

# The Sabbath Recorder

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The Denominational Building  
will stand to the world as an  
evidence of the Sabbath truth.

Will you have part in it and  
so make known your faith?

F. J. HUBBARD, Treas.,  
PLAINFIELD, N. J.

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## WHY I LOVE THE BIBLE

Because it glows with the light and love of Christ; because it shows me him who walked the earth and hung upon the cross that he might save such men as I; because it brings me what he revealed of the living God and Father, whom to know is life eternal.

Because it shames me, inspires me, and calls me upward. It is the Book of faith and hope and love, of comfort, holiness, and power, of salvation and eternal life. It is my truest visible guide to the right knowledge and experience of God, the true estimating of myself and my life, and the spirit in which I may live worthily with men.

Because out of it I may gather, and have gathered, a little book most precious, a Bible from within the Bible, which I bind to my heart and carry in my memory and live within lights and darkness, a treasure of the strongest and sweetest words for the soul that were ever known.

—William Newton Clark.

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# The Sabbath Recorder

A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

VOL. 99, No. 18

PLAINFIELD, N. J., NOVEMBER 2, 1925

WHOLE No. 4,209

*"O God, we thank thee for our bodies. Wonderful indeed are these tabernacles of the Spirit. We thank thee for our senses, for our reason and memory. We pray that thou wilt help us to present our bodies to thee as living sacrifices. May we use our powers for thy glory! Whether we eat or drink or whatever we do, may we do all to the glory of God!*

*"Open our eyes to see the higher side of life! So much of our interest is absorbed in business, in buying and selling: teach us to see our fellows from a different point of view, and to approach them as those who would know how to inherit eternal life! In Christ's name. Amen."*

**Why the Lord's Cause Fails to Go Forward** Not long ago I saw an article in one of America's greatest religious papers, written by a man widely known on both sides of the Atlantic as a practical Christian worker—a man of careful observation and acquainted with many large churches.

He had no trouble to discover the reasons why the Lord's cause seems to languish, while so many other causes go forward by leaps and bounds. As he sat in the pulpit ready to preach, he noticed the inscription on the offering plates, "Gifts for the Lord," and when the ushers returned them to be consecrated to the Master's work, he discovered that the great congregation had given "a few quarters, dimes, and nickels, with many pennies" as their "gifts for the Lord"!

No wonder that this set the brother to thinking. He could not help asking, in his own mind, "Is the Lord getting only the leavings—the left-overs of life—while the world gets the great things, both as to our money and our interest?"

The minister could not get this question out of his mind, and therefore wrote the article, from which I quote the following:

Everyone knows that the offerings of the average congregation are a small collection of pennies and ten-cent pieces. It has become a standing joke. Many of the people drop something in because they are ashamed not to. They put in as little as they can. Again and again the plate comes back from its journey of collection through a big congregation of people in comfortable circumstances with a mere pittance in it. Men who

spend five dollars a week on cigars put a quarter in the plate. Women who spend five dollars a week for theater tickets put in a quarter. Young men and women who spend a dollar on movies or ice cream sodas put a penny in the plate. Many a man will go to church in the morning and put a quarter in the plate and then take the family into the country in a car, buy dinner for all at an expensive inn and burn up two or three dollars' worth of gas. It would be very interesting to take any average congregation and, after deducting what each member spent for his household expenses, see what proportion of the balance went on self—for amusements, theaters, cigars, pleasure trips, country clubs, etc.—and what proportion went to the Church. Let any reader of these words ask himself, how much of my income above household expenses goes for "gifts for the Lord," how much for "gifts for myself." Is the Lord simply getting the leavings of our money? Sometimes it looks as though that were all.

It may be that this picture seems overdrawn for churches of our own denomination, so few of which are situated in the large cities. But if we as a people carefully and conscientiously look the facts in the face, I greatly fear that many of us will feel that the charges made in that article are all too true—even when applied to our own churches.

What do you think would be the outcome if every loyal member of our churches would lovingly and cheerfully devote one *tenth* of his income to the Lord, to say nothing of trying to make his gifts for the Lord something like equal to his gifts for his own pleasure?

Oh! what a blessed change would come in respect to our Onward Movement. What a change would come in our spiritual experiences, in our interest and devotion to the Master's work! Such genuine interest in the Church and in religion would certainly put new life into our churches and into all the causes we hold dear.

**Interest After All Is the Main Thing Enthusiasm Is Needed** The success of any cause depends upon the interest which people take in it and the enthusiasm with which they support it.

Let me quote once more from the writer mentioned in the last editorial:

We once attended a football match where we were told there were sixty thousand people present. We never saw such enthusiasm in our lives. The twenty-two players were fairly calm—faces grim, set, and determined—although they were putting all the brain and muscle they had into the game. But the vast crowd acted like a pack of wild men. They yelled themselves hoarse. They almost leaped over the rails into the oval. There was enough enthusiasm vented to have put a national reform over, had it been turned in that direction and lengthened out a little. Of course, half the men had bet on the outcome and that accounted for their delirium; but the other half were simply enthusiastic for their college to win and were lending their aid. Previously they had all spent exorbitant sums for seats. Now we imagine a large proportion of that crowd of sixty thousand were church people. It may have been out of place there, but we could not help wondering what would happen in the local church, in the missionary work of the denomination, in the kingdom at large, if one-tenth of the enthusiasm vented on that game should be put into the work of the Lord. Is the Lord getting only the leavings of our enthusiasms as well as the leavings of our money? It is a very serious question at just this time when civilization is in such a bad state and the one question before the world is this: Is it to be Christ or chaos?

Nothing is plainer than that our good cause is suffering immensely from lack of interest in the work we are undertaking. All our churches would be wonderfully built up if they could have a warm, practical, enthusiastic revival of religion, a real outpouring of the Holy Spirit—another Pentecost.

Then there would be a renewed enthusiasm which would carry the denomination triumphantly through its Onward Movement, and that, too, without any sense of being burdened.

The New Testament Church was established by the outpouring of the Holy Spirit—by a genuine revival; and through all the years since that day, the Church has been replenished and built up by revivals. Oh! what a blessing would come to Seventh Day Baptists if they could enjoy another real Pentecost!

**A Progressive Revelation** If one overlooks **A Progressive Kingdom** the wonderful perspective of the Bible story and regards it as simply a treatise on religion and theology, he will miss the depths and distances—the historical relations of time, and the significance of its messages to men of different and far distant ages. He will fail to recognize the progressive revelation as to God himself and the upward development

of man through the ages, from the helpless infancy of the race to the nobler manhood and womanhood of the present age.

This would be like looking at some great picture only to see the flat surface of canvas with its different colors of paint, without sensing the depth and distance representing the complete landscape with its scenes in the foreground properly distinguished from its far-away figures in the background. To overlook the *perspective* of a picture would rob the beholder of the real thing for which it was made.

The blessed effect of the whole scene would also be lost if one should cut out some one object in the painting and study it by itself with no regard to its place in the whole landscape. Yet this is the way many persons study the Book of books. They seem to regard it as a book of propositions and precepts only, regardless of the fact that it is made up largely of historical pictures belonging to far distant times; and they think of it as belonging to the present time only.

It is a good thing in Bible study to be able to realize the "sundry times and divers manners" by which God "spoke to our fathers by the prophets, and in these last days, by his Son." For thus we shall see the progressive steps in God's plan and the development—or growth—of his kingdom on earth.

This kind of study requires the use of the telescope as well as the microscope in our study of God's Word. Too many Bible students have made exclusive use of the microscope in studying single parts of the great Bible story without regard to their setting in the whole.

Greater regard to perspective—to depth and distance, to length of time and wideness of space—in our Bible study would remove many of the difficulties that trouble men.

As certainly as the insignificant little bud of spring developed, under God, into the splendid rose of summer, so surely has revelation and God's kingdom developed through the ages.

The wonderful progressive revelation of God himself, unfolding, developing, growing, age after age—from the idea of Creator, to that of a fighting, warring God of the days of Moses, Elijah, and Joshua, and to the tender, rest-giving, affectionate Jehovah of Isaiah and Jeremiah, and finally, as the

burden-bearing, atoning, cost-making, Father-God of the New Testament, must be evident to any one taking the far look in Bible study.

In each age Jehovah revealed himself according to the preparedness of his children to understand him, until the fullness of time had come for his most wonderful manifestation, or revelation of himself through Christ. In all this progressive revelation God seems more necessary at every step of human progress, and he is brought nearer as the life-giving power of the universe, as the ages go by.

Jesus himself said, "The kingdom of God is like a grain of mustard seed." "First the seed, then the ear, then the full grain in the ear." Then when he went away, after cultivating the higher life in his disciples, he said to them, "Greater things than I do shall ye do, because I go to my Father." It was to be "like leaven in the lump, until the whole lump is leavened." Then he taught men to pray, "Thy kingdom come."

Not only by progressive revelation, but also by a progressive kingdom seem to be God's ways of doing things. Every true theory of creation and creative progress must regard God as originator, immanent in all the processes of development, directing every step—a transcendent personality carrying out his eternal purposes.

**Religion and Science** It seems too bad that **Should Not Conflict** in so much discussion about the conflict between religion and science, there should be such a lack of understanding as to what either religion or science really is.

Before wasting any more time in controversy it might be well to define both religion and science. This might reveal the fact that there is, after all, no conflict between the two.

Religion has been defined as the quest for the best life by spiritual beings. It consists of a high sense of moral obligation and spiritual reverence affecting the human heart regarding loyalty to the Creator and obedience to his law.

While religion is the quest for the very best life, science is regarded as the quest for facts in God's universe. Instead of being in conflict they should be regarded as friends, each one supplementing the other. How can there be any conflict between true

religion and the real facts discovered in God's other book.

**An After Thought** The very next thing **A Timely Help From** that came to hand after **A Noted Scientist** writing the editorial above, was an article in *Collier's*, written by Dr. Robert Andrews Millikan, one of the greatest scientists of the world. Nothing could have been more timely, and I trust that a few selections from it may be as helpful to our own dear young people as they are to me. It is refreshing to find such testimony for our precious faith, coming from such high authority in the realm of science.

Besides explaining the many changes in the realm of science within a generation, Dr. Millikan has several good things to say about God and religion, from which I select the following:

I am very chary about declaring that our present scientific conceptions and hypotheses are going to last forever, and I am a good deal more chary about making dogmatic denials or affirmations in the field of religion. . . . .

This much I can say with definiteness—namely, that there is no scientific basis for the denial of religion—nor is there in my judgment any excuse for a conflict between science and religion, for their fields are entirely different. Men who know very little of science and men who know very little of religion do indeed get to quarreling, and the onlookers imagine that there is a conflict between science and religion, whereas the conflict is only between two different species of ignorance.

The impossibility of real science and real religion ever conflicting becomes evident when one examines the purpose of science and the purpose of religion. The purpose of science is to develop without prejudice or preconception of any kind a knowledge of the facts, the laws, and the processes of nature. The even more important task of religion, on the other hand, is to develop the consciences, the ideals, and the aspirations of mankind.

Many of our great scientists have actually been men of profound religious convictions and life. Lord Kelvin's estimate of the age of the earth at around a hundred million years did not seem to him or to the Church to be in conflict with the first chapters of Genesis. He said:

"I believe that the more thoroughly science is studied the further does it take us from anything comparable to atheism." And again: "If you think strongly enough, you will be forced by science to the belief in God, which is the foundation of all religion. You will find it not antagonistic but helpful to religion."

Take other great scientific leaders—Sir Isaac Newton, Michael Faraday, James Clerk-Maxwell, Louis Pasteur. All these men were not only re-

ligious men but they were also faithful members of their communions. For the most important thing in the world is a belief in moral and spiritual values—a belief that there is a significance and a meaning to existence—a belief that we are going somewhere! These men could scarcely have been so great had they been lacking in this belief.

### SEVERAL MATTERS OF INTEREST

REV. AHVA J. C. BOND  
Leader in Sabbath Promotion

#### MORE TEEN-AGE CONFERENCES PLANNED

Readers of the SABBATH RECORDER will recall that four "Teen-age Conferences" were held in the summer, conducted by the present writer, who was assisted in all four conferences by S. Duane Ogden. About two hundred Seventh Day Baptist young people attended these meetings. They were held during the summer vacation, and the young people, being free from school duties, were able to attend a week-day meeting.

Being anxious to bring the blessings of such a gathering of young people to others, it is planned to hold perhaps three or four meetings during the school year. This makes it necessary to continue them over the weekend, when "school doesn't keep." This is something of an experiment so far as the time is concerned, but we want to move forward in this work as rapidly as possible.

Plans are now being made to hold such a conference in Farina, Ill., on Sabbath day and Sunday, November 14 and 15; and in Salem, W. Va., Sabbath day and Sunday, November 21 and 22.

We trust that the thoughts of many of our people will be turned toward Farina and Salem during these days, and that many a prayer will ascend to the good Father that his blessing shall be upon the young people who come together in these groups to consider the question of the Sabbath and their own relation to God's holy day.

The conference at Farina will be held in connection with the Yearly Meeting of the Churches of Southern Illinois, and we hope many of the young people of Stonefort can meet with us. This meeting is for them as well as for the young people of Farina.

The Salem meeting includes all the churches in the Southeastern Association. We ought to have a great meeting at Salem.

#### FIVE-DAY WORK WEEK FOR JEWS

There seems to be a growing effort on the part of many Jews to be true to the teach-

ings of the prophets in the observance of the Sabbath of Jehovah. I have a very intelligent Jewish friend in Plainfield who, while opening his store on Sabbath days, says it hurts his conscience to thus break the Sabbath; and he looks forward to the day when the Sabbath will be observed more generally among his own people. Of course the orthodox Jews stay by their Sabbath.

The following was clipped from one of New York's leading daily newspapers of recent date. It indicates something of this trend toward a more aggressive program of Sabbath promotion and of Sabbath observance among the Jews of America.

The establishment of a five-day industrial week, particularly in the needle trades, to enable Jewish workers to observe their Sabbath properly, was discussed yesterday by the convention of the Union of Orthodox Jewish Congregations of America, meeting at the Jewish Center, 131 West Eighty-sixth Street.

"The chief problem that confronts American Jewry is the Sabbath," said Rabbi Herbert S. Goldstein, president of the Union, in an address which was later endorsed by the delegates. "I have been in touch with business men who advise that much good could be accomplished if, for instance, in the City of New York one industry which is practically in the hands of the Jewish people, the needle trades, should be called into consultation in regard to a five-day working week."

