

The Sabbath Recorder

DENOMINATIONAL BUILDING

Plainfield, New Jersey

Date.....1926.

In consideration of the gifts and subscriptions of others for the same purpose (that of constructing a Seventh Day Baptist Denominational Building), I promise to pay to the American Sabbath Tract Society, a New Jersey corporation having its principal office in Plainfield, N. J., the sum of

..... Dollars (\$.....)
as follows: (Place X in the square opposite desired option)

- In five semi-annual payments, due May 1 and November 1, 1926, May 1 and November 1, 1927, and May 1, 1928.
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THE DENOMINATIONAL BUILDING
Ethel L. Titworth,
Treasurer
203 PARK AVE., PLAINFIELD, N. J.

THE MORNING BREAKS—

Beyond the war-clouds and the reddened ways,
I see the Promise of the Coming Days!
I see His Sun arise, new charged with grace
Earth's tears to dry and all her woes efface!
Christ lives! Christ loves! Christ rules!
No more shall Might,
Though leagued with all the Forces of the Night,
Ride over Right. No more shall Wrong
The world's gross agonies prolong.
Who waits His Time shall surely see
The triumph of His Constancy;—
When without let, or bar, or stay,
The coming of His Perfect Day
Shall sweep the Powers of Night away;—
And Faith, replumed for nobler flight,
And Hope, aglow with radiance bright,
And Love, in loveliness bedight,
Shall greet the morning light!

—John Oxenham, in "All's Well!"

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at Westerly, R. I., August 23 to 28, 1927.
President—Benjamin F. Johanson, Battle Creek, Mich.
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Terms expiring in 1928—Benjamin F. Johanson, Battle Creek, Mich.; Alexander W. Vars, Plainfield, N. J.; Claude L. Hill, Farina, Ill.

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Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.

The Memorial Board acts as the Financial Agent of the Denomination.

Write the Treasurer for information as to ways in which the Board can be of service.

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(INCORPORATED, 1916)

President—Corliss F. Randolph, Maplewood, N. J.
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General Field Secretary—Mrs. Angelina Abbey Allen, Edinburg, Texas.

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ADDRESSES OF MISSIONARIES IN CHINA

Miss Susie M. Burdick, Rev. and Mrs. H. Eugene Davis, Miss Mabel L. West, Pont. Sta. Catherine, W. J. Shanghai, China.

Dr. Rosa W. Palmberg, Dr. and Mrs. George Thorngate, Grace Hospital, Liuhoo, Ku, China.

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The Sabbath Recorder

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PLAINFIELD, N. J., SEPTEMBER 5, 1927

WHOLE No. 4,305

Our dear Father in heaven, we give thee thanksgiving and praise for the excellent spiritual meetings of Conference week; for the spirit of fellowship which prevailed day by day; for so many loyal young people in the Master's service, and for the good resolutions by thy people to be true to the faith of our fathers.

Give us all, we pray thee, the needed grace, wisdom, and strength to live up to our ideals and to make such record in the coming year that we shall not be ashamed to meet it in the day of accounts. In the name of Christ our Master. Amen.

A Great Conference On Monday evening, In Westerly, R. I.

August 22, in company with several delegates who enjoyed the day sail on the sound from New York to New London, Conn., the editor arrived in Westerly about seven o'clock in the evening. It was only a few steps to the theater, where Conference was to be held, and we found next door to the entrance a general office in charge of the Westerly committee, where everything was running like clockwork to help the visitors in finding their homes for the week. Here, too, was the Conference post office where delegates could receive their mail. Taxies were right at the door to carry them without charge to the homes where they were to be entertained for nights and for breakfasts, and soon I found myself in the hospitable home of Mr. and Mrs. George A. Champlin, on Elm Street, with a cozy quiet room for work and rest. Mr. and Mrs. Champlin are royal entertainers.

On every hand we found evidences that the Westerly friends had been very busy planning and preparing for the meetings, and providing for the welfare of their guests and for the good of the Conference.

Telephones were installed in the office next door to the theater for the use of those who might need them. These headquarters were kept open late on the first evening in order to meet the need of any auto parties who might be belated in arriving.

The local churches near by in Rhode Island, had arranged to care for their own delegates and guests, in order to relieve the

Westerly people of some of the burdens. This was a good plan, for it would have been hard to find, in local homes of our people, room for any more than the five hundred and six guests provided for during the week. Of these four hundred twenty-five were delegates representing our churches from the Atlantic to the Pacific.

For feeding the multitude, the large roomy Armory building was used. This was near by, and a special caterer had charge, providing for dinners and suppers during the six days. At the close of Conference he reported that thirty-nine hundred meals had been served. The young people from all over the land volunteered to serve tables, and they too were kept busy. An orchestra furnished music during every meal, and sociability ran high during the mealtime recesses.

The days of Conference—all but one—were either foggy or rainy—much of the time they were both—with just one exception. There was one bright, sunny day from morning till night, just sandwiched in between the stormy ones.

Notwithstanding all the dark days with cloudy skies, there was nothing but sunshine in the hearts, and the people seemed happy.

President Johanson had his program well worked out and carried it through on time. He made an excellent presiding officer.

The young people's work was provided for by special programs day by day in the church. There were classes for the teenage young people. The Christian Endeavorers held a pre-Conference meeting on Monday afternoon and evening in the church, with an excellent program. All these meetings were full of interest, and the young people are to report them for their department in the RECORDER.

The Opening Session When President **An Excellent Beginning** Johanson called the first meeting together there was a good congregation ready for the messages.

Mr. Clark H. Siedhoff had charge of the Conference music and he proved to be a

master hand for this important part of the Conference work. He announced the hymn beginning: "How firm a foundation ye saints of the Lord," and the audience joined in this song as if they believed every word of it. Then came the song: "All hail the power of Jesus' name," after which Dean Arthur E. Main led in a devotional service, reading the following passages of Scripture:

Psa. 133.—Behold, how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments; As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life forevermore.

John 13:34, 35.—A new commandment I give unto you, That ye love one another; as I have loved you, that ye also may love one another. By this shall all men know that ye are my disciples, if ye have love one to another.

1 John 4:7-13.—Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. . . . If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

Psa. 48:8-14. As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God: God will establish it forever. We have thought of thy loving kindness, O God, in the midst of thy temple.

According to thy name, O God, so is thy praise unto the ends of the earth: thy right hand is full of righteousness.

Let Mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments. Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generations following. For this God is our God forever and ever: he will be our guide even unto death.

Psa. 122.—I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates O Jerusalem. Jerusalem is builded as a city that is compact together: whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of

the Lord. . . . Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God I will seek thy good.

At the close of this Bible reading Brother Main led the congregation in prayer as follows:

Our Father who art in heaven, we thank thee that in thy good providence so many of us are permitted to come to this Conference from many parts. We thank thee for the possibilities that exist in this assembling together. We thank thee for our esteemed brother, the president of the Conference, and for the officers, boards, and committees. Let us, the people, stand by him and them, lifting up his hands and theirs, that the victory may be increasingly won.

We seek, then, thy guiding presence, and the guiding power of thy spirit in the minds and hearts of President Johanson and the rest of us here. We pray that thy blessings may go out to those that could not be here with us. We ask this in the name of Jesus Christ, our Savior. Amen.

The devotional services were followed by another spiritual song, after which Rev. Clayton A. Burdick, pastor of the church at Westerly, extended a most cordial welcome to all the visitors, offering them the freedom of their homes, and expressing the hope that they would enjoy the work for the Master in all the meetings. He spoke substantially as follows:

For the fifth time in my ministry, throughout the churches of this denomination, I have been privileged to welcome the churches to the Conference. Four of these times have been in Rhode Island in fact two thirds of the ministries of the minister before you have been in Rhode Island, so it is not impossible to think that I am getting used to it by now.

I think also, that perhaps I am used to welcoming you in the midst of such weather. We have been having rain all this summer long. We pity those who have been having such hard times that they have to water their floors.

If I remember rightly, the first Seventh Day Baptist church instituted in the United States included among its founders the name Burdick. An uncle of mine was the first pastor of the church I now have. Therefore I feel that I am capable of welcoming you here today. I have two or three reasons why I like to do this. First, because it is like a home-coming. I presume that the most of you can trace your ancestry back to New England, and many to Rhode Island itself. So I welcome you back to the old home.

I find up here old places where my ancestors worked, and toiled, and, then, tired of the rigors and hardships of New England, went to the great Middle West. I am not ashamed of my ancestors. I am glad that they were men and women who had the moral courage to stand up for what they believed was right. We love and admire that class of people. Whenever a man among us stands out for something which he firmly believes is right, the people around him are proud of him. I welcome you back, then, to the old home, for, you know, Old Home Week is getting to be a very popular thing all over the land.

I also welcome you here because we have the same things in mind; ideals for which we may work, and enjoy together when they are accomplished.

I welcome you also, to stand up for the laws of this country. I stand for law and order in this great nation of ours, and I trust that as the days go by we shall see more of that willingness to obey the laws of our nation.

But more than all this, I want to welcome you because we love the same God. I am glad to welcome you to such work as we have in hand. So, in all these many ways, I bid you welcome to our town, and to the Conference.

We want you to feel at home in our town of Westerly. We want you to enjoy not only the physical beauties of the town such as our lovely park out here, but we want you to enjoy the religious atmosphere and love of God here, of which we are so proud.

If there is anything you may want or need, I want you to feel free to bring it to my attention, and I can assure you that what can be done, will be done. A word spoken to me, or a note sent to me, will be all that is necessary.

Therefore, let me again, and for the last time, bid you welcome to this Conference.

In response to Pastor Burdick's words of welcome, Rev. G. D. Hargis of Riverside, Calif., made a stirring address full of good wishes for the success of this Conference, assuring us of the loyalty and prayers of his people and the friends on the Pacific coast who would be praying for the success of the cause we all love. He closed by an invitation to hold the next Conference in Riverside, Calif.

President Johanson's Conference address will appear in the next RECORDER. Look out for it and read it carefully. The Commission's report will also have to wait a week.

In the afternoon, after prayer by Rev. William Clayton, the Lone Sabbath Keep-

ers' Auxiliary had an interesting session. Rev. Robert B. St. Claid spoke some experiences in seeking employment for Sabbath keepers in cities. "The way of success or failure." His report was brief, but quite instructive for those who are looking for a job. We give it here:

Our experiences along this line have been many and varied. The usual method employed is to ascertain just what line of employment the applicant considers himself or herself fitted for, and if we do not, at the moment, have anything open along that line, to address immediately some twenty-five or fifty communications to as many employers of labor setting forth the alleged qualifications of the applicant, and upon word from some one of the employers that he could use a good man or woman in his line, giving exemptions from Sabbath labor, we send word to the applicant advising him to come on to the city.

Other methods have also been followed, such as using personal influence with individual employers to secure the position desired.

We have constantly advised all applicants to remain at their homes, and not come to the city until we had at least completed the preliminary work.

There have been those who have visited Detroit without first consulting us. For instance, an aged couple of about seventy years arrived early one morning from a New York point, expecting work right away; greatly disappointed because Mr. Henry Ford was not down at the railroad depot with the glad hand extended. They had read so much concerning Mr. Ford that they had visualized him as their personal friend who would surely know of their needs and contemplated trip and would therefore be at the station with a car to take them to their labor assignment. When Mr. Ford did not appear, great was their disappointment, and they sallied forth to find him, heeding not the advice that it is as hard to meet Mr. Ford now as it was to shake the hand of His Imperial Majesty, the Czar of all the Russias, in the days gone by.

We have had people come to the city, secure employment, and be successful because of their adaptability. These people have endeavored to show that Seventh Day Baptists wished to retain their positions on merit, and not on favoritism. They have made the employer feel that he could always depend upon them for truthfulness and ability, thus effectually overcoming the handicap of being an employee who regularly failed to report for labor on one particular working day each week.

On the other hand, men have come to Detroit who were doomed to failure before they even thought to purchase their railroad tickets. They have been among those who could not speed up in compliance with the

demands of modern industry, but were more fitted to follow a plow drawn by a slow horse and a very slow horse at that. These men are ill-advised when they attempt to get out of their element. Again we have had men whom we have placed with Seventh Day Baptist employers, and they have "loafed" on the job, running the expenses up hundreds of dollars to the employer, and expecting to be retained for the sake of their families and the Seventh Day Baptist cause. People like these do not long remain in Detroit.

This, briefly, expresses my thought concerning the subject assigned me. My observation shows that those who are willing and intelligent can succeed in city life; those who are shirkers and ill-adapted, fall by the wayside, or are thrown upon the industrial scrap heap. It is pre-eminently a case of "the survival of the fittest."

Three good papers were read—one by Catherine Shaw Stillman, Angeline Allen, and Lois R. Fay. These papers will soon find a place in the SABBATH RECORDER.

On Tuesday evening we had a strong program upon the matter of the call and claims of the Christian ministry. There were three addresses, one by Rev. S. Duane Ogden, one by Carrol Hill, a theological student in Alfred, and the other by Rev. William L. Burdick.

The Charter Has Right of Way In view of its importance, the General Conference charter and by-laws are given the right of way this week, and some of the editorials and department articles will have to wait another week.

The president of the Historical Society, who has succeeded in securing the charter is anxious that it should go before the people of the churches as early as possible.

INCORPORATION OF THE GENERAL CONFERENCE

At the recent session of the General Conference held in Westerly, R. I., that body became a duly incorporated organization under the laws of the State of Rhode Island, and the first opportunity since that action was taken is embraced to give the readers of the SABBATH RECORDER full information concerning it. Accordingly, the final report of the Committee on the Incorporation of the General Conference, together with a copy of the charter and of the by-laws follows;

REPORT OF COMMITTEE ON INCORPORATION TO THE SEVENTH DAY BAPTIST GENERAL CONFERENCE:

Your Committee on Incorporation of the General Conference begs leave to present the following report:

First of all we beg leave to call your attention to the advance programme of the American Bar Association for its annual meeting to be held in Buffalo, N. Y., August 31, September 1 and 2, 1927, containing the report of a committee on the incorporation of that body in which is set forth the results of efforts to have the Bar Association incorporated by the United States Congress. Their first effort, as stated in the report, was to have the incorporation made by special act of Congress, and resulted in failure. An attempt was then made to have a general incorporation law passed, similar in general character to such laws of several individual states of the Union; but they failed in this attempt, too, for the reason that the administration of such a law would necessitate the organization of a new government bureau at the national capital for that purpose. Consequently the Bar Association is compelled to incorporate under state laws.

Inasmuch as the American Bar Association is national in its scope, including the leading lawyers of the country; and because a very large proportion of the members of both houses of Congress are lawyers, who are members of the Association, it would seem as if, in face of their failure in their attempt at Federal incorporation, any attempt on the part of your committee to have the General Conference incorporated by that body must, of necessity, have failed; thus justifying, if justification were needed, the action of the General Conference a year ago in abandoning its own efforts to obtain Federal incorporation, and in instructing your committee to obtain a charter in some state, the laws of which should be found favorable to our purpose.

