Why A Denominational Building?
Because of Present Needs
Future Heritage

For What Use?
To Properly House the Publishing House
To Provide—
Offices for Editor of the Sabbath Recorder
Offices for the Memorial Board
Office for the Corresponding Secretary
Fireproof Vaults for Safeguarding our Valuable Records
A Directors' Meeting Room
A Denominational Library
Historical Society Rooms

To Promote Denominational Loyalty

Give It Thoughtful Consideration
You will see the need of it
Then you will work for it—
Pray for it—
Pay for it

Who Is Going to Do It?
Every Seventh Day Baptist Man, Woman and Child
THE SEVENTH DAY BAPTIST GENERAL CONFERENCE
Next Session will be held at the Seventh Day Baptist Church at Riverside, Calif., July 23 to 30, 1928.
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First Vice-President—D. Nelson Ingle, Milton, Wis.
Second Vice-President—Raymond F. Randolph, New York, N. Y.
Corresponding Secretary—Mrs. Charles D. Cook, Riverside, Calif.
Recording Secretary—Dora K. Degen, Ithaca, N. Y.
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THE SABBATH RECORDER
A Seventh Day Baptist Weekly Published by the American Sabbath Truth Society, Plainfield, N. J.
Vol. 103, No. 19
Plainfield, N. J.: November 7, 1927
Whole No. 4314

You may count on us to work and pray for the filling of churches and for the prosperity of your work among our people. I note with interest the results of your letters as shown in the Recorder.

It was most interesting and sincerely hope that your letter will do much to help recruit men for the ministry. It is to be a long pull, I fear, and we must all do all we can. Securing an adequate ministry, from the very nature of the case, is a task which requires the utmost energy. For some time, for most men must have years of training.

Milton College has helped me very much. I fear that we do not make enough of human agencies for the furtherance of our work.

I look upon the scarcity of ministers as a just retribution from God for lack of proper support of our churches and pastoral work. I trust that when we as a people have been well chastised, God will call young men into the ministry. For this I heartily pray.

The three items in this insert are suggestive. One of them is from one who gave up for want of support. Here is one more message.

"From Arthur E. Moss, Alfred, N. Y."

My Dear Brother,

Yours of September 19 is before me, in which you refer to the great shortage of students preparing to answer the ministry. You intimate that you wish to ask the members of the local Sabbath School to pray for the coming of new students to that school.

Our pressing need, of course, is not for ministers, but for workers who will serve as in our past and present history of the church, to prepare the way for men who will answer the ministry. But the men who will answer the ministry must be men who will not act according to the spirit of the world, as we seek to do in the training of our workers.

I am daily asking God to arouse us as a denomination, to love our world's needs and our needs in the light, that we may be led to put ourselves right before him. We must be fitted to work for this end, and must do this for ourselves, though we may be able to call upon God to send us some whom he can call and commission as ministers, and not as means of making commissions to get new men for the pastorate. We must be fitted to work for this end, and must do this for ourselves, though we may be able to call upon God to send us some whom he can call and commission as ministers, and not as means of making commissions to get new men for the pastorate.

Our serious lack of ministers and our great desire for the spiritual vitality, all that we as a people have been well chastised, God will call young men into the ministry. For this I heartily pray.

The three items in this insert are suggestive. One of them is from one who gave up for want of support. Here is one more message.

"From Arthur E. Moss, Alfred, N. Y."

My Dear Doctor Manx,

Your letter is before me. I answer most heartily yes, we are. It seems a long time to look for results, but I think I see a glimpse of hope ahead. The people here know this that is what we are after. They are coming with us in praying for that end.

Our college in this city this year has the intention of fitting himself for some phase of gospel work. He is meeting here this afternoon one of the number of meetings of some special work. This adds something to the interest in the college this year.

Here are four more brief statements, one of which pledges faithful efforts; another calls attention to the "long pull" before us and urges a faithful work; another tells how Milton College has helped him; and still another regards our lack of ministers as an urgent one.

Look over them carefully and ponder them well.
The Pasting of John P. Mosher

Recorder readers of other days will remember Mr. John Pinkham Mosher, who for many years was connected with our publishing interests, both in Alfred and Saint John.

When I was still a student in Alfred, Mr. Mosher came to the publishing house as a young man and worked with his father, the late editor and compositor, and for more than thirty years he was closely identified with our work, having been the business manager there from 1879 until January 1, 1903.

It had been nearly a quarter of a century since I had seen our brother, when one day, only a few weeks ago, he came into the Recorder office, took a seat close by me, and said, "I know you, but you don't remember me." We were soon busy talking over other days and recalling friends of long ago.

As he was leaving, he took my hand and said, "I expect to be nearer by from this time on, and will be able to drop in and see you once in a while." Little did I think then that my very next word about John would be a call to serve at his funeral.

The New York Times of October 30 contained the notice of Mr. Mosher's death in Somerset, October 28, announcing funeral services for Monday afternoon, October 31.

Of course the duty of serving in the last rites sent me to the files of the Recorder for data regarding his work with us. I found that after seventeen years of service he had been editor and publisher of business manager in 1889 which position he filled with credit until 1903, making more than thirty years under the auspices of the American Sabbath Tract Society. He had been a life member of this society since 1886. In 1895 he united with the Seventh Day Baptist Church, and after his resignation as business manager he was elected a member of the board to fill a vacancy. For some three months John served as office editor while they were looking for one to become permanent editor.

On November 8, 1902, he offered the following resignation:

To the Secretary Committee of the American Sabbath Tract Society.

Gentlemen: After an unbroken term of service of over thirty years in connection with our publishing interests, and believing that at this time my duty to myself warrants a change in my business relations, I therefore tender my resigna-

tion as business manager of the publishing house, and ask that the same be accepted, and that the date of effect be January 1, 1903.

It is with esteem and regret that I take this step, as my relations with the American Sabbath Tract Society, of which I was a member, and with the co-workers in the publishing house have been more than thirty years.

The results of my labors have not in every in-

stance been what I hoped to make them; but as a whole, there is nothing I have ever been with present, and I do feel a desire to accept his resignation and thus give him the opportunity to perform what I believed to be my duty in con-
gestion with the publishing work upon the work and the workers, I

With reluctance, J. P. MOSHER, Manager.

Plainfield, N. J.
November 8, 1902.

In response to this resignation the board entered the following record in the minutes of that meeting:

After an earnest consideration of the paper pre-

sented by Mr. Mosher, in which he and many members of the board took part, with reluctance, and from a sense of proportionate value that the society has bestowed upon him, the board has decided to accept his resignation and to include in that action a motion that he be also discharged from his services.

The publishing interests of our society have been very materially advanced during the last ten or twelve years, and during that period Mr. Mosher has been a valuable servant. The society desires to assure the board of my feeling for the loss which his

departure will entail upon the work and the workers, and also for their kindly criticisms and suggestions that have been so continually and so generously given.

In honor of his long and devoted service, the society grants him a short vacation and looks forward to the time when his health and strength will enable him to enter upon the active service which we call the Bible, showing God's love for the sor-

row and revealing him as a present help in trouble, a brief address, show-
ing God's estimate of that which we call death, the speaker read Miss A. E. Hamil-
ton's sermon on "Sorrow," and closed the service by prayer for divine help in time of trouble.

Should Sorrow lay her hand upon your shoulder, and with thee in silence on life's way, while joy, thy faithful companion, is grown colder.

Be thou from the companionship of Sorrow, and the country to which we call the old time order regime, the Constitution and the will of the people, as expressed at the ballot box, should be respected and observed.

Our Country's Greatest Need

In these approaching election times, every day sees an increasing interest in national politics, and our papers seem particularly anxious to "save the country" by stressing the matters involved in the political field. The leading politicians seem to think that our country can be saved only by the victory secured at the ballot box; just as though the time and money and human energy expended by leading disloyal officials, is a wonderful blessing to this country, must surely result in its final triumph.

The saddest feature in the whole matter is seen in lack of conscience on the part of many people, generally regarded as upright and worthy citizens, who are indirectly encouraging outlaws by use of liquor, and by over magnifying the "wets" as something possible to overcome.

Let it be remembered that it is out of the question to repeal the amendment; for that would require a majority vote in three of the states. Such a thing is un-thinkable.

The only hope of the "wets" now is to amend the Volstead Act so as to allow a greater content of alcohol in liquor. Of course this could be done by Congress, if the "wets" could elect a majority to that body.

But, in spite of the efforts constantly being made by the "wets" to show that there is an overwhelming sentiment against prohibition, Congress still remains dry as ever. Congress after Congress has been elected since the agitation began, so the people have had ample opportunity to elect wet congressmen if they wanted them.

If prohibition were as unpopular as some few congressmen would have us think, why has the people elected men who will change matters? They have had plenty of time to do so.

The simple fact is that, bad as the present state of the country is, few people are willing to go back to the old time order regime, the Constitution and the will of the people, as expressed at the ballot box, should be respected and observed.

