

SEVENTH DAY BAPTIST
GENERAL CONFERENCE

AUGUST 23-28, 1927
WESTERLY, R. I.

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

The Sabbath Recorder

IF WE BELIEVED IN GOD

If we believed in God, there would be light
Upon our pathway in the darkest night.

If we believed in God, there would be power
To foil the tempter in the sorest hour.

If we believed in God, there would be peace
In this world's warfare, ever to increase.

If we believed in God, there would be joy
Even in tears, that nothing could destroy.

If we believed in God, there would be love
To heal all wounds and lift the world above.

Lord Christ, be near us, that, beholding thee,
We may believe in God and be set free!

—Jessie Wiseman Gibbs.

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WHOLE No. 4,307

Our Father in heaven, thou knowest how we do long to live in harmony with thee. Thou knowest, too, our weaknesses and unworthiness. Wilt thou teach us how to think about ourselves and our neighbors. May we learn to be Christlike toward those who differ from us. Teach us the meekness and the loyalty essential to the winning of men. If we have riches, do not let them spoil us. If we are poor, please deliver us from envy and malice.

Make us so faithful to our Master's teachings, and give us such trust in him, that we may never doubt the ultimate triumph of his cause. "May thy kingdom come." In Jesus' name. Amen.

Please Do Not Fail To Study It Carefully What does the editor mean? "Study it carefully." There must be something important in "it" or he would not call attention to it in this way. Oh! I think I do know. Look on page 330 of the last RECORDER, and there I believe you will find it.

In the first column, about the middle of the page, you will find that excellent address of Benjamin F. Johanson, president of the "One Hundred Twenty-fifth General Conference." Please do not forget the significance of that "One Hundred Twenty-fifth," suggesting where we are "in the midst of the years," and please try to think of what we as a people ought to be, after so long a life in this free America.

Mark what he says about that "World Conference," about the "Ministry," the "Open Doors," the spirit of "Harmony," the "colleges," and the matter of "Generous Giving."

This last point is the only way many of us can help on the good work, and the success of our denomination depends largely upon the givers.

Really, I can not see how nearly two thousand families of Seventh Day Baptists—if loyal to the faith of their fathers—can make a sincere and careful study of this address without its resulting in a real forward movement all along the line.

It does seem to me that there must be a more generous response by our people, month by month, throughout the entire year, if all RECORDER readers will study this ad-

dress, and make a whole-hearted effort, as in the sight of God, to do their part for the causes we love.

We are able, *well able*, to meet all the needs of our denominational forward movements, and that too without making a heavy burden for any one, if we *really have them on our hearts*. This is the main thing. If we *really want* to see the good work prosper, there is no doubt about our ability to supply its needs. Now, friends, don't you too *really think so?*

Importance of Our Small Country Churches

We sometimes hear our small mission-field churches spoken of as being of no great importance to the denomination, and as being obliged to give up their church life from want of pastors. In some cases it is even intimated that it is not worth while to spend missionary money on them, and that the feebler ones might as well be abandoned.

This seems too much like acknowledging the defeat of Christianity in a world where it has always been propagated by small beginnings. I suppose the outlook for the future of Christianity must have seemed hopeless to the worldly wise when there were only one hundred twenty Christians in all the world, and especially so after their great leader had been crucified. At that time they could not see the far-reaching, world-wide, age-long influence of that little company of poor unheard of people, as we can now see it after nineteen centuries.

The self-propagating principle of our religion is just the same today, and the far-reaching influence of the faithful few, in the little flocks of our time, may still be counted upon wherever faithful, loyal workers bear the cross for Christ.

When our God-fearing forefathers moved into the country and settled for life, their first move was to establish a small church where they could hold up the true light and worship according to the dictates of their own consciences. For years these little flocks were able to "carry on," but finally

conditions were so changed that there was a steady drain from their membership to the larger towns and cities, thus leaving them almost helpless and without pastors.

As I look over the country fields of our own church people I can recall several such churches. Some of them still have a name and others have gone out entirely. But it needs only a little study of our history, and of our present condition, to see the effect of far-reaching influences which have been contributed by these feeble churches, upon which our denominational life depends.

Look over the list of Seventh Day Baptist pastors today, and you will find that most all of them came from what we call feeble churches or from country churches. The active leaders who are shaping our destiny in these passing years were born and brought up in some of the obscure little flocks on mission grounds. I know one pastorless country church today which has given the denomination no less than five ministers who have served as pastors, missionaries, and teachers. Four, at least, of the daughters brought up in that church became wives of our ministers.

Who can estimate the far-reaching influences that go out from such a church, and that help to build up the causes we love? You can think of quite a number of little country mission churches in Pennsylvania, West Virginia, Ohio, and in Wisconsin, whose sons of forty or fifty years ago, are now filling our pulpits and our secretaryships, to say nothing of the presidents and teachers in our schools.

No student of our history can fail to see the importance of our small country churches as the source from which our ministers have come.

We are not alone in this matter. In a report of the Presbyterian Councils I find these figures: Out of 403 candidates for the ministry, 204 were sons of farmers, and more than 50 were sons of country laboring men.

In another statement it appears that of 417 candidates 191 were from country churches, 150 from small towns or villages, and only 76 were from city churches. Indeed it seems that the larger the church the fewer were the candidates for the ministry.

**Well, What About It?
Is There a Lesson in It?** Yes, indeed! there is a lesson here that we as a people can not afford to miss. If we do overlook it, we shall seal our doom within a generation or two.

Home missions have had much to do with furnishing our successful leaders. Had it not been for our activity in this line of Christian work, our larger churches of today would either be dead or dying, without pastors. Home missions have preceded and prepared the way for foreign missions. To lose interest in home mission work and to let the country churches die would be a sure way to commit denominational suicide, both at home and abroad.

Our churches are all surrounded by a population greater in number than can be seated in their pews. If Christian people belonging to them possessed the same missionary spirit manifested by the noble fathers and mothers who built up our early civilization here, there would still be a yearning desire to go out after the unsaved at home. It is just as much our duty to go out after these people as it is to send missionaries to foreign lands.

When all our church members—ministers and laymen together—come to give as much attention to the missionary needs of their own communities as they do to the far away heathen; and when they realize the value of the feeble churches in the home land, there will be a religious uplift here that will not only be felt in America but in far away lands. When the mission spirit prompts us to care for our little flocks as they should be cared for, there will be no lack of ministers at home and of missionaries abroad. There must be this broad viewed missionary spirit if we are to grow as a denomination. Without this in all Christian churches there is little hope for the lost world.

Just in proportion to the possession of this spirit in the homeland, will we be able and willing to send the gospel to the heathen.

**How Will It Seem
At the End of Life?** If we could only realize, now, just how our life work will look to us when all our years are spent and we stand at the gates of eternity stripped of everything but the character our conduct here has given, it does seem to me that we would be more careful of the record we are making day by day.

Character is all we can take with us into the spirit land immortal. The things we are now living for, the ideals we are cherishing day by day, are settling the question beyond all hope of recovery, or of change, as to our spiritual standing in the kingdom of heaven.

Happy will it be for us when we come to render our account before the "great white throne" if we can look back upon a life well spent—a life in which we have cherished high ideals and wherein we have done what we could for the betterment of our fellow men. Happy shall he be whose painstaking life work on earth has enabled him to develop the Christ-like character which will make him feel at home in heaven.

