

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

The Sabbath Recorder

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WHOLE No. 4,109

There Is Only One Remedy All through the Christian world there is a deep anxiety, a sincere heart longing for some remedy for the world's troubles; some power to save the nations from their distresses.

Everybody admits that we are living in desperate and dangerous times. The one tremendous fact which ought to be recognized by every Christian is, that there is only one way to remedy the dreadful evil; and that way is being practically ignored by all too many people. Relief will never come until the principles and spirit of Christ take possession of human hearts. This puts the question of applying the remedy up to the Christian Church.

If all Christians would really get the burden of their responsibility fully upon their hearts, and sincerely seek the power from on high by which men's hearts and lives are transformed, there are enough of them to carry the world for Christ.

What think you would come to America, if every evangelical church in the land would wake up, lay aside the cold formalities of perfunctory church services, and with every professed Christian filled with the spirit of Christ, begin to pray and labor in dead earnest for the salvation of men, and for the reign of peace and good will on earth?

Indeed, in a time like this, when men are in desperate need, and people of all nations are crying out for some way of salvation from their miseries, it behooves the Church of Christ to turn all attention to the kind of work which exalts the only One who came to establish peace and good will among men and nations.

This happy condition can never be realized until the spirit and temper of aggressive evangelism—Christ's own remedy for a lost world—takes possession of the Church and brings to earth another Pentecost. The world is waiting for a manifestation of that power from on high which enabled the apostles to win their glorious victory and which started the spirit of missions around the world.

The Church should be more concerned about the unsaved world beyond its borders than it is over the matter of its own comfort and entertainment. We must not only cry: "What must I do to be saved"; but from the depths of our hearts, we should pray: "When wilt thou save the world." And then we must be doing our part in the great saving work.

The Christian must do more than seek salvation from the world; he must seek a saving mission in the world. The men we love to honor in times of peril are the ones who forget self and labor for the good of others. The man in time of shipwreck who eagerly seeks a life belt for himself and seems to take no interest in helping others to find one, is always despised; but the one who forgets himself while doing all he can to save others is the hero.

Let the whole Church, in united and whole-hearted service, forget itself, overlook its minor points of difference, lay aside its spirit-killing quibbles and contentions, and with one mighty, uncompromising call, show the sin-cursed world the only way of peace and salvation; and the day-dawn of Christian brotherhood will brighten the outlook for men and nations.

For the Church To Be Indifferent Is Criminal

If what we say above is true, then for the Church to be indifferent is criminal. To even dim the light of the world—say nothing of putting it under a bushel—is unpardonable in a time when men and nations are groping in utter darkness with impending ruin threatening them.

The Church stands for the great Physician who commissioned his followers to carry the message of healing for a sin-sick world.

What would we think if we saw our fire companies feasting, reading and enjoying a good time while their city was burning? What would be the judgement of the world if the physicians, having the needed remedies in time of fearful epidemic, should shut themselves up in their offices and laboratories to have a good time, while thou-

sands perish for want of the very things they could supply?

Some of the doctrinal issues which seem to be dividing the Church today and robbing God's people of spiritual power, are matters upon which Jesus never spoke a word or expressed an opinion—theories which dogmatic theologians have built up human councils.

Why can't men cease their controversies, and stop trying to split the Church over issues to which Jesus was wholly indifferent? While the world is perishing, in desperate need of a Savior, why can't his disciples get the vision that came to his followers on the Mount of Transfiguration? There "they saw no man but Jesus only."

In this matter William Pearson Merrill has said:

What would it not mean to the world if there were in it a Christian church in which every minister, every officer, every member should have caught that vision, so that he saw no man save Jesus only and cared for nothing save that for which Jesus cared and trusted in nothing save that in which Christ himself trusted and believed in all in which Jesus himself believed and went forward strong in the faith that Christ is indeed the wisdom of God and the power of God?

May the Spirit of God renew and maintain in us such a faith as that, so that we shall go our way seeing only Christ, loving only Christ, serving only Christ, living our life and doing our work in the strength and joy of an utter and passionate conviction that he is the only Saviour of mankind, the only hope of the redemption of humanity.

Are We Losing Seventh Day Baptists have The Vision?

Seventh Day Baptists have a great mission assigned them by the God of their fathers. The true Sabbath would long ago have been forgotten by earth's teeming millions had not our fathers been true and kept the light shining. It can not be that the Almighty has kept us alive as a people so long for nothing. There is a great work in store for us if we only keep the vision our fathers had. Many of us must renew our conception of the importance of God's holy day as his representative in time.

We greatly need higher ideals of the Sabbath ourselves, before we can strongly impress the world with its wonderful value. No man can measure the great work a small people can do under God when they have a true vision of the mission to which they are called. The prophet said that where there is no vision the people perish. The

saving, inspiring vision will never come unless we are prepared to receive it.

Elisha had a vision of God's armies able to defend him from a great host; Moses had a vision at the burning bush which sent him forth to deliver his people from bondage; Peter had a vision which sent him to the Gentiles with a message of salvation; and Paul had a vision of an open door when the Macedonian cry came for him to start the Gospel around the great world: but every one of these servants of Jehovah had prepared himself to receive the vision. These men drew near to God, communed with him in the spirit of loyalty to his law, and the vision came. Thus must it ever be with those who would be used of God to do a great work. As a people we shall never receive the open-door vision, giving strength and courage to enter the fields, unless we too are fitted to receive it by a genuine spiritual uplift.

God's Promises Not in Vain

If those who think Sabbath keepers can not reach the high places of the earth and still be true to the Sabbath will turn to the fifty-eighth chapter of Isaiah and read the last two verses of that chapter, they will see what "the mouth of the Lord hath spoken" regarding the matter. Then, if they study the history of Seventh Day Baptists, they can find enough loyal men of God who have attained high positions and who have kept their integrity to God's law, to show that God's promises to Sabbath keepers are not in vain.

But we do not need to search for those who have been permitted to "ride upon the high places of the earth," to find where God's blessing has rested abundantly upon those who have remained true to his law.

It is no uncommon thing to hear it said that a young man can not get on in the world and be true to the Sabbath, but the history of our people proves that he can. Even the rank and file of Seventh Day Baptists enjoy fully as great prosperity as do their Sunday-keeping neighbors. I do not believe the percentage of poverty-stricken men and women is one bit greater among us than it is among people of other denominations. After all, prosperity depends upon the man. I have known Seventh Day Baptists to leave farms and places of business and go to work where Sabbath

could not be kept, because they thought it out of the question to get a living and keep it. And I have also seen Sunday folks embrace the Sabbath and come in and take the very places the others left and get rich in them. I can point to several such cases that have come under my personal observation. It is folly to think one can not do well if he obeys the commandments of God. The words of Jehovah are not vain words when he promises that those who call the Sabbath a delight, and who keep it holy, shall delight themselves in the Lord, be enabled to ride upon the high places of the earth, and be fed with the heritage of Jacob.

An Open Door for a Sabbath-keeping Physician We wish we could point every Seventh Day Baptist who desires employment among his own people, to an open door as inviting for his line of work, as is the open door for a good Christian physician in Alfred, N. Y.

In the RECORDER of October 22, by a brief editorial, we called attention to an urgent call from one who knows the need and makes an appeal in these words:

Alfred needs, and needs now, a skillful and first-rate physician, who also is a Sabbath-keeping Christian. Enquiries may be sent to 102, RECORDER, Office, Plainfield, N. J.

As yet no inquiry has come to us, and we have heard of no response to the call being sent to Alfred.

How glad we would be if we could aid someone in finding so good an opening for a useful life work.

HISTORICAL SKETCH CONCERNING THE SECOND SEVENTH DAY BAPTIST CHURCH OF BROOKFIELD, N. Y.

REV. WILLIAM C. WHITFORD, D. D.

(Presented at the Centennial Celebration of the Second Brookfield and West Edmeston churches, held at Brookfield, N. Y., September 29, 1923.)

The Second Brookfield Church is an off-shoot from the First Brookfield Church. As the town became more thoroughly peopled, a larger portion of the members of the first church were dwelling so far from the meeting house as to find it inconvenient to gather for the Sabbath services. As early as the year 1800 Augustus Saunders came from Rhode Island and settled about four miles north

of the present village of Brookfield. Other members of the First Brookfield Church were living in the same neighborhood with Augustus Saunders as early as 1810: Samuel Babcock, Benjamin Colegrove and Saunders Langworthy. In 1822 the pioneers in this northern part of the town of Brookfield erected for themselves a meeting house and had stated Sabbath service. We do not know whether they were already thinking of a separation from the mother church or intended to remain a part of that church as the Seventh Day Baptists at Hopkinton remained a part of the Newport Church for so many years.

In the *Seventh Day Missionary Magazine* under date of May, 1822, we read concerning the church at Brookfield, Madison County, New York, "It has a weekly Sabbath meeting in three sections of the Society."

In regard to the organization of the church the record reads: "Pursuant to a previous notice a meeting was holden on the 12th of January, 1823, at the meeting house in the Second Seventh Day Baptist Society in Brookfield. After prayer, Brother Sanders Langworthy was chosen clerk pro tem. After considerable conference the following articles of covenant were adopted and the names of thirty-four brethren and sisters subscribed to them."

Constituent Members: Joshua Wells, Welcome Babcock, Sam L. Babcock, Benjamin Colegrave, Sanders Langworthy, William Franklin, Jonathan Babcock, Richard Clarke, Martha Kellogg, Sylvia Bentley, Celesta Langworthy, Anna Lewis, Elias L. Langworthy, Robert L. Davis, Tacy Babcock, Eli S. Bailey, Lois Langworthy, Charles Babcock, Andrew Babcock, Luke Saunders, Ira Spencer, Augustus Saunders, Paul Clarke, Mercy Langworthy, Henry Danford, Joseph Langworthy, Jr., Solomon Barnes, James Perkins, Tacy Babcock, Emma Langworthy, Elera E. Wells, Christopher Langworthy, Silas Spencer, Belinda Wells.

We may wonder whether the repetition of the name Tacy Babcock is through some accident or because there were two persons by that name.

Twenty-two more names were added during the calendar year 1823.

There is some difficulty in reconciling the figures just mentioned with the first report to the General Conference.

To the Conference which met at Leonardsville the first week in October, 1823,

the church reports, "added four, deceased one," making a total of sixty-eight. But in 1824 the two records are practically alike; for with the addition of thirteen members, March 12, 1824, the church records show sixty-eight members after the deduction of one for the death of Brother Benjamin Colegrove, May 13, 1823.

The report to the Conference at Shiloh which convened June 10, 1824, shows a total membership of sixty-eight.

The people who constituted this church of ours were for the most part from the same stock which formed the early churches at Newport and Ashaway, R. I.

Of the first thirty-four members of the church, seven members have surnames which are not found in the lists of the members of the Newport and First Hopkinton churches and twenty-seven do have names which are found in the list.

The list of the pastors of this church is as follows:

Eli S. Bailey.....	1823-1850
Samuel B. Crandall	1841
Joshua Clarke	1850-1858
Julius M. Todd	1858-1889
Clayton A. Burdick	1889-1899
Theodore J. Van Horn	1899-1904
Herbert L. Cottrell	1904-1906
Walter L. Greene	1907-1909
Herbert C. Van Horn.....	1909-1911
William L. Davis	1912-1916
Jesse E. Hutchins	1917-1921
John P. Klotzbach	1922-1923
Acting Pastor Frank E. Peterson,	1923-

To this list should be added the name of Esle F. Randolph who served as supply during the summer of 1907.

To these noble men the church owes more than could be told. The most conspicuous of them all in our memory is Rev. Julius M. Todd, who served this church as pastor for thirty years and six months, and after an absence of a few years came back to end his days among his people.

Another celebrated pastor to which we are greatly indebted is Rev. Eli S. Bailey who was ordained at the session of the General Conference at Leonardsville in 1819, and came to this church at its organization and was immediately elected as its pastor. Elder Bailey had been a physician for a number of years before he

became a preacher, and continued his practice of medicine along with his ministry to souls. He was pastor of the Second Brookfield Church until 1850; but his continued service of this church was interrupted for two terms of about a year each. In 1841 he served the Adams Church by special request in order to heal some difficulty. Then later before the end of his pastorate with us he served the Third Brookfield Church for a year. For most of his pastorate he had no salary; but for a few years he took a vacation from medical practice and received some money compensation from the church. Dr. Bailey lived for fifty-nine years in Brookfield and for fifty years of that time his home was in the house on the corner which we have been used to calling the John T. Stillman house. (John T. Stillman was a grandson of Dr. Bailey.)

My mother was saying that this house used to be a hotel and that she remembered seeing the place where the liquor was kept by the side of the fire-place made of brick. And this reminds me to say that Dr. Bailey was a prominent reformer of his time and left off the use of tobacco in early manhood, and became an enthusiastic opponent of the use of alcoholic liquors in an age when drinking was common, and when many people regarded the refusal of the physician or the preacher to take a drink almost as an insult. Dr. Bailey gave a temperance lecture at a session of the General Conference once when drinking whiskey was still a popular custom.

Elder Todd is the pastor remembered and loved by all of us over forty years old. There is a popular modern theory that short pastorates are best, and that no preacher should stay over seven years in one place. Elder Todd did not wear out his welcome in thirty years and was an efficient pastor in 1889 as well as in 1859.

Perhaps we should reckon Elder Joshua Clarke in the list of the ministers who have gone out from this church; for although he was baptized and joined the church at Adams he was born in Brookfield and spent his childhood here. He was ordained at Otselic, January 14, 1844. He was pastor of various churches in New York State, in Rhode Island and in Wisconsin, and was an energetic and

capable minister. Elder Clarke baptized over a thousand people in connection with his evangelistic campaigns and his pastorates. Like Eli S. Bailey he was an ardent abolitionist.

Concerning Elder Samuel B. Crandall who was pastor of the Second Brookfield Church in 1841, and subsequently pastor of the Third Brookfield Church, my mother remarks, that "someone ought to say a good word for him and that he used to give some of the best sermons of the time, and just told the truth." His tragic death in 1850 at the early age of forty-seven years brought to an end a very promising life. The other pastors are still living to speak for themselves.