Pursuant, then, to the action of the General Conference last year, a careful study was made of the provisions of such laws, and those of the state of Rhode Island were found to be well suited to our purpose.

Accordingly, a charter was drawn similar to that which on two occasions had been previously introduced into Congress and approved by the General Conference, but failed of passage, a copy of which was contained in the report of the committee of the General Conference at its annual session at Alfred, N. Y., last year, and found on pp. 103-105 of the YEAR BOOK for 1926. The only material changes made in the new draft were those necessary to make the charter conform to the laws of the State of Rhode Island, with certain minor changes which increase the scope of our powers and privileges beyond those which we were advised there might be any possible hope of obtaining through a Federal charter when the bill for that purpose was drawn.

Moreover, because the fact that the first Seventh Day Baptist church to be organized in America was that established at Newport more than two hundred and fifty years ago, and because Seventh Day Baptists have been closely identified

with, first the colonial, and then the state government of Rhode Island throughout all this more than two and a half centuries, it is fitting that we have now incorporated the General Conference in this state.

The newly proposed charter was presented to your body on the afternoon of the first day of the present session, and approved by the General Conference. On the following day, your body chose the first board of trustees to take charge of and administer the trust funds of the corporation and the names of these trustees have been incorporated in the charter. In order that the charter might appear to be as representative of the General Conference as possible, the present members of the Commission of the General Conference were selected as applicants for the charter. Unfortunately, one of this number, Frank Hill of Ashaway, R. I., was called away from the General Conference before he had opportunity to affix his signature to the charter, and Ira B. Crandall of Westerly, R. I., a former member of the Commission was selected in his stead. The charter, or certificate of incorporation, duly executed has been filed with the Secretary of State of Rhode Island, and approved by him. A copy of the charter is annexed to this report.

For by-laws of the new organization, the former constitution of the General Conference has been changed to conform to the requirements of the new corporation, but leaves the present machinery intact, including the COMMISSION and various other officers of the General Conference, the only material difference being that any trust funds that may come into the hands of the General Conference will be administered by the newly created board of trustees, rather than by the COMMISSION. These by-laws are herewith submitted for your approval and a copy is appended to this report.

The incorporation of the General Conference, is, therefore, already an accomplished fact; and with the adoption of the by-laws, as submitted, the necessary machinery will be provided for its operation. The new officers, including the COMMISSION, elected by the General Conference, as reported by its nominating committee, or otherwise, as heretofore, all will be the officers of the new organization.

The Board of Trustees, whose sole functions pertain to the administration of trust funds, will meet and organize, at their early convenience, pursuant to the provisions of the charter and the laws of the state of Rhode Island.

You will note that Section 6 of the charter provides that the General Conference establish a statutory office of the corporation, with an attorney, which shall be on record in the office of the Secretary of State. This should be done before the close of this session.

Expenses, including legal fees, have been incurred by the committee to the amount of \$30.68.

In closing this, its final report of activities covering a period of seventeen years since its appointment at the annual session of the General Conference held at Salem, W. Va., in August, 1910, a complete summary of which up to August, 1926,

was presented in the report of the committee a year ago, your committee wishes to express its thanks to the General Conference for the high degree of confidence it has uniformly expressed in the Committee, thus imposing an obligation which has always been regarded as a sacred trust; and for the patient consideration always shown during a delay necessarily so long.

With the hope that the action of the Committee in your behalf will prove to have been wisely taken, and with the devout prayer that the General Conference may be abundantly blessed in its new organization, we complete the task so long in our hands.

Respectfully submitted,

SAMUEL H. DAVIS, *Chairman*,

GEORGE W. POST,

ASA F. RANDOLPH,

SAMUEL B. BOND,

CORLISS F. RANDOLPH, *Secretary*.

Westerly, R. I.,

August 28, 1927.

CHARTER

State of Rhode Island and Providence Plantations

Original Articles of Association

(Non Business Corporation)

of

"Seventh-Day Baptist General Conference"

Know all Men by these Presents, That we,

Benjamin F. Johanson of Battle Creek, Michigan,

Alexander W. Vars of Plainfield, New Jersey,

Ira B. Crandall of Westerly, Rhode Island,

J. Nelson Norwood of Alfred, New York,

S. Orestes Bond of Salem, West Virginia,

Claude L. Hill of Farina, Illinois,

Herbert L. Polan of North Loup, Nebraska,

Loyal F. Hurley of Adams Center, New York,

and

Gerald D. Hargis of Riverside, California,

all being members in good standing of churches

admitted to membership in the voluntary association

of Seventh Day Baptist churches which was

originally organized in the year of our Lord, One

Thousand Eight Hundred and Two, and which is

now known as the "Seventh Day Baptist General

Conference," and all being of lawful age, hereby

agree to and with each other:

Section 1. To associate ourselves together with

the intention of forming a corporation under and

by virtue of the powers conferred by Article III.

of Chapter 248 of the General Laws of Rhode

Island.

Section 2. The name assumed to designate such

corporation and to be used in its business and

dealings, and by which it is to be known in law,

is "Seventh Day Baptist General Conference."

Section 3. Membership. The membership of

this corporation shall consist of the above named

incorporators and all other members in good standing

of churches admitted to membership in the

above-named voluntary association of Seventh Day

Baptist Churches known as Seventh Day Baptist

General Conference, and those who may hereafter

be associated with them and their successors.

Section 4. Succession and Powers. That said

corporation shall have power and authority:

To do any lawful act which is necessary or proper to accomplish the purposes of its incorporation;

Without limiting or enlarging the effect of this general grant of authority, it is hereby specifically provided that said corporation shall have power:

To have perpetual succession in its corporate name;

To sue and be sued, to plead and be impleaded, in its corporate name in any court of competent jurisdiction;

To have and use a common seal and to change and alter the same at pleasure;

To contract and be contracted with, incur liabilities and borrow money, and secure the same by pledge or otherwise;

To elect such officers and appoint such agents as its purposes may require, or as it may deem expedient, and to define their duties and fix their compensation;

To make, alter and repeal by-laws not inconsistent with the constitution or laws of the United States or of the State of Rhode Island, or with these articles of association, determining and regulating the time and place of holding and the manner of calling and of conducting meetings of its members; and representation thereof by delegates, proxy or otherwise, also the meetings of delegates, directors, trustees, officers, committees and commissions, the manner of electing its officers, directors, and trustees; the mode of voting by delegates, proxy or otherwise; and the number, qualifications, powers, duties, and term of office of the officers, directors, trustees, and delegates, and containing any other provisions, whether of the same or of a different nature for the management of the corporation's property and the regulation, government and conduct of its affairs, and rights and conduct of its members, officers, and agents;

To take, hold, transmit and convey real and personal property and estate to an amount now or which may at any time be permitted by the Laws or Acts of the State of Rhode Island;

To have and to exercise all the powers now or that may hereafter be conferred by the Laws of Rhode Island upon corporations formed under the act hereinabove referred to amendments thereof and supplements thereto;

To acquire by gift, grant, purchase, devise or bequest or otherwise any real and personal property, and in any part of the world; and to hold, manage, hire, lease, sell, assign, transfer, mortgage, grant, convey and dispose of the same for the purposes and objects of its incorporation; to accept and to administer any trust of real or personal property for any of the purposes or objects for which it is incorporated, or incidental thereto; and also to accept and to administer any trust of real or personal property created for the benefit of any affiliated corporation or voluntary association incorporated or organized for one or more of the purposes or objects for which the aforesaid corporation is incorporated;

To do any and all the things herein indicated, implied or set forth to the same extent as natural persons might or could do and in any part of the world,

Section 5. Purposes and Objects. That the purposes and objects of the said corporation shall be—to advise on appeal in all matters appertaining to doctrine and discipline, faith and practice, as between the churches admitted to membership therein, and as between such churches and their respective members; to promote divine worship, the spread and maintenance of the Christian religion, Sabbath observance, Sabbath or Bible Schools, secular and religious education, and generally all of the interests of religion as embodied in the Seventh Day Baptist denomination of Christians and expressed by it; and to provide pensions for ministers of the Gospel, teachers in institutions supported in whole or in part by Seventh Day Baptists, and other persons engaged in strictly denominational work, who may become super-annuated or otherwise incapacitated for performing their respective duties in either of such capacities, or any charitable purposes pertaining to the interests of Seventh Day Baptists; and that the operations of said corporation may be conducted and its purposes and objects promoted, in any and all parts of the world.

Section 6. Meetings General Conference. That there shall be no meetings of all the members of said corporation; but in place thereof a meeting or conference herein called, "General Conference," shall be held annually or at other stated or other intervals, as the corporation by its constitution or By-Laws, may from time to time provide, of representatives or delegates (being natural persons) elected by the members of the corporation from the several churches and affiliated corporations and voluntary associations admitted to membership in the corporation hereby incorporated; and that such representatives or delegates, when assembled under the corporate name and in the manner prescribed by the constitution and by-laws of said corporation, shall have and may exercise all of the powers, rights, and privileges of a meeting of the corporation, and also all of the powers, rights and privileges which said voluntary association known as the Seventh Day Baptist General Conference, now has or exercises, not inconsistent with this act or any law of Rhode Island or of the United States.

That such General Conferences may be held within or without the state of Rhode Island and that all business transacted at any such General Conference held without the State of Rhode Island shall be of as full force and effect, and valid in every respect as if said General Conference had been held within the State of Rhode Island. That the time and place of holding such General Conference may be fixed from year to year by the General Conference or by the constitution and by-laws of said corporation; that the statutory office of the corporation shall be located in Westerly, Rhode Island, but the general office of said corporation may be located in the State of Rhode Island or in any State or place where the recording secretary of said corporation may reside, or in such place or places, from time to time, as may be prescribed by the constitution or the by-laws of said corporation, or as the General Conference may determine.

Section 7. Constitution and By-Laws. That the constitution and by-laws of said voluntary association known as the "Seventh Day Baptist Gen-

eral Conference" together with the official terms and duties of all its officers and committees, are continued, except so far as such constitution and by-laws may be in conflict with these Articles of Association or of any law of the State of Rhode Island; that such constitution and by-laws may be altered, repealed, or amended by the General Conference as provided therein; and that such constitution and by-laws, and such alterations, amendments or repealers, as may be made thereof or thereto, may make provisions, not inconsistent with these Articles of Association, or with any law of the State of Rhode Island, regulating—the admission, voluntary withdrawal and exclusion of members, whether the same be natural persons or churches, or affiliated corporations and voluntary associations; the number of representatives or delegates to the General Conference from any church or affiliated corporation or voluntary association, and the time and manner of their election, the qualifications of voters in the General Conference, and the casting of the votes of all the representatives or delegates from each church as a unit; the number of representatives or delegates whose presence at the General Conference shall be necessary for a quorum; the powers and duties of the Board of Trustees; the time and manner of choosing, qualifications, terms of office, official designations, powers, duties, and compensation of officers and committees of the corporation, of the General Conference and of its Board of Trustees, and what shall constitute a vacancy in any office, and the manner of filling vacancies; and generally the management of the property and affairs of said corporation.

Section 8. Board of Trustees. That the permanent fund or endowment of said corporation and all trusts accepted and administered by it shall be invested and reinvested, managed and controlled, and the income, interest and profits accruing therefrom shall be collected and paid out or expended by and under the supervision of a board of nine trustees, in accordance with the terms, provisions, and conditions imposed by or embodied in any deed of gift, deed of trust, last will and testament, donation or donor; and in accordance with the provisions of the constitution and by-laws of said corporation, and subject to such instructions and limitations as may be given and prescribed by the General Conference from time to time, not inconsistent, however, with such terms, provisions, and conditions so imposed as aforesaid. That the meetings of the Board of Trustees may be held without the State of Rhode Island.

That Albert S. Babcock, Charles P. Cottrell, Ira B. Crandall, Samuel H. Davis, Frank Hill, LaVerne Langworthy, Asa F. Randolph, Charles H. Stanton, and George B. Utter shall constitute the first board of trustees; and that at their first meeting, the trustees shall classify themselves into three classes, each class consisting of three trustees; that the term of office of the first class shall expire at the close of the next annual General Conference after the enactment of this act, of the second class at the close of the next annual General Conference but one, and of the third class at the close of the next annual General Conference but two after the enactment of this act; and that at each annual General Conference the successors to the trustees whose terms of office shall expire in

that year shall be elected for a term of three years, or until their successors shall be elected, so that the term of office of one class of trustees shall expire in each year.

That in case of any vacancy among the trustees through death, resignation or other cause, the remaining trustees—though less than a quorum—may elect a successor or successors, as the case may be, to hold office for the unexpired portion of the term of office of the trustee or trustees whose place or places shall become vacant.

Section 9. Church Property. Power to accept Transfer of. That said corporation may accept a transfer of all or any part of the real and personal property which any Seventh Day Baptist Church or Society, or any corporation incorporated for any one or more of the purposes or objects for which the aforesaid corporation is incorporated, may be seized or possessed, upon such terms and conditions as may be agreed upon, and may take, title to, receive, take over and enter into possession, custody and management of such property, real and/or personal; provided, however, that such property so transferred to it, or the income derived therefrom, shall be applied to one or more of the purposes or objects of the corporation hereby incorporated.

That the corporation hereby incorporated, upon accepting such a transfer of the real and/or personal property of any Seventh Day Baptist Church or Society or corporation as aforesaid, may assume and agree to pay, fulfill and administer all of the debts, liabilities, contracts, obligations, and trusts of such church, society, or corporation, to the same effect as if the corporation hereby incorporated had itself in the first instance incurred such debts and liabilities, or entered into such contracts, or bound itself by such obligations, or accepted such trusts.

Section 10. Prohibitions. That no officer, trustee, or employee shall apply to his own use or borrow for himself or as agent for another, directly or indirectly, any portion of the funds belonging to this corporation, or within its control, or become endorser or surety, or in any manner an obligor for moneys loaned or borrowed from it.

That no member, representative or delegate, officer, trustee or employee shall receive, or be entitled to receive, any pecuniary profit from the operations of this corporation, except reasonable compensation for services in effecting one or more of its purposes or objects or as proper beneficiaries of its strictly charitable purposes; and that no part of the property, real or personal, belonging to this corporation or within its custody or control, shall be divided or distributed among its members, representatives or delegates, officers, trustees or employees, save as in this section provided, but the same shall be held and applied solely for the purposes and objects of this corporation.

Section 11. Saving Clause. That nothing herein contained shall enlarge, restrict or in any manner affect the power or authority which said voluntary association known as the "Seventh Day Baptist General Conference" now has or may exercise or claim over any church, or the members of any church; but all such powers or authority, if any, shall remain and continue with the Seventh Day Baptist General Conference after incorporation in like manner as if these Articles of Association had not been executed.