There must be something lacking in party campaigns and political scheming if our country is to be saved. High ideals must be enshrined, and it needs much more than political ambitions to secure and forward political principles and ideals that exalt a nation.

A nation that does not establish the fundamental ideals of Christianity—ideals that are essential to a world-wide Christian democracy—will not save the nation.

Would you seek for those ideals that exalt a nation, and for the leaders who will be likely to look to the homes and churches of America, for the parents and teachers and the humble missionaries of the Cross, who are doing more to save our country and to promote the peace and welfare of this land than are all of the hot-headed office-seeking politicians and sensational leaders of all parties.

Without these Christian elements at work, for high ideals of manhood, it is doubtful whether society's being saved by the in-

trigues of scheming politicians.

Since writing the above editorial, the fol-
I;

WHAT CONSTITUTES A STATE?

Not high-minded, but knowing, dare maintain,

Prevent the long-aimed blow,

And crush the tyrant while they rend the chain:

And, laughing at the storm, rich navies ride;

Not bays and broad-armed ports,

But which, so far as human eye can see, are

A STATE?

The Bishop of Dew.

What it is to understand the gospel is to set down in the world by Christ:

God.

It is to free the Church from her guid­

and to anticipate her next appearance in the light of the

Christ.

of the

Church.

The Bishop of

...the

by the Metropolitan Chrysostom, Arch­

bishop of Athens, who of course repre­

sented the Greek Orthodox Church. The

other thirty-minute speaker on this subject was Dr. J. P. Cadman, who is a Congre­

essionalist.

While the archbishop represented the

Orthodox Church, his viewpoint on this

matter was shared by all Anglo-Catholics.

The Bishop of Dew.

But to the life of the Church.

$30,751.01.

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statements of belief upon which the various

but how widely we

port, gifts have come in, amounting to $145.

Report of Building Fund Since our last re­

580 THE SABBATH RECORDER

THE WORLD CONFERENCE ON FAITH

and Order

Rev. A. H. C. Bond

Delegates

III.

"THE NATURE OF THE CHURCH"

As has been said before, the object of the

committee was not to dis­

cover the principles of organization and

statements of belief upon which the various

branches of the Church might be united;

but rather, the representatives of the

various denominations met to learn, as far

as was possible at such a conference,

not only how nearly we were in agreement

but how widely we differed on certain

specific subjects which are considered vital
to the life of the Church.

From the very first presentation of the

subject of "The Nature of the Church," by

outstanding leaders in its various branches,

it was made evident to all present that there

are two conceptions of the nature of the

Church, each held by millions of Christians,

which are not only fundamentally different

but which, so far as human eye can see, are

at present irreconcilable.

In view of the nature and purpose of the

conference, the committee was very

fortunate in the choice of speakers to

open this discussion. The first address was

in the Lord Jesus Christ there may be con­

stituted a Christian Church, without the

mediation of a priest. This conclusion,
of course, is based upon the belief that Christ is

no respecter of persons, and that the Holy

Spirit works not according to certain

mechanics, however well-grounded they

may be, but according to the faith of those who seek his

guidance.

Dr. Cadman said in his address that the

reformers did not anticipate the dissolu­tion

of the Church's catholicity. "On the contrary, they endeavored to perpetuate it by

their attempts to free the Church from

medieval acclerations, and to restore her

apostolic simplicity in the light of the new

learning." It will be seen by these statements of Dr. Cadman that he does not consider the use of the

terms "catholic" and "apostolic" as the sole

prerogatives of the Roman, Greek, and An­

glican communions. Doubtless all Seventh

Day Baptists will agree with this statement

from his address also: "The Church Uni­

versal is not a visible organization, but the

sum total of all faithful souls who group

themselves in fellowship fashioned for

their needs and who obey what they hold to be the precedents of Holy

Scripture."

The Bishop of Manchester gave us a very

scholarly and lucid address in which he pre­

sented the viewpoint of the Anglican Church.

At the very beginning he took a

phrase from the opening of one of these works, "I gather from the previous course of his

remarks that the aspect of our organism

which specially interests him in this connec­
tion is that which he conceives in the

Apostolic or Christian faith in a literal sense.

But both these positions are held by the

Church without her being a church.

And, therefore, one of the problems of the

Conference is to determine whether or not the

spiritual communities which claim the

name of the Church may be considered as

Churches. This is of vital importance to

the controversy over the meaning of the

term "Church."

We, the Church of the living

Christ, are the Church of the world, not

the Church of the world.

The Bishop of Dew.

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While the archbishop represented the Orthodox Church, his viewpoint on this matter was shared by all Anglo-Catholics.

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While the archbishop represented the Orthodox Church, his viewpoint on this matter was shared by all Anglo-Catholics.
III. The Church is God's chosen instrument, which, through the Holy Spirit, reconciles men to God through faith, bringing them into union through confession of his sovereignty, sanctifying them through the means of grace, and uniting them in love and service to be his witnesses and fellow workers in the extension of his rule on earth until his kingdom comes in glory.

IV. As there is but one Christ, and one life in him, and one Holy Spirit who guides into all truth, so can there be but one Church, holy, catholic, and apostolic.

V. The Church on earth possesses certain characteristics whereby it can be known of men. There have been, since the days of the apostles, at least the following:

1. The possession and acknowledgment of the Word of God as given in Holy Scripture and interpreted by the Holy Spirit to the Church and to the individual. (a)

2. The profession of faith in God as he is incarnate and revealed in Christ. (b)

3. The acceptance of Christ's commission to preach the gospel to every creature. (c)

4. The observance of the sacraments. (d)

5. A ministry for the pastoral office, the teaching of the Word, and the administration of the sacraments. (e)

6. A fellowship in prayer, in worship, in all the means of grace, in the pursuit of holiness, and in the service of man. (f)

As to the extent and manner in which the Church thus described finds expression in the existing churches, we differ. Our differences chiefly concern:

1. The nature of the Church visible and the Church invisible, their relation to each other, and the number of those who are included in each. (a)

2. The significance of our divisions, past and present. (c)

Whatever our views on these points, we are convinced that it is the will of Christ that the one life of the one body should be manifest to the world. To commend the gospel to the existing churches, all the means of grace, and in the service of man.

1. The nature of the Church visible and the Church invisible, their relation to each other, and the number of those who are included in each.

2. The significance of our divisions, past and present.

3. The acceptance of Christ's commission to preach the gospel to every creature.

4. The observance of the sacraments.

5. A ministry for the pastoral office, the teaching of the Word, and the administration of the sacraments.

6. A fellowship in prayer, in worship, in all the means of grace, in the pursuit of holiness, and in the service of man.

RIVERSIDE'S NEW CHURCH

DEAR BROTHER GARDNER:

I have been asked to send a report of the Pacific Coast Association meeting held here and also of the dedication of our new church. I hope these reports, papers, and comments will not be too long for publication but, if they are, you can cut out some of them.

We are all thrilled through and through with our lovely church. It may be a large auditorium, vestibule, beautiful Christian Endeavor room, pastor's study, choir room, and perhaps, first floor, social hall, kitchen, boys' room, playing room, ladies' rest room in the basement. The architecture is of Spanish design, the electric fixtures of wrought iron, the roof is of tile, the windows and doors arched, and the walls reinforced concrete. The building is eighty-five by forty feet. Just back of the church we have a seven-room parsonage. The buildings are a credit to the city and to the Seventh Day Baptist denomination.

We hope or wish many can come out and enjoy it at Conference, next fall. We surely ought to be able to do a great work for our Lord in this beautiful church home.

The young people are planning to send in a description of their room and of the vest service and pageant they gave on Sabbath night.

Yours in service.

MRS. G. E. OSBORN

177 W. Dale Street, Riverside, Calif.
October 26, 1927.

PACIFIC COAST ASSOCIATION

MRS. G. E. OSBORN

The annual session of the Pacific Coast Association was held in Riverside, October 21, 22, 23. These were red letter days for Seventh Day Baptists because, in connection with the meeting, there was held the ordination of Brother James Jeffrey as deacon of the Los Angeles Church and the dedication of our beautiful new church in Riverside. Invitations had been sent out to all the pastors and churches of the city and to members and friends up and down the coast. Also dodgers had been distributed about the city. The press of Thursday, the twentieth, contained pictures of the church and quite extended accounts of our work.

The first service, Friday evening, was opened by a praise service led by G. E. Osborn, Rev. G. W. Hills read 1 Corinthians 13, while Rev. J. T. Davis led in prayer. A ladies' quartet composed of Maleta O. Curtis, Ethlyn M. Davis, Marian A. Hargis, and Ella B. Rood, sang, "I Can Not Deny There, My Savior." Rev. E. S. Ballenger, a former pastor, preached the opening sermon, using as a text, "If everything there is a season,' and this is the time for us to sing praises, shout, and even dance for joy, because we have completed the Church and are occupying this beautiful Church." He urged upon the people the need of letting God reign in their hearts and lives as well as in the church.

