SEVENTH DAY BAPTIST
GENERAL CONFERENCE
AUGUST 23-28, 1927
WESTERLY, R. I.

Return to thine own house, and show how
great things God hath done unto thee.

Those things, which ye have both learned,
and received, and heard, * * * do.
—Philippians 4: 9.

THE LORD'S
The silver and gold are mine, saith the Lord,
The cattle upon a thousand hills,
Deep down in the earth my gems are stored,
My pastures are green beside the rills.

My sunshine warms, and my cool breeze fans,
The fields of grain, where the soft dews fall,
And showers of blessing drop from my hands,
For the earth is mine and its fullness all.

And men are my stewards, they hoe and till,
They gather in garner from field and vine,
And barter their merchandise at will,
But they, and the treasures they heap, are mine.
—Mary Bassett Clarke.
(Ida Fairfield.)
THE SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

President—Mr. B. C. Willey, Ashaway, R. I.
Secretary—Mr. A. B. Babcock, Battle Creek, Mich.
Treasurer—Mrs. C. W. Babcock, Battle Creek, Mich.

THE SEVENTH DAY BAPTIST MEMORIAL PRESS

President—Mr. E. S. Babcock, Battle Creek, Mich.
Secretary—Mr. W. L. Babcock, Battle Creek, Mich.
Treasurer—Mrs. A. Babcock, Battle Creek, Mich.

THE SEVENTH DAY BAPTIST HISTORICAL SOCIETY

President—Mr. C. F. Babcock, Battle Creek, Mich.
Secretary—Mr. A. Babcock, Battle Creek, Mich.
Treasurer—Mrs. A. Babcock, Battle Creek, Mich.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Mr. C. F. Babcock, Battle Creek, Mich.
Secretary—Mr. A. Babcock, Battle Creek, Mich.
Treasurer—Mrs. A. Babcock, Battle Creek, Mich.

AMERICAN SABBATH TRACT SOCIETY

Board of Directors

President—Mr. C. F. Babcock, Battle Creek, Mich.
Secretary—Mr. A. Babcock, Battle Creek, Mich.
Treasurer—Mrs. A. Babcock, Battle Creek, Mich.

THE SEVENTH DAY BAPTIST EDUCATION COMMITTEE

President—Mr. C. F. Babcock, Battle Creek, Mich.
Secretary—Mr. A. Babcock, Battle Creek, Mich.
Treasurer—Mrs. A. Babcock, Battle Creek, Mich.

THE SEVENTH DAY BAPTIST VOCAIONAL INSTITUTE

President—Mr. C. F. Babcock, Battle Creek, Mich.
Secretary—Mr. A. Babcock, Battle Creek, Mich.
Treasurer—Mrs. A. Babcock, Battle Creek, Mich.

The Sabbath Recorder

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

Vol. 103, No. 14

Plainfield, N. J., October 3, 1927

Whole No. 4,309

O Lord, our heavenly Father, we turn to thee with all our burdens and problems. Thou dost not promise us that we may always trust thee and live up to the light which may be given us. Help us to realize that thou dost care for us in our perplexities. Help thou to strengthen our courage and enable us to go forward. Will thou show us those things hidden and begotten to help us to overcome the temptations and allurements of the world. Raise us up, we pray thee, strong and mighty to strive for the cause of the kingdom of God on earth, that we may bear witness to the saving knowledge of our Lord Jesus Christ to the outermost parts of the world. Amen.

What a Story

In looking over some old documents that I have been gathering for many years, I found several old Conference minutes. One of them is one hundred years old. That General Conference was held in Shiloh, N. J., June 16, 1826. The pamphlet contains only seven pages, including the minutes of the Conference. The "Circular Letter" fills two pages.

Elder William B. Maxson preached the introductory sermon from the text, "Pray therefore the Lord of the harvest, that he will send forth laborers into his harvest," and after the sermon he was made moderator of the Conference. James Coon and Collins Youngs were the "clerks."

The next copy of minutes I took up was dated two years later—1828—held in Berlin, N. Y. The minutes of the "General Conference" occupied eight pages, including a circular letter of three pages.


This entire pamphlet, correspondence and minutes of one Conference, is only one page. It is one hundred years old at the most.

The next copy of minutes in my hands is dated 1842, or sixteen years later. This shows a growth and includes minutes of the General Conference and of the Missionary Society, together with minutes of the "Evangelical Board." This was the beginning of Christianity among the Jews. It contains forty pages in all.

Before me on my desk, alongside these ancient documents, lies the Seventh Day Baptist Year Book for 1926. Also, fresh in mind is the memory of our recent General Conference in Westley, R. I. It was with our pilgrimage to the ancient shrine of our fathers, in the home of the very first little church in America, and we are impressed with the evidences of growth revealed by such a study.

Then, when I recall the annual Conferences during my own memory of such meetings, more than fifty of which has been my privilege to attend, and try to recall the advancement in many forward movements during one lifetime, I find I do not feel hopeless about our future. Each forward movement in the past has given strength for our future. By such movements we have become stronger year by year. Had our fathers declined, from want of interest, the future should certainly have lost out in many ways.

Such a study should stir every loyal heart to lend a generous helping hand now in the one movement that stands for the entire denomination, and which has been under way for more than ten years.

When representatives of all the tribes of Israel had placed their plates of stones on the banks of the Jordan, there was given great significance in the charge: "When your children shall ask you in time to come, saying, what mean these stones? Then shall ye declare unto them, that the land whereunto ye are passing over now to possess is the land which the Lord promised by the hand of Moses."

"They stood in the Jordan, every one divided the water with his staff and another, and the priests that bare the ark of the covenant stood in the midst of the Jordan, and the water was hid, and became a heap, a great heap, above an heap, when they stood upon the dry land."
but mainly to speak to their children of years to come in order that they "might fear the Lord their God forever."

It was during another crisis in Israel that Samuel set up his memorial between Mizpah and Shen, which was to remind them that "Hitherto hath the Lord helped us." When Seventh Day Baptists, in their struggles for life, came to a crisis some ten years ago, they too had reached a point where something had to be done to show their loyalty to the cause their fathers loved, and that should at the same time express their hope for a successful future. Then and there representatives of all our churches began erecting their pile of stones for a publishing house and a memorial building. When the shop part was done it did seem as though we had crossed our Jordan, and that this was a memorial speaking of God's wonderful help thus far, one that should tell coming generations of our unwavering faith in our future.

This work was greatly needed, and was well begun. Our splendid shop is the result of our honored forefathers, but it will also establish our future of the Sabbath cause. It was during another crisis in Israel that the Lord helped them. As for us, we are sure that just so far as we forget the Lord our help is cut off from us. And so we have now been looking for such gifts for the main building for five years. About 360 freewill offerings have been made in all, out of a membership of more than 8,000 persons. So it must be that more than 7,500 have not responded. It is true that many young people and others among our members are not able to give toward this work, but there are enough who are able. It is time that we were driven to make the load easy for the builders, if we want to finish. Several generous gifts of $1,000 each, and some $500 gifts have come in. How thankful we are for all of these. It is indeed a thing to be thankful for that something over $30,000 has come in on this freewill offering plan. But it begins to be evident that someone must go out in the churches if enough is received to complete the work.

I have tried to keep up good courage, but it does begin to look hopeless. Without some personal solicitation, all the brethren are now urging something of the kind. I am afraid of such a task; but if the work is not finished it may be a way to finish up a long life work for the Master.

This is Too Bad In two papers, recently, there have appeared these words, as having been spoken by a noted evangelist regarding a man who denied God: "Had I been the Lord, I would have soaked him so hard there would have been nothing left for the devil to lev on."

It seems to me that all such kind of talk which represents God as possessing the characteristics of a big man, filled with the passions and frailties of human beings—a conception characteristic of the Dark Ages—is doing irreparable damage men away from God and Christianity than all the teachings of modern science in these days.

Such words as those above, by a so-called "evangelist," do not show any of the Christ spirit. They do not seem like anything Jesus ever spoke. I suppose such a teacher would insist upon a literal rendering of poetical expressions regarding God, such as some one referred to in the Bible to describe how God looks and acts: "There went one of his nostrils and fire out of his mouth" (Psalm 18:4), "He had horns coming out of his hands" (Hab. 3:4). No doubt that all the poetical and figurative expressions of God in the Psalms and in the Prophets have a wonderful spiritual meaning, but it seems to me that to insist upon literal, physical meanings of such teaching about God, when insisted upon by Christians, would be far more likely to drive young people away from atheism than any teachings of modern science which I have ever known.