In Testimony Whereof, we have hereunto set our hands and stated our residence, this twenty-fifth day of August, A. D. 1927.

Name	Residences
BENJAMIN F. JOHANSON,	Battle Creek, Michigan,
ALEXANDER W. VARS,	Plainfield, New Jersey,
IRA B. CRANDALL,	Westerly, Rhode Island,
J. NELSON NORWOOD,	Alfred, New York,
S. ORESTES BOND,	Salem, West Virginia,
CLAUDE L. HILL,	Farina, Illinois,
HERBERT L. POLAN,	North Loup, Nebraska,
LOYAL F. HURLEY,	Adams Center, New York,
GERALD D. HARGIS,	Riverside, California.

State of Rhode Island, }
County of Washington } ss.

In the Town of Westerly, in said county, this twenty-fifth day of August, A. D. 1927, then personally appeared, before me,

Benjamin F. Johanson, of Battle Creek, Michigan,
Alexander W. Vars, of Plainfield, New Jersey,
Ira B. Crandall, of Westerly, Rhode Island,
J. Nelson Norwood, of Alfred, New York,
S. Orestes Bond, of Salem, West Virginia,
Claude L. Hill, of Farina, Illinois,
Herbert L. Polan, of North Loup, Nebraska,
Loyal F. Hurley, of Adams Center, New York,
and

Gerald D. Hargis, of Riverside, California,
each and all known to me and known by me to be the parties executing the foregoing instrument, and they severally acknowledged said instrument by them subscribed to be their free act and deed.

SAMUEL H. DAVIS,

Notary Public for Rhode Island.

STATE OF RHODE ISLAND AND PROVIDENCE PLANTATIONS

I, ERNEST L. SPRAGUE, Secretary of State, hereby certify that BENJAMIN F. JOHANSON, ALEXANDER W. VARS, IRA B. CRANDALL, J. NELSON NORWOOD, S. ORESTES BOND, CLAUDE L. HILL, HERBERT L. POLAN, LOYAL F. HURLEY, and GERALD D. HARGIS filed in the office of the Secretary of State on the Twenty-sixth day of August, A. D. 1927, an original and a duplicate of the articles of association for forming a corporation under the name of Seventh Day Baptist General Conference; and that the foregoing is the duplicate of said articles of association.

Witness my hand and the Seal of the State of Rhode Island this twenty-sixth day of August, in the year, 1927.

ERNEST L. SPRAGUE,
Secretary of State.

[L. S.]

BY-LAWS

ARTICLE 1. *Name.* The name assumed to designate this corporation and to be used in its business and dealings, and by which it is to be known in law, is "Seventh Day Baptist General Conference."

ARTICLE 2. *Membership.* The membership of this corporation shall consist of the incorporators and all other members in good standing of churches and affiliated corporations and voluntary associations admitted to membership in the voluntary as-

sociation of Seventh Day Baptist Churches known as Seventh Day Baptist General Conference, and those who may hereafter be associated with them.

The corporation at its Annual Meeting or General Conference may admit to membership any church applying and submitting such credentials and articles of faith as shall show it to be in harmony with the distinctive faith and practice of the Seventh Day Baptist Denomination.

ARTICLE 3. *Meetings.* A meeting, session or conference, herein called "General Conference" shall be held annually, at such times and places, within or without the State of Rhode Island, as the General Conference may from time to time determine, of representatives or delegates (being natural persons) elected by the members of the corporation from the churches and affiliated corporations and voluntary associations admitted to membership, in this corporation; and that such representatives or delegates, when assembled under the corporate name and in the manner prescribed by its constitution and by-laws, shall have and may exercise all the powers, rights, and privileges of a meeting of the corporation and also all the powers, rights, and privileges which the voluntary association known as the Seventh Day Baptist General Conference, now has or exercises.

ARTICLE 4. *Delegates to the General Conference.* The member churches shall be entitled to representation as follows: Four delegates for every church, as a church, and two additional delegates for each twenty-five members of the church, or fraction of twenty-five members, and further, all members of the Seventh Day Baptist Missionary Society, of the American Sabbath Tract Society, of the Seventh Day Baptist Education Society, present at the General Conference, shall, by virtue of such membership, be annual members of the General Conference. Churches not being able to represent themselves by their own members may appoint delegates to represent them from other churches in full and regular membership.

The delegate or delegates present from any church shall cast the full vote to which that church is entitled, when the vote is taken by churches.

ARTICLE 5. *Officers.* The corporation shall have a President, one or more vice-Presidents, Recording Secretary, Corresponding Secretary, Treasurer, (and may have such assistants for any of such officers as the General Conference may from time to time determine) and a Board of Trustees, a Commission of the General Conference. There may also be such Boards, committees, and/or agents as the General Conference may from time to time deem necessary, expedient or convenient.

Except as otherwise in the charter or these By-Laws provided, or as may be by law required, the President and the other officers, and members of the various Boards, committees and the Commission shall be elected annually for a term of one year.

All candidates for the respective offices and for membership on the various Boards, committees and the Commission shall be presented to the General Conference by a Nominating Committee, and shall be elected by a majority vote of the delegates and members present and voting. They shall enter upon their respective duties at the close of the session or General Conference at which they are

elected, and shall continue in office until their successors are duly elected.

ARTICLE 6. *Powers and Duties of Officers.* The Powers and Duties of the officers shall be such as pertain to like officers in similar organizations, together with such specific powers and duties as the General Conference may determine. Any power or duty of any officer may be delegated by the General Conference.

ARTICLE 7. *Board of Trustees, Term, Election, and Functions.* The permanent fund or endowment and all trusts accepted and administered by the corporation shall be held, managed, invested, and controlled and the income and profits accruing thereon or therefrom shall be collected and expended by and under the supervision of a board of nine trustees, in accord with the terms, provisions, and conditions imposed by or embodied in any deed of gift, deed of trust, last will and testament, donation or donor, and in accord with the provisions of the constitution and by-laws of the corporation, and subject to such instructions and limitations as may be given and prescribed by the General Conference from time to time, not inconsistent, however, with such terms, provisions, and conditions so imposed as aforesaid. The Board may hold its meetings within or without the State of Rhode Island.

After the first Board of Trustees shall have been elected, and they shall have classified themselves into three classes, as provided for in the Articles of Association, at each succeeding annual General Conference, the successors to the trustees whose term of office shall expire in that year shall be elected by the General Conference for a term of three years, or until their successors shall be elected, so that the term of office of one class of trustees shall expire in each year.

In case of any vacancy among the trustees by death, resignation or other cause, the remaining trustees, though less than a quorum, may elect a successor or successors, as the case may be, to hold office for the unexpired portion of the term of office of the trustee or trustees whose place or places shall become vacant.

The Board of Trustees may organize, elect or choose such officers, agents, committees or other representatives, and adopt such by-laws as they may determine, not inconsistent, however, with the Charter, these by-laws, or the laws of Rhode Island.

ARTICLE 8. *The Commission of the General Conference.* Section 1. There shall be a Commission of the General Conference (hereinafter called the Commission), nominated and elected in the same manner as the officers of the General Conference, which shall consist of nine members, of whom the president of the General Conference shall be one. The members of the Commission shall be as widely separated geographically as may be practicable, and three members shall be elected each year and hold office for three years, or until their successors are elected, so that three members shall be elected each year and the terms of office of three members shall expire each year; except that upon the adoption of this amendment, three members shall be elected for a term of one year, three members for a term of two years, and three members for a term of three years, and, as their respective terms of office expire, their successors

shall be elected for a term of three years each. Vacancies which may occur through death, resignation, or otherwise, may be filled for the unexpired term, either by the General Conference in regular session or by the Commission *ad interim*.

The president of the General Conference shall be chairman of the Commission; and it shall be his duty, as well as his privilege, to visit the churches of the denomination in so far as possible during the year.

The corresponding secretary of the General Conference shall be the secretary of the Commission, provided other denominational organizations in which he may hold offices similar to that of corresponding secretary of the General Conference shall concur. Clerical assistance shall be provided for the secretary, the expenses of which shall be paid as may be mutually agreed by any and all organizations concerned, including the General Conference, the latter hereby authorizing the Commission to act in its behalf. The lack of cooperation on the part of other organizations shall not be construed in such a manner as to deprive the secretary of the Commission of clerical assistance, and the Commission is authorized to make provision for such clerical assistance for the president.

The Commission shall hold meetings at some central point at such times as may be most convenient for its members, for deliberate and mature consideration of subjects of vital interest to the denomination; and the necessary expenses incurred by the members in their attendance upon the sessions of the Commission, and those incurred by the president of the General Conference in visiting the churches, shall be paid by the General Conference.

The president of the General Conference shall appoint an auditing committee of the Commission, consisting of two members, whose duty it shall be to audit the bills of the General Conference and the accounts of the treasurer of the General Conference and those of the treasurer of the denominational budget. In case of temporary disability of one or both members of the auditing committee to act, the president of the General Conference shall make temporary appointment or appointments as may be necessary.

Section 2. It shall be the duty of the Commission to represent the General Conference, under the direction of the latter body, in all matters described and included in Article V of this Constitution as the "powers and prerogatives" of the General Conference, carefully considering from time to time the various matters therein described, advising the various denominational boards and societies when so requested by them, respectively, and providing for the programme of the annual session of the General Conference.

The Commission shall perform such other duties as the General Conference may impose, and shall make such reports as the General Conference may direct.

Section 3. A treasurer of the Denominational Budget shall be nominated and elected in the same manner as other officers of the General Conference, whose duty it shall be to receive and distribute such funds as may be contributed to the denominational budget. This distribution shall be made at the direction of the Commission and in

accord with the expressed wishes of the donors, respectively, of the funds to be distributed. The treasurer shall make an annual report to the Commission, and such supplemental reports as may be requested by the Commission. His accounts shall be audited by the auditing committee of the Commission.

Section 4. Duties. It shall be the duty of the Commission to represent the General Conference, under the direction of the latter body, in all matters described and included in Article 9 of these by-laws as the "prerogatives" of the General Conference, carefully considering from time to time the various matters therein described, advising the various denominational boards and societies when so requested by them, respectively, and providing for the programme of the annual session of the General Conference.

The Commission shall perform such other duties as the General Conference may impose, and shall make such reports as the General Conference may direct.

Section 5. Treasurer of the Denominational Budget. A treasurer of the Denominational Budget shall be nominated and elected in the same manner as other officers of the General Conference, whose duty it shall be to receive and distribute such funds as may be contributed to the denominational budget. This distribution shall be made at the direction of the Commission and in accord with the expressed wishes of the donors, respectively, of the funds to be distributed. The treasurer shall make an annual report to the Commission, and such supplemental reports as may be requested by the Commission. His accounts shall be audited by the auditing committee of the Commission.

ARTICLE 9. Prerogatives. The General Conference shall possess all such prerogatives and powers as are provided for in the Articles of Association, including the following:

Section 1. The prerogative, on appeal, of an advisory council in all matters appertaining to doctrine or discipline, faith and practice, as between churches, and between the churches of their respective members; and the power of exclusion of churches from membership in the Conference for the want of harmony, either of faith or of practice, with the denomination.

ARTICLE 10. Tenure and Duties of Recording Secretary.

Section 1. Inasmuch as the duties of recording secretary are of an exacting nature, requiring qualifications which are distinct and special as related to that kind of work, the recording secretary should be chosen with great care, and with special consideration as to his individual qualifications for the office, and he should be continued in office from year to year. The necessary expenses incurred by him in attending the annual sessions of the General Conference shall be paid by that body.

Section 2. The minutes of the General Conference shall be read publicly and approved by the body before adjournment, session by session.

Section 3. The recording secretary shall prepare, with exacting care, the minutes for publication before they are forwarded to the printer, and the final proofs shall be read and approved by him before being printed.

Section 4. The actual minutes of the General Conference, including all reports, exclusive of the reports or annual statements of the incorporated bodies reporting to the General Conference, shall be engrossed in a suitable book provided for that purpose, and attested by the recording secretary. Such engrossed minutes shall include the report of the Secretary of the Trustees of the Seventh Day Baptist Memorial Fund (but not that of its treasurer), and a list of the delegates in attendance at each annual session of the General Conference. This book of records shall be kept under the direction of the recording secretary in the fireproof vault provided for Seventh Day Baptist literature at Alfred University, or in such other place as the General Conference shall direct.

Section 5. Immediately after the publication of the SEVENTH DAY BAPTIST YEAR BOOK annually, the recording secretary of the General Conference, after making any necessary corrections, shall attest twenty-five (25) copies, which shall be printed upon pure linen book paper and suitably bound and distributed as follows: One copy shall be deposited in the office of the recording secretary of the General Conference, one copy along with the engrossed minutes of the General Conference, one copy in each of the following libraries: Alfred Theological Seminary, Alfred University, Milton College, Salem College, The Colgate Baptist Historical Collection at Colgate University; and two copies delivered to the American Sabbath Tract Society, one for the use of the editor of the Sabbath Recorder, and one for the collection of Seventh Day Baptist literature preserved by that Society in a fireproof vault. One copy to the Treasurer of the General Conference, one copy to the President of the General Conference, for the year of his incumbency of office, two copies to the Seventh Day Baptist Historical Society, and one copy to each of the following: Library of Congress, Free Public Library of New York City, Library of Harvard University, Library of the University of Chicago, Library of the University of California, Baptist Historical Society of England, British Museum, and the Bibliotheque Nationale, in Paris, France. The recording secretary shall also cause to be published in the Sabbath Recorder, as soon as practicable, a list of the corrections in the YEAR BOOK.

ARTICLE 11. Woman's Executive Board.

Section 1. Appointment—Officers. There shall be a board known as the Woman's Executive Board of the Seventh Day Baptist General Conference.

The Board shall be appointed by the General Conference, at the same time and in the same manner as the other Boards now appointed by the Conference, and shall consist of a President, a Vice-President, for each of the Associations embraced in the General Conference, a Secretary (Recording and Corresponding), a Treasurer, and any other officer or officers that may, from time to time, be deemed necessary.

Section 2. Purposes and Duty. It shall be the duty of this Board to raise funds for our various denominational enterprises, and to enlist the women of the denomination in these enterprises, in such ways and by such means as may seem to them

practical and best, provided they do not involve the General Conference in financial responsibility, and report annually their proceedings to the General Conference.

Section 3. Rules and By-Laws. The Board shall have power to make rules and By-Laws for the regulation and transaction of its business, not inconsistent with the plans and purposes of its existence.

ARTICLE 12. Young People's Board.

Section 1. Appointment and Officers. The General Conference shall appoint annually a Young People's Board to consist of at least ten young people not fewer than four of whom shall be from the same Association, to be situated as nearly together as practicable, and from whom officers of the Board shall be appointed as follows: President, Recording Secretary, Corresponding Secretary and Treasurer; there shall be at least one member from each of the other Associations. The General Conference may appoint such other members and officers as it may from time to time, deem best.