After a duet by Mr. and Mrs. W. R. Rood, "Come, Holy Spirit," the meeting was opened for testimonies, and many voiced their praise to God and their aspirations to greater service.

The ordination service was held Sabbath morning. From the choir room came the subdued voices of the choir, singing, "Take Time to be Holy," and after the choir professional they sang, "The Lord is in His Holy Glory, let the people be the invocation, the choir responding with "All Hail the Power of Jesus' Name." After the responsive reading, Psalm 119:1, the
The service of felicitation and congratulation will be reported in connection with the dedication.

Sunday evening was an evangelistic service. A rousing praise service, led by G. E. Osborn, was followed by the Scripture reading, an anthem, and a forceful sermon with his subject, "The Call of the Bells." The association closed with the song, "Jesus is Calling," and prayer and benediction by Rev. George W. Hills.

DEDICATORY SERVICE OF THE RIVERSIDE CHURCH

MRS. G. E. OSSBORN

As we entered the spacious vestibule of our new church, our eyes rested on a framed motto, "Welcome to the Temple of God. Please maintain a reverent silence," so a holy hush filled out hearts as we passed into the main auditorium and took our seats with a silent prayer in our hearts for God's blessing upon us. We all dedicated our new church to Him. Huge baskets of flowers, gifts from friends, helped to make the room more beautiful. Promptly at two-thirty, from the choir room came the strains of the song:

"The church's one foundation
Is Jesus Christ our Lord;
She is his new creation;
By water and the Word.
From修on to the end of the earth
To be His holy bride;
With His own blood He bought her,
And for her life He died."

Following the invocation by Pastor Hills of Los Angeles, a large men's chorus sang, "My Faith Clings to Jesus." The Scripture reading led by Rev. G. D. Hargis was Psalm 84. A short history of the church was read by Deacon C. T. Caddie and Mrs. Ida Houston. This sketch will be found on another page.

Mrs. Gleason M. Curtis sang, "The Living God."

"I made of my heart a temple
And the Savior came not in
For its assemblage of malice,
And its bells were choked with sin.

(Continued on page 589)

SEVENTH DAY BAPTIST ONWARD MOVEMENT

WILLARD D. BURDICK, General Secretary

Our Bulletin Board

November.—Every member canvass for the Onward Movement budget.

Copies of the Special Onward Movement Number of the Sabbath Recorder can be secured from the publishing house at five cents a copy.

Received by the Onward Movement treasurer in July, $1,057.19; in August, $445.30; in September, $1,374.86; and in October—see the statement of the treasurer in this department.

Calendar and Directory for 1922

The copy for the Seventh Day Baptist Calendar and Directory is in the hands of the printer and the calendar will be ready for distribution early in December.

You can secure a calendar without cost that will meet your needs for a calendar, but there is only one Seventh Day Baptist Calendar and Directory—where will you find it?

Frequently you will need information about denominational matters—members of boards and committees, officers of various organizations, etc.—and humorous articles on religious matters. The Calendar and Directory will be in condensed form much of this information.

There will be nearly a score of western pictures that will make the calendar an attractive gift for anyone. As the General Conference is to be held in Riverside, Calif., next July, you will wish to see these pictures and have them in your home.

The price of the calendar is twenty-five cents, with forty per cent discount when five or more copies are ordered. This discount will make it possible for individuals and societies to realize a profit on sales.

Place your orders early with the American Sabbath Tract Society, 510 Watchung Avenue, before the supply is exhausted. Last year the late orders could not be filled, as all calendars had been sent out.

Small Churches and the Budget

Ought the smaller churches, and those that are having difficulty to pay their pastor a decent salary, to help raise the Onward Movement budget?

In my article in last week's Sabbath Recorder I called your attention to some of the benefits of the budget to all of our churches, I wish to call your attention to some other points of importance.

Every church needs a broader sympathy and a wider service than for itself alone, in order to realize growth in its membership and in the church itself. Knowledge of our denominational work, interest in various lines of its work, and a moral and financial support of the program are helpful to the spiritual life and service of the membership of the church.

There is abundant evidence that shows that churches give increased support to local work of the church when they give liberally for the carrying on of the Lord's work outside of their own church.

In the report of the Commission to the General Conference in 1924 there are figures from the books for six years, showing that during a five-year period of the New Forward Movement the support of the local work was greatly increased. I give here a part of those statistics:

In 1919 the salaries of pastors amounted to $35,104.31. Amount raised for other local expenses, $25,445.55.

In 1924 the salaries of pastors, $45,452.05. Amount raised for other local expenses, $44,654.36.

This shows an increase of twenty-nine per cent in pastors' salaries and seventy-five per cent in the amount raised for other local expenses.

In 1926 the amounts reported for pastors' salaries and for other local expenses were still larger—$45,863.39 and $46,358.56, respectively.

Not long ago the Methodist Episcopal Church World Service Commission sent out a sermon by a minister in Evanston, Ill. In this sermon the following illustration was given:

"It is paradoxical as it may sound, the one sure way to raise money, for work at home, is to raise money for work abroad." Once upon a time I became pastor of a church whose building was badly in need of repair, whose coal bill for two years past
Publishers Syndicate

had remained unpaid, whose salary was hardly sufficient for its minister to live on, whose benevolent contributions had dwindled almost to the vanishing point, and whose congregation was conspicuous by its absence. So it needed a foreign missionary, and pleaded with the little handful of people who were present that morning to increase their missionary giving five-fold. I may tell you in strict confidence that consternation was not only visible but audible. An appeal for the support of foreign missions when the church needed painting and the carpet needed repairing and there wasn’t enough coal in the basement to last the winter months! It was madness—plain and simple. Again in human history, this kind of madness has removed obstacles which sheer calculation would not have removed. It wrought a miracle. That consternation was not only visible but audible.

After being there a few months, I preached a sermon

that the spiritual destiny of the Church was almost entirely in the hands of the clergy. Today students of religion do not hesitate to say, “The spiritual destiny of the future is in the hands of the teachers of the Church.”

A half century ago more of our youth came under the influence of the pulpit. Now the influence of the pulpit, even for those who come within its hearing, is vastly outweighed by those things which have a tremendous influence upon all—your prayer, the press, the movies, the radio, and current fiction.

With all these influences coming so early to the individual and furnishing doubtful motivation for his life, we have to seek a new method of bringing religion to him. We do not now put our main dependence upon conversion, hoping by a violent upheaval to reclaim the child; but we hope by a process of education, begun in his earliest years and continuing through all the period of his development, to build into the very structure of his being those things which make him a Christian. We want to give him, by a steady process, the knowledge, the habits, the attitudes that mean true religion.

This difference in program is a natural result of the change in our thought about religion. We no longer define religion in terms of dogma and creed, but as a way of living. We do not ask so much what a man’s theology is as what his way of living is.

The Christian way of living, we believe, is a process of growth which comes through the stimulus and guidance of religious education. The child is not suddenly converted to be a child of God; but from the earliest time he is taught to think of himself as a child of God, who is cared for by a loving Father, and whose conduct is governed basically by love for this Father and to the others of his Father’s children. Service for others, a part in Church life, all are a natural part of this growth.

The teaching method hopes to keep him in the Church. The Church is kept in it and in his part in its work. The teaching method plans to give him a knowledge of the Bible which not only makes it interesting but makes its practical application to his everyday life. He is to learn what Christianity is, he is to see Christ as an ideal, is to be loved.

I quote from Betts and Hawthorne (“Method in Teaching Religion,” The Abington Press, 1925) in saying: “We seek as an ultimate goal a way of living, a way of the living defined by Jesus. This way of living is made up of a great number of details of conduct as expressed in the routine of daily existence. Immediately back of this way of living is a set of motives, trained and organized. To render these motives intelligent and inner-directed instead of merely impulsive conduct the moral must be stored with useful information. We must have right concepts developed, must train reason and judgment to function effectively in the field of religious problems.”

This is the goal for parents, preachers, teachers. You say it is a tremendous responsibility. Yes, it is, and a religious way of living is a tremendous responsibility. Its teachers, then, must not be incompetent. They must be intelligent, trained, spiritual. They must themselves possess the kind of religion which a speaker at the National Association of Biblical Instructors this week described in this way: “A religion so sane and wholesome that it is reasonably attractive to reasonable young people, so real it does not have to be advertised, so bright that it shines through, so human that it makes one appreciative of humanity, so sensible that it helps to good judgment, so divine that it illumines all life.”

Teaching done by such teachers, given to the individual from infancy to maturity, is, I believe, the best kind of teaching. It is our task to work for such teachers and such teaching.
Dear Recorder Readers:

It is more than time that I wrote my regular letter which was a flying around so fast that I have hardly stayed at one place long enough to write. However, tonight we reached our intended destination, so stopped earlier and perhaps I can gather my wits enough to get something off. I had a very busy season with almost no vacation, and was not very well, but planned to begin my industrial work again on September 11, as Dr. Thorne-gate's family had come back to Liuho to stay, and he could again take on the medical work.