The Second Brookfield Church has been served by many faithful clerks as may be noted from the following list:

Silas Spencer, 1823-1836; Silas Bailey, 1839; Ellery Babcock, 1840-1841; John T. G. Bailey, 1842-43; Welcome Babcock, 1844-46; William Whitford, 1849; Asa H. Hill, 1851; David P. Curtis, 1852; Richard Stillman, 1854-1865; R. Sherman Langworthy, 1865-1889; William C. Whitford, 1889; H. Clift Brown, 1889; Leslie P. Curtis, 1890-94; Leon Clarke, 1894; Clayton R. Langworthy, 1895; Ephraim G. Curtis, 1896-1897; Orra S. Rogers 1897-1898; Orson Whitford, 1898; Edward E. Whitford, 1899-1900; Leslie P. Curtis, 1900-1906; William S. Whitford, 1906-1909; Vivan Burton, 1910-1912; William S. Whitford, 1912-1913; Leon J. Todd, 1914-1915; Devillo I. Friar, 1915-1917; Mrs. Elizabeth H. Crumb, 1917.

During the hundred years the Second Brookfield Church has been served by a goodly company of deacons.

Sanders Langworthy who was the clerk pro tem of the meeting for organization was the first deacon and served until 1832.

In 1824 Silas Spencer's name appears also as deacon as well as clerk and continues on the records for forty-seven years until 1870.

Collins Miller was deacon from 1839 until 1883.

William Whitford was a deacon of the First Brookfield Church, and transferred his membership to this church December 6, 1845. He is reported as deacon of Second Brookfield Church in the Conference Minutes of 1846. He died in 1850.

Paul B. Burch was ordained by the West Edmeston Church. He later served the First Brookfield Church and came to

the Second Brookfield Church, February 1, 1877, and remained a member until his death in August, 1890. During nearly all of these years he served as deacon here. The fact that his name is occasionally omitted from the official reports is probably accounted for from the fact that in his moving about he became a non-resident in some years.

Chauncey V. Hibbard served from 1866 to 1886. I remember him in my youth the most conspicuous supporter of covenant meeting and prayer meeting.

Chalkley Ella Clarke and J. Laverne Clarke were ordained in December, 1886.

Joel J. Witter (died January 18, 1923) and Claude W. Camenga were ordained in 1904.

Nathan S. Whitford and Clifton L. Curtis in 1921.

The Second Brookfield Church has always fostered the study of the Bible. The Conference Minutes for 1842 in the entry concerning this church there is a memorandum: "Institutions—Bible Class, Sabbath School." It is reported that the Sabbath school was started in the pastorate of Elder Joshua Clarke. We may imagine that there were a number of beginnings. As early as 1865 there were two schools in action: at the north church, and in the village. Elder J. M. Todd and Deacon Collins Miller were superintendents of the north school and Chauncey V. Hibbard and DeWitt C. Coon of the village school. Among the Superintendents of the school since 1868 are the following:

Edwin Whitford, Chalkley Ella Clarke, Julius M. Todd, Henry L. Spooner, William J. Whitford, E. Sophia Saunders, H. Clift Brown, William C. Whitford, Clayton A. Burdick, Leslie P. Curtis, Orra S. Rogers, Edward E. Whitford, Claude W. Camenga, Walter L. Greene, Devillo J. Friar, Laurence H. Spooner, Clark M. Todd, Joel J. Witter, Leon J. Todd, Clifton L. Curtis.

WOMEN'S SOCIETIES

In regard to the activity of the women in the church, it is difficult to find information. The women have always been the mainstay of the prayer meeting.

In 1837 a society was organized called The First Female Reform Society. The purpose of this society was to encourage chaste behavior and promote public morals. This society flourished for seven years or more. While the membership was open to the women of every church

the women of the Second Brookfield Church were particularly prominent. Mrs. Eunice Saunders (mother of E. Sophia Saunders) was president in 1840 and for several successive years.

The society met in the house of the Third Brookfield Church on July 27, 1837, and at the house of the Second Brookfield Church August 31, 1837, but most frequently met at Brookfield Corners.

At the first meeting of the organization, the society was addressed by Rev. Eli S. Bailey and frequently afterwards by him.

At the meeting on June 29, 1839, Elder Samuel B. Crandall spoke.

The society had a hundred members and must have exerted great influence upon the community.

In 1855 the Female Sewing Society of the Second Brookfield Church is mentioned as having contributed \$4.88 to the Seventh Day Baptist Missionary Society.

The present Woman's Missionary Society was organized October 16, 1878. Mrs. Emily Maine was President and Mrs. Susan Fitch, Secretary.

Lucy M. Clarke, a member of this church, and daughter of David Clarke, was the wife and faithful co-laborer of Elder Solomon Carpenter in his missionary labors in China. She died September 24, 1874, and rests upon the field of her labors.

A Christian Endeavor Society was organized in 1887 with William C. Whitford as President. This society flourished for a number of years.

The Second Brookfield Church has been prominent and influential through its members in the affairs of the denomination. Our first pastor, Elder Eli S. Bailey, was one of the most conspicuous men of his time. He was prominent in the organization of the Missionary Board in 1820. He served as corresponding secretary of General Conference for eighteen years. With Elders William B. Maxson and Henry Clarke he was editor and publisher of the Seventh Day Baptist Missionary Magazine, 1820-1824, which may be called the beginning of Seventh Day Baptist denominational literature.

In 1850 Dr. Bailey was for eight months the traveling agent of the American Sabbath Tract Society.

The first president of the Tract Society

in 1849 was Rev. Lucius Crandall, then of Plainfield, but originally from the Second Brookfield Church.

For a number of years the Board of Managers of the Tract Society was located in the Central Association; 1863-1881.

In 1869 Chauncey V. Hibbard was treasurer. Elder Todd was president from 1879 to 1881.

When the Young People's Permanent Committee (the predecessor of the Young People's Board) was organized it was located at Leonardsville and Brookfield and W. C. Whitford was treasurer.

Three times the Second Brookfield Church has entertained the session of the General Conference: in 1879, 1894, 1913. In 1879 Rev. A. B. Prentice was president. In 1894 Clarence C. Chipman, the first vice president served as presiding officer. President William C. Daland of Milton College was the president of the Conference at the session here in 1913. Most of the meetings of that year were held in the grandstand on the fair ground.

The Second Brookfield Church has given its share of ministers to the denomination. The list is as follows:

	Joined	dis-
	church	missed
	ordained	
James Bailey, (July 2) ...	1831	1839 1842
Lucius Crandall, (Sept. 3).	1831	1833
G. M. Langworthy, (Nov. 5)	1831	1838
Darwin E. Maxson	1836	1853 1846
David P. Curtis	1850	1854
George J. Crandall	1855	1862 1862
William C. Whitford	1882	1892 1892

Rev. James Bailey was a son of Rev. Eli S. Bailey.

He was pastor of various churches and one of the early editors of the Seventh Day Baptist Register. He wrote the biography of Eli S. Bailey, a History of the Seventh Day Baptist General Conference, and a Sabbath Commentary.

Rev. Lucius Crandall was pastor at Plainfield and Ashaway and other places. He was prominent in the Missionary Society and the publishing society that preceded the Tract Society and compiled a hymn book called the "Carol."

Giles M. Langworthy, the third of the three young men who joined the church in 1831 and subsequently became ministers of the Gospel, was principal of the Select School in Brookfield that became the Brookfield Academy. This school was

opened in the fall of 1841, and was held in what we used to call the Acors Crandall house (now a garage). My mother was one of the pupils. Mr. Langworthy was subsequently a teacher at DeRuyter Academy, and was preacher and pastor in various churches of this Association: Lincklaen, DeRuyter, Third Brookfield and Adams; also in New York City.

Rev. Darwin E. Maxson preached his first sermon in 1847 in the Second Brookfield church. (I am not sure which meeting house.) He was pastor of various churches and was for eight years associate principal of Alfred Academy and later was a professor in the Theological department of Alfred University.

Rev. David P. Curtis was pastor of the First Verona Church in 1855 and subsequently went to Alden, Minnesota, where he was pastor of the Carlston Church till 1873.

Rev. George J. Crandall was pastor of various churches in New York State, in North Loup, Nebraska, and in Ashaway, Rhode Island.

The Second Brookfield Church has had its ups and downs. The largest increase of membership was in 1831 when from May 7, to December 3, seventy-seven names were added to the roll. So far as the Conference Minutes are concerned this large increase is not so apparent for it is reported in two different years.

In 1893 there is a report of thirty-five additions by baptism and seven others, making forty-two.

In 1895 there was also an addition of forty-two members. This year has also the greatest report of total membership, namely two hundred and fifty-eight.

If we are growing less in membership during the last quarter of a century, we should be spurred to greater activity but we should not be altogether depressed for the lessened membership may be accounted for in great measure by the general decrease in population of this town.

A great many years ago there were discouragements.

In the Conference Minutes for 1833, under abstract from church letters we find:

Second Brookfield. "This church has experienced some trials the past year, but

we are not discouraged. All the brethren are united and steadfast in the truth."

And in 1835:

"Second Brookfield. This church is represented as being in a low state, in respect to the enjoyment of vital holiness; yet they express a hope that it may, before long, be otherwise with them. In respect to their anticipated hope of improvement in zealous, active and united efforts to advance the interests of the cause of Christ, they say: 'There are some little dawns of feelings on this subject in some. May it burst into a flame of Holy Fire, that shall consume all the rubbish, and we be nothing but the pure children of God.'"

In the year before the Second Brookfield Church was organized (1822) a meeting house was built, three miles north of the present village of Brookfield. In 1824 an acre of land was deeded to the Seventh Day Baptist Society.

The present church building was dedicated January 8, 1838. This building was constructed by the joint efforts of the First Day and Seventh Day Baptists and is owned by the Brookfield and Clarkville Baptist Society. It is remarkable that this circumstance of joint ownership has continued to the mutual satisfaction of the two churches until this time, and there has been no quarrel or disagreement for eighty-five years. Whenever one church has suggested the necessity of repairs or alterations, the other church has always been willing to co-operate.

In the construction of this building, Richard Stillman was one of the head carpenters. It is said to be the first building in Brookfield that had no whiskey for its raising. It has been extensively remodeled at least twice.

We may hope that this monument of Christian fellowship outside the bond of church membership may continue for many years as a token of the spiritual brotherliness of this community.

One time when there seemed to be danger of friction between the janitors for the two congregations, it was deemed expedient to elect a janitor who should serve for both, and thus avoid all danger of a quarrel unless a man must differ with himself. I hope that arrangement has continued to the present.

For many years after the meeting house was built in the village public worship was maintained at the northern location. Meetings were held at the old church the first, third and fifth Sabbaths of each month, and at Clarkville, the second and fourth, from 1836 to 1870; but after Elder Joshua Clarke became pastor, he held afternoon meetings at the village when there were meetings at the old church in the morning. Elder Todd also continued this practice till 1870, when meetings at the old church were discontinued. Soon after this the old church was sold.

SOME PERSONAL RECOLLECTIONS

As a small boy I remember the putting in of the present church bell. As it was raised from the ground I ran under it to show my courage and was immediately sent home. The rest of the proceedings I viewed from the safe distance of the ridge of my father's house.

I remember the pulpit at the east end of the church and the big doors at the west end, and the gallery for the singers. I seem to remember when the ash and black-walnut pulpit and other furnishings were new; but I can not quite remember what preceded them. I have a very distinct recollection of the large windows with three sashes to each window and thirty-five panes to a sash, making 1,260 panes of glass in all.

I remember the Christmas exercises with the entertaining and instructive program concerning which Elder Todd remarked by slip of the tongue that it was prepared by an *infidel*, meaning, of course, an invalid. Probably this mistake would have passed almost without notice if Elder Todd had not taken such pains with the correction.

I remember the prayer meetings conducted by Elder Todd with the remarks by all the people present. Beginning with Chauncey Hibbard and sometimes Dwight Crumb, speaking in such a way that it particularly held my attention.

I remember the Sabbath school with Miss Sophia Saunders as Superintendent and the new geographical arrangement of the classes, alternating from the middle to the side isles. I can not quite remember the pews that had doors and were rented,

but I do remember when the free pews were an innovation.

I have a distinct recollection of the quarterly meetings, more particularly when we went to Leonardsville or West Edmeston, and of the pains which people took to attend. These quarterly meetings were held from the first, although I have not happened to find information upon that matter. In late years these meetings have become semiannual.

May this Second Brookfield Church and its sister churches continue for another century at least, to foster the spiritual life of these communities and to help in the general work of our Master's kingdom throughout the world.

CENTENNIAL CELEBRATION SECOND BROOKFIELD CHURCH

MRS. ELIZABETH H. CRUMB

An event of historical interest took place in Brookfield, N. Y., on September 28 and 29, 1923, when the Second Brookfield and West Edmeston Seventh Day Baptist churches celebrated their one hundredth anniversary.

For weeks a committee from the two churches worked to make it a worthwhile occasion and they succeeded in their plans.

The Second Brookfield Church was constituted January 12, 1823. The Third Brookfield, now called West Edmeston Church, was formed on September 28, 1823.

On Friday evening, September 28, 1823, a prayer and conference meeting was conducted by Rev. T. J. Van Horn of Verona, who was pastor of the Brookfield Church, 1899-1904. The lesson for the evening was the 17th Psalm. This was an interesting and profitable meeting in which nearly everyone present took some part.

Sabbath morning, September 29, a large congregation assembled from DeRuyter, Verona, Adams Centre, Leonardsville, West Edmeston, and Brookfield. Introductory exercises were conducted by Rev. F. E. Peterson, the present pastor of the Brookfield Church. Scripture was read by Mrs. Lena G. Crofoot, pastor of West Edmeston Church.

