The Denominational Building

in 1928

The Denominational Building

Vol. 104, No. 19
March 5, 1928

The Sabbath Recorder

ULTIMA VERITAS

In the bitter waves of woe,
Fohen and tossed about
By the sullen winds that blow
From the desolate shores of doubt—

While the anchors that faith had cast
Are dragging in the gale,
I am quietly holding fast
To the things that can not fail:

I know that right is right;
That it is not good to lie;
That love is better than gold.
And I am Galilean Galilean;

To the tablet that love don't fail:
I know that right is right;
That it is not good to Die;
That love is better than gold.

Washington Gladd.
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Letter Editor—Mrs. George W. Davis, Plainfield, N. J.

Our heavenly Father, we pray for all those who have to mourn the loss of loved ones. May the grace by sufficient when friends are called to pass through the valley and the shadow of death. Sanctify, we pray thee, in every dark hour as the days go by, and may we rest in thee our present help.

We thank thee that Christ has robbed the grave of victory, and death of its sting to those who fall asleep in his likeness.

Give us grace so to live that when our time to depart comes, it be no evil but may rest in the everlasting arms. Amen.

Blind Eyes

I recently read a description of a little blind girl on a railroad tower, among passengers who feasted their eyes on the wonderful beauties of the land through which they were all passing. The blind girl was worms, which knowing nothing of the hills and vales, the forests and rivers, through which she was passing. In her childhood there was no response to the vast pageantry of nature’s open canvas. The banners of silver and gold, hung out in the sunset sky and along the wooded hills, were all unseen and unheeded. She was cut off from the measureless scenary that made that journey a pleasant and happy one to all the others.

Thus, infidelity is like blindness. It is the closing of a natural God-given sense of the divine beauty of a bright spiritual and moral realm which makes true life a pleasant journey toward a blessed home.

The degree of the unbelief settles the question as to the degree of spiritual blindness. The soul is as barren in God makes the blindness total. It is a natural height of the soul and means death to the highest sediment.

Faith in the infinite Father, faith in Christ, the Savior, faith in a life to come, not only makes life journey brighter, but it lifts the soul up until it rests in the very arms of God. By faith as God’s natural law of love, his children are transformed into his likeness.

Step by step we are drawn into closer relationship to Christ through the faith faculty, until every year of our journey will realize more fully that we are nearing our heavenly rest. Without faith life is a desert; with faith, life is like a garden filled with fruits and flowers.

God pity the man who has become spiritually blind!

Are You "Supporting the Union?"

I wonder if all our friends and readers care thoroughly what happens regarding the things we write in the Onward Movement Page of last Sabbath Recorder. If any of you did not read it, will you turn to this right away and give it a sympathetic and careful study? This means more than a hasty glance at that page. It calls for a careful, conscientious study of the facts therein set forth. Every paragraph contains food for thoughtful and prayerful thought. The answer to our denomination depends upon the heed Seventh Day Baptist families give to the truths stated there.

Reader, do you care whether our good cause goes forward or not? Would you really like to see a better state of affairs in our church? Would you not really love to see a genuine interest in our denominational work? Really, are you doing your share to forward the hands of our church? If not, you may possibly realize how much you can interest your own children, and so to insure a loyal generation for the work when you are gone.

THE Need Is Great

Our present condition is but a preparation for the work of the Lord in the future. Our work is not complete until the great harvest is in. The work is not done until the last. Yet the work is not commenced until the last has been gathered in. Our present condition is but a preparation for the work of the Lord in the future.
preparing their work. While there are many devoted and fearless at present, I believe the outlook for Christianity is never more hopeful than at present if we have proper leadership. For such I am praying, and that our brightest young men may hear the call to the gospel ministry, I think, are wondering for the God-given task. Had I my life work to choose again I am sure I would choose the ministry.

Friends, that writer is not the only minister among us who can truly say, "Had I my life work to choose again I am sure I would choose the ministry." Indeed, after more than sixty years in the Master's work, I am thankful every time I think of it, that the dear Lord led me away from my choice of a business line into the work of the gospel ministry. I, too, would choose the same work if I had my life to live over again.

VieW' Points

We could change eyes long enough to see things from the other fellow's point of view.

Who Will be the Coming Man? For some time, I for one, have been wondering who would rise up as the coming strong man in this national wet and dry controversy. It seems that in every critical period of our country's history, out of the heat of bitter conflict, or in times of great emergency, some good and strong man has been raised up to meet our needs and to lead us to victory.

When the nation was distracted over the "free soil" question, and after being torn for years almost to dissolution, out from the turmoil came Abraham Lincoln, in the nick of time to save the country from practical disaster. It was his policy "to see that the laws of the land are faithfully executed in all the states."

Then, when a little later, the fight seemed hopeless, to be going against the Union, and there was throughout the land a great loss of confidence and giving up as to the outcome, Ulysses S. Grant, an obscure, almost unknown man, came to the front, and through much hardship, lead not simply to victory but through the critical period of reconstruction, during which he was a tower of strength.

Then came Garfield, McKinley, and Roosevelt, all of whom came upon the scene of action as though raised up in time of need. For some time now, in these years of special trouble, with the fundamental law of our land trampled under foot by outlaws, with disloyal voices being encouraged by the daily press, which allows no opportunity to pass for creating sentiment against prohibition, and with politicians of both parties straddling the one great issue, it has seemed to many, that the time is ripe for another great man to be brought to the front as a loyal leader, who will stand as Lincoln did, "to see that the laws of the land are faithfully executed in all the states."

Such a man will be honored and loved by coming generations after the disloyal straddlers and the sympathizers with anarchists are forgotten.

News Notes

On the twenty-second of February, at midnight, the secret order known as the Ku Klux Klan practically went out of existence, and discarded their masks, by order of their "Emperor and Imperial Wizard." According to the current news of that date, the Klan, as it is now to be known as the "Knights of the Great Forest.

The command is that it shall hereafter be unlawful for a klansman to wear any mask or visor as a part of his regalia. A new era is announced and larger activities, in which the purpose is to promote one hundred per cent Americanism in this country, check unrestricted immigration, and to try to assist the aliens already here.

Dispatches from China show that 1,700 Communists, both men and women, have been executed in Canton in one day. The Cantonese are also holding 600 Communist girls, but it is reported, according to last reports, that some active anti-Communists indicate that the Cantonese are bound to be free from troublesome Communists.

The President and a large company gathered around the grave of an unknown soldier of 1776 at Alexandria, Va. It was found that the grave of an unknown soldier whose body was once found unmarked and unmarked coffin, fully clad in the Continental uniform, and a dented mark of war wounds, had been allowed to remain undisturbed many, many years. Many regarded it as a shrine of national importance. So this unknown soldier was taken as a symbol of all the men who died in the struggle for independence.

When the veil was lifted on Washington's birthday, the inscription on the marker, given by the Legion Post of Alexandria, Va., was found to read: "The Unknown. Yet he has a name—the wondrous and changeless name of Love."

Among the many Washington birthdays I have attended at Valley Forge, Pa., to build a $10,000,000 memorial of the site of General Washington's historic encampment. A great company of Boy Scouts joined in the ceremonies, and are dedicated to dedicate this building on the two hundredth birthday of Washington, in 1932.

We believe that the great majority of the American people will approve the words of Mr. Hoover in his letter to Borah, in which he says:

I do not favor the repeal of the Eighteenth Amendment. I stand, of course, for the efficient, vigorous, and sincere enforcement of the law. And when I choose President I have under my oath the sacred responsibility of that office.

Our country has deliberately undertaken a great social and economic experiment, noble in motive and far-reaching in purpose. It must be worked out constructively. The great multitude who voted for the Eighteenth Amendment and who have been disfranchised by the official delinquency that has deliberately allowed outlaws to disgrace the nation are ready to rally around some strong, loyal man who will lead them to honorable victory.

Palestine has had another earthquake shake-up on February 23. Two distinct shocks, three or four hours apart, did some damage to buildings and in most towns south as far as Hebrew. Events in Jerusalem and on Mount of Olives were considered rather damaged. Some towns people remained in the open all night for fear of injuries by falling houses, but no such casualties are reported.

The pope in Rome has uttered a strong protest against "the shameless immodesty of dress, with too much, with too little, with women," which he regards as "an insult to God, and a cause of temptation or disgust in the eyes of the world."

Twenty organizations are uniting in a great convention at Washington, in an effort to secure a "dry" plank in the party platforms, and demanding the nomination of the President and Vice-President of men who can surely be counted upon to stand the movement to the Constitution as regards the temperance issue.
Among the leaders we see the names of Daniel A. Poling, president of the World's Christian Endeavor Union; Fred B. Smith, chairman of the Committee of One Thousand business men, and a good number of prominent Americans who are pledged to the enforcement and observance of the law of the land.