#### OUR OPPORTUNITY AT PHILADELPHIA

At the last meeting of the Tract Board the president of the Seventh Day Baptist Historical Society was asked to arrange for a memorial service in Philadelphia some time next year in honor of Governor Samuel Ward of Rhode Island, who was for three years a member of the Continental Congress. Philadelphia will celebrate next year the sesquicentennial of the signing of the Declaration of Independence. Samuel Ward's name was not appended to that significant document only because he had died in Philadelphia while attending the session of the Continental Congress, four months before the Declaration was adopted.

No representative of any colony had a more honorable career, and no governor of a colony showed such devotion to the American cause as did Governor Ward. He was the only colonial governor who refused to enforce the stamp act. Westerly, R. I., is now located in "Washington County" rather than in "Kings County," because at a town meeting during the stirring days before the

outbreak of the Revolution, Mr. Ward, to express his patriotism, and to demonstrate his friendship for George Washington of Virginia, arose and moved that the name of his native county be changed from "Kings County" to "Washington County." The motion was carried.

But this paragraph was not begun for the purpose of setting forth the patriotic character of this Seventh Day Baptist governor of one of our American colonies, but to set our readers to thinking about the sesquicentennial in Philadelphia next year, and the service to be held in that connection by Seventh Day Baptists. It ought to be a great and impressive occasion.

### FROM MY DIARY—I

#### THE RULE OF NECESSITY

ELMER AKERS

I perceive that one of three motives impels a man to an action—necessity, sensuousness, or fear. Take, for example, eating. Every movement in this matter is governed by the law of necessity, by the false liberty of sensuousness, or by the goad of fear. An article of food is eaten because the eater believes it a proper nourishment for his body—he believes it is needed; or it is eaten because it produces a sensuous pleasure; or paradoxical as it sounds—it is eaten because of the goading power of fear—fear that despite its pleasing taste it will produce untoward effects, and ought not to be taken. Would that men would learn always to act by the law of necessity! An act that need not be governed by the law of necessity is inconceivable. When we stop and consider what we ought to do, what needs to be done, we are acting according to the only law which should govern human conduct. If a man seeks to govern his actions thus, presently he begins to see more and higher deeds, the doing of which would benefit someone or many. One great difference between men is in the number of opportunities for service that they are able to see. When the principle of necessity governs a life, noble and beautiful is the character it builds.

#### PRAYER

There are many kinds of prayer,  
As many kinds of fire;  
But not every spoken prayer  
Is born of spirit-fire;  
There are prayers that nerve the soul,

And so-called prayers that blight,  
But the prayer of spirit-purpose  
Leaves men humble, brave in right.

E. A.

I can not contend for what my heart does not commend. Sometimes I am assigned an issue for debate which I can not support. What shall I do? I am resolved to present any facts which are apropos to my side of the question, simply and frankly. This is my duty. Win or lose I will say nothing insincerely.

The world isn't big enough to harbor two nations, or two individuals, peaceably, when they hate each other; but it is big enough for many times its present population when they respect and love one another.

When the black man knows,  
And the white man, too,  
That success for the one  
Is success for the two;  
When the whole world knows  
As do these two,—  
Ah, Lord of man,  
Help us make this true!

E. A.

For some time past I've been attaining the realization that it is a privilege—a wonderful privilege to struggle, to strive, to conquer difficulties. Oh, I will, Lord, I will welcome trials if thou wilt give me strength for them! But, ah! Just now as this determination possessed me, I feel the obstacle vanish—vanish—where did it go? Ah! I know. The obstacle was only an appearance awaiting the mustering of my will, my determination. I thank thee, Father. Lead thou me on. Amen.

Art thou wondering? Art thou perplexed, worried? Ascertain one thing: What is the necessity of the matter? Pursue it.

Follow the Light that is within you; all outer lights are so many will-o'-the-wisps.

To be born again is to become alive in the spiritual world, to be alive to spiritual things. A tree, if it were to become conscious of sensations, would of necessity have to be born again, into the world of sense.

Hear thou, my son, and be wise, And guide thy heart in the way.—*Prov. 23: 19.*

**MISSIONS**

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

**MINUTES OF THE MISSIONARY BOARD**

The regular quarterly meeting of the Board of Managers of the Seventh Day Baptist Church was held in the Pawcatuck Seventh Day Baptist church at Westerly, R. I., Wednesday, October 21, 1925.

The members present were: Rev. Clayton A. Burdick, Rev. A. L. Davis, Rev. Paul S. Burdick, Rev. William L. Burdick, Allen C. Whitford, Harlan P. Hakes, Charles H. Stanton, Robert L. Coon, Walter D. Kenyon, James A. Saunders, Samuel H. Davis, Rev. Willard D. Burdick, Ira B. Crandall, Frank Hill, Albert S. Babcock, Mrs. Clayton A. Burdick, and Mrs. Orson C. Rogers.

The only guest present was Mrs. Dell Burdick.

The meeting was called to order at 9.45 a. m. by President Clayton A. Burdick and prayer was offered by Rev. A. L. Davis.

Treasurer Samuel H. Davis read his quarterly report and it was voted approved and ordered recorded.

**QUARTERLY REPORT**

July 1, 1925-October 1, 1925

S. H. DAVIS  
In account with  
THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

*Cash Received*

On hand July 1, 1925 .....\$18,237.86

For—  
General Fund ..... 5,098.51  
China Field ..... 383.69  
Jamaica ..... 11.10  
Memorial Board ..... 696.98

From—  
Income Permanent Funds ..... 1,500.00  
Interest on checking account ..... 6.56

\$22,181.92

*Disbursements*

To—  
Corresponding secretary and general missionaries .....\$ 1,150.64  
Churches and pastors ..... 983.27  
China field ..... 2,433.83  
South American field ..... 297.36  
Jamaica ..... 105.00  
Special ..... 69.56

Holland .....	175.00
Treasurer's expenses .....	91.00
Total disbursements .....	\$ 5,305.66
Balance in bank October 1, 1925....	16,876.26
	<u>\$22,181.92</u>

**SPECIAL FUNDS**

- Boys' School Fund:  
Amount on hand October 1, 1925..\$ 8,873.12
- Girls' School Fund:  
Amount on hand October 1, 1925.. 8,953.07
- Georgetown Chapel Fund:  
Amount on hand July 1, 1925 ..... 907.12  
Paid for legalizing papers ..... 2.36  
Paid interest on mortgage ..... 45.00

Amount on hand October 1, 1925 \$ 859.76  
Total .....\$18,685.95  
Balance in bank October 1, 1925 ..... 16,876.26

Net Indebtedness to Special Funds  
October 1 .....\$ 1,809.69

**TREASURER'S EXPENSES**

Clerk Hire—	
July 6 .....	\$ 7.00
" 13 .....	7.00
" 20 .....	7.00
" 27 .....	7.00
August 3 .....	7.00
" 10 .....	7.00
" 17 .....	7.00
" 24 .....	7.00
" 31 .....	7.00
September 7 .....	7.00
" 14 .....	7.00
" 21 .....	7.00
" 28 .....	7.00

\$91.00

Corresponding Secretary William L. Burdick read his quarterly report and the board voted it approved and ordered it recorded. The report follows:

**QUARTERLY REPORT OF CORRESPONDING SECRETARY**

As corresponding secretary I would report that as usual I have conducted the correspondence of the board and furnished material for the Missionary Department of the SABBATH RECORDER. Following the July meeting I looked after the printing of the annual report of the Board of Managers to the Missionary Society and preached on missions to our churches in Westerly and Ashaway, and to the Baptist Church at Quonochontaug, R. I. I also gave talks to the Religious Daily Vacation Bible Schools in Ashaway and Westerly, on the subject of missions.

In August I attended the General Conference, which met at Salem, W. Va., and after a few days in the office at home, I attended the Southwestern Association held with our church at Gentry, Ark. Following this association I visited our churches in Fouke, Ark., and Hammond, La., held an evening meeting in each place, and visited

nearly all the families belonging to our churches and congregations in these towns.

The Sabbath and Sunday following the association at Gentry, I spent with the church at Stonefort, Ill., and assisted in the ordination of Pastor Ellis R. Lewis to the gospel ministry.

From Stonefort I proceeded by auto to the annual session of the Northwestern Association, which was held with our church in New Auburn, Wis.

In the long trip in the West and Southwest I found a splendid interest in missions; and though there are many discouraging things to be met, yet the situation is full of hope if the issues are met promptly and with Christian zeal and determination.

Last summer Miss Mabel L. West, who has been in the employ of this board the last few months, accompanied her invalid mother to the homeland, and the question of the expense of her passage home was left, by vote of this board at its last meeting, with me as missionary secretary. Therefore, I should say in this connection that I have been over this question thoroughly with Miss West. For three years Miss West worked in connection with this board, being supported by Mr. and Mrs. George Trainer of Salem, W. Va. Since the expiration of her engagement with Mr. and Mrs. Trainer three years past, she has given about a third of her time to our mission without any compensation for this service. For this reason and because she is now in the employ of this board, it seemed to me no more than fair that the board bear the expense of her passage home. This was agreed upon and seemed entirely satisfactory to her.

Respectfully submitted,  
WILLIAM L. BURDICK,  
Corresponding Secretary.

Rev. A. L. Davis read the report of the Missionary-Evangelistic Committee and it was voted to be laid upon the table until later in the day.

Mr. Frank Hill gave a verbal report of progress for the Georgetown, S. A., Committee. He stated in this report that the ordinance allowing the Missionary Society to hold property in Georgetown had been received.

Mr. Robert L. Coon gave a report for the committee on the work in China. The committee had held no meetings but letters were read from the Chinese-American School and from Rev. H. Eugene Davis, reporting a raise in tuition fees for the children of missionaries. The board discussed the matter of increasing the appropriation for the children, but the matter was referred back to the committee to investigate and make recommendations to the board at the next meeting.

The Alice Fisher Fund Committee had no report to make.

Secretary Burdick presented a report for

the committee on the Ministerial Education Fund which was accepted and the recommendations adopted. The report follows:

Your committee on the Ministerial Education Fund would recommend that the board appropriate \$200 to Lester G. Osborn, who is completing his preparation for the Christian ministry at Princeton, N. J.

WILLIAM L. BURDICK,  
SAMUEL H. DAVIS,  
Committee.

The board voted that the president be an ex-officio member to the Missionary-Evangelistic Committee and to the Work in China Committee.

It was also voted that the president appoint the standing committees for the coming year and report later in the day.

The consideration of the tentative budget for 1926 came up next, and a long careful discussion of each item took place.

The Missionary-Evangelistic Committee report was again brought up while considering the appropriations for the home field and the board voted to accept it and adopt the recommendations. The report follows:

**EVANGELISTIC COMMITTEE'S REPORT**

Your committee has had one meeting since the last meeting of the Missionary Society at which time some of the various items referred to it were considered. Considerable time was also given to the consideration of the various needs and problems of the home field.

It is the judgment of your committee that two workers should be placed on the Southwestern field, one at Gentry, Ark., and the other at Hammond, La. We recommend that the board, in cooperation with the churches concerned, secure Rev. Ellis R. Lewis of Stonefort, Ill., for the church at Gentry, and Rev. L. D. Seager, of Albion, Wis., for the church at Hammond.

No further steps have been taken to secure a worker for the Australian field. Due to the action of the last General Conference, disapproving of work being done there by the board until after an investigation of the field, the committee awaits further instructions from the board.

In behalf of the committee,  
A. L. DAVIS, Chairman.

Prayer was offered by Rev. Clayton A. Burdick and adjournment was made at 12.20 for the noon recess.

After enjoying a very fine luncheon served by a committee of ladies from the Ever Ready class of the Pawcatuck Seventh Day Baptist Church, the afternoon session was called to order at 1.15 p. m. by the president and prayer was offered by Rev. Paul S. Burdick.

The discussion of the budget was continued and the following appropriations were voted in keeping with the budget as amended:

APPROPRIATIONS FOR 1926

<i>China</i>	
J. W. Crofoot .....	\$ 1,600.00
H. Eugene Davis .....	1,600.00
H. Eugene Davis .....	300.00
George Thorngate .....	1,600.00
Susie M. Burdick .....	800.00
Rosa W. Palmborg .....	800.00
Grace I. Crandall .....	800.00
Anna M. West .....	800.00
Mabel West .....	800.00
Incidentals .....	900.00
Girls' School .....	300.00
Traveling expenses .....	1,900.00
	<hr/>
	\$12,200.00
<i>British Guiana</i>	
T. L. M. Spencer .....	\$ 1,000.00
Interest on mortgage .....	100.00
<i>Jamaica</i> .....	420.00
<i>Holland</i> .....	1,000.00
<i>Home Field</i>	
Colorado field .....	500.00
Southwestern field .....	2,000.00
R. B. St. Clair (general missionary) ..	1,500.00
Northern Michigan field .....	300.00
Little Prairie (C. C. Van Horn)....	500.00
California field (G. W. Hills) .....	600.00
Middle Island .....	400.00
Fouke .....	300.00
Stonefort (Ellis R. Lewis) .....	600.00
Exeland (Charles W. Thorngate) ...	200.00
Syracuse (William Clayton) .....	100.00
West Edmeston (Mrs. L. Crofoot) ..	100.00
Western Association .....	500.00
Evangelistic work on Pacific Coast..	2,000.00
Iowa field .....	400.00
Daytona, Fla. ....	100.00
Traveling expenses .....	1,200.00
Emergency Fund .....	180.00
Contingency Fund .....	1,200.00
	<hr/>
	\$12,680.00
<i>Administration</i>	
Corresponding secretary .....	\$ 1,800.00
Clerical (for treasurer) .....	400.00
Clerical (for corresponding secretary)	400.00
	<hr/>
	\$ 2,400.00
<i>Total</i> .....	\$30,000.00

The \$2,000 appropriated for work on the Pacific coast was voted with the provision that the missionary program as prepared by the Pacific Coast Association be carried out and that it be appropriated at the rate of \$2,000 a year during such part of the year 1926 as shall be worked by our missionaries employed on the Pacific coast field.

The \$2,000 for the China School Building Fund was stricken from the budget in keep-

ing with the recommendation from the Commission at General Conference.

A letter was read from Mrs. Nettie West in reply to the letter of appreciation and sympathy sent to her from the board.

It was voted that the corresponding secretary send a letter of appreciation to the New York City Church and its pastor, Rev. Harold R. Crandall, for services given in July with the First and Second Hebron churches.

The board appropriated the sum of \$50 for the Foreign Missions Conference of North America.

The board voted to approve the adoption of the resolutions adopted by the Committee of Reference and Counsel of the Foreign Missions Conference of North America in regard to "existing treaties, extra-territorial jurisdiction and the provisions in present treaties according special privileges to missions and missionaries."

Correspondence was read from the Georgetown and Costa Rica churches.

The corresponding secretary was instructed to write to E. H. Socwell of Dodge Center saying that there seemed to be no opening at the present time, but that his letter would be kept on file.