First, I went for a two days' visit to Shanghai before, staying night before with our friends, Miss Van-Dyer-Starr and her nephew, Mr. Starr, and spending the days in general business in connection with my work attended to, and in visiting our missionaries. These friends had been planning to take a month's trip in Japan, beginning the first of September, but had been delayed, as my visit to them had also been delayed for the same time. They told me that at first they wanted to ask me to join them but knew that would be of no use, because at that time there was a war scare in Liuho, but now the danger was evidently past and they asked and quite insisted that I go with them as their guest. They believe in a god who needs to be protected from devils and evil spirits by smaller deities. The temple is situated, as all temples in Japan are, amidst pine groves on the hillsides, stately and impressive. At Nara, an interesting experience to me was the great number of tame deer all over the place; the guide told me the number was eight hundred, and one could well believe, as for some, that for that purpose when they push and jostle each other and those that cannot reach the cakes get behind you and pull at your clothes with their lips. There are also thought of temple gates and metal lanterns everywhere, I suppose the height of worshipers, as that seems to be one of the ways of showing devotion. If they are ever all lighted at night, it must be a beautiful sight.

The other sacred place, Nikko, is quite different. The temple to the city is through an avenue of about two miles of massive cryptamarias, evergreen trees like pines, with straight trunks, planted so near together as to almost the appearance of a massive fence at the bottom, while the tops meet, forming a most impressive and beautiful picture. This road of cryptamarias was a present from me to the Emperor, which itself was built in memory of one of the early followers of the faith, a Buddhist scholar. There are three temples, two of them Buddhist, with idols, which are older and where some of the older rulers worshiped, but this principal one has no idols. To describe it in detail would take many days of study, while I visited it only once. It is situated in the midst of several enclosures, each with a wonderful gate of massive architecture and great ornamentation. No picture could show them truly, because of the many colors of the varnished paint and gold employed. Richness and beauty are the greatest impressions one receives, unless one happens to be a veritable ascetic. One's shoe must be left at the entrance to the temple proper, and a pleasant caretaker supplies us with soft, clean, woolen shoes to put on, though we saw some walking around with stocking feet. It was past the season so we had it all mostly to ourselves, when some 2,000 people. Of all people the Japanese are the most delicately artistic, and clean, and those two characteristics are at their highest in this place. That which makes the place and the temples and the famous red lacquer bridge, kept sacred to the memory and use of emperors in the past, together as they were, is something I can not get around. Around the temples are the stately cryptamarias, and the long flights of old gray and mossy steps also add a touch of somber beauty.

We have stayed in places nestled among the mountains, sometimes in places on the seashore where the vista of water, islands, and mountains was most beautiful. Usually we traveled in the comfortable Packard car during the day, then we used the nights in some city where a hotel with European accommodations can be found. In the larger, more important cities we sometimes stayed a day or two. We spent time in Kyoto, visiting curio shops and interesting places. This is our last stop before returning to Kobe, where we take the steamer back to China and work again. The trip has done me much good. Though planning to be in work, I was rather dreading it, because I felt so lacking in vigor and energy, and I was not well enough to enjoy the first part of the trip as I otherwise would have done, but now I am feeling fine and ready to begin, with strength and energy, and I shall ever remember the kindness of these friends who have made it possible and have been so lovely to me.

I have learned much about the progressive-ness and ability of the Japanese. They have made and are ever making new roads all through the country, wonderful feats of engineering. We have visited the mountains; and though in some places we have had to make detours because of broken bridges, which must be everywhere, the number of fine bridges, which must be everywhere, the number of money, some of them of very great length, has often aroused our admiration. As a rule, the people are very friendly, often taking special pains to help us find the way, and on the whole my impression of them has been very pleasant. It has not been sad because the Chinese people are suffering from civil war and there seems to be no one who is able to lead them into peace and prosperity. The contrast is very great, but the only thing to do is for each one to do his little bit to help bring about a brighter day, praying for God's blessing on our efforts.

Sincerely yours,

Rosa W. Palmbro

The Imperial Hotel
Tokyo, Japan.
October 5, 1927.

DEDICATORY SERVICE OF THE RIVERSIDE CHURCH

(Continued from page 584.)

And the air was heavy with incense
And its prays were sandal wood.
I made of my heart a temple
But its light revealed no God.

"I made of my heart a stable
And the Savior came and smiled.
For the cattle of human kindred
I made a stable for my Lord.
And the air was pure and pungent
With grass from the rain swept soil.
I made of my heart a stable
And it sheltered the living God."

Rev. G. D. Hargis, pastor of the church,
gave a powerful dedicatory sermon, the theme of which was, "One Increasing Pur-
pose." He used the text, "Call upon me and I will answer thee and shew thee great and mighty things, which thou knowest not." (Jeremiah 33:3.)

We give the substance of his sermon here.

The Sabbath Recorder

589
Subject—"One Increasing Purpose."

Text: "I will answer thee, and I will show thee great and mighty things, which thou hast not known. Jeremiah 33: 3.

The church is the most important institution in the community, and every enterprising man and woman should make themselves in supporting such an organization. Human society should recognize the power of a group that promotes civic and social progress. We have comprehended the power of a group that promotes spiritual prosperity.

Seventh Day Baptists hope to bring to Riverside in the opening of the new church a new service of the Christ that will play a real part in civic righteousness. We are different, in that we keep the seventh day Sabbath, but we want to co-operate rather than compete.

According to Divine plan the Church is to be founded on men, imperfect, as we are, but with Jesus at the right cornerstone, and with regeneration realized. He planned it as a life-giving operation. The "Church of the living God" means something to every one. If we are truly a church, we must have a place in our program, the life-saving force. God's will is coming, and if we can

We must dedicate with one increasing purpose ourselves, our interests, our time, our money, and finally our church. All lines of division are washed away in Jesus Christ. We now present brethren in a life-saving force. God's will will be done, and in Jesus Christ we become complete. We must have a place in our program, the life-saving force. God's will is coming, and if we can

A SERVICE OF FELICITATION AND CONGRATULATION

Pastor Hargis had sent out invitations to all the pastors and congregation of the city churches to be present at our dedication services Sabbath afternoon and Sunday in order to express his wishes at the end of the page:

"May God grant a rich fellowship between our churches as we labor for him."

A ringing prayer service, led by G. E. Osborn, preceded the responsive reading of Psalm 84: "For why should you, my soul, be among the sons of men? For the Lord's kindness is for evermore." We have given our lives for the least, and we cannot be changed. When we put God and his cause first there is no question about our conversion. The world reads our Christ through our church whether it is beautiful and well-kept or run down and neglected.

One increasing purpose is to have our church as nice as ours, and not to have our church as nice as others. We should be so good that the church is a beauty to those with whom we come in contact. All others have the same idea, that for us to make God be with us. Our church is called at his home and took him to the store and bought two suits of clothes for him and clothes for his sisters, and sent coal and groceries to the house. A few days after this, he came to the teacher a Scripture, which Mr. Lincoln had requested to have written upon the front of the book: "Ye have done it unto one of the least of these my brethren, ye have done it unto me."

"Some weeks after, the President visited the school, and the teacher directed us to the verse, which was still there. Mr. Lincoln read it: then, taking a crayon, he said: "I want the same quotation from the Bible, and I hope to have it so come to know its truth as I have known and felt it."

The Japanese government has decided to discontinue countless shrines dedicated to the worship of animals. It is this government's strength of the people, that really wants others to be happy too, so he threw the meeting open to all for fraternal greetings. Mr. Dighton spoke for the First Baptist Church and Rev. Mr. Keefer for the neighborhood. A letter of greeting was read from Rev. Mr. Selleck of the Universal Church from Salem and Mrs. Lester G. Osborn of Verona, N. Y., former members of the Riverside Church. The choir voiced their singing of the "Hallelujah Chorus" from Handel, and the service was closed with the benediction pronounced by the pastor.

LINCOLN AND THE BIBLE

The following extract is taken from "Lincoln's Use of the Bible." By S. Traversa Jackson.

"A primary and intermediate school was so located as to be separated by a fence from the rear of the White House grounds. One morning the teacher gave them a lesson in neatness, and asked each boy to come to school next day with his shoes blacked. They all obeyed. One of them, John S., a afternoon and Sunday, while singing, "Praise God from whom all blessings flow."

"A church that has a Christian Endeavor backing it up is going to be a good church. It is a better circle to have a church, a better circle to be a young man. Some say, 'Christian Endeavor is old-fashioned.' If Christian Endeavor is old-fashioned, the Church and, if the Church is out-of-date, so is Christianity. What greater joy can we have than in service and doing things for others? We belong to Jesus Christ. The Christian Endeavor work is for the Church. Some say, 'Christian services are out of date,' but there are three hundred churches in this circle of field because of a decision at some Christian Endeavor service."

