

# The Sabbath Recorder

## TRUTH EVER TRIUMPHANT

Truth can not be shaken. Like the everlasting hills standing serene through the storms of time, truth endures as a part of God's creation. Disloyalty to the truth may have its hour of triumph, but all the while truth is exercising the mastery. In the end falsehood must give way. There is no permanent conquest for a lie.

ALVA L. DAVIS,  
In Conference Address.

### FOR TOMORROW AND ITS NEEDS

Lord, for tomorrow and its needs I do not pray;  
Keep me, my God, from stain of sin just for today.

Help me to labor earnestly, and duly pray;  
Let me be kind in word and deed, Father, today.

Let me no wrong or idle word unthinking say;  
Set Thou a seal upon my lips through all today.

Let me in season, Lord, be grave, in season gay;  
Let me be faithful to Thy grace, Dear Lord, today.

And if today this life of mine should ebb away,  
Give me Thy sustenance divine, Father, today.

So for tomorrow and its needs I do not pray;  
Still keep me, guide me, love me, Lord, through each today.

—E. R. Wilberforce.

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

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

# The Sabbath Recorder

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PLAINFIELD, N. J., SEPTEMBER 29, 1924

WHOLE No. 4,152

**Rev. Henry N. Jordan** On the way home And "The Sanitarium" from General Conference it was my good fortune to spend a few days in Battle Creek, Mich., with my sister and her husband, Rev. Henry N. Jordan, former pastor at Milton, Wis. Some of us regretted that Brother Jordan had decided to give up the pastorate for the chaplaincy of the Battle Creek Sanitarium. But no regrets would remain after one has seen the importance of the work in that famous institution, and after coming to realize Brother Jordan's fitness for the work there.

For two or three years he had served as assistant chaplain under Elder Tenney; so he had learned the value of the opportunities presented there. I can hardly imagine a better, or more useful position for a Seventh Day Baptist minister.

Here is a great main building, a thousand feet long, with four hundred rooms for patients, and a large annex building with two hundred fifty rooms near by, both beautifully situated amid groves and flower gardens and capable of caring for a thousand patients. To these are added a hospital, a college building, and more than fifty cottages—all situated close by the sanitarium, and in use by nurses, patients and employees.

This is a Sabbath-keeping institution. No one can be here over Sabbath without noticing the quiet and restful influences that pervade the place. Business stops and only necessary work is done on God's holy day.

As one approaches the entrance he sees a sign in large black letters, "Smoking not allowed"; and all through the park-like grounds where invalids are resting in wheel-chairs or on couches or other seats, one soon sees that the notice on that sign is carefully observed. For ten days I took notice of the fact that nowhere—under the restful shade of trees in this ample ground, or in the great building with its fine parlors, its beautiful palm garden, under its porches or in its corridors—could be found the fumes of tobacco smoke. Notwithstand-

ing this prohibition notice, the great institution was thronged with people, and they all seem to forget the cigarette, the cigar and the pipe.

People come from all parts of the civilized world to this place for rest and for treatment, and find the authorities observing the Sabbath of Christ and the Bible. It is a gathering place for missionaries, ministers of the gospel, business men from every land—a place where purity, temperance and the spirit of optimism, are taught and carefully fostered. Here is a training school for nurses, a school for physical culture, a school of domestic science, and an ideal vacation place when rest and recuperation are needed. It is nearly always full. In the time between October, 1876, and the close of 1923, 277,000 patients and guests have found a retreat here.

Into this great humanitarian center of world-life, Mr. Jordan has come to minister as its chaplain. Every morning he is expected to "say grace" at breakfast time, first in one building then in the other. Daily worship is held in the great parlor from 7.20 to 7.40; on Friday a gospel song service is held in the lobby; and on Sunday evening at 7.45 public worship is conducted by the chaplain in the main parlor.

On every Sabbath morning at 10.30 in the chapel the Seventh Day Baptist Church holds its services with Rev. George E. Fifield as pastor.

Chaplain Jordan issues letters like the following to all the guests entering the sanitarium:

DEAR FRIEND:

I am happy to extend to you this personal greeting. I wish to join with others of the sanitarium family in giving you a welcome to our institution. I shall be glad to assist in making your stay here both helpful and pleasant.

The sanitarium endeavors to make the religious and spiritual privileges of the utmost value to all our guests and patients. We believe that the religious and spiritual experiences are necessary parts of health and happiness.

I most cordially invite you to share in the religious activities of the sanitarium that are noted on the enclosed card. But I shall be

especially pleased to meet you at the morning worship at 7.20 in the main parlor.

Cordially yours,

HENRY N. JORDAN, *Chaplain.*

Office on second floor, main building.

The card referred to in the letter has on its face these words: "MORNING WORSHIP, main parlor, 7.20 to 7.40." On the reverse side we see: "Live near to God, and so all things will appear to you little in comparison with eternal realities. He is thy life."

**Thoughts by the Way** The Psalmist looked up to the starry heavens above and beheld the glory of God in the revolving spheres. He looked upon the earth beneath and exclaimed: "Thou makest the outgoings of the morning and the evening to rejoice!" Job said: "He cutteth out rivers among the rocks, and his eye seeth every precious thing." The inspired poet understood that Jehovah "sendeth his springs into the valleys, which run among the hills."

No wonder then that the ancient seer should sing of the glory of hills and mountains and of the beauty of the earth. "How wonderful are thy works! in wisdom hast thou made them all. The earth is full of thy riches."

Thoughts like these have filled my soul on my homeward journey from Conference, while riding through the beautiful valley of the Susquehanna. Time and again have the words of sacred writ, "I will lift up mine eyes unto the hills, from whence cometh my help," been impressed upon me with all their inspiring meaning.

Why should not the child of God today rejoice in the glories of the heavens and in the beauties and riches of earth, with even a larger understanding of the great purposes of God than came to David and the prophets and poets of old? The heavens that David and Job knew were small, indeed, compared with the heavens of our day, as revealed to man by the telescope and the studies of science. And, though the Psalmist believed the earth to be "full of thy riches," he could have had but little knowledge of the hidden riches which Jehovah had stored away in the heart of the earth for the use of his children who would sorely need them three thousand years after David had passed from earth.

Here we are in this magnificent valley, with the old "crooked river" winding its way to the sea through mountains and forests and meadows, with its silver sheen glowing under an early autumn sun, with its banks gilded with golden-rod and brightened by the brilliant-hued ox-eye and other autumn flowers, with its changing panorama of mountains piled above and beyond mountains to the very sky, with fertile farms blessed by its waters, and with fields filled with the riches of abundant harvests—how could a thoughtful man behold such scenes without thinking the thoughts of the Psalmist, "I will sing unto the Lord as long as I live," for all the beauty and glory of this wonderful home he has made for man.

But as yet, we have seen only the surface of the truth which earth's story tells to man about the Creator's wonderful "handiwork."

We are indeed charmed by the "outgoings of the morning and the evening," and by the beauty and grandeur of earth as seen in the open landscape. But when we have done all this, we have only begun to see the truth of the Psalmist's words, "The earth is full of thy riches."

Here we are in the very heart of the anthracite coal region! What is the story which these many mining villages and frequent coal breakers are telling of the "riches" of which "the earth is full"? It is indeed wonderful to think of the painstaking of the Creator in piling up the mountains, spreading out the plains, and sending the springs into the valleys. He must be a supreme lover of the beautiful! But when we look beneath the surface and contemplate the story told by the mines and by the oil wells the thought of God's far-vised providing care for his children is overwhelming indeed. To me these things speak of God's workings through ages upon ages, patiently growing forests to be laid down in coal beds and to be converted into oil and gas, to be used by his children whom he was to place in this home which he was preparing for them. Yes, dear Lord, it is just as true that "the earth is full of thy riches," as it is that "the heavens declare thy glory."

We thank thee for the far-sighted and completed provision for the wants of thy children in this, their earthly home. It

does us good to think upon this as we go on our way toward the heavenly home; for we feel that this is a place prepared for us as certainly as heaven will be. So we put away all misgivings, trusting that he who has made our earthly home so full of everything physical beings can need, can be trusted to prepare for us our future home, in which nothing will be lacking for the welfare of thy loved ones in the spirit land immortal.

**Please Do Not Miss It** What is it that we would have you not miss in this RECORDER? There are several good things in it, every one of which I hope you will enjoy, and which I hope you will find helpful. But some way that poem, "Unawares," read by Mrs. Powell in the Southwestern Association, has touched my heart. Turn to the last thing in the Commission's Department and spend a few precious moments in careful reading of it until your own soul is stirred by the blessed lesson it gives.

**We Are Not Alone In** There seems to be considerable concern in much larger denominations than ours over their lagging growth, as compared with their increase in money contributions.

In the General Council of the Presbyterian Denomination held in Atlantic City last June, the falling off in membership caused "profound concern." It was stated that the number of new members for 1923-4 was "appallingly below the average of one hundred years of Presbyterian records and history." The matter was called an "alarming slump."

We are sorry when we see reports of losses, or complaints about slow growth in any Christian communion. We do not believe in the principle, "Misery likes company," and the matter is mentioned here simply to remind those who constantly lament our own slow growth, that we are not alone in such cases, but that we are suffering in common with all others. This, too, may be poor comfort.

We are most impressed by some of the reasons given for the falling off in interest and in numbers. The report says: "Controversies, schisms and dissensions, such as the Fosdick affair, blight the winning spirit of the church." These dissensions are

spoken of as nullifying the influence of the intensive evangelical campaign.

There is nothing like controversy to kill a church or a denomination. It is not possible for everybody to see exactly alike on all points of faith and practice, but it is possible and most desirable that Christians of any denomination who differ in matters of doctrine, while not seeing eye to eye, and yet while holding loyal views of God and longing to be true to him, should learn to *trust one another*. There is no greater need in the Church today than that of mutual confidence in one another. If this is destroyed in the home, that home goes to pieces. If church people lose confidence in one another, the church is handicapped if not destroyed. If common trust is destroyed in a denomination, its members pull apart and its doom is sealed. Those with whom we differ are almost always better than we think; and if, instead of locking horns with them in order to make them think just as we do, we simply begin to show trust in them, they will generally respond by trusting us.

There are many points upon which true Christians may differ and yet be charitable and helpful to one another, and by mutual confidence be able to work together in a great and needy cause.

I can think of several lines of belief among our own people with which I have never been able to entirely agree. Some of them do not seem to me to be essential to Christianity, and yet I may believe that their holders are sincere, God-loving Christians. Their actual fruits may be as good as mine. Their spirit, too, may be as kind and lovable as mine. Why should I not be willing to let them hold certain doctrines in their own way, if they get blessings from them, rather than to assume the spirit of controversy and condemn them for not thinking my way? On the other hand, why should they set out to anathematize me for not being able to see through their eyes?

I do not see how people of any denomination can afford to make their denominational paper a battle field of contention between its members. I do not wonder that some of them are lamenting the drifting away from their churches.

## PROMOTING THE SABBATH AMONG OTHERS THROUGH MISSIONS AND EVANGELISM

R. J. SEVERANCE

(Conference Paper, Tract Society Hour)

My interpretation of the subject assigned to me may be put in the form of a question thus: "How can we gain converts to the Sabbath through missionary and evangelistic efforts?"

I plunge immediately into the discussion by saying that I do not believe it is necessary at the present time to expend a great amount of time, energy or money in trying to convince the world that the seventh day is the Sabbath. My reason for making this statement, which to some of you may seem startling, is that my association with hundreds of non-Sabbath keepers in the past few years has fully convinced me that there are large numbers of people who know this truth; they admit that our position is correct—the seventh day is the Sabbath and there is no biblical ground for observing the first day of the week. Could we gather those who really believe this in each community into a body of consistent Sabbath observers and enthusiastic advocates of the truth, it would start a wave of Sabbath reform which would not stop until it had encircled the globe.

What, then, is the crying need of the hour? Not arguments to prove that the Sabbath law contained in the Decalogue is the expression of God's will for believers today, but rather a conscience that will compel Christians to conform to the known will of God. Observation shows us that there is but little regard for Sunday among the rank and file of those who profess to observe it as the Sabbath. The religious publications of practically all denominations call attention to this Sunday desecration and sound the note of warning as to consequences.

Newspapers and magazines contain many articles concerning the "crime wave" which has been sweeping over the land. The question is often asked, "Why this disregard for law?" My personal observation convinces me, that in all too many homes parental authority is not—shall I say—not what it once was? No, I refrain from making comparisons; I do not know. But this I do know, many children do not re-

gard the wishes of their parents. My conviction is that all along the line, from childhood to old age, in religion, in society, in the home, there is a dangerous disregard for law.

It is not within the scope of this article to discuss the reasons for this condition; we are confronted by a fact, a fact which seriously affects Sabbath reform. The question is: How shall we cope with the situation? How can we correct the evil? I believe the greatest need in promoting Sabbath observance is the creating of a conscience.

The commandments of God mean very little to people who have no regard for the laws of the land. Children who are not trained to obey their parents will hold with contempt the laws of Jehovah.

I fear man has overestimated the dignity bestowed upon him. We pride ourselves in being created in the image of God. We glory in that we have been given dominion over all creation. But can it be possible that we have forgotten that we shall be held accountable for the way in which we exercise this authority? I must recognize the fact that others have rights which should be respected. "No man liveth unto himself."

We need also to learn that man does not come into his best estate by following his own inclinations. In our depraved condition we find that proper development—physical, mental, moral or spiritual—never comes by allowing one's whims and fancies to govern his actions in life.

I think we all agree that the infant does not know what is best for him; neither does the grown up child, not in his carnal nature. It is therefore necessary to establish authority, not to stifle man's effort at self expression but to stimulate the good that is in him. Parental authority is essential to a well ordered home; the rules and regulations of the school man are for the best interests of the pupils; civil laws are intended to safeguard citizens in the pursuit of business and social life. Likewise the laws of God are for man's good.

