it had been home to Mr. Davis all these years since he took his new bride there, more than fifty years ago.

The last half of this period of home life, however, has been clouded. Since his companion was taken away from the home and within one week his son Stephen Lee, and inside of one week more his mother. But despite all shadows he kept it home for his large family. In feeble health and declining years it was still home. He passed away in the same room where his children were born, and loved ones died. There's no place like home.

Brother Davis was a member of the Middle Island Seventh Day Baptist Church. He was baptized and received into the church along with his wife early in their married life and is thought to have been brought in under the influence and administration of Eld. S. D. Davis.

This community is deeply moved with the rapid changes that are taking place among us as the young are snatched away and the aged "lie down to rest."

G. H. F. R.

BRISSEY.—George William Brissey was born March 1, 1849, and departed this life at his home near Berea, W. Va., August 9, 1923, aged 74 years, 4 months and 8 days.

On December 19, 1870, he was united in marriage to Miss Parmelia Van Horn, by Rev. Samuel D. Davis, and to this union were born twelve children, nine boys and three girls, as follows: Luther, of Salem, W. Va., Albert, of Beatrice, W. Va., Arthur N., of Berea, W. Va., John of Fortuna, Cal., G. Amos, of Berea, W. Va., Mrs. Mary V. Goff, of Berea, W. Va., Iva J., at home, Reuben M., of Auburn, W. Va., A. G. Thurman, of Salem, W. Va., Mrs. Elsie Mae Robinson, of Salem, W. Va., William O., deceased, and Grover S., of Clarksburg, W. Va.

When he was about nineteen years of age he surrendered his life to Christ, followed him in baptism and united with the Lost Creek Seventh Day Baptist Church. Later he transferred his membership to the Ritchie Seventh Day Baptist Church of which he remained a faithful and loyal member until he was transferred to the Church triumphant. He was always loyal to his home, community and church.

On March 20, 1893 he was preceded to the glory world by his first wife, and September 12, 1918, by his son William O., who on the battle front in the World War, was killed in action.

On July 13, 1893, he was united in marriage a second time, to Miss Martha E. Smith, who, with their faithful boy, Howard Durr, was attentive to his every need in his last and trying hours. Though born under very unfavorable circumstances, and not having the best opportunities in education, he has accomplished far more than many men whose opportunity exceeded his. He was a great friend of education. No truant officer ever had to knock at his door. When he only owned one plow and one horse, he gave \$25.00 to Salem College, and lived to begin to reap the greatest harvest from this investment, of all his successful life in the real manhood and womanhood of his sons and daughters.

In his Christian habits, he was faithful, loyal, regular—nothing ever diverted his attention from his regular attendance in the appointments of the church. None of his children can remember the day when Sabbath morning came but his first admonition was, "Let us get ready and go

to church." His teaching by example was stronger than by precept. While he lived six miles from the place of worship, it was a time unusual if he was not there.

He bore his affliction with Christian fortitude, and was always concerned for those who were caring for him.

In his devotion to the Church and Kingdom, he was a liberal giver to all Christian benevolences. He was a man of prayer and faith in God, optimistic and courageous in the promotion of movements for the good of his church and his fellow-men. A very marked feature of his life was his generosity and liberality toward those who differed from him in Christian faith and practice.

His funeral service was conducted Sabbath Day, August 11, at 2.30 p. m. in Pine Grove, near Berea, by his pastor, W. L. Davis, in the presence of a large and sympathetic audience, and his body was laid to rest in the Pine Grove Cemetery until the Lord shall come and call his own.

"Some glad morn not far away,
Just beyond the twilight dim,
We shall greet the golden day
With an everlasting hymn."

"Some glad day, where flow'rs shall bloom,
Never more to fade and die,
Some glad day, beyond the tomb,
We shall meet, some golden day."

"Heart to heart and hand in hand,
Love shall clasp again her own,
In God's sinless summer land
Where goodbye is never known."

"Fadeless blooms life's healing tree,
Peaceful flows her silver stream,
Radiant shines her jasper sea:
Glory-crown'd her mansions gleam."

"Time speed on eternity:
Angels guide our weary feet;
Pearly gate wide open be;
Father waits with welcome sweet."

W. L. D.

FURROW.—Alfred A. Furrow was born in Shelby County, Ohio, April 3, 1851, and died in Garwin, Iowa, August 27, 1923, at the age of 72 years, 4 months, 24 days.

Early in life, he, together with his parents, emigrated with horses and wagon to what was

then far away Nebraska, locating at Humboldt.

While yet in the days of his youth he made a profession of his faith in Christ and united with the Long Branch Seventh Day Baptist Church.

February 23, 1870, he was united in marriage with Miss Armina J. Reeves, of Humboldt. This marriage resulted in the birth of five children: Oliver P., of Nebraska; Pearl J. and Myrtle, of Garwin, Iowa; Chase L., of Riceville, Iowa; and Blanche E., wife of E. Bond, of Garwin, and who died many years ago.

In 1876 the deceased located in Clinton County, Iowa, and three years later in Tama County where he resided until the time of his death.

At the time of his death the deceased was a member of the Garwin Seventh Day Baptist Church. His death was a shock to the people of the community and the words, "We shall miss him," are upon the lips of many people.

He leaves to mourn his departure, his wife, three sons, one daughter, one brother, five sisters and a wide circle of other relatives and friends.

Funeral services were conducted on August 30 by Rev. E. H. Socwell, of Dodge Center, Minn., from the Seventh Day Baptist church in Garwin.

