OUR PLATFORM

1. We rejoice in the fact that so many of our capable and conscientious young men are entering the ministry, and we again urge our people by their prayers and their words, to continue their interest and support in ministerial recruiting.

2. We call upon our people everywhere to be faithful in their personal and family devotions, to support the regular church services, and to cooperate in special and sustained efforts for spiritual awakening and for the deepening of our devotional life. We also urge the organization of special efforts among our churches through their pastors for the awakening of religious interest among our young people.

3. We call attention to our Future Program and urge upon Seventh Day Baptists a carrying-over into the new plans of denominational co-operation, which may be adopted, an even larger measure of enthusiasm, fidelity and vision, than has characterized the New Forward Movement.

4. We confidently expect that the denominational budget, which is the same as last year, will be fully met.

5. We suggest a special effort in behalf of deficits as indicated among our recommendations.

6. We point out the fact that growth and development in the life of the individual and in the life of each church constitute the highest measure of success of our New Forward Movement.

Missionary Day At Conference Friday morning of Conference until 10 o'clock was devoted to business. From 10 a.m. to the end of the evening conference meeting the Seventh Day Baptist Missionary Society filled the day full of good things. President Clayton A. Burdick presided through the day, and preached a stirring sermon before the conference meeting. His opening address was brief, the keynote of which was, "Obey." It is not enough to believe or have faith; but there must be obedience in whole-hearted service.

Brother S. S. Powell had led in prayer and the congregation had sung: "Jesus shall reign where'er the Sun does his successive journeys run," just before Brother Burdick's remarks; after which he introduced Rev. H. Eugene Davis, our China missionary.

North Loup was Eugene's old home, and his friends gave him a hearty greeting. He first referred to the pageant of the evening before, and expressed the wish that it might be given in every church in the denomination. Our churches need to catch the spirit of it.

Brother Davis' address was written, and will appear in the Recorder when he finds it convenient to furnish it for us. We hope many of our churches will have the privilege of hearing it during the months that are to follow.

The audience was all too small when his hour came for speaking. But this is likely to be the case at certain hours in any Conference, where so many have to retire for the work of entertainment in kitchen and dining hall. The local church people are obliged to carry the burdens of providing for the physical wants of their guests, and it is impossible to arrange programs so that every great subject shall have a large hearing.

We are glad that the address of H. Eugene Davis and many other good things of Conference can reach the people at large through the columns of the Sabbath Recorder. Even then the readers lose the uplift of the personal element of the speakers. Nevertheless our readers may secure, if they will, all the good thoughts that are uttered, and that too with no distracting influences to divide attention, such as are likely to occur in the great tent gatherings.

At the close of Eugene Davis' remarks twenty-eight men came forward and sang: "Make Jesus King."

The annual report of the Missionary Board has already appeared in the last two...
Recorders' Secretary William L. Burdick merely referred to this and then made a stirring missionary address. He spoke of the imperative need of the Church to bring to the world a knowledge of the true God,—a God of love and power and sympathy. This is the work of missions. In Christ the world can find all it needs, and it is our part to present the personal God as revealed in Christ Jesus.

We must make Jesus king. The spirit of loyalty that prompted a dying French soldier to plead with his boy to become a soldier and die for France, should prevail among the soldiers of the cross. We must engage in missions, not only to save the world, but to save ourselves. Refusing mission work is to revert to heathenism. To evangelize the world is the one mission of the Church. The Church is the greatest force in civilization, and we must give it a larger place than we ever have.

Let us not be discouraged. God is bound to be victorious. A miner became disheartened and, after long effort, gave up just one foot before reaching great wealth of gold, with which he built a splendid mansion. He went to the top and found all he had gone. We must not give up, but giving Christ the entire possession of our hearts, let us go forward trusting in him.

Spirituality means the dedicating of all to Christ and his service.

At the close of this address came the Quiet Hour, which was followed by the solo of Rev. Jesse Hutchins entitled: "Over the Line," to which reference has already been made and the words have been given to our readers.

The subject of the afternoon of Missionary Day was, "Evangelism." There were five brief addresses: Evangelism, its message; Evangelism, the work of the Church; the work of the Bible School; the work of the denominational schools, and the work of the home.

Rev. A. L. Davis spoke first of the message of hope and salvation. The message of the Lord is the material to supplant the spiritual. We must not ignore the tremendous fact of the incarnation—God manifest in the flesh.

This is fundamental. The New Testament was the Incarnate Word, the heart of evangelism. Christ and him crucified was the evangel slogan of Paul, and we too must magnify the cross of the crucified One.

Evangelism is also a message of the second coming. Christ's word must not fail. He made many promises that have been fulfilled, and he will also fulfill his promise to come again. Belief in this has moved the world in all ages of the Christian church.

Rejoice is the keynote of the gospel message: "We must tell sinful men of the Christ and his love, and that he is coming again to receive those who love him and to give them a place in the many mansions."

Rev. D. B. Coon was the next speaker. He said that evangelism is the work of the church. It is to proclaim the Christ as the way, the truth and the life. He said: "Go ye into all the world and preach, and promised to be with the preacher even unto the end of the world.

Every pastor called of God must be an evangelist. Every church officer should have a passion for soul-saving. If any of us are not fishing for men, we are not following the Master's orders. In a battle one of the color-bearers ran far ahead of his regiment into a dangerous position, and when the officer called: "Come back," he replied: "I can't come back. Bring up your men!"

Then came Dr. J. C. Branch on evangelism in the Bible school. In his sweet, spiritual way Dr. Branch urged the need of molding young minds by proper teaching. The teacher needs faith: for without that his teaching will not promote spiritual life in his pupils.

He longed for a good old-fashioned revival; the work of an evangelist that brings sinners to repentance, and reaches some of our loved ones who are out of the ark of safety.

After Dr. Branch, Rev. R. B. St. Clair followed with a brief address of which he kindly furnished a typewritten copy. Our readers will find it on another page of this Recorder.

The last speaker of this missionary hour was Rev. Erlo E. Sutton, on "The Work in the Home.

He spoke of the home, the church and the school. The home comes first. It is the beginning place, and if the child is properly trained there he may hardly realize when the change comes. Parents should not wait for the school for the church to do the work; matters concerning their own work that should be attended to in the home.

These five addresses were followed by an open parliament which closed the two days sessions of the Missionary Society.

On Sabbath eve President Clayton A. Burdick preached an evangelistic sermon and led a testimony meeting in which sixty-six persons spoke.

This was a most inspiring meeting. Sometimes a speaker from the eastern churches in Rhode Island would be followed by one from California, then some one from Hammond, La., would be followed by a messenger from Los Angeles, Cal., and now and then some one the Baptist-keeper who for years had not enjoyed a meeting with people of his own faith would tell of the joy such a gathering meant to him.

This was a most good meeting. Many who were there had never attended a General Conference before and years will pass before they see another if ever they do.

Sabbath Day The large tent was well filled, and the work of the church, thus far, was a record of the Incarnate Word, the gospel, and that has been fulfilled, and he will also fulfill his promise to come again. Belief in this has moved the world in all ages of the Christian church.

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The Minutes of the Conference Commission have just come to hand to be given our readers and will appear in the next issue of the Recorder. Look out for them if you care to know just what the Commission in its meeting at Nortonville, Kan., did. The report it made to Conference has already appeared; but it will be interesting to know all about the steps leading up to it.

Children's Pages

On returning from the Children's department at August 13 and August 20 had been entirely omitted. At first we could not understand why it was so; but upon investigation, found that the copy for those two weeks had been placed where it was not discovered until our return yesterday. We do not wonder that Miss Ruth Marion Carpenter was quite distressed upon finding nothing of her carefully prepared copy in those two Recorders. We are very sorry for this mistake, and hope such a one will not occur again.

EVANGELISM THE WORK OF DENOMINATIONAL SCHOOLS

ELD. ROBERT B. ST. CLAIR

Seventh Day Baptist General Conference, Friday, August 24, 1923

Evangelism, which is "the preaching of the gospel" of Jesus Christ, with especial emphasis upon the extension of the gospel's blessed work, is most assuredly within the scope of the imperative activities of a denominational school for a denominational school, in the sense intended by the brother who assigned me this subject, is a school of a Christian denomination having for its chief aim, as a denomination, the dissemination of the glorious truths of the blessed gospel of Christ our Savior.

I believe it follows that as surely as militarism ought to be taught in a military academy, the culinary arts in a school of domestic science, the methods of agriculture in an agricultural institution, the science of health in a college of medicine, just so surely should evangelism be taught in a school founded upon the principles of the One who said: "Go ye into all the world and preach the gospel to every creature."

If evangelism is not taught, urged and exemplified in a denominational school, many a precious opportunity will be lost, perhaps forever. It is in a denominational school that the very most should be made of every such opportunity. The students should be encouraged to seek God with all their hearts, and their privilege and duty of entering some definite field of Christian activity pointed out in an unmistakable manner.

Parents ofttime commit their children to the care of a denominational school with the prayer, yea, with the fervent prayer, that these children, if already Christians may become more active in the service of the Master; or, if not converted, that they be led to seek the Lord whose very feet may be found and to call upon him while he is near. Too often these fond parents are disappointed, emphasis not being placed upon evangelism as they had reasonably hoped and expected it would be.

Edwin C. Mercer who assists John R. Mott in evangelistic campaigns in certain of our great universities, is one who left college worse than he entered it. Said Mr. Mercer:

"My first drink was taken at college, and taken not because I really wanted it (for its taste was not at that time most repugnant and repulsive to me), but simply because the men I started to associate with were drinking men."

"I little realized at that in sacrificing my principles for the fear of unjust criticism I was right there forming habits which, as time advanced, bore me to myself into a power which would control and later wreck and ruin my life."

Mr. Mercer then relates the details of his downfall. He became a drunkard and a follower of the race track. He told how he finally landed in the old Water Street Mission, New York City, where, for the first time, he heard that the blood of Jesus Christ could save a drunkard. He went forward to the mourners' bench, crying, "God be merciful to me a sinner!" Jesus came into his life; he thanks God that the world and the things of the world can never truly satisfy, but that a surrendered life to the will and wish of him who saves and keeps, not only satisfies, but is beyond all comparison the happiest and best.