Section 2. Duties. It shall be the duty of this Board to promote among our young people, by such ways and means as they may devise, Christian culture and religious work in general, and particularly, systematic endeavor along the lines of our denominational benevolent enterprises.

Section 3. Programme at General Conference. The General Conference shall set apart a suitable time on its programme at each annual session for papers, addresses and other appropriate exercises relating to the interests and work of our young people, and to include a report of the year's activities, the programme to be arranged by the Young People's Board.

ARTICLE 13. Amendments.

These by-laws may be repealed, altered or amended at any annual meeting of the General Conference by a two-thirds vote of members present, provided that notice in writing of such amendment shall have been given at the last previous annual meeting.

The General Conference elected Hon. Samuel H. Davis attorney of the corporation, and his office in the Washington Trust Building, in Westerly, R. I., was made the legal office of the corporation in the State of Rhode Island.

NOTICE OF ANNUAL MEETING OF THE SABBATH SCHOOL BOARD

The annual meeting of the corporation of the Sabbath School Board of the Seventh Day Baptist General Conference will be held in the "Gothic," at Alfred, N. Y., on Wednesday evening, September 14, 1927, at eight o'clock.

By order of the president,

A. LOVELLE BURDICK,
Secretary.

THE WORLD CONFERENCE ON FAITH AND ORDER

REV. ABVA J. C. BOND

(Delegate to the Lausanne Conference)

It is difficult to write with any degree of satisfaction about anything so large as the World Conference on Faith and Order, and especially when one is so close to it. The fact is we are now in the midst of it since it has been in session for two weeks, and there is one week of meetings yet remaining.

Representatives of some seventy denominations from all parts of the world are met here in this beautiful city of the Swiss Republic on Lake Geneva and surrounded by the Alps. This is the cleanest city I have ever been in, and the appearance of the city seems to reflect the character of its citizens.

The meeting is what its name would imply; it is mainly a conference. Six main subjects are to be given consideration, and from the rate we are now going these subjects will occupy the full time of the conference up to the very last day, with extra sessions which are not indicated on the programs.

Regular daily sessions are held from 9.30 to 12.30 in the morning, and from 4 to 6.30 in the afternoon. We have been told already that there would be a session Monday evening and one Thursday evening, and possibly other evening sessions next week, which is the last week of the conference.

Three of the subjects have been presented to the conference by able speakers and have been discussed in full session and then in sections, and they will be before the conference early next week for final consideration. These subjects are: The Church's Message to the World—the Gospel; The Nature of the Church; and The Church's Common Confession of Faith.

Some of the sectional meetings have been most interesting. The conference is divided into three sections with a few more than a hundred delegates in each section, and during part of the time that a particular subject is under consideration the sections divide up into smaller groups. This week Brother Taekema has been meeting with the section which is considering the Nature of the Church and I with the section which

considers the Church's Common Confession of Faith.

To sit in one of these sectional meetings is equal to a good course in church history. My section, of course, is giving me an excellent course in the history of Christian dogma.

For instance, in one of our meetings a Methodist bishop was looking about for a copy of the Nicene Creed. I was able to help him out, because I had copied it in my notebook the night before from a book which I had borrowed from a Lutheran. When the bishop had read it, he declared it was better than he thought it was and passed it on to a Disciple who wanted to read it.

In this conference I have learned to appreciate more than ever before men who hold to certain dogmas and doctrines which differ from my own, while thinking less than ever before of their doctrines.

One thing that made it particularly interesting in this group which was considering the Church's Common Confession of Faith was the fact that there were present representatives of the Eastern Orthodox Church and a certain Anglican bishop who has strong learnings toward the Roman Catholic Church.

I have decided that in a world conference such as this there are many primary questions still to be discussed, and I shall never forget the thrill which came in matching mind with mind in considering the question of the creeds and the supremacy of Scripture. There was a good spirit but perfect frankness. Without previous planning the three Americans soon found themselves standing together on one hand, while the Anglican and the Eastern Orthodox defended tradition. The Scotchman, the English Congregationalist, and the Welshman were rather in sympathy with the position of the Americans but seemed more ready to yield or were inclined to go further in recognizing the authority of the ancient creeds. The German Lutheran chairman was neutral, as becomes a good chairman, but he asked me some days after our consideration of the subject whether I was satisfied with the final draft. It developed that he was pretty much of my opinion in regard to the question.

Some one may ask just what good is to

come of such a conference. I am convinced that very much good will result from such frank, free discussions of the great questions which divide the churches. It is a good thing for each to know what others are thinking, and for all together to seek the real foundation of the Christian faith. I have given some intimation with reference to the work of this group because it illustrates our method of procedure. There is one thing which I think will result from this conference that will be very much worth while. I think it will accelerate a movement which has already made considerable progress within the last several years; that is the movement to go back to the Holy Scriptures to find the basis for the Church's faith. As the denominations come together to consider Christian unity and begin to try to find the basis for such unity, the exigencies of the situation send them back to the Word.

I am not now setting forth a mere theory. I am recording a conviction growing out of two weeks' observation of the thinking of many Christian leaders as revealed in their discussions. There is a seriousness of mind and a sincerity of purpose in this great meeting that augurs well for the future, in my humble judgment. One is amazed to see how little removed many denominations are from the Reformation but is encouraged to witness the movement of denominations toward each other which is sending them back, as I have said, to the ultimate foundations.

I do not think it is denominational pride at all that moves me to say that I never felt more certain of the logic of the Seventh Day Baptist position. It is historically and Scripturally sound. We have a right to become enthusiastic over it. I shall always be thankful to my heavenly Father, that he has permitted me, through the interest and earnest effort of others, to have part in this great conference.

We have a right to be in every such movement. We are a small people, but with our feet firmly planted on the rock foundation we need not fear.

Lausanne,
August 13, 1927.

"Religious legislation is a bad substitute for religious education."

MISSIONS

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

MISSIONARY SOCIETY'S ANNUAL REPORT (Concluded)

Below are given the reports of the missionaries in China:

Report for the Year June 1, 1926, to May 31, 1927

The past year has seen great changes in China, especially in the realm of politics. These political changes have affected all mission work throughout the whole of China. Our own work has suffered along with the work of other missions, but perhaps in a much less degree. At the end of the year our property is intact and occupied by the missionaries. The church has functioned throughout the year. The hospital has continued its service and the schools with minor interruptions have continued their work.

There has been a change in the shape of our lots in Shanghai by a trade with the Coffin Guild which has thrown our property into one piece and on nearly straight lines. The Girls' School lot has its entrance on the east while the wall in front of the church has been taken away and a gate-house garage has been built on the parsonage lot east of the chapel. The French Municipal Council have paid enough for the land taken to cover the expense with a small balance. The building account is enclosed. The general expense for the year has been heavy, especially in painting the roof of the church, taking care of the walls and roofs of all the buildings, the putting in shape of the Crofoot house for rent, and the buying of a new fence made necessary because of the changes made. At the end of the year we find that the Evangelistic Incidental Fund is in a normal state, having a small balance larger than that of last year.

The school funds are quite different. The \$500 gold appropriated last year for the school, has been received, making \$1,037.80 Mex., also a gift from Mr. and Mrs. Crofoot of \$20 gold, making \$43.65 Mex.

However, we shall be able to return to the Girls' School only \$500 of the money borrowed, which leaves the Boys' School indebted to the Girls' School \$345, which we are unable to pay. If we had received the \$200 which an old teacher took of school funds last year and had not lost a little more than \$200 of uncollected funds this term, we would have nearly broken even. As it is, we can pay until the end of July, and from then on must borrow if the school is to continue. Our estimate is that it will take another \$500 gold to pay our debts and meet the expenses in excess of income. It has to be borne in mind that because of present conditions, students are fewer than formerly while all expenses have increased. We have five boys who have paid almost nothing, being the children of teachers and church members who are not able to pay. The \$200 referred to above of uncollected fees is also a direct result of the unsettled conditions. Three boys left school without paying their fees and it is impossible to collect. We shall endeavor to collect all fees upon the opening of school in the future.

The year has been very unsatisfactory in the kind of work done by the boys in school. We have continually to remind ourselves that a mental, social, and political revolution is in progress and that everything is abnormal.

Our Chinese Christians have been most loyal and helpful. They are prepared to assume a larger share in the leadership of the work and we must be willing to let them do it. We have a very consecrated group that we believe can be trusted and we hope the reorganization of our work will recognize them as the main factor to be considered and that the work that your missionaries shall do in the future shall be largely under their direction. There have been additions to the church last June and again in the fall, total number thirty-two. At China New Year another retreat was held, although it was impossible for me to be present except for one day; the Chinese leaders carried on with good results. On January first we had an early morning prayer service largely attended, voluntary, and at that time fifty received pocket Testaments, promising to read them every day. Our evangelists and Bible women

have distributed Bibles throughout the year. These have been purchased with a fund given by the Plainfield Sabbath school one year ago Christmas, and there is still a balance of \$28.60.

There are many things which could be undertaken in the evangelistic field if we had funds for that purpose.

The Shanghai Church has a committee for the consideration of calling one or more Chinese to ordination, and the pastorate of the Shanghai Church. They are facing the possible time when they also will be a self-supporting church.

It is your missionaries' conviction that China needs that for which we came in the beginning and that this is no time for us as a people to withdraw. If the gospel of Christ is worth while for America it is worth while for China, and unless every Christian endeavors by word and deed to make Christ real to the whole world, we are in a large degree retarding what Christ wishes to accomplish in our own lives and through us in the life of the world. Seventh Day Baptists can not and will not be quitters in China's great need.

H. E. DAVIS.

Shanghai,
June 15, 1927.

[For financial statements see *Year Book* for 1927.—Ed.]

Grace School for Girls

Considering the history of the last twelve months, both in point of rumor and of fact, it is with peculiar gratitude that we report the close of another school year.

The fall term was unbroken, save at the end we had to finish more hastily than was pleasant, not before the final examinations, however. The spring term has not been so fortunate. The general strike came on just as we were to open and delayed us two weeks. Not long after opening, the excitement incident to the going over of Shanghai to the Nationalists led to closing for a week or more. There has also been great irregularity of attendance. When some particularly alarming rumor has been spread abroad, girls have been taken out to go with their families to the country and have been slow about returning, some not coming back at all. We had sixty-seven names on our roll the first semester, and

while nearly as many indicated their purpose to come the second half year, the largest number here at any one time was forty-nine. The four seniors have lost nothing, but are finishing their work in good shape as are ten of the thirteen juniors.

We have missed Miss Anna West very much but rejoice in the fine opportunities she is having at home. For the fall term we had the pleasure of Eling Waung-Sung's help, and the last of October Miss Mabel West's coming eased up things in many directions. Mrs. Eugene Davis has also given good help. This spring Miss Wo, one of our own girls who has taught very acceptably for several years, was married. With the reduced number of pupils, we have not tried to find anyone to take her place.

As we closed last year's report we were rejoicing in a spiritual awakening among the girls. A week-end which Miss Eleanor Woo spent here seemed to bring them to the point of decision. Fourteen were baptized in the spring and five more in the fall. In addition to this, seven became probationers. Miss Woo has been with us again this spring for another week-end, her work this time being more in the way of strengthening the girls who decided for Christ last year.

Doubtless we owe much to the spirit of our girls, particularly that of the senior class, that we have had no unpleasant independence of spirit among our girls from which so many schools have suffered.

Much time has been given to the consideration of possible demands and changes, for instance, registration and Bible study only on a voluntary basis—when the Nationalists should really be in control. With the promise just now that Russian communism is to be eliminated from the situation, the prospect seems more hopeful. We have chosen a Committee of Reference or Management—three of our old girls who before being married taught for years in our school, and another of our former pupils. We have recently had a meeting and they advised that we prepare to open school in September. They also express the hope that Miss West will return. To them it seems clear that Christian schools will be needed. Certainly it is advisable

that we do nothing in a hurry, but go forward in faith and with hearts "stayed upon Jehovah." The weekly prayer groups of the women, both on the north side and here in this locality, and the monthly meetings of the Woman's Christian Temperance Union have been greatly interrupted. It has not always been advisable for the women to be on the streets. They hope soon to resume the meetings.

The day schools have suffered too. The fall term in the City Day School was taught by Misses Yung and Tsur, graduates of the boarding school last year. This spring Miss Tsur was not well enough to continue and Miss Yung went to Ningpo during much of the disturbance, and there has been much irregularity both as to teachers and attendance. Dzau Likyoen and Yung Man-Yung now have the school in hand. Miss Koo has continued to teach the Zia-Jaw School. Yours in his work,

SUSIE M. BURDICK.

Shanghai, June 17, 1927.

Report of Grace Hospital, Liuho

Up to March, 1927, the work of the hospital this year has been very similar to that done in other years. In general, however, it may be said that there has been some progress.

Mr. Dzau, the Chinese superintendent, has been on duty here since last September, and his presence is evident from the increased efficiency of the whole institution. Mrs. Dzau has recently taken on the work of matron, which includes the buying of food for the hospital, and the supervision of its preparation.

The new building is finished and has been occupied for about eight months. One of the rooms has been used as a recreation room for convalescent patients.

An interesting part of the year's work was the fight made against cholera last summer. There was a severe epidemic prevalent, and Drs. Crandall and Thorngate went onto the streets giving injections of cholera vaccine free to all whom they could persuade to take them. Several thousand injections were given and the spread of the disease was definitely checked. Part of the money spent for vaccine was given by the Madison, Wis., Sabbath school. On one or two occasions, mass meetings of the townspeople were held, motion pictures of meth-

ods of combating cholera were shown, and speeches were made by the doctors, Rev. H. E. Davis, and others, on the ways of preventing cholera. This work caused considerable favorable comment among the Chinese.

There have been 298 in-patients during the year. Of these the largest number have been pulmonary tuberculosis. Obstetrical cases make up a fairly high percentage of the total number, while work in surgery has been very light. The ultra violet lamp is used extensively. This piece of equipment is of value if for nothing more than its psychological effect, as the Chinese ascribe great curative powers to the treatments. These are given to the men by Mr. Dzau, and to the women by one of the pupil nurses.

The dispensary has been slightly less active than last year. During the year there have been 5,289 cases seen of which 2,937 were new ones. Malaria, leg ulcers, eye diseases, mostly trachoma, and pulmonary tuberculosis make up the majority of the cases. As usual, there have been a good many patients needing operations who refused to submit to them. Out calls number 138 for the year, which is about the same as previous years.

GEORGE THORNGATE, M. D.

Shanghai, June 14, 1927.

[The financial report was prepared by Dr. Rosa W. Palmberg.]