The conceptions of God given by Jesus, as a spiritual being, a loving Father, predestined to the welfare of his children and coming over into their lost estate in cost making, in order to win them to himself, should never make men afraid. As for me, I am more afraid of the dogmatic spirit of literalism than I am of any teachings of natural science. If both are rightly interpreted there can be no lack of harmony between the two books of God.

A Good Religious School at Geneseo, N. Y. I am always interested in the good work at Little Genesee Sabbath School of some kind. Such a school is to be congratulated for the work in the Young People's Department, which is to be expected in this little school, where the work is going on in the Vacation Religious Day School.

Much credit is due to the teachers who are doing their best to carry on in the face of some discouragement, and the outcome was spoken of as the best school yet held in that place. There was a home-made drama of "The Prodigal Son," prepared mostly by the boys of about twelve years of age, which greatly moved the people who witnessed it. Some said that it brought out this great parable just as the Bible intended it should be.

The Little Genesee Sabbath School is to be congratulated for its excellent work. The children had their lessons well perfect, and we give the pictures below to show something of their good work in the drama.
people, and unless somebody takes this letter to heart there is little hope for improvement in regard to this important matter.

The Recorder is delighted to see that sympathetic and encouraging responses to Brother Main's appeal are coming in. And I know you, too, will enjoy reading four more kind and "encouraging" responses which were permitted to give here. Over the head of these two letters the dean places this heading, "Let Us Consider."

LETTER I

My dear Doctor Main:

Your letter touches me deeply. I have and do pray that our boys may be called into the ministry and may continue to hear the call after they are home. I am sure I ought to be, and I have been as faithful and earnest in my prayers and work as I possibly can. I ought to be. Our church prays for young men to enter the ministry, but we are not as anxious, I fear, that they shall, as that they may be successful in economic ways. I believe parents are desirous that their sons shall enter this sacred calling, but they are not, altogether, from the deep impregnation of a commercial age. I know I feel it. I hope you will pray for your own seminary boys, for me especially, if I may be so selfish and I know you do.

I have two friends here who are anxious for them. It is a mighty problem to raise them. I am conscious of many needs and trials with them. I would gladly lay them on the altar for this special service for our Master. I believe I do. My faith wavers, however, when I consider how many of our finest and best ministers and missionaries whose sons are not entered into the ministry in their profession, but who actually forsake the Sabaton Recorder. I read your letter to the church this morning and my answer. Then we had a good prayer service for fifteen minutes.

LETTER II

My dear Brother Main:

I was very much interested in your letter of the sixteenth instant. The thought which it gave me is one that I am certain that my heart is to prepare for the good of the church and for the good of the ministry. Earnest, faithful prayer always brings results. My own experience of this last year proves it. Well, brother, I send you my letter to the church Sabbath day and read it to them present. And we held a season of prayer in which a few joined— that was a great addition, a number of our young people, to prepare for the work of the ministry. I am impressed with the matter. I wonder whether it would not be a good thing so to do on some Sabbath day—for all our Churches, everywhere. I pray that this letter will be one object, and the ministers to refer to it in their sermons.

Believe me to be your brother in this work.

MY DEAR DR. MAIN:

I received your very thoughtful and interesting letter last Friday. I realize with you the seriousness of the situation in respect to Christian ministers and leaders.

I have often felt that the church is largely to blame for whatever shortage of workers there is. I believe the question of wages is a large factor. Our people do not set high enough value on the work of the ministry. I think it will make a difference when we take care of the same financial basis that we do on the eighth field.

Who is to change the situation? Must the pastors plead their own cause for the sake of those who are to take up the work will they arise who will set the situation and lift up their voice until the situation is remedied? I would not imply that I think the whole problem is financial. I am sure it is not. There is a doubtless an intellectual element and a worldly element.

The problem of Christian leadership has many angles. I assure you I want to do what I can to help solve it.

LETTER IV

Dear Dean Main,

Your recent letter relative to the need for laborers in the fields of religious work is at hand in these days who hoped and prayed that their sons might enter the ministry. I am sure that was true fifty years ago. I believe that is true. I am sure, however, that the people generally are in need of more workers in the ministry and allied fields.

In these days we have had those few letters and your letter brought to me the thought that a college president called me and other leaders of Virginia and asked us to consider such work as a possibility. He gave us some encouragement where we thought it needed it. I am in this but age of larger groups we do not rather tend to forget the individual. Your letter has given me reason to bring the thought more often to the young people. It seems as though it ought to be easy to find something about which she is intensely religious as was her daughter, Priscilla Humphreys, who married my grandfather, James Moore.

Dr. Van Dyke's

On hearing a brief quota-

tion over the radio, from Henry van Dyke, "America For Me," some friend sent Dr. Cadman a special request for the entire poem. In response, he published it in the New York Herald-Tribune.

I do not wonder that any loyal American falls in love with this poem. It finds a responsive chord in the heart of many who have spent time abroad "among the famous palaces and cities of renown." And it does thrill the soul, after dreaming around Paris, Rome, Venice, to see the shores of his beloved homeland "heave in sight."

THE FIFTHIEST ANNIVERSARY OF SEVENTH DAY BAPTISTS IN HOLLAND

REV. A. H. J. C. BOND

I have promised the Sabbath Recorder readers that I would report the meeting of the World Conference on Faith and Order at its later issues of this paper, and I am still planning to make that good promise. There
is much in common with that great meeting which I desire to share with all other Seventh Day Baptists who are interested, and I hope that if there is anything lost in the delay it is not because of this delay in writing it up that looks more like a story than made up by the gain in the perspective. Meanwhile, I am sure you want to hear something of the twentieth Seventh Day Baptist Conference which was held in Haarlem, Holland, August 26-28.

Fifty years ago the late Elder G. Velthuysen was the first Seventh Day Baptist Church in Holland. This year of grace, 1927, therefore, was the fiftieth anniversary of our work in Holland, and the partaking of the date facsimile for the celebration of this event was chosen because the American representative could be present on the date.

It might be reckoned by many as merely a coincidence that the fiftieth anniversary of our churches in Holland came in the same year that Seventh Day Baptists in America were sending a delegate to the Faith and Order Conference in Switzerland. Our good brother and fellow-classmate, son of the founder of the work here, who has faith and good works in such a way as to prove his faith by his works, believes it to have been in the good providence of God. As I look back over recent events I very sincerely share his feeling.

The first session of this conference was held on Sunday, August 26, and consisted of a prayer and testimony meeting led by Deacon Spaan of Haarlem. In spite of the fact that I had known beforehand that I would not be able to understand what would be said during these meetings, still I experienced at the early moments of this session a feeling of inspiration. This feeling was soon displaced, however, by a hap­pier one. For I soon discovered that I was able to return to the meetings even beyond my anticipations.

I know I missed a great deal in not being able to follow Deacon Spaan at this as well as at subsequent sessions. By the response of others to his remarks, and by his own facial expression (I love the twinkle of his eye) I am sure he combines splendid humor with a profound deep emotion. Perhaps here is as good a place as any to say that I was deeply moved as he bade me good-by, wishing me a safe journey home to my loved ones, and asking me to carry a message of love to the brethren in America. And who would not want such a meeting to hurry to a close? Surely it would not be from hunger. We were seated at a table in the corner of a fine hotel which ran the full length of the auditorium of the church. On this table at convenient distances apart were placed dishes of tempting fruit. Occasionally during the course of the session sandwiches were passed, or tea and cake. And of course the fruit served another purpose than that of table decorations. And for those who could understand there was a constant flow of interesting talk.

Brother Taekema presided over this meeting. The speakers consisted of representatives of some of the religious bodies of the city, members of Sabbath keeping bodies of Holland outside our own denomination, and representatives of the five Seventh Day Baptist churches.

I was asked to excuse from the speakers' table, and took my place near the end of the table, where we would disturb least. Brother Velthuysen administered the ordination of the Lord's Supper to all present, including myself. Then I was invited along with the other brethren to carry a message of love to the brethren in America. It isn't likely that I was ever seen more clear-headed as we were seated at a conference table with unattached Seventh Day Adventists. The testimony of one of these brethren called forth some remarks from one of the Adventist ministers present.

The treatment accorded these uninvited guests seemed to me to reflect the Christian grace of Holland Seventh Day Baptists.

The morning service of the conference was held Sunday evening, and it was certainly a fitting and impressive close to the fiftieth anniversary service of the Haarlem church and our work in Holland. Brother Taekema preached the sermon, after which he led into the baptismal waters two candidates who received this sacred ordinance at his hand. Following this impressive service Brother Velthuysen administered the ordinance of the Lord's Supper to all present, including myself, which I was able to enter into blessed fellowship with my brethren and sisters of another denomination, and thus to form a bond of friendship with our common Lord and Saviour.