(Continued on page 715)

THE NEW FORWARD MOVEMENT AND SABBATH STUDY AND PROMOTION

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

PAY-UP DAY

We have been saying a good deal lately about the Parallel Program. In this program adopted by Conference the denomination has mapped out a large and greatly worth-while piece of work. We were never more confident than at this moment that we shall succeed. That doesn't mean that we have already succeeded. But we felt in the beginning that this enterprise had in it the seeds of success, and already its fruits are appearing. Doubtless there is much work yet to be done in cultivating the fields, but we believe a full harvest will be reaped by next June. We expect to present in the SABBATH RECORDER soon some very substantial reasons for the faith that is in us with reference to this matter.

However, we have no desire to stress the parallel budget to such an extent that it will eclipse in the thought of the people the regular budget for the year. They both go together, and success for the year depends upon the success of both. It is gratifying to know that wherever support of the parallel budget has been most manifest, there the determination to do no less for the regular budget than in previous years is equally manifest.

One brother of the Middle West writes that the annual canvass resulted in the pledging of the church's full quota as usual; together with a substantial pledge for the Parallel Program. The solicitors celebrated the day's success with a supper at the parsonage. St. Paul says, "The Lord loveth a cheerful giver." We are told by Greek scholars that "hilarious" would be more nearly the correct literal translation here. Perhaps that word has come down to us with certain associations which would render it somewhat inappropriate in this connection. I am sure that at least good cheer prevailed at this banquet and I am sure the happiness of the diners was increased by the consciousness of God's approval of

their efforts and the spirit in which the work was done.

Another brother writes from the "Middle South" and gives assurance that his church will make its full quota for the five years of the New Forward Movement, which means that certain back subscriptions will be collected, or perhaps new subscriptions made for the present year, which will make their payments this year somewhat larger than in any previous year.

A New England pastor writes that a substantial amount has been pledged for the parallel budget, and then adds: "Our canvass for the regular Forward Movement was made yesterday, and was made for the entire year 1924. I have not yet complete returns. . . . I think, however, from the results thus far indicated the subscriptions will at least be as large as in other years. I do not believe the parallel budget subscriptions will in any way detract from the regular annual subscriptions. For this I am glad."

All these letters, together with similar expressions from other churches, give evidence of an intelligent comprehension of the real program before Seventh Day Baptists, and of a most loyal support of the work of the denomination.

But this is written especially to call attention to "pay-up day" as recommended by Conference. There was one item in the report of the Commission that occupies a single line. It was adopted by Conference, and reads as follows:

"WE RECOMMEND THE ESTABLISHMENT OF A QUARTERLY 'PAY-UP DAY'."

No day was suggested as pay-up day at the end of the first quarter of the year. We trust that every church will appoint such a day in December, March and June. One half of the year's quota will be due December 31. We suggest that December 22 be adopted by the churches as the day upon which a faithful effort will be made to collect one half the year's pledges for the Forward Movement.

A MESSAGE OF THE BAPTIST WORLD ALLIANCE

The Baptist World Congress, meeting in Stockholm, Sweden, last July, prepared and adopted a very comprehensive statement in regard to the fundamental beliefs of Baptists under the following title: "A Message

of the Baptist World Alliance to the Baptist Brotherhood, to other Christian Brethren, and to the World."

While Seventh Day Baptists were not represented at the Stockholm meeting, and while they are not included in this World Alliance at present, no Christian body in recent times has issued a similar statement which so nearly expresses the mind of our own people upon many of the fundamental things of our Christian faith. Almost all of the items in this series of pronouncements would be given hearty and enthusiastic indorsement by any congregation of Seventh Day Baptists.

It was hardly to be expected that the statement of these First Day Baptists with regard to "The Sabbath" would be wholly acceptable to their seventh day brethren of like persuasion. The wording of that paragraph, however, is so nearly satisfactory to a Seventh Day Baptist that one's disappointment is all the keener that it is not wholly so. Especially is this true since the sentiments expressed, and which are unsatisfactory to Seventh Day Baptists, are really contrary to the historic position, on this point, of all Baptists. The reference to the Sabbath as a civil institution to be protected by law hardly compares in strength and consistency with other statements on this subject.

In this truly great document the following reference is made to

"THE SABBATH"

We recognize and re-affirm with vigor the sanctity of the Sabbath; all work, except works of necessity and mercy, should be avoided on the Sabbath day. God has appointed one day in seven as a day of rest and worship, and it should be observed by all men in accordance with the divine command. We condemn as unchristian the commercialization of the Sabbath day in the interest of business or amusement of any kind. As a civil institution, one day in seven, observed as a day of rest, has proved to be in the highest degree promotive of human welfare. The religious observance of the Sabbath as a day of worship is a matter for free and voluntary action. Laws to compel such observance are opposed to religious liberty. But laws to protect the Sabbath as a civil institution are right and should be enforced.

To those who believe that the kingdom of God can not fully come in the earth until his Holy Day has been restored to its rightful place in the heart and life, the conscience and practice, of Christians, this statement of the Baptists in their

world meeting is on the whole very heartening. It seems to us both Biblical and evangelical to affirm "the sanctity of the Sabbath," to say that the Sabbath should be observed by all men in accordance with the divine command," to condemn the "commercializing of the Sabbath day," and to consider the religious observance of the Sabbath as "a matter for free and voluntary action." With all such statements Seventh Day Baptists are in hearty accord. It is indeed a hopeful sign when such a sane and Biblical position can be carried through so consistently in a statement that is to be published to a Sabbathless world.

It is our hope that this entire paper may receive a wide reading throughout the world, and that the statement with reference to the Sabbath may be given serious consideration by Christians everywhere. Indeed we dare to hope that our good Baptist brethren themselves may be led to a re-study of the Scriptures on this subject, and that many may be brought to the acceptance of the true Sabbath, the sacred seventh day of the Bible, whose sanctions they accept, and whose authority alone they would invoke.

THE SABBATH—A REVISED STATEMENT

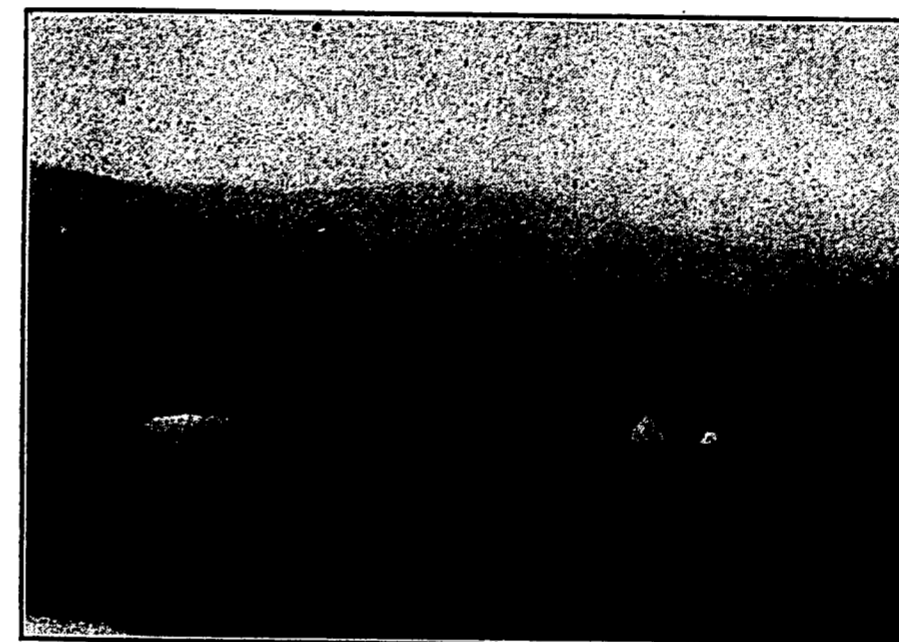
The following statement would doubtless be quite acceptable to Seventh Day Baptists. So far as its wording is concerned it differs but slightly from the one adopted at Stockholm, and these omissions and substitutions do not really alter the declaration in its essential meaning. It would seem that from the viewpoint of Baptists these changes would only strengthen the paragraph and make it more consistent with Baptist polity and principles.

We recognize and reaffirm with vigor the sanctity of the Sabbath; all work, except works of necessity and mercy, should be avoided on the Sabbath day. God has appointed the Sabbath as a day of rest and worship, and it should be observed by all men in accordance with the divine command. We condemn as unchristian the commercialization of the Sabbath day in the interest of business or amusement of any kind. One day in seven, observed as a day of rest, has proved to be in the highest degree promotive of human welfare. The religious observance of the Sabbath as a day of worship is a matter for free and vol-

untary action. Laws to compel such observance are opposed to religious liberty. Laws to protect men in their right to rest one day in seven are right and should be enforced.

A CHURCH CAMP GROUND

Two weeks ago we made mention of "The Church Camp Ground" near Bethel, Conn., and of our visit there last summer. This week we show a picture of "Recreation Hill" which occupies the western end of these grounds. Just beyond this hill, and skirting its base, is the public road. To the reader's right the hill slopes down to the natural entry way into the grounds, and in like manner it slopes off to the left. The picture was taken from "Chapel Hill," which overlooks "Recreation Hill," and from



which one gets a wonderful view off to the west. A good Scotch woman who spent some time in these hills last summer was telling us recently how beautiful she thought the sunsets were; and she closed by saying that her nephew just over from Scotland said the scene was second only to Scotland for beauty. What higher praise could a Scotchman give! It is as if the present writer should say, "Its beauty can not be surpassed outside of West Virginia."

When we arrived here last summer, at this place in the hills just south of Bethel, and saw these two opposite hills occupied by tents, our first question was, "Which is the camp of the Philistines?" We soon discovered, however, that both hills were occupied by the people of God.

A limited number of these lots 50 by 50 feet may be bought by Seventh Day Baptists for \$20.00. They may not be re-sold

to anyone but a Sabbath keeper. All the lots are to be held in the possession of Sabbath keepers, and the purchase money is to be used in the promotion of Sabbath truth. While this is not a denominational enterprise, and is not presented here as such, it is a Sabbath-keeping enterprise, and as such commands our interest and deserves our support. If you wish to know more about it, write Victor A. Nelson, Bethel, Conn.

CENTENNIAL CELEBRATION SECOND BROOKFIELD CHURCH

(Continued from page 712)

Rev. L. F. Hurley, pastor at Adams Centre, offered prayer, and Dr. Clayton A. Burdick, of Westerly, R. I., preached the anniversary sermon. His text was Joshua 17: 14, 15.

West Edmeston was Dr. Burdick's first pastorate, 1885-1889. He was called from there to Brookfield where he served as pastor from 1889-1899. Many were the friends to greet him on this occasion.

A social hour and dinner were enjoyed at Grange Hall where about two hundred and fifty persons were served.

The afternoon session was conducted by Mrs. Lena G. Crofoot. After a short song service led by L. P. Burdick, and prayer by Rev.

John F. Randolph, of DeRuyter, letters and messages were read from Miss Carrie Davis, Sharon, Wis.; Mrs. Herbert Polan, North Loup, Neb.; Prof. Esle F. Randolph, Great Kills, N. Y.; Rev. Walter L. Greene and wife, Andover, N. Y.; Rev. Herbert C. Van Horn and wife, Lost Creek, W. Va.; Rev. Jesse E. Hutchins, Farina, Ill.; Rev. W. D. Burdick, Dunellen, N. J.; Abert Whitford, and Orra S. Rogers, Plainfield, N. J., all of whom have been in past years connected with these churches.

Reminiscences concerning the West Edmeston Church were read by Mrs. Crofoot. Dr. S. C. Maxson of Utica spoke of the days when the Tract Board was located in this vicinity. He being a member.

Remarks were made by Rev. T. J. Van Horn, Rev. L. F. Hurley, Rev. J. A.

Thoms of the First Baptist Church, and Rev. K. L. Combs of the Methodist Episcopal Church, Brookfield.

A sister who had for several years been lost to the Brookfield Church was reinstated and given the hand of fellowship by Dr. C. A. Burdick, who baptized her during his pastorate here.

A history of the West Edmeston Church was presented by Geno C. Rogers, and that of the Brookfield Church by Rev. William C. Whitford and Mrs. Esie L. Rogers.

A pleasing feature in each session was the special music rendered by the choir, duets by Rev. and Mrs. Van Horn, Mrs. Croop and Mrs. Schrag, Mr. and Mrs. Lute P. Burdick, and solos by Mrs. Clayton A. Burdick. At the closing session Mrs. Burdick sang "God be with you till we meet again."

The audience room of the church was modestly decorated with autumn leaves, wild asters and barberries, the work being done by members of the Junior Christian Endeavor society. On the wall hung portraits of the first three pastors of the Second Brookfield Church, namely, Eli S. Bailey, Joshua Clarke, and Julius M. Todd.

Thus were the workers of the past century mingled with those of the present time. May the future generations accomplish more and do better in the world's great work.

CONCERNING THE ETHIOPIAN

An editorial note appearing in the *SABBATH RECORDER* a number of weeks ago has brought to my table a number of inquiries.

The work of the church, locally and in general, makes it barely possible to answer these and give the Lord's work the attention it deserves.

I wish to say that the Ethiopian or African, who was here, came recommended as follows: Letters upon the official stationery of certain of Canada's leading churches. Rev. Drs. R. Barbour, Meaford, Ont., Presbyterian; George A. Little, pastor of Chalmers Presbyterian Church of Guelph, Ontario; an organization with probably 2,500 members; Samuel Farley, Knox Presbyterian Church,

Collingwood, Ont., about the same size as Chalmers, Guelph, and M. Kenney, Maple St. Methodist Church, Collingwood, Ont., were among those who gave words of introduction and commendation. Dr. Farley, of Collingwood, stated that the African had been a member of the Peace Conference at Paris. In addition to this, Mrs. Straith, of Owen Sound, Ont., a Dominion Superintendent of the Canadian W. C. T. U., personally appeared in Detroit and identified the African. He also carried credentials stamped "St. Candace's Coptic Temple, Adis Abeba, Ethiopia, East Coast Africa."

The Official Passport of the British Government, carried his photograph and certified that he was from the East Coast of Africa.

The Board of Inquiry of the U. S. Immigration Service at Detroit, Michigan, O K'd him for admission into this country.

Rev. Dr. Hill, pastor of the Hartford Avenue Baptist Church, Detroit, and the Executive Secretary of the Detroit Council of Churches are among those commending him.