A letter was read from the Woman's Board regarding the salaries of Miss Susie Burdick and Miss Anna West and the board voted that Secretary Burdick answer it reporting the position of the board in regard to same.

It was voted that the president and treasurer be authorized to dispose of the property of the First Westerly Church at Dunn's Corners.

The board voted to hold over the matter of the sale of our interest in the Cimiano estate for special consideration at the early part of the next quarterly meeting.

The matter of the recommendation of General Conference of sending the corresponding secretary or some other representative to Australia and China to survey conditions there, was voted to be held over until the next meeting.

President Burdick presented the following list of standing committees for the year and it was accepted.

*Missionary Evangelistic*—Rev. A. L. Davis, Frank Hill, Rev. William L. Burdick, James A. Saunders, Rev. Clayton A. Burdick, John H. Austin, Mrs. C. A. Burdick.

*Georgetown, South America*—Frank Hill, Ira B. Crandall, Allen C. Whitford, Mrs. A. H. Langworthy.

*Work in China*—Robert L. Coon, Amelia Potter, Rev. Paul S. Burdick, Dr. Edwin Whitford, Rev. Clayton A. Burdick, Dr. Anne L. Waite, Charles H. Stanton.

*Alice Fisher Fund*—Rev. Clayton A. Burdick, Samuel H. Davis, Rev. W. L. Burdick.

*Ministerial Education Fund*—Rev. William L. Burdick, Samuel H. Davis.

*Auditors*—Frank Hill, John H. Austin.

The minutes were read and approved. Prayer was offered by Rev. Willard D. Burdick.

The meeting adjourned at 5.10 p. m.

Respectfully submitted,  
 GEORGE B. UTTER,  
*Recording Secretary.*

TREASURER'S MONTHLY STATEMENT

S. H. DAVIS  
 In account with  
 THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY  
 September 1, 1925-October 1, 1925

<i>Dr.</i>	
Balance on hand September 1, 1925....	\$18,282.82
J. H. Coon, treasurer, one-third collection Conference .....	78.80
Onward Movement, Missionary Society	216.00
Lost Creek Sabbath school, Missionary Society .....	10.00
Collection, Southwestern Association, Missionary Society .....	5.00
Dr. W. H. Tassell, Missionary Society.	10.00
Income Permanent Fund, General Fund	500.00
A friend, Missionary Society .....	5.00
Secretary on field, Missionary Society..	5.00
Onward Movement, Missionary Society	502.40
First Brookfield Church, Miss Susie Burdick .....	10.00
Milton Church, Missionary Society....	34.00
Second Alfred Church, Foreign Missions .....	20.00
Detroit Church, Missionary Society....	10.00
Woman's Board, Miss Burdick's and Miss West's salaries .....	285.00
	<hr/>
	\$19,974.02

<i>Cr.</i>	
T. L. M. Spencer, August salary .....	\$ 83.33
Wm. L. Burdick, August salary, traveling expense, telegrams, postage, etc...	265.02
<i>August Salary</i> —	
L. J. Branch .....	25.00
C. C. Van Horn .....	41.61
Ellie R. Lewis .....	50.00
R. B. St. Clair .....	125.00
Geo. W. Hills .....	50.00
G. H. F. Randolph .....	33.33
Angeline P. Allen .....	25.00
D. Burdett Coon, August salary and traveling expense .....	109.41
H. Louie Mignott, August salary .....	35.00
Mabel L. West, August salary .....	41.67
The Hand-in-Hand Mutual Guarantee	

Fire Insurance Co., interest on Mortgage .....	45.00
Wm. L. Burdick, clerk hire .....	16.00
Mabel L. West, traveling expense and passage .....	297.33
American Sabbath Tract Society, two hundred Annual Reports to Conference .....	69.56
Industrial Trust Co., China draft.....	1,747.50
Evangelist and incidental .....	\$125.00
Girls' School appropriation....	37.50
Anna M. West, salary .....	190.00
Susie M. Burdick, salary.....	200.00
Grace I. Crandall, salary .....	100.00
H. Eugene Davis, salary .....	350.00
H. Eugene Davis, children's allowance .....	75.00
G. Thorngate, salary .....	320.00
J. W. Crofoot, salary .....	350.00
Washington Trust Co., China draft, account J. W. Crofoot's salary .....	10.00
Treasurer's expenses .....	28.00
	<hr/>
	\$ 3,097.76
Balance on hand .....	16,876.26
	<hr/>
	\$19,974.02

Bills payable in October, about .....

\$ 1,600.00  
 Special funds referred to in last month's report now amount to \$18,685.95, balance in bank \$16,876.26, net indebtedness \$1,809.69.

S. H. DAVIS,  
*Treasurer.*

AMERICAN SABBATH TRACT SOCIETY—MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society of New Jersey met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, October 11, 1925, at 2 o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, William C. Hubbard, Willard D. Burdick, Frank J. Hubbard, William M. Stillman, Theodore L. Gardiner, Orra S. Rogers, Esle F. Randolph, Jesse G. Burdick, Irving A. Hunting, Edward E. Whitford, Harold R. Crandall, Ahva J. C. Bond, Holly W. Maxson, George R. Crandall, Theodore J. Van Horn, Arthur L. Titsworth, and Business Manager L. Harrison North.

Visitors: Mrs. Theodore J. Van Horn, Mrs. Willard D. Burdick.

Prayer was offered by Rev. Harold R. Crandall.

Minutes of last meeting were read.

REPORT OF THE ADVISORY COMMITTEE  
 The committee report the following recommendations:

1. The continuance of Sabbath Rally day in May, and besides a distinctively Sabbath sermon preferably in November, in our churches.

2. That five hundred copies of the Sabbath lessons prepared by Dr. Bond be published in book form in cloth for general circulation.

3. That the board approve the action of the Young People's Board in the plan for a RECORDER Reading Contest.

4. That the three addresses given at the Tract Society hour at Conference be published in booklet form with a preface prepared by the president of the Tract Society, in an edition of not less than fifteen thousand, the distribution of which is to be under the direction of the corresponding secretary of the Tract Society.

5. That we ask the president of the Historical Society to arrange for and hold a memorial service for Governor Samuel Ward at the sesquicentennial at Philadelphia next year.

6. That the board publish a pamphlet commemorating the life and public service of Governor Ward, for distribution at the sesquicentennial.

7. That the board ask the Commission to take into consideration the question of a denominational booth at Philadelphia next year to be participated in by all the boards, and that the Tract Board pledges its hearty co-operation.

8. That the board approve the plan of holding teen-age conferences, and that we give the work our full financial support.

Report received.

OUTLINE OF CORRESPONDING SECRETARY'S REPORT

I attended the session of the Northwestern Association held at New Auburn, Wis., September 24-27.

On Sabbath afternoon the missionary secretary, Rev. Wm. L. Burdick, presented the missionary interests of the denomination, and I spoke of the work of the Tract Society.

The following ten days were spent at Exeland, Dodge Center, Milton, Milton Junction, and Walworth.

At Milton I attended a meeting of a committee of the Sabbath School Board, and I also talked with Rev. J. L. Skaggs about the editorship of the *Helping Hand*. The Sabbath School Board has not secured an editor yet.

In harmony with your action at the September meeting of the Board of Directors I wrote to Mr. George A. Main, Daytona, Fla., and asked him to present in person or otherwise to the board "any suggestions he may have in mind along the line of Sabbath promotion."

I have received the following letter from Mr. Main, which I wish to read. (This letter was referred to a special committee.)

Several other letters have been received during the month, but they do not require consideration by the board.

The share of my expenses as your representative to the Northwestern Association was \$25, which has been received from your treasurer.

WILLARD D. BURDICK,  
Corresponding Secretary.

The report was considered by items. Items four and six were referred back to the Advisory Committee for further consideration and report. The remainder of the report was adopted.

The Committee on Distribution of Literature requested power to prepare three thousand post cards for their use.

Request granted.

The treasurer presented his report for the first quarter, which was adopted, subject to the report of the Auditing Committee.

Under miscellaneous business, Business Manager L. Harrison North presented his report as given at the General Conference, having been made special order for this meeting. The report was very instructive and interesting.

Voted, that the communication of George A. Main be referred to a special committee consisting of Theodore L. Gardiner, Ahva J. C. Bond, Theodore J. Van Horn, Frank J. Hubbard, Willard D. Burdick, and Corliss F. Randolph, *ex-officio*.

Voted, that on request of Orra S. Rogers, Alexander W. Vars be made chairman of the Supervisory Committee.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,  
Recording Secretary.

AMERICAN SABBATH TRACT SOCIETY  
Treasurer's Report

F. J. HUBBARD, Treasurer,  
In account with the  
AMERICAN SABBATH TRACT SOCIETY  
For the Quarter Ending September 30, 1925

Dr.  
To cash on hand July 1, 1925:  
General Fund .....\$2,225.70  
Denominational Building Fund—old 463.03  
Denominational Building Fund—new 1,554.55  
Maintenance Fund ..... 3,488.72  
\$ 7,732.00

To cash received since as follows:  
GENERAL FUND  
Contributions:  
July .....\$180.29  
August ..... 41.67  
September ..... 336.58  
\$ 558.54  
Collections:  
September ..... 83.80  
Income from invested funds:  
July .....\$2,236.04  
August ..... 34.00  
September ..... 64.00  
2,334.04

Publishing house receipts:  
RECORDER .....\$ 534.27  
Helping Hand ..... 402.54  
Tract depository ..... 30.25  
Junior Graded Lessons .. 60.93  
Intermediate Graded Lessons ..... 45.26

Outside Sabbath School  
Boards' publications... 18.80  
Calendars ..... 2.80  
1,094.85  
Interest on daily bank balances .... 12.99  
4,084.22

DENOMINATIONAL BUILDING FUND  
Old Fund:  
Contributions:  
July .....\$ 56.87  
September ..... 44.43  
\$ 101.30  
Income:  
Interest on daily bank balances .. 2.83  
104.13

New Fund:  
Contributions:  
July .....\$ 59.00  
August ..... 323.50  
September ..... 106.00  
\$ 488.50  
Income:  
Interest on daily bank balances .. 10.19  
498.69

MAINTENANCE FUND  
Rent, publishing house .....\$ 600.00  
Interest on daily bank balances ..... 18.60  
618.60

ANNUITY GIFTS  
September ..... 483.50  
\$13,521.14

Cr.  
By cash paid out as follows:

GENERAL FUND  
Sabbath Reform work:  
G. Velthuysen, Holland—*De Boodschapper* .....\$ 150.00  
T. L. M. Spencer, Georgetown,  
British Guiana—*Gospel Herald*... 25.00  
Mill Yard Church, London, Eng... 25.00  
A. J. C. Bond, Special Sabbath Reform worker:  
Salary .....\$125.00  
Expenses—  
Traveling .....\$53.45  
Postage ..... 5.00  
Stenographer .. 27.80  
Publicity ..... 3.84  
90.09  
215.09

H. Louie Mignott, Jamaica, B. 37.50  
W. I. .... 37.50  
E. S. Maxson, Syracuse, N. Y.—  
Bibles for distribution among  
Hebrews ..... 10.00  
\$ 462.59

Publishing house expenses:  
RECORDER .....\$2,913.62  
Helping Hand ..... 423.92  
Outside Sabbath School Boards' publications ..... 7.02  
Tracts ..... 12.43  
Annual report to Conference .... 77.21  
3,434.20

Miscellaneous:  
Dr. Theodore L. Gardiner, editor, traveling expenses to Conference .....\$ 22.93  
President's expenses:  
Stationery and postage ..... 15.22  
Legal expenses:  
Rent safe deposit box ..\$ 10.00  
Treasurer's expenses:  
Stationery and postage .. 23.85  
33.85

Secretary's expenses:  
Salary .....\$125.00  
Expenses—  
Traveling .....\$38.65  
Clerical ..... 6.40  
45.05  
170.05

Denominational Files Committee:  
Sorting literature, etc. .... 38.50  
Income, Annuity Gifts ..... 504.38  
784.93

MAINTENANCE FUND  
Trimming shrubbery ..... 6.00  
ANNUITY GIFTS  
Transfer of funds to savings account ..... 483.50  
\$ 5,171.22

By balance on hand:  
General Fund .....\$1,628.20  
Denominational Building Fund—old. 567.16  
Denominational Building Fund—new 2,053.24  
Maintenance Fund ..... 4,101.32  
8,349.92  
\$13,521.14

E. & O. E.  
F. J. HUBBARD,  
Treasurer.  
Plainfield, N. J.

Total indebtedness (loans) General Fund .....\$1,700.00  
DENOMINATIONAL BUILDING FUND  
(Old)  
September 30, 1925

Dr.  
To total contributions and income to July 1, 1925, less loss by sale of Liberty Loan Bonds .....\$60,992.76  
To contributions and income, first quarter.... 104.13  
\$61,096.89

To loan from Permanent Fund, less amount repaid ..... 1,000.00  
\$62,096.89

Cr.  
By cost of site, and of building, as per last annual report .....\$61,529.73  
By cash on hand ..... 567.16  
\$62,096.89

DENOMINATIONAL BUILDING—MAINTENANCE FUND  
September 30, 1925  
Dr.  
To balance on hand July 1, 1925 .....\$ 3,488.72  
To rent from publishing house ..... 600.00  
To interest on daily bank balances ..... 18.60  
\$ 4,107.32

Cr.  
By labor, trimming shrubbery, etc. ....\$ 6.00  
By cash on hand ..... 4,101.32  
\$ 4,107.32

THE JOY OF GIVING

There have been notable examples in the past and there are those today who give and spend, not only to the glory of God but to their own joy and benefit. Their personality is shown in the type of gifts they make, and at the same time their gifts enable them to extend their personality through a wide range of social need.

The faces of great benefactors grow warm and kindly and sympathetic. The soul grows beautiful as the heart finds benevolent expression.—*The Continent*.

## EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH  
CHESTERTOWN, MD.  
Contributing Editor

### OPENING ADDRESS, WASHINGTON COLLEGE, SEPTEMBER 24, 1925

At this one hundred forty-fourth opening of Washington College I want to welcome you all—students and faculty, old and new—to the joy, comradeship, co-operation, work, and inspiration to be found in this historic institution. I want to assure you that this welcome is a warm and enduring one.

College opening time is inventory time. We take stock of our money; of our knowledge of algebra, English, French, chemistry, and the rest; of our achievements in sport and music and dramatics; of our friendships; and of our ambitions and dreams.

It is most appropriate that this assembly be opened with prayer. Some of us have been taught that before entering upon any great or important undertaking, we ought always to invoke the aid of Deity. Beginning a college year is such an undertaking. It takes about a gallon of gasoline to drive a car twenty miles. It takes a goodly measure of stern spiritual purpose to drive a student through a college year. If he has it, good. If he hasn't it, let him get it.