The membership of the Haarlem church, the mother church in Holland, is much smaller than that of the seven churches in this country. This group is of course rather discouraging. However, when I asked how the total membership of all the churches in Holland at the present time compares with the past, I was told that it is larger. That of course is the better test of progress. There is another test of course, which would be better yet. So far as we were able to measure the spirit of the people, this too is most encouraging, and the events of the large attended conference they have just held.

I do not know whether I am suffering from an incurable case of optimism or not. I
am sure I am not possessed of what my good friend Dr. Paul E. Tittsworth in a public address in Chicago called the Baptist inferiority complex. And here are some of my reasons for feeling encouraged with reference to the future of the work in Holland.

Fifty years of splendid history is something to bank on. As my good ship Cedric plowed through the mighty Atlantic waters it leaves a wake behind it, and by looking back I can see the way over which we have come. The wake stretches away to the eastward and by that token I know we are headed toward the west, which for me means America and home. Fifty years of rich history on the part of Seventh Day Baptists in Holland point toward greater achievement in the future.

Then again I have great confidence in the character and spirit as a body of the men who lead in our good cause in Holland. Brethren Velthuysen and Taekema are both men of God, earnest, capable and consecrated. In a very striking manner they seem to complement each other in temperament, and they seem to have absolute confidence in the Lord. Wherever we are they believe they will be able to carry on in Holland to the glory of Christ and the building up of the Sabbath cause in that land. It is hoped that they may be able to work together in cooperation with other Sabbath keeping Christians to this end. They have the spirit of cooperation together with firm faith and settled convictions on the Sabbath question.

Finally, I am encouraged because of the evidences of character of the men and women who constitute our little churches in Holland. They impressed me as being a very substantial lot of folks—of the quality that counts.

By invitation of the friends at The Hague I went there for a service Tuesday evening, August 30. Brother Taekema was there to introduce the sermon and to interpret for me. I described the work of our boards and all seemed interested.

FINALLY WORD FROM THE QUARTET

DEAR RECORDER READERS:

There is a saying that the first shall be the last, and so it falls to my lot to write the concluding letter from the Evangelistic Quartet. Harris, our first bass, is teaching in a high school in West Virginia, and the rest of us are at our respective homes, trying to recover from our summer's efforts. Everywhere we went we had such a good time that we were all tired out, and resting in the old wreck was not especially restful.

A backward glance shows that we have traveled considerable—over five thousand miles, through twenty-four states, that is—having visited six churches, sung before some two thousand people, gained twelve converts, sung almost a hundred gospel songs, while our repertoire included sixty-five songs, both secular and sacred, with a third of them memorized. We discarded only eighteen new tires, and lost our tempers; therefore only a dozen or so times.

We also have made friendly in all parts of the countries, and wish to express to them our thanks for the wonderful treatment we have been shown everywhere we have gone. It surely was a pleasure to sing before such appreciative audiences. We hope that it may be possible for us to go out again in similar work next summer, and perhaps even reach Conference. Best wishes to all our friends, and success during the coming years.

Sincerely,
ELLIS C. JOHANSON
September 17, 1927.

WHAT CHRIST MEANS TO ME

CHRIST MEANS TO ME the best kind of a friend, as well as Leader, who is giving me in this world ten times—nay, the proverbial hundredfold—as good times as I could enjoy in any other way. Christ's religion to me is primarily for this world, and the New Jerusalem is to come down from heaven onto this earth, and we are to be the Washingtons and Nelsons. We are to save that city, and we are to have all the fun of really creating—of being and doing. If life is a field of honor, and Sir Galahad and Nathan Hale and Edith Cavell got the real fun out of it, then to every red-blooded man life begins in the same proportion as he seizes its opportunities for service.—Dr. Wilfred T. Grenfell.

SEVENTH DAY BAPTIST

ONWARD MOVEMENT

WILLARD D. BURDICK, General Secretary

928 KENTON AVENUE, PLAISTED, N. J.

IMPRESSIONS OF THE SOUTHWESTERN ASSOCIATION

This is not an attempt to write up the program of the Southwestern Association, held at Fouke, Ark., September 8-11, but to mention a few of the many helpful features of the meeting.

As most of the readers of the SABBATH RECORDER know, there are but few churches in this Association and these few are scattered over a large area. No delegates were present from Alabama, but two auto-loads came from Hammond, La., two from Gentry, Ark., one from the Little Prairie Church, Ark., and one from Edinburgh, Tex. A few lone Sabbath keepers were also present.

Elder L. D. Seager was the moderator, and he outlined a program which, with a few changes, was carried out with interest and encouragement.

Pastor Lena G. Crofoot was the delegate from the Eastern, Central, and Western associations; Pastor Charles W. Thorngate from the Northwestern; and Elder L. D. Burdick represented the interests of the American Sabbath Tract Society and Onward Movement.

As time could be spared on Thursday afternoon, a very helpful-conference meeting was held, many expressing the hope that a spiritual refreshing might be realized in the meetings. Each after the sermon was followed by a conference meeting.

The missionary program, conducted by Pastor Ellis Lewis, on Friday afternoon was especially interesting. Speakers from the various churches and associations told of the work accomplished and the plans and purposes for which efforts are put forth in their churches and on our foreign fields.

Much interest was shown throughout the meeting in the work of the denomination as carried on by our various boards.

At every meeting a good number of young people were present. On Sabbath afternoon they conducted a helpful meeting, and that night the Fouke Intermediate Society gave a pageant.

After the sermon on Sunday afternoon the young people and a few older people drove out to Tank Pond to take supper together, and get better acquainted. Two plows were in action, and the animals present were young people from five of the churches of the association. I enjoyed with them this fellowship supper and by request spoke to them on the subject of Life Work. Here, as throughout the meetings, the young people gave the best of attention, and were appreciative of the messages given.

They have a promising company of young people in the churches of the Southwestern Association.

The orchestra, composed of Gentry young people and Marion Van Horn of the Little Prairie Church, under the leadership of Pastor Lewis, gave valuable assistance during the meetings.

The reports from the churches showed a net gain of about twenty during the past year, and indicated a desire to look forward for the work this coming year. The pastors of the churches are devoted to their work, and are reported by many loyal helpers among the young people present.

The Fouke Church was greatly encouraged by the revival spirit manifested in the meetings.

Next year the association is to be held with the Hammond Church. Pastor Ellis Lewis is appointed moderator. The time was left to be decided by the Executive Committee.

REPORT OF THE COMMISSION

Work of the General Secretary

Rev. Willard D. Burdick has served as general secretary of the Commission and corresponding secretary of the American Sabbath Tract Society during the year. He has attended most of the association meetings, several semi-annual and yearly meetings of groups of churches, and meetings of the Young People's Board, the Woman's Board, the Sabbath School Board, the Missionary Board, and the Board.

The Commission at its December meeting asked the correspondence of the Missionary Society, Rev. William L. Bur-
The general secretary has continued to send general letters to the pastors and other workers in the interest of denominational activities.

There have been three years of the Onward Movement work. The following amounts have been raised for the regular budget and for specials during these years: 1924-1925, $33,413.10; 1925-1926, $34,405.70; 1926-1927, $32,795.72.

Although we have not been raising the full amount of the budget, the general secretary is not pessimistic about our denominational future. Very desirable advances have been realized during the New Forward Movement and the Onward Movement periods. Our boards are not in debt. The cause we represent is of supreme importance. Our opportunities within and outside the denomination for constructive Christian work were never greater or more inviting. The denominational boards and many of our churches are deeply concerned about accomplishing their missions. We have a great many of young people, many of whom are interested in the future of their church and denomination, and are eager to help in our work.

The general secretary believes that our future largely depends on our relationship to God, our wisdom and care in deciding questions relating to our future work, whether we cultivate the spirit of denominational cohesion or that of disintegration, and the sacrificial and zealous efforts that we put forth to accomplish our tasks.

Our program for the coming year may very properly include a vigorous prosecution of the work already under way.

Let us continue our evangelistic efforts; our efforts as the pastor of the local church; our efforts to enter into the activities of the SABBATH Recorder immediately preceding the day fixed for the meeting, as required by the constitution.

The annual report of the Board of Directors prepared by the corresponding secretary, the treasurer, the business manager, and the leader of Sabbath Promotion was presented and adopted.