The country will watch with interest every such movement; for the conviction is rapidly growing that the prohibition question can no longer be ignored by political parties, and that it is bound to be the prominent issue in the next presidential election.

MR. HOOVER GAVE FIGURES ON

He added, "dries" propaganda for seven years the "dries" have increased 36 and the "wets" have called "wet" propaganda to this latest vote. Most of the 61 "wet" votes came from "wet" cities.

In an interview reported in the Christian Science Monitor, Herbert Hoover, secretary of commerce, asserted positively that there can be no doubt of the economic benefits of prohibition. Mr. Hoover gave figures on the American productivity since the war, showing the exhaustive study indicated that a normal increase would have been about fifteen per cent, but the actual increase was nearly thirty per cent, indicating an increase of efficiency somewhere.

He added, "viewing the temperance question in this light, this angle, prohibition has proved its case."

He that taketh his own cares upon himself loads himself in vain with an uneasy burden. America may come, expectation of what will come, desire of what will not come, and inability of redressing all that he has imposed on him continually torment. I will cast my eyes on God; he hath hidden me; they can not hurt him. He can redress them.—Bishop Hall.

MINISTERS’ ENLISTMENT CONFERENCE

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

A conference of ministers was called recently to meet at Plainfield, N. J., for the purpose of arranging for Teen-Age conferences to be held in the eastern part of the country next fall. There was a meeting in the afternoon, previous to the opening of the conference proper, to talk over the work of the Lewis Camp for next summer. There were present at this meeting the supervisors of last year: Rev. Harold R. Crandall and Rev. Ahva J. C. Bond, Rev. S. Duane Ogden, director of the Lewis Camp, and Rev. William M. Simpson, who has been asked to work next summer. Other ministers who had arrived for the evening meeting were present also. Dates for the camp for 1928 had already been decided upon by the Track Board, and the time was given, therefore, to a discussion of the aims and methods of camp activity. It was learned at this meeting that some are hoping to have a camp in the Southeastern Association next summer. We sincerely hope they will succeed.

Below will be found the full minutes of the sessions of the conference as they were prepared by the secretary. Little need be said in regard to the meeting, beyond what appears in these minutes. I was never in a group of ministers who gave more thoughtful attention to the needs of the hour and the problems which they face. "What Seven Day Baptists are to be the church of the next fifty years will depend upon what we do in the next two years," he pointed out.

These important years for us and years that will determine for our young people what the future will be.

Some of the things which perplex and demoralize our youth, as pointed out by Brother Burdick are:

1. The demoralizing conditions which surround them. The church seems impotent.
2. They must be affected by the division of opinion among church people.
3. Our young people must be affected in some way by the movements and agitation for the moral reform of our young people, he outlined the ultimate need during the day to decide as to where and when the Teen-Age Conferences should be held, and just what the program shall be in our call to present it. This should be worked out with some
If we need to discuss our approach to the problem, and our message

Let us recall the Sabbath a delight and avoid making it a day of mere formal religious routine. The Sabbath must take a place in religious development and experience and in everyday life.

The minutes of last night were read and approved.

Our chairman opened up the discussion by urging that we be as concrete as possible in planning definite things and a constructive program.

The benefit of the Teen-Age Conferences so far held was discussed. It was brought out that much good has been traced already at these meetings.

There is a prevalent feeling among parents that they expected the rising generation will keep the Sabbath. They would wish that their children might keep Sabbath, but they do not expect it. The young people can not but sense this feeling—often voiced—and they are inevitably influenced badly by it.

We were urged to make use of experiences of successful Sabbath keepers.

The importance of presenting the idea of true success to our young people was emphasized.

We discussed some practical problems of guiding our young people in their professional and business careers, and the problems of our losses in young people, especially from the rural churches.

It was voted unanimously that the conference send congratulations to Brother Osborn, father of his son, born recently, and an expression of regret that Lester was necessarily absent from our meetings.

It was agreed, upon common consent, to complete the work of the conference in a lengthy afternoon session, if possible, and that we come together at two o'clock. If need be, another meeting can be held after supper to complete anything which may not be completed in the afternoon session.

We were led in prayer by Brother T. J. Van Horn and adjourned at eleven-twenty to the gymnasium to reconvene at two o'clock.

AFTERNOON SESSION—FEBRUARY 15, 1928

We were called together at two-thirty by our chairman, and opening prayer was offered by Brother Robert Van Horn.

The minutes of the morning session were read and approved.

The places and dates of the Teen-Age Conferences for the summer were determined upon as follows:

Little Genese, N. Y., June 27, Wednesday.

Marboro, N. J., June 27, Wednesday.

DeRuyter, N. Y., June 27, Wednesday.

Salemville, Tuesday.

Ashaway, R. I., August 16, Thursday.

The discussion turned to the program and messages of the conferences. A tentative program was outlined as follows:

1. Morning session with one address.

2. Noon meal at homes of entertaining church.

3. Afternoon session with recreation period.

4. Fellowship supper with brief program.

5. Evening session with one address, conference and consecration service in closing.

Some subjects which need to be brought before the conference of the questions needing to be answered include:

- Youth's need of a Sabbath.
- The young person's need of the Sabbath.
- What can the Sabbath do for our young people?
- The place of the Sabbath in one's chosen profession.

Factors of success:

1. Can the Sabbath KEEPING CHRISTIAN succeed?

2. Does our Sabbath keeping make a noticeable difference in our quality of life and Christian character?

3. When it is seen to make such a difference, why is it?

4. Can we afford as individual Christians to give up the Sabbath with its benefits and blessings to us in our lives?

5. What is Sabbath keeping?

6. What does it mean to keep the Sabbath?

(What is the way to observe the day?) Sabbath keeping should contribute toward altruism.

Can a conscientious Sabbath keeper get more out of Sabbath keeping than a conscientious Sunday keeper can get out of the observance of that day?

What are the sanctions of the Sabbath?

Christ is our authority. He is one with the Father from the beginning. Does Sabbath keeping make a noticeable difference in our quality of life and Christian character?

If so, why?

If not, is it not because of our failure to benefit by the spiritual observance of the Sabbath?

4. We preach Christ crucified: The Sabbath bears not our gospel but it is inseparable from it.

The need of giving Christ first place in our lives for His keeping power.

Just what place has He in our lives?

In what way can we help Jesus to keep us?

In what way does Jesus hold us true and keep us pure in the face of temptations?

The moral leadership of the world is in American hands, according to a prominent Britisher.

"If America fails it will be the greatest curse the world has ever known; but if we succeed it will be the greatest blessing of all time."

If we are interested in the success of this cause we must live in the Christ.

The following resolutions were drawn up and adopted by the conference:

1. That we express our gratitude to the homes in which we have been entertained for their warm welcome and kind hospitality.

2. That we express our appreciation to the people of the Plainfield Seventh Day Baptist Church for the appreciation of the fine Wednesday noon dinner and the social fellowship in connection with it.

3. That we express our thanks to the Young Men's Christian Association for their hospitality and especially to the physical director for making possible to us the use of the gymnasium and for his personal assistance.

THE SABBATH RECORDER

That we personally thank Dr. Bond for the many ways in which he has provided for our comfort.

The meeting adjourned at five-thirty.

S. DUANE ODEN,
Secretary.

HELPING SALEM'S LIBRARY

Doctor Theodore L. Gardner, Plainfield, N. J.

Dear Doctor Gardner:

You will be greatly interested to know of a significant gift of books received for the college library. Evidently Doctor and Mrs. Edward E. Whitford of New York City knew something of the earnest effort that is now being made to bring the college library up to the minimum of eight thousand volumes, designed for every standard college. A large sugar barrel has just been received, packed to overflowing with books useful to our library. I understand some of these books came from Professor Royal L. Correll's home and some from other friends in New York. The remainder are from the Whitford home. It is hoped some more of our friends would remember us in this way with useful books. I am sure that the minimum would soon be reached.

With very best wishes, I remain

Very sincerely yours,

S. O. BOND.

February 20, 1928.

I am sure that real good, worth books given to Salem College, will be a thankfulness, and highly appreciated. I remember when the college had practically no library. Then the call was given for gift books. Brother Jesse Randolph gave me the shelves from his old store, in which I was carpenter enough to fix up in beautiful, and how glad I was when boxes began to come, and soon those shelves were filled. From this little beginning Salem's library has grown, largely from the generosity of our people. Let your gifts of books be such as will be useful and helpful, and Salem will be thankful.—T. L. G.

You do your part and if others don't do theirs, it will not be your fault.—Aughan.
SEVENTH DAY BAPTIST
ONWARD MOVEMENT

WILLARD D. BURDICK, General Secretary
325 Kenyon Avenue, Plainfield, N. J.