E. H. S.

HISCOX.—Mrs. Lydia Fenner Hiscox was born in Poland, Herkimer County, N. Y., June 12, 1832, and died at the home of her daughter, Mrs. LaCledé Woodmansee, in Westerly, R. I., March 18, 1923, aged 90 years and 9 months.

She was the daughter of Philip Arnold and Sally Potter Fenner. At the age of twelve years, Mrs. Hiscox journeyed overland with her parents to Wisconsin experiencing the life of the pioneers in the early days of the State's history. Upon her father's death, she returned with her mother to the latter's birthplace at Potter's Hill, R. I.

On December 6, 1852, she was married to Gurdon Hiscox whom she survived by thirty-seven years.

In early youth Mrs. Hiscox became a member of the Pawcatuck Seventh Day Baptist Church of Westerly, R. I., and was one of the oldest members of that body at the time of her death.

She leaves a son Gurdon B. Hiscox, and a daughter, Jessie Hiscox Woodmansee, and several grandchildren.

Funeral services were conducted at her late home on Elm Street by her pastor, Rev. Dr. Clayton A. Burdick, with interment in the First Hopkinton Cemetery, Hopkinton, R. I.

w.



SPECIAL NOTICES

Contributions to the work of Miss Marie Jansz in Java will be gladly received and sent to her quarterly by the American Sabbath Tract Society. FRANK J. HUBBARD, Treasurer, Plainfield, N. J.

The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work of Miss Marie Jansz, of Java, to be sent to her quarterly by the treasurer, S. H. Davis, Westerly, R. I.

The First Seventh Day Baptist Church, of Syracuse, N. Y., holds regular Sabbath services in Yokefellows Room, 3rd floor of Y. M. C. A. Building, 334 Montgomery St. Preaching service at 2.30 p. m. Bible school at 4 p. m. Weekly prayer meeting at 8 p. m. Friday evening at homes of members. A cordial invitation is extended to all. Rev. William Clayton, pastor, 1345 Oak St., Syracuse. Phone James 1082-W. Mrs. Edith Spaide, church clerk, 1100 Cumberland Ave., Syracuse, N. Y.

The Seventh Day Baptist Church of New York City holds services at the 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.

The Seventh Day Baptist Church of Chicago, holds regular Sabbath services in room 913, Masonic Temple, N. E. cor. State and Randolph Streets, at 2 o'clock p. m. Visitors are most cordially welcome.

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42nd Street and Moneta Avenue every Sabbath morning. Preaching at 11 o'clock, followed by the Sabbath school. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. 42d 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. Church building, corner Fifth Street and Park Avenue. E. S. Ballenger, Pastor, 438 Denton St., Riverside, Cal.

Minneapolis Seventh Day Baptists hold regular weekly services at the homes, at 2.30 p. m., each Sabbath. Rev. Angeline Abbey, 1601 Third Avenue, south, phone Main 3446, leader. Mrs. Wm. Saunders Robbinsdale, S. S. Superintendent. 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, 3446 Mack Avenue, phone, Melrose 0414. A cordial welcome to all.

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

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

The Mill Yard Seventh Day Baptist Church of London, holds a regular Sabbath service at 3 p. m., at Argyle Hall, 105 Seven Sisters' Road. A morning service at 10 o'clock is held, except in July and August, at the home of the pastor, 104 Tollington Park, N. Strangers and visiting brethren are cordially invited to attend these services.

THE SABBATH RECORDER

Theodore L. Gardner, D. D., Editor
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RESOLUTIONS OF RESPECT AND SYMPATHY

WHEREAS, We are called upon by kind Providence to part with our dear brother and fellow-member, George William Brissey; therefore, be it

Resolved, That we, the Bethel Bible class, of the Ritchie Seventh Day Baptist Church, of which he was a valuable, loyal and esteemed member, do deeply mourn our loss in his departure, realizing that we shall miss his presence, fellowship and fatherly counsel, we therefore bow ourselves to the will of Him, who "doeth all things well." saying. "Thy will be done."

Resolved, also, That we hereby express our sympathy, love and respect to his bereaved companion and sons and daughters, and point them to "the Lamb of God who taketh away the sin of the world."

Resolved, further, That a copy of these resolutions be spread upon the minutes of our Bible class, one given to the bereaved family, and published in the county paper and SABBATH RECORDER.

J. R. SULLIVAN, President.
MARTHA BATSON, Secretary.

Sabbath School. Lesson XIV.—Sept. 29, 1923

REVIEW: GREAT MEN AND WOMEN OF THE NEW TESTAMENT.

Golden Text.—"Therefore let us also, seeing that we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." Heb. 12: 1.

(For Lesson Notes, see Helping Hand)

"As life runs on, the road grows strange
With faces new, and near the end
The milestones into headstones change,
'Neath every one a friend."

[Written by James Russell Lowell on the sixty-eighth anniversary of his birthday.]

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TRAIL'S END

I used to think old age a desert land,
A place of broken dreams and faint desires,
Of vanished friendships and of lonely days—
The banked gray ashes of life's early fires.
But now, as lightly down my footsteps go
Into that valley which they say is drear,
I find the banks are blue with violets,
And all the Spring-time birds are singing here!

I used to think my heart would be so sad
'Twould spill its tears to see another smile,
But I am still a child of Laughter Town,
Gay as the friend who walks with me my mile!
I learn Soul is as ageless as the dawn,
That all love's messengers around me sing
So walk serenely in a pleasant path,
Fall is the gentle replica of Spring.

—Rose Willis Johnson in Christian Herald.

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