The following Year Books for these reports.

The special annual report of the treasurer of the corporation, as required by section 3 of article IV of the constitution, was presented and adopted as follows:

To the American Sabbath Tract Society (N. Y.):

Gentlemen: In accordance with the requirements of section 3, article IV, of the constitution and Article 1, hereby submitted, following report the financial condition of the society as of June 30, 1927, as presented to the Board of Directors.

In the Permanent Fund in the hands of the Trustee, 1927-1926, being valued at $60,783.92

In Life Annuity Gifts $18,832.50

$79,617.42

The Board of Directors of the Seventh Day Baptist Memorial Fund holds Tract Society Gifts as follows:

George H. Babcock Bequests $2,140.22
Eugenia L. Babcock Bequests $43,883.54
Eugenia L. Babcock Bequests $1,000.00
Eugenia K. and Francesca Burdick $50,000.00
Corliss F. Randolph Bequest (applied to account)
$50.00
Mabel H. & F. Leach
Sarah Porter Bequests
$1,000.00

Wardner Wardrobe Fund (second)

64,311.10

$134,928.52

The amount and nature of the property acquired during the year, and the manner of its acquisition, are as follows:

Gift of Amanda C. Dunham.

$100.00

Gift of Sarah A. Saunders, Alburnon.

500.00

Sale of Hannah Comman property.

$828.68

Transfer of property to the American Sabbath Tract Society.

$1,000.00

Institutional Building Endowment:

$16,500.00

Institutional Building Endowment:

$1,500.00

The permanent fund being increased from $10,000 to $15,000.

The Permanent Fund shows a further increase of $5,943.68

The life interest of the donor having terminated during the year, the balance of this gift went into the Building Fund.

Life Annuity Gifts

$16,811.50

Ending balance, Walworth, Wisc. $6,000.00

Ending balance, Walworth, Alfred Station, N. Y. 100.00

Hannah Comman, Laconia, N. H. 100.00

Total $16,811.50

Note: Following the death of Mrs. Welsworth within a short time after the annual meeting and of Mrs. Babcock

that money was transferred as stipulated, to the Build

ing Fund.

(Continued on following page)

The American Sabbath Tract Society

N. Y.

63,559.00

Ending balance $18,332.50

E. & O. E. Ethel L. Titsworth, Treasurer

Plainfield, N. J.

September 1, 1927.

The report of the Committee on Nominations was received and adopted, and the following were elected as follows:

President—Corliss F. Randolph, 83 Jefferson Street, Maplewood, N. J.

Vice-Presidents—William C. Hubbard, Plainfield, N. J.

Clarence W. Spencer, Plainfield, N. J.

A. T. Babcock, Plainfield, N. J.

Corresponding Secretary—Arthur L. Titsworth, 926 Kenyon Ave., Plainfield, N. J.

Recording Secretary—J. Arthur Lombard, 231 Sixteenth Street, Plainfield, N. J.

Assistant Recording Secretary—Asa F. Randolph, 273 South Street, Plainfield, N. J.

Treasurer—Ethel L. Titsworth, 31 Park Ave., Plainfield, N. J.

Directors:

Corliss F. Randolph, Maplewood, N. J.

William C. Hubbard, Plainfield, N. J.

Clarence W. Spencer, Plainfield, N. J.

A. T. Babcock, Plainfield, N. J.

William D. Burdick, Plainfield, N. J.

Arthur L. Titsworth, Plainfield, N. J.

Asa F. Randolph, Plainfield, N. J.

Ethel L. Titsworth, Plainfield, N. J.

Ahva J. Bond, Plainfield, N. J.

William M. Stillman, Plainfield, N. J.

Henry M. Maxson, Plainfield, N. J.

Theodore G. Gardiner, Plainfield, N. J.

Orza S. Rogers, Plainfield, N. J.

Ruth E. Sadler, Staten Island, N. Y.

Marie M. Clawson, Plainfield, N. J.

Ira F. Randolph, New Market, N. J.

James G. Burdick, Dunellen, N. J.

Irving A. Hunting, Plainfield, N. J.
The sixth annual meeting of the American Sabbath Tract Society of New Jersey was held on Sunday, September 18, 1927, at 2:30 o'clock p.m., in the Seventh Day Baptist Church at the corner of the Morris and South streets, Plainfield, N. J., President Corliss F. Randolph in the chair.


The recording secretary stated that notices of the annual meeting had been published in the two issues of the Sabbath Recorder immediately preceding the day fixed for the meeting, as required by the constitution.

The annual report of the Board of Trustees prepared by the corresponding secretary, the treasurer, the business manager, and the leader of Sabbath Promotion was presented and adopted. (See forthcoming Year Book for these reports.)

The special annual report of the treasurer of the corporation, as required by section 3 of article IV of the constitution, was presented and adopted as follows:

**To the American Sabbath Tract Society (N. J.)**

**Gentlemen:**

In accordance with the requirements of section 2, article V of the Constitution and by-laws, I hereby submit the following financial report for the fiscal year ending December 31, 1926:

1. **General Fund—cash on hand:** $1,245.01
2. **Notes outstanding:** $1,144.01
3. **Building Fund—cash on hand:** $1,666.98
4. **Loans to publishing house account for new machine:** $5,000.00
5. **Building Fund:** $2,190.96
6. **Loan account equipment notes:** $9,000.00
7. **Liberty Loan account:** $5,000.00
8. **Undeposited funds:** $21,173.99

**Denominational Building:** $42,191.73

**Less depreciation:** $1,583.81

**Total:** $89,689.90

Those responsible for the publishing house at Plainfield submit the following statement:

**Current:**
1. Cash (including petty cash and checks in bank): $3,594.45
2. Accounts receivable: $1,090.00
3. Notes and accounts due: $2,048.00
4. Materials, work in process, etc.: $6,596.41

**Deferred:**
1. Unearned insurance: $182.46
2. Miscellaneous: $12.98

**Fixed:**
1. Plant (appraised value): $13,649.45
2. Less depreciation: $11,557.61
3. Current Liabilities: $27,191.82

**Total:** $48,989.46

1. Accounts payable: $1,994.60
2. Unpaid bills for foreign and domestic book society: $719.00
3. Bills payable: $202.50
4. Account payable: $642.60
5. Accrued interest on equipment notes: $180.83
6. Reserve, accounts receivable: $751.50
7. **Total:** $10,941.79

**Capital:**
1. Surplus: $22,975.37
2. **Total:** $12,760.80

**Less:**
1. **Total:** $36,162.87

**Net:**
1. **Total:** $48,989.46

For summary of receipts and disbursements see the report of the treasurer. Ethel L. Titsworth, Treasurer.

Plainfield, N. J.
September 1, 1927.

Attached:
1. Corliss F. Randolph, President.
2. Arthur L. Titsworth, Recording Secretary.

Plainfield, N. J.
September 14, 1927.

The report of the Committee on Nominations was received and adopted, and the following were elected as named:

President: Corliss Fitz Randolph, 83 Jefferson Ave, New Brunswick, N. J.

Vice-President: William C. Hubbard, Plainfield, N. J.

Secretary: Arthur L. Titsworth, Plainfield, N. J.

Theodore V. Clarke, Dunellen, N. J.

Assistant Recording Secretary—Asa F. Randolph, Plainfield, N. J.

Treasurer—Ethel L. Titsworth, 203 Park Ave, New Brunswick, N. J.

Theodore V. Clarke, Dunellen, N. J.

The timid man leaped to his feet, and, stammering, "Y-yes," hurried into the night.

"That old man stood bewildered. "That's a queer fellow you have calling on you, Ma-bel," he remarked. "Why did he rush off in that fashion? My watch had stopped and I merely wanted the time so I could get it going again."

**The Sabbath Recorder**

IF YOU NEGLECT IT, YOU OPPOSE IT

One of the great defects of our present day civilization is that it does not emphasize sufficiently the importance of church attendance, with the mighty influence it exerts in the formation of moral and spiritual character. We can feel that something very precious has gone from our lives, and searching with the utmost intensity we led conclusively to attribute the great change to growing indifference to worshiping God in his temple, and to listening to the messages in which every true Christian man and woman finds meat and drink.

Searching out hearts, we find that the cause of our neglect of the church, and our consequent loss of those contacts that invigorate the spiritual life, and give it purpose and meaning, is largely due to our indifference. We have allowed the world and its allurements to estrange us and keep us away from the church where our parents worshipped, and from which we ourselves received our earliest spiritual impressions, and our best impulses. It has become a common custom to lay the fault for our indifference entirely on the door of the church when it really rests with ourselves.