It was my privilege and very great pleasure this summer to motor across the Allegheny Mountains. If your car is in perfect working order, it gives you huge satisfaction to climb the challenging grades and to feel at the end of the day that in a few hours' time you have surmounted a great barrier that meant days of arduous travel and sometimes death to the men and women who first pushed over into the valley of the Ohio. I noticed at the bottom of many long climbs a sign reading, "Two mile grade ahead. Fill up on gas, oil, and water!" Woe to the tourist who didn't.

With all its play and thrills, college is no joy ride. It is a hard grade. Take stock of your resources now. Fill up on enduring and enlightened purpose. Then, when you have reached the top of the climb, what a

vista you will have! What keen delight you will feel in realizing that you were man enough, woman enough, to make the grade!

I want to stress the words "enduring and enlightened purpose." A British visitor to the United States once bitterly remarked that "the Americans didn't know where they were going, but they were bound to get there." Put power in your purpose, of course, but in equal measure put in intelligence. Don't let it be said of you, as sometimes of the automobile, that the biggest nut about a car is the nut at the steering wheel.

At the beginning of this college year, choose a high goal and—get there.

Some of us may incline to be like the colored man who accompanied two white men on a coon hunt. It fell to his lot to climb the tree and with a flash light to spot the prey. But the coon turned out a bear. Letting go all holds, Sam dropped a good forty feet and lighted running. As the frightened darkey sped away into the night, one of the white men yelled after him to know where he was going.

"I'se goin' nowhar. I'se just comin' frum."

Had I the time and you the patience, I could concoct a whole philosophy of education from the colored man's words. Boiled down, however, they would come to this: When you are in college, it is not enough to know that you are leaving behind your high school days or a verdant freshmanhood, as the case may be. Look ahead. If you don't, you will be like a sprinter running a race backward. Visualize—then realize—a lofty goal.

It is therefore good for us now—at the beginning of this auspicious college year—to stop, look, and think; to know something of where we are going as well as that we are on our way.

All of you newcomers to the Washington campus are wondering—I see the questioning in your faces and your actions—what sort of college this Washington is which you have elected to attend. At the risk of telling some of you what you already pretty well know, I am going to sketch some salient features of it for you.

You now belong to a college whose students are striving to uphold the highest sense of personal honor, who believe that the term "college man" and "college woman"

are synonyms of "gentleman" and "gentlewoman." A man or woman of honor is one who plays fair—with himself, the other fellow, his college, and his God.

President Henry Louis Smith of Washington and Lee told me proudly last summer that his college was noted North as well as South for making gentlemen—sometimes even out of pretty unpromising material. Somehow the Washington and Lee atmosphere works some astonishing transformations in its students. This university enjoys an enviable reputation, not only for its splendid history and its scholarly faculty, but for what it does and can do for its men. It makes them over.

Washington College covets also such a reputation. It aims to put a stamp on a man that will show him to be a gentleman, like the Chevalier Bayard, *sans peur et sans reproche*, honorable in all his dealings. If Washington is to continue and increase this reputation for producing gentlemen and gentlewomen of scrupulous honor, college life on this hill and campus must promote in our students both the desire and capacity for growing in high-mindedness. What the name "sterling" means to silverware, the name "Washington" should mean to every student and alumnus of this venerable college.

In this connection I am going to undertake the thankless task of pointing out to you two dangerous tendencies in college life today which sometimes show themselves even here.

Unhappily, unenlightened popular opinion holds that a college man is either a "roughneck" or a "saphead," a "bruiser" or a "nincompoop." Although any man with an intimate knowledge of campus life knows this idea to be terribly false, there are liable to be a few persons in every college—I shall not call them students—who, making themselves conspicuous by their noise, by the way they dress, the way they eat, the way they talk, the way they treat college property, by their crudeness or their foolishness, lend color to this erroneous popular notion.

Sometimes men find their way into a college who apparently were unfortunate enough to have been born in a back alley. They have the ethics of the Parisian *Apaches*. Their thoughts and their talk smack of the gutter. To them, anything they can get away with is right. They have

no respect for purity in either man or woman. The facts of sex afford them opportunity for more or less covert, ribald jests. Perhaps you remember the old story of Hercules whose task it was to clean the unspeakable filth from the stables of King Augeas. This ancient Greek hero had an easy time of it as compared with the man who sets himself the job of cleaning up a dirty mind. A man with such a mind is forever debarred from the company of gentlemen and gentlewomen. College is no place for him, and certainly not Washington.

Honor in a college man shows itself likewise in his attitude toward his alma mater. He accepts and meets scrupulously the duties of student office. He helps, never knocks. He belongs, not to the wrecking crew, but to the construction gang. He meets his financial obligations to the college promptly. He does not try to monopolize the means of student help which the college has at its disposal. If he accepts duties at the hands of the institution, he makes himself dependable and indispensable.

I want to utter a word of caution to those among you who are being helped through college, either by the State or by your parents. Do not fall into the error of acting as if you were getting something for nothing or of believing that you are only receiving your just due. There is no disgrace in receiving help so long as you now or later make appropriate recompense for the favor you are now enjoying. Sometimes students are helped so much that they assume the attitude of an old man I once knew who proudly declared, "My friends can not do too much for me." Sometimes too much assistance to students pauperizes them, making them incapable of standing on their own feet. Thus they become human parasites and therefore useless. Whatever your status in college remember that *noblesse oblige*, opportunity and special favor entail special responsibility—responsibility to yourself, to the college, to your parents, and to the State.

If I continue in this vein, you will receive a distorted idea of my impression of you as students of Washington. I mention these two points only because they are dangers, not because they are characteristic. Indeed, I think of no college where a man or woman can get a better idea of student honor than right here on our campus. I



know of no college where honor in sport is more respected than here, where fair-play is more potently taught or more frequently practiced, nor do I have reason to fear for honor in a college where student self-government in all its branches works as it works here.

I repeat, therefore, that Washington has a proud reputation for producing gentlemen and gentlewomen of honor. It is up to you undergraduates particularly to augment this reputation. The fair name of our college depends upon you.

Washington is an old college—the eleventh to be established in the United States, where there are now some nine hundred others. Instead of informing you point blank that it was founded October 15, 1782, it may give you a greater sense of its age to remind you that when Washington received its charter, Oliver Goldsmith had been dead only two years and Dr. Samuel Johnson, of the famous *Dictionary*, had still two years to live. George III of England, humbled but still obstinate, was watching the thirteen American colonies surely slipping from his grasp. While the Revolutionary War was practically at an end, several months were yet to pass until England should formally acknowledge her defeat. General Washington was not to be president for six years yet. The American nation just being born, still in the turmoil of a long war, consisted of a sparse population scattered in a few small cities and over a long but narrow strip of territory from Maine to Northern Florida. Only a few adventurers and hardy pioneers had pushed over the terrible Alleghenies into the Indian-ridden western country beyond.

Government in 1782 presented the unedifying spectacle of factional pull-hauling with hardly force enough in the dominant faction to make itself prevail. Of course our present federal government had not yet been established. There were foes without and foes within. The country, racked by seven years of war, needed strong men with big hearts and clear heads. The early American statesmen, many university trained, were sons of Harvard, Yale, Princeton, Columbia, and of Oxford and Cambridge.

Thomas Jefferson, plainly seeing the dire need of an educated citizenry for the new country, was a little later to found the University of Virginia. At a time when the

American Revolutionary soldiers were not yet paid off and he himself, I believe, in debt, Washington had the will and found a way to contribute generously from his private purse to help colleges, chief among them Washington and Lee (then Liberty Hall Academy) at Lexington, Va., and to our own Washington College here at Chestertown.

With characteristic ability to pick the main one out of a tangle of other issues, General Washington saw that the nascent United States of America would go down in complete shipwreck without trained pilots and captains to guide the Ship of State. When, therefore, news of the intended establishment and naming of this college reached him at his headquarters in Newburgh, N. Y., he pledged—and later paid—the first money for the founding of the institution. Some years later he acknowledged our college's bestowal of the honorary degree of Doctor of Laws upon him by a letter to Dr. William Smith which contained the following significant statement:

"In civilized societies, the welfare of the State and happiness of the people are advanced or retarded, in proportion as the morals and education of the youth are attended to."

That Washington gave the college its first money and became a member of its Board of Visitors and Governors was directly due to his friend, Rev. William Smith, D. D., a noted colonial divine and educator. Dr. Smith, a friend of Benjamin Franklin also, after serving as the first president of the now University of Pennsylvania, came to Chestertown during the Revolution to become rector of the Episcopal Church here. During the war he had helped defeat the plans of the misguided patriots who wanted to oust Washington and put feeble General Gates in his place as commander-in-chief of the American forces.

It seems quite possible, therefore, that Washington, out of gratitude to Dr. Smith, gladly gave his money and his name to our college. And so you can see that Washington College rightfully boasts a proud paternity.

Another thing you ought to know about Washington College is something of its quality. Scholarly and Christian educational statesmen like Dr. Smith, its first president; Dr. Colin Ferguson, its second president,

and Drs. Rivers, Reid, Cain, and Gould, later presidents—to mention but a few names—have guided the institution, and a large number of equally scholarly and Christian instructors have labored faithfully on its faculty. Some of the most honored names in Maryland history are to be found in the membership of its governing board. I mention but two: Gov. William Paca, a signer of the Declaration of Independence, and Judge James Alfred Pearce, one of Maryland's foremost jurists.

If you should run your eye down a list of the living alumni of this old college, you would discover outstanding lawyers, college professors, ministers of the gospel, business men, community workers, state superintendents of education, lieutenant governors, consuls, scientific experts, successful farmers, state senators, judges, and congressmen. These are witnesses that testify indubitably to the quality and efficacy of Washington College. You now belong to the family which produced these men of thought and action.

Are you going to be giants yourselves or just pitiful travesties of these, your predecessors at Washington College? This college opening time is your chance to make up your mind to achieve a high destiny for yourself. Fill up the power tank of your intellectual and spiritual life with the gasoline of enduring and lofty purpose. Then you will certainly make the grade that these Washingtonians have made before you.

#### MRS. CHARLES R. HEAD

Seraphina, daughter of Deacon Joseph and Rachel West Potter, was born at Grafton, N. Y., April 11, 1832, and died at the home of her son, Dr. Louis R. Head, Madison, Wis., September 22, 1925, in the ninety-fourth year of her age.

She came West an invalid at the age of sixteen years, her parents hoping that the change would be beneficial. They arrived the day Wisconsin became a state, 1848. The buoyancy of youth helped on by the pure air, the beautiful scenery of groves and prairies decked with lovely flowers, together with the freedom of pioneer life worked wonders for her, so that she became the charming young lady who won the heart of the young Dr. Charles R. Head, who settled in the community, and he made her

his bride. With her husband she was instrumental in the making of Albion and neighborhood. As the local physician's wife she was in touch with the families of his large patronage. She was a true helpmeet in all his activities. They helped in every improvement for the public welfare. They were principal promoters and supporters of Albion Academy. The doctor was chairman of trustees for forty years. She is remembered by a large number of the old students who became attached to her because of her interest in their welfare.

During her long life she witnessed the marvelous improvements of this inventive age. From ox-cart to aeroplane—from tallow candle to electric light. She enjoyed the music and speaking of the whole world from the phonograph and from the radio. She rode on the first train between Milwaukee and Madison. She retained her faculties, enabling her to enjoy all these privileges.

Mrs. Head was a member of the Albion Seventh Day Baptist Church from its organization, interested in its activities and devoted to its services. Since the death of her husband she has made her home with her son, Dr. Louis R. Head. There is another son, Mark C. Head, of Madison; six granddaughters, Mrs. Walter Buchen, Chicago, Ill.; Mrs. Thomas Coleman, Madison; Mrs. Elizabeth Gunderson, LaCrosse; Miss Eleanor Head, New York City; Mrs. Edmond Simon, Wilmette, Ill.; and Mrs. Bernardo Elson, Milwaukee; two grandsons, Dr. Jerome R. Head, of the Wisconsin Hospital, and Donald Head, of Madison. There are thirteen great-grandchildren.

Pastor Seager, of the Seventh Day Baptist Church, conducted a burial service September 24 at the beautiful Evergreen Cemetery, Albion, where she was laid to rest beside her husband and their two children and near her father and mother, her two brothers and three sisters, a niece, Mrs. J. Q. Emery, and many relatives and friends, pioneers with her in the settlement of Wisconsin.

L. D. S.

"Fosdick in Sermon at Geneva Asks Christians to Abolish War."—*Headline*. A good beginning might be the abolition of hostilities between the sects.—*Norfolk Virginian-Pilot*.

## WOMAN'S WORK

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

"Spin cheerfully,  
Not tearfully,  
Though wearily you plod;  
Spin carefully,  
Spin prayerfully,  
But leave the thread with God.

"The shuttles of his purpose move,  
To carry out his own design;  
Seek not too soon to disapprove  
His work, or yet assign  
Dark motives, when with silent dread  
You view each sombre fold;  
For lo! within each darker thread  
There twines a thread of gold.

"Spin cheerfully,  
Not tearfully,  
He knows the way you plod;  
Spin carefully,  
Spin prayerfully,  
But leave the thread with God."

The Sunday following our arrival in Eugene found us rested and ready for more sightseeing trips, and we were glad to accept an invitation from Dr. and Mrs. Hurley for a drive up the McKenzie River. This ride was over the Central Oregon highway, an east and west highway connecting two north and south highways, one on each side of the Cascade Mountains. We learned that there are not many east and west highways in western Oregon, nor are there many railroads across the mountains—the cost of road building across the mountains is, of course, very great.

The McKenzie River has its source at the summit of the Cascades and flows down the mountain sides for about seventy miles. It is said to be a typical mountain stream, but is larger than many such streams. Although this road follows the canyon of the river, the ascent is really quite gradual, or so it seemed to us. However, if we had not crossed so many mountains before reaching this place I dare say the road might have seemed much steeper. The river bed is strewn with boulders, and the views we had of the swirling blue water—as blue as the bluest of Niagara's waters—against the

wooded banks of the canyon will last long in our eyes.