It may be remarked that when the African was conversing with Mr. Walter Cockerill, of Wisconsin, that he was able to describe the exact appearance and even the rasp in the voice of the British official in South East Africa who ordered the deportation of Brother Cockerill.

Similarly, at Grand Rapids, Mich., Rev. Dr. Northcross, Baptist pastor, and President of the Chain Lakes Baptist Association, was reading a list of Baptist missionaries in Liberia, many, many thousands of miles from the place where Brother Cockerill had been located, and Dr. Northcross left out the name of one of the missionaries. The African, who was seated at a fair distance from him, and who, as many know, was practically sightless, remarked: "Well, doctor, you did not mention the name of Mrs. ——" Dr. Northcross looked back at his report and said: "Sure enough, it is here, and I omitted it."

I thought that at least this much was due in explanation to show that all ordinary care was exercised by the writer.

R. B. ST. CLAIR.

*Detroit, Mich.,
November 22, 1923.*

MISSIONS

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

LETTER FROM ARGENTINA

DEAR FELLOW WORKER:

Our experiences since our last general letter have been as before, varied and interesting; but we are learning with Brother Paul to be contented in whatever state we find ourselves.

Our little company in Bonpland reluctantly bade us adieu on Sabbath, July 7, and several spoke words of appreciation regarding the work during the past year. Tears were shed as we parted from the little flock, whom we have shepherded and learned to love. At this, our last meeting, three young girls made their decision for the Christ, and a consecration service was held after the regular meeting at which eight of our young folks consecrated their lives to the Master's work. Our beloved brother, J. J. Van Ysseldyk was ordained elder of the church. Our young brother, Nicanor, who is showing considerable talent for the Lord's work, will care for the little company of natives in the Picada Norte where we went once a month during the past half year. We hope to visit each of these places once in three months, in good weather, as Santo Tome is only about two days' journey from Bonpland.

We left the colony on Monday, July 9, one of the two great national holidays, celebrating Argentina's independence, expecting to arrive at Garupa, the nearest railroad station, in time to leave on the train Tuesday evening for Santo Tome; but a storm caught us on the camp Monday night, and we were obliged to find refuge in an open barn until Wednesday morning, when the weather cleared enough to allow us to continue our journey; although we had to go slowly on account of the slippery roads. We finally arrived at Garupa Thursday at midday, and made arrangements to leave Friday morning at five o'clock. We expected to reach our destination at 9.30 the same morning; but at 9.00 a. m., as we were traveling regular speed, we suddenly felt our car bumping against the ties, by which we

knew something serious was happening. A moment later we saw, to our astonishment, that the express car had completely left the tracks and turned over, but sufficiently close to the rails to catch the next car and prevent its turning over. All the passengers, even those in that coach, escaped injury, although the windows were smashed and damaged otherwise. Ours was next and left the rails also; but nothing more. We were only slightly jarred. The Lord in his goodness and mercy saved all from bodily harm. We had to pass eighteen hours on the camp as we were about forty miles from any town. This was very objectionable as it is now midwinter, and no heat in the coaches. In the afternoon, while the working crew was making a temporary connection with the line, we opened our little folding organ and had a song service; I also gave a short gospel talk which was well listened to by our fellow passengers. The Lord blessed the message both in song and address, as our people were in a receptive mood after the experience they had just passed through. We believe we can already see some prospects of fruit from this unplanned effort. Not arriving in Santo Tome until 5 a. m. next day, and with the experience of the past week, we were nearly tired out, and spent the day resting. Tonight we found a place where we think we will be comfortable, and sufficiently centrally located to be able to reach the people.

Inasmuch as we were just closing the year,—our first year in this part of this great country, we hereby submit a general report of our work:

Tracts distributed, 1,390; Bibles and portions sold and given away, 51; Bible readings given, 161; sermons preached, 69; prayer meetings held, 42; conversions, 16; requests for baptism, 12; baptisms, 8; visits received, 18; new members added to the church on confession of faith, 9; tracts printed, 500; tracts purchased, 5,400; special consultations, 11; pastoral visits, 76; number of poor assisted with money, food and clothing, 21; missionary visits, 60; number of places where meetings have been held, 12; gospel letters written, 110; number of sick persons visited and cared for, 18; funerals, 3; music lessons given, 15; lantern slide talks against cigarettes and alcohol, 6; Sabbath schools organized, 2; personal gospel talks, 62; books loaned, 3; ar-

ticles written, 2; Lord's supper administered 15 times; hymn books sold and given away, 51; and children's meetings held, 12.

Recently I have been giving Bible readings to a man at night because on other occasions I have always been interrupted by people coming to his store to make purchases. This necessitated my sleeping, or trying to sleep, away from home one night a week for three consecutive weeks. After the last Bible reading with him and his family, he came to me and said, "I have a little tithe to pay." When he gave it to me I was agreeably surprised to count 520 pesos—about \$180. He had recently inherited some money from relatives, and, as a faithful steward of his Master's money, tithed it for the promotion of the Lord's work in missions, telling me to use it as I thought proper. And now, dear reader, if you have been so blessed, "Go thou and do likewise" and get the blessing spoken of in Malachi 3:10:

"Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

This splendid payment into the Lord's treasury makes the total receipts of our church for the last six months, during which time it has been systematically tithed, over 800 pesos, or the equivalent of about \$275 American money, in comparison with less than 50 pesos, or \$20.00 for the same period in previous years. Thus you see that the Master has blessed us with finances and the people will surely be blessed for this, their faithfulness. We are now praying and trusting the Lord to send a spirit-filled worker for this needy territory. The kind of man needed is one who will be willing not only to shepherd the little flock, but ride about the country seeking the lost and erring ones. We ourselves have ridden during the past year over 1,500 miles horseback.

"Pray, brethren, pray, the sands are falling,
Pray brethren, pray, God's voice is calling.
Yon turret strikes the dying chime;
We kneel upon the verge of time,
Eternity is drawing nigh."

Inasmuch as some of our correspondents put five cents on letters from the United States of America, we take the opportunity to

say that only two cents is needed now. Three cents saved would buy a gospel in Spanish, either Matthew, Mark or John.

Yours in the blessed hope of the coming King,

THE ROBINSONS.

*Calle Independencia,
Santo Tome Corrientes,
Argentina, S. A.,
August 19, 1923.*

YES, YOU NEED THE SEVENTH DAY BAPTIST CALENDAR

"A mother prayed, oh so fervently, that her boy might become a minister. There hung in Johnnie's room a picture, the first thing he saw on awaking in the morning, the last thing he saw before closing his eyes at night. It was a picture of sea-faring life. Johnnie didn't become a minister. He became a sailor—and his mother wondered why God didn't answer her prayers."—*The American Friend.*

Seventh Day Baptist children and young people need our denominational literature where they can see it, and read it.

Hang the Seventh Day Baptist Calendar for 1924 on the wall where they can see every day the pictures of some of our churches and college buildings, and the denominational directory, and the value of the influence of them will be far greater than the cost of the calendar.

Packages of the calendars will soon be sent to all of the churches. Price, fifteen cents each.

Address: The American Sabbath Tract Society, Plainfield, N. J.

WILLARD D. BURDICK,
Chairman Calendar Committee.

Time and life are alike given us of God to use for him as his stewards. We do not create either. They are a divine entrustment as definitely as were the talents placed in the hands of the servants in the parable. Time is so precious, and we are in such danger of being prodigal of it, that we need to pray daily.

"So teach us to number our days that we may apply our hearts unto wisdom" (Ps. 90:12). "Lord, make me to know mine end, and the measure of my days, what it is" (Ps. 39:4).—*C. A. Cook.*

EDUCATION SOCIETY'S PAGE

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

"The man who can convince Christian people of the close connection between the maintenance of Christian colleges and the prosperity and growth of the church will be a benefactor of the race."—*Timothy Dwight.*

SOME EDITORIALS FROM THE SALEM COLLEGE GREEN AND WHITE

ARE YOU WELL-ROUNDED?

Salem College is not a one-sided institution. Activities of many kinds are carried on by the students, as there are some people who are by nature interested in one thing before another. The men and women who are graduating from this institution are for the most part well-rounded individuals, who give to the community in which they work stability and power.

There are scores of students here that are not part of the student activities in any sense of the word. Perhaps they make somewhat higher grades in the class room than those who devote some of their time to student activities, yet in the majority of cases these people who fail to line up in the outside work are hurting themselves much more than they are being benefited.

We come to Salem College to take work that will lead us to true education. The institution gives you through its professors the necessary amount of work that will enable you to go rapidly to your objective whatever it may be. But do not forget that you owe much to your college. This Harrison county institution has not gone forward rapidly in scholastic attainments and general growth in athletics, intercollegiate contests of all kinds, etc., through people who forget their responsibility. It has been because earnest students have worked long and hard in co-operation with officials to bring about certain improvements which can be seen easily. Be a student in the fullest meaning of the term.

WHAT IS COLLEGE SPIRIT?

College spirit is a condition of mind in which sentiments of loyalty, responsibility and love dominate. To be in this mental condition it is necessary to feel that we are at home when in the school, and that we recognize the fact that we are a part of the institution and that it is ours to look after, to see that it is taken care of and shown to the world so as to give a right impression, and then left in a better condition than we found it in, for the use of future generations. We must feel also and know that we are responsible for the care, preservation and growth of the college as a whole. We should accept this responsibility gladly, with a loyal determination to do our bit of service as best we can in return for the opportunities, the lifelong friendships and fond memories it gives us and others.

A FRESHMAN.

THE SET OF THE SOUL

There are students in Salem who have no definite aims in view. There is no need to condemn these people for always there are many such in any large group, and all of us are prone to fall into the easiest paths. Yet there are reasons why young men and women on the Salem campus, as well as everywhere, should look well to the days that are to be after the cap and gown have been laid aside.

Last evening on the wall of a student's room, we were fortunate enough to visit, a little poem caught our eye, and, over and over, its lines were read and thought about. Ella Wheeler Wilcox wrote these two verses, which are full of truth for every student in college. It made such an impression that perhaps you will be glad that it is passed on to you. This is the poem:

One ship sails East, another West,
By the self-same winds that blow;
'Tis the set of the sail and not the gale,
That determines the way they go.

Like the winds of the sea are the ways of fate,
As we voyage along through life;
'Tis the set of the soul that decides the goal,
And not the calm or the strife.

All of us are here at this institution for a brief time, and, figuratively writing, we are setting our sails for the voyage of the years, which is to come after the days at Salem are over. Of course for a few weeks in the summer vacation we set the sails of

our ship and work our way along by some rapids and rocks, but these short trips are only testers of the voyage that is to be. To be sure there will be days of calm and strife; but let us remember that it is the set of the soul that determines the goal in the days that come after graduation.—*Editorial in Green and White, Salem College.*

THE YEAR BOOK

The printer was unable to realize his hope to place the *Year Book* in the mails before Thanksgiving, as it is still in the hands of the binder. The latter, however, has promised to have the binding done and to return the books, completed, to the Publishing House on Friday, November 30, after which they will doubtless promptly be distributed to the churches.

The remarks which we have already made as to difficulties encountered in the publication of the *Year Book*, let us repeat, are purely impersonal, and those that are yet to be made are fully as much so.

Certain reports intended for the *Year Book* have been forwarded to the SABBATH RECORDER; and the editor, knowing that triplicate copies of each report are supposed to be made, one of which is intended for his use, accepted the copies sent him, supposing that two other copies are in the hands of the recording secretary of the General Conference and the chairman of its committee on engrossing its minutes, when, as a matter of fact, none had been sent them. This year, several things that we had frantically sought by telegram from New England to Nebraska, finally came to light through the SABBATH RECORDER, after much delay. Among these were the minutes of two annual corporate meetings, which finally reached us by way of the SABBATH RECORDER, two weeks after the corporate meetings were held, and for which the printer was waiting all this time. There is certainly no objection to the publication of such reports in the SABBATH RECORDER, and Doctor Gardiner is always ready to cooperate in the publication of the *Year Book*; but he naturally, and correctly, infers that whatever copy is sent him is for the SABBATH RECORDER, and not for the *Year Book*. If a mistake is made, it is not his, but that of someone else; but the work on the *Year Book* is delayed.

We were much interested in a recent

communication in the SABBATH RECORDER from Elder St. Clair, pastor of the Detroit Church, telling of placing Sabbath keepers in business, there, where they were not required to work on the Sabbath. In private conversation with us not long ago, he expressed the belief that acceptable employment could be found for all Sabbath keepers, without working on the Sabbath, if the proper effort were made to find such positions. He said that when he began his search for such positions for Sabbath keepers in Detroit, he soon found that he had more openings for such people than he had candidates to fill them. Why doesn't each of our churches facing such a problem—and they practically all do, directly or indirectly—appoint an appropriate, efficient committee of business men, for it is a real business man's job, which shall obtain such assistance from Elder St. Clair and other sources as may be available, and grapple with this problem earnestly, systematically, and prayerfully? Such work as that ought materially to decrease the amount of "dead-wood" in our churches that we are hearing so much about these days, and give our annual statistical reports a much more encouraging aspect.

CORLISS F. RANDOLPH,

Chairman Committee on Engrossing the Minutes of the General Conference.

Newark, N. J.,
November 29, 1923.

AMERICAN SABBATH TRACT SOCIETY— MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, November 11, 1923, at 2 o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, Clarence W. Spicer, Alexander W. Vars, Willard D. Burdick, Asa F. Randolph, William M. Stillman, Theodore L. Gardiner, Jesse G. Burdick, Irving A. Hunting, Edward E. Whitford, James L. Skaggs, Henry D. Babcock, La Verne Bassett, Ahva J. C. Bond, Arthur L. Titsworth.

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

Prayer was offered by Rev. Theodore L. Gardiner, D. D.

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

MEETING: ADVISORY COMMITTEE OF TRACT BOARD
OCT. 28, 1923

Members present: E. E. Whitford, William M. Stillman, A. W. Vars, J. G. Burdick, A. J. C. Bond, J. L. Skaggs. Visitor, Rev. W. D. Burdick.