Concluding, Mr. Mercer says:

"For the past four years my life has been spent among the young men of our great universities, colleges and preparatory schools. I am trying to preach to these men a preventative message of God's power to save them from the depths of hell, which I sounded through dissipation and sin. Mine is a wonderful field among the two to three hundred thousand men who so greatly need Jesus Christ at the center of their lives. When you realize that the college generation of men are to become the leaders in civic and national life of tomorrow, then you can begin to appreciate the significance of my work. God has privileged me to give my life story at seventy-five per cent of the universities and colleges of America; to address some 80,000 young men in a series of fraternity houses, at training tables, and on the campus about 35,000 young men of the various colleges; to have personal interviews with many other young men, and to have in my evangelistic meetings some 4,000 take a definite stand for the Christian life."

Surely, each one of us wishes Mr. Mercer God-speed on his blessed mission.

In the days when Jonathan Allen and other Seventh Day Baptist young men were
President.

attending Oberlin College, that institution was the scene of intense evangelistic effort. Doubtless impressions for good were made in their lives. In the days of Finney, great revivals swept the college. Would to God revivals would sweep Alfred, Milton, Salem and Fouke! We have had the power, we can have it again.

"There was power, O Lord, in the days of old, To kindle a fire in hearts gone cold; That we on thy word may now lay hold, Lord, send that power again."

Lord, send the power again, O send the power again! We believe on thy name, and thy promise we claim. 

Lord, send the power again."

And when our people get that power, we will find that our young people will delight in preaching the gospel, in handing out the printed page, in holding personal converse on matters pertaining to salvation. Therefore, in the name of the Christ who died, we are risen again, we the more earnestly pray:

Lord, send that power again!

REPORT OF THE COMMITTEE ON PETITIONS AT CONFERENCE

Your Committee on Petitions would report that they have carefully considered the questions submitted to them, for their consideration and desire to make the following recommendations:
1. We recommend that the General Conference accept the invitation of the Milton Seventh Day Baptist Church to hold its annual session for 1924 with that church.
2. Whereas Pastor Claude L. Hill has been regularly ordained to the gospel ministry by a council of churches called by the Welton, Ia., Seventh Day Baptist Church, of which he is pastor;
   We, therefore, recommend that the request of that church, that recognition be given him as an accredited minister of the Seventh Day Baptist Denomination, be granted.
3. Whereas, C. A. Hansen, who has been for the past twenty-three years an ordained minister and missionary in good standing, in another denomination has become not only a member, but the pastor of the Chicago Seventh Day Baptist Church, and has given satisfactory evidence of his essential agreement in spirit and belief with us as a people;
   We, therefore, recommend that the request of the Chicago Seventh Day Baptist Church, that recognition be given him as an accredited minister of the Seventh Day Baptist Denomination, be granted.


ANOTHER FOUKÉ TEACHER WANTED

Miss Beulah Bonwell, of Canon City, Colo., who offered herself at Conference as a teacher at Fouke this year has been obliged to withdraw her offer on account of sickness in the family. This leaves a vacancy to be filled at once for service to begin October 1st. We are sure there are qualified teachers among the people who are willing to go, if they but know of the need. The other teachers will be Miss Fucia Fitz Randolph, of Alfred, principal; Mrs. Angelene Abbey-Allen, pastor of the Fouke Church and teacher; Miss Isaphene Allen, of North Loup, Neb. The material compensation will be small, expenses for travel going and coming, board and room and $100.00 for the eight months' service. There will be hard work, and possibly homesickness. But the joy of service in the Master's cause will be great. Who will accept the challenge?

Communicate your decision at once by wire to Miss Fucia Randolph, Alfred, N. Y.

EDWARD M. HOLSTON.

NOTICE

The annual meeting of the Seventh Day Baptist Missionary Society, for the purpose of electing officers and for the transaction of such other business as may be necessary or expedient, will be held at the Pawcatuck Seventh Day Baptist church, Wednesday, September 19, 1923, at 9.30 a. m.

CLAYTON A. BURDICK, President.
GEORGE B. UTER, Recording Secretary.
September 10, 1923.
ORDINATION SERVICES AT WELTON, IOWA

HATTIE E. WEST

Welton, Iowa, was the scene of a pleasant and interesting service on Friday and Sabbath Day of August 10 and 11. Sabbath Day was the time selected by the Welton Church for the ordination into the gospel ministry of its beloved pastor, Claude Hill, and of U. Sherman Van Horn into the deaconship of the church.

In response to invitations sent out by the church, delegates came from sister churches of the Northwestern Association. In addition to those there were friends on vacation trips and others on their way to North Loup to Conference stopping off at Welton to visit old friends and scenes of childhood days. So it happened that Friday evening the gathering at the church seemed like a family reunion.

The delegates from Garwin, Mr. and Mrs. Theodore Hurley, and Miss Lydia Knight were reinforced by Rev. and Mrs. Harold R. Crandall from the New York Church who are spending their vacation at Garwin and serving that church. Milton was represented by its pastor, Rev. Herbert L. Johnson, also by Mrs. Jesse Lippincott and son Truman. Albion's pastor, Rev. Lely D. Seager, being unable to be present, Mrs. Ella Mitchell, of Marion, Iowa, was made delegate from that church. Mr. Mitchell and son and daughter and mother were also there and coming with the Mitchells were Mr. and Mrs. Carl Sheldon and Anna, of Albion, who were visiting there, so Albion had a good representation.

North Loup sent its pastor, Rev. Herbert L. Polan, L. L. Lewis, H. L. Johnson and Clyde Hutchins, having special interest in the ordination as Claude Hill was one of the stalwart sons of the North Loup Church. These four men took the long trip overland and forming a quartet sang a number of songs at the meetings.

Rev. Jesse E. Hutchins, of Farina, represented that church and counted it a special privilege to be a part of the ordination of his old time friend and playmate of boyhood days in North Loup. Milton Junction sent Dea. Allen B. West and Mrs. Allen B. West and they were accompanied by their daughter Virginia.

Then to add good measure and an extra touch of joy Rev. and Mrs. Theodore J. Van Horn, of Verona, N. Y., arrived on Friday enroute to Conference stopping off at Welton over the Sabbath to visit the old home and friends of Pastor Van Horn. It was an unexpected pleasure to them to be present at the ordination of Mr. Hill and that of Mr. T. J. Van Horn's cousin, Sherman Van Horn.

So it was a goodly company representing widely separated communities that gathered at the church Friday evening to listen to a statement by Pastor Henry N. Jordan from Isaiah 6:9: "And he said, Go and tell this people."

Ten o'clock Sabbath morning found the company assembled at the church on the hillside overlooking the fertile Iowa fields bright with the gold of ripened grain and the rich green of the growing corn. The church had been newly decorated, bouquets of roses and nasturtiums showed some one's loving thought. The visitors of the day before were augmented by Theodore Wodden of the First Day Baptist Church of DeWitt and a deacon and two other lay members. An account of the organization of the council and the program is given in another column.

A deep impression was made by the statement of the candidate for ordination to the ministry as he told of his early ambition to become a minister of the gospel of the clouds that for a time obscured the vision of the later call to service and of the final yielding. Mr. Van Horn's statement was also clear and convincing and neither statement left any doubt in the minds of the hearers of the sincerity and fitness of the two candidates.

The ordination sermon was preached by Rev. Herbert L. Polan from John 15:16: "Ye have not chosen me, but I have chosen you, and ordained you that ye should go and bring forth fruit, and that your fruit should remain."

In giving the charge to the church, Rev. T. J. Van Horn was assisted by his wife who wrote upon the blackboard the eight words which he made the basis of his charge. The words were: Following, Reliable, Unspotted, Intense, Tender, Forgiving, Unmovable, Loving. If the membership of the church exemplified these characteristics then would the church be Fruitful, the word formed by the initial letters of these words.

The plain lettering remaining on the blackboard throughout the day emphasized and supplemented in an effective way the lessons of the morning.

The welcome to the ministry by Jesse E. Hutchins spoke of joys the world knows not of and that the deaconship by Allen B. West, emphasized the opportunity and joys of daily service.

Mr. Weddell spoke of the opportunities of the community, of the work of Pastor Hill and welcomed him to the enlarged service.

A bountiful dinner which had been prepared before the morning service was ready in the basement dining room at the close and every one was welcome.

After dinner and the social hour which followed the company reassembled for the sermon by Rev. Harold R. Crandall who took for his text Eph. 2:19, speaking upon the "Household of Faith." Sabbath evening at 7:30 found the people again in the church and after a service of song, an anthem by the choir, a duet by Mr. and Mrs. Harold Crandall, "My Father Knows," and the singing "Make Jesus King," a male chorus led by North Loup quartet, Rev. Theodore J. Van Horn preached from the text John 9:10, "I am the door," etc. Inside the door one finds safety, service and satisfaction. This was followed by a brief testimony of the candidate for ordination from the floor and an earnest invitation to any not inside the fold to enter in.

Throughout the meetings there was excellent music by the choir, songs by the North Loup quartet and others, and the occurrence of two of spiritual uplift and good fellowship long to be remembered by all who were in attendance.

MINUTES AND ORGANIZATION OF COUNCIL TO ORDAIN CLAUDE L. HILL AND U. SHERMAN VAN HORN

A council called for the purpose of examining and ordaining Pastor Claude L. Hill to the Christian ministry and Mr. U. Sherman Van Horn as a deacon of the church met with the Welton Seventh Day Baptist Church at 10 o'clock in the church house.

The meeting was called to order by the moderator of the church, Mr. A. E. Forsythe.

The church clerk, Mr. O. W. Babcock, then read the call of the church as follows:

At a regular church meeting July 1, 1923, of the Welton Seventh Day Baptist Church the following resolution was adopted:

WHEREAS, Brother Claude L. Hill, a member and pastor of this church has given evidence that he is called of God to the gospel ministry; and

WHEREAS, Brother U. S. Van Horn, also a member of this church, has been chosen deacon of this church; and

WHEREAS, We believe the time has come when they shall be summoned to public services formally set apart to these respective offices; therefore, be it

Resolved, First, That we call Brother Claude L. Hill to examination with view to the ministry and Brother U. S. Van Horn to ordination, provided that upon examination it appears that the time has come for such action.

Second, That we call a council to consider and pass upon the fitness of these candidates: said council to meet with us at 10 o'clock a.m., August 11, 1923.

Third, That we invite sister churches in this association to send delegates to said council.