I believe, therefore, that one of the greatest needs of today is to teach our children, our young people, yea, and older people, that law is not a hindrance to man but a help. But to obtain the desired results law must be obeyed.

Without a Sabbath conscience we will not have Sabbath keepers. But without due regard for all law we need not expect people to give heed to any one commandment. Allow me to repeat, therefore, what I said before—the great need is to create conscience.

The question naturally follows: How can it be done? Not by coercion, not by persuasion, not by arguments—"Not by might, nor by power, but by my Spirit, saith Jehovah of hosts." This is the principle which must be applied. And here is where missions and evangelism are to play the important part in promoting Sabbath observance.

If men are to have a conscience void of offence toward God, and toward man, they must become new creatures in Christ Jesus. "Because the mind of the flesh is enmity against God, for it is not subject to the law of God neither indeed can it be." The world needs salvation; it needs redemption; it needs re-creation in the inner man. This must come before man can appreciate the Sabbath or any gift of God. Until man is brought into complete harmony with his Maker he neither knows nor cares how God wishes his subjects to live. But when a person is really born again, he comes into the possession of the divine Spirit. He then realizes as Paul did—"It is no longer I that live, but Christ liveth in me."

It is therefore, the duty of the missionary and the evangelist to magnify the power and mission of the Spirit. We need to teach, not only the unconverted, but nominal Christians (if we have the right to use such a term) what it means to be led by the Spirit of God. Men must be inspired by a desire to reach a higher plane of spiritual living before we can expect to make much progress in Sabbath reform. With this desire there will come, involuntarily, the question: What is God's will for me? To ask this question honestly will drive one to the Bible for its answer. Every Sabbath keeper knows what it means when a Christian demands a "thus saith the Lord" by which to direct all his living—including the observance of sacred time.

Perhaps you expect me to make some suggestions as to how we are to induce people to accept and put into practice these ideals which I have been presenting.

There are two methods: by our living, and by preaching and teaching. The former method is not for me to discuss. But to preach the gospel, which "is the power of God unto salvation to every one that believeth," this is the privilege of every child of God. Much of it can be done by personal contact. The Christian layman needs to realize his opportunity and his responsibility.

But upon the preacher lies the heaviest burden. The professional missionary or evangelist seldom lacks for open doors; in fact, the invitations are so numerous he is frequently troubled to decide where duty calls.

Neither should the settled pastor lack for opportunities; if he sees none, perhaps it would be possible to create them. If there are no open doors, let us open some, even if we are obliged to break down barriers of prejudice or batter through stone walls of indifference.

I believe we were taught while in the theological seminary that a pastor's field comprises all the territory not being worked by some other pastor. Allowing that definition, the average Seventh Day Baptist pastor has a tremendously large field as far as Sabbath reform is concerned. And we should be working it; at least working as much of it as it is possible for us to cover.

I saw a quotation some time ago which made a lasting impression upon my mind. It was this: "Between the great things we can not do and the small things we will not do, the danger is that we shall do nothing."

God forbid that we as Seventh Day Baptists should settle down to a life of cold indifference, when there are those all about us who need the gospel of Jesus Christ, the gospel that saves from sin and makes men obedient children of God, anxious to do his will in all things. Christians of this type settle the question of the Sabbath by the Word of God and they settle it right.

Our duty, therefore, is plain—"Go ye into all the world, and preach the gospel to every creature." And in so doing we shall be active agents in promoting Sabbath observance.

"While some people are saying, 'It can't be done,' they are constantly being surprised by somebody doing it."

**THE NEW FORWARD MOVEMENT**  
AND  
**SABBATH STUDY AND PROMOTION**

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

**THE SOUTHWESTERN ASSOCIATION**

The Southwestern Association was held with the church at Hammond, La., September 11-14. The attendance from the other churches of the association was thought to be the best in the thirty-five years' history of Seventh Day Baptists in the Southwest. This better attendance was due to the automobile and improved roads, especially the automobile.

Rev. Verney A. Wilson came from Attalla, Ala., bringing with him his wife and their three children and a young man. Pastor C. C. Van Horn and wife drove through from Little Prairie, Ark., accompanied by another man and his wife. Miss Elva Scouten, of Fouke, Ark., brought with her in her car Miss Fucia Randolph, the principal of the Fouke School, and Mr. and Mrs. D. S. Allen. Mrs. Allen is the pastor of the Fouke Church. Rev. R. J. Severance was present from Gentry, Ark., and he represented also the Rock Creek Church at Belzoni, Okla.

Rev. John F. Randolph, of DeRuyter, N. Y., represented the Eastern, Central, and Western associations, and Pastor Ellis R. Lewis, of Stonefort, Ill., represented the Northwestern Association. The present writer represented the General Conference, the Tract and Missionary boards, and, by special request, the Southeastern Association.

I must confess it had not been in my plans to attend the association at Hammond. It was only after I learned that the editor of the SABBATH RECORDER was not going, and that it was not convenient for the secretary of the Missionary Society to attend, that I finally yielded to the solicitation of the latter, and went. At the close of the last service I remarked to the people at Hammond that I was glad Secretary Burdick could not be with them at this time. He will visit them later when he can

spend more time on the Southwest field, and I had the privilege of attending and participating in this splendid association meeting.

We enjoyed listening to a sermon by each of the ministers present: viz., Rev. Verney A. Wilson, Rev. Angeline A. Allen, Pastor Ellis R. Lewis, Rev. S. S. Powell, Pastor C. C. Van Horn, Rev. John F. Randolph, and Rev. R. J. Severance. These sermons brought inspiration to all who heard them and provided food for thought for many days to come.

A separate hour was given to each of the following interests, and in each case we were asked to take charge: the Onward Movement, the Missionary Board work, and the work of the Tract Board. In addition to these interests we preached twice, assisted the general missionary at a baptismal service at the river, and in a communion service, and extended the hand of fellowship in behalf of the Hammond Church to fourteen who had been baptized at nine o'clock on Sabbath morning, and who were received into the membership of the church in time to partake of the communion for the first time on that same Sabbath morning.

The people seemed very much interested in all we had to say concerning the work of the denomination, the interest being shown not only by the attention given the speaker, but by the questions asked, and by discussions in which many took intelligent part. One woman said: "I wish we had a children's paper"; which reminded us that this question is to be considered by the Tract Board this year, and their findings are to be reported to the next General Conference. This fact was revealed with a good deal of interest. Still another thought that *The Great Test*, by Rev. H. D. Clark, should be re-published. A few years ago she had been interested in the sale of the book, and when she was ready to order a number of copies she learned that the edition was exhausted. This bit of information came at an opportune time, also, since the Tract Board, through its committee on the distribution of literature, had been considering just that thing. Another woman, following the presentation of the Tract work, made a very practical suggestion with reference to the plan to hold

regional conventions for young people in the interest of these same young people as Sabbath keepers, and as our chief denominational asset.

At the missionary hour Brother Severance gave a most interesting account of some of his work on the field. There are several groups of Sabbath keepers whom he visits as occasion offers. He hesitates to report these interests in the RECORDER because some will become discouraged when they find that after many visits on the part of the missionary these people have not become Seventh Day Baptists. This may be true in some cases. But we believe it is the judgment of Seventh Day Baptists in general that this contact with other groups may be eminently fruitful where not a single adherent is gained for the denomination. We are in hopes Brother Severance will give to SABBATH RECORDER readers the substance of his address at Hammond. We have asked Miss Randolph to do the same in regard to her very interesting talk on the Fouke School.

Miss Randolph had charge of the young people's program, and she will report that meeting for the Young People's Page of the RECORDER. Mrs. R. J. Mills, of Hammond, who had charge of the woman's hour, will report their program for their department of the RECORDER. There were some very excellent papers given at each session, and these will doubtless appear in the proper department of the RECORDER.

Below you will find a quotation, which served as an outline for Brother Powell's sermon, and also a poem which he read at the close.

Following this article is a poem which was read by Mrs. Powell as a part of the program for woman's hour. I remember having read it a good many years ago, and its sentiment remained with me. I was helped by hearing it read again by Mrs. Powell, who read it well; and I am passing it on for the good it may do others.

"Every promise is built upon four pillars:  
God's justice or holiness, which will not suffer him to deceive;  
His grace or goodness, which will not suffer him to forget;  
His truth, which will not suffer him to change;  
His power, which makes him able to perform."

"As the deep blue of heaven brightens into stars,  
So God's great love shines forth in promises,

Which, falling softly through our prison bars,  
Daze not our eyes, but with their soft light bless,  
Ladders of light, God sets against the skies,  
Upon whose golden rungs we step by step arise,  
Until we tread the halls of paradise."

**UNAWARES**

(Poem read by Mrs. S. S. Powell in the Southwestern Association)

They said, "The Master is coming  
To honor the town today,  
And none can tell at what house or home  
The master will choose to stay."  
And I thought while my heart beat wildly,  
What if he should come to mine,  
How would I strive to entertain  
And honor the Guest divine!

And straight I turned to toiling  
To make my house more neat;  
I swept, and polished, and garnished,  
And decked it with blossoms sweet.  
I was troubled for fear the Master  
Might come ere my work was done,  
And I hastened and worked the faster,  
And watched the hurrying sun.

But right in the midst of my duties  
A woman came to my door;  
She had come to tell me her sorrows  
And my comfort and aid to implore,  
And I said, "I can not listen  
Nor help you any; today;  
I have greater things to attend to,"  
And the pleader turned away.

But soon there came another—  
A cripple, thin, pale and gray—  
And said, "Oh, let me stop and rest  
A while in your house, I pray!  
I have traveled far since morning,  
I am hungry, and faint, and weak;  
My heart is full of misery,  
And comfort and help I seek."

And I cried, "I am grieved—and sorry,  
But I can not help you today.  
I look for a great and noble Guest,"  
And the cripple went away;  
And the day wore onward swiftly—  
And my task was nearly done,  
And a prayer was ever in my heart  
That the Master to me might come.

And I thought I would spring to meet him,  
And serve him with utmost care,  
When a little child stood by me  
With a face so sweet and fair—  
Sweet, but with marks of teardrops—  
And his clothes were tattered and old;  
A finger was bruised and bleeding,  
And his little bare feet were cold.

And I said, "I'm sorry for you—  
You are sorely in need of care;  
But I can not stop to give it,  
You must hasten elsewhere."  
And at the words, a shadow

Swept o'er his blue-veined brow,—  
"Someone will feed and clothe you, dear,  
But I am too busy now."

At last the day was ended,  
And my toil was over and done;  
My house was swept and garnished—  
And I watched in the dark—alone.  
Watched—but no footfall sounded,  
No one paused at my gate;  
No one entered my cottage door;  
I could only pray—and wait.

I waited till night had deepened,  
And the Master had not come.  
"He has entered some other door," I said,  
"And gladdened some other home!"  
My labor had been for nothing,  
And I bowed my head and I wept,  
My heart was sore with longing—  
Yet—in spite of it all—I slept.

Then the Master stood before me,  
And his face was grave and fair;  
"Three times today I came to your door,  
And craved your pity and care;  
Three times you sent me onward,  
Unhelped and uncomforted;  
And the blessing you might have had was lost,  
And your chance to serve has fled."

"O Lord, dear Lord, forgive me!  
How could I know it was thee?"  
My very soul was shamed and bowed  
In the depths of humility.  
And he said, "The sin is pardoned,  
But the blessing is lost to thee;  
For comforting, not the least of mine  
You have failed to comfort me."

—Emma A. Lent.

### ANNUAL MEETING OF THE MISSIONARY SOCIETY

The annual meeting of the Seventh Day Baptist Missionary Society was held in the Pawcatuck Seventh Day Baptist church, Westerly, R. I., on Wednesday, September 17, 1924, at 9.30 a. m.

President Clayton A. Burdick presided at the meeting. A quorum was present.

Prayer was offered by Rev. William L. Burdick.

It was voted that the annual report of the Board of Managers of the Seventh Day Baptist Missionary Society, as approved by said board at its meeting held in Westerly on July 16, 1924, be approved and recorded; also that the secretary have said report printed in the *Seventh Day Baptist Year Book, 1924*.

Rev. A. L. Davis, Harlan P. Hakes and John H. Austin were appointed a committee on nominations and reported the following officers:

*President*—Clayton A. Burdick, Westerly, R. I.  
*Corresponding secretary*—William L. Burdick, Ashaway, R. I.

*Recording secretary*—George B. Utter, Westerly, R. I.

*Treasurer*—Samuel H. Davis, Westerly, R. I.