Recommendation:

1st. That the Tract Board take up with the Missionary Board a consideration of the possible desirability of publishing Sabbath literature in the Chinese language.

2nd. That a tract designed especially for distribution among Baptists be prepared by Rev. A. J. C. Bond.

3rd. That a change be made in the order of procedure in business meetings of Tract Board so that the reports of the Corresponding Secretary, Sabbath Reform Leader, and the Treasurer shall immediately follow the reading of the minutes of the previous meeting.

Respectfully submitted,

JAMES L. SKAGGS,
Secretary of Committee.

The consideration of the third item in the report was by vote postponed to the next meeting of the board.

The other items in the report were adopted.

By vote the Corresponding Secretary's action was approved in authorizing through correspondence, the gift of one subscription to the SABBATH RECORDER for each three new subscriptions sent in by any of the Young People's societies.

Voted that the Budget Committee be requested to submit a budget for the next Conference year, at the December meeting of the board, and that its consideration be made a special order for that meeting.

The following report was received:

REPORT OF COMMITTEE ON DENOMINATIONAL
CALENDAR FOR THE YEAR 1924.

The copy for the calendar for 1924 is in the hands of the printer.

The calendar is to have 26 pages, including cover; the pages to be of the same size, and to turn over endwise.

As complete a Denominational Directory as we could assemble is included, together with 14 or more denominational pictures, and several quotations from the writings of Seventh Day Baptists.

We are planning to issue 1800 calendars, and to sell them for 15c. each.

WILLARD D. BURDICK,
Chairman.

The RECORDER Drive Committee reported still being active in their work, and will very willingly co-operate with the Young

People's societies in securing new subscribers to the SABBATH RECORDER, and in the effort to place the RECORDER in every Seventh Day Baptist home.

The Corresponding Secretary, Willard D. Burdick, reported as follows:

The Secretary read a letter from the Rev. G. W. Hills, of Los Angeles, Cal., to the American Sabbath Tract Society, in which he reported encouragingly of his annual "trip up the coast" immediately after the General Conference.

He read several letters from persons inquiring about Seventh Day Baptists; one from S. D. Sam Mpande of Africa, and showed a package of books and booklets that he had sent with the request that the Tract Society print them for him; a letter from the President of the Tract Society concerning membership losses in the denomination; and from Dr. W. T. Whitley, of England, including "A Message of the Baptist World Alliance to the Baptist Brotherhood, to other Christian Brethren, and to the World."

The Secretary reported that he attended the meeting of the Missionary Board in October, at which time they voted to join with the Tract Society in sending Secretary William L. Burdick and Elder C. A. Hansen to Jamaica to look after Seventh Day Baptist interests on the island. Elder Hansen has already started, and Secretary Burdick plans to go in a few days.

WILLARD D. BURDICK.

Voted that we concur with the Missionary Society in the expenses of Secretary William L. Burdick's visit to Georgetown, British Guiana, after his stay at Jamaica.

Director Bond spoke interestingly of the work of Mr. Nelson at Bethel, Conn., and the proposed visit of Mr. Lawson, of Washington, D. C., to Plainfield at the end of the present week.

He also reported the completion of a pamphlet entitled "His Holy Day," as a Sabbath Gift Book.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

To know how to write correctly is nothing—you must know something worth recording. To paint is nothing—you must know what you are portraying. You must get on intimate terms with life and become acquainted with humanity.—*Elbert Hubbard.*

This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before.—*Paul.*

WOMAN'S WORK

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

WITHOUT FAITH

Alas, the eyes which blinding dust has filled,
Whose grovelling god lies in the mothering
slime;

And blundering hands that level hope sublime
Down to the tomb; and dark brains coldly skilled
In knowledge to pull down but not to build—

Lone spirits on the narrow bridge of Time,
Heart-sick for heights that challenge them to
climb,

But stopped by smothering deeps where light is
killed!

They waste their hearts in faithless, baffling
strife,

Groping in dust for the lost key of life,
Nor see the stars from midnight march toward
dawn;

Alas, for they beyond the dizzy end
Of years glimpse not the path that still goes on,
Nor know in all the vasts of space a Friend!

—*The Christian Century* (Chicago).

INTERNATIONAL GOLDEN RULE SUNDAY

Although too late for observance on the Sabbath following Thanksgiving, may we not deny ourselves some luxuries that these children may have some necessities?

If, through no fault of yours, it had been your lot to die in the late war, and if your children had been left not only without parents or responsible relatives but also without a country, you would hope that some co-religionist or other philanthropist would provide for them at least the necessities of life and opportunity for attaining self-support.

"Whatsoever ye would that others should do unto you (or unto your children thus left desolate), do ye even so unto them!"

Near East Relief asks you to co-operate in a simple plan for providing sustenance for thousands of children orphaned by war.

At the first annual meeting of the International Near East Association, held in Geneva, Switzerland, early in September, at which an effort was made to co-ordinate the interest of the people of the world in the orphaned children of the Near East, it was decided by the representatives of fourteen countries to ask their respective fellow-countrymen to observe an International Golden Rule Sunday.

On that day the children of the Near East are to be remembered in the homes of countries all over the world. On that day a meal such as is served in Near East orphanages 365 days of the year are to be eaten by families to whom daily table luxuries are a habit.

You are asked to be one of those who observe this day.

Thanksgiving Day in the United States is a day of feasting. Who is there here who does not overeat on that day and would not be better off for a day of abstemiousness closely following it? Take the Sunday following Thanksgiving Day—December 2, 1923! The average American family, in spite of having eaten perhaps much too heartily for proper digestion on the preceding Thursday, will sit down to its usual Sunday dinner, which almost invariably, in quantity and quality, excels the usual mid-week dinner. The average American family would be much better off for frugal living on that Sunday. It would aid the digestion; it would exalt the spiritual life of that day; it would leave a sum of money in the pocketbook that could be put to a good and practical use.

The difference between frugal meals on Sunday, December 2, and the average, hearty Sunday dinner would represent a tidy sum in actual money. That money given to the orphaned children of the Near East would ensure their living for the coming year.

On Sunday, December 2, go without your roast chicken, your delicate salad, your delicious ice cream. Eat a simple meal of soup and bread and rice. Serve on your table one of the typical Sunday dinner menus prepared at Near East Relief orphanages. Wash down the plain but wholesome fare with a glass of good, cold water. Then give a moment of thought to the little children overseas who have been grateful to you for the meals like these that you have furnished them every day, three times a day, for these last few years of happy living that have succeeded their baby years of horror and hardship.

Put your hand in your pocket and send to us for their further sustenance the difference between what your Golden Rule meal has cost you and what would have been the cost of your average Sunday dinner.

Join in this brotherly act that will unite the countries of the earth in thought and

HOME NEWS

DETROIT, MICH.—We are glad to welcome Mr. and Mrs. Royal, and Master Herbert Crouch into our midst once more. The Crouch family had been down in the wilds of New Mexico where 90 per cent of the population was old Mexicans and both the Detroit Seventh Day Baptists and the Crouchs were glad to be together again.

Miss Elmira Kagarise, who came to us from Salemville, Pa., is taking an active part in the Christian Endeavor work and her presence is much appreciated.

Detroit is now one of the "tithing churches." Detroit had rather "fallen" down on her good record for contributing. The first Sabbath the pastor preached on the subject, the offering was \$4.00; the next \$6.00; the following \$13.50, and the fourth \$25.60. Nobody seems a bit poorer, and the Forward Movement, Parallel Budget, Provisional Colored Committee, the West Indian work, the Poor Fund and other interests will, one and all, be benefited by the honesty and generosity of the people.

Mr. W. R. Frink's Sabbath school class of young people is thriving, and about 75 per cent of the time it beats Elder Scott's adult class in free-will offerings. Both the Sabbath school and Christian Endeavor keep above the \$2.00 mark each Sabbath.

R. B. ST. C.

SYRACUSE, N. Y.—Syracuse is making plans to become a "first class" city at the next census; and, in keeping with this thought, the Syracuse Seventh Day Baptist Church is putting forth efforts to become a first class church, in spite of the many hindrances. While we are now few in number, if every Seventh Day Baptist coming to the city to make his home will stand true to the Sabbath with those who are here, our future will be bright.

For several years our people have met for Sabbath worship on the third floor of the Y. M. C. A. building; but as the whole third floor of this building is now turned over to the board of education for this school year, the "Y" very generously offered us the use of the main auditorium on the first floor. Prayer meetings are held each Wednesday night—two nights a month in the homes of members, and two nights in the Y. M. C. A. building.

Our people are widely scattered through-

deed. It will cost you little. In fact, it will be beneficial to you. And it will leave with you that glow that follows only the kindly deed, kindly and freely done.—*Near East Relief.*

WORKERS' EXCHANGE

FOUKE, ARK.—The following are extracts from private letters from Fouke.

We have a larger school than ever before in the history of Fouke. We have turned several little ones away and will have to turn away older ones soon. The enrolment is about ninety and we are giving three years of high school work. We can not do justice to what we have now. We need more chairs and blackboard. This year the library room is used for a classroom and we sit on boxes.

We teachers have more classes than we can handle. Every day some class gets cut to almost no time at all. Next year we must have five teachers.

A family from Alabama are going to move here. The boy of seventeen walked through five hundred miles, arriving the first of last week. Two girls of thirteen and fifteen are coming in about two weeks and the parents and the rest of the children are coming as soon as they can get money enough for carfare.

BATTLE CREEK, MICH.—The following interesting news items are taken from a personal letter from Battle Creek.

Mrs. F. E. Tappan is slowly improving after several weeks' illness. Mrs. Tappan is an efficient worker in the church and Woman's society and is greatly beloved not only here but by her friends throughout the denomination who will be interested in hearing from her.

The writer then speaks of a barrel sent by the Ladies' Aid Society last year to the Georgetown British Guiana mission, the barrel was packed with good serviceable clothing, not new except for personal gifts, to the Spencer family, each of them receiving one or more articles. A letter signed by several members of the church expressed their appreciation and Mrs. Spencer wrote also saying that every article sent her was something of which she stood in need. Seventy dollars in money was also sent Mrs. Spencer.

out the city and suburbs, so one night each month a social is held at the home of some member, each carrying one covered dish, and having our dinner together.

In August our Sabbath school joined with the DeRuyter Sabbath school in a picnic at Edwards Falls.

After Conference the church requested Pastor John F. Randolph, of DeRuyter, to give us his impressions of the North Loup Conference, which he did in a very interesting manner.

The second Sabbath in November Rev. L. A. Wing, who lives at Manlius, near here, was asked to preach for us, and he delivered a helpful discourse on "Justification by Faith." Mr. and Mrs. Wing will be missed here while they are serving the Daytona, Fla., winter colony.

We were honored by the presence of Rev. H. Eugene Davis on November 12, when he displayed his Chinese exhibit and gave us a stirring message on China and the Parallel Program. Syracuse is waiting for one of the Chinese shoes in which to collect our funds.

While we may be few in number, yet, as Pastor Clayton says, "We are quite important." Whenever any denominational travelers happen this way please give us a call.

SCRIBE.

ROCKVILLE, R. I.—The Loyal Workers of the Rockville Seventh Day Baptist Church met at the parish house, November 15, 1923, to celebrate the seventeenth anniversary of the society. After the usual devotional hour the following officers were elected for the ensuing year: President, Miss Elva G. Woodmansee; vice president, Mrs. Annie B. Kenyon; secretary, Miss Florence I. Barber; treasurer, Mrs. Lyra B. Irish; directors, Miss Eva Palmer, Miss Grace Jordan, Mrs. Delia Dolloff, Miss M. Lena Saunders.

The society was organized September 9, 1906 with a membership of thirteen, with Miss Lottie J. Burdick, of Stamford, Conn., as first president. Now we have a membership of thirty-two with Miss Elva Woodmansee as president, she having served in the office for nine years. Miss Florence Barber has been secretary for ten years, and Mrs. Lyra B. Irish has served as treasurer for eight years.

In looking over the history of this society

we find it has passed through a number of changes. The society in olden times met with the members for social and entertainment; but now we have our parish house, at which place a raccoon supper was served on Sabbath evening, November 24. More than one hundred suppers were served to friends from Providence, Wakefield, Ashaway, Hopkinton, and Hope Valley.

FLORENCE I. BARBER.

CHICAGO, ILL.—Readers of the SABBATH RECORDER no doubt know that Rev. C. A. Hansen, pastor of the Chicago Church, is on a leave of absence, having been sent early in November to Jamaica by the Missionary Board. During his absence the pulpit has been filled by members of our own congregation and others.

On Sabbath afternoon, November 10, Mrs. Gilson, a former member of Dr. Franke's church in New York, read a helpful paper and on November 17 Rev. William Cossum, pastor of the Ravenswood Baptist Church and brother-in-law of Mrs. Thomas R. Williams, occupied the pulpit. It has been announced by the moderator, Dr. O. E. Larkin, that Professor John Daland, of Milton, Wis., will preach December 1; Rev. Erlo Sutton, of Milton Junction, Wis., on the eighth, and Professor Edwin Shaw, of Milton College, on the fifteenth.

A meeting worthy of mention and one demonstrating the ability of the Chicago Church acceptably to take care of its own services during the pastor's absence, was the helpful and interesting program given on November 24. The service was in charge of Mrs. George W. Post, Jr., assisted by the choir, consisting of Mrs. Elizabeth Ordway Schertz, Mrs. Allison Burdick, Miss Anne Post, Dr. Allison Burdick and Dr. George W. Post, Jr., with Miss Dora Davis, of Lost Creek, W. Va., at the piano.