There were present with the membership of the Welton Church regularly appointed delegates as follows:


There were others present as follows:

Truman Lippincott and Mrs. Jesse Lippincott, Milton; Carl Sheldon, Mrs. Carl Sheldon and Anna Sheldon, Albion; L. L. Lewis, H. L. Johnson, Clyde Hutchins, North Loup; Verona, W. Y.; Pastors Weddell, Baptist church, De Witt, Iowa.

Pastor Henry N. Jordan was chosen moderator and Dea. Allen B. West clerk of the council.

It was voted that all visiting friends be invited to take part in the deliberations.

It was voted that the moderator have charge of the examinations.
MY EXPERIENCE AND CONFESSION OF FAITH

CLAUDE L. HILL

Before the Ordination Council

I was born at North Loup, Neb., April 24, 1878, five years after the organization of the Seventh Day Baptist church in that frontier community. Among my earliest recollections, is a church service where Elder Oscar Babcock, of sainted memory, earnestly and vigorously set forth the claims of the gospel.

My boyhood home was a Christian home and my parents early taught me the way of truth and life and the claims of the gospel of Christ upon all that I possessed, or could ever hope to possess. This teaching was reinforced by their own nature; tender, sympathetic, who seems to me, as I look back across the years to the times when I sat at her knee and listened to words of reproof, correction and instruction, to have been given by one who possessed a wonderful knowledge of boy nature. I think, as a boy, I was by nature deeply religious and responded to the teaching of the home, Sabbath school and church. I never really had but one ambition: that was to be a minister of the gospel. I well remember when my mother's table with a shawl, blanket, or sheet spread over it became a tent, and my brother and I as evangelistic singer and preacher, a church service before imaginary audiences, or for the benefit of neighbor children. Until after marriage I spoke of my desire to but two people, a Sabbath school teacher, and my father who encouraged me and was greatly pleased to learn of my ambition. At the most critical time in boy life, the early teen age, a cloud so dark and threatening that it left not a ray of light to a sensitive and high strung nature settled upon our home, and being unable to understand it, or to remedy it, I turned my back upon God and for a number of years journeyed into the far country as the prodigal did. It is with the deepest regret and sorrow that I recall this time and some way the churchyard cemetery among his early parishioners.

Two years ago the Welton Church called me to ordination, but a feeling of unworthiness and uncertainty as to the future led me to request a delay until some future day. It seems to me that the Divine Hand led in the matter of what field we were to serve in. Sentiment played a large part. It was the girlhood home of my mother, the service was to be with a church which had many years before been organized by my great grandfather, who laid down his life upon this field and today sleeps in the quiet resting place among his early parishioners.

My boyhood home was a Christian home and my parents early taught me the way of truth and life and the claims of the gospel of Christ upon all that I possessed, or could ever hope to possess. This teaching was reinforced by their own nature; tender, sympathetic, who seems to me, as I look back across the years to the times when I sat at her knee and listened to words of reproof, correction and instruction, to have been given by one who possessed a wonderful knowledge of boy nature. I think, as a boy, I was by nature deeply religious and responded to the teaching of the home, Sabbath school and church. I never really had but one ambition: that was to be a minister of the gospel. I well remember when my mother's table with a shawl, blanket, or sheet spread over it became a tent, and my brother and I as evangelistic singer and preacher, a church service before imaginary audiences, or for the benefit of neighbor children. Until after marriage I spoke of my desire to but two people, a Sabbath school teacher, and my father who encouraged me and was greatly pleased to learn of my ambition. At the most critical time in boy life, the early teen age, a cloud so dark and threatening that it left not a ray of light to a sensitive and high strung nature settled upon our home, and being unable to understand it, or to remedy it, I turned my back upon God and for a number of years journeyed into the far country as the prodigal did. It is with the deepest regret and sorrow that I recall this time and some way the churchyard cemetery among his early parishioners.

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I believe in one God, creator of heaven and earth, the sea and all that is in them. Gen. 1 and 2.

I believe that Jesus Christ is the son of God, conceived of the Holy Spirit, born of the virgin Mary, crucified, dead and buried; the third day he rose from the dead; ascended into heaven and sitteth on the right hand of God and has become mediator between God and man. Matt. 1: 18; 2: 21; 27: 50; John 19: 33; Matt. 12: 40; 28: 6: 7; 1 Tim. 2: 5.

I believe in the Holy Spirit; third person of the Trinity; sent into the world by God to comfort, instruct and lead believers into all truth of rightfulness. John 14: 26.

I believe that the Bible is the word of God; that it was given by inspiration and is profitable for doctrine, correction, reproof, and that the man of God may be perfect, thoroughly furnished unto every good work. 2 Tim. 3: 16-17; 2 Peter 1: 21.
(5) I believe it is the duty of all men to repent, believe in Christ the Savior, and be baptized, baptism to consist of immersion, buried with Christ in baptism, as the apostle Paul puts it. Luke 3:21; Acts 8:36; Col. 2:12.

(6) I believe that Jesus instituted the Lord's Supper and that he intended it should be a foreign missionary. Some pastors secretly know that they have never done justice to the question, and therefore avoid the subject when they can. Every young man who is entering the ministry should fairly meet the question of his duty to enter the missionary work, and settle it honestly, in the sight of God. Only thus can a man be as conscientious in staying at home for his work as he would in going abroad under the sense of a divine call. An unjudged presumption in small fields at home is not the satisfactory thing that the clear conviction of duty is. Only by passing through such an experience of clear decision can a minister count with certainty upon being a free and unhampered friend of missions through a lifetime at home.

(7) I believe that the seventh day is the Lord's day. I believe that Jesus instituted the Lord's Supper and that he intended it should be observed, and that the church should perpetuate it. Matt. 26:26; 1 Cor. 11:23-24.

(8) I believe that the seventh day of the week is the Sabbath; that upon this day God finished his work, and that he blessed it and sanctified it; that Jesus Christ, the Second Person of the Godhead, was born on the first day of the week, and that he rose from the dead on the first day of the week. These things are confirmed in the New Testament by many passages; as Matt. 28:19; Mark 16:20; Acts 20:7; Rev. 1:10.

There are many things about God, Jesus Christ, the Holy Spirit and the Bible that I do not know; but I believe that James 1:5 is a solution of this great need. "If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and up­brained not; and it shall be given him."

In reply to all the mooted questions of the day, I have one never failing argument, which is ever silences doubts, "One thing I know, whereas I was blind now I see."

REV. S. R. WHEELER'S MESSAGE
Boulder, Colo., August, 1923.
Samuel R. Wheeler to the Seventh Day Baptist General Conference at North Loop, Neb.
A heart-felt Christian salutation! My age and infirmities do not allow me to be present, but my interest is such that I can not refrain from sending you a message. My first visit to North Loop was in October, 1875. The church then was two years old, Brother Oscar Babcock, the very efficient pioneer pastor, met me at Grand Island. No railroad, but the horses took us safely over the ups and downs of the unimproved road.

My stay this time was very short. Typhoid fever called me home. It took some months for our four children to endure it and recover. We had a very severe time. Death not with­stood. I followed the instruction of the apostle, James 5:14, called in the deacons, anointed with "oil in the name of the Lord," and offered earnest prayers. To the surprise of some, and relief of all, they recovered and still live. Praise the Lord!

The next year, 1876, Brother Judson Davis met me at Grand Island. I can hardly omit relating this incident.

Brother Davis stopped to water his horses in a trough by the side of the road. A sod barn with an open door stood a few rods off in the yard. I went into it a few steps and a big dog jumped out of the manger and, with a growl, sprang furiously for my throat. Yet in this incident God saved me.—he gave me skill to get a firm hold of each ear of the dog and strength to turn him down upon his back and thump his head on the hard ground until he cried for relief. Released, he ran to his hiding place in the manger and I was not hurt in the least.

Thus was my life spared to preach twenty-six sermons in the month of September and thirty-­two in the North Loop Church, nearly all by baptism.

1873-1923. Oh! What a change in those fifty years! My preaching was to a small company in a little schoolhouse. Now, the large membership and God has given wonderful success. Many have been genuinely converted. Also, many from the North Loop Church have crossed the line into the heavenly, eternal, glorious home. God grant that this good work shall continue through the years and years.

And now, my earnest prayer is that this session of the Seventh Day Baptist General Conference shall be a grand success in business and in a most glorious spiritual uplift. God be with you all the way.

SAMUEL R. WHEELER.

[Conference sent Brother Wheeler a love­ly salutation! reply.—Ep.]

THE PASTOR AND MISSIONS
PROF. WILLIAM N. CLARKE, D. D.
From "Christian Missions"

This leads up to what must be said about the pastor and his relation to the home work of missions. The pastor is the natural leader of his people, and the pastors as a class ought to be the main reliance for efficiency in the missionary work at home.

A few of the things that a pastor may reasonably be supposed to do for the promotion of the cause may be mentioned here.

A pastor, whatever his Christian denomination may be, and through whatever agencies his church may work, ought to make sure that he is well acquainted with the missionary agencies of his own denomination. This seems very little to ask, and yet there are many pastors that do not fulfill this simple and just requirement.

Many a pastor really knows very little about his missionary organization. From such ignorance serious misunderstandings often come. The minister misconceives the work and is liable to misrepresented it; perhaps in his ignorance he falls into unjust prejudices; he can not properly enlist the support of his people in the work. Even if he does not misrepresent the cause, he is likely to be indifferent about it if he is not well informed.

There is no substitute for interest in the work, and there is none for intelligence about it. A pastor has need of both. The true loyal interest leads a minister to regard the missionary agencies of his church as his own, and to live in friendly fellowship with them.

There is a personal element in the pastor's relation here. A pastor needs to have his pastor's relation here. A pastor needs to have his knowledge of missions to know that fact, and to know it on sufficient grounds. If he does not, he may be haunted by doubts whether he is not in the wrong place. Many a pastor has no freedom in dealing with the cause of foreign missions, from a secret fear lest if the truth were known he ought to be a missionary himself. Some pastors secretly know that they have never done justice to the question, and therefore avoid the subject when they can. Every young man who is entering the ministry should fairly meet the question of his duty to enter the missionary work, and settle it honestly, in the sight of God. Only thus can a man be as conscientious in staying at home for his work as he would in going abroad under the sense of a divine call. An unjudged presumption in small fields at home is not the satisfactory thing that the clear conviction of duty is. Only by passing through such an experience of clear decision can a minister count with certainty upon being a free and unhampered friend of missions through a lifetime at home.