We owe it to the gospel of grace and forgiveness, to the divine Founder of the church, to God's people who in our own circle look to us for friendly co-operation, and we owe it to our own dear ones to receive the church with the whole heart, in the assembly of the upright, and in the congregation.

By regular attendance, and participation in all good works, and by our deeds in power, we let testify to the world our faith in God and our allegiance to his church, that thus may be won to the same resolve. *The Pastor's Assistant*
LETTER FROM JAMAICA

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

DEAR BROTHER BURDICK:

Because of necessary changes in plans we did not go to Albion Mountain till August 19. We had not been there before since last April. On account of the condition of the road it was necessary for Brother Mignott and ourselves to travel two miles out of our church and the home of Brother George Williams, where we were to be entertained.

There was a good deal of sickness from influenza among our church families at the time, hindering many from attending the church services. In spite of this the services held Friday night, Sabbath day, and Sunday were well attended. Early Sunday morning, once again, I was preaching to a work in his heart. He made a full and complete surrender. He is now rejoicing in salvation and in the fact that he is a happy working member of a Seventh Day Baptist Church. I have come to know a great deal of him. Nothing is too hard for him.

A good woman, Sister Ellis, formerly a Baptist living at Albion Mountain, was led to see the Sabbath truth and began observing the Sabbath about four months ago. She has been attending our church services and is a good worker. She, with Brother McKenzie, united at this time with our church there.

The church has been planning for some time for a special harvest and ingathering festival. This Sunday afternoon was the time set for reading our Bible or listening to the program of songs, recitations, and speeches to be rendered. Offerings of money were brought in for the church.

Many first day people took part in these exercises. (Our people there have begun planning to enlarge the church building.) At the close of this program they enjoyed a feast of tropical fruits and other good "eats." The long, well loaded table was emperied by the hungry crowd. It was a joyous occasion.

In the church services Brother Mignott struck strong, steady, hard blows against the opposers of the Seventh Day Baptist faith. The little church is seeking faithfully to keep the commandments of God and the faith of Jesus. They are doing good work and are growing in strength.

You would have been much interested in seeing the crowd of young people gather on Monday morning to help us get started for home. Here was a happy company of a dozen Christian young people, each eager to carry the heaviest load of our bags, to help carry the load of their heads. They walked merrily over as bad a road as you ever saw, to our camping two miles away.

Sincerely yours,

D. BURBETT COON.

THE LEWIS SUMMER CAMP FOR BOYS

NO. II.—CLARENCE K. REILLOG

The Lewis Camp, the older boys opened July 29. Mr. and Mrs. Crandall, Mr. Ogden, and seven boys made up the camp. The boys represented five churches.

As the girls did not get moved out until Friday, the boys did not begin their regular program until Sunday.

Much of the morning was devoted to Bible study and worship, with private devotions and assembly led by Mr. Ogden, and the Sabbath class under Mr. Crandall. The last hour of the morning was given over to study of woodcraft or to sports. The afternoon was spent in recreation, such as swimming and playing ball. The most effective and enjoyable part of the program was the evening council around the camp fire.

The fire was usually built outside, with the boys seated in the splendid fire-place, presented to the camp by Mrs. Lewis, at Westfield, N. J.
THE SABBATH RECORDER

THE WORK IN RIVERSIDE

The Dorcas society of the Riverside Church recently held a sale of school dresses for girls nine to sixteen years of age. They secured the entrance to an unused moving picture theater on Main Street for the sale and decorated it with bunting and flowers as well as displaying the dresses attractively. The accompanying illustration shows the sale in progress. A man who had no girl to buy a dress for, went to the county charity agent and gave her an order for a dress for a needy orphan girl and paid the Dorcas society for it. Those appearing in the illustration, from left to right, are Duane Hurley, Mrs. P. B. Hurley, Miss Alice Baker, Mrs. Maleta Curtis, Rowena Babcock, Mrs. Veta Blakely, Mrs. Edith Babcock, and Wayne Rood.

A FRIEND.

LIKEENESS BETWEEN NATURE AND CHRISTIANITY

LOTTIE BABCOCK

(Yearly Meeting, Welton, Iowa)

A great lover of nature was one day walking along the road when he came upon a little bird lying dead in his path. As he stood and looked at that little bird he said to himself, "That little bird is dead, but in life it filled its place, it did that which was meant for it to do, and I haven't."

How many of us could have said otherwise? This brings to mind the words of an old song, one verse of which ran something like this:

"It was but a little bird
That sang in an apple tree,
A sick one forgot her pain,
The sick one forgot her pain.
Such one little bird with cheerful song
Brought joy to a heart again."

How many of us who profess to be Christians are so filled with the love of Christ that, as we go about from day to day, we shed this love upon others? Do we, like the birds that fly from tree to tree, from bush to bush, or flit from flower to flower, gathering the sweet nectar from deep down in the hearts, go about our tasks with light hearts and happy songs, gathering the good out of life, or do we in our haste and carelessness gather mostly the chaff and blight?

In these hurrying times when all lines of activity are "speeding up," as well as in former times before this age of speed and recklessness, our mode of life depends much (Continued on page 439)
Committee on Revision of Denominational Literature
Corliss P. Randolph, chairman

Investment Committee
Orsa S. Rogers, chairman
Henry M. Maxson
William C. Hubbard
W. N. Lewis

Budget Committee
Edith L. Titsworth, chairman
Jesse G. Burdick
Alexander W. Vars
William C. Hubbard

Ten-Year Conference and Summer Camps
Harold R. Crandall

Standing Committee
Arthur L. Titsworth, chairman

YOUNG PEOPLE'S WORK

CHRISTIAN ENDEAVOR ABOAD

Christian Endeavor Topic for Sabbath Day

Sunday—Joy in the message (Acts 8:5-8)
Monday—Field workers (1 Th. 1:1-16)
Tuesday—The evangelistic spirit (Acts 17:1-14)
Wednesday—Youth rest (Gal. 4:18)
Thursday—Faith and love (2 John 1:13)
Friday—Christian Endeavor—The training Christ (1 Pet. I:1-7)
Sabbath Day—Topic: Christian Endeavor in all lands (Rom. 10:18; Col. I:3-6)

The following chippings are taken from an article, "The World-wide Field of Christian Endeavor," by Rev. R. P. Anderson, in the Christian Herald for July 2, 1927.

Christian Endeavor societies are being organized at the rate of approximately 5,000 a year, or a little more than an average of thirteen societies a day. In all the world they are about 80,000 societies, 20,000 of them Junior and Intermediate. They are scattered among eighty different denominations. The Methodist Church in all its branches leads in the number of Christian Endeavor societies, and is followed by the Presbyterians and the Disciples.

The British Christian Endeavor Union has listed 4,447 societies. In the past year 870 new societies were added. Each year since 1920 an increasing number of new societies have been organized. In addition to these figures, there are more than 3,000 societies in the Primitive Methodist Church in the British Isles, and about the same number in the Presbyterian Church.

During the years of the World War, when Christian Endeavor in Europe suffered greatly, the number of societies in the German Christian Endeavor Union increased from 600 to 1,100. Since the close of the war five hundred more societies have been organized. A little more than a year ago the union bought a large mansion, more than one hundred rooms to be the headquarters of the movement. The house is situated at Woltersdorf, near Berlin. Here the officers of the union and the field force will have living quarters, and the house will be used not only as a holiday home in summer, but also as a training school for leaders.

The Methodist churches of Spain are strongholds of Christian Endeavor in that country, although there are excellent societies in the Presbyterian, Episcopal, Congregational, and other churches.

Christian Endeavor is found only in isolated places in Portugal, but since the war it has been coming over the Channel to France. A convention has just been held in southern Belgium, and Rev. Edmond Gonnelle, a Methodist pastor and Christian Endeavor leader, went from the convention to hold a rally for the half dozen societies in Paris. A new society has recently been organized there among the Finns in the Lutheran Church. There are not a few cities and towns in which Christian Endeavor flourishes,—in fact, wherever Protestantism has found a foothold. In other places, it is found only in the larger cities, and it is probable that the only people who have heard of Christian Endeavor are from other countries. In the metropolis of the world in the West, the Christian Endeavor movement is well established.

Young People's Work

FREE WATERING SERVICE

One of the most practical activities of the Massachusetts Society for Prevention of Cruelty to Animals is the maintenance of free watering stations on the streets in Boston, where men are in attendance to supply water to thirsty horses. Last season no less than 29,861 horses were given relief in this way. The service started this year with the beginning of the hot weather. Your generous outbursts of charity will be greatly appreciated, and acknowledged by the treasurer, 180 Longwood Avenue, Boston—Our Dumb Animals.