She brought greetings to us from the County Union and was happy with us because we had such a wonderful place in which to worship. She also said they were glad to have our pastor on the Executive Board.

Mrs. Pittman then sang, "Thanks Be to God."

After this number Pastor Hargis said we were like the little girl who was so happy she just jumped up and down. He wanted others to be happy too, so he threw the meeting open to all for fraternal greetings. Mr. Dighton spoke for the First Baptist Church and Rev. Mr. Keefer for the neighborhood. A letter of greeting was read from Rev. Mr. Selleck of the Universal Church from Salem and Mrs. Lester G. Osborn of Verona, N. Y., former members of the Riverside Church. The choir voiced their singing of the "Hallelujah Chorus" from Handel, and the service was closed with the benediction pronounced by the pastor.

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SEVENTH DAY BAPTIST EDUCATION SOCIETY'S EXECUTIVE BOARD MEETING

Members present: Edgar D. Van Horn, Arthur E. Main, Alpheus B. Kenyon, Dora K. Degen, Samuel B. Bond, Welcome E. Phillips, Earl P. Saunders. Prayer was offered by Arthur E. Main. The treasurer presented his quarterly report, which was adopted. Following is an abstract of the report:

I. REVENUE

<table>
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<th>Description</th>
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<td>Onward Movement</td>
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<td>Theological seminary</td>
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III. ENDOWMENT

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<td>Total Endowment</td>
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The treasurer's distribution of the funds to the beneficiaries was by vote approved.

An informal discussion of matters of interest to the society was had.

E. P. Saunders, Recording Secretary.

Alfred, N. Y.
October 9, 1927.

HISTORICAL SKETCH OF THE RIVERSIDE SEVENTH DAY BAPTIST CHURCH

DEACON C. D. COON

Some thirty-five years ago, or about the year 1890, Rev. G. M. Cottrell, who was missionary colonporer in the West, organized a little company of Sabbath keepers into a church at Tustin, Santa Ana, in Orange County, Calif., and called it the "Tustin Seventh Day Baptist Church." The only persons who assisted in the organization of that church living at the present time are Mrs. G. T. Brown of Irwindale, Calif., and Mr. F. S. Beebe, a member of the Riverside Church.

Six years after the organization of the Tustin Church, in 1896, on the fourth of November, a church was organized at Colony Heights, near Lake View, about twenty miles southeast of Riverside. A group of Sabbath keepers had come from different Seventh Day Baptist communities in the East to found a colony and establish homes in a new country. Within a few months after the arrival of the first settlers the church was organized for the purpose of holding services. Included in the charter membership of this church were several members of the church of Tustin, who had moved to Colony Heights, and as the church at Tustin was soon disbanded most of its members joined the Colony Heights Church.

The church was organized in the schoolhouse, with thirty-five constituent members. Mr. C. C. Babcock, one of our present trustees, was chosen as moderator, and Miss Rosa Davis, as clerk, with Deacon B. F. Titsworth as treasurer. Joshua Babcock and B. F. Titsworth were asked to serve as deacons, and Rev. J. T. Davis was called to serve as pastor for one year. It was not until July of that year that the organization was formally named the "Colony Heights Seventh Day Baptist Church."

Two years later, in 1898, Rev. J. T. Davis resigned his acceptance to the pastorate of the New Auburn Church in Los Angeles, and was called to the pastorate of the church, and began his labors in October of that year.

During the year 1903, a branch of the Riverside Church was established in Los Angeles, at the request of a group of Sabbath keepers in that city. The meetings were held each Sabbath afternoon in a hall in the Blanchard building on Hill Street. Different lay members alternated with Pastor Babcock in conducting the services there until Rev. L. A. Platt was called to the work on the Pacific Coast, in 1910, when the Los Angeles Church was organized.

In 1911 the Riverside Church ceased to receive financial help from the Tract and Missionary boards, since which time the church has been self-sustaining.

In 1913 Pastor Babcock resigned from his pastorate and the pulpit was supplied for a time by Rev. A. F. Ballenger, until Rev. R. J. Severson was asked to serve as pastor and began his services October first of that year.

The following persons have served as deacons: Joshua Babcock, Joshua Charles Babcock, Charles D. Coon, L. R. Davis, E. S. Babcock, C. H. West, L. P. Curtis, Charles Pierce.

HISTORY OF THE RIVERSIDE CHURCH FROM OCTOBER 1913 TO OCTOBER 1927

MRS. IDA HOUSTON

Rev. R. J. Severson became the pastor of this church in October, 1913. He continued to serve the Riverside Church until he resigned to accept work for the Missionary Board in Arkansas, in 1919.

The church, left pastorless and suffering from the reaction of the World War, decided not to call a pastor at once, but determined to have a sermon Sabbath day, or sometimes a minister was secured from one of the other churches of the city: Mr. A. F. Ballenger often preached for us at different times.
October topic, "Our Schools and All Young People in College." I am also glad to com-
py with your request for chapel service, and I am prepared to use the chapel service for use at the prayer service at your church.

WOMAN'S WORK

Contribution Editor

MRS. GEORGE E. CROSELY, MILTON, WIS.

PRAYER FOR "OUR SCHOOLS AND ALL YOUNG PEOPLE IN COLLEGE"

The Woman's Society for Christian Work of the Seventh Day Baptist Church of

Plainfield, N. J., included in its "Year Book" for last year, a series of monthly
topics for daily prayer which were prepared by the Tract Committee of the society.

In the new "Year Book" just out, a page is devoted to this prayer meeting. These topics cover the period from October to May, and it is the plan of the pastor to use each

Sunday the theme of the church prayer meeting one week in each month respectively.

The committee of the women's society having this matter in charge will assist in the

prayer meeting:

The topic for October was "Our Schools and All Young People in College." In

preparation for the prayer meeting for the first week in October Mrs. A. J. C. Bond,

the chairman of the Tract Committee, went to our own church and to our schools asking
each to send a letter to be read at the prayer service. The presidents responded promptly, and these letters made a very

favorable impression. These letters are included in this number of the "Year Book".

Mrs. Orra S. Rogers read the letter from Alfred's president; and Mr. Rogers, presi-
dent of the Board of Alfred, commented upon it. Mrs. L. H. Harrison, North, read Milton's letter, which was com-

mented upon by Mr. North, a graduate of Milton. Mrs. Bond, a graduate of Salem, read the letter from Salem.

These letters were so stimulating, and were so helpful in bringing to us a knowl-
dge of what our college students are doing for the religious life of their students, that it was thought to be very much worth while to have them published in the "SABBATH RECORDER." Consent was readily granted by the writers, although they were not written for publica-
tion, and I am sure many will be glad to read them.

A. J. C.

My Dear Mrs. Bond:

I thank you for sending me a copy of the "Prayer Calendar" and calling attention to the

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the chairman of the Tract Committee, went to our own church and to our schools asking
each to send a letter to be read at the prayer service. The presidents responded promptly, and these letters made a very

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Mrs. Orra S. Rogers read the letter from Alfred's president; and Mr. Rogers, presi-
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These letters were so stimulating, and were so helpful in bringing to us a knowl-
dge of what our college students are doing for the religious life of their students, that it was thought to be very much worth while to have them published in the "SABBATH RECORDER." Consent was readily granted by the writers, although they were not written for publica-
tion, and I am sure many will be glad to read them.

A. J. C.

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first week in October, "Our Schools and All Young People in College." I am also glad to com-
ply with your request for chapel service, and I am prepared to use the chapel service for use at the prayer service at your church.

WOMAN'S WORK

Contribution Editor

MRS. GEORGE E. CROSELY, MILTON, WIS.

PRAYER FOR "OUR SCHOOLS AND ALL YOUNG PEOPLE IN COLLEGE"

The Woman's Society for Christian Work of the Seventh Day Baptist Church of

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YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK


Contributing Editor

IF I WERE A HOME MISSIONARY

Christians Endeavor Troupe for Sabbath Day, 1927

DAILY READINGS

Sunday—Work for our own people (Matt. 10:1-8)
Monday—Work in the city (Acts 3:1-10)
Tuesday—Work in the country (Acts 8:26-40)
Wednesday—Work in homes (Luke 10:1-5)
Thursday—Work where opportunity offered (Matt. 28:19-20)
Friday—Why? (Mark 1:14-18)
Sabbath Day—Topic: If I were a home missionary, where should I want to work? (Mark 1:19-33)

QUESTIONS FOR DISCUSSION

Where are our home mission fields?
Locate them on a map.
How many ministers or missionaries are needed on these fields?
Could a layman help in any of the fields?
In which of these fields would you rather work?
Why?

Is your church a home mission field?
What home missionary work can you do?

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

We do not need to go very far away to do missionary work, for it is needed in the homeland as well as in foreign countries. In fact, it may be needed in your homes, for brethren of some of the members of your families have never accepted Christ. It may be true that you think you are a Christian where you are now, but you are not. If this is true, you must be born again. After having been reconverted, then win your family and friends to Christ. Missionary work must begin at home.