We made our first stop about thirty-five miles up the river at Nimrod Inn, a large log building with all its furniture home made, save the piano—and I liked that the least of all the furniture. We were interested to see the large hand made latches on the doors. An immense cobblestone fireplace added to the picturesqueness of the place, and electric lights and hot and cold running water added to the comfort of the guests. This inn is across the river from the highway, so the noise and dust of the road are negligible factors. When we stepped down from the car before our host signaled for the ferry that was to come across for us, our attention was called to a blue jay in a near by tree. I could hardly believe that it is a relative of the saucy fellow back home, that I love in winter and feel so irritated with in summer, for his coat was so much darker. Then we learned that the color of all birds is deeper than that of their relatives of the Middle West. Probably many of you know this, but I had never learned it—or maybe that is another of the forgotten lessons of my long ago school days—that the color of the plumage of birds varies with the sunshine. We were interested, too, in the ferry—it seemed almost like a large raft with sides built up a little, so that autos may not run off, I suppose. The ferry is operated by a cable, and this was a source of interest to the grown-ups, as well as the children. At the inn we could hear the sound of the rapids a short distance down stream, and we set out to investigate. On our way we stopped to measure one tree that seemed a little larger than the others and we found that all of us by joining hands could reach around it, but then some of us do not have very long arms. However, it took four reaches of the strong arms of friend husband to encompass it. We wished we had time to stay and catch some of the rainbow trout that swim in that river; we felt sure that had we stayed we could have caught at least an eight pound rainbow, for other people have, so we heard. We thought we should enjoy that more than shooting the rapids, although if we had had two hours time to spare we might have considered that.

After bidding a reluctant farewell to the inn and to the ferryman we took up the

trail again; but before we had gone far we came to that popular slogan—most popular one on the roads today, I think—"Road closed for repairs, travel at your own risk." Cars were coming and going along the narrow, rough side-road, and we debated whether to go on or turn back. Before we had reached a decision, a car came tearing madly along on the bumps; as it turned on three wheels to get back on the highway, I thought sure it might turn over, but it did not and came bearing down merrily on us. As it shot past us the driver assured us that the roads behind him were fine. Not knowing whether his judgment were above reproach, we decided to turn back on the trail and so we did. We found it as interesting as it had seemed in the morning. We stopped for a time to visit a large fish hatchery. I was interested also in the grounds with the pond for the larger fish and the beautiful flower borders all around.

All this day we looked for mountains, and saw foothills. On another day we walked up to one of the city parks, where ordinarily a mountain may be seen some distance away; but the mountain was not there on this day, so we contented ourselves with feeding the deer, who at first would not look at us, but finally we gained their attention by stratagem and came away feeling that the deer were more friendly than the mountains.

Every day we looked for those mountains, "The Three Sisters," and every day they hid their faces. The foothills were very much in evidence, so much so that we decided that if they were not there we might see the mountains. When we came away we had very nearly secured the promise of our cousin to have the foothills removed before we should again visit her city.

In addition to the meeting with the friends whom I have already mentioned we enjoyed a visit with Dr. Harry Talbot and his wife, Geneva Bennett Talbot, both well known to many of our readers. Dr. Talbot had gone to Eugene earlier in the summer to enter a clinic with Dr. Hurley. They expressed themselves much pleased with their new home town. While we were there Eugene was having a special election to determine whether or not the city should bond itself for \$175,000 to buy land to give the railroad so that shops might be built there. The shops are now located in a small town

about five miles away whose people were accusing Eugene of "shoplifting." The night before election a great parade was put on by the labor unions and all the business interests of the city. This parade was a monstrous affair, rivaling some Armistice Day celebrations, especially in the matter of noise and confetti and the usual accompaniments. In this connection I might say that the paraders won the fight, but whether the conquest was helped any by the parade would be hard to say, anyway it was good fun to watch it.

It was pleasant, too, to pick roses from the hedge about the schoolhouse where Miss Stillman has been teaching during the past few years, also to visit the new junior high school where she teaches art this year. In fact, everything about our visit to Eugene was pleasant—except that the mountains would not show themselves—and we hated to leave, but after a visit of a week we felt that go we must, if we were to reach home on the time promised.

### HAPPY CHRISTIANS

It is not my time for writing to the RECORDER readers, but I did not write when I should have done so, and I have several things I should like to talk to the people at home about, so I am going to write anyway.

We are having what Pastor Davis called a "Retreat" at Liuho. It began yesterday when he and Dr. George brought nine Chinese and one American out in the two cars. Four others came by the bus route. Mr. Davis will undoubtedly tell you about it himself, but I have just come from a very fine testimony meeting in which no time was lost. It was one of the four meetings which have been held since they came, all of which have been full of real earnest Christian testimony. As one result I feel renewed in spirit enough so that I am writing this letter instead of resting a bit, as I often do Sabbath afternoon.

One thing that has impressed me in the many testimonies from the Chinese Christians has been the frequent statements of their former unrest and of their sincere happiness since they embraced Christianity. The thing that really started me to writing this letter was that when I opened the RECORDER my eyes fell upon the place in Dr. Josie Rogers' letter from Palestine in

which she spoke of having been impressed by the happy faces of the Chinese Christians as compared with the faces of others. I instantly thought of these testimonies, and I thought that I must tell you people at home about it. That is one of the fruits of your efforts to keep up the China mission.

Just here I turned to my larger daughter, We-zen, and asked her if she felt any happier than she did before she became a Christian, and she looked up and promptly answered with a smile, "Of course." I asked her why. She said that for one thing she was not so afraid as before. Before she was so afraid of going into a dark room alone and of the many spirits that they always talk about. I said that then she felt that the gospel had set her free, did she? She replied that she did. We can hardly realize the bondage of the unchristian Chinese to their many superstitions and fears.

Another thing I want to tell you about is what I think of your generosity toward us all over here this year. Those autos which are such a comfort and pleasure and not only make our work much easier but also make possible just such gatherings as these, are only one expression of your care for us.

Then there has been the stream of letters, checks, and packages that have kept coming to us personally and to the hospital ever since our loss last year. I felt that the people were too generous toward us, giving to us often when they needed the gifts more themselves than we did, I am sure. I also lacked a little in faith, for I feared that they had been moved to give to us so much that other branches of the work would suffer, and I did not want to take from the work of others. But look at the reports of the boards as they go up to Conference. Debts all paid! That doesn't happen every year, does it? It looks as though your generosity had only resulted in your having more to give and a more keen love for the work in general. So the words of Christ are fulfilled in our modern life. The things of the Spirit are the same in all ages, are they not?

If one's feeling his faults and shortcomings is a proof of spiritual advancement, I am sure that I am advancing, and I am praying so earnestly that God will show us here the way to make this hospital a real lighthouse in this dark corner of a dark country. There have been so many disappointments and discouragements during the

past year. Please, pray with me that we may see the light ourselves that we may impart it to others.

The country is said to be on the eve of a greater war than we have had yet, but I say let it come or anything come that may open the eyes of this great people to their need of the gospel. I think nothing short of great and prolonged suffering will do it.

GRACE I. CRANDALL.

*Grace Hospital,  
Liuho, Ku, China,  
September 26, 1925.*

### HOME NEWS

**NORTH LOUP, NEB.**—The North Loup Church must get busy, now; for at the last church meeting we created a brand new office, that of press reporter; and how can a reporter report if there is nothing to report? This same meeting directed the moderator, Mrs. Cora Hemphill, to appoint a Social Committee. This committee, consisting of Mrs. Polan, Mr. and Mrs. C. W. Barber, and Mr. and Mrs. Manley Wright, at once went to work to help out the reporter by engineering a China Christmas tree.

At 7.30 the Sabbath school orchestra, consisting of a dozen pieces, a few being absent, tuned up for an informal concert. Their selections were interspersed with familiar hymns which the audience was asked to sing. At 9 o'clock the "Star Spangled Banner" brought us to our feet, and we were steered down into the basement where stood the China Christmas tree in all its glory of lights and decorations. To the casual observer it was a common evergreen tree, until we discovered it was laden with presents for our missionaries to China.

But first there was a "hunt for the missing link." So many links were found that we discovered every one was related to everyone else.

Next, twenty-two persons, representing the twenty-two members of the missionary family, were seated in a half circle around the tree. Pastor Polan made a presentation speech, Mrs. Maud Davis read an original poem, several letters were read, and Myra Thorngate distributed the gifts. Later, these gifts will be sent to Shanghai in time for Christmas. Enough money was contributed to pay postage.

The crowd next was invited to partake

of Chinese refreshments, which turned out to be dried pumpkin seeds, and also to view the Chinese curios on display by Mrs. Myra Hutchins. We hope the China family will enjoy the box as much as the North Loup family has.

Pastor Polan looks quite lonesome wandering around town without any of his family. They are all at home with the whooping cough, even Mrs. Polan.

Our pastor is uniting with the other pastors of the village and making plans for evangelistic meetings about the middle of November; but more of that later.

At the last church meeting W. T. Hutchins was elected clerk and Esther Babcock chorister, both to fill vacancies.

J. T. BABCOCK,  
Press Reporter.

**WELTON, IOWA.**—It has been some time since we have heard from Welton through the RECORDER, and after reading that splendid letter in the RECORDER from Sister Ellen W. Socwell Ramsey of their trip to Garwin to attend our annual meeting, I feel inspired to volunteer to write.

We have been without a pastor now for a little over a year, during which time the deacons have very efficiently conducted Sabbath services; and with very few exceptions we have listened to a sermon read. Our Sabbath school is under the proficient supervision of Sister Hattie Loofboro, and Sabbath school and church services have been well attended and a good interest manifested. Christian Endeavor appointments are well attended, considering our small number of young folks, and some of them away to school.

It has been a great privilege during the last year to have Rev. C. L. Hill come and speak to us a few times, also to have him come with the quartet from Farina and be with us for a week. We were greatly strengthened and blessed by their stay with us.

It was the privilege of a goodly number of us to tour to Garwin, Iowa, to attend our annual meeting of the Iowa Churches, in early September. The good people of Garwin are awake in the Master's service, and great credit is due them for the splendid meetings and the spirit that prevailed throughout the entire meetings. Yes, Sister Ramsey, we too are hoping to see in the

RECORDER the essays and account of the meetings, for we are sure they will be an inspiration and blessing to those who could not attend.

Brother Wade Loofboro and wife, and Austin Forsythe and wife, attended the Northwestern Association at New Auburn, Wis., and returned to us with a splendid report of the spiritual blessing that inspired us all to a higher way of thinking and living. And now we are anxiously waiting the arrival, in the near future, of Rev. C. A. Hansen, whom we have called to our pastorate; and we are hoping for a spiritual uplifting among us and in the community.

The ladies of our Benevolent society are still wide awake, and are working overtime preparing for their annual sale and supper to be held in early December. They still meet every two weeks from home to home to exhibit their proficiency as cooks by serving dinners to as many as can attend and enjoy a splendid social hour.

We are few in number, but we are still striving in our weak way to let the light of our heavenly Father be illuminated through us to the world. A MEMBER.

### WHY BLAME FOREIGNERS?

The impression widely entertained that foreigners are responsible for more than their share of the crime committed in the country is not quite borne out by some recent figures. They have been charged with committing "more than sixty per cent of our crimes of violence," but while the murder rate for each one hundred thousand of the population is sixty-five in Memphis, which has the unhappy distinction of standing at the head of American cities in murder, the foreign element in its citizenship is only three per cent. Cleveland, however, with thirty per cent of foreigners has only eighteen murders to the one hundred thousand, and New York with thirty-eight per cent of foreign population has a murder rate of only five, or less than one-twentieth of the Memphis rate. Then the crime of murder among native Americans is much more frequent than among foreigners. We must give foreigners their due.—*The Continent.*

The thought of foolishness is sin; And the scoffer is an abomination to men.—*Prov. 24:9.*

## YOUNG PEOPLE'S WORK

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

### GOD'S BOUNTIES

Christian Endeavor Topic for Sabbath Day,  
November 21, 1925

#### DAILY READINGS

Sunday—Source of all good (Jas. 1: 17-27)  
Monday—Bounty in nature (Ps. 104: 10-24)  
Tuesday—Generous sharing (Acts 4: 32-37)  
Wednesday—A kindly helper (Job 29: 11-17)  
Thursday—The Master's principle (Matt 5: 42; 19: 21)  
Friday—Christian brotherhood (Jas. 2: 14-26)  
Sabbath Day—Topic: God's bounties: How can we share them with others? (Deut 28: 1-9; Matt. 25: 34-40. Thanksgiving meeting)

"For the day that now is ours;  
For our life with all its powers;  
For the chance some part to take,  
Earth a better place to make,  
We thank thee, Lord."

### A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

This is the season of the year when we think of the many blessings which God has given us during the year and thank him for them. There are some people who always say that they have not much to be thankful for. I remember one New Year's eve when some of our church people at home held cottage prayer meetings at the homes of our "shut-ins." A company of us went to the home of an old lady, ninety-five years of age. She was deaf and partially blind, and her health was feeble, but she enjoyed the little service immensely. Just before the meeting closed she told us how much she enjoyed it, and she said, "I have *so many* blessings for which I am thankful." What a cheerful, optimistic spirit that was, coming from one in her condition. I am sure that all of our hearts were touched, and we left "Aunt Lucina's" home feeling that we not only shared a blessing but also received one in return. This is one way in which our society can render service to others—by visiting those whose physical infirmities prevent them from attending church services.

There are people all around us who need

our help in various ways. Only a smile or a kind word has brought comfort and cheer to many burdened souls. Let us be willing to share with others the blessings God has given us.

"A little word in kindness spoken,  
A motion or a tear,  
Has often healed a heart that's broken,  
And made a friend sincere."

### WHY NOT?

It has been a Thanksgiving custom of many societies for years to distribute baskets of food to the poor. In addition to that, this year, why not share some of your spiritual blessings as well? Are there not some people in your community who are unable to attend church, and yet who are "hungry" for a religious service? Why not carry a song and prayer service to them? Try it. As Mr. Crandall has just said, it will prove a double blessing. R. C. B.

### INTERMEDIATE CHRISTIAN ENDEAVOR

REV. PAUL S. BURDICK  
Intermediate Christian Endeavor Superintendent  
Topic for Sabbath Day, November 21, 1925

WHY AM I THANKFUL? PSALM 100:1-6  
(THANKSGIVING)

"Come, ye thankful people, come,  
Raise the song of harvest-home;  
All is safely gathered in,  
Ere the winter storms begin;

"God, our Maker, doth provide  
For our wants to be supplied;  
Come to God's own temple, come,  
Raise the song of harvest-home."

This old-fashioned Thanksgiving hymn expresses the spirit of the season about as well as anything I know of. There is a contented feeling about it that accords well with the time of year. Mother has the shelves down cellar almost full of row upon row of glass jars, every one containing some of the bottled goodness of summer. Hidden away somewhere out of the reach of Jack Frost is a pile of pumpkins, promising many a rich pie for school dinner pails. Then, if you live in the East, there are bins full of apples and potatoes; or if in the West, there is a crib full of corn; or if in the South, a great heap of cotton. The question that arises in the midst of this bounty is

WHAT ARE WE GOING TO DO ABOUT IT?