"How's that new secretary of yours making out?" inquired the senior partner.

"All right, Mr. Shaw," answered the junior. "She's got things so tamed up in my office already that I can't get along without her."—Selected.
published some Christian Endeavor literature. The government has just "recognized" and registered Christian Endeavor, which will give the societies more freedom in their work.

In the national union of Jugoslavia there are fifteen societies. The pioneer and leader is Samuel S. Schluenlacher, who is now a member of parliament. One of the pastors has just visited the societies in Croatia and Bosnia.

Hungary has only twenty societies with 647 members, but every member is an evangelist. These endeavors hold more than 200 meetings each week. They maintain eighty-two Sunday schools with 3,377 pupils, who are taught by 158 teachers.

In Russia there are about eighty-two thousand societies. By their work the Russian church is divided into groups and for the inmates of poorhouses, besides for children and for the inmates of poorhouses.

In the United States the mission, the Union, has just visited the societies in Croatia and Bosnia.

One society—and the following case is typical—conduces seven Sunday schools for 500 Hindu children every Sunday morning, and two schools for Christian children in the afternoon. They have even invaded the local jail and held an evangelistic service there every week.

Burma has always been a stronghold of Christian Endeavor, and still is. There are one or two societies in mission schools in Siam.

The largest Christian Endeavor society in the world is in Africa. It is in the Disciples' Church at Leveque, on the Congo. Every member of the church is an Endeavor. The church is divided into groups of ten, and every tenth man is supported temporarily by the other nine that he may give some time to personal evangelistic work.

But there are societies in most Protestant missions in all parts of the continent.

In Australia Christian Endeavor is making remarkable advances with strong societies, excellent leadership, and great conventions.

Korea has organized a national Christian Endeavor union and the number of societies is growing. At present there are about 200 societies.

There have been societies in Egypt for many years, especially in the mission of the United Presbyterian Church. There are societies in schools and colleges—the one in Assuit College has 120 members—and are giving real training in practical Christian living.

A review of the Christian Endeavor field shows that the movement is international, interracial, and interdenominational. It is evangelistic. It is an instrument of service. Its aim is spiritual—to bring young people into vital contact with Christ. It is a religious youth movement. It ideals are Christ and faith. It is spread over the globe its fellowship makes for understanding, for peace, and among denominations its broad and kindly fellowship makes for unity on a platform of service.

A THOUGHT FOR THE QUIET HOUR
LYLE CRANDALL

Dr. Frances E. Clark started the Christian Endeavor movement among the young people of his own church. He saw a need in their lives for something which was lacking. Christian Endeavor supplied this need. From this small beginning, which started from the vision of this great man, Christian Endeavor has spread all over the globe.

Why has it spread thus? One of the daily questions of this week answers this question—because there is joy in the message. The message which Christ gives to his followers—to Christian endeavors—is one of hope, of joy, of happiness and gay. It is a message of hope, it is a message worth carrying to all parts of the world.

Christian Endeavor has the evangelistic spirit, and this helps it to spread. It wins young people to Christ and makes them see that there is something worth while in the Christian religion. Christian Endeavorers have told this to others, and thus the movement has spread over the entire world.

We need men of vision like Dr. Clark, who will mold the lives of young people, and thus make the world better because they have lived in it. Let us pray for such men.
A good name is rather to be chosen than a goodly lot in a lowly place.

Every good and every perfect gift is from above.

A soft answer turneth away wrath.

I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust.

I am the light of the world. He who follows me shall not walk in darkness, but shall have the light of life.

Let the whole world be filled with the knowledge of your glory.

Righteousness exalteth a nation!

O, how love I thy law! Righteousness exalteth a nation!

SUGGESTIONS FOR WORK

To encourage the juniors to give original testimonies, an order will be hung on the wall and a star pasted after a junior's name each week that he gives an original testimony.

HOW ARE COUNTRIES MADE CHRISTIAN?

CAROLINE F. RANDOLPH

(Conference Paper—Intermediate)

To find the best method for making a nation Christian we should go back and see how Christ started and what he taught regarding it. We find that he said, "The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal till the whole was leavened." If a woman took and hid it; if they are good, we remain good; if they are evil, we are pretty sure to remain evil. So very essential it is that in our youth we form good habits: and in order to do this we must have the Christ spirit that can repent us and teach us and develop until it has full control of our lives. If we have failed to do this while in our youthful years, let us not neglect longer to do it. For no one is safe without Christ and the Father whom Christ reveals. Without our lives anchored to him, we are adrift on the sea of eternal death. The work of human culture and of the church, and some day the waves, surging and rolling higher and higher, will dash over and sink all. This life needs to be anchored to the eternal God. It is not enough to tie to good habits, high purposes, and good companions; we must have a personality about us, to whom we can cling, as the trailing vine clings to the oak.

We, like the birds, the bees, the trees, and all living things, are a part of God's world and were created and all depend on him and on our relation to him. All nature reflects the Christ. Do we reflect him?

If we can reflect his spirit, if we are anchored to him, we will reflect him in our every day life.

Let us strive to live so that when this life is over we may be found as that little bird, "He died, but in life he did the work assigned him, he fulfilled his place."

SHALL AMERICA AND FRANCE OUTLAW WAR?

An opportunity has come for the United States to give practical effect to its oft-repeated declarations in favor of peace and justice. "The outlawing of war" is a phrase with which the people of America have become familiar. The Locarno treaties that provided for the outlawing of war between France and Germany were hailed in America as the most significant advance toward the establishment of the peace since the signing of the Armistice. It is now proposed that a similar treaty be entered into between France and the United States. And who is that sponsored this proposal? None other than France's foreign minister, M. Briand.

If we can not outlaw war in a single sitting, what is to hinder us from beginning where we are and, taking France at her word, urge our government to begin negotiations toward a compact for the perpetual outlawry of war between that country and our own? No complications with the League, no relations with the Permanent Court of International Justice, are involved in what M. Briand proposes. It is simply that the two peoples shall agree by treaty not to kill one another, an event in the history of a future dispute. Could anything be more reasonable? Could anything be more non-Christian than to reject such a proposal?—Sidney L. Gulick.
**GOOD MOTTOES**

**Elizabth K. Austin**

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day, October 15, 1927

**DAILY READINGS**

October 15—God is love (1 John 4:8-9)

Monday—Your Father knows (Matt. 6:32)

Tuesday—Take the kingdom (Matt. 6:33)

Wednesday—Rejoice evermore (1 Thess. 5:16)

Thursday—Pray without ceasing (1 Thess. 5:17)

Friday—We will love the Lord (Josh. 24:15)

**SABBATH DAY—TOPIC: Good mottoes (John 9:4; Jas. 1:22)**

Juniors like to make things. For today’s topic suppose each member brings to the Junior a neatly printed motto. After the meeting these can be turned over to the Sunshine Committee, which committee will find many uses for them among the sick and shut-ins.

Following are some suggested mottoes, but I am sure you can think of many more taken from the Bible and other sources.

Just as I am, young, strong, and free,

To be the best that I can be,

For righteousness and truth’s sake,

O Jesus Christ, I come!

—Children’s Leader.

When I enter the house of prayer,

Let me remember God is there,

Let me quiet and respectful be;

For thou God seest me.

—Selected.

“He knows, he loves, he cares.”

Little thoughts

Trip to and fro;

Throughout the mean, ones

Let the good ones grow.

—Selected.

“Christ is the Head of this house,
The unseen Guest at each meal;
The silent Listener to every conversation.”

“My body is a temple.
To God it belongs,
He bids me keep it for his use,
He wants it pure and strong.”

“Be ye doers of the Word and not hearers only.”

I will watch and pray.

My best for Christ.

“Love one another.”

“You, God, seest me.”

**RULES FOR TODAY**

Do nothing that you would not like to be done when Jesus comes.

Go to no place where you would not like to be found when Jesus comes.

Say not what you would not like to be saying when Jesus comes.

—Selected.

“Seek the Lord while he may be found.”

“God is love.”

“Be of good cheer.”