The months of April and May have been especially interesting on account of the number of soldiers we have had as patients in the hospital. Three had serious gunshot wounds. They belonged to the remnant of the Northern army who were caught here by the Nationalists, because there had not been boats enough to take them all across the Yangtse River before the latter arrived. Sixty-one have been Nationalist soldiers; many of them had typhus fever, two pneumonia—one of these had it in the end of typhus, a severe case from the beginning, and he died. The others have all recovered. One was a very serious case of typhoid. Eight are still with us, all convalescing. Some are Christians, others approve of Christianity, some object to it. But most of them are a better type of soldier than China has known heretofore, and we hope for their success in

replacing the old kind. In being here with the work of the hospital going on and our help in caring for these soldiers, we feel sure prevented the taking over of our buildings as barracks when the army first came in. Soldiers and officers have usually been most pleasant and courteous, and for the most part have scrupulously paid their bills.

Shanghai, June 14, 1927.

Report of Liuho, China, Industrial Work

From June 1, 1926, to June 1, 1927

ROSA W. PALMBORG

The work of the past year has been just a continuation of that of the year before, so there seems to be nothing new to say about it.

The number of girls and women working at any one time has been increased to forty, while altogether I have had over fifty under instruction at some time. The quality of the work has improved gradually. There have been four regular classes in the Bible which I have taught personally. The two older classes are those who have been with me the longest. The first is of nine girls who already could read and they have been studying the Mandarin Bible, the Acts and Epistles of the different apostles. The second class is composed of ten girls who have learned to read the colloquial from me. This year they have finished the Gospels and are nearly through the book of Acts. The third class is of girls who could already read, and of some who learned from me and were bright enough to be put into this class of twelve. The fourth is a class of five who are not so quick. These two classes are both studying the Gospels, using a sort of Harmony of the Gospels which I arranged. The rest are receiving individual instruction by my Bible women and one of my sewing women, a Christian, in a simple catechism, from which they learn to read.

They sew from three to four hours, according to the time of year, five days a week, and then spend from forty-five minutes to an hour with the Bible lessons. I am very sorry to say that there have been none this year who have decided to be Christians, though that is my one desire for them. The money they get seems to be their greatest object. But they like to come to work, because the rooms are pleasant, they have a good time together, and

they value the opportunity to learn to read, for they feel that it gives them more prestige. I can only hope that the instruction they are getting directly and indirectly will some time have its effect in changing their lives for the better at least. In a financial way we have done very well. I have sold more articles in Shanghai than formerly, to individuals, and the friends at home have been most helpful in selling for me in America. The income from them has amounted to \$1,591.79 Mex. and \$175.20 gold, which has not yet been changed into Mex. At the end of each month, whenever there has been a balance greater than the original principal, I have put the surplus into a Church Building Fund, and for the year that has amounted to \$635.74 Mex., and the above \$175.20 United States money, altogether a little more than \$1,000 Mex. I had hoped to begin building the church with its living rooms added, this summer, but now I feel I must wait till political conditions are more settled.

I had to close the work for a short time during the retreat of the Northern army through Liuho, at which time I spent most of my time running the streets gathering news, visiting the refugee camp where many of my girls had gone, going several times a day to the hospital to keep in touch with Dr. Crandall and letting her know the news I gathered, for she was busy with the sick. I helped her a little some times. Then work began as usual though the town was full of soldiers, the Nationalists, whom people do not fear. When it seemed wise at the end of April that Dr. Crandall should sail on May 14, I closed my work and came over to take charge of the hospital till Dr. Thorngate is allowed to return. We have had many soldiers as patients which has made the work especially interesting, as we have felt that we were helping the Nationalist cause, which we hope will prove to be a good one. It is a great pleasure to know by experience that a Chinese army can be respectable, intelligent, and comparatively honest. Some of them are Christians, many of them favorably inclined to Christianity and willing to read Christian books. In all our work, of course, our prayer is that in the end it will have an influence in the growth of the kingdom of our Father in this land.

Shanghai, June 14, 1927.

IMPERFECT IN ORIGINAL

V.—EVANGELISM

During the year this board has endeavored to promote the work of evangelism in such ways as were open to it. It has tried to spread timely information regarding methods in evangelistic work and the great need for an increased effort on the part of pastors and churches. Upon the recommendation of the General Conference the board, through its secretary, asked the churches to release their pastors one month each year to engage in evangelistic work, it being understood that the board will be responsible for the expenses incurred. A goodly number of churches responded by voting to grant this request. The missionaries under the employ of this board have been encouraged to emphasize special evangelistic endeavor in their work, and the corresponding secretary has assisted in one series of meetings. To the satisfaction of all, the Sabbath School Board has permitted its representative, Rev. Erlo E. Sutton, to unite with this board in promoting evangelism throughout the denomination, and Brother Sutton has assisted two churches in special meetings and encouraged every form of evangelism whenever possible. The Missionary-Evangelistic Committee of this board has had this subject under consideration, and the Missionary committees of some of the associations, at least, have given special attention to ways and means of promoting evangelism within their borders. A sub-committee of the Missionary Committee of the Northwestern Association, after diligent efforts, organized a Student Evangelistic Quartet and sent it out for the summer vacation, this board becoming responsible for the finances to the amount of \$500. It was decided that the quartet should labor in the Southwestern Association and the committee which had organized the quartet desired the corresponding secretary to direct the work, inasmuch as the quartet was to labor outside the association; but the secretary requested the committee to direct the work for the board. For about a month the quartet has been helping Rev. Ellis R. Lewis in special meetings in Arkansas and very good reports are coming to hand regarding the efforts of Brother Lewis and the quartet.

In spite of all our endeavors to promote evangelism, there is a feeling that we as a

people are not meeting the needs of the hour in this respect. It is true that evangelism has taken on new outward forms and that this fact should be taken into account in considering results; nevertheless the conviction remains that all is not being done in this matter that should and might be. The question even arises whether we are equipped to meet the situation with which the changed conditions bring us face to face. It is also true that other denominations have the same problems regarding evangelism, and that it is being said among them, "That many of our pulpits have lost their note of evangelical certainty. . . . That our evangelistic fervor has cooled and our aggressive methods are only a memory." But this does not lessen the seriousness of the situation as it affects the life and work of our people. Here lies one of our most serious problems, one to which we must give our best thought and endeavor. The Christian religion is evangelistic. It had its origin in the evangelistic fervor of God the Father and Christ the Son. The kingdom of Christ has advanced when evangelism has been made prominent in the Church and waned when it has been neglected. The future of Seventh Day Baptists and the future of Christianity depend upon retaining the evangelistic passion of the Lamb of God.

VI.—ANNUAL REPORT OF THE CORRESPONDING SECRETARY

For the most part the work of the corresponding secretary has consisted in caring for the correspondence, acting as contributing editor of the Missions Department of the SABBATH RECORDER, serving on committees, representing the Missionary Society at public meetings, and attending to such executive duties as belong to the office.

Immediately following the board meeting of last July a considerable time was spent in correcting the list of life members, supervising the printing of the annual report, and preparing for the sessions of the General Conference held in Alfred, N. Y., the last of August. After Conference the corresponding secretary attended the Southeastern Association at Middle Island, W. Va., the Southwestern at Little Prairie, Ark., the Northwestern at Farina, Ill., and

the last of October the Semi-annual Meeting of the Western Association at Hebron, Pa. In connection with the last named meeting occurred the ordination to the gospel ministry of Brother Clifford A. Beebe, at which time the corresponding secretary preached the ordination sermon. Immediately following Thanksgiving the secretary assisted the church at Salem, W. Va., and its pastor in a series of meetings lasting sixteen days. Upon the recommendation of the Commission the corresponding secretary, for the last six months, has spent much time and energy in aiding Rev. Willard D. Burdick, general secretary of the General Conference, in carrying on campaigns for Life Work Recruits and the denominational budget. In these campaigns twenty-seven churches from Minnesota to Rhode Island have been visited and over seventy meetings held. In connection with the visit to the Alfred and Alfred Station churches, a four days' session of the Committee on the Revision of Denominational Literature of the American Sabbath Tract Society was held. February twenty-fifth occurred the funeral of Mr. Frank J. Hubbard of Plainfield, N. J. Brother Hubbard had been treasurer of the American Sabbath Tract Society over twenty-five years and president of the General Conference. He had also been prominently connected with many denominational enterprises, and the corresponding secretary attended Brother Hubbard's funeral as a representative of the Missionary Society. Two conferences on conditions in China have been attended during the last six months and the most of June and the first days of July were given to representing the missionary interests at the four associations held during the summer, namely, the Eastern at Rockville, R. I., Central at Adams Center, N. Y., Western at Little Genesee, N. Y., and Southeastern at Berea, W. Va.

The year's work has brought many duties and perplexing problems in regard to our missions, but back of all these the secretary has found a board desirous of adopting wise policies and a people willing to support the work when once its worth and needs are laid on their hearts.

VII.—OPEN DOORS AND CONCLUSION

This report will not meet its purpose unless record is herein made of the many

doors in the field of missions that are opening to us as a people.

Reference has been made to the difficulties connected with work on the home field. While there are serious difficulties, this should not be interpreted to mean that doors are closing. Conditions are changing and in many ways it is harder to secure results, but calls are coming from many sources and in many directions—from new churches, from lone Sabbath keepers and small companies who might be made nuclei for new churches, from other races, from sections destitute of the gospel message, and last but not least from pastorless churches.

The opportunity is open to us to promote work among other races in our country until, at no distant day, they will have sufficient churches and strength to become a separate Seventh Day Baptist Conference.

Twenty or twenty-five per cent of our churches in the homeland are pastorless and the most of these need help in supporting a pastor as well as in finding one. Every one of these churches needing help in supporting a pastor constitutes an open door for mission work; every one is a part of our denominational army, and in its vicinity is making the fight of the entire denomination for the cause we represent. If any one of these churches fail in the conflict, there will be a great loss not only to the community and families therein but to the entire denomination and every church. With efficient, humble, God-fearing, well-supported ministers leading these little flocks, almost every one of them can be made a tower of strength in its own vicinity and the denomination, as some little churches are now demonstrating. The situation regarding these pastorless churches can not be passed by; it can not be neglected with impunity. Men for these fields and money to support them in a fair and Christian way must be provided. For Christ's sake and in his name they must!

Turning to the opening doors in other lands, it is ours to record that these have continued to come in greater numbers and with increased urgency of appeal. For four years Jamaica and Trinidad, B. W. I., have been pleading for workers from the homeland, and by the employment this year of two men for the American Tropics it is hoped that these calls are to be met; but

Seventh Day Baptists in Costa Rica, Cuba, England, Holland, Esthonia, Africa, India, Ceylon, Java, Australia, and other countries have been and still are writing us that their doors are open and they are persistently urging us to help them develop in their respective countries the work dear to us all. Can we close our ears to all of these cries? Are we strong, loving, and wise enough to answer any of them? We lack men and money; but will we not always lack men and money if we turn a deaf ear to the calls that come to us from many lands? Perhaps we can not enter all these open doors at once; but should it not be our policy to enter more and more of them every year? And can not they be led to become more nearly self-supporting under wise, unselfish, Christian leadership?

The world needs a Sabbath. It needs the Sabbath with the Bible and the example of Christ back of it. The Sabbath is a part of the gospel message to the suffering, sorrowing, and sinning world, and its need is imperative. It may be that the time will come on this earth when men will not need the Sabbath of Jehovah God; but that time has not arrived; it is not even approaching, apparently. Under present conditions there can be no vital religion with men, communities, or nations without the Sabbath, and there can be no Sabbath without the Bible and Christ back of it; the Sabbath based on any other ground can not stand. It then is on sinking sand.

These facts present an open door to us, for we are in a position to give the world the Sabbath so much needed with the rest of the gospel. Sabbath keeping does not save, but it is essential to religion in any life, at all times and in all countries. The world needs that which will cause the sinner to sin no more, the hungry to have plenty, the deaf to hear, the blind to see, the lame to walk, the oppressed to have liberty and equality of opportunity, the ignorant to have wisdom, the discouraged to have hope, the doubting to have faith, the haters to have love, and the friendless to have the Friend of friends; but the Sabbath of Christ is a vital part in this program of the holy, wise, and loving Father for the transformation of all men in all lands. He knew man's needs and instituted the Sabbath. "The Sabbath was made for

man." All lands and all races need it as much as do the people of the United States, Jamaica, Trinidad, and Central America need it; South America, England, Holland, and Esthonia need it; Africa, India, Australia, and China need it; the islands of the sea and all need it with the rest of the gospel.

To bring to the world a gospel with the Jehovah's Sabbath there needs to be a people clean and humble, intelligent and teachable, charitable and appreciative of what others have done and are trying to do, willing to work with others and who will at the same time patiently and lovingly stand for truth and all that is right, a people accepting God's Word as its guide, and evangelistic to the core.

Through three centuries and more God has been training us as such a people for this work and this hour. Now he has opened the doors of all the world to us. Are we willing to accept the work and go forward at his bidding? How can we hesitate when he has laid such a great responsibility upon us? The work is his and we are his. Can not we trust him and dedicate ourselves and our all to fulfilling the mission he has given us? We must not fail him! We must not fail the dying world in this hour! We must get a new vision of our mission, what it means in the evangelization of the world and the responsibility laid upon us. We must strengthen the points now held. We must enter the new doors as far as possible. We must raise up more men and workers. We must do our part in this hour of the world's crisis, dedicating our all in complete abandon to the work of him who "hath loved us and hath given himself for us."

In behalf of and approved by the Board of Managers.

WILLIAM L. BURDICK,

Corresponding Secretary.

Westerly, R. I., July 20, 1927.

"Although the population of Spain is overwhelmingly Roman Catholic, and Protestant work is carried on under severe restrictions, the secretary of the Spanish Christian Endeavor Union reports forty societies with a membership of fifteen hundred. The union publishes a quarterly entitled, 'La Hoja del Esforzador.'"

WOMAN'S WORK

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

INCENTIVE

Forenoon and afternoon and night,—
And day is gone,—
So short a span of time there is
'Twiixt dawn and evensong.

Youth,—middle life,—old age,—
And life is past,—
So live each day that God shall say,
"Well done!" at last.—*Anon.*

To hurry in a motor bus over the historic country between Richmond and Washington seemed little short of sacrilege. A little tire trouble at well selected spots along that road would have been appreciated by two of the passengers that morning, but no such bad luck was sanctioned by our driver, and we hurried right along, reaching Washington on schedule time. Just before we entered Fredericksburg, our attention was directed to the national cemetery on a hillside at our left. We were told that this hillside was the scene of one of the bitterly fought battles of the Civil War, and that the street over which we were then speeding once ran red with the blood of brave men, many of whom remained for their last long sleep on that very hillside that had been the goal of each of those contending forces. We rode on into the town, where we made a stop of a few minutes, and we had time to read a tablet commemorating some deed of General Meade, and we were on our way again.