The most popular reply is to turn to feasting and merry making in order to celebrate in advance our victory over winter. But while the purpose of having a good time need not be entirely absent from our Thanksgiving plans, yet it is not the chief purpose, for from the beginning the main purpose was to

#### GIVE GOD THANKS

When Miles Standish, William Brewster, William Bradford, John Alden and the others, with their Indian friends, gathered for the first Thanksgiving, many and fervent were the prayers of thanks to God for providing a bountiful harvest that first summer in the New World. Whenever the purpose of thanks-giving gives way to pleasure-getting, we have gone far away from the spirit of our Puritan forefathers.

#### THEN HAVE A GOOD TIME

Let each one of you tell what has given you the most happiness during the year. Plan a social for this week. The Young People's Board will be glad to give you some suggestions. But make a special effort to invite the young people of your community who do not ordinarily come to your meetings. Then do not neglect the brief devotional period that belongs somewhere in the course of every Christian Endeavor social. Remember that the Puritans had wild Indians at their first Thanksgiving, and even they responded to the Christian influence of their hosts.

### A GOOD TIME WITH THE MILTON INTERMEDIATES

Returning from a trip to the Northwestern Association at New Auburn, Wis., I had the good fortune to be in Milton, Wis., at the time of an Intermediate social and business meeting.

The intermediates met at the home of Pastor and Mrs. J. L. Skaggs. The Executive Committee was first to arrive as they wished to have a meeting before the social began. The readiness with which problems were discussed in this meeting showed that the Intermediate officers were fully awake to their responsibilities. A live business meeting followed later in the evening. Written reports were given of work done (or not done) and plans for future work were discussed. The society voted to enter

the RECORDER Reading Contest and appointed a secretary to look after their reports.

After the business meeting came the social. As an ice breaker, although there was really no ice to break, we played "Buzz" until the number became so large as to require too much figuring. Then the company was divided into four groups, and each group was given a number of letters. With these one group was required to form the word "Australia," another "China and India," another "South America," and another "Trinidad." After a little time for preparation one member of each group gave a short speech telling of Seventh Day Baptist missionary work in the country which he represented. You can easily guess that these speeches were interesting and original.

Then another member of each group made a speech telling why their society should enter the RECORDER Reading Contest. Many very good reasons were given. I wish that some one might have taken those speeches in shorthand so that you might all have read them.

After this each group had to answer the following questions about the RECORDER.

1. What is the name of our denominational magazine?
2. When was the SABBATH RECORDER founded?
3. Who is the editor?
4. How long has he been editor?
5. What is the age of the editor?
6. Where is the SABBATH RECORDER published?
7. Who is the business manager of the SABBATH RECORDER Press?
8. Name at least one other who works there.
9. How many copies in one volume of the SABBATH RECORDER?
10. On what day of the week is the SABBATH RECORDER published or dated?
11. Name the departments of the SABBATH RECORDER.
12. Who are the contributing editors?
13. How many of the contributing editors live in Milton?

The reading of the answers caused quite a bit of fun, as we discovered how little we really knew about the RECORDER.

Dainty refreshments were served at the close of this most enjoyable social.

R. C. B.

## JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

### SUGGESTIONS FOR NOVEMBER 21

The following list is a set of one year's memory work which would require the juniors to memorize but two verses per week.

Creation story—Gen. 1: 1-5

God's law—Ps. 19: 1-14

Thanksgiving—Ps. 103: 1-22

Christian love—Matt. 5: 43-48

God's care—Matt. 6: 25-34

Jesus' commandments—Matt. 22: 35-40

The great commission—Matt. 28: 19, 20

God's love—John 3: 14-17

Be sure to have them learn the name of the passage as well as the scripture reference.

## FIRST THINGS FIRST

ELVA SCOUTEN

(Paper read at the Young People's Hour of the Southwestern Association)

The theme of the association is "First Things First." Let us link with it the Christian Endeavor topic for the young people's meeting, which is "The harvest of our lives: What shall it be?" Let us put Christ first in our lives and see what the harvest will be.

How many of us are Comrades of the Quiet Hour? We have taken a pledge to spend at least fifteen minutes each day in Bible reading and prayer. Let us spend it the first thing in the morning. Some one has said, "Start right, keep right, and end right." If we begin the day in communing with God, we are putting first things first.

What kind of seeds are we sowing? What will the harvest be?

The following is the chorus of a song which has meant much to me:

"When I reap what I have sown;  
When I reap what I have sown;  
Will it be a joyful harvest,  
When I reap what I have sown?"

It will be a joyful harvest to all of us if we put Christ first in our lives.

## FOUR P'S IN RELIGIOUS EDUCATION— FIND THE FOURTH I

Organize, economize, familiarize, and spiritualize.

Organize: Much time is spend in reading, and there is much material to choose from. Our time will be largely wasted if we do

not have definite aims in view. As Seventh Day Baptist young people some of our aims should be to be Christians, to know the Bible, to be loyal Sabbath keepers, to be informed on the needs of the world. Study worth while books, either from our list or of your own selection, and send us a record of your work. Study with the idea of applying it on a college course and attending associations and Conference.

Economize: We are all busy people. But they are the kind that do things. I'll tell you how the Battle Creek society economized in the study of the *Seventh Day Baptist Hand Book*. The members of the class all did a day's work in earning a living. They came together for a picnic supper, each supplying a share according to a simple menu. After supper came the class period, the members taking turns in teaching. When the book was completed, an examination was given. These are some of the things we accomplished: did our day's work, provided the evening meal, satisfied the demand for social fellowship, secured an opportunity for mutual service, informed ourselves on a vital subject. All who participated pronounced it a success. We got the idea from the Riverside society. I recommend that you try it.

Familiarize: The United Society is constantly giving us the best approved methods for doing efficient Christian work. The Missionary Education Movement gives us a chance to keep posted on the need of the world wide mission field. Our own Missionary Society is asking us to aid in carrying the message to Georgetown, Trinidad, Jamaica, and Australia besides the home field and the long established work in China. The Young People's Board is endeavoring to co-ordinate the efforts of these various agencies for the convenient use of the societies. Realizing the value of attending our denominational gatherings and the need of financial encouragement to do so, the Young People's Board is planning to help three societies to send representatives to Conference or one of our associations.

Spiritualize: This from the World Survey by the Inter-Church World Movement: "A national emergency—five and one-half million illiterates above nine years of age; fifty millions not identified with any church; twenty-seven million young people with no organized religious training. These three

interlocking armies constitute a triple alliance which threatens the life of our democracy. Intelligence and religiousness must be co-extensive. Protestantism's weakest spot is the twenty-seven million children and youth in our own land which are growing up in spiritual illiteracy. The church which can not save its own young people can not save the world." A vast opportunity for trained leadership (religious).

Our goal is "a study class in every Christian Endeavor society."

Our motto is "Education for Service."

I am revising the study course and will send it in near future.

Organize, economize, familiarize, and spiritualize.

Yours in "Education for Service,"

L. E. BABCOCK,

Superintendent Religious Education.

## TO CHRISTIAN ENDEAVORERS EVERYWHERE

HELP REACH THESE TEN DEFINITE GOALS

The plans presented in this outline were approved by the International Christian Endeavor Convention in Portland, Ore., July, 1925, and are based on Dr. Clark's challenge to "Fidelity" delivered at that convention. Definite months are suggested in which each goal may be emphasized in connection with the regular prayer meeting topics, but the effort to reach any particular goal should in no case be confined to the month for which emphasis is particularly suggested.

THESE ARE THE GOALS:

1. Enlist 500,000 endeavorers and their friends to memorize great Bible passages and to pray daily for world peace and a world revival of religion. (The campaign to reach this goal continues from September, 1925, to May, 1926.)

2. Help every Christian Endeavor society to plan a practical year's program. (To be emphasized during October, 1925.)

3. Introduce the *Christian Endeavor World* to every Christian endeavorer. (Campaign starts October, 1925, and continues throughout the year.)

4. Study world Christian citizenship in every Christian Endeavor society. (Emphasized especially in connection with prayer meeting topics from October 18 to December 6.)

5. Enlist 1,000,000 older church members and friends to observe Golden Rule Sunday. (Campaign starts October 1, 1925, and continues through Golden Rule Sunday, December 6, 1925.)

6. Teach Christian Endeavor principles and methods through classes in "Progressive Endeavor" and "Expert Endeavor." (Emphasized during January, 1926, but continuing throughout the year.)

7. Celebrate Christian Endeavor week, January 31, to February 7, 1926. (Preparation emphasized during November, December, and January.)

8. Emphasize evangelistic effort in every Christian Endeavor society. (Promoted throughout the year but especially in connection with prayer meeting topics for February and March.)

9. Organize 5,000 new Christian Endeavor societies. (Promoted throughout the year but emphasized during February and March, 1926.)

10. Enroll 1,000 delegates to the World's Christian Endeavor Convention, London, July 16 to 21, 1926.

The following twenty memory passages are to be memorized:

Matthew 5: 1-12, Matthew 6: 19-34, Matthew 7: 1-8, Exodus 20: 1-17, Romans 12: 1-21, Corinthians 13: 1-13, Psalm 91: 1-16, Psalm 1: 1-6, Psalm 100: 1-6, Psalm 23: 1-6, Psalm 103: 1-22, John 3: 14-21, John 14: 1-14, John 15: 1-10, Numbers 6: 24-26, Revelation 7: 9-17, Revelation 21: 1-7, Isaiah 53: 1-12, Matthew 25: 31-46, Luke 10: 25-37.

By all signs, there are great and demanding days before the Church of Christ, with opportunities immensely beyond anything it ever has known. If there should be renewed failure in the presence of these opportunities, it will not be because they are not worthy demands, nor because they ought not to be required of the Church, but solely because the Church itself has not re-enforced its supports and girders and prepared itself to take on the added burdens.

Whoever contributes to the inner strengthening of the Church, obtaining for it a stronger organization, better officers, more deeply spiritual membership, is preparing it for the new overhead burdens which are sure to be placed on it as it takes its full place among the institutions of the world.—*The Continent*.

## CHILDREN'S PAGE

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

### THANKSLIVING

ELISABETH KENYON

Junior Christian Endeavor Superintendent  
Junior Christian Endeavor Topic for Sabbath Day,  
November 21, 1925

#### DAILY READINGS

Sunday—How Jesus used his blessings (Matt. 11: 20-25)

Monday—Thanking for everything (1 Thess. 5: 18)

Tuesday—How David thanked God (1 Chron. 29: 10-16)

Wednesday—Joy in thanksgiving (Acts 2: 41-47)

Thursday—How David showed gratitude (2 Sam. 7: 1-3, 18-19)

Friday—Thankful consecration (1 Tim. 1: 12-16)

Sabbath Day—Topic: Thanksgiving by thanksgiving (Luke 17: 12-19. Thanksgiving meeting.)

MISS FUCIA F. RANDOLPH  
Fouke Junior Superintendent

Thanksgiving by thanksgiving—what an interesting topic and what a fine idea for this season of the year! Did you ever know a boy or girl who would take a bag of candy or anything offered him or her, make up a face or scowl at the giver, then go off with it to a corner and quarrel with anyone who comes near? I surely hope you have never known such a person and furthermore that you have never, never yourself acted in the least bit like that, for I am sure we all agree that such a one didn't show the least bit of thanksgiving or thanksgiving either. A bright smile and a "thank you" make us more happy as well as the giver, too, and then we want to share our good things in a glad, delightful manner. One of the best ways we can show our thanks is to share any pleasure or happiness or gift with someone else. I am sure that is what our heavenly Father wants us to do with the blessings he sends us.

As we think of Bible stories of thanksgiving, we recall how King David wished to show his gratitude to God by building a house in which the people might worship the Lord; but God did not allow David to do it; yet David thanked God for all the past mercies and promised blessings and strove faith-

fully to walk in the Lord's ways and gathered together materials, gold, silver, and precious stones, that he knew his son would need to build the Lord's house. When David thanked God for these things that the people offered so willingly, he said they were all God's own. Did you ever think that all we have does really belong to God and, even when we may call it ours, it is still God's, so we should certainly thank him for our blessings much more than we do. If Jesus needed to thank his heavenly Father for all his goodness to him, surely we should, too.

Our lesson story today is of ten lepers. I do not suppose any of you have ever seen a man or a woman who is a leper. It is a most terrible disease, and if any one gets it he must go away and live where other lepers live, for if we were to touch the sore of a leper we would get the same disease, and we could probably never be cured. In Bible times lepers lived in caves or lonely places. These lepers must certainly have heard of Jesus' wonderful cleansing, healing power, and as he came to a certain village they met him. They did not come near him but called to him from afar, "Master, have mercy on us."

Jesus knew how terribly they were suffering and was sorry for them, so he said, "Go shew yourselves unto the priests."

That was what a man must do if by any miracle he were healed of leprosy, that dread disease, before he could go about among people who did not have the disease. So the ten lepers gladly started to the priests as Jesus had directed, and on the way they were cleansed of the leprosy. As soon as they saw they were cured, one of them went back to Jesus at once and thanked him joyously and long for the wonderful thing that had happened to him. We may hope that the other nine, after going to the priests, were truly thankful for their cure and often spoke of it to others and praised Jesus for it, but we do not know that they did.

Let us be like the one who thanked Jesus for what he did for him. Let us not only thank father and mother and other dear ones for things they do for us, but let us show our gratitude by our lives every day. It isn't enough just to say, "thank you," but we must show by our lives that we are truly grateful for the many blessings we enjoy every day. "In everything give thanks:

for this is the will of God in Christ Jesus concerning you."—1 Thessalonians 5: 18.

Fouke, Ark.

### THANKFUL HEARTS

Bud and blossom on the tree  
Thou hast fashioned just for me;  
Ripening through the sunny hours,  
Autumn's store from springtime's flowers,  
For rich gift of fruit and tree,  
Thankfully we come to thee.

—Selected.

### THE NEW KNOCKER

"Will you please come right in?" called Nettie as she hurried about her task of setting the table.

It was tea time and she was expecting two little friends to take tea with her. She thought that it was they knocking.

As no one opened the door in answer to her invitation, she crossed the room and opened it herself.

No one was in sight. Nettie looked up and down the street and around the corner of the house to see if her friends were hiding to fool her. "I must be hearing crooked," she murmured as she shut the door.

But Nettie had hardly returned to the task of preparing tea, when the knock again sounded.

"I suppose Cousin Tim is trying to play some of his jokes on me," she thought as she slipped up to the window and peeped out to see if she could find any one.

But Tim was nowhere in sight and when she again opened the door no one was to be seen.

"But I am sure it must be Tim," she declared. "I know what I'll do. They think they are surprising me so I'll just surprise them."