On the other hand, how will it seem in the day of judgment if we have to look back upon an earth life in which we have simply drifted along on the tides of pleasure and self-seeking, striving only for worldly fame or riches, making little or no effort to uplift the fallen, to comfort the sorrowing, to help the needy, to feed the hungry, or to build up the spiritual life of the world?

Living for self here and forgetting those things that enrich the soul will surely leave us with none of the riches which are current in heaven. Sad indeed will it be if, after living for earthly things all our lives, we shall stand at the gate of eternity stripped of all we have lived for on earth and find ourselves eternal bankrupts!

"The Creed of Jesus" The insert below gives an interesting statement of the doctrines and truths which Jesus believed. It was published in the *Presbyterian Advance*, taken from the *China Christian Advocate*.

I do not think it could be bettered as far as it goes. But, important as the *Sabbath* is—occupying the very central place in God's law, and the only commandment telling man *what* God made that law—we can but wonder why this creed does not state what Jesus believed regarding the Sabbath.

He believed in God so naturally that he never tried to prove his existence, but took it for granted like the air he breathed or the food he ate.

He believed in his own mission, which was to give men life abundantly.

He believed in the fact of sin, and man's redemption from it by repentance and faith.

He believed in heaven and hell, and taught that men make their choice between right and wrong.

He believed in the possibility of human brotherhood, based on the oneness of human need and dependence.

He believed in the capacity of mankind to learn and accept the greatness of the abundant life.

He believed in the fact of immortality and took it for granted, as he did the existence of God, never arguing about it.

He believed in the seriousness of life, without being gloomy or ascetic, and he taught that life should be measured, not by pleasure, but by its joy in service.

He believed that prayer is a necessity for a full-grown life and taught the need of it without arguing about its meaning.

He believed in his own teaching so much that he commanded it to be taught to every nation and laid it upon the Church as a last and binding commission.

What do you think of the creed of Jesus? Can you find a better one for yourself?

Why not add to this creed of Jesus the fact that he observed the holy Sabbath day commanded by his Father, and that he took it for granted, never arguing about it, feeling sure that one jot or tittle should not pass from the law while the earth stood?

Did Jesus take the liberty of placing the pagan "venerable day of the sun" in the place of God's holy Sabbath, or did the Roman Church make that change? I often wonder why Protestants did not protest against this pagan move, and complete the Reformation while they were about it.

Brother Thorngate Tomorrow, September 13, Rev. Royal Thorngate, his wife, Emily Davis Thorngate, and their daughter Geraldine, will sail for Georgetown, British Guiana, as foreign missionaries. When this RECORDER reaches you they will probably have reached their destination. They have been spending their last week-end, before leaving America, with friends in New Market and Plainfield, N. J.

The best wishes of our entire people will go with them to the South American tropics, and all lovers of missions will pray that the blessings of God may rest upon them and direct them in all their work.

Mr. Lawson Retires For more than twenty years Mr. David Lawson of this city has been a faithful and respected superintendent of the shop part of our publishing house. He came to this work a few months before the present editor, during Dr. Lewis' editorship, and has seen the work grow dur-

ing the great transformation that has come in our printing plant.

We are sorry to lose Mr. Lawson, but feel that he has earned a much needed rest, which he now purposes to take. Nothing but good wishes go with him from those left behind.

When the last hour of his service was ended, all the "boys and girls" of the shop, together with the business manager and the editor, as by common understanding, appeared before him, holding him up, while Mr. Stewart, one of the "boys" who has been in the service some twelve years, acted as spokesman in presenting him with a fine gold watch as a token of their good wishes. May his resting days be the happiest and pleasantest of his life.

Conflicting Opinions Regarding China It is interesting to see the different views in regard to the real situation in China, and to read the conflicting opinions as to the real remedies for the trouble there. Here is a statement taken from a leading paper of one of the largest denominations, showing something of the difference in opinion.

A CONTRAST IN POLICY

With practically every country showing some form of antagonism toward China and with the representatives of such countries forced to vacate their usual places of residence in China, it is interesting to learn through *The Congregationalist* that "German property has apparently been untouched, and the Germans have not been molested." This is found true even in Hankow, where there are two hundred fifty Germans remaining without any special privilege or protection, other than that offered by the Chinese. Why? The article very succinctly states that the Germans have no gunboats and no soldiers anywhere in China, yet the Germans remain and declare their intention not to evacuate, women and children staying as well as men, and so far without disaster.

If this lack of gunboats has resulted in this condition—and it would seem possible—what becomes of the oft repeated argument that "gunboats are needed in foreign waters for the protection of home folk abroad?" At present foreign troops in China, not counting hundreds of naval vessels and tens of thousands of marines, are said to be double the number of the expeditionary force sent out to China in 1900 during the Boxer Rebellion. A peculiar significance is added to the foregoing fact by a statement for which *The Congregationalist* may be also taken for authority. It is that "at a recent private meeting, the most important business men in Shanghai appointed a committee to raise \$1,000,000 to carry on propaganda to show that intervention is the only solution in China's problems."

Why should not China be allowed to work out her own destiny without interference in her present

revolution in the same way that America in 1776 waged, without foreign interference, its own struggle for independence?

After all, it might be wiser for people in America who know nothing by actual experience in China, to depend more upon the good judgment of those who have spent years in that country—or who have lived there all their days—than to be too much influenced by the speculations of men who never saw anything of life in that afflicted land.

Recently an American business man, born and raised in Shanghai—one who had served as a guard and belonged to the police force of that city through the present war, until a few weeks ago—assures us that the English fleet and marines were the only forces that saved Shanghai from utter destruction. He assures us that the city would surely have been overwhelmed had not the English fleet been there.

Report of Building Fund Since our last report we have received \$537 for the Building Fund. This makes the amount on September 13, \$30,450.57.

Some one said to me the other day, our people will have this memorial building if they really want it. Everything on the road and about our living in these days shows that we can get whatever we set our hearts upon.

Think of it! Have you realized how easy the denominational building could have been completed if our more than eight thousand members had wanted to see it done?

If all our members had given enough to average \$5 apiece in a year—\$2.50 every six months—this main building would have been completed long before now. Even today, if one half of eight thousand members should pledge an average of \$2.50 every six months—or \$5 a year—there would be \$20,000 the first year, and in three years there would be \$60,000, which with what we now have would complete the work and several thousands more.

Even if *one fourth* of our members would pledge gifts at this rate now, in four years we would have \$40,000 to add to the amount now in hand.

With such pledges our board could see its way clear to go ahead this fall. I am sure that such pledges for gifts would not

be burdensome to anybody, if we were only willing to make them. And we would all feel better with the assurance that, at last, we are to have a real denominational home—a Seventh Day Baptist headquarters—that would show our loyalty to the faith of our worthy fathers, and that would reveal to the world that we do have faith in our future as a people.

This would be a testimony that could not be hidden out of sight, as tracts and books can, but would openly witness for the truth we claim to love.

NOW THAT THE CONFERENCE HAS ADJOURNED

REV. AHVA J. C. BOND

(Delegate World Conference on Faith and Order)

At the date of this writing the Lausanne Conference has become history; the Western Conference is in session, and the Haarlem conference is about to convene.

Of course it is the *event* called the World Conference on Faith and Order that is now history. Just what the significance of that conference is to be, or what history is now in the making because of the conference, no one is able to say. Perhaps the most important thing about it all is the fact that such a conference has been held. Nothing like it has ever occurred before in the history of the Christian Church.