It seems to me very strange that a pastor should keep himself ignorant about foreign missions in general, for the duty seems quite obvious. Yet this must be said. Very few men, indeed, can be experts in so broad a field of information, and yet every pastor ought to be acquainted, in a general way at least, with the great fields of the world, the principles of missionary administration, and the work of the most eminent laborers, both living and dead. This is not too much to ask. A pastor who does not thus look out broadly upon the great movement of Christ abroad, and is not qualified by knowledge for the task of enlisting Christians in the present work of their Lord, does not truly represent Christ to his people. A Christian minister who is ignorant of missions is defective at a vital point.

His people, as well as himself, a pastor should keep informed as to the broad outlook of the missionary work. He ought to be in his general character a missionary man,—that is, a man who applies constant influence his people will learn that there is a kingdom of God in the world to which they owe a joyful love and loyalty, and the movements of which they will find unspeakably interesting. He should never let the
missionary enterprise go out of sight or be forgotten. He should never directly or indirectly apologize for missions as a part of the work of the church. When he asks for money, he should make it plain why money is needed. He should so conceive and present the work as to convince his people that he trusts them to be responsive to reasonable calls, addressed to their intelligence and Christian feeling. He must remember that permanent interest in missions depends largely upon knowledge, and that knowledge must not be allowed to be too far behind the times. In many of our churches there is a strong and sacred traditional interest in missions, more excellent possession, for which we ought to be most thankful, and which the minister should not fail to utilize for present purposes. But traditional interest, if that is all, can not be counted upon to live in freshness from generation to generation, especially when dominant thoughts are changing as they are now. The interest must be revived by contact with living facts; and of these the supply is never wanting. A new generation must not be allowed to grow up without a good knowledge of missions, or without being plainly told in terms of the new time and thought what the missionary motive is. All interest of young men and women in the work is true theme for gratitude, and pastors should by all means nourish it and turn it to use. A pastor should make the missionary interest a constant theme in public prayer. Public prayer should not merely utter the petitions of the moment, it should guide and form the habit of spiritual desire for the people. In liturgical churches the kingdom of God in the world is never forgotten, but in churches where extemporaneous prayer prevails the field of request is often scarcely larger than the congregation. In ordinary circumstances, a congregation should never be allowed to go home from public worship without having the kingdom of God throughout the world brought home to them in prayer, and having their hearts drawn out to pray for all men and all work for the good of men. A minister who regularly and habitually makes prayer thereby shows that he has begun to behold the true horizon.

MONTHLY STATEMENT
August 1, 1923, September 1, 1923
S. H. Davis, Treasurer.
Huron Baptist Church, New York, N. Y.
The Seventh Day Baptist Missionary Society
Balance on hand August 1, 1923 ............ $1,237.26
Conference Treasurer
Georgetown Chapel .......................... 11
Railway School ............................ 67.65
Girls' School ............................... 68.75
Missionary .......................... 26.91
Grand March Seventh Day Baptist Church . 25.00
Washington Trust Co., Interest Credit . 2.59
Total .................................. $1,288.01

Goods:
Rev. T. L. M. Spencer, August salary. . $ 33 33
R. J. Severance, July salary and expenses 116.04
William Davis, money and salary and
expenses to Conference Treasurer ....... 293.58
J. J. Krueger, July salary ................ 28 50
C. C. Van Horn, July salary ............ 51.00
Rev. Robert H. W. Clark, July .......... 50 00
George W. Hills, July salary and expenses ..... 56.76
G. F. Randolph, July salary ............ 41.66
E. R. Howell, July salary ............... 26.00
Angelina F. Abbey, July appropriation .. 10.00
Clifford A. Burt, July salary ........... 33.00
D. R. Coon, July salary and expenses 112.48
H. Eugene Davis, salary and children's
allowance ................................ 125.00
William L. Okie, clerk hire ............. 25.00
H. Eugene Davis, expenses to Plainfield
Horn and vacancy .................... 151.31
H. Eugene Davis, expenses to Conference
Western Union Telegraph Co., George-
town Church .......................... 1,500.00
William C. Whitford, Treasurer, sup-
plemental pasture ........................ 634.17
Treasurer's expenses .................. 35.00

Balance on hand September 1, 1923........ $1,444.74

Bills payable in September, about. . . . $2,500.00
Special funds referred to in last month's
report now expended . 31.77, bank balance. $2,123.37, net indebtedness, $7,140.40.

E. & O. E.

ORDINATION AT SCOTT, N. Y.
On Sabbath morning, August 4, 1923, by request of the Scott Seventh Day Baptist Church, the Ordination Committee of the Central Association conducted the ordination of Mr. Willis J. Fisk to the office of deacon, and Mrs. Willis J. Fisk to that of deaconess.

The meeting was called to order by Pastor Robert W. Wing of the Scott Church, and was organized by prayer. The ordination service was offered by Rev. John F. Randolph, of DeRuyter. Rev. Theodore J. Van Horn, of Verona, was chosen moderator of the council, and Willis J. Fisk clerk.

Mr. Emerson Fisk stated his previous experience, taking St. John 15: 4-5 as the basis of his remarks.

Mrs. Willis J. Fisk read a paper which she had written concerning her experience and connection with the Scott Church.

The candidates were accepted by vote of the council.

By request the ordination sermon was preached by Rev. L. A. Wing, of Manlius, N. Y., a former pastor in the Central Association, who took as his text Matthew 23: 11, speaking on "The Things That Hinder Service." He also used Philippians 2:1-8 and Matthew 20:20-28 in his excellent sermon.

The charge to the candidates was given by Rev. T. J. Van Horn, and the charge to the church by Rev. William Clayton, of Syracuse. The consecrating prayer was offered by Rev. J. F. Randolph, and benediction by Rev. L. A. Wing.

During the service vocal selections were sung by Miss Ruth Phillips, of Alfred, N. Y.

Over fifty visitors were in attendance, members of Seventh Day Baptist churches at DeRuyter, Verona, Syracuse, Adams Center, Alfred and Nortonville, Kan.

After a bountiful basket lunch at the church, at which the psalm and song was held, followed by the baptism of Mr. Clark Saunders, of Scott, in a pool near the church, Rev. J. F. Randolph officiating.

Appended to this report is the sketch written by Mrs. Willis J. Fisk, to which, by request, she has added several names from the early records of the Scott Church, including that of Dr. Abram Herbert Lewis, whose boyhood was spent under the influence of the Scott Church.

R. C. B.

STATEMENT OF MRS. WILLIS J. FISK AT HER ORDINATION

Like many another country church our members are few, still for many years we could boast of quite a large and active membership.

There are several reasons why I take an especial interest in this branch of the Lord's vineyard. One reason is that I have had so many relatives that were members here, also many friends that I loved in days of yore. I would like to tell you a bit of the early history of our church, which is the cause of the most of my Christian experience. Our forefathers who were Seventh Day Baptists, came here from Massachusetts, Connecticut and Rhode Island. They came as married couples, some of them to Brookfield first and later here. Some came as early as 1798, some in 1802, and others at different dates. Some of the names are very prominent in our denomination today—Babcock, Burdick, Barber, Cotterell, Stecher, Marson, Wilcox, Clark, Crandall, Green, Stillman, Frink, Hubbard, Brown, Wells, Palmer, Frisbie, Truman, Lewis and others. Those who came first made roads through the forests and built their log houses. In the year 1820 they constituted this church.

My great grandfather and grandmother were among the first on the church list—Ezra Babcock and wife. Their twelve children were nearly all members here. They all lived at a time when roads were nearly all large families, many of whom lived here and found a home in Alfred.

On the other side of my ancestry, Henry Burdick, my great great grandfather, died before this church was organized, but his wife was one of its earliest members. Their children were numerous. I think they were all members here and many of their descendants down the line.

I know less about the other names but I do know there were many of the Barber family, of different generations, who belonged to this church.

My father and mother and two brothers were members here. The last of them was gone for twenty years but the memory of that Christian home has been like a benediction to me down through the intervening years. With a company of young people, of which I was the youngest, I joined this organization during the pastorate of Rev. J. E. N. Backus. When I have lived among other denominations I have always tried to keep the Seventh Day. I attended divine services but did not feel as much at home, of course, as I do among people of like faith.

I hope you will have patience with my mistakes. I feel unworthy to assume these sacred obligations and shall need the prayers of Christians that I may imitate more closely the great Example.

It is a comely fashion to be glad, Joy is the grace we say to God. —Jean Ingelow.
LIVE AND LEARN

Whether we intend to do so or not, we are bound to learn if we live. It is however far better to have the heart open toward instruction than simply to learn by experience what we have been taught.

Intelectual improvement is so evident that we are sometimes tempted to think of learning as entirely synonymous with knowledge. There are such possibilities in the development of our physical powers that we may safely assume that there is a manual learning. Then there is also a training of the soul which we may call spiritual learning.

When there comes to a man a diminution in his ability to learn physically or to learn intellectually he is by that much ceasing to live. It may happen also that a man will suffer rapid decline in his ability to learn spiritually, and exhibit the marks of spiritual decay long before old age has its hold upon him physically or intellectually. This decay is sometimes marked by conspicuous wickedness, but again it may hardly be any thing more than lack of growth and a wrong emphasis upon the truths already possessed.

This is why we need to be so continuously careful to keep our hands open for the message of God. This is why we should meditate upon the Bible and study it. We are bound to learn if we live. It is however far better to have the heart open toward instruction than simply to learn by experience what we have been taught.

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WOMAN’S WORK

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

WOMAN’S HOUR AT CONFERENCE

"There they made him a supper and Martha served."

When you are told that on Sunday of the Conference at North Loup there were 880 meals served for dinner, and supper, you will understand why not more of the North Loup women were present at the meeting of the women that Mrs. West called on Friday afternoon. They were busy serving.

In answer to the roll call by associations the attendance was as follows: Eastern—New York City, 1, Second Westerly, 1, Pawcatuck, 1, Piscataway, 1; Southeastern—Salem, 1; Central—Verona, 1; Western—Delegate: Northwestern—Nortonville, 8, Welton, 5, Milton, 3, Boulder, 4, North Loup, 4, Milton Junction, 2; Southwestern—Gentry, 1; Pacific Coast—Riverside, 1; Lone Sabbath-keepers, 6; total, 40.