#### BOARD OF MANAGERS.

Ira B. Crandall, Westerly, R. I.; Clayton A. Burdick, Westerly, R. I.; Charles H. Stanton, Westerly, R. I.; Edwin Whitford, Westerly, R. I.; John Austin, Westerly, R. I.; Harlan P. Hakes, Westerly, R. I.; Edwin Whitford, Westerly, R. I.; LaVerne Langworthy, Westerly, R. I.; James A. Saunders, Westerly, R. I.; Mrs. A. H. Langworthy, Westerly, R. I.; Allen C. Whitford, Westerly, R. I.; Amelia Potter, Westerly, R. I.; Edgar P. Maxson, Westerly, R. I.; Mrs. C. A. Burdick, Westerly, R. I.; Frank Hill, Ashaway, R. I.; A. L. Davis, Ashaway, R. I.; Robert L. Coon, Ashaway, R. I.; Mrs. Herbert Green, Ashaway, R. I.; Albert S. Babcock, Rockville, R. I.; Paul S. Burdick, Rockville, R. I.; William L. Burdick, Ashaway, R. I.; Walter D. Kenyon, Hopkinton, R. I.; Theodore Van Horn, Verona, N. Y.; Mrs. Anne Waite, Bradford, R. I.; Herbert M. Swinney, Niantic, Conn.; Edwin Shaw, Milton, Wis.; Theodore L. Gardiner, Plainfield, N. J.; Corliss F. Randolph, Newark, N. J.; D. Burdett Coon, Boulder, Colo.; George B. Shaw, Salem, W. Va.; E. Adelbert Witter, Walworth, Wis.; Arthur E. Main, Alfred, N. Y.; William C. Whitford, Alfred, N. Y.; D. Nelson Inglis, Milton, Wis.; Irving A. Crandall, Leonardsville, N. Y.; Walton H. Ingham, Fort Wayne, Ind.; Henry N. Jordan, Battle Creek, Mich.; Herbert C. Van Horn, Lost Creek, W. Va.; O. Eugene Larkin, Oak Park, Ill.; Willard D. Burdick, Dunellen, N. J.; James R. Jeffrey, Nortonville, Kan.; Frank E. Tappan, Battle Creek, Mich.; Darwin M. Andrews, Boulder, Colo.; Rolla J. Severance, Gentry, Ark.; Mazzini G. Stillman, Milton, Wis.; Benjamin R. Crandall, Berkeley, Calif.; Rosa M. Palmberg, Shanghai, China; Ahva J. C. Bond, Plainfield, N. J.

The report was adopted.

The minutes of this meeting were read and approved.

The meeting then adjourned to meet in annual meeting at the same place on the third Wednesday in September, 1925, at 9.30 a. m.

GEORGE B. UTTER,  
*Recording Secretary.*

"Every electric light in the world, from the small pocket lamp to huge advertising signs, owes its existence to a little ring about six inches in diameter. This ring, which is in the Royal Institution museum in London, is that from which Faraday, the great inventor, obtained the first induction spark, thus making a discovery which is the basis of our modern electric lighting system."

### WORK AMONG THE EAST INDIANS IN TRINIDAD

Recent letters from Charles R. Cust tell of a good work that he and other Sabbath keepers are doing among the East Indians in the island of Trinidad.

The SABBATH RECORDER family will be pleased to read the following extract from Brother Cust's letter of September 12.

WILLARD D. BURDICK.

"Recently I visited the home of an East Indian family—Alexander Bharat, with his wife, Elizabeth Bharat, and son, Daniel Bharat, a lad about fifteen or sixteen years of age. Formerly these dear ones were members of the Presbyterian Church, but after they got a knowledge of the Sabbath truth and saw how necessary and important it is to salvation, the husband decided to obey God rather than man. At once he communicated his views and intentions to the pastor of his church.

"He (the pastor) in turn went and consulted two other ministers who met in conference with Alexander Bharat. There they tried in vain to convince him that the Sabbath was changed. They quoted Col. 2: 14, and dealt with the same at length. They argued and reasoned with him that the apostles met together on the first day of the week for the breaking of bread. They said that the day of Pentecost was on Sunday.

"Brother Bharat said that while this might be true he still believed that the change in the day observed as Sabbath had been brought about by man, and that unless he should be satisfactorily supplied with scriptural proof and authority for the change of Jehovah's Sabbath from the seventh to the first day of the week, he should ever remain a Seventh Day Baptist.

"The ministers, seeing that all their efforts were useless, and that Brother Bharat stood for truth, eventually closed the conference, stating that he was very ungrateful to his church, and that he should consider this carefully.

"Brother Bharat told them that he was indeed very sorry to appear ungrateful, but he wanted salvation and must therefore stand for truth and principle. He thanked them for all their past help in biblical teaching and elementary education, remarking that 'the path of the just is as a shining

light that shines more and more,' and the meeting was ended.

"Naturally these ministers must feel disappointed, after teaching him to read and write the English language and many other important things. But what has that to do with eternal life?

"Brother Bharat told me yesterday that he fully believes that the Almighty himself sent me direct to his home. He begs me hard to send his name and his wife's name to you, so that all the brethren your way will unitedly pray for them and their other East Indian friends. He says that he and his household are quite ready for baptism, and rejoices in the fact of being Seventh Day Baptists.

"He is working on the American oil fields at Tabaquite, and he declares that any time the authorities refuse to give him the Sabbath, he, in the Lord's strength, will quit the job.

"He prepared me tea and after partaking he called his wife and son and requested prayers. He bought two books from me, *Sabbath and Sunday*, and the *Sabbath History* by Rev. A. J. C. Bond. He is specially interested in the former work, because he gets the necessary information on the example of the apostles.

"When leaving he thanked me ever so much, and prayed that God may bless me, strengthen and keep me safe, and finally make me a bold man in his name.

"I can assure you that in all my ministry no case has been a greater source of comfort to me than this of these dear East Indian people. . . .

"He wants to be a subscriber to the SABBATH RECORDER, and he will soon send on his subscription for the coming year. . . .

"I have sent you a copy of Brother Bharat's tract and lessons in Hindu. I shall be glad to receive from you any tract or paper in the language, to work with."

CHARLES R. CUST.

Mayaro, Trinidad, B. W. I.

"Two-thirds of the aggregate population of the ten leading cities of the United States are of foreign stock. Approximately one-fifth of the population of Chicago and New York and only about a third of the population of Boston are of native white ancestry."

## MISSIONS

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

### INQUIRIES REGARDING MISSIONARIES IN CHINA

People have been inquiring about the safety of our missionaries in China during the war now raging there. Up to date, September 23, the Missionary Board knows no more than has come through the Associated Press despatches. From these despatches we conclude that all our missionaries are safe in Shanghai. A cablegram from them to this effect would be very welcome and we have been looking for one, but the fact that none has come is an evidence that all are safe. The condition of the buildings at Liu-ho we can only conjecture, but we will hope they are not seriously damaged. This paragraph is written to say that the board has no news that the public does not have and that as soon as any comes to the board it will be given to the people through the SABBATH RECORDER.

### AN EVANGELISTIC PROGRAM

At the meeting of the ministers held before Conference, the question of evangelism was carefully considered. It was agreed by those present that as pastors and churches we would push this line of work. Beginning now we hope to have something each week, for several weeks, in this department of the SABBATH RECORDER that will help pastors and churches plan and carry out an evangelistic program sometime during the next year.

The conviction is growing that only by putting on an evangelistic program in every church can our churches accomplish the work God has for them. The *Watchman* reports Spurgeon as saying just before his death, "The presence of God in saving power in the Church will put an end to the present plague of infidelity. Men will not doubt his Word when they feel his Spirit. It will be the only security for the missionary effort. If God be with his people, they will soon see crowds converted and

added to the Church. For a thousand reasons we need that Jehovah should come into the camp, as aforesaid he visited and delivered his people from bondage in Egypt. Could we not all unite in prayer for this?" It is true that there is nothing else visible that stirs a church and nerves it for work as does the privilege of seeing men coming to God. A church where this is seldom seen loses heart and must decline. Dr. O. E. Goddard in speaking of the Methodist communion expressed the same truth in a little different way when he said, "I do no violence to history when I claim that the secret of our success has been the evangelistic spirit. I need not be a prophet nor the son of a prophet to forecast that if the history we shall make during the next century shall be as proportionately great, the evangelistic spirit must be maintained. I dare to say that if we lose the evangelistic spirit there will be no centennial celebration one hundred years from today. The remnants of Methodism would speak enthusiastically of our early history and apologetically of the second century, and Methodism would be growing senile and inefficient. May it never be said of Methodism, 'Our little systems have their day and cease to be.' It will never be said of us if we maintain the evangelistic spirit; but if we lose that, it likely will be said of us, and ought to be." This is true of Seventh Day Baptists, also. What they have achieved, in the midst of great odds, has been by virtue of this evangelistic spirit and endeavor; and their survival and future usefulness is hanging upon these same fundamental Christian elements.

Some one has said, "There is no such thing as an easy revival. . . . You may have a revival, but neither God nor man ever saw an easy revival." If we are to have a revival over all the denomination, pastors and churches will have to plan carefully, work diligently and pray earnestly for it. Each church and pastor should consider with care the needs of their church and community and adopt an evangelistic program suited to their needs.

This does not mean that all are to have a series of meetings; though that doubtless is what many churches need. There may be an evangelistic campaign without a series of meetings; there may be an evangelistic

campaign carried on by personal work; or one carried on in the Sabbath school; or one carried on by laymen; and there may be other forms and modifications of all these. The principal thing is that all plan, work and pray that the cold and indifferent may be revived and sinning men reconciled to God.

In other issues different evangelistic programs will be described more or less in detail. Before this article reaches the readers, the pastors and church leaders, where there are no pastors, will receive a personal communication regarding this matter; but in this article it should be added that several ministers have already signified a willingness to help in evangelistic campaigns when their services may be needed, and that the Missionary Board has a standing offer to assist in paying the traveling expenses of ministers going to the aid of churches making special efforts. The fact that a church has no pastor ought not to keep it from adopting an evangelistic program. Every pastorless church can have a series of meetings within the next year if it wants one, and many of them ought to have.

### MISSIONARIES DEPART

Rev. Eugene Davis and family and Doctor George Thorngate and family, left Tuesday noon for Boulder, Colo., where they will stay for a few days before continuing their journey to Vancouver, where they will embark on the steamer, *Empress of Russia*, October 23, for their field of labor in China. This is the first time over for the doctor and wife, but not the first for Mr. and Mrs. Davis as they have served several years on the field. The Seventh Day Baptist Church of this village takes pride in the fact there will be four members of the church in and around Shanghai when the party arrives. Doctor Grace Crandall has been off the field for a number of years.

Mr. Davis is pastor of the Seventh Day Baptist Church in Shanghai, and the family will remain in the city. Mr. and Mrs. Thorngate will go on to Liu-ho, about which place the civil war seems to center. He goes to serve as surgeon in the Grace Hospital, named for Doctor Grace Crandall.

The staff had to leave the hospital, but at last reports it was still standing and had not been looted. If war conditions grow more serious the party will not embark—the government will not allow them to do so.—*North Loup Loyalist*.

### PIONEERS OF LIGHT

PIONEERS OF LIGHT  
*The First Century of  
The American Baptist Publication Society  
1824-1924*

By  
Lemuel Call Barnes  
Mary Clark Barnes

and  
Edward M. Stephenson  
Philadelphia

The American Baptist Publication Society

The following brief outline, of this book of over four hundred and fifty pages, will suggest, pretty fairly, its interesting and instructive contents.

The growing light in an electric origina-tive atmosphere.

Growing supplies of light in the way of tracts, books, hymn books, periodicals, hand books, history and the Book of books.

Growing transmissions of light, by means of colportage, conveyances of different kinds, Sunday schools and enlarging religious education.

Growing production of light through a central organism and by field contacts.

Growing spheres of light among different classes of people and in many regions of the earth.

A long list of creative pioneers, classified as founders, builders, reconstructors, extension workers and friends of today on the century divide.

The last ninety-six pages contain added historical information and a very complete index.

This book can not but be of very great value to all loyal Baptists, indeed, to all who like to see signs of progress in the work of the kingdom.

A. E. MAIN.

*Alfred, N. Y.,  
September, 1924.*

"The only safe and sure way to destroy an enemy is to make him your friend."

REGARDING WORK IN JAVA

Dr. Theodore L. Gardiner,  
Plainfield, N. J.

DEAR DR. GARDINER:

Will you please give space in the SABBATH RECORDER to a few lines which I wish to present to our people? But first I wish to tell you again how much we enjoyed your visit with us a few days ago. We will remember it as long as we live. We talked then about Sister Cornelia Slagter who is doing such a noble work for poor people at Pangoengsen, Java; and it is particularly about her that I want to write.

Sister Slagter is an old acquaintance of mine, in fact we were brought up within a few miles from each other in Holland. I know her to be a very earnest, unselfish and devoted woman, who with all her heart and soul is serving the Lord through her efforts of giving her life for those poor and suffering people among whom she is living. I have her last letter which I received this last week with me, and will give a few lines (translated) here, so all can see what she is doing and how much she appreciates our help. Through the help of a group of Dutch brethren and sisters we were able to send her \$60, and it is in acknowledgment of this that she writes this letter. She writes:

I wish to thank you all for the help you gave me, and the Lord who knows all our wants sent this to me just in time. I had by the end of June only about \$3.75 left, so you can feel with me how glad I am with your gifts. All glory be to God who put it in your heart to remember us here! The Lord alone be our helper.

I also can tell you that Brother Vizjak has been here for about a week. The Lord willing, he will be back in August, and will baptize a few more. He wanted to postpone it another month. Brother and Sister Vizjak intended to come here to help me, but I don't know if it will be. Sister Vizjak is in very poor health and is now in the hospital at Magelang. I pray that the Lord will restore her again. I am not well myself, have much pain in my back which is very troublesome. But as long as I am able to creep I will stay at my post because there is no other help.

They are now working again on my new house. Brother John Van der Steur sent me some windows for it, for which I am very thankful.

So the Lord cares for us, from America and from here, and eventually it will be ready.

Now dear friends in America, once more my sincere thanks.

Cordial greetings to all. Your sister in Jesus,  
CORNELIA SLAGTER.

Perhaps for those who do not know, it will be well to explain in a few words the situation.

Sister Marie Jansz has for years conducted the colony of poor people at Pangoengsen, Java. She was forced to leave it some two years ago and turned it over to Sister Slagter. Sister Jansz received her help from different people in this country and elsewhere. When she left Pangoengsen this support, which of course was intended for the colony she left, should have been sent to Sister Slagter, who was and is now in charge. Through some misunderstanding, no money has been coming to her from America, until the last few months.

Now it is our firm belief, (and I speak for all the people who personally know her) that she should have all the help we possibly can give her, with our prayers and also with our substance. She is fully worthy of it. So now I take this opportunity to plead earnestly with those who read this, and have supported the work in the past, to continue to do so, and to those who have not yet done so, to begin at once to support this work.