Like the blind men of Hindoostan—each of whom undertook to describe an elephant when each had come into contact with a different part of his enormous anatomy—there will be many divergent opinions as to the significance of the Lausanne Conference on the part of those who were present. Each must necessarily get but a partial view of so great a conference, and each can but explain it from his own viewpoint.

My Baptist friend, for instance, declared that he was convinced more than ever of the logic of the Baptist position. Of course it would be unfortunate if that were true with regard to all the delegates. It would seem to defeat the whole purpose of a conference which seeks to bring about greater unity among the denominations of Christendom. I must say it was true in my own case. In this instance, however, we were both looking at the conference from the same viewpoint. I simply carried the Bap-

tist logic to its legitimate and necessary conclusion.

I do not think, however, that every delegate could have the same experience in the matter.

Someone said before the conference that if the Anglo-Catholics learned in this conference once for all that the Protestant churches would never accept the doctrine of the apostolic succession as necessary to a valid ministry it would be quite worth while.

It is too much to say, of course, that that was accomplished. All realized as never before the tremendous strain now upon the Anglican Church, and to a greater or less degree upon the Episcopal Church of America, because one wing in these communions leans strongly toward Catholicism while another wing just as strongly proclaims its essential Protestant character.

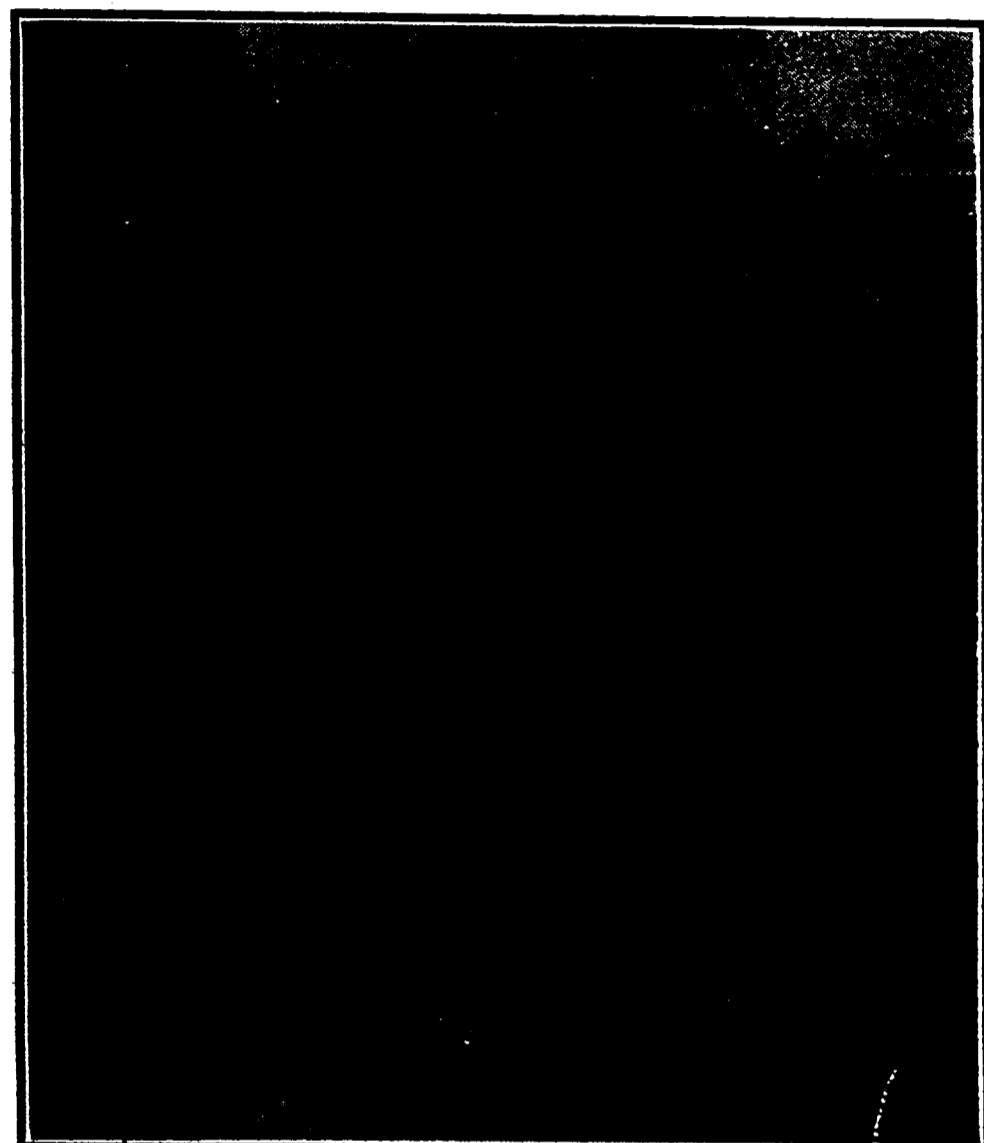
The story went around among the delegates at our hotel (a story by the way which seemed to be well authenticated) that in a meeting of the Anglican delegates one of them arose and said he was going to declare openly in the conference for the acceptance of the apostolic succession as the only basis of Church union. To this a bishop of the Church of England made reply: "If you do I shall get up and prove there is no such thing." I can well believe that that particular bishop may have said just that thing.

Of course if this theory which has long held such significance in the minds of many has been reduced to a pious fiction, its ultimate end is certain in a world that has grown quite weary of platitudes and is seeking reality.

In one of our meetings on board the *Caronia* a delegate said that the conference would likely be quite different from what any of us expected. I am sure the American delegates found themselves in an atmosphere very different from that which prevails among the free churches of the United States. I am sure it is quite true to fact to say that the presence of the representatives of the Eastern Orthodox Church determined the level upon which the discussion took place.

Dr. A. H. Lewis used to say that the Protestant Reformation had not been completed. As a young man I was inclined to accept that statement as expressing fundamental truth of much significance to Sab-

bath keepers. I am more convinced of it now than ever. If this had been a *conference of Protestants*, that statement might well have found a place in the deliberations. But in this conference there were many *delegates who were sorry the Reformation ever happened*. Because of the presence of a full delegation from the Orthodox Church and of a goodly sprinkling of Anglo-Catho-



Rev. Ahva J. C. Bond, delegate representing the Seventh Day Baptist General Conference, at the World Conference on Faith and Order, at Lausanne, Switzerland, August 3-21, 1927, and Rev. Pieter Taekema of Holland, who was recognized in the conference as an alternate representing Seventh Day Baptists.

lics, both from England and America, our common meeting ground was back of the Reformation.

I am glad the Catholics were present, both Greek and Anglican. I am glad the discussions centered on these fundamental questions which involve all Christians. A *world conference* could not do otherwise, and altogether it was a most illuminating process.

I am sure all delegates will go back home with enough to think about for the next ten years.

I spoke in a previous article about our interesting experience in the section which considered the question of the Church's

Common Confession of Faith. In a copy of "Who's Who at the Conference," I asked some of the men with whom I had become somewhat acquainted to write their names. I was pleased to have Professor Vernon Bartlett of England write: "In memory of common work in section IV."