SHALL WE SUPPORT THE ONWARD MOVEMENT?

[This article is taken from the Waterford Recorder, the church paper of the Seventh Day Baptist Church of Waterford, Conn. It is the earnest message of the pastor to his people, and is printed here that its message may be carried to other churches.]

In our giving toward the work of Christ we have an opportunity to contribute toward the local budget, thus helping to pay the pastor's salary and the cost of the upkeep of the church. Then, through the Onward Movement, the denominational program, we may support the work of the kingdom of God in a larger way, furthering the work of missions, religious education, evangelism, and all the activities in which we unite with others and with our Lord.

The Waterford Church has always been a loyal and generous supporter of the Onward Movement. Enough of our members have given all their savings to this cause and have seen how in this way we can further the kingdom of God most effectively, that the church can do its work and fulfill its full quota, usually going over it. Yet, comparatively, a very few people have given most of the money, over $400 a year. What of the rest of us?

Some of our members, both resident and non-resident, have lacked interest in the Onward Movement, a few even professing to disbelieve in it. In nearly every case this lack of interest is due to being relatively out of touch with the church and denomination through irregular church attendance, or non-attendance, and through unfamiliarity with the Onward Movement. Unacquainted with the facts, they fail to read, carefully, the Review. One who does not read in our papers of the work and who never hears or reads the pastor's sermons is not apt to be in close touch with the things which we, as a people, are engaging in for the kingdom of God. As a natural result, those who are out of touch do not give much, if any, toward the work for which they are responsible, for when they do not invest in those things in which they are not interested. Where your heart is there will your treasure be also.

ARE YOU ONE OF THOSE WHO DO NOT GIVE ALL HIS GIVING GOING TOWARD THE LOCAL WORK? Do you understand or decline to contribute to the Onward Movement because you do not believe in it? Then you do not understand and are showing ignorance of this large service for your Lord.

You are interested in promoting the local work. Yet when you do not support the denominational budget, you are failing to support our own church, which is the church and denomination. That is giving toward the local work. The pastor's salary and the cost of the upkeep of the church are supported by the Onward Movement. Enough of our members have not realized this. In nearly every case this is so. They are not united with others and with our Lord.

Every church is directly benefited by the Onward Movement budget. It is a fact which needs to be brought home to every member of our churches.

Consider the denominational budget and see how it is divided and how it helps us. More than forty per cent of the money goes toward the work done by the Missionary Society. The maintaining of our missionary efforts in China, Holland, England, Jamaica, Trinidad, and British Guiana is not all that is used. Much of the money is used for the home field, building up and maintaining smaller local mission churches in and outside the local evangelistic campaigns, the employing of our missionary secretaries who helps the pastors in all these things. It is visiting the churches as he is able. To support the Missionary Society is to help the local pastor who is greatly aided by the secretary. Now, after all, that is giving toward the local work.

The next largest portion of the Onward Movement is unacquainted with the facts, and failure to read, carefully, the Review. One who does not read in our papers of the work and who never hears or reads the pastor's sermons is not apt to be in close touch with the things which we, as a people, are engaging in for the kingdom of God. As a natural result, those who are out of touch do not give much, if any, toward the work with which they are responsible, for when they do not invest in those things in which they are not interested. Where your heart is there will your treasure be also.

HELP THE LOCAL CHURCH

The Sabbath School Board is supported by the denominational budget also. What you do, does that help our own church? Does it help us with the lesson quarterlies for our Sabbath schools? It employs Secretaries to our schools. What does this mean to our own church? Our local church has always raised its full quota, but it does not help us with this work of missions, religious education, evangelism, and all the activities, which they are unacquainted, for men do not believe in it. In nearly every case this is so. They are not united with others and with our Lord. That is giving toward the local work.

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night, I could find the spot in the road, where, in the darkness, I lifted both clenched hands above my head, and brought them down again, with the exclamation—out loud—"I will do it!"

From that time on it was settled. During all my seven years of attendance, for education there was only one purpose as to my life work. I was greatly strengthened and helped by a fine company of student friends, some of whom were working for the same end. Then, too, I should not fail to mention the warm-hearted, helpful influence of such teachers as President William A. Rogers, A. H. Lewis, L. R. Swinney, Thomas R. Williams, and others who were always whole hearted in their loyalty to the cause we all loved.

WHAT IS MY RELIGION?
(A sermon prepared and preached by Rev. Adolphe Witter, at Walworth)

Text: James 1: 27

The term religion is used very diversely. Because of this we are led to ask the question:

For answer let us seek the definition given in some of the dictionaries. In Webster's Ninth New English Dictionary, we find, "Religion is any system of faith or worship; love and obedience towards God; piety; monastic vows; the consciousness of one's soul in the matter of religion."

In the Standard Dictionary we find it is:

1. A belief binding the spiritual nature of man to a supernatural being on whom he must depend
2. Any system of faith and worship,
3. An essential part or a practical test of life, a formative part being by synecdoche put for the whole, a pure religion is to visit the fatherless.

This is put for the statement that "Pure religion and undefiled before God and the Father is this, to visit the fatherless and the widow in their affliction, and to keep himself unspotted from the world.

"4. Spiritual awakening and the conformity of heart and life to religious belief, as a pure religion.

"5. A state of life bound by monastic vows.

Conscientious devotion into practice, to make a religion of life.

We look to another source to help us in formulating an answer to, what is religion.

Turning to Shaffer's Herzog Encyclopedia of Religion, we find his definition, "Religion and revelation are correlative terms; that is, the relation in which man places himself to God in religion presupposes the relation of the revelation of God to man. Without revelation there can be religion; and it is a fact which many of those who believe that even those who, on account of their idea of God, absolutely reject the idea of direct divine revelation, recognizing nothing but Nature in her material existence and mechanical workings, can not help applying certain of these spiritual concepts, which tend to raise her above the dumb necessity, and constitute her a higher being.

If we look back through the definitions selected we shall be enabled to formulate a definition that will be suited to our needs at this time. Religions are many and varied in their ultimate influence upon their votaries.

Religion is that form of worship by religious elements which constitute religion, and which must be present in all religious life, even in its lowest and most primitive stage.

From a comparison of the various pagan religions it is apparent that originally all religions are but an expression of an overwhelming power. This power could not help but engender fear, for it was compared by a complete ignorance of the true nature and character of the power observed in nature. Fear nature leads to attempts to become reconciled with that which is feared, because of the heart contact we have with him.

It is the business of Christianity to find those elements which constitute religion, and which must be present in all religious life, even in its lowest and most primitive stage.

A chief distinguishing feature of the superior religions is the elevation of the father's name above all other names. Power and devotion to wood, stone, and images made by the hands of men. Have we not the same perfect experience of the presence and help of a divine personality? If not, then it is possible for me to consider myself a Christian, or to be called a Christian?

God seeks those to worship him who shall worship him in spirit and in truth. Unless I fail in my interpretation of the works of Holy Writ, he who is not a spirit will not hesitate to say from the heart, "My chief desire is to do the will of my father; to turn others to reveal that love to the world in deeds of love and helpfulness."

For pure religion and undefiled before God and the Father is this, to visit the fatherless and the widow in their affliction, and to keep himself unspotted from the world.

God help us each to look into our hearts and lay aside all that is not in harmony with the will of Christ, as we answer this question, what is my religion?

This should not be a humiliating task, but under God an elevation to new effort and religious attainment.

"The very facility some acquire for talking about their duty is blinding them to the fact that they are not doing it."

Sooner or later I should have to realize that religion found its first awakenings in paganism.

In this study I have opened up a field for thought and research that would take us hours rather than minutes to unfold sufficiently for us to have the conception we desire to have the superiorities of the Christian religion over all others, and to hold the thought of man. Some time it may be wise for us to study separately some of the great religions of the world. Such study would be of two great advantages to us: first, a fair working knowledge of the great religions that enter into the religious mind of the world; second, by a comparison of these religions we should come to see in what our own is suited in order to act wisely toward the Christian religion.

The one thing that should concern us at this time, this day, this hour, is, what is my religion? Have I come in my thought, my purpose of life, to a higher religious conception than that possessed by the nature worship, or by the pagan, who performed acts of worship and devotion to wood, stone, and images made by the hands of men? Have I come to experience the presence and help of a divine personality?

The SABBATH RECORDER 299

SABBATH RECORDER 298
The missionary enterprise has been, is, and will be one of the greatest builders of good will and understanding between the Orient and the Occident," said Doctor A. W. Beaven, pastor of the Lake Avenue Baptist Church, N.Y., in a recent address before the Foreign Missions Conference of North America on the topic, "What People Think to Us About the Business Man and Foreign Missions."