The following was the order of service: Voluntary, Miss Davis; Lord's Prayer; Hymn; Anthem, Love and Praise, Choir; Scripture Reading, Psalms 1 and 15, Mrs. Post; Prayer, Dr. Larkin; Song, Primary Class; Solo, Dr. Philip Wolfrom; Greetings from former Pastor Fifield, read by Mrs. Post; Quartet, Dr. and Mrs. Allison Burdick, Miss Post, Dr. G. E. Post, Jr.; Brief address, Dr. Bessie Sinclair; Solo, Elizabeth Ordway Schertz; Anthem, Praise

(Continued on page 736)

YOUNG PEOPLE'S WORK

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

BIBLE MEMORY WORK

Christian Endeavor Topic for Sabbath Day,
December 15, 1923

DAILY READINGS

Sunday—The Ten Commandments (Exod. 20: 1-17)
Monday—The Beatitudes (Matt. 5: 3-12)
Tuesday—The Shepherd Psalm (Ps. 23: 1-6)
Wednesday—The first Psalm (Ps. 1: 1-6)
Thursday—Paul's farewell (Acts 20: 17-35)
Friday—The love chapter (1 Cor. 13: 1-13)
Sabbath Day—Topic, Bible passages we should memorize, and why (Each Endeavorer to memorize one passage.)

For this topic each member of the Young People's Board was asked to select two Bible passages which should be memorized.

Here is the list. Can you tell why each passage was selected?

Who will be the first to memorize all of them?

Matt. 7: 12; Eph. 4: 32;
Selected by Dr. Johanson.
Matt. 11: 28-30; Ps. 46: 1;
—Mrs. Frances F. Babcock.
Ps. 1; John 15;
—Ivan O. Tappan.
Rom. 12; 1 Cor. 13;
—Dr. L. S. Hurley.
Ps. 139: 23, 24; Rom. 8: 28;
—Miss Marjorie Willis.
Prov. 16: 32; Exod. 20: 8-11;
D. M. Bottoms.
1 Cor. 13; Eccl. 12: 1-8;
—Mrs. Edna B. Sanford.
John 14: 1-6; Phil. 3: 13, 14;
—Mrs. A. E. Whitford.
Matt. 5: 16; Rom. 14: 13;
—Miss Marjorie Burdick.
Mark 11: 22-26; 1 Cor. 13;
—Miss Vida F. Randolph.
Ps. 19; John 3: 16;
—Miss Eunice Rood.
1 Cor. 10: 31; Col. 1: 10;
—Miss Alice Baker.
Ps. 23; John 3: 16;
—S. Duane Ogden.
2 Tim. 2: 15; Luke 11: 9, 10;
—Miss Elisabeth Kenyon.
Prov. 3: 13-24; Ps. 19;
—Miss Fucia F. Randolph.
Ps. 19; John 14;
—Miss Hazel Langworthy.

Ps. 8; 1 Cor. 13;
—Hurley S. Warren.
Josh. 24: 14, 15; Ps. 72: 11-14;
—Clark H. Siedhoff.
Phil. 4: 13; Matt. 28: 19, 20;
—Lyle Crandall.
Isa. 2: 2-4; John 1: 9-14;
—L. Emile Babcock.
Ps. 121 (R. V.); Isa. 41: 10;
—Mrs. Ruby C. Babcock.
Matt. 11: 28-30; Mark 16: 15-18;
—L. Allon Van Noty.
Matt. 5: 1-12; Exod. 20: 1-17;
—Miss Frances E. Babcock.
Rev. 22: 18, 19; Prov. 3: 19-26;
—Courtland V. Davis.
1 Cor. 6: 19, 20; John 15: 11-17;
Dr. H. M. Pierce.
John 1: 1-5; Prov. 22: 1;
—Elvan H. Clarke.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

Many of us remember that when we were in the Junior society our teachers asked us to memorize Bible verses, and gave some prize to the one who memorized the most of them. I remember that when an Intermediate in the Milton Church, we were asked to learn the Ten Commandments, and were given a photograph of the church if we learned all of them. How proud I was when I won that prize, and how I worked for it! I still have that picture, and it is a reminder of those childhood days. Sometimes I thought it was a hard task to learn those verses, but now I am glad I had to do it, for many of them will never be forgotten as long as I live. They have always been a source of comfort and strength throughout my whole life. This is one reason why we should learn Bible verses.

C. E. NEWS NOTES

ITEMS FROM RIVERSIDE

Sabbath evening, October 20, the Christian Endeavor society and the Ladies' Dorcas society entertained the members of the church at a Hallowe'en social. We met at the home of Mr. and Mrs. Burno who offered us the use of their house and barn. The barn served as a "House of Horrors," the rendezvous of ghosts, fortune tellers and many weird objects designed to frighten the poor victim. This part of the evening's entertainment was furnished by the Endeav-

orers. Later the ladies of the Dorcas society served coffee, doughnuts, pumpkin pie and apples.

The social was held a week earlier than Hallowe'en because of the Riverside County Christian Endeavor Convention which was held the next week-end, October 26, 27 and 28. Nineteen of our people, (young and old) enjoyed some sessions of the convention. Since the election of county officers at that time, two of our members are on the Executive Committee. Maleta Osborn will act as county president and Alice Baker as secretary.

Last Sabbath evening a business and social session was held at the home of Miss Ethlyn Davis. Plans for the Young People's Hour for the joint meeting of the Riverside and Los Angeles Seventh Day Baptist churches next Sabbath were discussed. The little play sent out by the Young People's Board boosting the RECORDER Reading and Subscription Contest will be used. Our society is taking hold of this contest with zest and we hope to stand high among the societies of the denomination in points as well as to know more about the work of our various departments at the end of the contest.

Our missionary work has consisted so far of holding one meeting at the county hospital, helping to fill a Christmas box for Mr. and Mrs. Robinson in South America, and taking charge of the sending of a box to China.

Our Efficiency Chart is again in use and we hope to raise our rating during the next few months.

RECORDER CORRESPONDENT.

HEBRON HAS A CHRISTIAN ENDEAVOR NEWS-PAPER

At the suggestion of our live Social Committee chairman, Elmer Bickford, our society voted to carry out a "Christian Endeavor World" social committee plan,—that of a local paper for the socials. Mr. and Mrs. Don. Stearns were editors for the first paper which was read at our Hallowe'en masquerade social (Standard). Christian Endeavor members were requested to write short items on slips of paper. The editors pasted these slips on large pieces of paper. There was also denominational news and items from letters from the Young People's Board.

MRS. LETA BURDICK.

RECORDER READING CONTEST

LITTLE GENESEE CHALLENGES OTHER SOCIETIES

The Little Genesee Society has just finished a RECORDER subscription drive. So much enthusiasm has been aroused that the society now sends out a challenge to any other society to win more new subscriptions than she. Who will accept the challenge? It will take hard work to beat Little Genesee, but let's see if it can't be done. Come, "Other Societies," Let's Go!

MISSIONARY WORK FOR JUNIORS

Missionary study and giving is one of the special features to be emphasized in the Junior goal this year. Last year the amount of money to be given for missions was placed at five cents per active member and this year increased to twenty-five cents. This was done because your superintendent found that the majority of the societies gave on an average far exceeding five cents and so twenty-five cents will not be a very great increase. For each mission book studied by a society ten points will be given.

"The Honorable Japanese Fan" by Margaret Applegarth for forty cents, is the foreign mission study book for this year. Other material which will add much interest to the study class is the cut-out pictures of a Japanese village, fifty cents, from Milton Bradley Company, 120 Boylston Street, Boston, Mass.; picture sheets of "Boys and Girls in Japan" and "The People of Japan," twenty-five cents each set. The home mission topic is "Saving America Through Her Boys and Girls," and the study book for use of leaders is "Better Americans" by Joyce C. Manuel, price sixty cents. All supplies unless otherwise mentioned, can be purchased from the Missionary Education Movement of the United States and Canada, 150 Fifth Avenue, New York City. The boys and girls love to study about their foreign brothers and sisters so don't deprive them of this joy and knowledge.

The boys and girls should be taught to give at least one tenth of their money to God's work. It means far more to them, too, if they earn this money themselves, as it then becomes a sacrifice. With the giving they should also be taught that "God loveth a cheerful giver." This year our denomination is trying to raise money to build the boys' and girls' schools in China, to pay for

the Georgetown chapel, and for our publishing house. The boys and girls like to feel that they have a part, too, and so the following plan is to be carried out by the Junior societies and other groups of boys and girls in churches who have no society but want to help.

Rev. Eugene Davis on his visits to the different churches carries with him one of the shoes of Ma Ling, Dr. Grace Crandall's little girl whom she saved from starvation. This shoe is being filled with dimes by the boys and girls and during my last talk with Mr. Davis before he left Westerly he said that by the time he had reached Alfred it would be full (100 dimes) and he would present it to the treasurer of the Forward Movement as one of the first payments for the parallel budget. Isn't that great?

Mr. Davis has sent to China for more shoes like Ma Ling's and as soon as they reach America one will be sent to every Junior society or church wishing them to be filled with dimes. There will also, we hope, be a picture of Ma Ling and her story printed at the same time. The shoes with the dimes with all be sent to Conference at Milton next year and then the empty shoes returned for each society to keep as a souvenir.

It will be two or three months before the shoes will reach here, but the boys and girls can begin saving their dimes now. All Junior superintendents and others wishing one of the shoes please drop a card immediately to my address, Box 19, Canonchet, R. I.

ELISABETH KENYON,

Junior Superintendent.

MORE ABOUT SOCIALS

DEAR ENDEAVORERS:

A few weeks ago you received a letter from the Social Department stating our aim for this year, which was summed up in the three words "Socialize, Standardize, Unionize." Still there are those who are in doubt as to the meaning of that second word. To have a Standard Social, we must bring into it, sometime during the evening, the element of worship, and some educational feature. This is done in some societies by means of a short program, either at the beginning, middle, or near the close of the social. For the educational feature, a short article is sometimes read from the *Christian Endeavor World*, RECORDER, or other

good magazine, a short talk may be given, a debate has been a feature in some societies, or it may be given in the form of a musical selection, poems, or even a game with some distinctive educational value may be introduced. There are numerous ways of making our socials mean more than "all fun."

Every Christian Endeavorer knows the meaning of devotions. Do not fail to make this important feature a part of your social.

The socials, any of which will be sent upon request, are as follows: Musical, automobile, nutty, Tenth Legion, denominational, radio, college, missionary, add, library, Campbell, Pilgrim (Thanksgiving), Valentine, Indian, Hallowe'en, Cinderella or slipper, May, Christmas, calendar, RECORDER.

There will be no goal this year, but points will be given as follows:

Ten points for each Standard Social.

Fifteen points if social is a Board Social.

Twenty points for an original social successfully held and reported in detail to Social Fellowship superintendent.

Twenty-five points for pageant or playette relative to or appropriate for Christian Endeavor work when given at a social or Christian Endeavor prayer meeting.

Thirty to fifty points for original pageant or playette successfully held at social or Christian Endeavor prayer meeting and reported fully to superintendents, who will decide the number of points to be awarded.

The awards to be given this year at Conference are: To the society having the highest numbers of points—a year's subscription to the *Christian Endeavor World*. To the society having second highest number of points—a book on socials.

A pennant will be given to each society using two or more pageants or playettes.

Yours for "better" Social Fellowship,

EDNA BURDICK SANFORD.

Little Genesee, N. Y.,

November 10, 1923.

To the Recorder Reading Contest Superintendent:

The Tract Board has voted to give one new RECORDER subscription to the Christian Endeavor society that sends in three new paid subscriptions irrespective of number of points a person gets. The free subscription can begin when the three new subscriptions are sent in. The society must be sure to send in names to whom the free subscription is to go. FRANCES FERRILL BABCOCK.

JUNIOR SUPERINTENDENTS, ATTENTION

Miss Elisabeth Kenyon, denominational Junior superintendent, is preparing a series of articles on "Junior Work," the first of which appears in this issue. Junior superintendents will, I am sure, greatly appreciate these helpful hints.

R. C. B.

MEETING OF THE YOUNG PEOPLE'S BOARD

The Young People's Board met in the college building of the Sanitarium at 7.30 p. m.

The President called the meeting to order. Mr. E. H. Clarke offered prayer.

Members present: Dr. B. F. Johanson, Mrs. Frances F. Babcock, E. H. Clarke, Dr. L. S. Hurley, Mrs. Ruby Babcock, Aden Clarke, I. O. Tappan, Lyle Crandall, D. M. Bottoms, L. E. Babcock, Miss Marjorie Willis.

The Corresponding Secretary's report was presented, and received to be placed on file. It follows:

REPORT OF CORRESPONDING SECRETARY FOR OCT., 1923

Number of letters written 38
Number of *Bulletins* sent out 130
Number of Hallowe'en socials sent out 50
Number of RECORDER Contest Socials sent out 50

Correspondence has been received from: Rev. E. M. Holston, Miss Elisabeth Kenyon, Miss Anna Scriven, Miss Emily Barber, Mrs. Edna Sanford, Rev. W. D. Burdick, Miss Vida F. Randolph, Miss Eunice Rood, Miss Fucia F. Randolph, Mrs. Leta Burdick, United Society of Christian Endeavor, Hurley Warren, Duane Ogden, Lester G. Osborn, Mrs. Clara Beebe, Miss Alta Van Horn, Miss Mary Allen, Miss Hazel Langworthy, Mrs. Olive Sloan, Miss Grace Horner, Rev. J. F. Hatton, Rev. E. E. Sutton.

The *Bulletins* which were sent out this month were written by: L. Emile Babcock and Hurley Warren. These were sent to each Senior society of Christian Endeavor. A letter in regard to the SABBATH RECORDER Reading Contest was sent to each Senior and Intermediate Christian Endeavor Society.

Societies which have reported entering the RECORDER Reading Contest are: Ashaway, Battle Creek, Marlboro, Shiloh, Little Genesee, North Loup, Adams Center, Hebron, Milton, Milton Junction, Rockville, Westerly, Alfred Station and Dunellen.

All non-resident superintendents and associational secretaries were asked for reports. The following have sent reports: Miss Hazel Langworthy, Miss Eunice Rood, Hurley Warren, Duane Ogden, Miss Vida F. Randolph, Miss Fucia F. Randolph, Miss Elisabeth Kenyon, Mrs. Edna Sanford, Mrs. Clara Beebe.

Miss Langworthy, Miss Rood and Miss Fucia Randolph, had written to all the societies in their

associations about the RECORDER Reading Contest.

Miss Vida F. Randolph had visited several societies in her Association and had heard from others.