In the consideration of the last three subjects, in sections meeting simultaneously, I went to the section on "The Sacraments" part of the time, and also to the section considering "The Unity of Christendom and the Relation thereto of Existing Churches." Brother Taekema attended the meetings of the section considering "The Ministry."

But I must "begin to wind this article to a close." In writing about the conference one does not know where to begin or when to stop. When I get back home and cease this wandering life I hope to contribute something more to these pages. I hope also that I may have opportunities to speak on this subject before many congregations of Seventh Day Baptists during the next year or so, where there will be an opportunity for questions. I know of no other way to do anything like justice to such a big subject with its many ramifications, denominational, geographical, historical, theological, etc.

I suppose I ought to say a further word at this time with reference to my own relation to the conference as a Seventh Day Baptist delegate. Let me say in this connection that I very much enjoyed the companionship during these days of Rev. Pieter Taekema of Holland. We succeeded in having him seated as an alternate, which gave him the privilege of a seat in the conference.

I sent in my card to speak on the subject. The Church's Confession of Faith, but was not called on to speak. In that I was in the majority, since there were thirty-three who desired to speak and not a third of that number had the opportunity. I spoke to the chairman, Dr. Garvie of England, about it and he told me to send in my card on "The Sacraments" and he would call me. Before we got to that point in the meeting it was seen that there would be no end to the conference at the rate we were going, so it was decided that those wishing to speak would have to speak in the sectional meet-

ings, consisting of a third of the delegates. In the section which considered the sacraments I made my only "set speech."

It seemed to me that the question of baptism was being almost entirely ignored. Constant reference was being made to the "two sacraments," and then the whole discussion was centered on the Lord's Supper. The fact was apparent to me that they could not be treated in the same way because of the prevailing custom in most of the communions of baptizing infants. The significance of baptism as an ordinance of the Church can be discussed along with the Lord's Supper only when one considers both sacraments in connection with the faith of the one who is to experience their benefits. That the practice of infant baptism has destroyed the meaning of baptism for a great part of the Church was painfully evident at this conference. It does seem to me many will become more conscious of that fact because of these discussions.

As for the Sabbath, the conference did not get anywhere near that subject. It was in my mind to speak on that subject when I sent in my card, but I now feel that a good Providence, which seems to me to have been very near me through this whole experience (I speak with deliberation, reverence, and thanksgiving), did not forsake me at this point. I profoundly believe that the interests represented by the Seventh Day Baptist delegates were best represented and conserved by the turn which matters took, as Brother Taekema also believes.

I suppose that to say it would have been a calamity had we not been represented at this conference would be putting it too strongly. Who knows? I do not. I do know the injunction to sow by all waters. I know, also, that the world tremendously needs the gospel, which has been committed to the Church. I know also that the Church is far from what it ought to be and must be if it is to save the world. I covet for my denomination a large share, its full share, in promoting the kingdom of God. There are two kinds of service which we can render in co-operating with other communions in conference and in service. We can carry on with others who are devoted to the Lord's work; and as opportunity offers we can bring to the attention of our Christian brethren their own mistake in failing to live up to the whole truth of God

as it is to be found in his Word and confirmed in the life of Jesus Christ.

Underlying all that I had to do in a small way in this great meeting, there was my own conviction that the Christian Church needs the Sabbath of Jehovah and of the Christ. But as I have said, a *world conference* brought to the front other questions which occupied the center of the stage. Further on along the road to Christian unity and Christian efficiency the Sabbath still waits. We had not come up to it at Lausanne, but Seventh Day Baptists were there, and were not silent when vital questions were being considered. We aimed to get in at the point where the vital issues were being considered, and opportunities were not lacking. Ultimately it will be made more evident that in these questions the Sabbath is involved.

It will be of interest to SABBATH RECORDER readers to know that the Seventh Day Baptist delegate was made a member of the Continuation Committee. Thirty-five members were appointed by the conference. These members were asked to increase their number by adding another thirty-five. At their first meeting the number was increased to about sixty, and the list carried my own name. It seems my appointment was sponsored by a Baptist and by a Methodist bishop. When I told Bishop McGonnell that I had heard that he vouched for me in the meeting of the committee he declared "it wasn't any strain."

The next evening the committee met again to increase their number further. There were so many suggested for membership that the number finally was increased to eighty. One member suggested that a certain denomination with a membership of three hundred thousand had been represented at the conference and had no member on the committee. But the question was passed up. At least three American denominations that were in the conference have no representative on the Continuation Committee — denominations much larger than ours.

I speak of this matter not because of any personal or selfish pride, I hope. I do like to see the Seventh Day Baptist name enrolled among those denominations that are concerned for the progress of the kingdom and the promotion of every Christian cause.

Amsterdam, Holland, August 25, 1927.

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

REPORT OF THE COMMISSION TO THE SEVENTH DAY BAPTIST CON- FERENCE, 1927

The Commission of the Seventh Day Baptist General Conference herewith presents its annual report for the year ending with the convening of the General Conference at Westerly in 1927.

Immediately at the close of the General Conference at Alfred in 1926, the president, Benjamin F. Johanson, appointed the standing committees and a special committee to attempt a restoration of our unity and to study our deeper problems as authorized by the General Conference, known as the Committee of Six on Denominational Harmony.

The mid-year meeting of the Commission was held in Pittsburgh, Pa., during the holiday season in December, 1926; and the complete transactions of the meeting have been published in the SABBATH RECORDER.

The pre-Conference meeting of the Commission was held August 18-21, 1927, being royally entertained without cost to the General Conference by Mr. Frank Hill at Yawgo Lake in a group of cottages called Hillcrest.

All the recommendations and official actions of the Commission during the year have been assembled and summarized, and are printed in pamphlet form for distribution as follows.

BENJAMIN F. JOHANSON,
President.

EDWIN SHAW,
Secretary.

Westerly, R. I.,
August 23, 1927.

QUESTIONS ANSWERED

What is the total membership of the churches of the Seventh Day Baptist General Conference according to the reports for 1927? 8098.

How much money at the present time has been contributed to the Denominational Building Fund in all? About \$91,000.

How many Teen-Age Conferences have been held during the past two years? Thirteen.

How long have the young people been holding meetings on Monday just before the opening of General Conference? Three years.

Who has been organizing and conducting Pastors' Conferences at various places during the year? Rev. A. J. C. Bond.

What position in the denomination is held by Rev. Erlo E. Sutton? Director of religious education for the Sabbath School Board.

How much has the Scholarships and Fellowships Fund of the Onward Movement Budget Fund provided this year for young men studying for the ministry? \$850.

What four young men have shared in this fund? Lester G. Osborn, S. Duane Ogden, Carroll L. Hill, and Hurley S. Warren.

Is this all the financial help these men have received from the denomination? No, the Memorial Board, the Missionary Society, and Alfred University also have funds for this purpose.

How much in all has thus been given this year by the denomination? \$3,250.

What other young men have also shared in these funds? Verney A. Wilson and Ralph Brooks.

What communities have recently constructed new church buildings? White Cloud, Stonefort, Berea, and Riverside.

What churches have built new parsonages this year? North Loup and Riverside.

What communities have been repairing and re-decorating their church buildings and parsonages? Nearly all of them.

Who have recently gone as missionaries to Jamaica? Rev. and Mrs. D. Burdett Coon.

Where will Rev. and Mrs. Royal R. Thorngate soon go as missionaries? To Georgetown and other places in the American tropics.