Our sister has no regular salary and has to live and care for one hundred fifty people entirely out of the little she can raise on the place there and the help we can give her. Recently she lost a very valuable cow, of which she has six, and realizes a little from sale of the milk. I have now on hand \$5 which I received from a friend for this work, so if some people find it more convenient they may send their gifts to me and I will forward them to her. Or else they may, as many have done before, send the money to Brother Frank J. Hubbard and he will take care of it.

Hoping this appeal may not be in vain and extending in advance my thanks for the help our people are going to give to this worthy cause, I am,

Yours in Christ,

JOHN SCHEPEL.

109 Roseneath Avenue,  
Battle Creek, Mich.

“Qualifications’ are endowments and they can not be taught. Qualifications are the very foundation of every great life, and no teacher can create qualifications.”

WOMAN'S WORK

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

LETTER FROM CHINA

A letter from Miss Burdick under date of August 30 is just at hand. In a personal note accompanying the letter Miss Burdick writes:

“We really are up against a war scare. For years, at intervals, there has been much talk but this time it seems more threatening. It has come on so rapidly. Last Monday night the fiancé of one of our girls, a doctor located at Soo Chow, came in to say he had moved his family to his father's home at Kaung Wau and that at Soo Chow the situation was serious. We were light-hearted about it, feeling sure the trouble would soon blow over, but each day it has seemed more serious. We no longer turn the subject and discuss it with a laugh. I hoped the morning paper would bring news that some way out had been found but it looks more ominous. This is Sabbath day and at church we prepose to take council what to do about opening school.”

Next week we shall have the letter and some pictures taken while Miss Burdick and other missionaries were on vacation trips.

THE VISION

INFORMAL MEETING HELD AT THE LOST CREEK CONFERENCE, SEPTEMBER 24, 1884  
HATTIE E. WEST

This little sketch which was prepared for our fortieth anniversary program at Milton this year is purely a work of the imagination. All available records and historical papers were studied but failed to reveal who were present at the meeting, what was said, or who presided.

The meeting was attended by both men and women, and Miss Bailey was secretary. The resolutions here given are the ones actually presented and as indicated, the words of A. E. Main are mostly a quotation from his corresponding secretary's report of the previous year. Care has been

taken to have all statement of facts historically correct.

The people whose names are given were present at that Conference and their well known activities and interests in Woman's Board work have suggested the words put into their mouths. Some of those given to Miss Bailey are more or less direct quotations from her published reports or other articles.

For the other characters no actual persons were in mind. Familiar Seventh Day Baptist names were used with no thought of representing any particular individual. Those taking part were in the costumes of 1884, in an attempt to give a real glimpse into the past, which seemed to be much appreciated by the audience. The stage was set with chairs and a table. Mrs. Platts entered first, making some rearrangements preparatory to the meeting. The others enter informally chatting and greeting each other with handshakes. After a brief interval of visiting they are called to order by Mrs. Platts.

The following is the cast of characters:

- Mrs. A. K. Witter ..... Mrs. H. M. Burdick
- Mrs. L. A. Platts ..... Mrs. Herbert Polan
- Miss Susie Burdick ..... Miss Ruth Stillman
- Rev. A. E. Main ..... Rev. Wm. M. Simpson
- Mrs. Palmiter ..... Mrs. L. H. Stringer
- Rev. O. U. Whitford ..... Clifford A. Beebe
- Miss Mary Bailey ..... Mrs. J. D. Clarke
- Mrs. W. L. Clarke ..... Mrs. Allen Davis
- Mrs. A. H. Lewis ..... Mrs. Clark Todd
- Mrs. Maxson ..... Mrs. G. W. Coon
- Mrs. Lowther ..... Mrs. S. N. Lowther
- Mrs. Randolph ..... Mrs. John Crandall

MRS. L. A. PLATTS.—This meeting has been called for the purpose of considering the feasibility of organizing a Woman's Board of the General Conference. Who will you have for chairman?

MRS. A. R. WITTER.—I nominate Mrs. A. H. Lewis for chairman.

(The election follows. The chairman takes her place.)

MRS. A. H. LEWIS.—We should have a secretary. Whom will you have?

I nominate Miss Mary Bailey.

I nominate Miss Susie Burdick of Alfred.

I second the nomination.

MISS BURDICK.—I prefer that Miss Bailey be chosen.

CHAIRMAN.—Miss Bailey is nominated, etc.



MRS. PALMITER, Ashaway.—What would be the object of such an organization of the women?

MRS. A. K. WITTER, Alfred Center.—To enlist their aid in the various enterprises undertaken by the other boards. In about half of our churches there are already societies of women organized. In our church at Alfred we have the Ladies' Benevolent society. The Female Mite society of Shiloh is one of the oldest of the societies. Then there is the Auxiliary Tract society of Leonardsville, and North Loup has a Woman's Missionary society. There are also others but in about half of the churches the women are not organized at all. An executive board should bring the existing societies into closer touch with each other and stimulate the organization of societies in churches where there are none. The women working together could accomplish much more than by working alone.

MRS. PALMITER.—But the societies are all different. They each have their own problems and their own aims. Our society is sewing rags to make a church carpet. Another is trying to buy a bell for the church. How can they unite in things of that sort?

MISS MARY BAILEY.—They can unite in large denominational enterprises. They can do something to help the China mission, or get more people interested in tract work. I think, too, if they set about it they would find some way to raise money for the colleges.

I would like to see our women undertake large things. Other denominations have home missionary societies and women's foreign missionary societies that are doing wonderful work in the mission fields. They have women missionaries who report directly to them. They manage all the business of sending out the missionaries themselves. Our China mission needs our help. In Dr. Davis' report read at the missionary meeting day before yesterday, he tells of the needs of the medical mission giving the estimated budget for the next year, \$750. He said, you remember, "We trust this amount will be furnished for the treasury by the women of our churches outside of regular Sabbath collections." Here is an opportunity for real service to humanity. Doctor Swinney, her-

self, has been writing of the needs of her work and some of the women's societies are already making quilts and doing other things to help.

MRS. WILLIAM CLARKE, Westerly, R. I.—The China mission needs help in other ways too. For the last two years Dr. Davis has been writing of its needs. He thinks we should have another missionary and wife and another mission station, a hospital and boarding schools for girls and for boys.

MRS. MAXSON.—How can a small denomination like ours maintain a hospital and boarding schools?

MRS. WILLIAM CLARKE.—Tall oaks from little acorns grow. The building for a girls' boarding school has already been begun. The land has been bought for \$250 and the building is to accommodate twenty to thirty girls. There will be need of the women's help in furnishing this building and perhaps they might raise money for a teacher. Since Miss Nelson's marriage to Mr. Fryer another teacher is badly needed to help Mrs. Davis with the school.

MRS. MAXSON.—But women haven't any opportunities for raising money and they don't have much of their own.

MISS BAILEY.—All the greater reason for organization. Somewhere I read this story of a native church in north China. The members were every one of them so poor they actually had no money to pay the pastor who could not work without remuneration. So the women, each morning as they measured out the day's portion of rice, each for her own family, took a little in her fingers, often less than a spoonful, and put it aside in a little bag. At the end of the month the women carried their portion of rice thus saved to the treasury of the church and either it was given to the pastor or some of it was sold. This daily collection of rice not only supported the pastor but paid all the current expenses of the church. The rice of one, or two, or three women could have done almost nothing but the women working together accomplished the desired end.

MRS. MAXSON.—Some of the members of the Tract and Missionary societies are opposed to another organization. They think our denomination is not large enough to maintain a separate organization of the

women and that in operation it will deflect money from these societies. Also that there is a possibility of undertaking so many things with limited time and capital that nothing can be carried to a successful issue.

MRS. PLATTS.—I think that those who oppose it do not understand the proposition. The organization instead of taking from the work of the present boards will strengthen it by enlisting the interest of more individuals.

For example: When the Missionary Board was sending out Miss Lizzie Nelson our women at Alfred Center helped in getting her outfit and in raising money for the work. It seemed to us that if we had an organization of the women throughout the denomination such work could be extended. We have written a number of letters to women of the other societies and most of the responses have been favorable to such a movement.

MRS. RANDOLPH.—I see how women can help the Missionary Society but how can they help the Tract Society or the Education Society?

REV. O. U. WHITFORD.—They can take subscriptions for the SABBATH RECORDER. If all the women are as interested as they should be in the SABBATH RECORDER that paper would be in every home. They can distribute tracts. I know there are some who do not believe that tracts do much good but our Holland Church came to us as a result of a few tracts sent out by Elder Nathan Wardner. I have no doubt there are other things the women may do to help spread the gospel truth when once they turn their attention in that direction.

As to the Education Society our two colleges, Milton and Alfred, have needs enough and where there is a will I am sure the women will find the way. Albion Academy too must have better support than in the past or it will soon be obliged to close its doors.

MRS. LOWTHER, Middle Island, W. Va.—I wish the denomination could realize how much we here in West Virginia need a higher institution of learning. Milton and Alfred are too far away for our young people and our need of a school is great.

A. E. MAIN, corresponding secretary of Missionary Board.—As member of the Missionary Board I am in hearty sympathy

with the movement to establish a Woman's Board. As I said in my report last year, "We believe the time has fully come when we should seek the more completely organized and systematic co-operation of our sisters in the great work of home and foreign missions."

Women form the larger part of the membership of our churches, they have great enthusiasm, patience and perseverance, and can practice great self-denial. They are skilful in devising ways and means for raising money for objects in which they are interested. If the women of our churches were organized for missionary work our homes would have more knowledge of, and consequently more interest in, this department of church enterprise. The trials that come to the families of home missionaries and women's work for women and children in heathen lands, appeal with special force, to the sympathy and benevolence of the women of our churches. And finally, their influence, abilities, benevolence and prayers which the cause so much needs would be called out as they could not otherwise be, by means of systematic plans for work in behalf of our missionary enterprises.

MRS. RANDOLPH.—But if the women were organized into a board they would have to appear on Conference programs, would they not? I am sure I would not want to do that and there are not many who would.

O. U. WHITFORD.—Women are doing that sort of thing though. In the great international conference held in England six years ago there were two women delegates.

MISS SUSIE BURDICK, Alfred, N. Y.—Just what is the plan of the new organization?

MRS. L. A. PLATTS.—The plan as suggested is an executive board with the usual officers of president, secretary, and treasurer with a vice president for each Association. These officers will formulate the plans for the denominational work of the local societies and will receive and distribute the money sent in by the societies. It will furnish a means of communication between the different societies and will seek to organize societies where none exist.

MRS. RANDOLPH.—But I am not sure the societies will wish to be dictated to as to

the work they shall take up. Some societies are not interested in foreign missionary work. The Alfred and Milton societies are anxious to raise money for the colleges. Some women are more interested in Tract Society work and all these societies do more work for their local churches than for the denomination.

MRS. PLATTS.—Anticipating these questions Mr. Platts and I after consultation with Miss Bailey and Mrs. A. K. Witter and others drew up the following resolutions:

WHEREAS, The Tract and Missionary Societies have recommended some form of organization through which the women of the denomination may be enlisted in some practical and efficient way in our various denominational enterprises; and

WHEREAS, We believe such a move is greatly needed; therefore

Resolved, That this Conference do here and now constitute a Woman's Board under the following specifications:

1. This Board shall be known as The Woman's Executive Board of the Seventh Day Baptist General Conference.

2. The Board shall be appointed by the General Conference at the same time and in the same manner as the other boards are now appointed by the Conference, and shall consist of a President, a vice-President for each of the Associations embraced in the Conference, a Secretary (Recording and Corresponding) a Treasurer, and any other officer or officers that may, from time to time be deemed necessary.

3. It shall be the duty of the Board to raise funds for our various denominational enterprises and to enlist the women of the denomination in these enterprises in such ways and by such means as may seem to them practical and best, provided that they do not involve this Conference in financial responsibility, and report their doings annually to this Conference.

4. The Board shall have power to make rules and by-laws for the regular transaction of its business, not inconsistent with the plans and purposes of its existence.

You will notice that these resolutions specify: "It shall be the duty of the Board to raise funds for our various denominational enterprises." The word "various" answers the objection just raised.

The work of the denomination is varied enough to suit all interests, and the variety of interests constitutes, not division, but unity. For is not the great end *one*—whether the path taken be that of home or foreign missions, or of spreading the Sabbath truth, or helping the cause of Christian education, that of bringing the world to Christ and the knowledge of the Sab-

bath? Surely if we keep the goal in mind we can unite.

MARY BAILEY.—It is true our interests are diverse and also true as has been said that our aims are one.

Sometimes in our striving to raise money for certain causes we are apt to overlook the ultimate end toward which we are working, that of "Going into all the world to preach the gospel to every creature."

The resolutions presented state that the object shall be "to raise funds for our various denominational enterprises." Our need of funds is pressing, but more than that, we need the interest and support of the women of the denomination.

Knowing of the wonderful work that is being done by the women of other denominations because of their organization, I have long been praying that our Seventh Day Baptist women, who are as capable as any women, might rise to their opportunities, not only for the sake of the work but for their own sake. Organization will bring women out of church service by proxy into individual discipleship. It will lead to better mutual acquaintance and increased love for each other, and as it enlarges our vision it will bring us into more abundant life.

Therefore, Madam Chairman, I move that we ask the General Conference to organize a Woman's Board by the adoption of a plan presented by Mrs. Platts.

MRS. A. E. WITTER.—I second the motion.

Chairman puts the motion which is carried.

An American President, Warren G. Harding, asked the Senate to consent to the United States joining in maintaining this Court, with the other forty-seven states, "to remind the world anew that we are ready for our part in furthering peace and adding to stability in world affairs."