"The Orient has half the population of the world; it represents raw man power unexpended by the addition of western machinery; its powers are latent and bound to expand," Doctor Beaven continued. "The people of Western countries are bound to have some sort of relations with this great mass of people. These contacts are growing more, rather than less; they will mean more, rather than less. There are two directions along which they can move. Our relations may be based upon our greed and ability to exploit. If so, they will continually have to be defended by force and gunboats. If they will breed ill will and make the world a thousand years an armed camp. On the other hand, we can adopt a policy of co-operation that depends upon justice, and will lead to a feeling of making the world for a thousand years an unexpanded mass of people. These contacts are growing continuously, but we are already conscious that they will have to pursue.

"Our efforts are also bound up with the question whether we will pour our surplus into constructive or destructive moids. The business men in this country who are thinking in terms of war, and the persons in terms of markets and profits are apparently going to push their investments in these countries continually with increasing consciousness of the terrible bitterness that is growing up in the hearts of Orientals because of our commercial relations mingled with good will. The bitterness, if it continues, will require a price that all of us will have to pay through our common suffering."

"If the business man who puts his money in for profits is to go to the Orient, the other business man who puts his money in for service and good will will have to stay back. If, as Dean Inge says, we are exporting our western products in terms of things, we can not hold back our western products in terms of service. If we give them everything else, why hold back the better? It is not fair to them, it does not represent us; it is unwise and unchristian. Western machinery means power. Christian idealism means control. When power and control are in the balance we have safety; but, whether in Occident or Orient, neither can get the other without the other being danger. The one thing America cannot afford to do today is to allow its greatest channel of contributing its surplus good will and fair dealing to the Orient to be clogged. It can not allow the men who represent us there to be working for the Christian enterprise in these countries to be held back by indifference or lack of support here at home."

"What an absurdity that after one hundred years of service, after building up in China $30,000,000 of missionary investments in terms of helpful social service, that we are now withdrawing all the resources we have put into the Orient and withdrawing our Christian representatives, weakening the whole enterprise, while in all Russia with all the destructive things she stands for, is ready to offer man, counsel, money and backing. No thoughtful man would allow us to put in that situation by his set if he saw it."—Foreign Missions Conference.

TRACT SOCIETY—MEETING BOARD OF TRUSTEES


Minutes of last meeting were read.

The corresponding secretary's report was presented as follows:

CORRESPONDING SECRETARY'S REPORT

Since the January meeting of the Tract Board our corresponding secretary attended the meeting of the Missionary Board on January 18, spent two days in Charleston, W. Va., to meet the people who have organized a Seventh Day Baptist Church in the city, and the Seventh Day Baptist Church in services on January 27, 28, and 29. The friends already have a total sum of $1,000 for literature about the Sabbath and Seventh Day Baptists to be used in connection with the services. This money was collected by the organized group of the "Church of Jehovah." Allentown, Pa., writes inquiring about our Sabbath tract.

From the Ladies' Home Journal comes a copy of their answer to an inquiry about Seventh Day Baptists, sent them from Pensacola, Fla. Their readers ask there is existence a Seventh Day Baptist Church. Rev. D. B. Burdick, 926 Kenyon Ave., Plainfield, N.J., you write to obtain further information.

A man in Maine asks for samples of our tracts and inquires about the American Sabbath news, and also about Pentecostal Sabbath keepers in New Jersey.

From a woman in Massachusetts, who heard of us through an item in the paper in regard to our General Conference last August, comes a request for more tracts to send to her friends.

The year's Men's Christian Association, Rahway, N. J., comes a request for information about our denomination. The writer says: "We are attempting a constructive study of our creed, practice, and history, in order that we may be prepared for our work. In this case I have sent enough of our tracts on these subjects to this man, and have sent several books to use in reference.

Your secretary has spent some time in the selection of books for freight shipment of literature for Rev. D. Burdick, 926 Kenyon Ave., Jamaica, to be used by him on that field. Most of this shipment consists of 10,000 copies of the Heilting and Pieper's "New Copies of the Sabbath Record," 84 copies of the Pulse, 150 copies of the Sabbath, 37 books, and a number of old religious books.

WILLARD D. BURDICK,
Secretary.

Voted that the recording secretary express to Mrs. A. W. Fifield the appreciation of the board for her generous gift in the publication of "A Thousand Years of Water of Life," by her late husband, Rev. George Edward Fifield, D. D.

Edward J. Van Horn,Abstract Alva J. C. Bond reported on his attendance at meetings in Baltimore, Md.; Cleveland, Ohio, and Waterbury, Conn. He addressed the woman's society on the Lausanne Conference before an audience of 125.
Treasurer Ethel L. Titsworth presented the following report:

**Cash Balances, February 12, 1928**

- **General Fund**: $2,475.16
- **Maintenance Fund**: $221.11
- **Denominational building**: $2,372.94
- **Overdraft**: $8,494.85
- **Note**: Overdraft of $1,100 reported at last meeting now reduced to $100 through Permanent Fund

**Annual Gift of $500 from E. K. Burdick, for Elmer D. Burdick, Nortonville, Kan.**

**Note**: On deposit savings bank $2,000.00

**Maintenance Fund cash balance (above)** $2,221.11

**Denominational Building Totals**
- Investment Liberty bonds: $1,100.00
- Investment bond and mortgage
- Deposit savings bank: $4,000.00
- Loans—publishing house: $1,500.00
- Loans—equipment notes: $9,415.41
- Cash balance (above): $3,792.38
- Unpaid pledges: $6,135.36
- Total contributions: $31,483.93

**WHAT TO DO WITH OUR MONEY**

In the New York World yesterday was a letter from Doctor Abraham Flexner, the dominant figure in the far-flung educational work of the Rockefeller Foundation. He had noted that each of the twenty-five new cruisers which the big-navy men propose building for the nation estimated to cost $17,000,000. He then added that this sum is exactly the endowment of the Johns Hopkins Medical School, which he regards as “the leading school of medicine in the United States.” Doctor Flexner added that fifty-six old medical schools not more than two or three are as well endowed as the Hopkins, and even they lack important branches of medical science.

He made another comparison. He said there are twenty-five freest colleges and universities supported by endowments scattered over the United States. Of these several hundred colleges and universities, Doctor Flexner therefore made the point that each of the twenty-five additional cruisers the big-navy people propose building represents a greater sum than any college or university in this land possesses save nine, of which six are over one hundred, one hundred and twenty-one in the vast reaches of the Middle West and West. And he observes that cruisers wear out, while endowments live on and on to do their work.

That is one way to think about the use of money. It means the welfare of a great people against possibilities of relief of human suffering, and of preventing human suffering; and to measure it against possibilities of extending the blessings of education, and possibilities of advancing the frontiers of knowledge which education imparts. But it is not the only way. Another way to think about the use of money was revealed in the graphic accounts in the Sunday edition of the House Naval Committee’s attempt to ascertain the cost of the big-navy people’s plans. And the contrast between the two merits the attention of those who produce the nation’s wealth.

If there were calculations as to what warships now building will cost to complete, it will be remembered that we now have eight big cruisers under construction, in addition to ten of 750 tons each which are in service—their building being apart from the current plans of the big-navy people. Chairman Butler, of the Naval Committee, had heard from a member of the Appropriations Committee that it will take $30,000,000—eighteen times the endowment of the Hopkins Medical School—to complete the ships already authorized. Mr. Titusworth, a big-navy advocate, instantly lopped the necessary sum to less than $100,000,000, incidentally, when he thus instantly saved $250,000,000, who better observed the beggarly $100,000,000 you are to spend? And Mr. Garbriall of Maryland, obligingly brought the figure down to $80,000,000, or little more than six times the Hopkins Medical School’s endowment.

From that point on the fun was fast and furious. A difference appeared in the cost—calculations of the Appropriations Committee and the navy over certain items—the difference amounting to about $5,000,000 down to $2,000,000. A difference eventually had been reduced to $12,000,000. It was observed that on two occasions, for the purpose of saving a little money in the purchase of some items, the Navy Department would order that the cost of the endowment would be cut short, even at the expense of the essential fund for the construction of the ships. The contrast, with the Hopkins Medical School’s endowment, may be thus expressed: There you have the Hopkins Medical School’s endowment; you look up and find $1,750,000,000—ten times the Hopkins Medical School’s endowment or run up to $20,000,000 was the order of the day. That is the difference. Then the cost of the new Wilbur experiments in Harvard and Yale, and ends. It was estimated that the total would be $1,500,000,000 spread over eight years. And that is the difference.

Mr. Vinson said the annual cost would be $4,444,000,000, a far cry from the annual basis brought more excitement. Mr. Garbriall said it would be less.