Is the interest in the Vacation Bible Schools in numbers and attendance increasing? It is, noticeably so.

Do Seventh Day Baptists have a summer camp for boys and girls? Yes, on the farm near Ashaway, R. I., of Mr. and Mrs. Nathan H. Lewis.

Is the average salary of seventh day pastors increasing? It is, but not so rapidly as might be desired.

Will the Commission put on an extension and follow-up program in the matter of securing recruits for the ministry? It so planned at its recent meeting.

At what three centers has the Student Evangelistic Quartet been working this summer? Gentry, Ark.; Belzoni, Okla.; and Hammond, La.

What three young men during the year have been ordained to the gospel ministry? Clifford A. Beebe, S. Duane Ogden, and Lester G. Osborn.

What three members of the Commission this Conference complete their term of office? -Gerald D. Hargis, S. Orestes Bond, and J. Nelson Norwood.

How many of the boards faced a financial deficit at the close of the Conference year? None of them.

How many new churches are asking for admission to the General Conference this year? Nine.

How many members are there in these nine churches? 212.

(To be continued)

AMERICAN SABBATH TRACT SOCIETY

ANNUAL STATEMENT OF THE BOARD OF DIRECTORS

The directors of the American Sabbath Tract Society in presenting this eighty-fourth annual statement to the Seventh Day Baptist Denomination in General Conference assembled, acknowledge with gratitude the blessing of God upon our work during the year that has passed.

The annual statement consists of a review of the work of the year by the corresponding secretary, the report of the leader in Sabbath Promotion, the report of the business manager of the publishing house, the report of the treasurer, the proposed budget for the year 1927-1928, and concluding words by the corresponding secretary.

GENERAL REVIEW OF THE YEAR

IN MEMORIAM

The Board of Directors mourns the loss by death of one of its most valued members, Frank J. Hubbard, who died on February 23, 1927.

At the meeting of the Board of Directors on March 13 an informal memorial service was held at which time the members expressed their appreciation of Mr. Hubbard and the splendid work that he had rendered for the denomination.

At this meeting the board unanimously adopted the following report of a special committee appointed by President Corliss F. Randolph:

TRIBUTE TO FRANK J. HUBBARD

Once in a while we lose from this world one whose life of unselfish service in all walks of life endears him universally—such a one was Frank James Hubbard, who passed from earth into eternal rest on the morning of February 23, 1927, after an illness of several months, lacking one day of being fifty-nine years of age.

Frank J. Hubbard became a life member of the American Sabbath Tract Society in 1888.

At the annual meeting of the society in 1900, he was elected a member of the Board of Directors, and was elected treasurer of the society in 1901, which position he held for nearly twenty-six years to the time of his death.

He was a member and chairman of the Supervisory Committee from 1901 for nine years; chairman of the Committee on Investment of Funds from 1906 for twenty-one years; chairman of the Budget Committee from 1910 for seventeen years; member of the Joint Committee with the Missionary Board from 1915 to November 14, 1920, when the committee was discontinued; member of the Committee on Sabbath School Board Publications

for the year 1917-18; chairman of the Committee on the Denominational Building since September 17, 1916—eleven years.

In the latter capacity, he brought to partial realization the denominational building, which for many years had been only the dream and cherished hope of our forefathers. Land has been acquired, and that portion of the building which the publishing house now occupies, has been erected and paid for, and funds to the amount of about one-third of the estimated cost of completing such denominational building are in hand.

In all these places of trust he was a most faithful and efficient workman, counting no duty too arduous, no problem too difficult for him to meet and face, if so be it were in the line of helping the cause, counting all sacrifice of time and effort as being a delight and a pleasure if thereby the work he loved were promoted.

The Board of Trustees as a body, as committees, and as individuals will sadly miss his wise counsel and his sane and sympathetic leadership.

We have met with a great loss, but the inspiration of his quiet, helpful, hopeful life of loving service will remain with us and lead us out and give us strength and courage to carry on the work that was so dear to him.

Our hearts go out especially to the bereaved companion, the sister-in-law, and the brother, our esteemed colaborer; and we extend to them our warmest brotherly love and sympathy, trusting the sorrow visited upon them may be assuaged by the memories of his life so nobly lived and closed; and we commend them to the loving care of him who alone can bring consolation and comfort out of so great grief.

Respectfully submitted,

ARTHUR L. TITSWORTH,
WM. M. STILLMAN,
ASA F. RANDOLPH.

Committee.

REPRESENTATION AT DENOMINATIONAL MEETINGS

The American Sabbath Tract Society has been officially represented at nearly all of the denominational gatherings during the year by one or more of the following persons: the president of the society, the editor of the SABBATH RECORDER, the leader in Sabbath Promotion, and the corresponding secretary.

The corresponding secretary, in his services as corresponding secretary of this society and as the denominational general secretary, has attended the General Conference, six associational meetings, two yearly meetings, and has visited thirty-eight churches and has spoken in thirty-five of them. He also visited a colored Sabbath-keeping church in Richmond, Va. Many of these visits were made in company with Rev. William L. Burdick, corresponding secretary of the Missionary Society, at the re-

quest of the Seventh Day Baptist Commission, to increase interest in our denominational work and the raising of money to carry it on, and to secure recruits for the ministry. This work has indirectly, and often directly, increased interest in the work of the Tract Society.

LITERATURE

Denominational Papers

The American Sabbath Tract Society has financially helped in publishing five papers that have been issued as Seventh Day Baptist papers.

The SABBATH RECORDER, the denominational paper, has completed its eighty-third year, and Dr. T. L. Gardiner completes his twentieth year as its editor in August.

The deficit on the publication of the SABBATH RECORDER last year was \$6,812.34, and this year it is \$6,729.59.

The Tract Society has paid \$600 to aid in publishing *De Booschapper* in Holland; \$100 for the *Sabbath Observer* in London, Eng.; \$100 for the *Gospel Herald*, Georgetown, British Guiana, S. A.; and \$100 for the *Seventh Day Baptist Reformer*, Kingston, Jamaica, B. W. I.

Sabbath School Supplies

The American Sabbath Tract Society continues to finance the publishing of the denominational Sabbath school quarterlies.

Thirty-four hundred copies of the *Helping Hand* are being printed each quarter. There was a profit of \$15.72 on the *Helping Hand* the past year, while the previous year there was a deficit of \$188.43.

The stock of junior and intermediate graded lesson quarterlies was sufficient to supply the demands during the year.

The number of copies of *Junior Graded Lessons* sent out last year was 1,345; the previous year, 1,229.

The number of copies of the *Intermediate Graded Lessons* sold last year was 732; the previous year, 773.

Other Denominational Literature Printed

New editions of the following tracts have been printed:

"Why Sunday is Observed as the Sabbath," 5,000 copies.

"Religious Beliefs of Seventh Day Baptists," 5,000 copies.

"First Day of the Week in the New Testament," 2,000 copies.

"A Sacred Day. How Can We Have It?" 5,000 copies.

"Why a Seventh Day Baptist?" 2,000 copies.

"Seventh Day Baptist Fundamentals," 5,000 copies.

"Origin of Sunday as a Christian (?) Festival," 5,000 copies.

An edition of 5,000 copies of the sermon and two addresses given on Sabbath Tract Society day at the General Conference held at Salem, W. Va., in 1925, has been printed, and a second edition of 5,000 copies is now on the press. The booklet is entitled, "Features of the Fundamental Cause of the Sabbath."