The meeting was called to order by Mrs. A. B. West, president of Woman’s Board. Prayer was offered and Miss Alberta Sevan, of Gentry, Ark., was asked to serve as secretary of the meeting.

The report of the treasurer was given and the proposed budget for the coming year was discussed. Items in the report of the corresponding secretary were talked upon, questions were asked, and answered in an informal way. The use of mission study was emphasized, and the need of prompt and faithful preparation of annual reports was urged.

The proposed list of officers of the board was presented, and with the reports was recommended for adoption.

It was a great pleasure to meet so many of our women in this agreeable way. We trust it was a helpful hour to all who were in attendance.

Mrs. T. J. Van Horn tells us that eighty women and children had part in the pageant, "The Light Hath Shined," that was given on Thursday evening as the closing part of the Conference. She is also a sister of Dr. Grace Crandall, one of our medical missionaries in Lieu-oo, China.

The pageant was intensely suggestive and interesting. It was recommended to all of our societies for use on their programs during the year. Mrs. Van Horn tells us that as small a number as eighteen may produce it.

On Monday evening two young women, Mrs. Angeline Abbey were consecrated to the work in the Wouke, Ark., Church and School.

It was a great Conference. We are praying that the spirit of it may continue with us, permeating our daily service to the strengthening of the Master’s cause.

METTA P. BARCOCK.
Milton, Wis., September 6, 1923.

DEAR SISTERS:

I am sure that many readers of the Woman’s page are wishing that we might have from our editor another such delightful account of a Conference journey as we had last year.

But, alas, our editor did not travel to Conference this year and your president had such experiences of visiting old family friends and historic places, nor has she the magic pen of our editor. She has promised, however, to help us fill our page this week with something concerning Conference, and wishes very much that she could convey somewhat of the spirit of this exceptional meeting to our readers who did not have the privilege of attending.

First as to the trip. It was by auto and more than fifteen hundred miles were traversed without accident, across fertile Illinois, Iowa and Nebraska prairies, through miles and miles of corn fields, past beautiful farm homes, through prosperous towns and cities.

Nights were spent in tourist camps with people from the remotest corners of the nation as our near neighbors.

Perhaps all would not agree with me, but in the light of what was subsequently learned of the North Loup pioneers, the climax of the journey was reached when at the foot of the chalk hills we saw spread out before us the valley of the Loup River, the same view that greeted the eyes of those who more than fifty years ago came to spout the land,—the same and yet different. Before their physical eyes lay unbroken beauty, a wilderness covered with nature’s own luxuriant growth, hills and winding river. With eyes of faith, they saw in addition what we saw, cultivated fields, homes, schools and churches, and the land transformed from a wilderness to a part of a great commonwealth. And so they brought back a good report and those who became the founders of the North Loup Church pressed on, and through years of privation and hardship attained at last the conditions that made possible this Conference at North Loup.

It is significant too that it was not financial prosperity alone, or mainly, that these people sought. In the midst of their vision was always the church as the center of life and activity. They put “first things first.” It was a venture of Faith that led to the settlement in that rugged wilderness (the chalk hills are not easy to travel, even yet). The meeting of the Conference is called "Striving to attain the faith of our fathers," was a most fitting one for this historic event.

Not only so, but as the meeting progressed, as we listened to the addresses on Faith, as we sang over again the stirring hymn, "Faith of Our Fathers," as we saw the determination not only to raise the entire amount of the Forward Movement Budget but to enter the opening doors, we saw this “faith of the fathers” exemplified in their virile descendants, and overflowing and pervading the entire Conference.

Indeed, for a church situated as is the North Loup Church to entertain Conference requires a faith that expresses itself in loyalty and sacrifice. Though the membership is large, the people are mostly farmers, scattered over many miles, and all are busy, hard-working people.

As we think of the part of the women in the Conference, we are filled with admiration and gratitude. Our hostesses with two small children, mere babies, in fact, helped in the dining hall each meal, sang in the choir, had a part in the pageant, and entertained over night and for breakfasts a family of ten guests that overflowed the house, and all as sweetly as if she were receiving instead of conferring favors. Nor was her case exceptional. They all seemed to do the same.

The pageant, “The Light Hath Shined,” which was given last year at Ashaway, under the direction of Mrs. T. J. Van Horn, was again presented under the same management and enthusiastically received. There were about seventy individuals in the pageant, fifty of whom were women. Many of them came from some distance for the rehearsals, and many of them sang in the choir, and all must have other duties incident to the entertainment of guests. We wonder if in any other church the women would have felt they could undertake it under those circumstances.

North Loup is a thousand feet above the level upon which we daily live. (North Loup is 1,700 feet above sea level and Milton Junction is 1,000 feet), and as we traveled back the every day level again we prayed that after our vision of the love and loyalty of those sturdy pioneers and their descendants we might still dwell in the upland of Faith to which we had journeyed with the Conference of 1923.

HATTIE E. WEST.
Milton Junction, Wis., September 6, 1923.

THE SABBATH RECORDER

YEABOOK

The minutes of the recent annual sessions of the General Conference, except that of the Education Society, and that report is now at hand complete with the exception of Salem College. Doubtless as soon as the various annual corporate meetings are held, their proceedings will be promptly printed. The printer is instructed not to wait for any missing reports, except the minutes of the corporate meetings, of course, for which a reasonable delay will be made.

C. R. RANDOLPH.

Religion is living out the truth there is in us.—George A. Gordon.
YOUNG PEOPLE'S WORK

WORD OF GOD PSALM

Christian Endeavor Topic for Sabbath Day, October 6, 1923

DAILY READINGS

Sunday—The word a sword (Eph. 6: 13-18)
Monday—The sword of the Spirit (Eph. 6: 17)
Tuesday—Points to Christ (John 5: 39)
Wednesday—Divine food (Matt. 4: 4)
Thursday—Christ's satisfaction (Col. 3: 16)
Friday—Keep the word (Rev. 3: 7-13)

Sabbath Day Topic, Lessons from the Psalms:
10. The Word of God Psalm (Ps. 119: 9-16, 105) (Consecration meeting)

You have a Bible; but do you own it? You hold it in your hands; do you hold it in your heart? You read it; do you feed on it?25

The Bible is the medicine-chest given us by the Great Physician. Are the labels on the sixty-six vials eloquent to you? Do you know for what each is a remedy, or do you take them at haphazard and in the dark?

Tempted souls have gone to the Bible, opened it at ignorant random, and hit upon a vein of the gold they sought. For the Bible is rich in precious ore. But others have blundered upon no such discovery, and have scouted the Bible as a useless book. Not thus does the wise gold-seeker go to work. He prospects the mountains, valley after valley, spur after spur, peak after peak. He learns the strata, what they are, how they lie, that is, the mountains. To this he goes for lead, to that for zinc, to another for silver. He could guide you along any path in the dark, and when he strikes pick, it is not in vain.

So it is with this mountain range of the Bible. A friend may point out one rich outcropping or two, but it is only a shift for the time. You must know the Bible through and through, for yourself.

And by obedience. No one has a larger Bible than he obeys. No one can enlarge his Bible except by obeying more. The story of the woman who touched Christ's garment is yours only as you reach out the finger of faith. Paul's armor is yours only as you engage in Paul's battles.

To read the Bible so much that we cannot help thinking about it, and obey it so heartily that obedience becomes a habit,—this is the way to make the Bible a help in temptation. From "Help for the Tempted" by Amos R. Wells.

PRINCIPLES OF CHRISTIAN ENDENEOV

BENJAMIN F. JOHNSON
(Conference Address by President Young People's Board, in the Young People's Hour)

How well the principles of Christian Endeavor are understood among us I do not know, but I have chosen at this time to review some of the ideas which seem fundamental.

The only real contact which the Young People's Board of the General Conference has with its constituency in the denomination is through the organized groups of young people. The individual denominational religious movement known for over forty years as Christian Endeavor has been adopted by Seventh Day Baptists as their official school of religious instruction.

In the beginning of this discussion it would seem profitable to consider briefly whether Christian Endeavor is exclusive or inclusive. Is it intended to take care of and train all the children of the church who are not of Christian Endeavor? Or just a selected group. Any one who is at all interested in the weekly church prayer meeting may attend it. There is no particular obligation. It is hoped that you will attend regularly and take some part, but you may do so or not, as you please. This auxiliary of the church is a voluntary assembling of the members for worship and Christian fellowship. Parents may wish to have their children, either or both, attend Sabbath School. If this attendance is reasonably regular, and the conduct is creditable, these children are automatically accepted into membership of the school. It is not necessary even that they be Christians, to become members. The Sabbath school is an organization for the purpose of gathering in all members and children of the church to teach them the Bible. There is an element of worship but this branch of the church majors in instruction. Parents may wish to have their children attend and become members of the Christian Endeavor, the children may wish to attend. But unless they are first Christians, that is, have openly confessed Christ and second, will voluntarily accept a covenant to serve Christ to the best of their ability they can not become active members of a Christian Endeavor society. In this sense Endeavor is certainly exclusive. Manifestly if the child, to become an active member, must first have accepted Christ, not all children of Christian Endeavor age can qualify for membership. If the covenant is rigid, and it is, not even all Christians will care to assume the obligation. In a large sense the active membership of the society is selective, but the doors are open to all who will qualify for membership.

The purpose of this movement then, seems to be, to select those serious minded, Christian young people of the church who will voluntarily subscribe to a covenant and assume certain individual responsibilities destined to train them in service for Christ and the church. These obligations may be summarized as follows: open confession of Christ, and speaking for him according to ability and opportunity in the Christian service; cultivation of the personal devotional life; loyalty to the church; generous giving of our means; and fellowship with other Christians. These people who are thus being trained systematically to become leaders into practice by recruiting new members from the church of which they are a part. Non-Christian people of Christian Endeavor age who are religiously inclined are brought to associate membership, where the obligations are not so stringent, with the hope that these people will eventually become full active members. Other means and influences are brought to bear on persons of the community who are not religiously inclined. If a society can be established, Christian Endeavor socials are simply a means of good Christian fellowship among members and are methods of securing a contact with other young people of the church and community. The essential difference between

THE SABBATH, RECORDER
Christian Endeavor movement and such other Christian organizations as the Y. M. C. A., W. W. C. A., and the Salvation Army, is that the former is an integral part of the church. It is organized for the church and is responsible to it. This is the true of the last three mentioned. Their work is in a large sense outside the churches. They are in close sympathy with the churches. They work for a community and are more or less responsible to the whole community. They interest and rescue young people from a whole city and often do a service for the Master which the church or its auxiliaries have been unable to do.