The two pictures, gentle reader—that of Doctor Flexner, and that of the Naval Committee’s. Consider them in your mind’s eye. Which portrays American civilization?
OUR THEOLOGICAL SCHOOL AT ALFRED

DEAN ARTHUR ELWIN MAIN

1. It seems to me that the present time is to be a kind of turning point in the history of the department of Theology at Alfred University.

2. I wish to make special mention of the tremendous work that Alfred for over twenty-six years, from its beginnings, has accomplished in the field of religious education—practically two quite distinct and important requires twelve hours in what is well nigh a new profession. It is in education and more education in what has ever been before.

She has, however, worked out a program of religious education, the late Professor William R. Harper defined for which name I, through my own mistake, am largely responsible. The words "and a religious education," ought not to be dropped at the next meeting of the trustees.

Mrs. Dora K. Degen is the efficient college professor of religious education, but was appointed to take up temporarily the English Bible work of the lamented Professor William C. Whitford.

She received her A.B. in the English Bible, while Professor Whitford required twelve hours. I do not think she has time to cover the same ground that he covered. She has, however, worked out a program of religious education far beyond anything we have received from her before. She is the late Professor William R. Harper defined religious education as meaning more religious education in religion. But the phrase has come to denote what is well nigh a new profession. It includes the teaching within the Church. In Mrs. Degen's excellent program she requires twelve hours in religious education, methods of teaching, and principles of religious education; she requires four hours in leadership training. This is none too much for a Christian young man or woman who desires to be a leader in the teaching work of the Church, as Miss Ruth Whittaker is minister of music in a large church in Pittsburgh. Mass., who would favor requiring a part of it, not all, for one studying for the ministry, and of offering the same course of study. There are, then, practically two quite distinct and important departments; one of theology, and the other of religious education.

My point of view in what I shall try to say is largely and definitely denominational. Do we really believe that the Sabbath truth with a modern history of over three hundred years is likely, sooner or later, to spread beyond what we have seen? If so, then let us act accordingly. If we do not believe this, then let us act according to that, and not continue making strenuous efforts on various enterprises in which we now, as a people, are engaged.

5. The history of the origin and early development of the educational movement at Alfred, is set forth in the General Conference, shows that our people desire not only a college of liberal arts, but a Seventh Day Baptist School of Theology. At the laying of the corner stone of "Old Academy," the late Rev. N. V. Hull said that a chief purpose of the enterprise was to train young men for the Christian ministry.

Some of our people, how many I do not know, do not want a theological school here as a legal part of Alfred University. A separation of it from the university is wise. I have consulted legal authorities of experience in this standing and I am convinced that the change could be made. But whether such a change would be wise or not, would probably not be established in this state with power to grant degrees without property amounting to at least $500,000. A part of the endowment of our department seems to be a separation of it from Alfred University.

7. In my judgment, a really denominational college of liberal arts is not impossible, but grows increasingly difficult as all friends of the enterprise are opposed to it. I believe that in the beginning only one school was contemplated, a university with departments; and the early efforts to establish an educational institution here, were all in that direction.

6. Historically, the Education Society is not the mother of such an institution. Such a school as shall tend to the ultimate foundation of a denominational college and theological seminary, with the necessary efforts to attune the students under the control of the denomination, the founding of new institutions, and the ultimate establishment of the denominations in the denomination con­ stitution of education generally.

The Education Society was not the mother of such a school. The theological department. It did urge the trustees of the university to establish a theological department. The name of the department was the first raised were for that special purpose.

The department was organized in 1871. Historically, the university is the founder of the theological department. This is also the opinion of Herbert G. Whipple, Esq., university attorney.

Two charters were talked of at first—a college and a seminary; but the authorities of the university were not interested in an application for only one charter, a university. Respecting the trustees, the charter says:

They shall have power to organize a department of theology as a separate department to receive and hold separate property for the maintenance of said department, and to collect endowment for said department to maintain the same for the purpose of theological education.

In my judgment, a really denominational college of liberal arts is not impossible, but grows increasingly difficult as all friends of the enterprise are opposed to it. I believe that in the beginning only one school was contemplated, a university with departments; and the early efforts to establish an educational institution here, were all in that direction.

a strong theological department. free, as Alfred has always been, from narrow sectarianism, but loyal to the past, present, and future.

It would, I think, lose no standing in the eyes of worthy people. The name Seventh Day Baptist is not an unimportant name. It is to take place that will rob President Davis in his standing as an executive college president. There is no existing prejudice against Alfred, if there is any, would be likely to grow less and less.

The trustees organized and they control this department, of liberal arts. Why not increase its efficiency as far as any be necessary financially by direct effort? The income of the college is not very large sum of money would be required.

It may be said, and truly, that each theological student pays a considerable sum. Yes, but let us not forget that every college student here and elsewhere pays much more than the tuition he pays. The Recorder costs much more than the receipts from subscriptions. The new publishing house calls for a large sum.

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act wisely our part amid this change? It is a question best considered from our own point of view. Some day it may awak en a through thirst for religious knowledge that will lead them on to still higher schools.

4. It can furnish short courses of Bible studies for groups of our people.

5. It was a plan of President Allen, of honored memory, to open the door of our theological school to Sabbath-keeping Christian workers.

6. It lives, strong theological seminaries of our own, broad-minded, scholarly, loyal, and vital, would tend to draw more of our best men into the ministry.

7. Our coming ministry needs a thorough knowledge of denominational history, biography, and doctrine which other schools do not furnish.

8. Our coming ministry needs a thorough study of Biblical history and teaching, and the history of the Christian Church and religion from a Seventh Day Baptist point of view, and to inquire into the relation of all this to Sabbath-keeping Christianity.

9. Our religious leaders should be trained to study industrial business, commerce, politics, society, and the professions, from a Seventh Day Baptist Christian standpoint, and to teach that Sabbath keepers may become leaders in some honorable place in a world that really belongs to God and righteousness.

Alfred University was organized in 1857 and President Jonathan Allen soon began to teach in theological subjects. Therefore a school of religion is a necessity as Alfred University was early and naturally located in Alfred. Let us loyally and frankly make the very best of the situation which is our inheritance.

It exists for the denomination's common good. And its existence is moral support and generous endowment by our people, just now, would indicate that the denomination's appreciation of the need and value of the best possible education for preparing for the great work of the Seventh Day Baptist ministry.

Washington Gladden speaks of the ministry as a "calling whose brightest era and whose most glorious triumphs are yet to come."

Seventh Day Baptists, let us merrily, and more and more liberally, rally to the moral and financial support of this forward movement, whose aim is to help preserve our own ministry and other workers for a share in the brightness and the triumphs yet to come.

MAINTENANCE AND ENDOWMENT

At the annual meeting of the Seventh Day Baptist Christian Education Center, the year 1900, the following report was presented by a committee which was appointed to consider the theological department at Alfred and make recommendations:

In general, we heartily recommend that early and earnest efforts be made to secure the strengthening of the teaching force of the department and that our people lay and generously support these efforts.

That at least one professor, one of theology and one of Biblical interpretation be employed, but with an added one of history, if found practical, who may devote himself to the work and interests of the department.

That the college authorities be supplemented by the employment of nonresident lecturers on the subjects best considered from our own point of view.

Our ministry is to open the door of our school to all our people desire and to the Executive Board of Directors in the second department at Alfred was appointed to consider the theological education of our students.

We would be able to afford higher than the lowest possible results. It is now pretty generally agreed that modern theological curricula ought to include several subjects not found in the older colleges. We are fortunate in being able to offer the courses that are needed at Alfred, through the co-operation of members of the college faculty.

4. That you may pay above all your expenses will depend on our people, and the subjects should contribute toward education for the ministry and toward the requirements for graduation. But we intend to be very liberal in these respects.

May we use all large liberty in your choice of subjects. We believe in freedom for every student. Of course, however, the subjects should contribute toward education for the ministry and toward the requirements for graduation. But we intend to be very liberal in these respects.

May we know the chosen subjects in advance in order to avoid unsuitable duplication and in order to bring the whole in to a reasonable good order and system.

Should you, so far as you could select some comprehensive book and use it as a kind of basis or guide for your exercises or lectures.

People of the college and of the town will be invited to attend.

In all this we seek to advance denominational and Kingdom interests, to exalt the calling of the Christian ministry, and to promote the great cause of ministerial education.

If salaries paid now were not much higher than they were years ago, I think we might soon appoint a full time man in our theological department. But that will not be practicable until the endowment and income are increased considerably. Therefore, I am making this plan, but it is a plan that will bring the best possible results.