The second edition of the *Seventh Day Baptist Manual* was printed early in the year.

Two new books have been published the past year: *Letters to the Smiths*, by "Uncle Oliver," and *Church Membership for Juniors*, by Rev. William M. Simpson.

A third edition of *Bible Studies on the Sabbath Question*, by Dr. A. E. Main; a second edition of *Sabbath History I*, by Rev. A. J. C. Bond; and a second edition of *Seventh Day Baptist Hymns and Songs* have been printed during the year.

Distribution of Literature

Last fall the American Sabbath Tract Society made a liberal offer to agents to sell the books issued by the society. Although the receipts on sales of books have more than doubled during the year, still the results from the special effort have been disappointing.

Several thousand copies of the booklet, *Features of the Fundamental Cause of the Sabbath*, have been sent to Baptist ministers and other religious leaders.

Calls for our tracts and samples of our papers have come to us from many places in our own and foreign lands.

About 13,200 copies of tracts have been sent out during the year.

The Seventh Day Baptist Calendar and Directory

Fifteen hundred Denominational Calendars were printed this year, at a cost of \$230.21. Not enough copies were printed to supply the calls for them.

The calendar was illustrated with fifteen views taken near our churches in the United States.

The Denominational Building

The general interest in the effort to raise money sufficient to complete the denominational building has resulted in an increase of about \$9,000 to the pledges already made. The subscriptions at the close of the Conference year amounted to \$29,708 51.

The vacancy in the chairmanship of the Building Committee caused by the death of Mr. Hubbard has been filled by the election of Alexander W. Vars to that position. Asa F. Randolph, Nathan E. Lewis, and William M. Stillman have been added to the committee.

The committee to raise funds for the building is Theodore L. Gardiner, Corliss F. Randolph, and Ahva J. C. Bond.

General Correspondence

The correspondence connected with the interests of the American Sabbath Tract Society has been unusually large during the year, both with Seventh Day Baptists and with other people who are interested in the beliefs and activities of our people.

This correspondence indicates that Seventh Day Baptists are becoming better known; that people in many lands are looking hopefully to us to aid them doctrinally and to encourage them in building up the interests of God's cause about them; that serious difficulties face us on fields at home and abroad; that God is using our literature to the encouragement and help of many people; and that our Sabbath promotion efforts are stimulating and helpful to our own people and others.

Report of Leader in Sabbath Promotion

In presenting my annual report to the Board of Trustees of the American Sabbath Tract Society I shall confine myself to the major interests that have claimed my attention, which may be classified under two heads, viz., the Ministers' Sabbath Enlistment Conferences and Young People's Work.

Ministers' Sabbath Enlistment Conferences

It will be remembered that an item was placed in the budget last year to take care of the expense to be incurred in holding a conference of the ministers of the denomination. As the matter was finally worked out five regional conferences were held, one in each of the following associations: Eastern, Central, Western, Southeastern, and

Northwestern. These meetings were held at Plainfield, N. J., Utica, N. Y., Alfred, N. Y., Salem, W. Va., and Milton, Wis., respectively.

It was our plan to conduct a conference in the Southwestern Association, possibly at Memphis or New Orleans, but the terrible Mississippi flood disaster put a veto on that plan.

The attendance in all cases was very good. Although not all the pastors were present at these conferences, more than one half of the absences were due to illness or other legitimate causes. Where so many persons are involved it would be next to impossible to get a hundred per cent attendance.

It was agreed that the direct results of getting together the ministers of the denomination to discuss the Sabbath question would be quite worth while, but one question that was given consideration all along was as to how to extend the helpfulness of the conferences to all the people.

With every invitation to the conference went the following list of questions:

What constitutes a Sabbath?

Can the Christian Church maintain its spiritual life and render a vital ministry to the world without a Sabbath?

What advantage has the seventh day of the week over every other day as a Sabbath?

Is this advantage such as to exclude every other day from consideration by the one who would live Jesus' way?

How can we make Sabbath keeping a vital, spiritual influence in the lives of our own people rather than a mere formal, legal observance?

How can we enlarge and make more effective our work of promoting the Sabbath?

In considering the above questions we have in mind the responsibility of the Tract Board and also of the local church and pastor.

The questions are meant to be suggestive. The purpose is to discuss every phase of the Sabbath question as it is related to or affected by Seventh Day Baptists.

While with every invitation to a conference went a list of questions for possible consideration, the discussions were frank and informal, and the utmost freedom of expression was encouraged. The same is

(Continued on page 369)

MISSIONS

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

SPECIAL MEETING OF THE MISSIONARY BOARD

A special meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held in the Pawcatuck Seventh Day Baptist church of Westerly, R. I., Wednesday, August 31, 1927.

The members present were: Rev. C. A. Burdick, Rev. William L. Burdick, Frank Hill, A. S. Babcock, H. P. Hakes, I. B. Crandall, C. H. Stanton, J. A. Saunders, Rev. William M. Simpson, Rev. Paul S. Burdick, Dr. Anne L. Waite, Miss Amelia Potter, Mrs. C. A. Burdick, Walter D. Kenyon, and Allan C. Whitford.

The visitors present were: James G. Waite, Rev. R. R. Thorngate, Mrs. Allan Whitford, Mrs. Walter D. Kenyon, and Mrs. Elisabeth K. Austin.

The meeting opened at 9.35 a. m. with prayer by I. B. Crandall.

Voted that the matter of the sale of the church at Grand Marsh, Wis., be left in the hands of the corresponding secretary with power.

Voted that the board release Rev. C. B. Loofbourrow of New Auburn, Wis., from the Iowa field.

Voted that the matter of supplying the Iowa field be left in the hands of the Evangelistic Committee with power.

Secretary Burdick read the report of the meeting of the mission in Shanghai. It follows:

The members of the mission in Shanghai drove out to Liuho for a mission meeting, so that all members on the field might be present. For some of us, Mrs. Thorngate especially, it was the first time since January that we had visited Liuho.

After a picnic luncheon, we were called to order by the president, who read the twenty-seventh Psalm, and Miss West offered prayer.

Mr. Davis reported that repairs amounting to some \$70 had been paid for the roofs of the church, the parsonage, and Burdick-West house.

Miss West read a letter from Miss Anna West regarding the board's action with relation to recalling various members of the China mission. Secretary Burdick's letters had already been read by each one of the group.

With free discussion of the complexity of the

problems confronting us at the present time, the mission passed upon the following matters with unanimous opinion:

1. The mission wishes to record a strong protest against hasty changes in work on the China field. Another half year may indicate developments which will make this retrenchment necessary, but at the present juncture we feel that deliberation should be followed and constructive work continued as long as possible. The fact that our work is a very small one in comparison with that of most denominations, and is concentrated in or near Shanghai, indicates to us that we should hold steadily until some very definite and compelling factors force us to relinquish our present position.

2. We recommend that, all other things being equal, all the foreign workers on the China field at the present time should remain here at least until their ensuing furloughs are due.

3. We request that Miss Anna West be returned to China at the earliest possible date.

4. We request that Mr. and Mrs. Crofoot be returned to China, but since Mr. Crofoot has employment and since there is such uncertainty as to whether the Boys' School can carry on, we suggest that they defer their sailing possibly six months, or until political developments indicate the possibilities and advisability of conducting a mission school for Chinese boys.