She ran back into the kitchen and took two big black walnuts out of a paper bag. "Tim just loves these big, fat nuts so I'll give him two to pay for teasing me."

She had been saving them to use when she made some candy but she thought she could spare two and surprise Tim. She put them out on the edge of the porch and then closed the door to wait for the knock.

There it came again and Nettie fairly flew to the door. It only took a second but again no one was in sight. It did not seem as though a bee could fly away so quickly, but the nuts were gone.

Just then she spied the girls coming down

the street and ran to meet them and tell them about the strange knocks.

"Let's put out another nut and leave the door open a tiny crack so we can see who takes them," suggested Mame, the eldest of the three girls.

"I never thought of that. Here are two more of them and we can all sit over here so we can see through the crack," answered Nettie.

The girls sat very still a few moments and were just beginning to wonder if they were going to hear the knocks again when a "thump, thump," sounded on the porch and a bushy brown figure darted across the porch and picked up one of the big, black nuts in its paws. Then it took it in its mouth and tried to take the other one in its paws but both nuts clattered to the floor. The girls could not resist the temptation to laugh and the brown figure flashed across the porch again and up a post.

"Oh, Oh!" "Ha! Ha!" laughed all three girls. "So old Bushy Tail is our new knocker. Every time he jumped down from the railing it sounded like a knock and when he tried to be a lazy man and take two nuts at a time it made another knock."

"And I never thought to look up on the top of the porch," confessed Nettie, "when I looked to see who knocked."—*Storyland*.

DEAR RECORDER CHILDREN:

Of course, you had a vacation last summer, did you not? And did you notice that "My Grandma" had a vacation, too? Yes, she has been vacationing for several months, but she has come back now and is going to "say" things to us again for a while. We are glad to welcome her home and to hear all she has to say to us.

Your friend,  
RUTH MARION CARPENTER.

### MY GRANDMA USED TO SAY

"Penny wise—pound foolish."  
Ask your grandma what she thinks my grandma meant.

MRS. T. J. VAN HORN.

### SITTING STILL

Albert got a new bicycle for his birthday, and he soon learned to ride it to school. One morning he asked Joe to ride on the handlebars, and Joe seemed very pleased.

But Albert never asked Joe but once. The next time he took Gordon, and after that Gordon rode every morning.

"Let me ride today," begged Joe, when he noticed that he was not being asked any more to ride.

But Albert smiled and shook his head. "Gordon is going," he said.

"Why can't I?" insisted Joe. "Gordon rides all the time."

"I like to take him because he knows how to sit still," replied Albert. "When I took you, we bumped into the curb and spilled because you tried to guide."

That little story is a good thing to think about, boys and girls. There is a time to be leader for all of you, but there is also a time when it is just as necessary to let someone else do the guiding.

If you can't sing as well as Mary, let Mary be on the program and you sit still. If there is a question in the Sabbath school lesson that you can't answer, don't whisper and make a disturbance when someone else is answering. Two people can't talk at the same time any more than two boys can guide the same bicycle without getting off the track.

—Selected.

#### THAT LITTLE COMMA

This instance of what a mistake of a comma can produce has been noticed: Lord Palmerston then entered upon his head, a white hat upon his feet, large, but well-polished boots upon his brow, a dark cloud in his hand, his faithful walking stick in his eye, a dark menacing glare saying nothing.—*J. Britain W.*

#### WHEN THE TOWER WAS BUILT

Jack: "Say Robert, I bet you don't know your history lesson for tomorrow."

Robert (who didn't): "I bet I do."

Jack: "What made the tower of Pisa lean?"

Robert: "It was built in the time of a famine."—*Phillips B.*

"All that I am and all that I have I owe to a little Christian Endeavor society in Gloucester, Mass., of which I was once a member. I owe more to that society than I do to any college or any banking institution or any business organization with which I have ever been connected."—*Roger W. Babson.*

## THE MICHIGAN-OHIO MEETING AT BATTLE CREEK

R. B. ST. CLAIR

A very good convention of Michigan and Ohio Seventh Day Baptists was held with the Battle Creek Church October 9-11, 1925.

On Sabbath evening, October 9, the president of the convention, Dr. B. F. Johanson, of Battle Creek, opened the meeting by calling upon State Evangelist R. E. Hosteter, of the Michigan Conference of the Seventh Day Church of God, to conduct the devotional exercises. After this the writer spoke from Matthew 25: 31, 32. He called attention to the various beliefs on this subject, quoting the Seventh Day Baptist *Exposé of Faith* and the *Apostles' Creed*, "from whence he shall come to judge the quick and the dead," and decried date-setting for the Lord's return, affirming that Seventh Day Baptists had throughout their long history followed the Scriptural policy of "watchful waiting," rather than that of setting specific dates. He said that each of his hearers had a judgment sheet in his or her heart, but that all condemnation could be removed by the acceptance of the finished work of Jesus Christ. Justification by faith cancelled the old bond.

The meeting was well attended, a goodly number being present from White Cloud, Jackson Center and Detroit churches.

Sabbath morning found about three hundred or more present and wafted heavenward by a splendid inspiring sermon, preached by Pastor Fifield, of the Battle Creek Church. The special music was also much appreciated.

An interesting session of the Sabbath school followed, many of the visitors teaching classes.

In the afternoon the Young People's Board put on a good program on making the most of our opportunities. Representatives from the various churches took part in this program, which was presided over by Dr. Johanson. Quite likely, the secretary of the board will report this in detail later on.

On the night after the Sabbath, representatives from the different churches gave their views on vocational work, many interesting thoughts being expressed. The consensus of opinion appeared to be that there is ample opportunity for good, efficient workers in the ranks of Sabbath keepers to

find suitable employment. Dr. Branch, of White Cloud, Mich., spoke of a canning factory in his town now for sale and urged co-operation in its purchase and maintenance.

The writer closed by summing up, as chairman of the Denominational Vocational Committee, the various high points of the addresses made. He said that his services were at the disposal of White Cloud, Jackson Center, Lost Creek, or any other community where a move was desired toward the establishment of an industry to provide work for Sabbath keepers. He called special attention to the industry of a new Seventh Day Baptist, Evangelist V. J. Benjamin, of Jonalanalem, Penumatra P. O., Kistna District, South India. Associated with this brother are a number of Sabbath-keeping Indians, and they are preparing by hand the most exquisite crochet work imaginable. Samples of this work were passed about the audience. Women could sell these articles with ease in our towns and cities, and at the same time support our Indian Seventh Day Baptists in their vocational problems on the home and foreign field both solved, to a certain degree. Then, too, it was peculiarly appropriate that reference should be made to this Indian work at Battle Creek, for it was Dr. B. B. Mandale, now an officer of the First Seventh Day Baptist Church of Christ of Calcutta, whose name was given to our people by Dr. J. H. Kellogg, superintendent of the Battle Creek Sanitarium; and, after several years of correspondence, the work in India was started. The writer expressed the hope that the Missionary Board would send Elder Eugene Davis or some other of our representatives in China, who are more or less retarded in their work by the Chinese civil war, around to India to view the situation, encourage the new Seventh Day Baptists, and make a thorough report to our people in the homeland of the possibilities of the situation. Hundreds of East Indians are about ready to enter the Seventh Day Baptist Church. "The king's business requireth haste."

Four of the Battle Creek ladies expressed an interest in the lace goods, and a supply is to be sent to them for sale in that city.

Sunday morning was quite cool, but about sixty-five gathered in front of the college building at 6.30 o'clock prepared to sail "under sealed orders" to the place of meeting,

which proved to be under the ceiled roof of the home of Dr. and Mrs. Fifield, Battle Creek's genial pastor. After a social program and considerable talk over the proposed White Cloud industry, which was reported on the front page of the Sunday morning issue of the *Battle Creek News-Enquirer*, Brother Egmond Hoekstra, of Battle Creek, opened the devotional exercises in which very many took part. The fellowship breakfast, which preceded the program, was both ample and tasty.

Business session in the afternoon was presided over by the vice-president, Brother Nathan Branch, of White Cloud Church. The regular routine business was transacted, Detroit selected as the next place of meeting, and a telegram ordered sent to Pastor W. D. Tickner, of Jackson Center, Ohio, expressing the love, confidence, and prayers of the convention, and its fervent hope that he would soon be restored to perfect health.

The following officers were elected:

President, N. L. Maltby, Detroit; vice-presidents: Elder J. J. Scott, Detroit; Egmond Hoekstra, Battle Creek; Adelbert Branch, White Cloud; Evangelist Clifford Journell, Jackson Center; secretary-treasurer, Miss Annie Elvira St. Clair, Detroit.

The offering to be received at night was left at the discretion of the new Executive Committee.

All good things in this life must needs come to an end, and this was true of the convention. The closing sermon of the gathering was delivered by Dr. John C. Branch, of White Cloud, on "The City of God." It was a graphic presentation of the beauties of the eternal city and a devout prayer for the consummation of our Lord's petition, "Thy kingdom come." Dr. Branch was at his best. Vim and vigor were manifested in his discourse throughout. People longed for the millennium as they listened to his portrayal of the happy time in this earth's future when the kingdoms of this world shall become the kingdoms of our Lord and his Christ.

The last word was spoken and then the people burst out in holy, prayerful song, "God be with you till we meet again"; and the Battle Creek Convention of 1925 was a thing of the past; but its blessed memories will linger with us for many a moon, as will the memory of the goodly hospitality of its fine people. The convention was by far

the best attended of its kind ever held by this group.

DELEGATES OF THE CHURCH OF GOD AND SEVENTH DAY BAPTISTS EXCHANGED VISITS

About mid-September, I received a very cordial invitation to attend the Michigan Conference of the Seventh Day Church of God at Jenison, Mich., September 25-27. I was glad that affairs were in such shape that I could accept this gracious invitation and, accordingly, I left Detroit by Pere Marquette Railway at 8.05 a. m., September 25, arriving safely at Jenison at somewhat after 2 p. m. At this point I was met by State Evangelist R. E. Hosteter and Elder Davis, of Deckerville.

The evening session was a good one, Elder Groshans preaching very acceptably. On Sabbath morning, by invitation, I occupied the time, while in the afternoon Elders Davis and Wilson held forth. Elder Davis is a very promising young preacher. The night after the Sabbath Elder Hosteter delivered a stirring discourse.

First day morning and afternoon were devoted to business sessions in the conference tent. At the latter session, I gave a historical sketch of the Seventh Day Baptist Christians and endeavored to set forth the truths for which they stood and the various countries in which they are operating. On motion of Elder Groshans, a vote of thanks was given to the Seventh Day Baptist representative.

I was the guest while there of Brother DeWind, and nothing was lacking in hospitality. My heart is saddened as I write this by the news just received that his fine eighteen-year-old son whom we met at the conference was laid away this week to await the trump of the resurrection angel. He was so well and strong when we met him that it is hard indeed to credit the tidings. I am sure that the sympathy of our people will go out to the grief-stricken father and mother, who so very recently entertained the Seventh Day Baptist representative so courteously.

The Sunday night session was an interesting one. Brother Groshans again preached to us.

The highest attendance was on Sabbath morning—sixty-five. Those present came from all parts of the state; and as the Church of God membership is but one hundred in Michigan, this showing is most creditable.

At Jenison no church exists. Several Church of God families reside there, so that left nearly all of the attendants to come from a distance.

Our Church of God friends reciprocated by attending our Michigan-Ohio Semi-annual Meeting at Battle Creek, October 9-11, as stated above.

Being the speaker of the Sabbath evening service, at the Battle Creek meeting, I took the occasion to mention the cordial reception I had received at Jenison and to express my pleasure at having a Church of God representative at our gathering.

May we live to see the day when God's people will be one.

4012 Field Avenue,  
Detroit, Mich.,  
October 15, 1925.

**DISASTROUS FIRE IN BROOKFIELD, N. Y.**

[The SABBATH RECORDER is exceedingly sorry to learn that several buildings in Brookfield, including Brother L. A. Worden's publishing house and the Grange Hall, have been destroyed by fire. The following account is taken from the abridged issue of the Brookfield Courier of October 21.—T. L. G.]

The worst fire in the history of the village of Brookfield occurred Wednesday night, completely destroying five buildings. The fire started at about nine o'clock in the Grange Hall, due to faulty electric wiring. The moving picture show was in session and the hall was crowded, when fire was discovered in the front of the building. The audience left quickly without any panic whatsoever. The Brookfield Fire Company was immediately on the scene, but due to the closed ceiling construction of the building they were unable to check the flames. All efforts were devoted to saving the Brookfield Courier building and to prevent the spread of flames eastward. Less than twelve feet separated the two buildings and while the hose kept down the fire on the forward half of the side, the rear of the shop was soon blazing and the flames worked rapidly toward the front. Ray Sampson's barn, three feet from the printing office was soon burning. The building west of the hall occupied by Irwin Davis as a shoe repair shop was soon destroyed, as was the ice house at the rear of the Courier office.

(Continued on page 575)

**Lone Sabbath Keeper's Page**

**ABUNDANCES—A BIBLE STUDY**

I

MARY E. FILLYAW

"Out of the abundance of the heart the mouth speaketh." And there are so many abundances to cause "great thoughts" to thrill the nerves and send the life-blood to the tip of every artery, and under the influence of these "great thoughts" the cheeks redden and the muscles grow strong. But abundances of grief cause frequent inrushes of blood to the heart, causing the cheeks to pale and the extremities to grow cold, as in the death chill.

Several years ago a young sea captain after a successful voyage arrived at Wilmington, N. C., his home port, bringing with him several trunks filled with beautiful and costly presents gathered from other lands for his bride-to-be; and they were to be married in the evening of the same day. But while on his way to a barber shop, he was met by a friend who told him that his "girl" was married the day before and had already gone on her wedding tour. Bystanders saw the young captain place his hand over his heart and then fall dead at his friend's feet. A post mortem examination revealed his heart broken into two pieces, so that, as the doctor said, he died literally of a broken heart. That incident made a deep impression on my mind; and when I know of promises made lightly and soon broken, I think of the great heart trouble that cut short that happy and useful young life.

After Isaac had lost his mother Sarah, what was more natural for him to do than to go "out to meditate in the field at the eventide"? One evening his feet traveled northward, for his bride-to-be might be nearby, or a great disappointment might be in store for him. His road lay along "the way of the well Lahairoi, for he dwelt in the south country." That well was dedicated "to the living in sight," hence the name Lahairoi. Any one coming in sight of that well was welcome to drink of its refreshing water "without money and without price." The Bible is our well of living water, and any

one who lives day by day in sight of a Bible need not go without the spiritual strength afforded by its living waters; for Christ said, "The words that I speak unto you, they are spirit and they are life." And Peter realized that Jesus had "the words of eternal life."