Another American President, Calvin Coolidge, in his first message to Congress recommended the Harding-Hughes plan to the favorable consideration of the Senate.

Why is a Court an advantage to forty-seven nations, doing business together, colossally, and a disadvantage to the United States, the commercial colossus of them all?—*Federal Council.*

### HOME NEWS

NORTH LOUP, NEB.—The Christian endeavorers held another popular social at the home of Mrs. Jennie Clement, Sunday night. The guests were dressed kindergarten style and many pleasing little boys and girls were the result. Games pertaining to school life were played and were highly enjoyed. Music by the orchestra and singing by all made up the program. Refreshments of ice cream and cake were served. Devotionals were conducted by Albert Babcock.

The attendance at prayer meeting Friday night was somewhat larger than usual, about thirty-five being present. Fourteen bore part in the testimony meeting.

The sermon Sabbath morning, September 6, by one of the boys North Loup is proud to claim as her own, Dr. Eugene Davis, was an excellent one—one in which the speaker pleaded for a closer unity between nations and between those of Christian faith.

We were glad to have visitors at the meeting of the intermediates Sabbath afternoon. It did us good, and we believe did those who attended a measure of good. We were glad, too, for the good attendance.

The Sabbath school voted Sabbath morning to have a float in the parade, "Pop Corn Days." A large number voted in favor of having a place in the parade. We were given first prize last year and that was an encouragement to get in again this year. We hope the other schools of the village will compete against us.

Superintendent Greene called a meeting of the Sabbath school workers for Sunday night at the church. The meeting was fairly well attended and many plans for the betterment of the school were presented by him. Another meeting will be called soon.

The meeting Sabbath morning will be addressed by Dr. and Mrs. Eugene Davis, Dr. and Mrs. George Thorngate. Both men are former North Loupers, and Mrs. Thorngate is one, too, as her father, Rev. George B. Shaw, was our pastor for a number of years and Helen was a member of our church during that time.

A reception will be given our missionaries, who leave next week for their work in China, and for Mrs. C. E. White, who has come to make a home among us. The public is invited to attend the reception to

meet Mr. and Mrs. Eugene Davis, Mr. and Mrs. Thorngate, to renew old acquaintances and to bid them God speed as they set forth upon their journey to a foreign shore.—*The Loyalist.*

### DETROIT SEVENTH DAY BAPTISTS HOLD SERVICE TO TELL OF THE HEROIC STAND OF THE CHINA MISSIONARIES

In *The Detroit News* of September 13, 1924, there appeared the following item:

"Heroic Women" will be the theme today at 3 p. m. by Rev. R. B. St. Clair in Room 402 of the Y. M. C. A., in which he will tell of the stand made by Doctor Grace Crandall and Miss Susie Burdick, Seventh Day Baptist missionaries in China who were recently under fire in the civil war in China.

The prayers of the Detroit Church go up for the dear missionaries and native Christians on Chinese soil, at this time.

One week prior to this, we had the privilege of listening to two of our good Seventh Day Baptist missionaries, Elders Ballenger and H. D. Clarke, and the following announcement of same appeared in *The Detroit Free Press*, of September 6, 1924:

#### SEVENTH DAY BAPTIST MEET

Rev. E. S. Ballenger, of Riverside, Calif., editor of *The Gathering Call* and vice-president of the Seventh Day Baptist Education Society will address a meeting of the Seventh Day Baptists Saturday afternoon, at 3 o'clock, in Room 402, Y. M. C. A.—Rev. Herman D. Clarke, minister and writer, of Albion, Wis., will give a resumé of the recent General Conference of the denomination.

This service was a most enjoyable one. One and all regretted that the brethren could not tarry longer in our midst.

R. B. ST. C.

### THE SEARCH

I sought his love in sun and stars,  
And where the wild seas roll,  
And found it not. 'As mute I stood,  
Fear overwhelmed my soul;  
But when I gave to one in need,  
I found the Lord of Love indeed.

I sought his love in lore of books,  
In charts of science's skill;  
They left me orphaned as before—  
His love eluded still;  
Then in despair I breathed a prayer;  
The Lord of Love was standing there.  
—Thomas Curtis Clark.

## YOUNG PEOPLE'S WORK

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

### MY DENOMINATION

REV. WILLIAM M. SIMPSON

Christian Endeavor Topic for Sabbath Day,  
October 18, 1924

#### DAILY READINGS

Sunday—Organized as a body (1 Cor. 12: 13-31)

Monday—Organized as a building (Eph. 2: 18-22)

Tuesday—Church officers (1 Tim. 3: 1-13)

Wednesday—Aim to build faith (Gal. 1: 1-12)

Thursday—To foster love (Col. 3: 9-17)

Friday—To spread the gospel (1 Thess. 1: 1-10)

Sabbath Day—Topic: My denomination, its organization and aims (1 Cor. 12: 1-13)

There are four chief forms of church organization—the Catholic, the Episcopal, the Presbyterian, and the Congregational. To which of these forms do Seventh Day Baptist churches hold? It is impossible to hold *exactly* to the forms of church organizations known in apostolic times, for our times are somewhat different. Which of these four forms were approached in the book of Acts? Let one or four persons describe these four forms of church organization in the meeting. (Is it possible to be fair to an organization opposed to the one to which you belong?)

In 1923 the American Sabbath Tract Society published a *Manual of Seventh Day Baptist Church Procedure*, which was compiled by William L. Burdick and Corliss F. Randolph. There was a copy for each pastor and each church clerk. Let a member borrow a copy and report on it in the meeting.

In 1922 the same publishers presented Volume I of a proposed series on *Sabbath History*, by A. J. C. Bond. This volume covers the period "before the beginning of modern denominations."

At the General Conference in 1924, Rev. George B. Shaw gave an address, "Seventh Day Baptist Fundamentals." It has been suggested that this address might be put into the form of a series of lessons for intermediates. Read it in the RECORDER of

September 8, and see whether you think it should be published so.

Mrs. W. D. Burdick has prepared a *Junior Catechism* for Seventh Day Baptist juniors. Thus we have the beginning of a graded course in church membership for growing Seventh Day Baptist boys and girls.

Let one or more members review the most recent published *Year Book* of our denomination, and report in the meeting on the work of the commission, the boards, and the associations.

In the meeting use the *Seventh Day Baptist Hymns and Songs*, sold for ten cents by our publishing house.

The Social Committee might like to plan a denominational social for this week. Test the members on writing the names of denominational leaders whose pictures have been clipped from the RECORDER and mounted on cardboard. Hold a miniature "General Conference," letting members impersonate various officers of Conference and of the boards. Boost the RECORDER Reading, goals, etc. Have a "spell-down" on denominational names, places and persons. Have a "quiz" on the association to which various churches belong, and another on churches and pastors. If you can have a wall map of the United States, test various members' ability to point out the location of churches named by the committee. Such a social may fall flat for lack of interest, or it may be "the best ever," if committee and members enter into it heartily. Close the social with prayers for our missionaries and the leaders of the boards.

### A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

We have a very practical lesson for our consideration this week. Let us consider one phase of it only: What are the aims of our denomination? Our greatest aim is, or should be, at least, to spread the gospel. If we are to spread it, we must, first, thoroughly believe it, and then practice it in our daily lives.

We, as a denomination, are unique because we observe the seventh day as the Sabbath, and we believe that the doctrine of the Sabbath is a part of the gospel. We often deplore the fact that so many of our

young people are leaving the Sabbath when they get away from Sabbath-keeping influences. Now let us take an introspective view, and ask ourselves, "Are we trying to hold our young people to the 'faith of our fathers'?"

Are we furnishing them employment where they can keep the Sabbath? In other words, are we trying to *build* our faith, or are we letting it be torn down? As young people, are we willing to sacrifice for the principles on which we stand? If we answer these questions in a practical way, I am sure we shall build our faith, and go forward "For Christ and the Church."

Battle Creek, Mich.

### INTERMEDIATE CHRISTIAN ENDEAVOR TOPIC FOR SABBATH DAY, OCTOBER 18, 1924

My denomination: Its organization and aims. 1 Cor. 12: 1-13.

### JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

To make the missionary meeting this month more interesting, we can plan a "name" meeting. The week before, tell the juniors to each write a short story, telling how they might help neglected children outside our cities. These stories are to contain just as many words as there are letters in their full name, thus Mary Agnes Thorp would write fourteen words. Have the stories read during the meeting this week. Let each junior take part according to the initial of his or her last name.

Canonchet, R. I.

### A LETTER FROM DOCTOR JOHANSON

DEAR ENDEAVORERS:

It has been the custom of the Young People's Board for several years to send bulletins at this time of the year to the corresponding secretaries of each society to be read at the regular prayer meeting of the society. Our reason for this is that we have found this the best method of reaching the societies and acquainting the members with our program for the year. We hope to issue these bulletins each week for several months. The surest way to keep in

touch with the work is to read these letters in your prayer meetings, and if the subject matter needs special consideration take it up also in your executive committee meetings. Considerable time and thought has been given to the subjects which will be considered and we believe we have some helpful suggestions to offer you this year. If, however, because of neglect or oversight our communications are not presented to your society, we will not be able to reach you with our help. I am confident that we can depend upon our corresponding secretaries to attend to this important detail. We want you to feel that the board is your servant, and if there is anything we can do to help you that we are not now doing we are at your command.

I sometimes wonder if we realize what Christian Endeavor means to us individually and what it could mean if we should make the most of it. If we do the prescribed work in a perfunctory manner it will mean something to us, but if we are enthusiastic and whole-hearted about it, the results will be beyond our expectations. Probably no society is getting everything out of the society work that it could. That is no fault of Christian Endeavor but is probably due to ourselves.

It seems to me that this is a good time to rededicate ourselves to the work we are undertaking for Christ and the Church. There is no better time than now to redouble our efforts and enter with renewed enthusiasm into the movement which has meant so much to Seventh Day Baptists in the past, and will mean so much in the future.

Sincerely,

B. F. JOHANSON,

President Young People's Board.

Battle Creek, Mich.,

September 16, 1924.

### YOUNG PEOPLE AT CONFERENCE

GLADYS HULETT

Another Conference has faded away into the distance and with it has gone our young people's conference. It, however, has left an impression upon the hearts and the minds of the young people, and we in turn shall go forth this coming year with renewed faith and zeal in Christian Endeavor work.

The young people were given an hour each day for their services, which usually came from one-thirty in the afternoon to two-thirty. On the first afternoon of Conference week the young people were entertained by the Milton Christian endeavorers on the college campus near the studio. The spirit of good-will and fellowship prevailed everywhere, and the joyousness and happiness of the young people reminded me of a couple of lines from a certain song:

"There are smiles from Maine to California,  
There are smiles from North to Mexico."

We were gathered together for the purpose of becoming acquainted, and doubtless the committee had that as their aim, for they gave us slips of paper upon which we wrote our names and addresses, and then we pinned on the slips. Notebooks were distributed to each person, and we were given fifteen minutes in which to shake hands and secure the names of as many young people as possible.—Dorothy Maxson, of Milton, and Lester Osborn, of Nile, were victorious, each having a total of seventy-six names. After playing two or three "get-acquainted" games we were dismissed until the following day.

Wednesday afternoon, about seventy-five young people met for a workers' conference. There was a short praise service before Doctor Johanson took charge. Leaflets upon which had been printed questions regarding Junior, Intermediate and Senior Christian Endeavor work were distributed. Then with the assistance of the leaflets, questions were asked by the young people and were answered by Doctor Johanson. Many were the questions asked and answered—too many to be given here—but perhaps a few of the most important ones will prove helpful.

Q.—Is there a substitute for Christian Endeavor?

A.—Some religious teachers feel that the Sabbath school can take care of the work, but in reality there is no substitute for Christian Endeavor.

Q.—How can we increase the sense of responsibility on the part of members?

A.—One method which might be tried is to attempt work in which the members might be interested. Give each member something to do.

Q.—Music leader, how can he be most helpful to the prayer meeting.

A.—The music leader can be most helpful when he works in perfect co-operation with the leader

of the meeting. He should select songs which work in well with the subject or topic of the meeting.

Q.—Why is it best to take a Christian Endeavor pledge?

A.—Societies have been carried on most successfully in Christian Endeavor work because of members taking the pledge. If one takes a pledge there is an ideal toward which a person can strive.

Q.—How many Senior Christian Endeavor societies are there in our denomination?

A.—Thirty-five.

Q.—How many Intermediate societies are there in our denomination?

A.—Fifteen.

Q.—How many Junior societies are there in our denomination?

A.—Twenty-three.

Q.—Should all Christian Endeavor members be Christian Endeavor experts?

A.—Yes, by all means.

Q.—What is a standard social?

A.—A standard social is one in which there are two factors:

1. Every standard social must have a devotional exercise.

2. Every standard social must have something educational or inspirational in it.

Information regarding standard socials may be obtained from Mrs. Edna Burdick Sanford, Little Genesee, N. Y.

A great deal of interest was shown throughout the hour and much knowledge was gained upon questions which we, as Christian endeavorers, had failed to analyze and answer previous to this time.

Thursday afternoon the young people were divided into four groups and discussions were carried on in the group meetings. Every ten minutes the leaders changed places, and thus every one was given an opportunity for discussion in the various groups. There was a leader for each subject, who presented her plans and led the discussion in each group in turn. The subjects and leaders were: Prayer Meeting Committee — Mrs. Frances F. Babcock; Missionary Committee—Miss Bertrice Baxter; Lookout Committee — Miss Alice Baker; Social Committee—Miss Bernice Brewer.