**GREAT BIBLE VERSES**

**Elizabth K. Austin**

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day, October 15, 1927

**DAILY READINGS**

October 15—The love verse (John 3:16)

Monday—The gentle verse (2 Tim. 2:24)

Tuesday—The path (Exod. 20:19)

Wednesday—the work verse (Exod. 20:9)

Thursday—The forgiveness verse (1 John 1:9)

Friday—the “I can” verse (Phil. 4:13)

Sabbath Day—Topic: Great Bible verses (1 Cor. 13:13; Ps. 23:1; Memory meeting)

Martha’s father had been suddenly called to the city on important business, leaving Martha and her mother alone in their summer camp in the Adirondacks. Soon after supper Mrs. Mason was taken suddenly very ill. The nearest neighbor was a quarter of a mile away, and Martha could not go over the mountain trail alone in the darkness for help. So she bravely set herself to carry out her mother’s instructions—keeping up the fire, heating water, and making hot applications to ease her mother’s pain. About two hours went by before the worn-out mother found a few minutes’ relief in sleep. Martha walked to the door. The stillness of the forest was oppressive. She was frightened at her helplessness, and at her responsibility, perhaps for her mother’s life. Before her crossed the lake rose the mountains. Suddenly there came into her heart a Psalm she had learned in Bible school—“I will lift up mine eyes to the hills, from whence cometh my help.”

that keepeth thee will not slumber.” She knew God was there to help her. Her fear and weakness were all gone. She stood ready to face the hard thing with God.

The night passed, the dawn brought the sunshine and hope for her mother, while weak, was free from pain. “Oh, dad,” she exclaimed, as she threw herself into her father’s arms on his return, “I never could have done it if I had not had that wonderful Psalm stored away in my memory.”

“I hope my brave little daughter will hide many more rich treasures of the Bible away in her heart and memory,” replied her father, “for there are many times in every person’s life when they are strengthened from memory storerooms messages out of God’s Word.”

—The Children’s Leader, used by permission.

**DEAR CHILDREN**

I am going to give you right here a Seventh Day Baptist Junior Christian Endeavor song which I heard the Conference song leaders give. I have been using for years.

**Chorus**

We are Junior, happy Junior,
With hearts gay and bright;
We are working and praying
For God and the right.

*From Saturday’s Goodwill.*

Martha and her mother were making rich treasures of the Bible away in her heart and memory, “I hope my brave little daughter will hide many more rich treasures of the Bible away in her heart and memory,” replied her father, “for there are many times in every person’s life when they are strengthened from memory storerooms messages out of God’s Word.”

For God and the right.

*From Saturday’s Goodwill.*

**LETTER AND STORY FROM FLORIDA**

**DEAR MRS. GREENE:**

If you think this story all right to put in the Sabbath Recorder, you may do so. If not I will not feel disappointed, as I do not expect to have results the first time. I am enjoying reading what other children write in the Sabbath Recorder from week to week.

One day there were two little girls playing tennis, named Mary and Jane. For awhile they played real nice, then Jane cheated and Mary stopped playing.

Jane said, “I did not cheat.” Mary denied it. Then Jane sat down and thought about what she had done and about half an hour later she said to Mary, “Oh, Mary, maybe I did cheat, but I won’t any more. Please come and play.”

Mary did not forgive Jane. God forgives us for what we do. I think Mary should have forgiven Jane.

—Earlais E. Main.

*Daytona Beach, Fla.*

*September 15, 1927.*

**NOW YOU ASK ONE**

**H. V. C.**

**GAME 17**

1. Who was it who was hidden in the honeycomb?

2. Who said, “O my son Absalom, would God I had died for thee, O Absalom, my son my son.”

3. What was it Balaam’s ass saw in the road and made her turn aside.

4. What king was noted for his wisdom?

5. From what book of the Bible is this: “And Joseph dreamed a dream, and he told it to his brethren: and they hated him the more.”

6. Finish this quotation, “In all thy ways acknowledge him, and he shall direct thy steps.”

7. To what state of the Sea of Galilee north or south of the Dead Sea?

8. When did Jesus say, “O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt.”

9. How many books are there in the New Testament?

10. To what office did the Levites belong?
HOME NEWS

NORTONVILLE, KAN.—I realize that Nortonville has not appeared in the Home News Department for some time, and so I take up my pen to assure all of our denominational family and friends that it is still trying to do its bit for Christ and the church. We would not have you think that our silence indicates any lack of interest in the Home News Department and the welfare of the other churches, for usually it is to this department that we turn first, but it is so much easier to read about the good work being done in other churches than to write something yourself.

One event which was a great blessing to the young people of Nortonville was the Teen-Age Conference of the young people of North Loup and Nortonville, which met with us May 27 to 29. This conference has already been very well written up for the Recorder by Rev. A. J. C. Bond and by the people of North Loup, and it is not necessary for me to add much more. It is sufficient for me to say that it was inspiring to hear the helpful addresses and sermons of Rev. J. C. Bond, Rev. J. F. Randolph, and Rev. H. L. Polan, the former pastor of this church, to see seventy young people packed into a small church during the summer of 1910, and then, in addition to all this, I found my wife at Wellsville, N. Y., and afterwards enjoyed two more pasture at Nile and Berlin, N. Y. Do you wonder now why it is that the East will always be dear to the heart of the pastor's training class, in which he considered with the pupils the subjects of God, who was able to make the trip. This was a great pleasure for the pastor, for it enabled him not only to represent the association as best he could and receive a new inspiration which only such meetings can give, but it also made it possible for him to see again many old friends and relatives, among whom were many of his former parishioners and pupils. There are many places in the Ten-Age Conference, the later because of sacred associations. As a boy he lived at Independence, N. Y., Ashaway, R. I., and Shiloh, N. J., where his father, Rev. L. D. Cottrell, had a successful pastorate. He received his college preparatory education at South Jersey Institute, Bridgeton, N. J., three miles from Shiloh, going back and forth for night and morning with his chum, who is now Dr. Ernest Hummel, of Camden, N. J. We expect to have Brothers A. J. C. Bond and Rev. H. L. Polan, the former pastor of this church, to see seventy young people and Rev. H. L. Polan, the former pastor of this church, to see seventy young people to hear the helpful addresses and sermons necessary for me to add much more. It is sufficient for me to say that it was inspiring to hear the helpful addresses and sermons of Rev. J. C. Bond, Rev. J. F. Randolph, and Rev. H. L. Polan, the former pastor of this church, to see seventy young people packed into a small church during the summer of 1910, and then, in addition to all this, I found my wife at Wellsville, N. Y., and afterwards enjoyed two more pasture at Nile and Berlin, N. Y. Do you wonder now why it is that the East will always be dear to the heart of the pastor's training class, in which he considered with the pupils the subjects of God,
SABBATH SCHOOL

HOBRA W. ROOD, MILTON, WI. Contributing Editor

MORE ABOUT "LINDY"--MODESTY

I wrote last week about having seen and heard Charles A. Lindbergh, the daring air man of whom we are hearing so much and are likely to continue to hear. He is an active young fellow, doing all the time what is worth the attention of people.

I wondered, as I heard the well merited praise bestowed upon him by those whose high regard for the great governor of the state, the president of the great state university, the mayor of the capital city, the state, the gifted lady who spoke for the women and children of the state, and all this before many thousands of people--I wondered how he, a young man not far from boyhood, could stand so much praise and not feel unduly puffed up with his great importance.

But this was not all. He had had the same kind of publicity bestowed upon him by multitudes on the other side of the great ocean over which he had flown, receiving it in all the capital and other big cities where he alighted in this country, beside seeing it repeated under big headlines of every newspaper that came within his sight. As I thought this all over, I wondered how a twenty-five-year-old fellow could contain himself with so mighty a sense of his own importance as to thrust upon him. Yet there he stood that day looking for all the world like any other tall young man, not seeming in his appearance or anything he said to the applauding crowd at all overwhelmed with his personal importance.

In his talk he said nothing at all about himself or what he had done. His address was entirely impersonal. He spoke with all confidence of the air plane as a practicable means of rapid transit, not only for mail matter but passengers and commerce; and he urged the importance of maintaining and extending, by cities, suitable landing fields, as we now have railroad stations.

All this is very interesting coming from his becoming sense of modesty. He seemed fully to appreciate what he had done, but not his personal importance. He was not wise in his own conceits. In his general behavior he seems mindful of Paul's exhortation in Romans 12:3. Nothing is more becoming in either old or young than a seemliness of speech and manner.

Among children no one becomes unpopular than he or she who "feels big," as among older folks, one who boasts in one way or another of being superior to others--one who assumes a great deal.