5. The mission emphatically disapproves of the recall of Miss Mabel West, and, moreover, records that it is the judgment of this mission that Miss West should be employed as a full time Seventh Day Baptist missionary.

6. With regard to the imperative need for repairs and improvement of the present quarters for a Boys' School, it is recommended:

a. That in case of Mr. and Mrs. Crofoot's deferred return, the house usually occupied by them is available for use of the Boys' School.

b. That the present school building be made respectable by the use of funds in the Building Fund in the Shanghai Bank raised in China, not to exceed \$500 Mexican.

c. That the above proposal be submitted to the Chinese Educational Committee for approval of said disposal, and for co-operation in carrying out said improvements.

7. It is recommended that a plan for intensive evangelistic training of a group of young men be outlined and commenced either in conjunction with the Boys' School and hospital work, or, if the Boys' School is impractical, that funds for such work be again sought, and this service be opened in lieu of general educational work for boys.

8. It is our judgment in view of the fact that up to the present time the board has not seen its way clear to give its consent to our registering all of our schools under the government (weak though we recognize that to be), nevertheless we earnestly request that the board, or Conference if necessary, empower us to use our judgment in registering should an emergency arise, and not force us to submit to the painful delay of two months or more plus the uncertainty of mails and until an opportunity for service shall have passed.

9. Voted that a matter of business for the next meeting be the discussion of the merging of the

Seventh Day Baptist Mission (foreigners only) into an organization comprising both Chinese and foreign members who shall direct all interests on the field.

Dr. Thorngate offered prayer, and adjournment followed.

MARY R. DAVIS,
Secretary.

July 26, 1927,
Shanghai, China.

A. S. Babcock took the chair as the president was obliged to leave to conduct a funeral.

Voted that in the judgment of the board the resignation of Dr. George R. Thorngate should be withdrawn.

Voted that we authorize the return of Miss Anna West to China on September 22, as planned.

Voted that the return of Rev. and Mrs. J. W. Crofoot be deferred until further action by this board.

Voted that C. H. Stanton, Frank Hill, and Rev. Paul S. Burdick be a committee to formulate a motion in regard to the registration and conduct of our schools in China to report later in this meeting.

Voted that in accordance with the recommendation of the mission in Shanghai the present Boys' School building be made respectable by the use of funds in the Building Fund in the Shanghai bank raised in China, not to exceed \$500 Mexican.

Voted that the following report of the above committee be laid on the table.

In regard to registration of our schools in China, we would favor leaving it in the hands of our China missionaries subject to the following restrictions: (a) Control of the property and finances of our schools shall be subject to the approval of the Board of Managers of the Missionary Society. (b) The discipline of the schools and admittance of or rejection of students must be under such control that Christian religious instruction shall be fully assured and the control of our teachers over the school shall not be abridged.

Voted that in the matter of registering the schools, we believe that principles of religious liberty should be conserved, and that the time of registering and the conditions under which we register should not pass out of the control of this board, but that we should work toward all legitimate demands of the Chinese education authorities.

Voted that Miss Mabel West be retained to the end of the school year.

Voted that from and after January 1, 1927, interest at the rate of four per cent per annum be added to the Fund for Schools in China while in our hands.

Voted that the mission in Shanghai be allowed to carry on evangelistic work with such funds as are available.

Adjournment was made after prayer by the president.

LETTER FROM D. BURDETT COON, JAMAICA, B. W. I.

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

DEAR BROTHER BURDICK:

Last Monday, August 15, we returned from Clarendon Parish where we dedicated our new Post Roads church booth the day before. Our Post Roads Church is forty-seven miles from our home, up where the weather is much cooler than down here. We had heavy woolen blankets over us each of the three nights we were there.

The new booth, with its high walls and steep roof, well made benches, platform, and pulpit, in the midst of a nicely cleared and leveled plot of ground surrounded by verdure covered Jamaica hills and mountains, makes a pleasant retreat for worshippers of God. Over the front door on the outside hangs a well painted sign reading: "Seventh Day Baptist Mission," that can be easily seen from the road.

Our little Post Roads company deserve high commendation for the persistent zeal and earnestness manifested in putting up this comfortable temporary church structure. It had been previously reported to me that they had a little financial help for this work from the States. But this was an erroneous report. Except for a few small gifts from friends and neighbors in the immediate community the little church met the entire expense. And when the building was dedicated last Sunday afternoon it was free of all debt.

Pastor Mignott preached the dedicatory sermon. From the building of Solomon's temple and other church structures he drew good illustrations of the spiritual building in which we should all be engaged. He also took occasion to tell the people what a Seventh Day Baptist building stands for. He

showed them clearly that sprinkling is not baptism, and that Sunday keeping is not Sabbath keeping. I offered the dedicatory prayer.

Immediately following this service I preached to the same audience. Nearly ninety people were packed into the little building. A more respectful and attentive audience you never find in the States. The sad feature about the occasion was the fact that Brother Smikle, who had worked so faithfully to make the occasion possible, was not able to attend the services. He has been confined to his bed with serious illness for many weeks. He and Sister Smikle are held in high regard throughout the community. They are the staunchest kind of Seventh Day Baptists.

The week before we were at Mile Gully and Gayle with our Bowensville Church people. Pastor Mignott preached in Mile Gully Friday night and in Gayle on Sabbath and Sunday. I spoke twice on Sabbath and three times on Sunday. Soon after seven o'clock Sunday morning I was preaching to one hundred sixty-five people on the banks of the river near Gayle. Following the sermon Brother Mignott baptized five candidates. Four of these united with our Bowensville Church. The other, a young man who was converted last January to Christ and the Sabbath, and who walked seven miles in order to attend these services, united with our church at Guy's Hill. Besides these, two others formerly First Day Baptists united with the Bowensville Church, making six new members for that church. All seven of these are converts to the Sabbath.

The six from Gayle uniting with the Bowensville Church were started our way by Brother John G. Davis, mentioned in a former letter. Brother Davis had been very anxious for us to do some special work in and about Gayle. In response to his earnest request we promised him we would do this at our first opportunity. We had thought this was our opportunity. Imagine our feelings upon reaching Gayle to find that Brother Davis, who had said a few weeks before to our Bowensville Church in our presence that it was settled between him and the Lord that he was to be a Seventh Day Baptist forever, had sent for Elder Murray, of the Church of God, to come to Gayle for special missionary work. We found Elder Murray there conducting meet-

ings. And either Davis or the Lord or both had changed their minds, for Davis now told us he had gone back to the Church of God again. Yes, it seems strange how God can use such fickle and faint-hearted folks for the glory of his name and the advancement of his truth. But here were the facts, six new Seventh Day Baptists who had been started that way by changeable Davis. Could he have remained true to his word there might be many more, and he would have found great joy and reward in service among us. Well, we have known people of even greater inconsistencies in the States who seemed to have been used of the Lord in starting people for the kingdom. Our God is a great God able to use weak mortals for the glory of his name.

Those were busy days for us. We didn't get our breakfast that Sunday morning till eleven o'clock. Besides the early morning preaching and the baptismal service that we attended, we did some calling. In the afternoon we returned from Mile Gully to Gayle again where, near night, Brother Marston, one of our good Bowensville members, spoke on the front lawn of Mrs. Hyatt at an appointment made by Brother Mignott, who had now gone back to Guy's Hill. At the close of his good talk I spoke a few minutes to the same audience. Sixty people were gathered about us here. They gave the best of attention to our messages. Mrs. Hyatt was very cordial and kind. I was told afterward that she is a Presbyterian. She said we would always find a welcome for holding a service there at any time. I should mention that Brother Simion Lyons, leader of our Bowensville Church, had previously given the candidates at Gayle instructions concerning the Sabbath and baptism.