The "abundance" of Hannah's "complaint and grief" sent her to the tabernacle to pour out her "soul before the Lord." And it was her first son, Samuel, who became so great a prophet while still a youth, that the Lord "did let none of his words fall to the ground."

When the heart is full to overflowing, the mouth speaks, and other hearts are affected for good or evil, because

Within the human heart a sea  
Of passions lies unseen,  
And words may rouse its sleeping waves  
Into a wild turmoil.  
Oft high they lift their crested tops  
And burst in fury o'er the soul,  
Till reason sinks within their depths,  
And frenzy rules the mind.

One careless word may sow the seeds  
Of endless strife and pain;  
One thoughtless word may separate  
Two loving hearts for aye;  
And envious words, like poisoned darts,  
May wound their victim from afar;  
Malicious words with blackest hues  
The fairest name may foul.

Deceitful words oftentimes allure  
Into a hidden snare  
Unguarded feet, and prove as thorns,  
Those tender feet to pierce.

But words of kindness win the heart  
Called callous by the throng,  
And prove as balm to heal the wounds  
That unkind words have made.  
And oftentimes the "soft reply"  
Has turned away a storm of wrath  
Which dark and threatening overhung  
Some poor, defenseless head.

The joy a stranger feels, who hears  
One sympathetic word,  
There's none can tell, but him whose heart  
Has echoed to its sound.  
And loving words oft kindle love  
That warms and melts a frozen heart,  
Till from its springs, the living stream  
Of love eternal flows.

O words, how strong ye are!  
To move the passions thus;  
To stir, or calm, as hate, or love.  
Is mingled with your sounds.



## SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.  
Contributing Editor

### PROFESSOR WILLIAM C. WHITFORD— WORDS OF APPRECIATION

It is with no little satisfaction that we have good things said of our worthy brother, William C. Whitford, late editor of the *Helping Hand*. I am presenting here a part of a letter to President Boothe C. Davis, Alfred University, written by Joseph Clark, consulting secretary of the New York State Sunday School Association:

MY DEAR MR. DAVIS:

There has just come to my hand the minutes of the meeting of the Board of Directors of the Western New York Summer School at Silver Lake, in which there is revealed to me for the first time the news that Dr. William C. Whitford has been called home. I am greatly shocked, and very sorry to hear of his departure. Certainly your school and the cause of Christian religion have lost a great and strong man of beautiful character and wide influence. We shall very much miss him in our Executive Councils.

Would it be possible for you to send me some material from which I may compile a brief biographical sketch and appreciation of his life to appear in the October *Leader*? The September number is now on the press. . . . Many of our dearest friends in the work have of late joined the homeward procession. The workers fall, yet the work goes on.

Very sincerely yours,  
JOSEPH CLARK.

And here is a part of a note received from Professor Ira M. Price, University of Chicago, secretary of the International Sunday School Lesson Committee. It came from Olympia, Wash.

DEAR MR. ROOD:

I thank you for yours of September 6, which has been forwarded to me at my summer camp here. Your lesson list for 1926 will be sent to you at once. I am greatly shocked to hear of the death of Dr. Whitford, who was a very valuable member of the Lesson Committee.

Sincerely yours,  
IRA M. PRICE.

One of our own honored leaders for fifty years has said to a member of the Sabbath School Board, "You can, of course, put some one into the place left vacant by the death of Professor Whitford; yet you can

find no one to fill it so ably as he did for twenty-seven years."

At the last meeting of the Sabbath School Board it was decided that Pastor J. L. Skaggs become editor of the *Helping Hand* for the present, and that the associate editors go on with their work until some permanent appointment be made.

### CREATE AN APPETITE

In a convention of liquor dealers in Ohio one of the speakers said these words: "The success of our business is dependent largely upon the creation of an appetite for drink. Men who drink liquor, like others, will die; and if there is no appetite created in others, our counters will be as empty as our coffers. Our children must go hungry or we must change our business into some other more remunerative. The open field for the creation of appetite is among the boys. After men have grown their habits are formed, and they rarely change. It is therefore needful that work be done among the boys. I make this suggestion, gentlemen, that nickels expended in treats for the boys will return to your tills in dollars after the appetite has been formed. *Above all things, create appetite.*"

### SIGNIFICANT ITEMS

Captain Steele, of the New York police, once made this statement: "In twenty-five years I have never had a man or woman brought before me for trial of whom I have not asked this question, 'Do you attend Sunday school?' No one had attended regularly. If I could get the parents of America to keep their children in Sunday school until fifteen years of age, I believe they could be saved."

The warden of one of our penitentiaries said the other day: "There are nine hundred four boys in our penitentiary. All are asked, when received, the same questions. Ten of this number said they had regularly attended Sunday school; eighty-five said they had attended irregularly, while eight hundred nine said they never went to Sunday school."

### LESSON VIII.—NOVEMBER 21, 1925

PAUL BEFORE FELIX. Acts 23: 1—24: 27

*Golden Text.*—"I also exercise myself to have a conscience void of offense toward God and men always." Acts 24: 16.

### DAILY READINGS

Nov. 15—Paul before the Council. Acts 23: 1-11.  
Nov. 16—A Plot to Kill Paul. Acts 23: 12-24.  
Nov. 17—The Letter to Felix. Acts 23: 25-35.  
Nov. 18—Paul Accused before Felix. Acts 24: 1-9.  
Nov. 19—Paul's Defense before Felix. Acts 24: 10-21.  
Nov. 20—The Indecision of Felix. Acts 24: 22-27.  
Nov. 21—Faith and Prayer in Trouble. Psalm 86: 11-17.

(For Lesson Notes, see *Helping Hand*)

### DISASTROUS FIRE IN BROOKFIELD, N. Y.

(Continued from page 572)

By this time the Bridgewater, Leonardsville, and Unadilla Forks fire companies were on the job, closely followed by the Waterville Company. The contents of Will Cheseboro's store, Len Bacon's apartment, and the York-Sampson residence were quickly removed. A shed on the east end of the Sampson barn was torn down and the combined efforts of the companies prevented any further spread of the conflagration.

The remarkable fighting spirit of the townspeople and the unselfish, untiring efforts of the fire companies and friends from our neighboring villages, alone prevented the loss from assuming greater proportions. No greater spirit of friendliness could possibly be shown.

Plans are already being discussed for the construction of a new Community House to replace Grange Hall.

Through the courtesy of the Waterville *Times*, this abridged edition of the *Courier* is issued. Four pages of the *Courier* had been printed and the type for the remaining eight pages was ready for the press. The four type pages were taken from the press and saved, also several galleys of type. The printed pages were destroyed.

Securing a new location for a new printing equipment is a difficult problem, but will be solved in some manner and the publication of the *Courier* and the job printing business continued. Until new equipment can be secured, the *Courier* will be reduced in size, and published principally to continue legal notices. Subscription dates will be advanced, however, so that subscribers will receive complete numbers for the periods for which they have paid.

The loss to the publisher is partially covered by insurance. Our thanks are extended

to our townspeople, old and young, for their assistance in saving office furniture and other portable equipment.

### DEATHS

CROSLY.—Nathan Wardner, son of Edmund and Phoebe Davis Crosley, was born at Shiloh, N. J., April 27, 1854, and died at Milton, Wis., October 18, 1925.

When Mr. Crosley was about four years of age his parents moved from Shiloh to Crawford County, Pa., and settled near the Cussewago Seventh Day Baptist church, which is now extinct. After eight years' residence there they moved to Farina, Ill.

At Farina, Mr. Crosley grew to manhood, and on January 19, 1884, he was married to Miss Jennie Burdick. They established their home in Farina, and lived there until 1897, when they moved to Milton, Wis.

Three children were born to Mr. and Mrs. Crosley: Clarence, who died at Farina at the age of four years; and Fern and Raymond, who share the family home in Milton. Mr. Crosley had two brothers: Barzilla and Moses, both of whom preceded him in death.

In young manhood Mr. Crosley became a member of the Farina Seventh Day Baptist Church. Later he was ordained a deacon of the church. On coming to Milton, the church membership of the family was transferred to the Milton Church of the same faith, and Mr. Crosley was recognized as a deacon of the Milton Church. Until death he lived in happy Christian fellowship and consistently honored his profession and his office.

A farewell service was conducted by Pastor James L. Skaggs, Rev. Edwin Shaw assisting, at the family home on Monday afternoon, October 19, and the family left on the evening train, taking the body to Farina, Ill., for burial.

J. L. S.

MAXSON.—Clara Melvina (Mix), wife of Byron D. Maxson, was born April 12, 1852, in Scio, N. Y., and died at Fresno, Calif., October 15, 1925, aged 73 years, 6 months, and 3 days.

She was married to Byron D. Maxson, March 8, 1873; and aside from two twin girls, who died in infancy, there remain of the family circle to mourn her loss: the husband; a son, Bertrand D., and family; Mrs. Marcia Genevieve Burrows and husband; Dorothy Louise Maxson; and a brother, Charles Milford Mix, of Selma, Ind., while many friends join with the family.

Sister Maxson made a profession and joined the Seventh Day Baptist Church of Scio, N. Y., in 1876, where she spent her girlhood days. Her early married life was spent in Richburg, N. Y., coming to California in the fall of 1888, where she has since made her home.

After the organization of the Seventh Day Baptist Church at Riverside, Calif., Sister Maxson transferred her membership to that place, and all these years has been a loyal member.

Because of long time friendship, and since she regarded the undersigned (J. T. Davis) as her first pastor in California, he, with Pastor Hills

of Los Angeles, and Pastor Weeks of Fresno Seventh Day Adventist Church, conducted the farewell service, Sabbath afternoon, October 17, and the body was placed in the Fresno Mausoleum, there to await the coming of her King.

J. T. D.

**HEAD.**—Seraphina (Potter) Head was born at Grafton, N. Y., April 11, 1832, and died September 22, 1925, at Madison, Wis.

Burial services were conducted at the Evergreen Cemetery of Albion, Wis., by Pastor Seager. (A more extended notice is given in this issue.)

**McCLAFFERTY.**—Anna Vincent, daughter of Christopher and Clarissa Burdick Vincent, was born February 27, 1860, near Milton Junction, Wis., and died at Canton, Ohio, October 6, 1925.

Since 1906 Mrs. McClafferty has been a member of the Milton Seventh Day Baptist Church, though for several years she has lived away from Milton.

She is survived by two daughters: Mrs. Ruby Gould of Stoughton, Wis., and Mrs. Harold Merlet, Canton, Ohio; and by two granddaughters, Mildred and Marion Gould of Stoughton; and by one brother, Joseph Vincent of Chippewa Falls, Wis. She had spent the last year and a half with her daughter in Canton.

The body was brought to Milton Junction, Wis., for burial. On Thursday afternoon, October 8, friends and relatives assembled at the Milton Junction Seventh Day Baptist church for the farewell service, which was conducted by Rev. Edwin Shaw, Pastor E. E. Sutton and Pastor J. L. Skaggs assisting.

J. L. S.

**WARBACH.**—Christian Warbach was born in Germany, August 17, 1871, and died at his home in Plainfield, N. J., October 4, 1925, in the fifty-fifth year of his age.

He came to America when he was fifteen years of age, and had lived in Plainfield for thirty-five years.

He was first married to Miss Nora McEvoy. To this union one child was born. January 20, 1901, he married Miss Serena Pegram, the first wife having died when they had been married less than two years.

Mrs. Warbach has been a mother to the daughter; and now wife and daughter are left to comfort each other, as they sorrow for the loss of husband and father.

Besides the wife, and the daughter, Frances N. Warbach, he leaves two brothers: Carl, of Glendale, Long Island; and Jacob, of Brooklyn.

Mr. Warbach was baptized into the membership of the Plainfield Seventh Day Baptist Church during the pastorate of Rev. George B. Shaw, and retained his membership in the church till the end.

Funeral service was held in the Seventh Day Baptist church of Plainfield, conducted by the pastor, Rev. Ahva J. C. Bond, assisted by a mixed quartet from the Church.

A. J. C. B.

## THE SABBATH RECORDER

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

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### Address of China Missionaries

Grace Hospital, Liuho, Ku, China, is the proper address for our medical missionaries in China. The other missionaries may be addressed at St. Catherine's Bridge, Shanghai, China.

### AUTUMN

Light through the trees of the forest in autumn  
Like sunset at evening flooding a choir,  
Breezes aswinging a thousand sweet censers  
Grasses like candles flickering afire.

Preludes by rivulets, anthems by songsters,  
Warnings by chipmunk and squirrel divines,  
"Sermons in stones" and prayers in the tree tops  
And the soft benediction of wind in the pines.

—R. C. Francis.

### A CHRISTIAN'S PRAYER

Lord, I'm thankful for mine eyes,  
That see thy wonders and thy skies.  
I'm thankful, too, for arms so strong  
That earn my bread and fight the wrong.  
For feet that go unto the house of prayer,  
I'm thankful, Lord, they take me there.  
And for a soul from sin set free,  
For all of these, Lord, I thank thee.

—Horace L. Stevens.

### RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

CASH PAID for false teeth, dental gold, platinum, discarded jewelry, diamonds and magnet points. Hoke Smelting and Refining Co., Otsego, Mich. 3-16-1yr.



200 sheets bond paper, 100 envelopes. Not the "love-sick" stationery but a standard size envelope neatly designed, with a sheet of cream-white bond in the popular size, 6x7 inches. For business use we furnish paper in the short size for typewriter. State whether personal or business size is wanted. Attractively boxed, pleasing to the eye and pen, it bespeaks distinction, culture and taste. Good, clean stationery is one of the earmarks of good breeding, and it unconsciously leaves its impression. This stationery, printed in gothic type, in deep blue ink, dresses your thoughts in fashion. YOUR NAME and ADDRESS PRINTED FREE, alike on each envelope and each sheet of paper. Send \$1 in any convenient form. If mailed C.O.D. you pay postage. Send for your box and be in style. Stationery catalog free.

SHAWNEE PRINTING CO., ROANOKE, W.VA.

# The Sabbath Recorder

The Denominational Building  
will stand to the world as an  
evidence of the Sabbath truth.

Will you have part in it and  
so make known your faith?

F. J. HUBBARD, Treas.,  
PLAINFIELD, N. J.

I said, "Let me walk in the fields."  
He said, "No, walk in the town."  
I said, "There are no flowers there."  
He said, "No flowers, but a crown."

I said, "But the air is thick,  
And fogs are veiling the sun."  
He answered, "Yet souls are sick,  
And souls in the dark undone."

I said, "I shall miss the light,  
And friends will miss me, they say."  
He answered: "Choose tonight  
If I am to miss you or they."

Then into his hand went mine;  
And into my heart came he;  
And I walk in a light divine  
The path that I feared to see.

—Geo. MacDonald.

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