Hurley Warren sent out a *Bulletin* asking different societies to send suggestions about the Quiet Hour work.

Duane Ogden has sent a letter to each Intermediate society. He will have a goal ready soon to send out.

Miss Kenyon reported having written forty-two letters and received twenty-three in regard to Junior work. The same goal is being used that was used last year with few exceptions. All but five societies sent in yearly reports. A Junior society is being organized at Shiloh. Plans are well under way for the filling of the Starvation Baby's shoe by the Juniors. Twenty Rally Songs have been sold. Twenty promotion certificates have been sent out.

Mrs. Sanford has sent out a *Bulletin* to each society and has another ready. A RECORDER Contest social has been sent to each society and also a Hallowe'en social. Upon request four socials beside others mentioned have been sent out. Ashaway and Battle Creek have reported socials held.

Miss Fucia F. Randolph sent a report about the work at Fouke. This will appear in the RECORDER.

Life Work Recruit cards, Class A, have been received from O. T. Babcock of North Loup, and E. Wayne Vincent of Milton, since Conference.

FRANCES FERRILL BABCOCK,
Corresponding Secretary.

Communications were read from: Hurley Warren, Lester Osborn, Elisabeth Kenyon, Mrs. Clara Beebe, Rev. E. M. Holston, Rev. W. D. Burdick, Mrs. Leta Burdick, Vida F. Randolph, Eunice Rood, Fucia F. Randolph, Mrs. Edna Sanford, Rev. E. E. Sutton.

The letter from Mrs. Beebe contained her resignation as secretary from the Southeastern Association, since she and Mr. Beebe have decided not to go to Salemville, Pa.

It was moved that the resignation of Mrs. Beebe be accepted and that the matter of filling the vacancy be referred to the present Nominating Committee with power.

Mrs. Edna Sanford submitted a tentative social fellowship goal and asked that the board consider it. Voted that this report be referred to a committee with power to act. Aden Clarke, Dr. L. S. Hurley and Dr. Johanson were appointed as this committee.

A bill for \$5.00 was allowed the corresponding secretary for supplies. The superintendents of the Tenth Legion made reports which were adopted. They follow:

REPORT OF SUPERINTENDENT OF TENTH LEGION

Your Tenth Legion superintendent wishes to report that he has formulated plans for the year's

work, and has written one letter to be sent to the societies. He would be glad to receive suggestions from the other members of the board.

LYLE CRANDALL, *Superintendent.*

REPORT OF THE SUPERINTENDENT OF STUDY COURSES

One letter has been sent to the societies. The purpose of this letter is (1) to encourage the RECORDER Reading Contest, (2) to develop a consistent study course, and (3) to suggest Mission study books for this year.

L. EMILE BABCOCK, *Superintendent.*

A general discussion followed on matters of interest to young people.

Reading of the minutes.

Adjournment.

Respectfully submitted,

MISS MARJORIE WILLIS,
Recording Secretary.

Battle Creek, Mich.,

November 1, 1923.

REV. H. EUGENE DAVIS IN ALFRED

[Our China missionary, Rev. H. Eugene Davis, received a hearty welcome at the home of our university, both by the church and the school. The people are eager to hear and Eugene has a real message. Though he is kept constantly on the go, Eugene says he is having the best vacation of his life. The following items concerning his work are all taken from the *Alfred Sun* of November 22.—ED.]

AN UNUSUAL TREAT

Alfred is having an unusual treat just at present. We have with us Rev. H. Eugene Davis who has been in China as a missionary for some fifteen years. At the joint meeting last Friday night of the Christian Endeavor and the prayer meeting, he was the principal speaker. After a few introductory remarks by Mr. Gorab and some special music by the male quartet, the meeting was turned over to Mr. Davis. He brought out in a vivid and interesting manner some of the characteristics of the Chinese people—their patience, friendliness, desire for more modern methods of education and of living—illustrating his points with stories of Chinese friends and by articles given him before his departure for the United States. The audience was given the opportunity to examine the Chinese exhibit after the meeting was adjourned.

The theme of Mr. Davis' speech on Sabbath day was the new program of the Forward Movement Commission which has as

its purpose the raising of funds necessary for the completion of old projects and for carrying on the new ones. At the end of the service pledge cards were distributed. The attendance at church was large and the interest in the speeches and his messages, deep.

REV. H. EUGENE DAVIS TALKS AT CHRISTIAN ENDEAVOR

China was again the subject of Rev. H. Eugene Davis' address to the Christian Endeavor Friday night at 7.30 in the church.

After a most interesting talk on the educational and religious advance in China, Mr. Davis exhibited Chinese curios, some of which his Chinese friends had given him before he sailed. The audience of about a hundred crowded eagerly to the front of the church to examine the exquisite bits of embroidery, the curious pottery, and the carefully executed lacquer work.

JUNIOR CHRISTIAN ENDEAVOR

A very special Thanksgiving program has been planned for the society and will be carried out by them Sabbath day, November 24, at 3 p. m. The parents of the children are very cordially invited to attend.

To the Parents—

We deeply and sincerely urge co-operation among the parents. The success of our society, as well as others, depends, to a large extent, upon your attitude. This coming Sabbath we are going to start our "dime drive" for new schools in China.

Is it asking too much of you to let the children bring a dime the first Sabbath in each month from now until June, that we may fill the little shoe which Rev. H. Eugene Davis told us about last Sabbath?

Surely each little child wants to have a share in this gift of ten dollars in dimes.

SPECIAL SUNDAY EVENING SERVICE

Everyone, village people and students alike, are cordially invited to join in a special service arranged by the Y. M. C. A. and the Y. W. C. A. of Alfred University, to be held in the village church, Sunday evening, November 25, at 7.15 sharp.

Rev. H. Eugene Davis, who needs no introduction to Alfred people, will deliver the last of his series of public speeches at this meeting. The college and community owe a debt of gratitude to Mr. Davis. This is our last opportunity to let him know of our interest in him and his work.

CHILDREN'S PAGE

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

TURKEY AND PERSIA

ELISABETH KENYON
Junior Christian Endeavor Superintendent
Junior Christian Endeavor Topic for Sabbath Day,
December 15, 1923

DAILY READINGS

Sunday—Cruelty (2 Kings 25: 7)
Monday—Ignorance (Jer. 4: 22)
Tuesday—Teachable (Matt. 18: 3)
Wednesday—Calling for help (Acts 16: 9, 10)
Thursday—Oppressed (Ezek. 22: 29)
Friday—Dead to God (Eph. 2: 1, 2)
Sabbath Day—Topic, "Children in Turkey and Persia" (John 21: 15)

The following story was written by Rev. R. M. Labaree and printed in leaflet form by the Woman's Board of Foreign Missions of the Presbyterian Church in the U. S. A., 156 Fifth Avenue, New York City.

THE UPSIDE DOWN CHILDREN

It is hard for you boys and girls in America to have an idea of the way Persian children live, and I am sure that you never can really understand how queer their ways of doing things are until you have gone to Persia and seen them for yourselves. The very few things I am going to tell show you only a little bit of the difference between you and them.

For instance, if you praise a baby in this country, the baby's mother is all smiles. She is so pleased that you think her little one is sweet. But the Persian mother is just the opposite. She will say, very crossly, "Oh, no, the baby is not at all pretty," and she will act as if you had insulted her by praising the little one. The poor, foolish mother is afraid that you will be jealous or envious because she has such a nice baby and that you will, as they say, "hit" it with the "evil eye," and then, according to their notion, the baby will fall sick and perhaps die. People are always in terror of the "evil eye," so you see you could never have a baby show in Persia, for the parents would be afraid to have it, and if they had one and their baby won the prize, they would be fearfully frightened.

Here in this country a mother, when she puts the baby to bed, lays it down in a soft

crib and puts over it smooth, light bed-clothing tucked about it so loosely that the baby can not be hurt in any way. But in Persia you would laugh to see the cradles. They are little narrow beds on rockers, with a framework above them, and nothing soft in the way of a mattress. When the mother puts her baby in the cradle, she ties it down as tight as she can with yards and yards of broad cloth, bound so that the poor little thing can not move even its arms or legs, and then over the frame work of the cradle the woman draws a curtain, so that the baby is shut up in a little room all by itself. There it has to stay a good part of the day. When it cries, the mother simply rocks the cradle or nurses the child just as it is. One queer thing is that the little babies get so used to this that they can not go to sleep unless they are tied down and the curtain drawn. And another strange thing is that, because the children are bound flat on their backs so much when they are little, all their heads are perfectly flat on the back, straight up from their necks.

Now let me tell you of another difference. Here in this country the youngsters usually sit up to nice tables on high chairs when they eat, and have their own, little spoon and dishes to eat with. Out there in Persia, in their dark, dingy, mud houses, without any windows save a hole in the roof, they all sit on the dirty floor and they eat with their fingers out of one, big, coarse bowl. Sometimes the whole family has only one bowl between them, and they all dip into it together. If they want a spoon, they roll up a piece of bread (for, you know, in Persia they have sheets of bread like brown paper, not loaves of bread), and after they have made a scoop of it, they dip into the food and eat spoon and all. There is one good thing about that: it saves a lot of dish washing after the meal is over!

I wonder what your parents would think if they saw a little Persian girl eight or nine years old playing around with her little Persian brother or sister tied to her back, its head bobbing all about as she plays and skips with the other children. It is quite hard on the little girl to have to carry such a load all the time, but I think it is harder on the baby—don't you? And I wonder how you would like to have to carry heavy loads of grass or fuel in queer-looking baskets on your back when you are scarcely twelve or thirteen years old, the way Per-

sian boys and girls have to do—especially girls?

While there are a great many other differences I could tell you between you and the Persian children, let me assure you that, with all the differences, these Persian children are really boys and girls just like you, and it is just as hard for them to be sick and tired and to be neglected and abused, as it would be for you. And so I am sure that you will want to do all you can to help them, to get some of the good things that God has given you, especially to teach them about the dear Lord Jesus, who came as a little child, so that he might know all about the way boys and girls feel and help them as no one else can help them. Will you not try in every way to help the boys and girls in Persia?

THE SHIPWRECK

Grandpa was the dearest fellow to make things come true! If he couldn't do it just as you wished it would make it seem all the nicer the way he did manage it.

Mary Belle knew that he was doing all he could to make her happy because she had to be away from mother and daddy all winter. She had been very ill and the doctor said a winter in Florida would be fine.

So here she was a thousand miles away from home. Really it seemed to Mary Belle as though she had taken a trip to fairyland! When she left home there was ice and snow everywhere: here in this sunny land where it never seemed to cloud up or rain, the flowers—the lovely spring flowers were all in bloom!

But at times Mary Belle would forget to be brave and then grandpa would try to think up something new for her. It was one time like this that he said suddenly: "What would you wish for today if you could have your wish, Mamie Bell?"

Mary Belle knew that she mus'n't wish to go home so she said all of a sudden too: "I'd wish to be shipwrecked!" Grandpa echoed the word in surprise and then said, "O, I see! I've been reading too much Robinson Crusoe and Swiss Family Robinson to a certain little girl." Then he grinned at her like a mischievous boy and Mary Belle knew that he was thinking up something.

Early the next morning he said, "Come on, Mamie Bell, let's go down to the next

grove." She thought of course they would go in a car but grandpa led the way to the boat house. Grandpa's place, Oak Grove, was on the river and he had two boats, a good big one and a small light skiff.

As soon as they got out into the river Mary Belle thought it was more like fairyland than ever. Great palms and willow and water oaks leaned over the water. They traveled under a bower of lovely green and blossoming vines.

Grandpa got to telling her about a fishing trip he made and the size of the trout he caught. "One was really this long!" he said, and let go the oars to show her with both hands.

"Oh! Oh!" cried Mary Belle, for just then both oars slipped into the water! "Oh, how will we ever get home now!"

Grandpa looked at the sky. "My, I hope a squall doesn't hit us!" he said anxiously. The boat went on down the river, slipping this way and that with the currents. Somehow Mary Belle couldn't feel afraid at all, just a little excited.

"We've got a good many provisions, thank goodness!" grandpa said presently. "If we can just make a landing somewhere soon, we'll have lunch but we must be careful and not eat things that will keep. We don't know just how long we may be marooned."

My! That was just like a shipwreck! Then all at once Mary Belle got a sly twinkle in her eye. She had guessed something!

"You have some fishing tackle in the boat, haven't you, grandpa?" she asked, frowning anxiously as she could. "We can catch fish and—oh, have you any matches?"

"Yes, the old pipe makes sure of that," he laughed. "Guess I'll have a smoke." So with grandpa enjoying his pipe and Mary Belle lying back to watch the lovely big white clouds that floated about without any rain in them, the boat rocked and sped along with the stream. Sometimes as they came to a turn it seemed that it would surely get around but it would swirl around the corner and go on. Mary Belle could see the oars coming along after them, leaping and dipping prettily as if they enjoyed the journey. Then all of a sudden she saw just ahead of them a big island right in the middle of the river.

"Land! Land!" she cried excitedly and then the twinkle in grandpa's eye met the

twinkle in hers and he knew that she had guessed that he let the oars go on purpose and knew that they would land on this island.

When they drifted softly among the reeds, grandpa got out and pulled the boat well up on the shore. "Wait!" he said. "I didn't know this island was inhabited!"

Sure enough, there among the lovely trees were three tents, and swarming out of the tents were—gypsies! How pretty they looked with their red, green and yellow dresses among the trees!

They came down to the shore and grandpa explained. One of the boys jumped into the river and brought the oars to land. Then everybody got busy fishing. Mary Belle got a fish quite large enough for half a dozen folks.

The gypsies made a fire and toasted the fish hung on sticks. They had put sweet and Irish potatoes in the hot ashes of another fire the very first thing when they saw they had company, so by the time the fish was done, dinner was ready. The gypsy mother had made flat cakes of cornmeal and baked them between hot stones, and Mary Belle thought no bread was ever half so good! She handed over the sandwiches and cake to the hungry brown children and she ate toasted fish and roasted potatoes and the queer bread till she could not hold another crumb.