With this in mind, let me turn to the business of this meeting. We have been discussing the following communication, to several of our clerical and lay leaders:

If salaries paid now were not much higher than they were years ago, I think we might soon appoint a full time man in our theological department. But that will not be practicable until the endowment and income are increased considerably. Therefore, I am making this plan, but it is a plan that will bring the best possible results.

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school, and made great improvement. Because he was good in mathematics he readily took to surveying, and at the age of sixteen years he had become a very good surveyor.

To be a good surveyor you have to be very painstaking and very exact. Washington was always very careful to have everything just right.

As a surveyor of land he had many hard experiences in wild sections of his state, and in all kinds of weather. So when he started on his long journey through the mountains, at the age of twenty-one, he knew some of the hardships he would have to endure. He took along a guide and an interpreter and four helpers, and started to deliver a message to the governor of Virginia to the French commanders, a year later called Fort Pitt. They made the trip all right, but more than once it looked as though they would not be able to return home alive. One day on their return trip he and his guide, who were then traveling alone, met up with an Indian who seemed quite ready to lead them through the forest. They soon suspected, however, that he was leading them toward a trap, where they would undoubtedly have killed them. If they no longer would follow him, he shot at them when not more than two or three steps away. Then he got behind a tree to load his gun and shoot again. They caught him before he could reload his gun, but Washington would not let his guide in the middle of the tree. They started him toward his own camp, and then walked all night, in another direction so that he could not find them, before he could return to the morning with more Indians.

Another time they spent the entire day building a raft to get them over the poor hatchet. Just at sunset they started to cross the stream on their raft. The raft got caught in the branches of the trees, and they thought every moment it would surely sink. Washington describes this experience in his journal. He put out my setting pole to try to stop the raft, but that the ice might pass by; when the rapidity of the stream threw them in much violence against the pole, that it jerked me out to ten feet of water; but fortunately saved myself by catching hold of one of the raft logs. Not withstanding all our efforts, we could not get the raft to either shore, but were obliged, as we were near an island, to quit our raft and make it for it.

The cold was so extremely sever, that Mr. Grid had all his fingers and some of his toes frozen; but the water was shut up so hard, that we found no difficulty in getting off the island on the ice, in the morning. There were many other dangers and hardships, that they had to face, and many hardships they had to face, and many hardships they had to face. It was a different experience at the French commander to Governor Dinwiddie. And Washington was only twenty-one years old.

No wonder he thought a kind Providence was watching over him. There was a greater work for him when he grew older, and this was a part of his preparation for the difficult tasks and trying times in the war for American independence.

A TRIBUTE TO FOREIGN CHILDREN

[This poem was written last autumn, regarding some worthy foreign students at Milton College. It was laid aside for a certain reason at the time, and for several weeks was overlooked. It may not be too late to interest our readers in the good work of aiding worthy young people in their efforts to become light bearers in their far-away home land.]

On a far away isle, near the California line,
In a beautiful country, m-wonderful line,
Where the loving touch of the mind of God,
Has brought greatest treasures from water and cold.

From this charming country years ago,
A dear, little brown boy decided to go,
To leave the homeland and sea
And come to a country of tears and smiles.

And now our interest is greater there,
For knowing this lad so perfectly fair,
And we wish him well here too,
Four years of college work to do.

This Edward T. Buyama boy,
Finds horticulture a very great joy,
And protects wild flowers here and there,
Wherever an opportunity be to find.

These children from countries far, far away,
Have won love and respect that will always stay,
Our China boy, Chang, from Shanghai town,
Who during his stay here won renown.

And now I am thinking of our tall, straight man,
Who is dear to us as Mr. Lincoln Pan.
When he started West, he was not far away.
To take special work, I heard him say.

His manners are pretty, his ways so genteel,
That every one of us to think of him feels,
That this is a friend of the very best kind.
And that every mortal here below could find.

Dear Mr. Washington, you let the boys all remain safe,
And I wish that some time we could all meet
And he happy at the Savior's feet.
So I look away to heaven so far.
And beg of the Savior that he may not hurry
But that each one of us may find perfect rest
In the Savior's arms, on his loving breast.

I am glad that I live—John, I battle and strive
For the faith of my forefathers the brave;
I am thankful for sorrow—I'll meet with a smile;
When any one may send—good or ill

I may not be or must not be great,
But I know I shall always be true,
For I have the life that courage gave you,
When once I rubbed shoulders with you.

And I want you to know wherever you go,
Or whatever lot may be;
That here in old Milton during your stay,
You were a good missionary to me.

And now this year of 1927 brings us four more to aid,
In the cause of Milton before
The last to come, Mr. C. S. Lee,
Is as nice and bright as he can be.

Then the other gentleman, Mr. L. Lin,
Seems nothing but his best to do,
The example is set while they are here.
Remove from our midst so much of fear
Two dear little girls traveled over land and sea
Here in old Milton with us to be;
They showed us courage and confidence they'll say,
Little Ruth Yang and Wayne Pay.

Don't you think that you should carefully watch
And the best that we have these children give,
So that when they go to the native land,
The people there will understand.

Have you estimated the cost for missionaries sent
For the work of this little land of hope,
And if you have, you are a very far away man.
And the Chinese government will advance the pay
Let us not fall short in our efforts for these,
And in this, we may be a blessing to this nation
This great problem will be for us solved
Without the effort to us involved.

And you have a cause that will never die
So that these precious children may eternally live.
A wonderful opportunity comes here to our door,
To render this great service to forever endure.
Milton College, W. I.
Every lover of good government and law enforcement owes a debt of gratitude to Senator Borah because of his avowed intention to write each candidate asking for a letter expressing his attitude on the enforcement of the Eighteenth Amendment. So far the answers have been unsatisfactory, but I wish to register a protest against the act of one great daily newspaper in printing but a fraction of Senator Borah's reply to Senator Borah's letter, and carrying the distorted statement that "Hoover calls the dry act an experiment." If your daily gave the reply in that manner find another one that printed the entire text of the letter, and then be so kind to judge for yourself what Secretary Hoover's attitude on this question is.

Our resolutions have been quoted as saying that, "The women alone in this fight can bring the political parties to the support of this Constitutional amendment. It is within your power, and so great an opportunity to render service to Constitutional government that it will not come again to those now living." The Constitution of the United States is the guarantee of our country's greatness. It is national unity, national progress, and national glory. While the people have a perfect right from time to time to modify or amend it, yet in the language of the Father of our Country, 'The Constitution at any time exists, until changed by an explicit and authentic act of the people, is sacrosanctly obligatory upon all.' Our Constitution has survived the vicissitudes of time, and survived unscathed in the intermece strife. It has conquered the passions and outrived the ordeals of civil war. It will not now surrender to the liquor traffic.

The following action has been taken by the Federation of Woman's Boards of Foreign Missions, of which our Woman's Board is a part. It might be well to have it read in each one of our women's societies, sometime in the next few weeks before the great conventions are held:

"As members of our respective political parties we will vote only for such presidential and other candidates as show through public pledges and other well-authenticated statements that they uphold the Eighteenth Amendment.

"We shall require all platforms and candidates to stand by the support of the Constitution of the United States.

"We shall require clean records of every administration, Federal, state, and local, of enforcement honestly carried out, free from bribery, patronage, and corruption by men who are for the law and are given sufficient power to be able to fulfill their duties. It means making the Eighteenth Amendment an issue in the 1928 elections, then we should know it is malevolent to uphold the Constitution and observe the law as citizens of the United States."

**TIPS ON INTERESTING TRIPS OUTINGS FOR YOU WHEN YOU COME TO CONFERENCE**

**BERKELEY. University of California, Campanile, Great Water and football stadium.**

**CALIFORNIA ISLAND.**—You will long remember this wonderful trip out in the Pacific Ocean, thirty-five miles out of San Pedro harbor.

**Imperial Valley.—**Watered by one of the largest irrigation systems in the world.

Jeland Stanford University.—Located at Palo Alto, fourteen miles south of San Francisco.

Lake Tahoe.—Famous lake high in the mountains.


Redwood Park.—Big trees.

San Diego.—Balboa Park, Coronado beach, Point Loma drive, old Spanish lighthouse and Tia Juana, Mexico.

San Francisco.—Cliff House, Golden Gate Park, Chinatown, the Prisidio and ferry.

San Bernardino.—Eleven miles, rim of the world, and highest mountain road in the world, Lake Arrowhead, and Big Bear Lake.

Saltino Sea.—Island lake, two hundred sixteen feet below sea level.

San Juan Capistrano Mission.—Established in 1776.

Sequoia National Park.—Good roads. Yosemite National Park.—California's national playground.

Many other interesting places you will want to see. Plan now to come to Conference.

**THANK YOU.**

**PUBLICITY COMMITTEE FOR CONFERENCE.**

**Riverside, Calif.**

February 19, 1928.