When an organization, whether religious or secular, has gained a seemingly unprecedented development, it is often interesting and profitable to discover if possible what are the basic ideas which underlie the movement to insure such success. Dr. Francis E. Clark, the founder and president, after making a careful study of societies in every land says there are four essential principles to which these societies and only four, namely: (1) Confession of Christ, (2) Service for Christ, (3) Loyalty to Christ’s church, and (4) Fellowship with Christ’s people. The church of today whatever faith certainly needs above all other things confessing Christians, serving Christians, loyal Christians and brotherly Christians.

1. Five times a day the devout Turk prays with his face toward Mecca. The Buddist will mutter half the day, “I believe in Buddha, I believe in Buddha.” But where in the modern program of the Christian church is the child given the opportunity, regularly, naturally and systematically to confess his love for the Master and the desire to serve him to the best of his ability, except in the Endeavor society? All active members of this group are Christians and should be church members. All are expected to accept the covenant which goes with membership. This covenant specifically enjoins upon each one to speak for the Master at all meetings unless the member can excuse himself to his Master.

2. Another essential in the church of today is to increase its working force. It has been said that not more than one third of the older members of the average church can be counted among the active workers for Christ. One problem of the church is to set the rank and file of the membership to work. We are to be doers of the Word and not ears only. There are always a few conspicuous ones who seem to be willing to be honored with the responsibility while the indifferent ones are not developed and often are allowed to go unused. The weekly church prayer meeting predominates in the worship element, the Sabbath school in instruction, but Christian Endeavor is in training for service. The things which are learned in other departments of the church are here put into practice and tried out. The society seems to have come into the kingdom and purpose as this.

3. It is sometimes asked, Can one be loyal to the Sabbath and still mingle and associate with Christians of other faiths? Can young people be affiliated with interdenominational units and still maintain a proper degree of loyalty to Christ’s church? A universal essential of the society of Christian Endeavor is fidelity to its own church and the work of that church. When a society ceases to be loyal it is no longer a society. It cannot exist for itself and if it attempts to be unworthy of the name. A true society must live for Christ and the church.

4. The fourth essential is fellowship with other Christian churches. You must be loyal to your own church but to be a good Endeavorer you have no right to say, “My church, my church only, and my church all the time. There is as much danger in a rigid denominational exclusiveness as in loosening the bands of denominational authority to the extent of allowing men to become church tramps. Neither extreme need be followed. It was plainly the mind of the Master that the hearts of all who love the Lord should be drawn together. This end is certainly promoted by Christian Endeavor fellowship. It should be plainly understood that loyalty to one’s own church is clearly consistent with fellowship among members of other churches. Never in the history of the平凡 movement have the officers attempted to break down or weaken denominational lines. Authority in Christian Endeavor rests not with the United Society but with the pastor and the local society. Let the officers of the United Society believe it is a breach of Christian fellowship for a society to limit its activities and interests to its own local society or church. The experience of two score years has proven that this movement is not unfriendly to creed or church government but on the other hand promotes fidelity to the Master.

These four elementary considerations are evidently the factors which have caused this movement to gain its millions of adherents in so many evangelical denominations and in all faiths.

The question might be asked how is it possible for Christian people in scores of different denominations to mingle profitably together without losing their identity? The most logical answer is that the union is founded upon a covenant and not upon a creed. Probably more criticism has been directed toward this phase of the work than all others combined. But it is considered to be one of the most important and original features of the Christian Endeavor movement. The covenant was adopted as the most effective way of securing results, because it placed upon the individual a personal obligation, voluntarily assumed, to consecrate himself to the cause of Christ. If the Endeavorer is not certain if any other device could have been found which would have accomplished the results.

Mr. E. P. Gates, the general secretary, says that the first twenty-five words of the Christian Endeavor covenant are more young people in the last third of a century than any other words outside the Scriptures.

In my short association with the officers of the United Society I have become impressed with the fact that theological controversy is insufficient training for this service. But the present-day theological controversy is essentially non-religious or non-Christian. The destructive feature about this whole unfortunate contention is due largely to the violent antagonism between the pros and cons and not because either of the extremes is necessarily antagonistic to Christianity. Too often Christians have been rent asunder by the violent discussion of religious ideas upon which it seems all can not possibly agree. It is unfortunately true that religious disputes can be as unchristian as arguments upon any other subject under the sun. An individual personal pledge to the Master and not an individual personal belief forms one of the pillars of this structure.

A detailed discussion of the difference between Junior, Intermediate and Senior and Alumni groups need not be entered into here. You will find in the Association what is involved, but simply methods of carrying on the work of training, adaptable to varying ages. A word must be said however about a number of helpful auxiliaries growing out of the association like the Junior Endeavor, the reading and prayer is enjoined in the pledge but a large number of people have been enrolled in the “Quiet Hour Comradeship” who agree to spend a definite amount of time each day in quiet personal devotion. The Tenth Legion is an enrolment of those who will give a tenth of their income to definite religious purposes. The Life Work Recruit Movement has been a wonderful stimulus to young people to dedicate their lives to a definite task. Brief mention only can be made of the fostering of such interests as home-worship, missionary zeal, and benevolence, a sense of responsibility as citizens and promotion of civic righteousness, temperance.
ents pleaded with God at the church prayer meetings for the children of the church, but they had no training for bringing the young people into the kingdom. The pastor preach at them, the older people approached them timidly and said, "Are you a Christian? Well don't you think you ought to be?" and both parties to the conversation felt as if some one had thrown ice water on them. Our young people, trained or otherwise to be trained, do all manner of work for the Master and bring their friend into the kingdom in a perfectly natural way.

It would be presumptuous for me or any other enthusiast to assume that Endeavor has always lived up to its ideals, that we have never forgotten our vows. No one would venture to claim that the Sabbath school, the church prayer meeting or even the Christian church had accomplished what the best friends of each had hoped for. It is certain that young people need carefull supervision and guidance. If a society is left entirely to its own devices with no particular interest taken in it by the pastor or by church officers it is extremely doubtful if it can attain its maximum usefulness. It is only fair to say however that during the past generation this movement has done more to help people find their place in the church and its work than has any other similar religious organization.

My chief reason for presenting this subject to our people at this time is to attempt to gather the scattered Seventh Day Baptists together hoping to form some sort of an organization, thinking that it would take months of effort to accomplish the task.

A goodly number of Lone Sabbath Keepers of that time are now united in a good working Sabbath school and a Woman's Missionary Aid Society, which have been doing a few things to help the denomination. There are bright prospects of a church being started there in the not far distant future, if a consecrated worker with the evangelistic gift can be found.

Who will go? Who will pay out of the money given to you in trust to help send some one for this great work?

During the year I have written hundreds of letters and sent out thousands of pages of religious literature. I have visited a few Lone Sabbath Keepers outside of the city, and several of our churches.

Of the $100.00 allowed for the work I have used $73.00 in the following ways:

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ANGELINE ABBEY
Associate Secretary L. S. K's.

MY FAVORITE HYMN

ELISABETH KENYON
Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day, September 25, 1923

DAILY READINGS
Sunday—A song of redemption (Exod. 15: 1, 2)
Monday—A song in heaven (Rev. 5: 8-14)
Tuesday—An angelic song (Rev. 14: 1-6)
Wednesday—A song of deliverance (Ps. 126: 1-6)
Thursday—A song of praise (Ps. 146: 1-10)
Friday—a prayer song (Ps. 142: 1-7)
Saturday Day—Topic. My favorite hymn, and why I like it (Ps. 68: 1, 2, 4)

When there are so many, many lovely hymns I rather dislike to pick out just one and say that is better than any of the others if I did probably not one of you would agree with me. So instead of writing about my favorite hymn today I am going to write about several that we know and like to sing, and perhaps it will make the hymns mean more to us if we know just a little bit about the writers and incidents connected with them.

"NEARER, MY GOD TO THEE"

This good old hymn was written by Mrs. Sarah Flower Adams in about 1840. The writer was born in Harlow, England, in 1805, and died there in 1848. When President McKinley lay dying after the shot fired by his murderer the words of this hymn were upon his lips. President Roosevelt and his Rough Riders sang it at the battle of Las Puasimas during the burying of their lost comrades. At another time a forger who had fled from justice for over eight years one day heard it in the Dixon theatre of Pittsburgh during a religious service there and upon leaving the theatre went to the police and confessed his crime.

"I THINK WHEN I READ THAT SWEET STORY OF OLD"

This was written by Mrs. Jemima Thompson Luke, of Islington, England, after she had returned from a visit to a mission for poor children and immediately she sat down and wrote it. Mrs. Luke did much during her life to educate and help the poor. This mission was first opened in a village school in Poundford Park.

"YIELD NOT TO TEMPTATION"

Horatio Richmond Palmer who wrote both the music and words to this hymn was born in Sheerness, N. Y., in 1834 and sang in his father's choir when only nine years old. He studied music throughout his whole life and was but fifteen when he began to teach it. He was also a great leader at musical conventions.

"HIS JEWELS" or "WHEN HE COMETH"

The words were written by Rev. William Orcutt Cushing, of Hingham, Mass., when thirty-three years of age. The music was composed by George F. Root, of Reading, Mass. The story is told of a minister on board an English steamer returning from Europe, who wishing to start a singing service was advised by the steerage-master to try this hymn. Before the voyage was completed every one on board had learned the words and would choose this to all the others they tried. When the steamer landed at Quebec, the people came on shore and as the trains which were to carry them away started, everyone began to sing this hymn and later many alien Christian homes were established because of it.

"I AM SO GLAD THAT OUR FATHER IS IN HEAVEN"

Philip P. Bliss one day upon hearing that old hymn, "Old Hundred" (Ps. 130:4) decided that he was tired of singing of his love for Jesus and thought it would be nice to sing once in a while of Jesus' love for him and so he composed this hymn which both all boys and girls enjoy so much. It is now very popular in America, but in Scotland as well.