Friday morning at six o'clock was the time that had been arranged for the fellowship breakfast. Although the skies were dark and overcast and there was a fair promise of rain, about one hundred seventy-five young people gathered on the shore of Clear Lake and there forgot our troubles by singing songs and rounds. Every one was happy and enthusiastic. After a period

of waiting, for the young man who was to bring the coffee had failed to wake up, we were called to breakfast, and oh! how good it tasted. It was a land of plenty both as to material and spiritual things.

The meeting was in charge of Mr. Holston, who was thoroughly awake to his task. After singing "Nearer My God to Thee," prayers which were fervent with thanksgiving were offered by Bernice Brewer, Juanita Crandall and Lloyd Burdick.

The members of the Young People's Board were introduced to us and each was given an opportunity to say a word to us. The chief theme which they wished to convey to us was that of "independent, honest thinking for Seventh Day Baptist young people."

We were glad to see our associational secretaries who are doing such active work in our associations.

Rev. and Mrs. Eugene Davis and Doctor and Mrs. George Thorngate, our foreign missionaries, were introduced; and I wondered, as they stood before us and gave us a word of greeting, how many young people in that group might be making the decision to become missionaries or ministers and to go forth to do Christ's bidding. The prayer of their hearts was for young people to think in world terms, and to think of Christ's program for the world.

The teachers of the Fouke School were present and they were so enthusiastic over the work that they gave encouragement to all of us.

There were five young men who are looking toward the ministry who were asked to step forward from the group. These were Duane Ogden, Lester Osborn, E. Wayne Vincent, Clifford Beebe and Carroll Hill. Shall we lack faith and give up hope when we have young men such as these who are willing to devote their lives to the calling of Christ and his work?

Rev. R. J. Severance, our missionary in the Southwest field, gave us a thought in saying that fellowship makes us Christian endeavorers, and it brings us together with one another and with Christ, and it finally sends us out to the four corners of the earth.

We need to have more interest in our denominational building at Plainfield, and

Mr. Harry North showed us pictures of the building and its surroundings.

Miss Ruth Phillips, who is engaged in religious work, left the thought with us: "What infinite possibilities in a group like this if we let Christ come into our lives."

As we parted we joined hands and sang "Blest Be the Tie that Binds." It was a meeting which we shall long remember because of the spirit of co-operation, the spirit of service, the spirit of good-will, and the spirit of Christ which permeated our hearts and lives.

(To be continued)

### THE MORNING HOUR

Begin the day with God,  
He is thy Sun and Day;  
He is the radiance of thy dawn,  
To him address thy lay.

Take thy first meal with God,  
He is thy heavenly Food;  
Feed with and on him, he with thee  
Will feast in brotherhood.

Thy first transaction be  
With God himself above;  
So shall thy business prosper well,  
And all the day be love.

—Horatius Bonar.

O God, whose mercy makes each morn a new beginning of opportunity and strength, so uphold and strengthen us in thine infinite compassion that we may serve thee this day in childlike love and glad obedience. If we have sinned and wake to consciousness with shame and contrition of heart, bring to our thought the sense of thy longsuffering pity and the promise of thy aid. Out of the wreck of larger hopes and forfeited occasions enable us to build our lives as a temple to thine honor. In the hour of temptation be thou our shield. In the uplifting of our joy be thou our deepest satisfaction. Teach us the lesson of self-forgetfulness that we may lose our gloomy fears in thoughts of thee and in happy service to others. So may our day be spent in quiet work and restful faith, to thine eternal glory, through Jesus Christ our Lord.—Selected by A. E. M.

True liberty consists in the privilege of enjoying our own rights, not in the destruction of the rights of others.—Pinkard.

### FIFTY-FIRST ANNUAL REPORT OF THE SABBATH SCHOOL BOARD OF THE SEVENTH DAY BAPTIST GEN- ERAL CONFERENCE

FROM JULY 1, 1923, TO JUNE 30, 1924

In presenting the fifty-first annual report of the Sabbath School Board of the Seventh Day Baptist General Conference we are mindful of the many blessings that have been granted us during the past by an indulgent heavenly Father, and we would humbly acknowledge our gratitude to him for his mercies to us and, grateful for the privilege of being accounted co-workers with him, pledge him anew our allegiance and devotion.

The work that has been done by the board during the past year has been along lines similar to those worked out during the last few years, with especial emphasis given to that part that is covered by the Vacation Religious Day Schools. While other features of the work have not been overlooked, this one has been stressed with greater vigor.

As in other recent years, the lack of funds has hampered the board in all its activities and many plans that have been proposed from time to time have had to be abandoned.

The work of the board has been done through action taken at meetings, supplemented by the action of the several standing committees, officers of the board, special committees and by the field representative who was employed for nine months of the year. His annual statement is appended to and made a part of this report.

#### FINANCIAL STATEMENT

The financial condition of the board is somewhat peculiar this year, inasmuch as, by the advice of the General Conference and confirmed by the action of the Commission of the General Conference taken last December, certain activities which had been carried on jointly by the Sabbath School Board and the American Sabbath Tract Society, and which had been financed mainly by the Tract Society and for which the budget of the Sabbath School Board did not provide, were assigned wholly to the Sabbath School Board. This has increased our financial obligations without providing the extra money for the present year. It is with no thought of complaining that this statement is made for the board

has long felt that certain activities which belong peculiarly to this board because of their nature, should be assumed entirely by the board and that their promotion and financial backing should become a responsibility of the board, and we feel that when the readjustment is complete, means will be at hand for successfully meeting the conditions.

Notwithstanding this our financial condition has improved since the last report, which showed an indebtedness of \$400, whereas the end of this year showed that the indebtedness had been removed and that there was a balance of over \$400 in the treasury to be applied on the expenses connected with the Vacation Religious Day Schools that would be incurred during the months of July and August just passed.

This was made possible because the salary and expenses of the field representative ceased on April 1 when Rev. Edward M. Holston resigned from that position.

There is one other charge that should rightfully lodge against the Sabbath School Board. For many years all deficits that have accrued in the publication of our Sabbath school helps have been provided for by the generosity of the Tract Society. It seems to members of this board that the time should soon come when provision should be made whereby the Sabbath School Board could safely assume this responsibility and so relieve the Tract Society of a burdensome load.

It would mean the addition of from \$500 to \$1,000 to our annual budget.

We again record the fact that our schools have, with their usual generosity, supported the various relief organizations in their care especially of the orphaned children in the devastated countries of Europe. Generous response has been made to the appeals of the board.

#### PUBLICATIONS

The various publications sponsored by the Sabbath School Board have been conducted in much the same way as last year, with but few changes in the editorial staff. The limited number of these publications that are sold precludes the possibility of their being produced on a self-supporting basis, and the result is a deficit of considerable proportion attached to each publication, aggregating altogether this year about \$967; and until the price of labor and printing

material decline, this condition will probably remain, except that the cost of producing the *Junior Graded Lessons* will be removed until such time as the present excess stock is exhausted or there is need for revising it.

#### Helping Hand

Editor-in-chief, Rev. William C. Whitford, D. D. Associate editors, Hosea W. Rood and Rev. M. G. Stillman. Subscription price, forty cents per year.

There has been an increase of 97 paying subscribers this year. There are at present 3,220 paying subscriptions and 47 free copies are distributed. It has cost \$1,613.08 to produce the quarterly and \$967.09 has been paid on subscriptions; \$584.10 is still due on subscription, while \$106.10 has been paid in advance subscriptions; thus making the cost of production \$167.99 more than the possible income. Seventy-five dollars for editorial work has been paid from the general fund.

#### Graded Lessons

1. Intermediate Course. Editor, Rev. E. M. Holston. Subscription price, fifteen cents per quarter.

Three years of this course have been in use the past year and the fourth year's work will be available beginning with the next quarter. No part of this course was printed within the year and so there was no cost of production except \$7.03 for postage.

One hundred twenty-three dollars and fifty cents was received on subscriptions and \$2.25 is still due.

There were sent out during the year 165 copies of the four parts of the first year of the course, 253 copies of the second year and 237 copies of the third year. There are on hand at the present time something over 7,600 copies of the several parts now printed; enough to meet the demands for several years.

2. Junior Course. Editor, Mrs. Harriet C. Van Horn. Subscription price, fifteen cents per quarter.

The full four years' course has now been published, the fourth year having been produced this year at a cost of \$704.67 for printing. Fifteen hundred copies of each of the four parts were printed and an average of 140 copies of each part were sent out to the schools. Two hundred sixty dollars and fifty-five cents has been received from the sale of all parts of the

*Junior Lessons* and \$19.25 is still due. There are enough copies of each part of the full course, on hand, to meet the demands for several years, except that there are only 177 copies of part one of the first year of the course in stock. Forty-nine free copies have been distributed. Seventy dollars was paid for editorial work the last year.

#### Other Helps

Teachers' manuals for the junior and intermediate grades to the amount of \$125.08 have been purchased from other publishing houses and \$71.20 has been received from the resale of a part of these helps. The balance of these helps is still in stock and will be sold as needed.

Miss Ruth Marion Carpenter has had charge of the Children's Page in the *SABBATH RECORDER*, for which she has been paid \$25 from the general funds of the board.

#### FIELD WORK

The field work that has been carried on by the board was interrupted in the middle of the year by the resignation of the field representative, Rev. E. M. Holston, which was to become effective April 1. Because of this, certain proposed visits which had been arranged, were canceled, and Mr. Holston's time from January 1 to April 1, 1924, was devoted to the preparation of the fourth year's course of the *Intermediate Graded Lessons* and to the promotion of the Vacation Religious Day Schools to be held during the months of July and August. The general conduct of the field work was similar to that carried on during the four last preceding years.

Because of the lack of funds not as much visitation of schools was made as in some former years. The field representative's time was divided with the Young People's Board, and that board assisted in paying a part of his salary and expenses. Mr. Holston's experience and familiarity with the kind of work he did, made him a valuable aid in prosecuting the work that falls to the lot of the Sabbath School Board; and it was with a feeling of disappointment that the financial condition of our treasury made it seem advisable to accept his resignation and to revert to the former methods of transacting our activities without any paid representative.

It is the avowed intention of the board

to so rearrange its program of work and its budget, that it will be possible within a few months, to again employ a field representative who will give his entire time to the interests of the Sabbath schools. We believe in the importance of this work and are convinced that it is vital to the best interests of the Sabbath schools and to the growth of the denomination.

#### VACATION RELIGIOUS DAY SCHOOLS

In common with most denominational Bible school organizations the extension of religious education through the agency of the Vacation Religious Day School has become one of our settled policies. It has been growing in favor with the people for several years until at present it has become a regular appointment in many societies. About one fourth of our schools are now touched by its influence. The series of schools that this report covers were held in the summer vacation of 1923, although a few of the schools of the present season began in June, before the close of the Conference year, they were not finished until in July and their report will be included in the annual statement of 1925. The schools that are covered by this report were under the joint control of the Sabbath School Board and the American Sabbath Tract Society. There were thirteen schools held by these two boards and several other societies joined in community schools, or arranged for and supervised schools independent of the boards. Eleven supervisors and forty-one other teachers were employed, and in all, thirty-five and one half weeks of school were held. There was an enrollment of 489 pupils in these thirteen schools with an average attendance of about 400.

The total expense to the Tract Society was \$724.15, and to the Sabbath School Board it was about \$110.

Statistics of the schools that were not promoted by this board are not available. Following is a list of the schools held under the direction of the boards, together with the names of the supervisors.

DeRuyter, N. Y., Miss Ruth L. Phillips; Verona, N. Y., Mrs. Dora K. Degan; Shiloh and Marlboro, N. J., Mrs. Lena B. Langworthy; Ashaway, R. I., Miss Janette F. Randolph; Westerly, R. I., Miss Matie E. Greene; Middle Island, W. Va., Miss May Dixon; Lost Creek, W. Va.,

— — —; Salem, W. Va., Miss May Dixon; Farina, Ill., Mrs. DeForest W. Truman; Welton, Iowa, Miss Leta M. Lanphere; Nortonville, Kan., Miss Leta M. Lanphere; North Loup, Neb., Miss Marcia Rood; Milton and Milton Junction, Wis., Mrs. Carrie E. Davis.

Alfred, Alfred Station, N. Y., and Plainfield, N. J., were served by schools conducted by agencies other than the Sabbath School Board.

#### THE FIELD

It is generally conceded that the Sabbath school occupies one of the strategic points in the campaign for Christianizing the world. Spiritual illiteracy is the great foe to be overcome in the contest that is now being waged throughout the world. Ignorance of Bible truths and a neglect to study their relationship to the individual is the first condition that must be met.

Of course the Church and Sabbath school can in no way supplant the earnest Christian home, for the foundation of Christian civilization is found in the Christian home. It is the bulwark of Christianity and Christian civilization. Its importance can not be over estimated. No other organization can take its place in instilling right motives and ideals in the mind of the child. The first and most abiding influences in Christian living come from the home.

It is the joint office of the home and Church to *stamp* proper ideals in the mind of consciousness of the child so that he will be able to hold these ideals in his consciousness and be governed in his very act by the limits of these ideals. This is what constitutes character. But conditions are changing. The industrial and economic demands upon both men and women have so interfered with home conditions that the careful training of the child is often interfered with and its religious education is too often left to the chance instruction it receives in an irregular attendance at Sabbath school. Home restraints are weakened and its opportunities as a school for moral and religious training are diminished and even neglected.

The day of enlarged opportunity for the Church and Sabbath school has surely come. The demand for religious education through the medium of the Sabbath school is stronger than ever before.

#### ANNUAL STATEMENT OF THE FIELD REPRESENTATIVE

The first week in July was spent in carrying on the Teacher Training Camp at Lake Koshkonong begun in June. Reports, correspondence and study in preparation for Conference occupied the rest of July.

In August traveled by auto, visiting Welton, Denver, Boulder, a Sabbath in each place, attended Conference at North Loup, and spent the Sabbath following Conference with relatives in Iowa on the road home.