This town figured in Revolutionary days almost more than in Civil War times, if we are to believe all the things we hear. After riding through its streets and seeing its many houses of great apparent age, one is inclined to believe everything that one hears, except that these houses have seen hatred and bloodshed stalking death in the streets. That is almost more than we can believe on this May morning in the year of our Lord one thousand nine hundred and twenty-seven, as we ride on through the friendly streets.

Fredericksburg boasts that it once contained the home of that intrepid sailor, John Paul Jones, who is known as America's first sea fighter. Here, we are told, he tried to be a farmer, but he was almost as conspicuous a failure in agriculture as he was conspicuous for his success on the seas.

The boyhood home of George Washington stood across the Rappahannock River from Fredericksburg, and it was to this town that young George was sent to familiarize himself with the three R's, as taught by one Hobby, sexton of the parish. We perhaps may be pardoned the wonder if the name of this early teacher had any influence upon the later life of the father of our country and if that influence kept him to his task of freeing the colonies from their oppressors. At the outbreak of the Revolutionary War, Washington moved his mother from her farm to the village of Fredericksburg. Here, after the surrender of the British forces at Yorktown, General Washington returned, accompanied by officers of the French and American armies. Here came Lafayette again, on the eve of his departure for France (if there is a town anywhere in Virginia where Lafayette did not visit, I have yet hear of it), to bid good-bye to Madam Washington, and tradition says that in her answer to his words of praise and love for her son, she replied, "I am not surprised by what George has done, for he was always a very good boy." Her grave in Fredericksburg is now marked by a monument erected by the State of Virginia. The inscription on the monument is simple:

MARY
THE MOTHER OF
WASHINGTON

President Andrew Jackson at the ceremonies connected with the laying of the cornerstone said, "No eulogy could be higher, and it appeals to the heart of every American. . . . Upon the mother must frequently, if not generally, depend the fate of the son."

Reluctantly we faced about from Fredericksburg and watched for the dome of the Capitol at Washington. We found it still intact and as beautiful as ever, with its power to thrill undiminished. We had time after getting settled at our hotel for a

little ride around the city. I always begrudge the time spent in sleeping when I am in Washington, but sleep seems necessary in Washington as well as in Wisconsin, and an early hour found us back in our room ready for a night's rest. As we sat talking over the experiences of the day, we were startled by the ringing of our telephone bell. Now back home that is not a sound to startle one, but here among strangers (our few friends had not yet been apprised of our arrival in their city), we wondered what it was all about. We soon learned that our neighbors, "Dr. Wayland and Susie," from Milton Junction, had reached Washington before us and were on hand to welcome us. You may be sure that a voice from home sounded pleasant in our ears, and plans were made for a meeting at some future time.

MY RELIGIOUS BELIEFS

S. DUANE OGDEN

(Concluded)

IX

I believe in the Church, the Body of Christ.

I believe in the Church as the community of those who in every age, condition, and place trust and serve God, revealed in Jesus, and loyally further the religion of Christ and the kingdom of God.

I believe in the kingdom of God—the gradual, ultimate attainment of the Divine purpose for the world and mankind, and the final triumph of the ideals and the Spirit of Jesus, through the co-operation of God's children with him, and by the working of the Holy Spirit in the lives of men and in society.

X

I believe that the sacraments of baptism and the Lord's Supper are highly valuable as religious symbols and as potent means of grace.

I believe that the sacraments of baptism and the Lord's Supper are highly valuable as means of grace. These rites symbolize in an outward way the inward grace received and the experience of the Holy Spirit within the life.

It was in recognition of the need of visible representations of unseen realities and

workings of the Spirit that Jesus employed symbolism and taught his disciples to make use of certain rites in their worship and in the furtherance of the religious life. Not all Christians have fully appreciated the need of men and women for outward representations of inward experiences or the value of signs and observances for stimulating and promoting the growth of the religious nature and for inducing right attitudes of mind and for creating favorable religious atmosphere. Anything is a means of grace which is instrumental in bringing about desirable religious experience. Or, stated in mystical language, those practices or acts or stimuli of consciousness which are avenues of spiritual communion between God and men, or which are channels through which God manifests himself to men, or discloses his will, are means of grace.

A sacrament is an act and an institution of the Christian Church which has a special significance for the religious life. The term "sacrament" is derived from the Latin word "sacramentum," an oath of allegiance such as the pledge taken by a soldier to be loyal to his general and his country. The verb form of the word is "sacrare" which means "to dedicate." In the taking of a sacrament, therefore, the Christian is taking an oath of allegiance to his Lord and is dedicating himself to the service of God.

A sacrament is a religious institution in that it is something set apart with special significance. Again, a sacrament is an act accompanying a religious experience of the dedication of one's self to Christ.

1. The rite of baptism is an outward and visible symbol of inward, spiritual regeneration, that is the religious experience of change from a life of bondage to sin into a life of conquest of and victory over sin through union with the Spirit of God, and the change from a life of self-seeking into a life of self-forgetful and self-giving love.

Baptism further symbolizes the cleansing of the inner self from sin. Wrongdoing and perversion leave a stain of guilt upon the soul. When by repentance and faith one is forgiven by God, his guilt is purged away by divine grace. This experience is coincident with the changed life. Baptism in water—representing the act of washing—is symbolical of the inward baptism of the Spirit.

Baptism is a rite of initiation into the Church, the Body of Christ. One is baptized when he is admitted into the Christian communion to enter into the covenant with Christ, sharing with others in the Church its spiritual benefits and privileges, and pledging to share its duties. As the Church is the Body of Christ, to become a part of it is to be united with Christ and to become one of his members. Christians' "bodies are members of Christ," 1 Corinthians 6:15; "For as many of you as were baptized into Christ did put on Christ," Galatians 3:27. To be one with Christ is to share his life, death, and resurrection. "We who were baptized into Christ Jesus," Paul writes, "were baptized into his death. We were buried, therefore, with him through baptism unto death; that like as Christ was raised from the dead . . . so we also might walk in newness of life." Romans 6:3, 4.

It is clear that the mode of baptism which most completely symbolizes these different aspects of inward experience—of which the rite is a token—is baptism by immersion. Here there is not merely, in the use of water, the sign of cleansing of the soul, but also the symbol of the Christian's burial with Christ of the life in sin, and the resurrection in "newness of life."

Moreover, the original meaning of the word "baptize" was "to immerse." The English word comes from the Greek "baptizo," literally, "to dip." It is now pretty generally agreed by scholars that the New Testament mode of baptism was immersion. But it is important to bear in mind that baptism is not regeneration, but the *token* of that inward experience. Therefore, the important thing is the *experience of rebirth*, rather than the symbol of it. Immersion, then, is not the only form of baptism possible, but it is by far the richest symbol, and therefore the one which is, in my opinion, to be preferred. These are the reasons for my belief in baptism by immersion.

2. The sacrament of the Lord's Supper is exceedingly important as a means of grace because it is a recurrent rite, coming at regular, stated occasions. Ordinarily, the Christian takes the sacrament of baptism but once in his life. But he has the opportunity again and again to partake of the Supper of our Lord.

One very common misunderstanding regarding the Lord's Supper is that it is intended only for the sanctified, and none but the pure in heart have any right to partake. This is a grievous error and a disastrous one. *The table is spread for sinners*, and for nobody else. Of course all who ever partake of the supper are sinners, for all have sinned and come short of the glory of God. But above all, let not the "backslider" or the faltering, wavering disciple think that the sacrament is not for him. The supper is precisely for sinners for it commemorates Christ's giving of himself for many, for the *remission of sins*.

The symbolism of the Eucharist is rich. The elements are the simplest possible, yet they could scarcely be more full of significance for the religious mind. Bread, representing food in general, always and everywhere symbolizes life. In the Lord's Supper it stands for Christ, *the life* that is in us. The partaking of the sacramental bread represents the receiving anew of life from above, the incoming of the Holy Spirit.

Again, the bread symbolizes the body of Christ. At the institution of the supper our Lord said, "This is my body." The broken bread is a token of the body of Jesus which was vicariously wounded and put to death because of man's sin. The bread also stands for the body of Jesus in the sense of the great body of believers—the Church invisible. The Church *is* the body of Christ. Therefore, the sacrament becomes a bond of union, joining together in the Spirit all believers.

The second element in the Lord's Supper is wine, the token of joy, exhilaration. It stands for the victory which the Christian has through Christ—a victory over sin and death. It is a reminder to the participant to rejoice evermore because of the new life in Christ, and the hope born anew for the future.

The cup also symbolizes the blood of Jesus, which was poured out unto the remission of sins. Like the broken bread, it represents the vicarious suffering of Christ. But more than this, as the symbol of the blood of Christ, the wine, as well as the bread, stands for his life. The ancients considered that the blood was the life. Therefore, the taking into the body of the wine is an outward representation of the

receiving of the divine life by the Christian.

The partaking of the Lord's Supper is a renewal of the Christian covenant, first sealed by baptism. It is the renewal of the Christian's oath of allegiance to his Lord and the dedication of his life to him and to his service.

Because of their rich symbolism, the sacraments are strongly suggestive of unseen realities. They are silent teachers of the truths which they represent and they are prevocative of the state of mind and the attitude of heart which condition the religious experiences for which they stand. Therefore, they are not only the token of experiences within which have already occurred, or which may be then taking place; these signs may also be, and often are, instrumental in *bringing about* the inward state symbolized. Thus they function as avenues of divine grace.

No one can take the sacrament without being affected by it. One never goes away the same. He is either better because of the experience or he is worse, inevitably. The determining factor in this effect is the attitude of the participant.

XI

I believe in the Sabbath, the seventh day of the week, a symbol of God's presence in the world and of man's obligation to him. I believe that when it is observed as Jesus taught men to regard it, the Sabbath is a valuable means of grace and an important institution of religion.

The Sabbath is a religious institution—a day set apart by religion for rest from labor and for the exercise and cultivation of the religious life. The Sabbath, as we know it in connection with monotheistic religion, has its origin in the Bible. Historically and exactly speaking, the Sabbath is the institution by that name of which we read in the Scriptures, the seventh day of the week.

While the Sabbath originated with the Hebrews, the Sabbath we observe is a Christian institution. It is the Sabbath regarded and exalted by Jesus Christ. Accordingly, I do not regard the Sabbath as a legal requirement, but rather a gift of God. The Christian Sabbath stands in many ways in contrast to the legalistic institution of Judaism. It is a privilege rather than a requirement, a blessing more than an obligation.

I believe that the Sabbath, observed in the spirit of Jesus, is an expression of the Christian's acknowledgment of his dependence upon God and of his devotion to him. It is a symbol of God's presence in the world and of the worshiper's dedication of himself to the service of God. It is not itself sufficient as a show of devotion, for the whole life must show that. Nor is the observance of the Sabbath discharging our obligation to serve him, of course. It is merely a token of the attitudes of devotion to God and disposition to live in his service. Just as baptism is merely a symbol of regeneration—not actually regeneration itself—so the Sabbath represents our devotion to God's service; it is not itself to be regarded as that service. Of the great symbols of the Christian religion, I regard the Sabbath as one of the most important.

I believe that Sabbath observance, if done in the Spirit of Jesus, is a valuable means of grace. Our Lord said, "The sabbath was made for man, not man for the Sabbath." He regarded it as a benefit, a potential blessing, not as a burden to be borne or an exaction to be fulfilled. Instead of thinking of the Sabbath as an end in itself and man as a means to serve that end, Jesus made it clear that the Sabbath was for the benefit of man. It was a means toward the end of enriched and higher life ~~on the~~ part of man. The value of the institution to society or to an individual is proportional to the contribution it makes to man's higher life. To the extent that the Sabbath enriches personality and makes men better, it is of moral and religious worth. I can not see how any one can conscientiously observe the Sabbath in the way which Jesus taught us, by word and example, without being made better. The institution is a means of grace because it serves to make men more conscious of God; it exposes them to desirable religious experience, offers an opportunity for God to impress his will upon the hearts of men, affords an avenue of communion between God and man, and inspires men to deeper devotion to Christ and his service. In short, the Sabbath is a valuable means of grace. Its right observance makes men more deeply religious and morally better.

I believe that men need the Sabbath of Jesus because he said that it was made *for man*—for mankind's own good.

XII

I believe in the continuance of individual, conscious personality beyond death, and that the future life will be one of growth and joy proportional to its fellowship with God and moral likeness to Jesus Christ.

It is entirely reasonable to believe that the soul may survive the death of the body. For one reason, we observe that the mind makes the body its instrument in various ways which all observe. This is strongly suggestive that the mind may become independent of the body after death. Another consideration is upon the assumption of moral freedom. The mind is seen to work independently in and through the brain. It is quite conceivable that it is independent enough to act independently of this particular organism altogether.

It is worth pointing out that belief in immortality is one of the tenets of so-called natural religion. It is taken for granted, like God and moral freedom, by mankind generally. This intuitive basis is not to be taken lightly. For not a few intelligent people it is the surest evidence of the immortality of man. The soul knows that it is immortal. "I am immortal! . . . I know it . . . I feel it!" So sang the poet, Margaret Fuller; and so have the poets sung from time immemorial. The conviction that we are immortal seems to be instinctive in humanity. Not every one is conscious of, caring whether or not there is a future life, but normally we all assume it to be so. I believe that we can trust our intuitive assurance of immortality.

Proofs of the continuance of personality beyond physical death are wanting in this life, and are probably unobtainable, but this intuitive belief is near enough to proof to really satisfy our need of assurance, when considered in the light of our faith in God and our belief in man.

It is, after all, in religious experience that we gain the only real assurance of immortality that is possible in this life; if one gains this experience, he may have the assurance. If a man "succeeds in finding God . . . if he achieves personal experience of the kingdom of God," affirms Swain, "assurance of the future will come unbidden and unsought." He who has had a satisfying and adequate Christian experience *has* the assurance of immortality that is assurance indeed. Therefore to outline

the Christian position is to point out the "why" of confident faith in everlasting life.

1. I believe in immortality because I believe in man. The Christian estimate of man is not man's view of himself. Jesus taught us to evaluate man from the point of view of God. How does our heavenly Father regard us? We are sons of God, and it hath not yet been revealed what we shall be. "God wants us, and is not content to cut down his plans and expectations for us to the level either of our desert, our weariness, or our despair."

What is this which I call myself? Is it that which is visible to the eyes of my fellows? Am I "a body animated with a spark of life"? Do I, a physical being, have a spiritual aspect which men call soul? As a Christian, I know that this is not the case. I know that this, which is myself, is not a material thing. I know that I am something spiritual. A body does not have a man. Rather, a man has a body. The real self is unseen. A man is a spirit. The body is the instrument of the man.

I know that the time will come when my physical organism will disintegrate and finally break down. Then the outworn body will have to be discarded to crumble into dust. But I shall not thus break down and be discarded or crumble into dust, because I am not flesh and blood and bone and neurones that can be worn out and used up. I am spirit. "Though the outward man perish, yet the inward man is renewed day by day."