When they got home that night, she was so sleepy. Grandpa gave her a bowl of bread and milk and she went to dreamland. But she murmured as grandma kissed her "good-night and happy dreams," "I could never dream anything half so lovely as our shipwreck!"—*Storyland*.

COUNT TEN

When you find you're growing
Very angry, then
Shut your lips together
Silently count ten.

—Normal Instructor—Primary Plans.

THE FIRST FORKS

Harold wasn't at all happy when he found that he was old enough to eat with a fork. It was so much easier to use spoons and fingers.

"Who made the first forks, anyway?" he wanted to know. "Did they use them when David was a boy?"

"No, indeed, they did not," answered Aunt Clara. "It has been but two or three hundred years since people began to eat with forks. Before that they had hay forks and big iron forks with which to lift big joints of meat out of the kettles. But everyone, even kings and queens, ate with knives and fingers. Even as long ago as when the Mayflower sailed the seas, the richest people would have but a dozen or so silver forks and a few iron ones. In those days, when men traveled, they often carried their own knives and forks with them."—*Martina Gardner Owen*.

THE PUZZLED THERMOMETER

I live, serenely, out of doors—
In snow, in sunshine and in rain—
Securely fastened up on high
Beside the blind and window-pane.

And from my little corner
I can look upon the world below;
At children playing in the street,
And people going to and fro.

I sometimes wish that I could rest—
But there's no time for me to shirk
Though every one may sleep at night,
Thermometers must keep at work.

I think that people are so queer—
For when I see them going past
In summer time they move so slow,
And in the winter go so fast!

Pray, tell me what the reason is.
It's not the way I act at all;
For when it's warm I race along,
And when it's cold I fairly crawl!
—Normal Instructor—Primary Plans.

In Lefler's blacksmith shop, on Reading Road, a long horse-tail fly brush is used in fly time. One day the little daughter of the blacksmith was brushing the flies from a horse when a smart young man said:

"Oh, Edna! are you shoeing horses, too?"
"No; can't you see? I'm shoeing flies."
—*Western Christian Advocate*.

FAR FROM BEING WISHY WASHY

Smart Man: "Say, sonny, what would you wish if you had just one wish?"

Bright Tenderfoot: "I'd wish a wish that every time I wished a wish I could have the wish I wished."

"I wish I had a baby brother to wheel in my go-cart, mamma," said small Elsie. "My dolls are always getting broken when it tips over."—*Boston Transcript*.

"AND SOME, EVANGELISTS" EPH. 4:11

ONE OF THE CROWD

What is evangelism? Webster defines it as the preaching of the gospel. Again we ask, What is the gospel? The same authority as above says it is the "scheme of salvation as taught by Christ." To be an evangelist then can mean nothing less than one who preaches or teaches the plan of salvation, the same kind of salvation as Christ taught by word and deed, both directly, as to Nicodemus and others, and also through his apostles.

As Christ taught very plainly that salvation could be gained by no one who was unwilling or who neglected to deny himself and take up his cross and follow him, so the evangelist must emphasize this phase of the great plan; but as the man, woman or child hesitates and fears to enter upon such a course of life, he must be instructed in the means employed that will enable any and everyone to joyfully accept the cross, and place himself or herself in line with those who are following in the steps of Jesus.

There is only one way, only one means, only one program to follow: "Ye must be born again." Any evangelist who fails to deliver this message, utterly fails to fulfil his mission. It avails nothing that he by vaudeville acts, gymnastic performances, and funny stories, draws the crowd. A circus will do that. A dance will do that. So, too, will many another attraction that appeals to that which is morbid in man's nature.

An evangelist who tries to be funny in word or deed, fails to realize the seriousness of his calling. He fails to realize the blighting effect that such levity has upon his hearers, and should not be surprised that there is so little seriousness on the part of those who, upon invitation, come forward to the altar; because their minds are so filled with thoughts of the speaker's vaudeville acts and comic speeches that the thought of sin and of judgment to come have found no place in which to take root. Satan catches away the seed and it becomes unfruitful.

Modern evangelical methods of recruiting the ranks or membership roll of churches usually are very successful, and the reports of the various churches indicate that thousands were added to such membership during the past year; but the law of nature,

that no stream can rise higher than its source, seems to be paralleled in the law of modern evangelism. Many "come to the altar" with no other goal in view than that emphasized by the evangelist; and often times that goal is not Christ crucified. He doubtless has sought to emphasize Christ, but, in the mind of the hearers, dulled and stupefied by lust of the eye and pride of life, the emphasis has been on that which has caused them to laugh.

The speaker may berate those who listen to him as being anything but decent people, but he is not taken seriously, for the next minute he is laughing, cracking his jokes, and using language such as should cause him to blush with shame.

Few sift the serious from the frivolous. Few are convicted of sin. Few see any incentive to change their course of life. Night after night the audience room is packed, because they are amused. Consciences are soothed to sleep. The crowd laughs at the peculiar antics and people are not adverse to paying well for the entertainment. Now I ask in all seriousness, is this the kind of evangelism that Jesus referred to when he said, "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost"?

If the world is to be won to Christ, the masses must see Jesus in us. The evangelist must reflect the spirit of the Master, the Lord Jesus Christ, instead of the spirit of worldliness. The pulpit must not be used as a gymnasium or as a theater.

Souls are perishing. This very fact should cause every one who enters upon the work of an evangelist to guard against every form of levity. He should denounce sin in a chaste but forceful manner. Never excuse sin in any form, but reflect the love of Christ for the sinner. An evangelist to be efficient must be positive without being rude, joyous, but not a user of slang, dignified but not pompous. His attitude in the pulpit should be such as to place Christ before all else. He should seldom, if ever, refer to himself, unless it be to tell what Christ had done for him as an encouragement to others.

An evangelist must be a student of psychology. He must study his audience. He must seek to stir the emotions of his hearers. He must watch intently for any response to his words. It will come if he has a message given him to deliver. He must then

hold their attention, remembering that the Word of God is sharper than any two-edged sword. He must so use that word as to send conviction to the consciences of those who listen, that sin is hateful in the sight of God, that sin when finished bringeth forth death. When this point is gained, he should press the question of personal responsibility in this matter, until, like the Philippian jailer, one after another shall yield to the message, "Believe on the Lord Jesus Christ and thou shalt be saved."

The spirit of the age in which we live makes the work of the evangelist very difficult. The slumber of the masses is so deep that, though they have ears, they hear not. This is doubtless the reason why so many have resisted the appeals and questioned able methods seeking by these devices to arouse them from their lethargy. What they hear and see only causes them to relapse into slumber more profound.

Unless men and women can be aroused by proclaiming the pure gospel of Christ, without the admixture of jest or foolish talking; unless they can be awakened by telling them of danger and of the way of escape, they will never be aroused. If the love of Christ and of the Father, as re-

vealed in John 3:16, finds no response, their case is well nigh hopeless.

The evangelist should be a man of prayer and faith. He should be often in communion with God. He should depend upon the wisdom that cometh from above. He must realize that he is but a sower of good seed, that to God belongs the increase.

Out of the pulpit the evangelist should be a man among men, but should use the utmost care to be chaste in deed and in word. Purity of life will command the respect and confidence of all who come into association with him. He must practice what he preaches. He must ever search to know more of the riches of Christ, and be able to lead continually to the "Higher Life." He must go before and lead the way, never behind and drive.

The evangelist must be a diligent student of the Scriptures. He should never be satisfied with superficial investigation. He must delve below the rubbish of modern methods. He "should earnestly contend for the faith which was once delivered unto the saints."

The one aim of his life should be to so preach Christ and him crucified that his hearers shall become in love with the Great Redeemer.

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IN my own boyhood many a Sabbath afternoon was made blessed in a quiet walk about the farm and over the hills with father and mother and children together enjoying glad companionship. It seemed to me that God was very near, and the fact that it was Sabbath day brought him nearer. Strange as it may seem, I have no recollection of ever being anxious for the day to pass more swiftly in order that I might do something that was forbidden on the Sabbath.

The above is a page from "HIS HOLY DAY," A Sabbath Gift Book of twenty pages, six by eight inches, with nineteen illustrations from the "Sabbath Visitor," fifteen paragraphs from a Sabbath booklet recently published, two scripture texts with full page illustrations, illustrated cover. An appropriate gift for Christmas, or any season. By mail fifteen cents each. Twenty-five or more to one address at ten cents.

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Edward W. Perera of "Thalagama Walauwa," Madampe, N. W. P. Ceylon, requests the brothers and sisters and friends of the denomination to send him for free distribution used magazines, pamphlets, pictures, picture cards, or anything which will diffuse the knowledge of the facts of the Bible, such as Sabbath truth, salvation, baptism, etc., and literature showing the errors of false teachings and doctrines.

(Continued from page 724)

the Lord, all ye Nations, Choir; Hymn; Closing Prayer, Mrs. Post.

Dr. Sinclair's talk was in keeping with the spirit of Thanksgiving and the missionary Sabbath school lesson. "It is more blessed to give than to receive," Dr. Sinclair said, "and we in this country who produce and possess an abundance of the necessary things of life should feel it a duty and a privilege to share them with nations less fortunate than ourselves." Dr. Sinclair enlarged her helpful observations with facts from her missionary experience in China. She spoke of letters recently received from Mr. Crofoot and others, telling of the increasing number of patients cared for at the Lieu-oo hospital, plans for a new school building at Shanghai, and the departure next year for China, of Dr. George Thorngate and wife.

L. C. W.

Holly Court, River Forest, Ill.

Unanswered yet, though when you first presented This one petition at the Father's throne, It seemed you could not wait the time of asking, So urgent was your heart to have it known; Though years have passed since then, do not despair, The Lord will answer you some time, somewhere.

—Browning.

THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor
Lucius P. Burch, Business Manager

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Sabbath School. Lesson XI.—Dec. 15, 1923

WORLD-WIDE MISSIONS. Acts 16: 1-28; 31; Rom. 15: 18-21; Eph. 3: 2-9.

Golden Text.—"I am not ashamed of the Gospel; for it is the power of God unto salvation to every one that believeth." Rom. 1: 16.

DAILY READINGS

Dec. 9—Acts 16: 1-10. "A man of Macedonia."

Dec. 10—Acts 16: 11-18. The First Convert in Europe.

Dec. 11—Acts 17: 1-15. "These that have turned the world upside down."

Dec. 12—Acts 17: 22-34. Paul Preaches on Mars Hill.

Dec. 13—Acts 26: 19-29. Paul Preaches in Court.

Dec. 14—Acts 27: 14-26. Paul Preaches on Ship-board.

Dec. 15—Rom. 10: 8-15. Glad Tidings of Peace.

(For Lesson Notes, see *Helping Hand*)

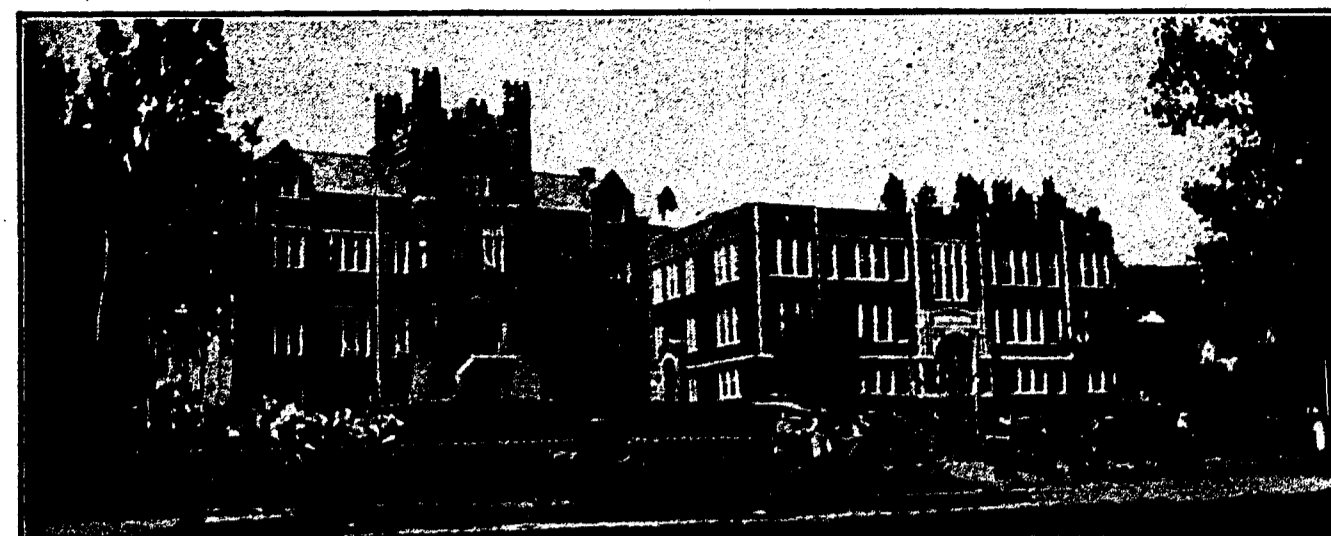
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The Sabbath Recorder

NEW FORWARD MOVEMENT

The first half of the last year of our five year period ends
December 31, 1923

PAY-UP MONTH DECEMBER

IN the heat and the strife of the war I was asked once to give my definition of America, and I said to the men: "To me America is infinitely more than an aggregate of 110,000,000 men; to me America is all that the submerged races of the world wish to be and can not; to me America is the concrete realization of what the ages have hoped for and labored for." That was my definition I gave to them.

It is a definition. It is a creed. It is a challenge. God built a continent of glory and filled it with treasures untold. He carpeted it with soft rolling prairies and pillared it with thundering mountains. He studded it with soft flowing fountains and traced it with long winding streams. He graced it with deep shadowed forests and filled them with song.

Then he called unto a thousand peoples and summoned the bravest among them. They came from the ends of the earth, each bearing a gift and a hope. The glow of adventure was in their eyes and the glory of hope within their souls. And out of the labor of men and the bounty of earth, out of the prayers of men and the hopes of the world, God fashioned a nation in love, blessed it with a purpose sublime and called it "America!"

—Rabbi Abba Silver.

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