There is, now and then, a Grand Army captain addressing the title of captain or colonel or even general, when in the service he was nothing more than a private. To those who know this he makes himself ridiculous. Once knew a young man who got a country school to teach. At once he had cards printed with his name upon them as "Professor." I presume that those who read this page may recall several such instances of a lack of modesty. No such person can enjoy the wholesome respect due to real unassuming worth. There is, now and then, even an intermediate who assumes to tell just how things are in the world. "Now I'll tell you this," or "I'll tell you that," and he seems to feel as if that should settle the matter, even though it is something he really knows very little about. We call such a person opinionated, and we call another "a company." If you are an intermediate—or even a senior—and wish to be fully respected, do not allow yourself to be opinionated. Look the word up in the dictionary.

A COMPREHENSIVE PROGRAM OF RELIGIOUS EDUCATION FOR THE CHURCH

REV. ELRO E. SUTTON

The idea we sometimes hear expressed that education necessarily ends with the close of adolescence is now thoroughly discredited. Every large educational institution makes provision for graduate study, and many middle life are found in the classes. Extension work has a wide range of economic, scientific, and philosophical subjects are extensively patronized by men and women of mature years. Even the public schools of some of our cities are now providing evening classes for adults. The success of such educational efforts with adults is an assurance of the possibilities of adult religious education. There is no reason why men and women should be less interested in religious education than in any other field of endeavor. That they are interested is assured by the abundant measure in the phenomenal growth during recent years of the organized adult Bible class movement. There is a central appeal of which has been for adults to enlist in organized classes for Bible study.

Great as the possibilities of religious education of adults must be said to be, there are possibilities which in the past was not adequately recognized. In many churches but a small portion of the adults belong to the Bible school or are in any other way doing constructive study along religious lines. Owing to a lack of systematic religious training in youth, many adults are woefully ignorant of Bible facts or the fundamental teachings of Christianity. An examination of the outline of the Bible school lessons that were used for many years, does not, even in the most recent, indicate how unsystematic and fragmentary the course has been, considered as efficient Bible study. In the old lesson course preceding 1918, there was never offered an opportunity for the thorough study of any single section of the Bible; nor was provision ever made for a thorough study of the life and teachings of Peter or Paul. As a consistent, dominant purpose in the old system was to cover the Scriptures in each six-year cycle by the selection of lessons of sections of the text from as many different books of the books of the Bible. The course was so nearly alike for each cycle that lessons were practically repeated over and over. Such a course could never give a comprehensive grasp of the teachings of the Bible as a whole. The "New Improved Uniform Lesson System" of the National Sunday School Union has been a decided improvement upon the old "Uniform Lesson Course," as can be seen by looking over the outline of the lessons for the present year. Adults, no more than young people, should be expected to take the same course over and over again.

In working out a program for adults, account should be taken of the different groups existing among adults. Many courses must be taken profitably by both men and women according to the classes that should be provided for each group separately. Owing to other conditions in most communities, one or other of these divisions may be required. Accounts might be taken of the fact that some adults will have had the advantage of extended courses of religious instruction during childhood, and youth, while others have had very little early religious training. If the Improved Uniform lesson does not meet the requirements of those who have been more thoroughly trained, advanced Bible study-courses may be required, and many such courses have been published. It is necessary that these should be of such a nature as to offer opportunities for research and serious study. Without doubt many have been inadmissible to the Bible school in the past because it has not offered courses of instruction which seemed to them thoroughly worth while. It is not uncommon among adults who do not belong to the church, nor offer instruction as intensive and thorough as that offered in secondary schools, high schools, colleges, and universities. Would-to-be church workers, who offer courses in church history, denominational doctrine, and Christian ethics? Many adults know but little of these vital subjects.

During the last decade or so, and especially during the last decade a new movement has grown up which uses a part of the child's summer vacation time for religious instruction. While it is true that the child should have some free time for vacation, it is not necessary nor desirable that there should be three months of the year spent in idleness. After the first two or three weeks of the summer vacation most of the system in aim and method are taken for what to do with themselves, and gladly welcome an interesting program, a large part of which may be used for religious education.

Like many movements that have grown rapidly, there has been some evidence of lack of adaptation on the part of the system in aim and method in connection with the Church Vacation Schools. Some have merely attempted to use a little more than amusing the children for an hour or two. Others have undertaken to build their program around
craft work of various sorts. Others, like our own denomination, have worked out a better program; and, while not neglecting recreation and fun, use a reasonable portion of the time in serious, definite religious instruction. I would like to mention two general principles with reference to the program of the Vacation School. Second, the Vacation School must minister to the fourfold nature of the child: (1) the physical—health, cleanliness, purity, and the general well-being; (2) the mental—the requirement for facts, discovery, thought; (3) the social—comradeship, fun, service; (4) the spiritual—reliance on God. All four of these must be included in the program for the Vacation School.

The Vacation School must supplement, not duplicate, the regular Bible school by following the same course of lessons. It must be a training department, a constructive program of religious education without compromising the essentials of the Vacation School.

If a comprehensive program is to be put on by the average church, the following two questions must be answered before starting the work in such societies rather than teach it as one would in the Bible school.

Every sermon should be educational and every Bible lesson lesson evangelistic. I recently heard Luther A. Weigle say in an address: "Every now and then you hear some one contrasting evangelism and religious education, assuming that if you believe in religious education, you do not believe in evangelism, and that if you believe in evangelism you do not believe in religious education. . . . Any method that brings the gospel to bear in saving power upon the life of man, woman, or child, is evangelistic. Not evangelism or religious education, but evangelism through religious education is the urgent need of America today. Mr. Weigle is one of the leaders of this movement, and his influence is great. When the Church seeks the vision and puts on a comprehensive program of religious education for its constituency, pews will be better filled and few boys and girls will be lost to the kingdom of God.

LESSON III—OCTOBER 15, 1927
ELIJAH IN NAHOR'S VINEYARD

Golden Text—"Be sure your sin will find you out." Num. 32:23.

DAILY READINGS

Oct. 15—To Teach the Just Judge. Psalm 94:17-23.

FOR LESSON NOTES, SEE HELPING HAND

IN MEMORY OF OUR SOLDIER DEAD

Temporary markers on graves of more than thirty thousand American soldiers who shall be buried by the British in head stones of white Carrara marble. Italian firms were successful in underbidding American companies for the contract. Some of the new markers are expected to be installed by the time the American Legion goes overseas to attend its Paris convention. The headstones will be of two designs— the cross for Christians and the Star of David for Jews. Name, rank, regiment, division, and date of his death will be inscribed on each. The unknown dead will be honored with headstones reading alike as follows: "HERE BID THE NAME OF AN AMERICAN SOLDIER KNOWN BUT TO GOD".

The three main structures will accommodate the major operations in which our forces participated. The largest of these, a fluted white shaft approached by various levels of white marble steps, will be erected at Montfaucon to perpetuate the Meuse-Argonne offensive which ended in the trenching of the Hindenburg line. One of the Americans at St. Mihiel will live in a memorial at Mont Sec that will somewhat resemble the Lincoln memorial at Washington. The third major building will be located on a hill at Chateau Thierry, overlooking the Meuse River, commemorating the American divisions which battled in the Meuse salient.

The other memorials, smaller but equally classic in design, will mark the scenes of minor operations in the war. There will be a monument at Blaine Mont Ridge to honor those divisions which served in the Champagne region. Another, near Bony, will signalize the services of American divisions with the British army. There will be a shaft at Ypres for the twenty-seventh and thirty-first divisions, and one at Cantigny, for the veteran first division. An American military cemetery will be located at Chateau Thierry. The largest of these, the cemetery at Audenarde, for the thirty-seventh and ninety-first divisions. A shaft at Brest, famous French war-time port, will be dedicated to the memory of the American navy. All memorial plans are the work of American architects.—The Pathfinder.
MARRIAGES

CooPER-ECKLEs.—At the home of the bride's parents, Mr. and Mrs. J. R. Jeffrey, at eight o'clock in the evening, September 14, 1927, William Franklin Cooper and Mrs. Laura Jeffrey Eckles were united in marriage by Pastor Geo. W. Hills officiating, all of Los Angeles, Calif.

DEATHS

Babcock.—Mary Elizabeth Babcock, the little daughter of Mr. and Mrs. Glennie Babcock, died at the home of her parents near Monroe, Kan., September 4, 1927, at the age of 2 years and 23 days. The funeral, conducted by Pastor H. L. Cottrall, was held from the Seventh Day Baptist church of Nortonville, Kan. The music was very appropriately furnished by four girls, after which the little body was laid to rest in the Nortonville cemetery. Besides her parents, she leaves a little brother George, and many other relatives and friends to mourn her loss.

"There is no death! The stars go down to rise upon some fairer shore: They shine forevermore."