Now, the Christian estimate of man is that every man is of inestimable worth, either because of his actually realized value through love—active good will and unselfish service—or on account of his possibilities. If every one is not actually worth God's love, at least all are capable of becoming so, as Jesus so clearly saw. There is no one but is infinitely worth saving. This is the Christian conviction, and the countless men and women who have been redeemed from the depths of sin by our Savior are living testimonies to the fact that our conviction is true.

Because I believe in man, I believe that he is immortal.

2. My second basis of assurance is the Christian faith in God. Because I believe in and trust him, I am assured that man is immortal. Belief in God and belief in eter-

nal life stand or fall together. And where there is faith in God, there is faith in the life hereafter. To be assured of God is to be certain of immortality. One might conceivably believe in the imperishableness of personality without having faith in God, but it surely is not possible to trust God and not believe in an unending life, unless the view of God is a wholly unworthy one. For most people, it is impossible to think of God as anything less than the most righteous and the most potent and dependable Being possible. If God is, he is infinitely great and good. So, to believe in God is to believe in immortality.

"In the last resort," then, as Canon Streeter insists, "belief in immortality depends on our conception of the character of God." If God is what Christ revealed him to be, then personal immortality is completely assured.

I believe that God is good, and goodness includes justice. The injustices of this life demand compensation and the tantalizing hopes and aspirations of men—unfulfilled in this life—demand realization. Is the Judge just? Can God be satisfied with the very incomplete development of personality which men are able to attain here? Will he deny fulfillment and satisfaction and completion? We can not but think of God as good, therefore, "just as sure as there is a God, we shall continue to live."

The God in whom we trust—the God revealed in Jesus Christ—is a loving Father. If God loves us, will he allow us to be destroyed? When we consider the love of a human parent for his child, and remember that he would not permit that life to be lost if it were possible to prevent it, we know that God's love, being far greater, can not allow his children to perish. If God is, he cares. If he cares for anything, he must care for personality. If he cares for personality, he will not suffer it to be lost. Because God loves us, we know that we shall not die, but shall live eternally.

3. A further reason for assurance, we have in Jesus Christ, who brought life and immortality to light. As a Christian, I trust Christ. The words of Jesus, his Spirit, and life have for me a special significance, and his testimony is distinctly trustworthy and revealing. He is my Lord, and I count on him to guide me aright. Jesus assures us of immortality, and for the

one who trusts him that is complete assurance.

What did Jesus teach regarding the destiny of man? We discover that he *never* argued for immortality. He did not for a moment question it. He knew it, and the few words concerning it which have come down to us from his lips bespeak his utter confidence of this fact. Because of Jesus' experience of God, he was firmly convinced that we live beyond death. His words on the cross, as he hung there in agony and died a slow death, are most revealing. Death was at hand, but he was confident. Turning to the penitent thief on the cross beside his, he said, "Today, thou shalt be with me in Paradise." There is the note of complete assurance! And looking up into heaven, as he passed from this life, the Son of man breathed with unmost confidence and trust, "Father, into thy hands I commend my spirit."

What does Jesus' life reveal regarding immortality? The matchless life of the Nazarine was lived not in time alone, but in eternity. In his earthly life the Master lived immortally. He knew that he should live forever, and his life bore witness to the life everlasting. Moreover, Jesus assured his followers of his and their continued life.

Add to all this the evidence of the resurrection of our Lord. Here is the final seal upon the testimony which the Master bore. However one conceives of the resurrection, if he acknowledges that Christ remained alive after his death and lives now, it is strong assurance of immortality. That Jesus "showed himself alive" to his disciples after they had seen him dead on the cross is sufficiently certain.

That Christ lives now, I can not doubt, for "I know him whom I have believed." The fact of the Christian experience is the greatest of all evidence of Jesus' resurrection, and of the immortality of man. The fact that he now lives proves that Jesus did survive the death of the cross.

I believe that the testimony of Jesus through his teaching, life, and resurrection furnish compelling evidence of immortality and give the Christian real assurance of eternal life. "I know him who I have believed, and am persuaded that he is able to guard that which I have committed unto him against that day."

YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK
R. F. D. 5, Box 165, Battle Creek, Mich.
Contributing Editor

IF ALL WERE CHRISTIANS

Christian Endeavor Topic for Sabbath Day,
September 24, 1927

DAILY READINGS

Sunday—A new baptism of the Spirit (1 Cor. 12: 1-13)
Monday—The world would "know" (John 13: 35)
Tuesday—A pure Church (Eph. 5: 6-21)
Wednesday—An unselfish society (Phil. 2: 1-5)
Thursday—New enlightenment (Eph. 1: 18-20)
Friday—New ingathering (Acts 5: 12-16)
Sabbath Day—Topic: What would happen if all Church members were really Christian? (1 Cor. 13: 1-13)

TO THINK ABOUT

Wherein are we less than Christian?
Can a Christian live the Christ-life today?
Why?
How can we attain Christ's point of view?—*Endeavorer's Daily Companion.*

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

Someone has said that Christianity is love in action. It should be in action in the Church and if it were, many conditions would be entirely different than they are. If all Church members were really Christian, love would be in action, and as a result there would be less criticism (especially of the pastor), less jealousy, and less selfishness; and all members would pull together and work in harmony. So the kingdom of God would advance.

Christ said, "By their fruits ye shall know them." Our daily lives are being constantly watched by those around us, for Paul says that we are living epistles, known and read by all men. The way we live is just as important as the words we speak. So, if we are Church members and profess to be followers of Christ, our lives will show this fact, and others will be attracted to the Church.

Church members of today need a new Pentecost; they need to be quickened and revived; they need a deeper consecration to the work of the Master. Let us ask God to "Revive us again."

WHAT'S WRONG AND WHAT'S RIGHT WITH THE MOVIES?

Christian Endeavor Topic for Sabbath Day,
September 17, 1927

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

Our topic this week presents a problem over which there has been much discussion. There are some people who think the movies are so bad it is best to stay away from all of them. Perhaps some of my readers will be shocked when I say I do not take this position. I think one can use care and discretion in choosing the movies he sees, and can gain much benefit.

Someone has said, "Pictures are suggestions. They form ideals, good or bad." One form of pictures which are injurious to the minds of our youth today are those which show crime, and too many pictures of this class are being shown. There is a period in the lives of boys and girls when they are eager for thrills and adventure, and they eagerly act upon what they see. We find that many criminals are young people in their twenties, and in many cases the crimes committed are the result of ideas gained from movies of this class. So pictures depicting crime are largely responsible for the crime in the world today, and should be banned.

What kind of pictures should one see, then?

I think one should try to choose those which are educational and uplifting. Historical pictures are very good. Two of the best pictures of this class are: "The Covered Wagon" and "Abraham Lincoln." These pictures are very uplifting, and one can not help feeling that he has been benefited by seeing them. Pictures of travels are also educational and uplifting, and they certainly do one no harm.

I think one should select pictures with good morals, which teach lessons which can be applied to every-day life. Under this head I would mention "The Ten Commandments," "Quo Vadis," "Ben Hur," "The Scarlet Letter," and there are many others.

Young people, there are just two classes of movies—the good and the bad. Which do you prefer?

Battle Creek, Mich.

THE INTERMEDIATE CORNER

REV. PAUL S. BURDICK

Intermediate Christian Endeavor Superintendent
Sabbath Day, September 24, 1927

DAILY READINGS

Sunday—A Baptism of power (Acts 4: 23-31)
Monday—The grace of liberality (Acts 4: 32-37)
Tuesday—More power in prayer (Jas. 5: 13-15)
Wednesday—Wonderful unselfishness (Phil. 2: 1-8)
Thursday—Missionary zeal (Acts 13: 1-3)
Friday—Christian kindness (Jas. 1: 27)
Sabbath Day—Topic: What would happen if all Church members were really Christians? (1 Cor. 13: 1-13)

I DO NOT CHOOSE TO RUN IN 1928

When this is read by you, the Seventh Day Baptist Conference at Westerly will be over, and a new superintendent will be in office. I hope you will be as loyal to him as you have been to me. The work of the past two years has been very pleasant, and I should be glad to continue it if I felt able to do it. I hope that under the new superintendent you may go forward to new successes.

It has been a great pleasure to me to hear from you from time to time, and learn of the good work that was being done, of new societies being formed, of some graduating into senior societies, and of some others entering our ranks from the juniors. It has made me happy to hear many times of intermediates joining the churches. To feel that I have had a small part in this work for two years has been a joy indeed. I hope that you will all try to be good Christian endeavorers all through life, for if you are always endeavoring you can not help but succeed.

LET US ALL BE REAL CHRISTIANS

Not more than half the people I know are church members. Of those who are members of churches, some never come to church, and live exactly like the people of the world. There are others, too, who go to church occasionally, but who live the rest of the week in such a way that it is hard to tell whether they are Christians or not. I wonder how many of us belong to this class.

There is, here and there, a person who lives so true a Christian life every day of the week that we can all say, "There is a real Christian." How many such people do you know? Do you know fifty such peo-

ple? Do you know forty? Do you know ten? If the people of Sodom and Gomorrah had the chance that we have to know Jesus, they would have repented in sackcloth and ashes. But there may be cities today that even the prayers of Abraham could not save.

WHAT IS IT TO BE A TRUE CHRISTIAN?

The true Christian is like Christ. He will not unjustly condemn or speak evil of another. His thoughts will be pure and noble. Though others may stoop to evil speaking, he will not do so. He will stand up for his own rights, and will protect the weak, but will not use wrong means in doing so. He is careful of the things which are intrusted to him. He may even possess wealth, but will remember that all things belong to God, and will willingly give to God and to needy fellow men a part of what God has given to him. These are a part of the things that go to make up the true Christian.

YOUNG PEOPLE'S ACTIVITIES AT CONFERENCE

OPENING DAY

REV. H. C. VAN HORN

The time for the first session of the young people's pre-Conference meeting found the youth of our churches from many states gathered in the fine old Pawcatuck church in Westerly. Cars from New York, New Jersey, Wisconsin, West Virginia, were noticed, parked back of the church. A fine group of young people was ready to cease their visiting for the time being and gathered in the seats toward the front, on the invitation of the presiding officer of the afternoon, the writer of these notes.

The meeting began promptly with fine selections of old hymns by the Simpson-Burdick stringed quartet, composed of Rev. William M. Simpson and daughters, Alberta and Lucile, of Ashaway, R. I., and Rev. Paul Burdick of Rockville, R. I. Mrs. Hurley Warren of Nile, N. Y., accompanied on the piano. "O Worship the King" was sung by the congregation, and the devotional service was conducted by Rev. Hurley Warren. Misses Alberta and Lucile Simpson of Ashaway sweetly sang a duet.

The program was based on the Christian

Endeavor pledge—"Trusting, I Promise," by Maurice Sayre of Albion, Wis.; "Whatsoever," by Miss Mary Bond of Plainfield, N. J.; and "All My Duties," by Loyal Todd of Milton, Wis. These were fine, well thought out, and ably delivered addresses, and have been requested for publication.

The Student Quartet of Milton, consisting of Ellis Johanson, Battle Creek; Maurice Sayre, Albion; Everett Harris, Shiloh; and Loyal Todd, Milton, sang one of their beautiful songs.

An address on the "Value of the Pledge" was given by Rev. H. C. Van Horn of Lost Creek, W. Va. The speaker said the Christian Endeavor pledge is a challenge to young people to do the "impossible." "People who say a thing can not be done are constantly being interrupted by someone's doing it." In this age of unbelief and materialism the pledge is a strong tower. "Trusting in the Lord Jesus Christ for strength, I promise" helps to train the conscience; to make steady progress; to constancy and persistence. It is a "Declaration of Independence," "our banner," "our program," "a stimulus to originality." It helps us in a concrete way to exemplify Christ before the world, and to stimulate others to want to be like him, too.

This session closed with singing "Into my heart, Come, Lord Jesus."

About one hundred sat at luncheon in the armory, and enjoyed the program conducted by Professor Harold O. Burdick of Salem. Stunts were worked out and put on by the various associations. Songs by different quartets were sung, and addresses on "Youth," "Enthusiasm," and "Service," were given by Miss Virginia Bond, Plainfield; Gordon Ogden, Salem; and Hurley Warren, Nile. Professor Burdick worked out his program on "Yes," a word containing the initials of the subjects of the addresses already alluded to. He had the young people write down the things they could do to help pastor, church, community, and denomination, and then write "Yes" across these things in their pledge. This was a pleasant and helpful service.

The evening service at the church was presided over by Carroll Hill of Alfred Seminary. The string and male quartets rendered several selections. Some Hawaiian music was rendered by Ellis Johanson and

Maurice Sayre. The program of the evening consisted chiefly of an oratorical contest in which Miss Edna Coon and Miss Alberta Simpson won first and second places, with their orations on "The Mission of Endeavor," and "The Quiet Hour." These orations will appear in the RECORDER.

MEETING OF THE YOUNG PEOPLE'S BOARD

The Young People's Board met at the home of the president at eight o'clock.

The president called the meeting to order. Members present: Dr. Johanson, Mrs. Frances Babcock, E. H. Clarke, Lloyd Simpson, Mrs. Ruby Babcock, Russell Maxson, Allison Skaggs, Mrs. Marjorie Maxson.

The corresponding secretary presented the following report:

REPORT OF CORRESPONDING SECRETARY AUGUST 4, 1927

Number of letters written, 60.
Correspondence has been received from: Miss Margaret Davis, Miss Verla Churchward, Mrs. Elisabeth K. Austin, Miss Elizabeth Hiscox, P. Gates, Karl Stillman, Miss Anita Davis, Rev. Wm. Simpson, C. H. Siedhoff, E. T. Harris, Donald Van Horn, Rev. H. C. Van Horn, Courtland Davis, J. D. Jones, Miss Marjorie Burdick, Davis Printing Company, Rev. R. B. St. Clair, James Waite, Miss Fucia F. Randolph, Miss Vivian Hill, Rev. Duane Ogden, Rev. Lester Osborn, Mrs. A. J. C. Bond, Miss Alberta Davis, Mrs. Luther Davis, Rev. John Randolph, Rev. James Hurley.

Annual reports have been received from: Westerly, Plainfield, Shiloh, New Market, Marlboro, Waterford, Adams Center, Alfred, Little Genesee, Salem, Ritchie, Salemville, Fouke, Gentry, North Loup, Dodge Center, New Auburn, Milton Junction, Farina, Stonefort, Detroit, and Battle Creek.

Intermediate annual reports have been received from: North Loup, Nortonville, Milton, Milton Junction, Albion, Battle Creek, Ashaway, and Plainfield.

The Conference program in part has gone to the printer. The certificates of award have been printed. A banner for award has been ordered.