**THE WORLD THE CHILD LIVES IN**

All sorts of things contribute to make the child's world a happy place for sound development of body, mind, and spirit. But perhaps none is more important than a clean and safe milk supply. Children must have milk, the exhaustible commodity. Otherwise we shall have epidemics of sickness instead of progress toward our goal of a better child. Many problems exist, and much has been done in the last few years to ensure clean and safe milk to our American people. Not only have great, model dairies come into existence but in many states and many communities ordinances have been passed and enforced for the protection of the milk supply.

We have reason, then, to rejoice; but, according to the report of the Survey of Small Town Milk Supply, published by the American Child Health Association, we have still a long way to travel before America's milk supply will be one hundred per cent clean and safe. Out of one hundred seventeen towns with a population of twenty-five thousand, ninety-seven do not pasture their milk. In only two of the towns or cities was most of the milk pastured and pasteurized. In the rest it was dirty and was not pasteurized. The milk in only twenty-five of the towns or cities had ninety-seven per cent of the kind of dirt that left a deposit when it was poured through a filter of cotton. In nineteen cities half of the milk proved to be clean or fairly clean. In one hundred nine towns and cities the milk was not kept on ice while it was being delivered. In only twenty-five of the towns or cities was the milk kept cool. In one hundred nine towns and cities the milk was not kept on ice while it was being delivered. In only twenty-five of the towns or cities was the milk kept cool. In one hundred nine towns and cities the milk was not kept on ice while it was being delivered. In only twenty-five of the towns or cities was the milk kept cool. In one hundred nine towns and cities the milk was not kept on ice while it was being delivered. In only twenty-five of the towns or cities was the milk kept cool.
MISSIONARY ENTERPRISE

Christian Endeavor Sabbath Day, March 24, 1929

DAILY READINGS
Sunday—Lay missionaries (Acts 8: 1-4)
Monday—Standing by the preacher (Acts 2: 14-24)
Tuesday—Supporting missionaries (1 Cor. 9: 1-7)
Wednesday—Interest in missions (Acts 14: 19-20)
Thursday—Praying for missionaries (Eph. 6: 18-24)
Friday—Encouraging missionaries (2 Tim. 4: 1-2)
Saturday—Friendship (John 15: 13-17)

MISSIONARY ENTERPRISE

Praying for the great missionary enterprise is an intelligent and sympathetic interest in the movement. Once we really know and appreciate the work of this enterprise in the past and present, we will not find it difficult to discover our further share in the enterprise.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

"Making mention of you in our prayers." It must be a great comfort for the missionary to feel that his church and denomination are praying for him. If it were not for the prayers of the home folks it would be difficult for him to carry on his work. Let us remember to pray for our home and foreign missionaries and for the work they are doing.

We can encourage them in many ways. Some time ago I read an article in the Recorder, in which the writer said he wrote letters to our missionaries occasionally. Perhaps we can not realize how much such letters will do. Let us write to our missionaries, telling them we are backing them in every possible way and are praying for them.

One of the greatest shares we can have in the missionary enterprise is the dedication of our lives to missionary work. This may mean work in the foreign field, in the home field, or even in our local churches. Can we not lay missionaries as well as foreign? The dedication of one of our people to missionary work is one of the most important things we can do for our missionary enterprise.

Tuesday—Jesus befriends an outsider (Mark 7: 1-23)
Wednesday—Jesus' friends sit with the superintendents (Mark 9: 33-40)
Thursday—Jesus' friends are learned from (Mark 10: 35-45)
Friday—The divine outreach (Matthew 28: 18-20)

SUGGESTIONS FOR WORK

It is sometimes hard for children to remember the number of books in the Bible and its division into testaments. The following plan has proved beneficial.

There are three letters in the word "Old and in the word "Testament"; putting them together, we get "Old Testament". The missionaries are three letters in the word "New and in the word "Testament"; putting them together, we get "New Testament". As these letters are the same in the two words, we can remember whether we put the numbers together or whether we multiply them by the fact that the first number is larger than 27, and the Old Testament is larger than the New.

There is another example with the total number of books, which is also of value. After adding thirty-nine and twenty-seven to make sixty-six, we get the number "sixty-six". The Bible was written by sixty-six authors. Under the three write a "one," making sixty-six. The Bible was written during sixteen centuries.
MEETING OF THE YOUNG PEOPLE'S BOARD

The Young People's Board meeting was called to order by the president, and L. E. Babcock led in prayer.


The secretary's report was presented. It follows:

REPORT OF CORRESPONDING SECRETARY FOR JANUARY, 1926

Number of letters written, 20. Number of letters received and mailed, 100.

Semi-annual reports have been received from: Ashaway, Shiloh, Hopkinton, Westerly, Plainfield, New Market, Rockville, Marlboro, Adams Center, Verona, Ritchie, Salem, Riverside, Fouke, North Loup, Farina, Milton, Milton Junction, Little Genesee.

Correspondence has been received from: Miss Alice Baker, Miss Vivian Hill, Mrs. Demaris Getchall, Rev. R. J. Severance, Mrs. Grace Osborn, Miss Donna James, Mrs. Gleason Eames, International Society of Christian Endeavor, Miss Lena Ebersole, Mr. Frank Hill, Rev. Duane Oden, Mr. Carrie Eames, Miss Ferrill Babcock.

Activities charts have been sent to: Adams Center, Hopkinton, and Waterford.

Considerable correspondence has been carried on in regard to the Conference program. The highest ratings on the activities chart are:

Little Genesee

106

Ashaway

69

Riverside

65

North Loup

60

Westerly

58

Plainfield

318

FRANCES FERRILL BABCOCK, Corresponding Secretary.

Correspondence was read as follows:

Miss Alice Baker, Mrs. Demaris Getchall, Miss Dorcas Austin, Albert Rogers, E. P. Gates, Mrs. Grace Osborn, Miss Vivian Hill.

A discussion of the Conference grew out of some of the correspondence. The program is progressing.

The Nominating Committee reported that Miss Vivian Hill of Farina has accepted the office of associational secretary. This report was accepted and the corresponding secretary asked to communicate with her as to the details of this work.

A bill from the editor, Mrs. Ruby Babcock, for $2.50, supplies, was allowed.

The meeting then resolved itself into a general discussion regarding problems of the Life Work Recruits and the field secretary.

The minutes were read and corrected and the meeting adjourned. Respectfully submitted, Marjorie Maxson, Recording Secretary.

BATTLE CREEK, Mich., February 2, 1926.

ADDRESS AT THE FAREWELL SERVICE FOR MRS. DAVID E. TITSWORTH

We are met here in this home today to hold a brief and simple service to commemorate the life of a Christian woman, and to honor her memory, and to do what we can to follow her footsteps.

Mrs. David E. Titsworth lived her life so happily that at her going she leaves nothing behind to make us sad. The message may test its character and prove its worth in harmony with Christ, the life-giver, and that wider field of endeavor, it must go.

There are at least three circles of activity and influence in this world in which a life may test its character and prove its worth. In these three spheres Mrs. Titsworth moved with true Christian grace and performed her tasks with rare devotion.

She had a first listing of helpful human institutions, so did the home have first place in the love and loyalty of our dear friend. As a daughter she ever exhibited a beautiful devotion to her parents while they lived, and when they had gone she cherished for them a lively and blessed memory. She was a loyal friend.

When she joined her life with that of her husband, long of blessed memory, to establish the home and the church which would build up society and the world. She was interested in the great cause of dispensing and good citizenship and in whatever would promote truth and purity and right living. It was her experience that upon these depend true happiness and that which to her was infinitely more worth than anything that this world can give, the blessings of eternity.

The teacher asked her class to explain the word "bachelor," and was very much amused when a little girl answered: "A bachelor is a very happy man.

"Where did you learn that?" asked the teacher.

"Father told me,"—Selected.
I

anyone whether he looked so kind because he was man stood up in the pulpit and began to have ever seen together before. The church would help us to true worship of him.

She felt quiet, and wondered whether it was to listen to what the minister says. I

I

I had three little puppies but I sold one in the air so high it looked like a kite. They make many beautiful ones and make them in many different shapes—birds and animals. These they like to fly at the China New Year time. One day I saw one up in the air so high that it looked like a real airplane. It was so large it took a man to hold the string.

The Chinese boys are like American boys in that they love to play marbles. They love to play ball, too, but instead of throwing the ball as American boys do, they like to kick it with their feet. I have a swing cut out under the China larch tree near the house, and the boys and girls are fond of swinging in it, but they do not care to swing very high.

When father goes into Shanghai to trade I like to go with him. I sit in the sun while he does errands, and then I watch the Chinese people on the street. One day a policeman came to the car and asked me if I was the driver of the car.