"JEESU, LOVER OF MY SOUL"

This wonderful hymn sometimes called "England's Song of the Sea," was written by Charles Wesley after his voyage from America to England. While on sea a terrible storm came up and washed away a large part of the ship's cargo and nearly sank the ship. Mr. Wesley was ill at the
time and was much alarmed for his own safety and that of the other passengers on board; but he knew that God was watching them and taking care of them so he tried to comfort the others and prayed for them. After reaching shore safely he wrote this hymn of his escape:

"TELL ME THE OLD, OLD STORY"

Miss Kate Hankey wrote this during a very serious illness and it took her from January to November to complete the hymn. The whole poem is very long and only four stanzas have been set to music. The poem was one day read at a Y. M. C. A. conference in Montreal by Major-General Russell. Among those present was Dr. W. H. Doane who after the service borrowed the poem and during a vacation in the White Mountains set it to music.

The Salemville society was organized in November, 1922. The regular attendance is nine or ten and they like blackboard talks and are willing to lead the meetings and learn the memory work.

CHILDREN IN AFRICA

ELIZABETH KENVON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day

September 29, 1923

DAILY READINGS


Our little brothers and sisters over in Africa live entirely different lives than we do. Their houses or huts are made of four bamboo poles with leaves plastered over them with mud which under the very hot sun soon becomes hard; the narrow door and the only one, faces the one street of the village. Many of these huts are grouped together and a high wall built around them to keep out the wild beasts and the attacks of a neighboring enemy.

Most of the work is done in the morning before the sun gets too hot. All of the cooking is done in front of the hut and by the women. When it is time for the meal the men and boys eat first and the women and girls after they have finished.

The boys learn to make shields and spears and to weave nets for fishing. The girls learn to cook, weave mats and care for the garden. The most important game for the boys is the mock battle which trains them to be good fighters. Another game is the favorite pastime of the men. In the evening all gather around the camp fires to make music, tell stories and end with a noisy dance around the trees.

This is a very serious affair. Janet turned to the mixed-up picture puzzle and began to sort out the pieces according to color. "I can put a few together," she thought, "and perhaps the picture will grow as the castle did.

That was just what happened. The careful work Janet had done with her blocks helped her to put the picture puzzle together. There, she had finished all of Little Red Riding Hood. Soon, she had put the green pieces together over the trees together.

Do you know how it happened that Janet was able to solve that hard picture puzzle? Why, it was because she had not let the blocks conquer her.

Everything that you do well, whether it is pleasant or not, helps you to do something else that is harder. And it works the other way, too. If your block house is built poorly and tumbles down, very likely your paintings will spoil and your games get the best of you. Work hard at whatever you have in hand, and don't let it down you.

Girls' Companion

GETTING THE BEST OF YOURSELF

Janet had a very beautiful picture puzzle given her on her birthday. It was the picture of Little Red Riding Hood, dressed in her red cap and cape and carrying the basket to her grandmother's house through the deep, green woods. All the colors were there, but the puzzle was cut in such small pieces that Janet gave up trying to put them together.

"I can't do it," she said to herself. "It is too hard." And she sat down on the floor with her stone building blocks.

Janet had been trying for quite a long while to build a certain kind of tall castle with towers, but the blocks were small and the towers would fall down as soon as she built them.

Each time she would let these blocks get the best of her she would say, "I must let these blocks get the best of me this time," she said as she built very straight and firm walls for the castle, each block even with the next. Up, and up went the castle, and soon there was one tall tower behind another. Another tower would be stood next to this first one, and a third. It was odd, but as Janet built that castle her fingers seemed to grow steadier, and her eyes helped her fingers more.

Then something else odd happened. Janet turned to the mixed-up picture puzzle and began to sort out the pieces according to color. "I can put a few together," she thought, "and perhaps the picture will grow as the castle did.

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Girls' Companion

AN AUTOMOBILE PARTY

A class of girls in a Missouri Bible school entertained the young men of the church in a unique manner. They invited their guests to attend an automobile party. The banquet-room of the church was fixed up like a garage. Chairs arranged in groups of two, four, five and seven, and labeled with names of various cars, were scattered around the room. Small cards had been prepared bearing these car names. As the guests arrived they got a card and were told to find their car. This prevented the group breaking up into cliques and proved a good mixer.

After a program, in which automobile stories featured largely, refreshments were served, as "gas" and "tires." The "gas" was lemonade and the "tires," doughnuts.

THE MYSTERY

"Ah, come on, Dick, those girls are too smelly; if they've got to play baby dolls, let them do it. Come on, we'll do something worthwhile." "I'll tell you what, let's have a secret or a mystery, you know, and puzzle the girls, will you, Ted?"

"Sure thing, a mystery," agreed Dick, and the two boys went off in search of a mystery. Dick and Bertha were spending the month of August with their uncle and aunt in the country and during one of the four weeks they were allowed to invite their particular chums from home to visit them, hence Anna and Ted at the present time....

SEVEN TIMES ONE

JEAN INGLOW

There's no dew left on the daisies and clover,
There's no rain left in heaven;
I've said my "seven times" over and over,
Seven times one and seven.
I am old, so old, I can write a letter,
My birthday lessons are done;
The lambs play always, they know no better;
They are only one times one.
O moon! in the night I have seen you sailing,
And shining so round and low;
You were bright! ah, bright! but your light is fading.
You are nothing now but a bow.

You moon, have you done something wrong in heaven
That God has hidden your face?
I hope if you have you will soon be forgiven
And shine again in your place.
O velvet bee you're a dusty fellow,
You've powdered your legs with gold!
O brave marushyn buns, rich and yellow,
Give me your money to hold!
O Colombine, open your folded wrapper;
Where two watts does dwell,
O cuckoopint, toll me the purple clapper,
That hangs in your clear green bell!

And show me your nest with the young ones in it.
I will not steal them away;
I am old! you may trust me, linnet, linnet,—
I'm seven times one today.

—Primary Plans—Normal Instructor.
As Ted and Dick started off toward the barn they had not the slightest idea where to go to find a mystery with which to tease the girls, but Ted felt sure one could be found in the woods, so they crossed the barnyard, passed through the orchard, circled about the house again, and finally stood facing a large swampy meadow which lay between them and the woods.

"Do you suppose we can find a band of pirates over there?" Dick asked as they put off across the meadow.

"Perhaps, or maybe a gypsy camp. Oh, wouldn't that be great," and Ted fairly quivered with anticipation.

When about two-thirds of the way across the meadow, Ted noticed a slight depression in the otherwise flat field.

"What you bet this is a pond in the spring time? Maybe it makes one every time there is a thunderstorm; say, the next time it rains let's sneak up here and go paddling and then crow over the girls.

Dick assented, but he was looking intently to the right, and sort of holding up Ted and the girls with, and they went off towards the woods.

"All right, here goes!" and boy fashion Ted pushed the bushes away and crawled in. Dick followed closely. It was dark behind the stones but Ted could feel with his hands enough to know it was a passageway leading somewhere. He crept along, gradually going downward.

"Dick," he called, "shall I go on?"

"Sure, push ahead, maybe we will find China or somethin'," Dick replied. But Ted did not answer, instead Dick heard a thump, big and heavy and sort of hollow. Then all was still, dreadful still. Dick didn't know, because it was so dark that Ted had fallen down a steep, precipitous drop and struck a hard rocky bottom; but in another minute he knew, for he, too, did exactly the same thing, however, he fell directly on top of Ted and so was not hurt so badly. Dick picked himself up and tried to see where he was, but it was just like the middle of the night. Then he had a happy thought.

"Ted, Ted, are you hurt?"

No answer.

"Ted, Ted, talk to me." No answer.

Again Dick tried, "Ted, give me your flashlight." As Ted did not move, Dick felt for Ted's pockets; at last, he found the flash light and turned it on Ted at once. Ted had bumped his head and lay insensible. Dick was just about to give one terrible, frightened cry for help when Ted opened his eyes. His hurt proved only to be a severe bump and beyond a headache, was all.

At first, Ted and Dick were curious and interested, but suddenly it dawned on Dick that there was no way out except the way they came in and it was hardly possible for them to climb up fourteen feet of smooth perpendicular rock with nothing to aid them.

"Say, Ted, guess we've got our mystery all right, but I wish I were home. By jimmies, I'd play doll baby with the kids, if I was out of here. Boy, but I'm hungry."

"Well," exclaimed Aunt Cora. "I never knew those boys to be away at meal time before.

"They'll be here soon. Let's sit down," said Uncle Fred, but as supper progressed and no boys, and no boys, Uncle Fred and Aunt Cora became more and more concerned. When Uncle Fred had finished he went out and called lustily, but no reply.

"Girls," Aunt Cora asked after two hours of fruitless hunt, "haven't you any idea where the boys were going?"

"No, auntie," Bertha replied, "all we know is that they were cross because we wanted to play dolls and not circus and I heard Dick say, 'Let's go find a mystery to plague the girls with, and then hide off towards the barn. That's the last we saw of them.'"

It was nearly midnight when Uncle Fred thought of neighbor Blair's dog who was exceptionally good at following scent, and he went right over to borrow him. Mr. Blair returned with him and Aunt Cora, finding one of Dick's shoes, for the boys were barefooted, gave the dog the scent.

Uncle Fred afterward blamed himself for being so slow to think of the dog, for, almost immediately he gave the track and led the men across the barnyard, through the orchard, around the oatfield and into the meadow. Before the men reached the rocky knob, Uncle Fred exclaimed, "You don't suppose those boys have found the old underground chamber! But that's it, that's where Old Tray is going. My soul!" he cried again, as the dog went into the hole, "those boys are there and they must be hurt. That chamber is fourteen feet deep and no approach at all. Poor kids!"

All this time the men had been hurrying fast as possible. With their lanterns and flash lights, Uncle Fred crawled in and along the passage until he could look down. Dick had heard him coming and called out joyously to him.

"My boys," Uncle Fred spoke, "I understand you were in search of a mystery. I don't know if you found one but, at least, you were a mystery to us for some long hours. I never dreamed, in fact, I haven't thought of that place for months, and certainly never dreamed that you would find it. Tomorrow I will take you out there and together we will go down in proper style and explore and I will explain to you just how the runaway slave used that chamber as a hiding place from their owners, as they fled from the South to Canada."

"And, Uncle Fred," Dick asked as they put away their lamps and started the meal, "may we keep this a secret—capillarity," resolved Timmie, "and find out other ways it works."—Boys World.