Our city has just experienced a wonderful evangelistic campaign under the world-famous evangelist, Dr. Roy Smith. The entire city has been stirred by this man, who, in his quiet way, has preached the blessed gospel, and hundreds of souls have been won for Christ. One statement he made which impressed me, was this: “Church members need conversion. There are too many unconverted Christians in our churches.” Is he right?

The story is told of a colored boy who had the Christian faith, and was asked for membership in a certain church. The pastor of the church, who was rather reluctant about admitting colored people into the church, told him to think over the matter for a few days, and then come and talk with him again. After a few days the colored boy came to see the pastor again.

“Well,” said the pastor, “what is your decision?”

“I have decided,” said the boy, “that I do not want to join your church.”

“Why?” asked the pastor.

“Well sir, I prayed over the matter, as you told me, and the Lord said to me, ‘You needn’t feel so bad because they won’t accept you into that church. I have been trying to get in there for twenty years now and haven’t succeeded,’”

Is this true of any Seventh Day Baptist church? Let us get ourselves right with Christ, then try to win our family, our church, and our community to him.

Battle Creek, Mich.

THE INTERMEDIATE CORNER

REV. WILLIAM M. SIMPSON

Intermediate Department Teacher

Sabbath Day, November 26, 1927

DAILY READINGS

Sunday—Peter as a home missionary (Acts 2:14-24)
Monday—A fruitful field (Matt. 9:35-38)
Tuesday—A missionary’s problems (1 Tim. 4:1-7)
Wednesday—A missionary’s decision (Rom. 1:10-17)
Thursday—A wisecracks (1 Cor. 15:51-52)
Sabbath Day—Topic: If I were to be a home missionary, where should I want to work? (Mark 1:13-45)

LENNORE VAN HORN

Our denomination carries on missionary work in many sections of the United States, including the Colorado and Pacific Coast fields. Work in the Southwestern Association, and other missionary churches. A short account of each of these may be found in this issue.

The home mission in which I am personally most interested is that at Fouke and Little Prairie, Ark. My interest was aroused by the report of L. O. Greene, who
conducted Vacation Day Schools there last summer. These fields offer wonderful opportunities for Christian service. Brother C. C. Van Horn has been helping with the work at Little Prairie. The people are very eager for religious services and would gladly welcome any one who would be willing to assist them. One who would go to Arkansas as a missionary should have the combined qualities of preacher, doctor, and social worker.

North Loup, Neb.

ORVILLE RABCOCK

This topic can be most easily decided by first answering this question, "What occupation or profession has God fitted me for?" We can all see that there will be a different answer for everyone.

A home missionary is a man or woman who gives full time service to God. A minister gives all of his time to the work; and if we stop to consider, so does every Christian, whether he is a professional or working man. His time is spent earning money to support his family, which is his duty, and to support himself in his profession.

It is not agree that every Christian is a home missionary but it is with this idea that I am writing.

The ministry is one of the greatest means of serving God and humanity. This is a field which is not over-crowded, and one can have a splendid opportunity, for he has the time to devote to preparing and teaching the gospel by word and by his personal contact with the people of his community. Although this is one of the greatest of missionary fields, all of us are not capable of filling such a position.

A Christian doctor should next be considered. He may be called into homes in time of sickness when the families' hearts are tender and some Christian word or deed may lead to a harvest later on. He has opportunities in many places where no minister would ever be asked.

We might consider many other professions, such as Young Men's Christian Association and Young Women's Christian Association work, in which there are splendid opportunities to serve God and man. But all of us have many of these fields.

We can consider the ordinary Christian laborer as a home missionary. 'No matter where he may work, he can exert a powerful Christian influence over his fellow working men, if he so desires.

Last but not least, is the occupation which I sincerely believe God has chosen me for—farming. It is an honorable occupation, the first chance God gave man to earn his living, and it will be the last one to be abandoned. Although the farmer is isolated from men more than the professional or working man, he can exert a powerful Christian influence over the people in his community by living an active Christian life. Some of the most influential men of this locality have been farmers. Their lives were lived in such a Christian attitude that they inspired some of the people of the world to live Christian lives.

Each person has this gift to solve for himself, and the best way would be to determine what work God has chosen you for.

North Loup, Neb.

JUNIOR C. E. JUMBLES

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

SUGGESTIONS FOR TOPIC OF NOVEMBER 26

Make a chart, putting on it the samples or pictures of the following articles we get from Africa. Name the chart "What Our Black Neighbors Give Us." Use the following suggestions: diamonds, coffee, gold, sugar, coal, figs, peanuts, dates, coconuts, coffee, rubber—for elastic bands, squawks, baloons, and such personal use; ivory, palm oil, pepper, hides, cotton, olives, ginger, and bananas. What can we do for them in return?

SUGGESTIONS FOR WORK

Many of the societies have not reported concerning the Bible Reading League. It is one of the biggest missionary undertakings we have today. Junior societies to do. Do not fail us in this work. It is unfair to Juniors need to get the habit of reading through the complete books of the Bible; and the value to children outside your church, even outside your community, can not be reckoned. We know not what may result in many homes having the children reading portions of our glasses, which have never been found a place there before. The reward for the efforts. Send in now for your supplies or fuller explanations of the work.

SUGGESTIONS FOR SOCIAL WORK

Social Fellowship Work:

CONFERENCE YEAR, 1927-1928

Motto—"Ourselves and Others."

Two fold they are:

Provide wholesome entertainment for our own young people.

Reach out to touch other lives, bringing them into Christian atmosphere.

Ultimate Goal—"Socials to Save."

Ourselves—

20 points for each standard social reported in detail.

25 points additional for conducting at least one social during the year.

10 points for each standard social held.

20 points for the original social reported.

50 points for the best original social reported.

10 points for each tenth of membership present at social.

5 points for monthly reports made to social chairman.

Others:

5 points for each invited guest of C. E. age, not a member.

100 points for each reported entertainment, social, pageant, or concert given in some institution, such as county hospital, children's homes, etc.

Acords—

First, second, and third prizes according to points earned.

Please read at Christian Endeavor meeting, and also executive meeting.

GRACE OSBORN, 
Social Fellowship Superintendent

Verona, N. Y.

A LETTER FROM THE SOCIAL FELLOWSHIP SUPERINTENDENT

DEAR SOCIAL FELLOWSHIP WORKERS:

A new Conference year is ahead of us; and although we are getting a late start, let us work together to accomplish all we can in the Missionary Year. One object is: the bringing together of young lives for good wholesome fellowship so that our young people may be under Christian influence in their social life as well as in their religious life. So we have chosen for our motto this year, "Ourselves and Others."

When you have a social to fulfill your purpose—to accomplish—to provide wholesome entertainment for our own young people, and to reach out and touch other lives bringing them into Christian atmosphere.

As we plan our socials, let us keep in mind the real needs of our individual societies and adapt them accordingly. And of course we want all our societies to be standard socials this year. Standard socials mean "socials with a purpose"—a social that contains some educational feature and closes with deviations. New social plans will be sent out at least a month, which I hope will help you. But you will do part of the work too. Let us have some good original socials which can be passed on to other societies. Let us all try to report a very fine original social—so get busy.

The new goal is planned so you will all have a chance to work. I know that you are all anxious to be the winner of the award at the next Conference. Watch the monthly bulletin to see which society is leading.

Your new superintendent is looking forward to a pleasant year's work with you in the Master's service.

Sincerely,

GRACE M. OSBORN
Social Fellowship Superintendent

Verona, N. Y.

October, 1927

OUR RESPONSIBILITIES AS FRIENDS

BETTY WHITTEM (Conference paper)

"To lose a friend is to lose a little.

In this meshwork of modern civilization lives are interwoven like so many threads, and it has become more than ever true that we can not live to ourselves alone. For each act of our lives affects those about us to some degree, and the word "influence" seems to have a familiar, even intimate subject of discussion. Rubbing hands with others is spoken of our responsibilities and their influence in several lines, and my lot has fallen to a more personal field, that of our responsibilities as friends. To list them would be to call before you in grand parade the host of little duties which are ours. I shall attempt to interest only those things in a friend's influence which seem to tower above the others in importance.