Was in the home office the first two weeks in September, then spent three Sabbaths in Michigan, attending the sessions of the Northwestern Association at Battle Creek, and visiting the Detroit and White Cloud churches. Reached home October 8.

In November visited our churches at Exeland, New Auburn and Dodge Center and our group in Minneapolis, a Sabbath in each place.

Was at home in December with the exception of a two days' visit at Neenah and Oshkosh as our representative on Committees of the Wisconsin Council of Religious Education.

In December my resignation was offered to take effect April 1, and it was decided by the board that the remaining three months be spent in getting Vacation School plans as far along as possible, and begin the writing of the Fourth Year *Intermediate Graded Lessons*. This plan was followed and I was at home during this time, excepting three days in February, when I attended the annual meeting of the Executive Committee of the International Council of Religious Education in Chicago, as the Seventh Day Baptist member of that body.

During the nine months of the Conference year I visited nine churches and two other groups of our people maintaining Sabbath school, Minneapolis and Denver.

Twenty-five public sermons and addresses were given.

Called in the homes of sixty-six of our families.

Attended seven committee and board meetings.

Carried on the regular correspondence of the office.

Prepared copy for five Sabbath school lessons.

E. M. HOLSTON.

Religious leaders recognize as never before the importance of the call that has come to them and the responsibility of one who becomes a teacher of the things of God to the youth of our homes.

It is the function of the Church and Sabbath school to capture the impulse and splendid idealism of the child and set them in the direction of the highest aims and achievements of life.

This can not be accomplished in any haphazard manner.

The enlarged program for religious education calls for more time, a better and more complete plan of instruction and a larger corps of trained and devoted workers. It calls for an evangelism that touches the life of the teacher as well as that of the pupil.

The program should be as carefully arranged as that of the public school.

In view of these facts the Sabbath School Board urges:

First, that each church and society consider carefully, when working out its program of activities, the *definite* field of religious education within its own boundaries.

A survey of its individual conditions and needs should be made and its program arranged accordingly.

Second, that each church set aside in its annual budget a *certain definite sum* to be used in carrying out its program of religious education. Progress along these lines will not come by accident. The problems must be thought through. The task is enormous.

When we remember that seven out of every ten children and youth in America, under twenty-five years of age, do not come within the reach of the educational program of any church, either Protestant, Catholic, or Jewish, we begin to realize the immensity of the job.

Is it not time that Christian people give serious thought to the task of religious education? Are we not able to help in the overthrow of the stronghold of spiritual illiteracy?

Is there not an appeal to every thoughtful young man and woman among us to enter into this service? Are the rewards too meager? Remember, then, the words of the Master, "And I, if I be lifted up from the earth, will draw all men unto myself."

## CHILDREN'S PAGE

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

### CHILDREN OUTSIDE OUR CITIES

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,  
October 18, 1924

#### DAILY READINGS

Sunday—Children need care (Gen. 12-14)  
Monday—Children need education (Deut. 6: 6, 7)  
Tuesday—Children need discipline (Prov. 13: 24)  
Wednesday—Children need Bible teaching (2  
Tim. 3: 14, 15)  
Thursday—Children need recreation (Zech. 8: 5).  
Friday—Children need warning (Prov. 13: 1)  
Sabbath Day—Topic: Helping Christ's neglected  
children outside our cities (Acts 1: 8)

MRS. EMMA JEFFREY

Superintendent of Nortonville Junior Society

The question, "What is a missionary?" was asked to a class of boys and girls. One little boy answered, "One who goes to a foreign land to teach about God."

Yes, that is right, and we are all interested in the boys and girls of other lands and want to help them, and it is right that we should; but we can not all go to those far away countries, so we must do the work at home. Right here in our own country we can find just as needy ones as we find in foreign lands. Jesus said: "Go ye into all the world and preach the gospel." That means our own country, too. All over our own land are neglected ones who do not know or care about God, because they have never been taught. How thankful we ought to be that we have Christian parents, Sabbath schools and Junior societies to help us to learn the things we should know to help us grow to be useful men and women. I wonder if we, with all our blessings, do not some times forget those who are not so fortunate as we are. None of us are too small to help with a kind word or deed.

If we are watchful I am sure we can find many ways to brighten the lives of those about us.

We all have so many pictures and good story papers that could be passed on to others. Flowers and fruit are good mes-

sengers of love and sympathy when sent to the sick and shut-ins. We can not count all the ways that we can help, but if we are watchful and prayerful we will not miss any opportunities for helping. Jesus said, "Inasmuch as ye have done it unto the least of these, ye have done it unto me."

Nortonville, Kan.

### A LITTLE KITTEN'S PUZZLE

Grandma was sorry she ever thought of giving the black kitten to Janey and Carolyn, when she learned that they quarreled about its name. Janey wished to name the kitten "Midnight," because it was so black. Carolyn insisted upon calling it "Jetty." The only fact about that kitten upon which the little sisters agreed was its color. It was unquestionably black.

Janey wished the kitten to be fed nothing but milk and begged to keep its bed in the kitchen. Carolyn tried to teach the kitten to eat everything, even oranges; she was glad mother said it must sleep in the wood shed. It did seem as if the little black kitten made more trouble in the family than anything that had ever happened—even measles. Mother threatened to send the pretty creature back to the farm to live with its mother cat and grandma and grandpa.

While mother, father, grandma and grandpa were feeling so bad because Janey and Carolyn quarreled about their pet, no one stopped to think that the kitten was much troubled himself. You see, he didn't know whether he was Midnight or Jetty. Sometimes he thought he was Midnight, and liked nothing but milk to drink; again, he was sure he was Jetty, who preferred bits of beefsteak for dinner. It was extremely puzzling.

One day something happened that never had happened before.

Said Janey, "Its name is Midnight I tell you."

Said Carolyn, "And I tell you its name is Jetty."

The kitten had listened to this many times before; but, when Janey made a face at Carolyn, and Carolyn that very minute made a face at Janey, the kitten fled.

One day passed, two days passed, and the kitten failed to return. Janey waited

### BANISTER HILL

Up Banister Hill did you ever go?  
Sometimes I go fast, sometimes I go slow,  
But whether I like it or not, each night  
I have surely to go, at candle light,  
Up Banister Hill.

At the top stands nurse with impatient face.  
She always waits in the very same place,  
And never a chance she gives me to look  
At the long, long way my little feet took  
Up Banister Hill.

Oh, how can a little boy like to go,  
Up Banister Hill? But it's fine, I know,  
When morning comes, and I'm washed and dressed,  
To play I'm on horseback and riding my best  
Down Banister Hill!

I stand by the side of my shining horse,  
Take one look ahead at the long straight course—  
And then up I jump! I slip and I slide  
And off like a flash of lightning I glide  
Down Banister Hill. —*Children's Magazine.*

### TO THE AMERICAN PEOPLE

From time to time, as *The Youth's Companion* historic milestone covers have appeared, the publishers have dedicated them, each to the particular state with which the subject of the cover was most closely associated.

But now and then there has been a subject of such general interest—Washington's Inauguration, for example—that the only fitting thing to do was to dedicate it, not to a single state, but to the nation. Such a milestone cover is to appear upon the issue of October 9.

"*Franklin at the Court of Louis XVI*" was painted expressly for *The Companion* by André Castaigne, dean of the world's illustrators. The text that accompanies the unusually important picture reads as follows:

"Franklin in France, wearing his plain homespun suit with quiet dignity in the presence of an elegant and luxury-loving court, is more than a figure in diplomatic history; he is the embodiment of a great national ideal—that wisdom, integrity and self-respect shall stand unabashed even in the presence of kings."

Since both the interest of the subject and the political faith that the painting so strikingly expresses are not local or sectional, but belong alike to the whole nation, the publishers of *The Companion* have most happily dedicated this outstanding milestone cover to the American people.—*The Youth's Companion.*

with fresh saucers of milk. Carolyn waited with a feast spread on the wood shed steps.

At last Janey cried: "I am afraid something has happened to our dear kitten," she said. "Oh, if it will only come back we will call it 'Jetty'!"

"Don't speak of it," answered Carolyn. "If the sweet thing ever comes back, I shall be too glad to call it 'Midnight.' I am afraid it has been killed by dogs."

"Or run over by an automobile," wailed Janey.

"And it is all our own fault," persisted Carolyn. "If we had even said, 'Come back, kitty, kitty, kitty,' that day I believe it would have stayed at home."

"Instead of doing that," moaned Janey, "I called, 'Come Midnight, Midnight, Midnight,' and it mewed and ran fast."

"Yes," added Carolyn, "and when I called 'Come Jetty, Jetty, Jetty,' it mewed and ran faster than ever. I believe that kitten knew more'n we supposed."

"Oh, I often saw the little thing wash its face and think at the same time," admitted Janey.

One moonlight evening, when Janey and Carolyn were sitting on the front steps with their arms around each other, who should come walking up the garden path but one black kitten followed by a second black kitten! Midnight and Jetty had come back home, but which is which neither Janey nor Carolyn know to this day. All they do know is that grandma's kitten from the country came home with a twin so exactly like himself that even grandma can't tell which one is the farm kitten.

The kitten himself knows which one he is, because once in a great while, when Janey and Carolyn talk over the past and agree never to quarrel over anything again, one kitten winks at the little girls. Before Janey and Carolyn get over their surprise, the kitten quickly has a game of "tag" with his twin, and three seconds after that no one can tell which kitten winked, because they both look so exactly alike and so pleasant.

Perhaps all kittens would do nothing but purr cheerfully and never mew if they lived with such loving little sisters as Janey and Carolyn have been ever since their black kitten left home long enough to think a way out of his puzzle.—*Boys and Girls.*

## Lone Sabbath Keeper's Page

### LETTER FROM A LONE SABBATH KEEPER

To the President of the Seventh Day Baptist General Conference:

No doubt there will be, some time during Conference, an hour devoted to "lone Sabbath keepers" and their interests and burdens. Were I able to attend, that would be the hour I should have most vital interest in, and how thrilling it would be to me to hear some "lone Sabbath keepers," who might be able to attend, tell of the spiritual inspirations that have come to them recently in their observance of God's holy day! How strengthening it would be to hear narrated their experiences in the peculiar struggles that come into the path of the "lone Sabbath keeper" in the life-long effort to do the will of God, at odds with the present sabbathless public opinion.

I know how it feels to seek a position and bear cynical dismissal that often is the lot of a Sabbath keeper in search of remunerative work.

I know how it feels to decline invitations to enjoyable affairs that are held Friday evening and Sabbath day.

But better to dwell upon than that, I know what it means to receive my reward in having the remunerative job *seek me*, gladly granting Sabbath privileges, if I would only help out the other six days. And even better still, I know the satisfaction of learning how to keep independently and industriously occupied, even when there is no temporal *cash* remunerative, trusting those wonderful promises bound together by the almost primeval covenant with Noah.

"Seedtime and harvest, and summer and winter, and day and night shall not cease."

Sabbath keepers have sown the good seed a number of centuries, and some I fear have become discouraged that they have reaped only sparingly. Perhaps in the past the seed has been sown too sparingly, and that is the cause of the spare harvest. Perhaps, again, we are living the truth of the words, "One soweth, and another reapeth." Perhaps, even again, and which I think very true, the harvest of Sabbath-seed-sow-

ing is to be one yielding fruit very precious to the Master—fruit well worth more careful selection of pure seed, more careful preparation of the soil, in the hearts that are to receive that seed, more considerate nurture and cultivation. If we can help in any way, by diligent effort, by denying ourselves remunerative positions and pleasures that weaken the character, by gentle nurture and patient conduct, the harvest is sure and well worth the sacrifice, though we make the sacrifice alone and unadvertised.

I do not desire to extend my greetings and good wishes till they are too lengthy, but I should like to hear some "lone Sabbath keeper's" personal experience in the development of Sabbath conscience this past year, so I am going to tell one of my own experiences. The Memorial Day exercises occurred at a time this year when I could attend; and at the close in passing out of the hall, an acquaintance of wealth and position, who was called "a New York society girl" at her wedding five years ago, met me and commenced to make arrangements to take me in her auto for a ride to a near-by place of natural attractiveness on the next Saturday afternoon, but one. I was considerably shaken in my mental equilibrium by her offer and blundered through some ineffectual sort of remonstrance, my pleasure at her unexpected kindness and my Sabbath conscience jarring each other in their efforts at recognition. And she left me adhering to the understanding that I was going with her.

Of course as soon as she was gone, my efforts at appreciation could relax and my conscience rise to its ascendancy, and it was not particularly satisfied with the outlook. My conscience was not going to accompany me on that ride; I felt it loosening, as if it would prepare to leave me, every time I thought favorably of that ride, innocent though the trip was and would be spent reviewing beauties of the existing world.

Perhaps you will appreciate my satisfaction that one restful Sabbath day intervened before the promised ride; and perhaps you know the arguments pro and con that floated through my mind regarding that next Sabbath. As the hour of the afternoon approached, which was set for the next week's ride, I tried to think how it was going to seem when the actual time came.

### A SLUMBER SONG

M. E. H. EVERETT—DICTATED

Out in the forest the brown elves are playing;  
They swing in the branches, they dance in the grass;

They launch their leaf-boats in the clear crystal springlets,

And down the steep hillside merry fleets pass.  
But O my darling, my darling precious one,

Dance not away with the brown elves tonight.  
Here where thy mother bends tenderly over thee,  
Sleep in thy crib with its pillow so white.

Up in the clear sky the moon-boat is sailing;  
The fairies have named it their "merry-ground";

And over the mountains and over the oceans  
They speed it away to the far hunting ground.  
But O my own winsome one, O my wee, pretty one,

Sail not away in the moon-boat tonight.  
Here where thy mother sings tenderly over thee,  
Sleep in thy crib with its pillow so white.