**TO A LITTLE CLOUD**

Little cloud, a-sailing
Way up in the blue.
How I'd like to be there,
Flying fast with you!

Over all the tree-tops,
Steeple, church and all,
Are you afraid sometimes
That you'll get a fall?

No, the little breezes
Hold you there all right,
And the sunbeams kiss you,
Till you're very bright!

Please don't be a big cloud:
Stay a baby one,
So you won't make rain come down
And spoil our jolly fun!—Little Ones.
MARRIAGES

MAXSON-BABCOCK.—At the Central Baptist church of New Market, N. J., August 11, 1923, Mr. Leon I. Maxson, of Stuart, Fla., and Miss Mabel Babcock, of Atlanta, Ga. The ceremony was performed by Dr. C. A. Ridley, of Atlanta.

DEATHS

DUNN.—Deacon Lewis Campbell Dunn, July 26, 1923, at his home near Ashaway, R. I., aged 66 years. He was a member of the Baptist church and a long time resident of Ashaway. He leaves one daughter, Anna Stowe, of New Britain, Conn.

JOHNSON.—Emily West Johnson was born in North Stonington, Conn., October 11, 1838, the daughter of William and Damaris West, and died at her home near Ashaway, R. I., August 29, 1923, in the eighty-fifth year of age.

She was married to John Johnson January 8, 1860, and for nearly half a century made her home on the farm on which she died, respected by her neighbors and friends. For several years she has been an invalid, lovingly cared for by her daughter, Mrs. Murphy, of Ashaway.

Aside from her husband she is survived by four children: Mrs. M. L. Goff, of Ashaway; J. Alfred, of Westerly, R. I.; George, of Westerly, and by six grand-children.

Funeral services were held from the Baptist church, September 1, 1923, at 2 p.m., conducted by Pastor Davis. Burial was made in Oak Grove Cemetery.

A. L. D.

DAVIES.—John Smith Davies was born near W. Va., February 10, 1845, and died in New Milton, W. Va., August 18, 1923. He was the son of Stephen and Emily (Davis) Davies. He was united in marriage on December 6, 1852, to Miss Parmelia Van Horn, by Rev. Samuel D. Davis, and to this union were born eleven children, nine boys and three girls, as follows: Luther, of Salem, W. Va.; Albert, of Beachville, W. Va.; Arthur, of Salem, W. Va.; John of W. Va.; William, of Salem, W. Va.; Mrs. Mary V. Goff, of Berea, W. Va.; Iva, of Salem, W. Va.; Reuben M., of Auburn, W. Va.; A. G. Thurman, of Salem, W. Va.; Mrs. John H. Robinson, of Salem, W. Va.; William O., deceased, and Grover S., of Clarksburg, W. Va.


He leaves many grandchildren and a large circle of other relatives and friends. Burial was made in Oak Grove Cemetery.

A. L. D.

FOWLER.—Alfred A. Fowler was born in Shelby County, Ohio, April 3, 1831, and died in Cynthiana, Ky., August 22, 1923, at the age of 72 years, 24 months. Early in life, he, together with his parents, emigrated with his family from Ohio to what was then far away Nebraska, locating at Humboldt. While in youth he displayed great talent in the profession of his faith in Christ and united with the Long Branch Seventh Day Baptist Church. February 23, 1870, he was united in marriage with Miss Arinda J. Reeves, of Humboldt. This marriage resulted in the birth of five children: Olive P., of Nebraska; Pearl J., and Mrs. M. E., of Garwin, Iowa; and Blanche E., wife of E. Bond, of Garwin, who died many years ago.

In 1876 the deceased located in Clinton County, Iowa, and three years later in Tama County where he resided until the time of his death.

At the time of his death he was a member of the Garwin Seventh Day Baptist Church. His death was a shock to the people of the community and the words, "We shall miss him," was an expression of the sentiments of many people.

He leaves to mourn his departure, his wife, three sons, one daughter, one brother, five sisters, and a wide circle of other relatives and friends.

Funeral services were conducted on August 30 by Rev. E. H. Sowell, of Dodge Center, Minn., from the Seventh Day Baptist church in Garwin.

Hiscox.—Mrs. Lydia Fenner Hiscox was born in Poland, Albers County, N. Y., June 12, 1832, and died at the home of her daughter, Mrs. LaCledia Woodmansee, in Westerly, R. I., March 18, 1923, aged 90 years and 9 months.

She was the daughter of Philip Arnold and Sally (Pettit) Fenner, born in the early 1800's. Mrs. Hiscox journeyed overland with her parents to Wisconsin experiencing the life of the pioneers in the early days of the State's history. Upon her father's death, she returned with her mother to the latter's birthplace at Potter's Hill, R. I.

On December 6, 1823, she was married to Garden Hiscox whom she survived by thirty-seven years.

In early youth Mrs. Hiscox became a member of the Pawcatuck Seventh Day Baptist Church of 1818, R. I., and was one of the oldest members of that body at the time of her death.

She leaves a husband, Garden Hiscox, and a daughter, Jessie Woodmansee, and several grandchildren.

Funeral services were conducted at her late home on Elm Street by her pastor, Rev. Dr. Clayton A. Burdick, with interment in the First Hopkinson Cemetery, Hopkinson, R. I. w.
THE SABBATH RECORDER

THE SABBATH RECORDER

SPECIAL NOTICES

Contributions to the work of Miss Marie Jans in fave will be gladly received and sent to her quarterly by the American Sabbath Tract Society.

Rev. J. Hume, Treasurer, Plainfield, N. J.

The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work of Miss Marie Jans, of Japan, every quarter to be sent to the treasurer, S. H. Davis, Westbury, N. Y.

The First Seventh Day Baptist Church, of Syracuse, N. Y., holds regular Sabbath services in the Yokesfillow Room, 3rd floor of the Y. M. C. A. Building, 344 Mont­gomery St. Enthusiastic services at 10 a. m. Weekly prayer meeting at 7 p. m. Friday evening at home of members. A cordial invitation is extended to all. Rev. William Clayton, pastor. Phone House 3022-W. Mrs. Edith Spade, church clerk, 1100 Cumberland Ave., Syracuse, N. Y.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Wash­ington Square, South. The Sabbath school meets at 10:45 a. m. Preaching service at 11:30 a. m. A cordial welcome is extended to all visitors.

The Seventh Day Baptist Church of Chicago, holds regular Sabbath services in room 814, Marshall Town at N. E. cor. State and Randolph Streets, at 2 o'clock p. m. Visitors are most cordially welcomed.

The Church in Los Angeles, Cal., holds regular ser­vices in their house of worship near the corner of West 42nd Street and Minota Avenue every Sabbath morning. Preaching at 11 o'clock, followed by the Sabbath school, afternoon. Register. Geo. W. Hills, Pastor, 204 W. 42nd Street.

Riverdale, California, Seventh Day Baptist Church holds regular Sabbath services at 10 o'clock Sabbath morning, followed by Bible Class. Parish, Sabbath school, afternoon, 3 o'clock. Cus­tody prayer meeting Friday night. Church building, corner Riverdale Av. and S. Ballenger, Pastor, 418 Downtown St., Riverside, Cal.

Minneapolis Seventh Day Baptists hold regular weekly services in room 10, to 3:00 p. m. each Sabbath. Rev. Angeline Berry, 1001 Third Avenue, south, phone Main 3440, leader. Mrs. Wm. Sanders Rohl, S. S. Superintendent. Visitors cordially welcomed.

The Detroit Seventh Day Baptist Church of Christ holds regular Sabbath services at 2:30 p. m., in room 492, Y. M. C. A. Building, Fourth Floor (elevator), Adams and Witherell Streets. For information concern­ing the Christian Endeavor and other services, call Pastor R. E. St. Clair, 1446 Mack Avenue, phone, Melrose 0414. A cordial welcome to all.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Salvation Chapel at 10:30 a. m. Christian En­deavor Society prayer meeting in the College Boarding Department room at 2:00 p. m., and youth meeting at 6 o'clock. Visitors are always welcome. Parsonsage, 198 N. Whitnall St., Battle Creek, Mich.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school at 3 p.m., 165 South St., White Cloud, and Christian Endeavor and prayer meeting each Friday evening at 7:30. Visitors are always welcome. Parsonsage, 198 N. Whitnall St., Battle Creek, Mich.

The Mill Yard Seventh Day Baptist Church of Lon­don, holds a regular Sabbath service at 3 p.m., at Anglican Church, Mill Yard. The Mill Yard Seventh Day Baptist Church in Towanda, Pa., also holds services at 3 p.m., at the Colden Congregational Church. Visitors and strangers are cordially invited to attend these services.

Sabbath School, Lesson XIV.—Sept. 29, 1923


Golden Text.—"Therefore let us also, seeing that we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." Heb. 12: 1.

(For Lesson Notes, see Helping Hand)

As life runs on, the road grows strange,
With faces new, and near the end
The milestones into hopeful change!
"Neath every one a friend." [Written by James Russell Lowell on the sixtieth anniversary of his birthday.]

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Young People's Work.—My Denom­ination's Future.—What the Boards Are Planning.—A Thought for the Quiet Hour.—Forward With Watt—Great Book.—Home News.—Children's Page.—An Unselfish Life.—The Boyhood of Jesus.—I'm a Little Girl in the New Church.—A notable Golden Wedding.—Wanted.—Church Clothing.—The Year Book.—The New Paperback.—The Year Book.—The New Paperback.—A Letter From China.—The School for Nurses.—Women's Work.—How to Be a Good Girl.—Books! Books! Books!—A New Committee.—A Great Task.—Sabbath Instruction Versus Dogmatism.—Commandments

Traïl's End

I used to think old age a desert land,
A place of broken dreams and faded hopes,
Of vanished friendships and of lonely days.
The banked gray ashes of life's early fires.

But now, as lightly down my footsteps go
Into that valley which the way may bear,
I find the banks are blue with violets,
And all the spring-time birds are singing here!

I used to think my heart would be so sad
And would spil its tears to see another smile,
But I am still a child of Laughter Town,
Gay as the friend who walks with me my mile.
I learn Soul is as ageless as the dawn,
That all love's messengers among me sing
The gentle replica of Spring.
—Rose Willis Johnson in Christian Herald.

J. R. SULLIVAN, President.

MARTHA BATSON, Secretary.

The Sabbath Recorder, September 24, 1923.