My Aunt Nettie is helping me write this letter. She came out here to help us when my mama was sick.

Linhia, China.

January 21, 1928.

BRIER THORNHAGE.

We are glad to have here another poem from Mrs. Keller.

MRS. GREE:

Dear Brier.

Yesterday I went to a New Year’s Day meeting of the American boys and girls. I was very glad to see various places and have a splendid treat for you this week. I had three little puppies but I sold one in the air so high it looked like a kite. They make many beautiful ones and make them in many different shapes—birds and animals. These they like to fly at the China New Year time. One day I saw one up in the air so high that it looked like a real airplane. It was so large it took a man to hold the string.

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Linhia, China.

January 21, 1928.

BRIER THORNHAGE.
MARRIAGES

BALLEY-VAN HORN.—At the home of the bride's parents, Rev. and Mrs. H. C. Van Horn, Lost Creek, Iowa, February 18, 1928, Miss Stella E. Van Horn was united in marriage to Frank Bailey, the bride's father's officiating.

DU TOIT-CARTER.—At the Methodist parsonage in Marshalltown, Iowa, by Rev. Sylvester E. Ellis, on January 21, 1928, Mrs. Sylvus Du Toit and Miss Claudina Carter, both of Garwin, Iowa.

JENSEN-SOUTEN.—Mr. James J. Jensen of Nor-tonville, Kan., and Miss Neva Souten, daughter of Mr. and Mrs. O. S. Souten of Foake, Ark., were united in marriage at Topeka, Kan., January 21, 1928.

DEATHS

BARBER.—Glenn Paul Barber, infant son of G. D. and Cora Barber, was born June 18, 1927, and died January 18, 1928, at the age of 7 months and 1 day.

Brief services were conducted at the grave by their pastor, and burial was made in the North Loup, Neb., cemetery.

H. L. P.

BOSS.—Mary M. Rathbun, daughter of Albert M. and Mary Green Rathbun, was born in Lisbon, Conn., March 8, 1865, and passed away at her home in Marshalltown, Ia., R. L. December 14, at eleven-thirty o'clock.

She was married to Erwin G. Boss on October 16, 1880, and reared three children, two sons and one daughter. She has been a great sufferer for the last four and a half years, but never lost faith in her Savior, nor ceased to pray for her husband, and to be found ready when her summons came to return home.

She is survived by her husband, a sister, Mrs. O. C. Stott of Westerly, R. I., and a brother, Edward E. Rathbun of Springfield, Mass.; also adopted a daughter, Mrs. Josephine Reynolds of St. Peter, Mo.

She was baptized August 5, 1916, by Rev. E. L. Cottrell, and united with the Rockville Seventh Day Baptist Church.

Funeral services were conducted by her pastor, and burial took place at the Hope Valley cemetery, December 15, 1927.

P. S. B.

CAMPBELL.—Mrs. Elizabeth Steins Campbell was born in London, Eng., April, 1863.

Her mother died at sea as the family were coming to America. The father found a home for the child near Marlboro, N. J. She attended the Marlboro Sabbath school and Sutton Wood school. After reaching eighteen years of age, she spent some years with families in New Market, N. J., and New York City.

She returned again to Marlboro, and there was united in marriage with Rev. H. L. Polan, and Elmer Campbell, 1886. They had three children, two daughters and a son. She remembered many things she craved but missed during her married days. Her husband and three children, William, Alfred and Oliver, shared the devotion of this Christian wife and mother.

Five years ago Mr. and Mrs. Campbell moved to Shiloh. She was a member of the Shiloh Church, but failing health prevented her meeting with others for public worship.

July 30, 1927, Mrs. Campbell passed away to her eternal reward. Services were conducted by Pastor L. F. L. Haskell. She was laid to rest in the South Loup cemetery.

E. F. L.

CRAWDAL—Mary J. Kenson was born March 23, 1840, and died at Rockville, R. L., January 18, 1928.

She was married to Isaac C. Crandall, April 17, 1860, and to them were born three sons—William, Samuel, and Bert. The husband and two sons of the elder couple have preceded their mother in death, leaving but one son, Samuel, who lived with and cared for her mother. One sister also survives her, Mrs. Eliza Palmer of Alto, R. L., and was united in marriage with Rev. Lebbeus M. Cottrell, and united with the Rockville Seventh Day Baptist Church, January 21, 1865. Among a circle of close friends she will be greatly missed.

The absence of the pastor of the funeral was conducted by Rev. William L. Burdic, and at 4 o'clock, January 22, 1928.

P. S. B.

GREENE.—Frank Leslie Greene, son of Joseph and Louisa Greene was born in Lisbon, Ill., November 30, 1868, and died at North Loup, Neb., December 18, 1927, aged 59 years, 18 days.

He was a farmer in Kansas, later to New York, and to North Loup, Neb. for 11 years.

He was united in marriage with Miss Bella Knowles of Frank, Conn., July 6, 1890, and to them were born five children—three daughters and two sons.

Besides his family and seven children, he is sur-

vived by ten grandchildren, one sister, Mrs. Selvia Brannon, one brother, T. Wardiner Greene, both of Westville, friends and relatives.

Funeral services conducted at his church by Rev. H. L. Polan were held Sunday afternoon at two o'clock at the Sev'l Day Baptist Church, but the body was laid to rest in the North Loup cemetery.

HASKELL—Lafayette Haskell was born in Canada, May 5, 1843, and died at a hospital in Marshalltown, Iowa, February 7, 1928, at the age of 84 years and 10 months.

At the age of twelve years he moved to Tama County, Iowa. Later in life he removed to Dallas County, and still later to Story County. While living in Story County he was converted and united with the Seventh Day Adventist Church.

After fourteen years of absence from Tama County, where he had been born and raised, he returned and spent the remainder of his life.

During his later years he was united in marriage with Margaret S. Stephens, who departed this life December 25, 1927. He was the father of the birth of six children, two of whom died in infancy.

One of the daughters, Mrs. Wilbur, fathered for many years under the auspices of the Seventh Day Adventist Board as missionary in China, and the other daughter, Mrs. Rentro, was engaged as missionary for many years, under the auspices of the same board, in India and later in South America. In middle life he was united with the Baptist Church in Garwin, of which church he was a faithful follower until the day of his death.

His family was large, and included two brothers, six sisters, two daughters, two sons, seventy grandchildren, and a number of other relatives and friends.

Funeral services were conducted in the Garwin Seventh Day Baptist church, by Rev. F. H. Scott, his former pastor.

TITUSWORTH—Mrs. David F. Titusworth was born in Westerville, R. L., May 24, 1833, and died at the home of her son in Plantfield, N. J., Feb. 17, 1928.

Emergence Minnette Potter, known always at Westerville and in the neighboring communities as Mrs. Wilcox Potter. Her girlhood was spent in Westervi lle, R. L., and she went to college at Wesleyan University, and Plantfield, in 1869, to complete her education in the Baptist seminary.

Her family moved to Plantfield in 1870, and here she spent her long life. She was united in marriage to David F. Titusworth, November 11, 1865. To this union were born two sons, Charles Potter Titusworth of Plantfield, and Rev. Edward Titusworth of Detroit.

She is survived also by two sisters, Mrs. Albert R. Sheppard and Mrs. William C. Hubbard, both of Plantfield. Mr. Titusworth died April 14, 1914, and services were held at the home of her son Charles, and Ending, Plantfield, February 20, 1928, in charge of her pastor, Rev. Alva J. C. Scott, of New York, N. Y., who sang "Dear Lord and Father of Mankind," "We Must Travel Steady," and "Still, still with Thee," favorite songs of Mrs. Titusworth, which was made in Hillsdale Cemetery. (See address by Pastor Bond elsewhere in this issue.)
THE SABBATH RECORDER

SPECIAL NOTICES

The Minnesota Seventh-day Adventists meet regularly each Sunday at 11 a.m. in the Victory Tabernacle, Minneapolis, and at 8 a.m. in the First Adventist Church, Fort Dodge, Iowa.

The Detroit Seventh-day Adventist Church holds regular services in the New York City Church, 111 Broadway, in Room 402, 6, M. E. A. Building, Fourth floor (ether).

The Seventh-day Baptist Church of Los Angeles, Calif., holds its regular Sabbath services in its home of worship, located one-half block east of South Broadway (previously Moneta Avenue), on Forty-second Street, at 10 a.m. preaching service, and 1:30 p.m. Sunday School meeting service. Everyone welcome.

The Seventh-day Baptist Church of Los Angeles, Calif., holds its regular Sabbath services in its home of worship, located one-half block east of South Broadway (previously Moneta Avenue), on Forty-second Street, at 10 a.m. preaching service, and 1:30 p.m. Sunday School meeting service. Everyone welcome.

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