Far, far away where the pearly gates open,  
The pure little children in raiment like snow,  
Lean eagerly downward and beckon dear children  
To come up to them from the earth far below.  
But O my little one, O my blessed one,  
Steal not away to that far gate tonight.  
Here where thy mother prays faithfully over thee,  
Sleep in thy crib with its pillow so white.  
*Coudersport, Pa.*

### WHEN GIRLS ARE CHARMING

You have undoubtedly met disagreeable girls, who, without doing anything particularly offensive, have impressed you as girls to avoid. But have you ever met the girl that you, as well as other people like? You are unfortunate, if you have not met her.

She is the girl who appreciates the fact that she can not always have the first choice of everything in the world.

She is the girl who is not aggressive and does not find joy in exciting aggressive people.

She is the girl who never causes pain with a thoughtless tongue.

She is a girl who, when you invite her to any place, compliments you by looking her best. And again, she is the girl who enters with zest into anything planned for her entertainment, unless it is something which her conscience will not permit her to do.

She is the girl who makes this world a pleasant place because she is so pleasant herself.—*The Girls' Companion.*

I do not have many auto rides, and wouldn't it rest me to go, and wouldn't it fill my heart with love to God to see again the beautiful panorama of his work? Did not "Dr. Green Field" preach even more dependably than the majority of ministers? etc., etc.

But conscience reminded me that the rest that ride would give me was the kind of rest that weakened stability of character; that in those wonderful views, God's creations were all obeying his law; and that if I weakened and followed my own pleasure, anything I might hope to say in defense of the Sabbath would lack the ring of sincerity. So I sent a note on Monday morning saying I was not in the habit of accepting invitations on the Sabbath, and I expected my decision might terminate the friendly feeling that existed. I was ready for ridicule and ostracism.

But no! She came on a Tuesday and we had a delightful ride. Furthermore, she tried to arrange for me to accompany her on a trip to New Hampshire in July, with privileges such as I might desire, to stay two weeks; which had to be refused on account of rush of business in the two summer months. So by standing by my Sabbath conscience, I gained far more intangible results than I should have gained by going when conscience did not approve.

No doubt there are many others enduring much more serious trials. We do not have to suffer burning at the stake or meeting of wild beasts, at the present time; but we do have our sacrifices, whereby the Sabbath truth is kept alive. I do extend, by means of this hastily written letter, my earnest solicitude for every "lone Sabbath keeper" that they will one and all be sustained by the Holy Spirit in their individual trials, each in his small corner. The power of effectual, fervent prayer is great, and though separated by mountains and rivers, yet we are near in spirit; our hopes and aims are one. May our hearts be prepared to receive a full measure of revelation of God's will, whether our lot be in Conference or in solitude this third week of August.

With the best wishes of

Your fellow laborer for a bounteous harvest,

LOIS R. FAY.

*Princeton, Mass.*



## DEATHS

**MAXSON.**—At his home in Walworth, Wis., August 18, 1924, Mr. Nathan Dwight Maxson, in the sixty-eighth year of his age.

Mr. Maxson was born near the village of Walworth, Wis., May 15, 1857, the son of Henry J. and Phebe Howland Maxson. Throughout his whole life he has been engaged in various business activities in Walworth. His education was acquired in the local district schools and in the Old Big Foot Academy. The confidence of his friends in his business ability and honesty of life was manifest in the fact that he was chosen as conservator for the aged and infirm, as guardian for orphan children and as administrator for the estates of his friends. As the treasurer of his township, postmaster of this village, president of his church society, member of the village board, clerk of the board of education, much of his time and effort have been given for the public welfare.

He was married to Minnie McLearn in January, 1884, and to them eight children were born. Six of the children and the wife are left to mourn their loss. He united with the Walworth Seventh Day Baptist Church December 29, 1894. While a man of strong opinions he was full of tender-hearted interest in the welfare of all. He had the reputation of being the pastor's friend. To this, testimony is freely borne by those having served here.

Burial services were held from the church the afternoon of Sabbath day, August 23, conducted by the pastor, E. Adelbert Witter, assisted by M. G. Stillman and Burchard Loosbourrow, former pastors, and W. G. Shulz, pastor of the local Evangelical Church. A useful man, a warm hearted friend has gone and he will be missed. The community, the church and many individuals have reason to remember him.

E. A. W.

**BAXTER.**—Abbott DeForrest Baxter, son of Mr. and Mrs. Daniel B. Baxter, was born in the town of Boliver, December 8, 1851, and died in the Bradford Hospital, August 31, 1924, having reached the age of 72 years, 9 months and 23 days.

He was united in marriage to Miss Julia Coon, August 3, 1872, by Rev. Thomas B. Brown, in the town of Genesee. To this union were born ten children, seven of whom are living: William E., of Limestone; Mrs. Charles Conners, of Little Genesee; Lester E., of Roanoke, Va.; Norman of Olean; Mrs. Ida Eaton of Olean; Mrs. Dora Kirkum, of Bradford, Pa.; and Floyd D., of Little Genesee. Two girls and one boy preceded their father beyond.

Mr. Baxter united with the Seventh Day Baptist Church in Little Genesee at an early age and continued faithful unto the end, his membership remaining with this church.

Mr. Baxter resided the greater portion of his life in and around Little Genesee and Bolivar. There remain behind to mourn his going: his wife, seven children, thirty-three grandchildren, four great grandchildren, and a large group of friends. Mr. Baxter was a good father, always

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thinking of his children ahead of himself; he was a good husband and a friend to all who knew him.

Farewell services were held in the Little Genesee Seventh Day Baptist church on September 2, 1924, in charge of G. D. Hargis, pastor of the church. Interment in the local cemetery.

G. D. H.

### "DO THE HARD THINGS FIRST"

Suspended above the desk of a Pittsburgh bank president is his motto: "Do the Hard Things First." Ten years ago he was discount clerk in this same bank.

"How did you climb so fast?" I asked.

"I lived up to that text," he replied.

"There is not much else to tell. I had long been conscious that I was not getting on as fast as I should. I was not keeping up with my work; it was distasteful to me. When I opened my desk in the morning and found it covered with reminders of work to be done during the day, I became discouraged. There were always plenty of comparatively easy things to do, and these I did first, putting off the disagreeable duties as long as possible. Result: I became intellectually lazy. I felt an increasing incapacity for my work. One morning I woke up. I took stock of myself to find out the trouble. Memoranda of several matters that had long needed attention stared at me from my calendar.

"Suddenly the thought came to me, 'I have been doing only the easy things. By postponing the disagreeable tasks, the mean, annoying things, my mental muscles have been allowed to grow flabby. They must get some exercise.' I took off my coat and proceeded to 'clean house.' It wasn't half as bad as I expected. Then I took a card and wrote on it: 'Do the Hard Things First,' and put it where I could see it every morning. I've been doing the hard things first ever since."—*Brooklyn Central*.

### I WANT TO GIVE

The bread that giveth strength I want to give,  
The water pure that bids the thirsty live;  
I want to help the fainting day by day;  
I'm sure I shall not pass again this way.

I want to give the oil of joy for tears,  
The faith to conquer crowding doubts and fears.

Beauty for ashes may I give away;  
I'm sure I shall not pass again this way.

I want to give good measure running o'er,  
And into angry hearts I want to pour  
The answer soft that turneth wrath away;  
I'm sure I shall not pass again this way.

I want to give to others hope and faith,  
I want to do all that the Master saith;  
I want to live aright from day to day;  
I'm sure I shall not pass again this way.

—*The Household*.

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

The First Seventh Day Baptist Church, of Syracuse, N. Y., holds regular Sabbath services in Yokefellows Room, 3rd floor of Y. M. C. A. Building, 334 Montgomery St. Preaching service at 2.30 p. m. Bible school at 4 p. m. Weekly prayer meeting at 8 p. m. Friday evening at homes of members. A cordial invitation is extended to all. Rev. William Clayton, pastor, 1427 W. Colvin St. Syracuse. Phone James 1082-W. Mrs. Edith Spaide, church clerk, 1100 Cumberland Ave., Syracuse, N. Y.

The Seventh Day Baptist Church of New York City holds services at the Judson Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. Harold R. Crandall, Pastor, 3681 Broadway, New York City.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in Hall 601, Capitol Building (formerly Masonic Temple), corner of State and Randolph Streets, at 2 o'clock. Everybody welcome. Rev. C. A. Hansen, pastor, 1152 W. Sixtieth Street.

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

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible School. Christian Endeavor, Sabbath afternoon, 3 o'clock. Cottage prayer meeting Friday night. Church building, corner Fifth Street and Park Avenue. E. S. Ballenger, Pastor, 438 Denton St., Riverside, Cal.

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

The Detroit Seventh Day Baptist Church of Christ holds regular Sabbath services at 2.30 p. m., in Room 402, Y. M. C. A. Building, Fourth Floor (elevator), Adams and Witherell Streets. For information concerning Christian Endeavor and other services, call Pastor R. B. St. Clair, 3446 Mack Avenue, phone, Melrose 0414. A cordial welcome to all.

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

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

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

## THE SABBATH RECORDER

Theodore L. Gardner, D. D., Editor

L. H. North, Business Manager

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## Sabbath School. Lesson II.—October 11, 1924

THE SERMON ON THE MOUNT. Matthew, Chaps. 5 to 7.

Golden Text.—"Thy kingdom come. Thy will be done." Matt. 6: 10.

## DAILY READINGS

Oct. 5—The Beatitudes. Matt. 5: 1-12.  
Oct. 6—Salt and Light. Matt. 5: 13-20.  
Oct. 7—Fulfilling the Law. Matt. 5: 21-32.  
Oct. 8—The Second Mile. Matt. 5: 38-48.  
Oct. 9—The Perfect Prayer. Matt. 6: 5-15.  
Oct. 10—God and Mammon. Matt. 6: 24-34.  
Oct. 11—Our Gracious God. Psalm 65.

(For Lesson Notes, see *Helping Hand*)

## MY PLEA

Father, this I ask of thee,  
Knowing thou wilt grant the plea:  
Strength for weakness, this I pray,  
As I need it, day by day;  
I'll not ask a lifted load,  
Or a smooth and thornless road;  
Simply strength to help me bear  
All life's burdens—this my prayer.

Give me strength that I may make  
Some one glad for thy dear sake,—  
Strength to lift from sorrowing heart  
Grief that makes a teardrop start.  
O my Father, grant the plea  
That I make today of thee—  
That, at even, I may say,  
"I have helped a soul today."

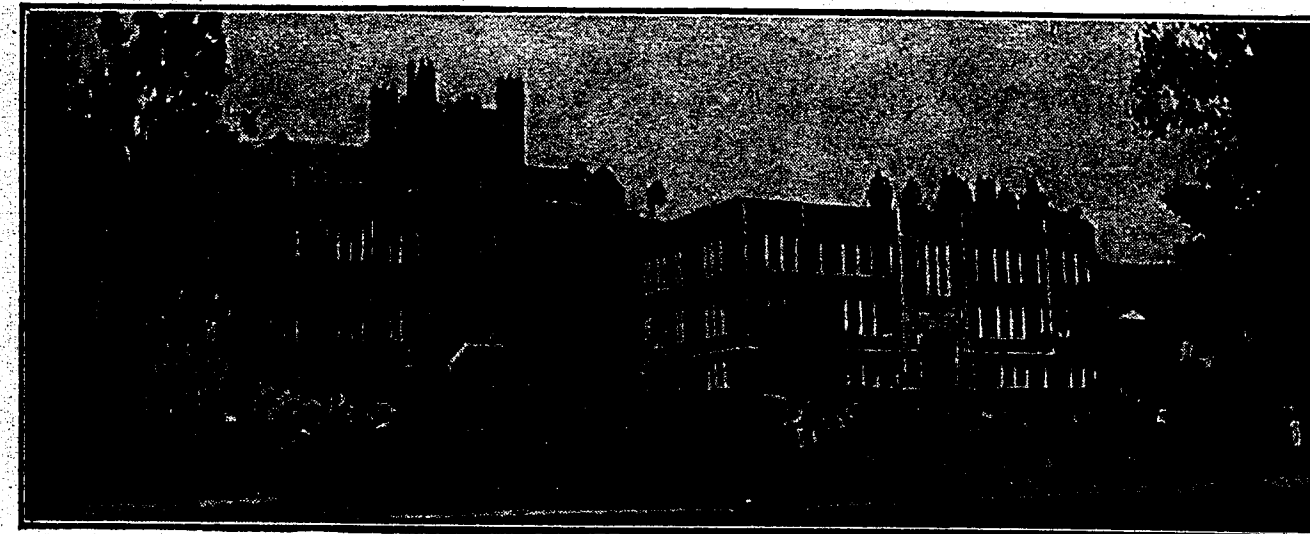
—Eben E. Rexford.

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### THE MORNING HOUR

So fit and useful is morning devotion, it ought not to be omitted without necessity. If God finds no place in our minds at that early and peaceful hour, he will hardly recur to us in the tumults of life.  
--W. E. Channing.

A morning look into the face of Jesus gives radiancy to the countenance, firmness to the step and calmness to the voice throughout the day.—A. Z. Conrad.

"Bless and preserve me this day both in my soul and body, in my going out and coming in, and in all that I shall set my hands unto; keep me from all evil, but especially from sin, and quicken me by thy grace unto every good work, so that I may serve thee with a free and cheerful mind, and make it my meat and drink to do thy blessed will and improve more and more in all those habits of virtue which are requisite to fit and prepare me for the happiness of heaven. These mercies and whatever else thou knowest to be most convenient for me I do humbly beg in the name and for the sake of Jesus Christ, our Mediator and Advocate, who maketh intercession for us and hath given us confidence to come unto thee in his name."—Selected by A. E. M.

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