Most of our friends are toward to, or back upon, a college education; and the varied information which we glean is truly enlightening. It is rather interesting to note that in most of our non-sectarian colleges, the far famed institutions of the East and Middle-west, there have been organized within the past five years chapters of an atheistic society. These cults will be rapidly succeeding in, becoming a national order. Colleges whose prowess in football and the other sports prove their claim to
**CHILDREN'S PAGE**

MRS. WALTER L. GREENE ANDOVER, N. Y. Contributing Editor

SHOWING THANKFULNESS

**ELISABETH K. AUSTIN**
Junior Christian Endeavor Superintendent

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

DAILY READINGS

**MORNING**

Monday—Talking in prayer (John 11: 41, 42) Tuesday—Thanking in worship (Ps. 135: 1, 4)
Wednesday—Thanking with gifts (Phil. 4: 10, 11)
Thursday—Thanking all the time (1 Thess. 5: 18)
Friday—Thanking for friends (Acts 28: 15)

**SABBATH DAY**

—Showing our thankfulness (John 13: 34, 35)

**VERSE OF THE DAY**

"I'm never going to say my prayers again," announced Sally one night as mother was tucking her in bed. "It takes such a lot of time to kneel by my bed every night; in summer it's too hot and in winter it's cold; what difference does it make anyway? I will have that much longer to play the piano or to read my book before I get ready for bed. Then in the morning I won't have to get up early to read my Bible and pray. I can sleep that much longer; so there!

Sally was always a thoughtful girl and loved to do little kind deeds for everyone. There was no school the next day, and as mother was going to have to shop for an important meeting. Sally got up early, rushed downstairs, helped with the breakfast, then did the dishes and helped mother ready so she could ride downtown with daddy and not have to walk down later. The work was cleared away Sally thought she would like to have a surprise for mother when she returned. There was nothing mother enjoyed more than a bouquet of wildflowers. Yes, Sally had just about time enough to get the flowers, and return before mother reached home. Deep into the wood the wildflowers went, selecting the nicest blossoms, and to her surprise on the way home she discovered a field alfombed with those handsome blue fringed gentians, which were mother's special favorite. But there was never a word of praise or thankfulness from mother as Sally presented her surprise.

"I'll have a new dress, a new reading jacket, and chair all in 'apple-pie' order when she gets through his supper to use them," thought Sally. Only know just what corner of the room he likes best. But there was not even a remark about her thankfulness as she slipped into his jacket and slippers.

This was not the first time she had burst into tears, and to her surprise daddy and mother not even noticed her.

Soon she would have to play with everybody. I've tried just as hard to make you happy all day as I could and not even a 'thank you' or a word of praise about it. "But, of course, I've accepted all the help you've been to me and I have so enjoyed the flowers," broke in mother.

"Well, why didn't you say so?" moaned Sally. "Now, my heart is almost broken."

"I didn't suppose you wanted me to," replied mother.

"Last night you said you were not going to say your prayers anymore, and God is all the time doing things for you and sending you blessings, so I thought you wouldn't expect anyone to say 'thank you' to you, no matter how helpful or kind you were."

When Sally had learned my lesson all right. You will not have to remind me to do it again, mother. I will not be unfair to God again and I will never forget him as long as I live.

I thank thee,

Dear loving, heavenly Father,
For all thy gifts so good.
For food and clothing and thy loved ones.
For clothing and for food.
I give thee thanks, and I will try
To please thee as I should.

—Margaret Holden

[The above poem may be written on the board and all read in class. After the leader has read the story—E. K. A.]

**AFRICA**

**ELISABETH K. AUSTIN**
Junior Christian Endeavor Superintendent

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

DAILY READINGS

Sunday—The Light of the world (John 8: 12) Monday—Human understandings.

Tuesday—The Light of the gospel (2 Cor. 4: 4-6)

Wednesday—The Light that enlightens us (John 1: 6-9)

Thursday—Walking in the light (1 John 1: 7)
Friday—God is light (1 John 1: 5)

Betty Lou’s Journey

(Continued)

Through the window and over the houses and fields floated Betty Lou and the little gold lady, and in the building they were in the midst of a little group of poorly dressed children who were playing with some rough wooden blocks and their shouts of merry laughter were good to hear. What cared they that the rain was pouring down outside; their happy faces made sunshine within.

“Those blocks are just heaps of fun,” said one tiny girl, turning to her big brother who sat next to her. “I’m so glad you found them, Peter.”

“Maybe I can find some more tomorrow, behind the barn,” said Peter, happily. “I could have so many blocks I could find.”

Then all the children clapped their hands and shouted, “Goody! goody!” Betty Lou clapped her hands, too, and said, “I’ll send you a box with pretty colored blocks”; but of course they did not hear her or know she was there. Nor did they know that the gold lady who went softly to each and every one, but at all once they had the happiest thoughts and their voices were like sweetest music.

Again the gold lady put her arms around Betty Lou and away they floated until they reached a large white building. Betty Lou read on the wide front door, “Children’s Home.”

Into the window they floated, through a long hall and up a large staircase. Many children were gathered about a table on which were story books, scrap books, and pictures, none of them very bright or good, but the children seemed very happy looking at them.

“I love a nice rainy day,” said one curly headed little fellow, “for then we can have these pretties to look at.” “So do I,” shouted the rest. “Oh! oh!” exclaimed Betty Lou. “Please take me home, dear gold lady. I have had a lovely time, I have something very important to do at home.”

The little gold lady smiled tenderly and then sang softly:

“Oh! oh! oh! oh! oh!
All at home you want to be.
Just close your little eyes so tight;
Then open them and you shall see
Your own dear room and bed so white.”

Of course Betty Lou did just as the gold lady told her to; but as she opened her eyes she heard her dear mother say, “Wake up Betty Lou! It’s only Monday, but I did not wake you before, because it is too rainy for your picnic today. Never mind, dear, for you can have a picnic the following pleasant day.”

To her mother’s surprise, the little girl jumped out of bed with a merry shout: “Oh, mother! you had the nicest dream,” she cried. “What fun I shall have this lovely rainy day.”

What a happy, busy day she spent; for after she had told her mother all about her wonderful dream she wrapped up package after package of toys and picture books, all that she could find among her many treasures, for the poor children near and far, and daddy took her around in his car to deliver them all. As she climbed into her little white bed that night, sleepy but happy, she cried, “I will never grumble about a rainy day again, since I have so many things to make me happy.”

M. G.

Dear Boys and Girls:

I have a treat for you this week, a charming little poem, written by Miss Alice Anne Larkin, of Ashaway, R. I., who has written many stories and poems for children. She has sent two other poems which you can enjoy reading later. I am sure you will enjoy them, too.

Lovingly,

Mizpah S. Greene

A New Carpet

Alice Annette Larkin

Bright in its autumn colors,
In cinnamon and umber and brown,
Tinted as though by an artist,
This carpet has been laid down.

Green as the grass in springtime,
Yellow as molten gold,
Tipped as the red apples,
In Cathedral glass.

Wide as the distant laneway,
Deep as the early snow,
Free from the packing away,
To those who admire it so.

Little, light feet can tread it,
Goes the praise it receives;
This carpet of wonderful grace
Is nature’s own carpet of leaves.

Akomayy, R. I.

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THE SABBATH RECORDER

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Clarke and Martin Sindall also came in the last decade of the 90's. The pastors in the 1900's were George W. Lewis, Leon D. Burdick, Alva L. Davis, R. R. Thorngate, W. M. Simpson, Theodore J. Van Horn, James H. Hurley, and Lester G. Osborne. Twenty-five members joined before the 1920's, and twenty-eight in the 1920's. The present membership is one hundred one.

Another interesting thing is that of the first forty-two members on the roll, only one joined by letter. All the others were baptized. But of the last forty-two only twenty-five joined by baptism.

Following the roll the congregation participated in the communion service.

VERONA NEWS NOTES

October was "Go-to-church Month" for the Verona Church, and the average attendance was eighty-three. Only one Sabbath was the attendance below eighty. The Sabbath school held a "Tourist's Treat" social. After a supper, those who had been on trips this summer related some of their experiences. Pastor Osborne entertained his new class, the "Just Boys," at a "bean bust" one night.

The Ladies Aid Society held a food sale in Oneida last month and cleared about fourteen dollars.

"OH, WHAT'S THE USE?"

A young man ran for the legislature of Illinois as a Democrat. He entered the business, failed, and spent several years paying up the debts of a worthless partner. He was in love with a beautiful young woman to whom he became engaged—she died.

Entering politics again, he attempted to get a nomination for Congress, and was badly defeated. He tried to get an appointment to the United States Land Office, but failed. He then went to the United States Senate, and was defeated. Then he became a candidate for the Vice-Presidency and was once more defeated.

One great disaster followed another—great setbacks. Then he became one of the greatest men of America—Abraham Lincoln.

Who says, "Oh, what's the use?"—The Pennsylvania.

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

MINUTES OF THE ANNUAL MEETING OF THE SABBATH SCHOOL BOARD

The annual meeting of the board of the Sabbath School Board was held in the Davis room of Milton College, Milton, Wis., Sunday afternoon, September 25, 1927, at 8 o'clock.

The following members were present in person: A. E. Main, Edgar D. Van Horn, J. E. M. Ellis, Clyde Ehret, and the following trustees were present by proxy: A. E. Whitford, Loyal L. Hurley, John F. Randolph, Erle E. Sutton, H. C. Van Horn, James L. Skaggs, T. J. Van Horn, Booth C. Davis, E. F. Loofboro, and Carroll Hill.