FRANCES FERRILL BABCOCK.

Correspondence was read and discussed from: Rev. William Simpson, Rev. Lester Osborn.

The treasurer presented for discussion a tentative budget for the year. This budget follows:

TENTATIVE BUDGET	
Board expense	\$ 500.00
Printing \$75, Conference expenses \$100, stationery and postage \$50, supplies and awards \$125, corresponding secretary's salary \$75, miscellaneous \$25.	

THE APPEAL OF THE CHRISTIAN MINISTRY

CARROLL L. HILL
(Conference Address)

Some men are born great, some men acquire greatness, and some have greatness thrust upon them. Some men are born into the ministry, some fit themselves to become ministers, but it seems to be the consensus of opinion that if we are to have an adequate supply of ministers this office must be thrust upon a good many people. Reasons why there is a scarcity of the article above mentioned have been set forth variously by many people, and they cover almost the whole course of human experience. Suffice it to say that those who do not wish to accept the call to this great work will always find plenty of excuses for not doing so. The ranks of our ministerial supply will be filled when we take upon our own selves the burden, and when we step forth ready to answer the call of service for our Lord and Master.

There should not be a lack of candidates for this most high and holy calling. The conditions of life, the joys and rewards of the average minister do not warrant that young men should turn their backs and retreat when they hear sounded the challenge of the Christian ministry. It is not characteristic of the youth of America that they should be found wanting in this regard. There are many who will disagree with me, but I repeat that it is not characteristic of our young people that they should lag behind when there is work to be done. There is work to be done, there is need of workers, and consecrated, faithful, informed ministers of the gospel are needed.

It may not have occurred to some that the ministry holds an appeal. It may seem even more extraordinary that the ministry holds several appeals. That this is true, I shall endeavor to point out.

It is clearly understood that ministers are a consecrated, earnest, hard-working group. I know that there are many who scoff at such a statement, but they were never ministers. These qualities which have come to mark the minister as the soul of integrity are merely the same as are inherent in all of us, and so do not set the minister apart as some sort of supernatural being. If there is any difference between the minister

Dr. Thorngate's salary	300.00
American Tropics	300.00
Field work	575.00
Teen-Age work \$100, field secretary and expenses \$300, associational secretaries \$100, Conference expenses of secretary \$75.	
Promotion	200.00
Life Work Recruit	50.00
Junior work	50.00
Intermediate work	25.00
Contingent Fund	200.00
Total	\$2,200.00

SUMMARY OF TREASURER'S REPORT

<i>Dr.</i>	
July 1, 1926, amount on hand	\$ 644.92
Amount received	1,418.04
	\$2,062.96
<i>Cr.</i>	
Field work	\$ 130.55
Board expense	477.43
Promotion	93.42
Dr. Thorngate	200.00
Jamaica account	200.00
July 1, 1927, amount on hand	961.56
	\$2,062.96

Note: \$100 has been sent to the Missionary Board for Dr. Thorngate's salary, and \$100 for the Jamaica account since July 1.

E. H. CLARKE, Treasurer.

The following bills were presented and allowed: cross for pageant at Jackson Center, \$2.50; certificates of award, \$2.50; social awards, \$8; postage, \$6.50; banner, \$4; total, \$23.50.

A report of progress was received from the committee appointed to consider the possibility of securing more use of the mimeograph.

The superintendent of activities reported in detail. This report included the following facts: twenty-seven societies have used the Activities Chart. Twelve complete reports have been received and five partial reports. Plainfield is the winning society with 958 points, Salemville is a close second with 926 points. Farina reported 914 points.

The final details of the Conference program were discussed.

The minutes were read and corrected, and the meeting adjourned.

MARJORIE W. MAXSON,
Recording Secretary.

Battle Creek, Mich.,
August 4, 1927.

and others in this regard, it is in the matter of application. And so, setting aside the devotion which holds the minister to his work, let us view one by one some of the attractions of the Christian ministry.

In the first place, the minister is, or should be, a student. One or more times a week he stands before a congregation with the purpose of directing their religious thinking. It may be that he lectures before local clubs or organizations. In order that he may continually be giving out in this way, he is continually "feeding in," and he forms a close acquaintanceship with the best of literature, with authors, and above all with the Book of books, the Bible. Here the minister is an authority, he is at home. He holds an authoritative position, not simply because he is a minister but because he knows whereof he speaks. One thing that is demanded today is that men *know*. To this demand the minister is no exception. It is no secret today that there is a variety of opinions and beliefs, not only in regard to the Bible but in matters of science and related subjects. The minister, as a student, has the opportunity to select his books, to make a careful and thorough study of the matter in hand, and to form without bias or prejudice, a judgment which he is able to stand back of. Assuredly ministers make mistakes, but what man never did? An honest opinion, honestly arrived at, is the right and privilege of every minister.

And he who would be a minister has before him a course of preparation which is of no small consideration. Just what value is placed upon a theological education was made a little more clear to me last spring by two incidents which I shall relate. The first took place as I was standing, with several others, watching the power shovel excavating at the site of addition to the high school in Alfred. There came a short pause in the labor, and as the machinery quieted down, I fell into conversation with the man at my side. During our talk it developed that he was a farmer and I a theological student. From then on our talk did not turn from the subject of a theological education. It seems that, as a young man, he had refused a call to the ministry. It has been a matter of deep regret to him. As we talked on, he said that the one thing he would prize most

highly, if it were possible for him to have it, would be a theological education. It was his opinion that nowhere else could he gain for himself as great a blessing of its kind. Not long after I was walking down the street with two college men whom I never would have suspected of having a serious thought in regard to theology or a theological education. But all out of a clear sky, first one and then the other said that theological training held for him a real appeal.

The study of theology, the training of the minister, has been booed and hissed from one side of our country to the other. However, opposition to it increases with lack of understanding of it. It is the minister, who is a student, who has put the study of theology on a high plane, and who will keep it there. Theology as a science seeks to combine all truth into one correlated whole, and over all to find the loving heavenly Father as the author and finisher of every good and perfect gift. Naturally such an ambition for any science, school, or person demands the best of intellectual ability. It is the pleasure of the minister to volunteer in this great service and throughout his ministry to be an interpreter of truth, a workman who needeth not to be ashamed, rightly dividing the word of truth.

Another aspect of the appeal of the ministry is that of contacts with people. Few homes are ever closed to the minister of the gospel. There are few clean, wholesome, and beneficial social functions that do not welcome his presence. There are undoubtedly some that would be better off if he were there. But however this may be, the opportunity to form deep, living, and lasting friendships is not insignificant in considering the ministry. The work of the minister is not confined to any one age or class of people. He is able to influence lives from the time they are in their cradles till they have passed to the great beyond. As teacher and pastor and friend he places upon them the stamp of Christian living. As a leader of boys' and girls' and young people's organizations, he plants the seeds of righteousness that sooner or later will bear fruit. It is the minister who, upon their confession of faith, has that joyous privilege of leading those young people down into the baptismal waters as they take on new life with Christ. It is the min-

ister who, later, blesses the bread and the wine in the sacrament of the Lord's Supper, an occasion of spiritual blessing and uplift for all who partake in it. Another of the happy experiences in the life of the minister is when he stands at the altar or in the home and performs the ceremony that makes two people man and wife. And an occasion which does not carry joy with it, but which brings men closer to each other and knits their hearts together, is when they stand at the last resting place of a loved one, whose soul has been commended to its maker by that friend and comforter, the minister.

In its associations with people, in its field of service, in the blessings which it brings, the ministry stands without an equal.

But the phase of the calling which is probably largest and of the most importance is that of the minister as a champion of religion. Since the dawn of civilization, humanity has repeatedly and seemingly without provocation, literally and figuratively packed up bag and baggage and trekked out into the unknown. New lands have been possessed, new knowledge gained, and always people are exploring farther and farther. And since the beginning of the Christian ministry, in that great caravan, sometimes in the lead and sometimes not, we find the Christian minister. When others are seeking new fortunes and new possessions, there goes this champion of the Christ, upholding his banner, representing the gospel of love, and saying, "Come with me, and I will do you good." As a balance wheel between earthly and spiritual possessions stands the minister of the gospel.

There is a book which it is profitable for men to read and study. It is a source of help and inspiration. It is the Bible. The editions of the Bible that are printed far outnumber any "best-seller" of modern printing. This blessed Book is the minister's best friend and closest companion. To be the interpreter of the truths of the sacred Scriptures is the right and pleasure of every minister. Who will say that the ministry does not hold an appeal?

During the World War thousands of the best men of the world were asked to give up their lives in the cause of humanity. They died, and their passing will be remembered as a glorious blot on the page of

civilization. The Christian ministry asks more than the sacrifice of death. It asks the sacrifice, if such it be, of a life lived out for Christ. It demands a service that will mold humanity into one great brotherhood. The ministry calls for study, but it means more than that. The ministry calls for preaching, but more than that. The minister is an educator, a friend, a counselor, an interpreter of truth. He is Jesus Christ's representative.

Men have pointed to this or that minister and have said, "If that is a sample, I will have none of it." I do not know whether a hundred or a thousand or what number of banks have failed in the past year, but their failure is not because banking is not sound. I do not know how many ministers have failed, but it is not the fault of the ministry. Complaining of it or finding fault with it will never help the ministry. A ministry full of good works will.

John P. Altgeld has said: "Let me say to young men, this age is weary of the polite and weak camp followers, weary of servility, weary of cringing necks and knees bent to corruption. This age is calling for courage, calling for strong character, calling for men of high purpose, calling for men who have convictions of their own and are not afraid to act upon them."

We, as Seventh Day Baptists need min-

ANNUAL MEETING—AMERICAN SABBATH TRACT SOCIETY OF NEW YORK

The annual meeting of the members of the American Sabbath Tract Society of New York, for the election of officers and directors and the transaction of such business as may properly come before them, will be held in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, September 18, 1927, at 2 o'clock p. m.

CORLISS F. RANDOLPH,

President.

ARTHUR L. TITSWORTH,

Recording Secretary.

Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.—2 Peter 1:10, 11.

isters. Let us pray for men and women who will say: "I will live my life under God for others rather than for myself; for the advancement of the kingdom of God, rather than for myself."

REV. R. R. THORNGATE, WIFE AND DAUGHTER SAIL FOR SOUTH AMERICA

Rev. Royal R. Thorngate, wife and daughter Geraldine, sail for South America September 13. Letters intended for them may be addressed to the *S. S. Mayaro*, Trinidad Line, New York City.

Brother and Sister Thorngate volunteered for this much needed work and our prayers will go with them. Mrs. Thorngate is a niece of the late Rev. David H. Davis who served so long and faithfully in China, and Mr. Thorngate has been encouraged by her every step of the way in taking up this important work. Her services on the field, as well as in the home, will be enhanced by the fact that she is a trained nurse and has successfully followed her profession for many years.

Sabbath School. Lesson XII.—Sept. 17, 1927

THE KINGDOM DIVIDED. 1 Kings 12: 12-20.

Golden Text.—"Pride goeth before destruction, and a haughty spirit before a fall." Prov. 16: 18.

DAILY READINGS

Sept. 11—The Kingdom Divided. 1 Kings 12: 12-20.

Sept. 12—The Sin of Apostasy. 2 Chron. 13: 5-11.

Sept. 13—Pride Versus Humility. Prov. 15: 22, 23.

Sept. 14—Co-operation versus Division. 1 Cor. 3: 1-9.

Sept. 15—A Prophecy of Reunion. Ezek. 37: 21-28.

Sept. 16—United in Christ. 1 Cor. 3: 1-9.

Sept. 17—Seeking Counsel of God. Prov. 1: 20-26.

(For Lesson Notes, see *Helping Hand*)

ANNUAL MEETING—EDUCATION SOCIETY

The annual meeting of the Seventh Day Baptist Education Society will be held in Alfred, N. Y., on September 15, 1927, at 7.30 p. m.

E. P. SAUNDERS,
Recording Secretary.

"A church in politics is as bad as politics in the church."

THE SABBATH RECORDER

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

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CORLISS F. RANDOLPH,
President.

ARTHUR L. TITSWORTH,
Recording Secretary.

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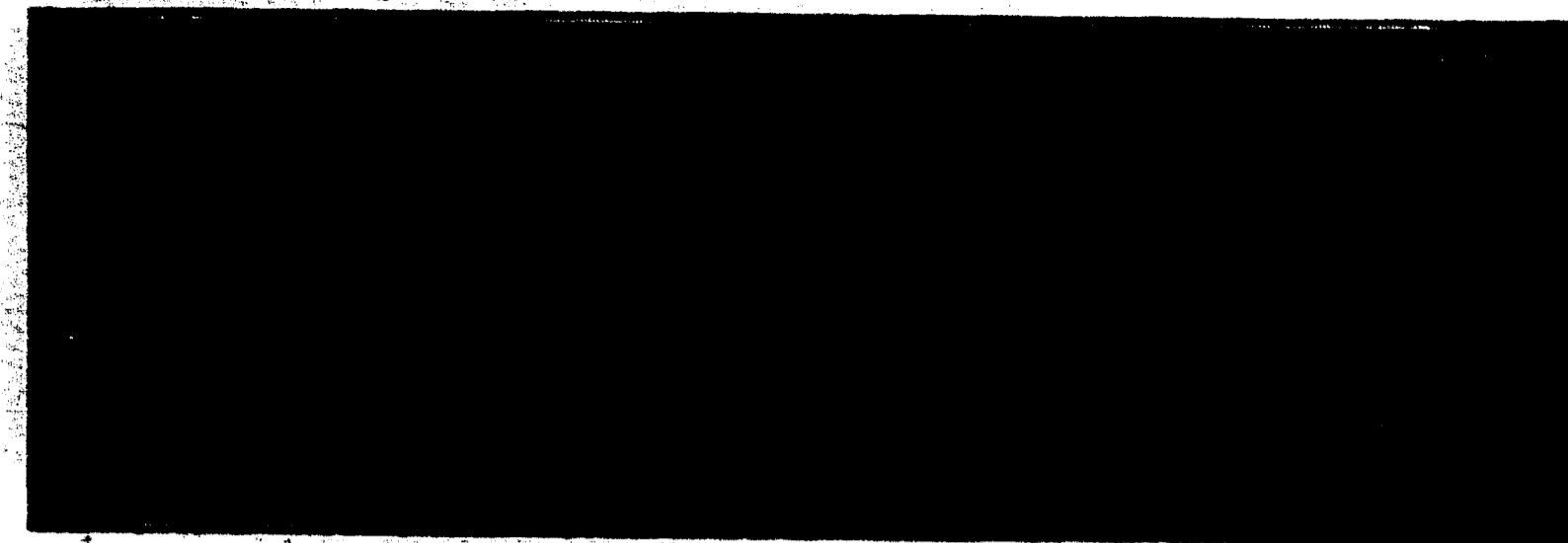
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