It was voted that the trustees and officers of the Sabbath School Board, who were nominated by the last General Conference, be elected for another year:

President, D. Nelson Inglis, Milton, Wis.
Secretary, A. Lovelle Burdick, Janesville, Wis.
Treasurer, Louis A. Babcock, Milton, Wis.

Director of religious education, Erle E. Sutton, Milton Junction, Wis.
Assistant director, James L. Skaggs, Milton, Wis.
Assistant director, A. Babcock, Milton, Wis.


THE MINUTES OF THE QUARTERLY MEETING OF THE SABBATH SCHOOL BOARD

The regular quarterly meeting of the Corporation of the Sabbath School Board was held in the Davis room of Milton College, Milton, Wis., Sunday afternoon, September 25, 1927, at 3:30 o'clock.

President D. N. Inglis presided and the following trustees were present: D. N. Inglis, Edwin Shaw, G. M. Ellis, R. E. Greene, J. F. Skaggs, L. A. Babcock, Mrs. L. A. Babcock, J. F. Whitford, and A. L. Burdick.

Prayer was offered by Rev. Edwin Shaw.

The minutes of the last meeting were read and the secretary reported on the call for this meeting.

The minutes of the annual meeting of the Corporation of the Sabbath School Board were read.

At a point Robert E. Greene was appointed secretary pro temp for the rest of the meeting.

The Committee on Publications made a partial report, which was accepted as a report of progress.

A report of the Auditing Committee was presented and adopted.

The treasurer's quarterly report was presented and adopted.

Communications from Hugh S. McGill and from Mrs. Myrtle Mitchell, of Nady, Ark., were read.

It was voted that the treasurer be instructed to send the amount of our appropriation, $50, to the treasurer of the International Council of Religious Education.

On motion the secretary was instructed to secure a sufficient amount of stationery for the use of the board.

By vote of the board the president appointed the following standing committees for the coming year:

Committee on Publications: Edwin Shaw, chairman; J. F. Whitford, Robert E. Greene, Mrs. L. A. Babcock, A. E. Whitford.

Committee on Field Work: J. L. Skaggs.
chairman; J. N. Daland, H. W. Rood, Mrs. M. G. Stillman, Mrs. J. H. Babcock.

Committee on Finance: G. M. Ellis, chairman; L. A. Babcock, Auditing Committee: A. E. Whitford, chairman; J. F. Whitford.

It was voted that the Committee on Publications arrange the appointment of the associate editors of the Helping Hand.

The motion was taken and approved and after a closing prayer by Alfred E. Whitford, the meeting adjourned.

D. N. INGLIS, President.

ROBERT E. GREENE, Secretary pro tem.

LESSON VIII—NOVEMBER 19, 1927

MICAH CHAMPIONS THE OPPRESSED

Golden Text—"He hath showed thee, O man, what is good, and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." Micah 6: 8.

It was voted that the Committee on Public­

SHOWS THE NEED OF A BIBLE COLLEGE

11lly1ie

The committee answered without hesitation, "By extending evangelism."

The true China's ambition is to possess a real national life, and to have a place among the great nations of the world.

The committee did not favor at all the withdrawal of our missionaries from China.

There are many such opportunities for the Christian Church to perform in that great land.

The committee favored sending the Crito­

foot and Miss Anna Wood to China.

The registration of mission schools means a formal recognition of some sort of authority over them, by the Chinese. It was the unanimous judgment of our com­

mittee that our missionaries are best quali­

fied to decide when to register. But such pressure was brought to bear upon our com­

mittee against this position, that we com­

promised by recommending that the matter of registration be left to the joint action of the board and the missionary.

We recommended a larger number of well-trained native workers, with the idea that this might work out a possible reduction of the number of foreign laborers.

We recognized that the time has fully come when the Christian Church should have a part in the management of missionary affairs.

We did not feel justified in expressing our approval without much further consideration of so great a step as the transfer of the 34 Church and Davis family to Aus­

tralia, but favoring, leaving it to the judg­

ment of the board.

Finally, we recognized as our supreme duty a spiritual relation, character, and con­

duct, that is, a religion, character, and con­

duct grounded within, where the temple of the Holy Spirit, is.

ARTHUR E. MAIN,

Chairman of Conference Committee on Missionary Board's Report.

Alfred, N. Y., October 30, 1927.

What became of Libby Prison?

Old Libby Prison at Richmond, Va., was taken down and reconstructed in Chicago at the time of the World's Columbian Ex­

position where it served as a war museum.

It was never returned to Richmond. Part of the original building now forms the wall of another building.—The Pathfinder.

On February 18, 1898, she was married to Mr. Otro Woodworth, to whom she has been most a faithful and loving wife through all the years. To this union was born one child, Irene. The

misunderstanding existing between the mother and her daughter was beautiful.

Mrs. Woodworth's death came suddenly after only about six months of marriage, and community feel very deeply the loss which has

She had been married a few years, and her

sudden going has opened a flood of sympathy for her immeasurably. The home and the place which is be­

tailed of a devoted wife and loving mother.

serving as a faithful member of the church she was a called member of the Industrial Servic.

large organization of the ladies of the church and community.

Besides her husband and daughter, she is sur­

vived by her brother, Mr. Victor Terbury, three brothers—Mr. E. A. Smith, Mr. Frank M. Woodworth, and Mr. Robert Terbury, of Was­

nietield, N. Y., Lawrence, of Bel­

mont, N. Y., and her cousin, Mrs. Florence Woodworth, of Los Angeles, Cali.

Funeral services were conducted by her pastor, Rev. Edgar D. Van Horn, and music was furnished by the choir of the Second Alfred Church, and the body was laid to rest in the Alfred Rural Cemetery.

Burdick—Silas Green Burdick, son of Silas and Phoebe Granville Burdick, was born at Brook­

field, Madison County, N. Y., January 1, 1869, and died at his late home at Alb­

nacy, January 31, 1928.

When two years of age his parents came and settled in Deer Creek, where the family has resided ever since. This county has been home to him, though he has spent many years in other states while teaching.

His education at Alfred University was inter­

rupted in 1861, when he enlisted in the Eighty­

third New York Infantry. The regiment served four years, one of which was spent in Anderson­

town, and the remainder of the time was spent in the Second U. S. Infantry. He was released too weak to walk. While living in Illinois he was the oldest of the Irish, who appointed men from three governors as trainer of the State Home Guard.

He taught at Friendship Academy, was princi­

pal of the high schools at Andover, Horseheads, and Elmira, and while living in N. Y. he was principal of the high school at Marion County, and of other schools in the far West. He was superintendent of schools in Centralia, Ill., for twelve years and for eight years was county superintendent of public schools in Marion County, Dolomite, and was at the head of his profession and loyalty ideals. July 8, 1865, he was united in marriage, and the children of the happy union were two sons and one daughter, who died young and other efforts which he made, the close of his career, and the prominence, about twenty years ago, when he was the oldest of the old home by Mrs. Burdick's brother, Myron

Irish, and when he died.

Mr. and Mrs. Burdick were members of the 1867 Methodist Episcopal Church, from which they became, in 1875, when building demand upon the teachers at Andover. They were loyal and re­

spected, and were loved and reverenced by all who witnessed to their upright life and faith—
satisfaction in a long lifetime spent in the service of humanity.

Farewell services were held at his late home, October 22, 1927, conducted by his pastor, Rev. Walter L. Greene of Andover, assisted by the pastor at Obi. Interment was in the cemetery near his late home and located on the farm where Mrs. Burdick’s father settled nearly one hundred years ago.

W. L. G.

BADGER—Mary Beaufort Greene was born at Friendship, N. Y., January 22, 1834, and died at North Loup, Neb., October 2, 1927. She was the sixth daughter of Alpheus M. Greene and Abigail F. Childs.

In April, 1850, she was married to Hiram Smith, of Janesville, Wis., who was drowned in Rock River a year later, leaving her a widow at seventeen years of age. After twelve years as student and teacher at Albion Academy, she was married to Seth W. Smith, of Milford, Pa., who died January 17, 1866, five years later she married A. B. Spaulding, who was president of the Albion College, Albion, Mich., and still later to North Loup, Neb., who passed away in December, 1906. She was baptized by Rev. Thomas E. Babbott, pastor of the Albion, Wis., Seventh Day Baptist Church, at the age of seventeen years, and united with that church. Later she transferred her membership to the North Loup, Neb., Church of the same faith, then to Milton Junction, Wis., and still later to North Loup, Neb.

Mrs. Badger was a staunch Seventh Day Baptist, and in her delving study of the church and manifesting her interest in the salvation of souls. Her relatives and friends of her own age have all gone beyond her, so that for years she has thought of the end of the journey, not as a parting but as a happy reunion.

Farewell services were conducted by her pastor at North Loup, on October 4, the body was taken to Milton Junction, Wis., where she was married to Dr. Charles Badger, of North Loup, Neb., and buried in the Milton Junction Cemetery.

When heath tried me I shall come forth as gold.—Bible.