That Sunday evening we had a good service at Mile Gully. Our folks there are of good courage. Several more there are expecting to come into membership with us in the near future. During these days we walked long distances over steep and slippery hill and mountain roads and paths, calling on and visiting the people. We boarded and took care of ourselves. On our way home from there when near Spanish Town, some sixteen or seventeen miles from our home, we overtook Brother Zechariah Thomas, one of our Kingston members, who told us of a man and woman

in Spanish Town who had just begun keeping the Sabbath. He took us to the home. The husband was away, but we saw the wife. The husband had been baptized. She had been a Wesleyan, but wishes now to be baptized. They are both keeping the Sabbath and wish to unite with our people. Brother Thomas says they are fine people. We are hearing of others like them on almost every trip we make. How anybody claiming to have the love of God and souls in the heart dares to discourage and hinder a work of this kind is past my understanding.

Upon reaching home we found ourselves extremely weary. But we were very happy in the assurance so frequently received that hearts had been cheered and comforted and inspired in the good way. The other day we met a good white man and his wife, formerly from Canada, who have been doing missionary work in Jamaica during the past seven years. They declare to us they would rather do missionary work among the colored people than among white people. The colored people are so appreciative of Christian efforts put forth in their behalf. So, when you are feeling sorry for us, think of this. Getting rested a bit, we felt fine again. We are in the best of health. For all these blessings we praise the dear Lord.

Brother Mignott said he would write you concerning the dedication of our new church building of the Watersford Church at Guy's Hill, and of the entertainment given by some of our Kingston people there at that time.

Sincerely yours,

D. BURDETT COON.

Dufferin,
No. 2, Bon Air Road,
Cross Roads, P. O.,
Jamaica, B. W. I.,
August 17, 1927.

After morning service the family dined, and churches and their procedure came in for criticism. Father criticized the sermon. Mother disliked the blunders of the organist. The eldest daughter thought the choir's singing was atrocious. But the subject had to be dropped when the small boy of the family volunteered the remark, "Dad, I think it was a mighty good show for a nickel."—*Pittsburgh Chronicle*.

EVOLUTION

The theory or doctrine of evolution that the writer believes in and has taught is that the word is the name of a method that the Creator saw fit to follow. It is not a force or power. Progress, development, evolution, are the names of a process; God is the creating, ruling *Power*. A man runs swiftly. *Swiftly* does not run; it is the man that runs. Evolution never did or made anything; God is the Maker of everything.

Evidently he chose to raise existence to higher and higher degrees of excellence by progressive stages.

An old writer said that there are two books of God—the Bible and what we call nature or creation. The first chapter of Genesis is a strikingly fine picture of the way the Creator did; for there are many stages and a great distance between the waste, void, and darkness of the second verse and the creation of man after the divine image of the twenty-sixth and twenty-seventh verses.

There is a great distance, for example, between the ethics and social standards of Abraham, David, Psalms 137: 7, 8, and Hosea, Amos, the Sermon on the Mount, Romans 12, 1 Corinthians 13. In other words, the Holy Spirit of God leads mankind progressively toward greater and greater physical, intellectual, and religious good as rapidly and completely as they are able and willing to go.

God is our gracious, eternal, unchanging Savior today, yesterday, and forever.

ARTHUR E. MAIN.

*Alfred University,
Department of Theology.*

NOTICE SEMI-ANNUAL MEETING

The Semi-annual Meeting of Michigan-Ohio Churches will convene with the Battle Creek Church, September 30-October 2. A cordial invitation is extended to all to attend these meetings. All sessions, unless further notice is given, will be held in the Sanitarium chapel. All delegates are requested to call at the parsonage, 198 North Washington Avenue, opposite the Sanitarium Annex, immediately on their arrival, where some one will be waiting to receive them.

LLOYD SIMPSON.

President.

MARJORIE MAXSON.

Secretary.

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

EUROPE AND AMERICA

PAUL E. TITSWORTH

It is authentically estimated that five hundred thousand Americans will have journeyed to Europe this summer. This number is a larger international shifting of peoples than has ever before taken place except at the time of the Great War.

I enjoyed the opportunity of spending six weeks this summer as one of the five hundred thousand. A superficial survey of this friendly invasion of my countrymen of the lands across the Atlantic reveals some interesting things. Of course this unusual migration has had its effect upon the visitors but its effect upon the lands visited is equally noticeable.

This two-fold influence of the American visitation of Europe this summer should be a most salutary one. The numbers visiting our neighboring continent have been on the increase ever since the Great War, and the mutual relationship between Europe and America has been fast growing more and more intimate.

As a result of visiting Europe the American is almost bound to show himself less complacent and completely satisfied with his own institutions and manner of living. While he will return to his native heath with new awareness of the virtues of his own country, of her own unsurpassed beauty, and of the energy of her youth, yet, consciously or unconsciously, the visiting American will be affected by his contact with an older, riper, more experienced and, in many ways, more enlightened civilization.

He will return with a little more mental poise and a little more subdued and a little less partisan outlook upon things American as well as upon things foreign than he had before. For he has come in contact with peoples more sophisticated in many ways than himself, whose lives are often better organized than his own. In city planning, in governmental efficiency, and in general art of living, Europe can teach the Ameri-

can visitor very much. He has but to visit Westminster Abbey in London, or similar shrines throughout Europe, to become aware of the layer upon layer of historical experience there piled up and heaped up through successive eras of a culture that was culture before America was born.

On the other hand, the influence of the inflowing tide of Americans shows itself on every hand in the life of Europe, though the effect on England is less immediate than on the continent where the machinery of living seems to be set to serve American tourists. On every hand this tendency is in evidence.

When the tourist party, of which I was conductor, tried to board the train at Avignon for its eleven-hour trip to Paris, of the throng of passengers waiting to get aboard, I would venture the assertion that two hundred or more were Americans. At least more English was spoken on that train than any other language.

Everywhere in Europe I found Europeans speaking, or trying to speak, English, for the simple purpose of facilitating their contact with American tourists.

In hotels, in barber shops, in railroad stations, and in stores, every effort was made to please and accommodate the American tourist. Street signs advertising standard wares are in many cases in English, and in the shop windows I saw many of the common articles which are familiar to every American who scans the advertising pages of the magazines or who has fitted up and is running a home.

It is not an uncommon sight to see the American flag. I noticed it waving from one or two castles on the Rhine. A friend of mine, who voyaged from Cologne to Mayence, told me that the captain of the Rhine steamer that day, in honor of his American passengers, flew the Stars and Stripes the entire distance.

America certainly has done a good thing for Europe in introducing central heating plants which are beginning to supplant the antiquated heating systems long in vogue. If Europe likes American heat, it is also beginning to take to American cold. The manufacturers of refrigeration, like Frigidaire, are beginning abundantly to display their wares in European cities.

I was much amused and interested to find at the main hotel in Arles, France, an American furnace that had just been in-

AMERICAN SABBATH TRACT SOCIETY

(Continued from page 363)

true with respect to the various "findings" of the different groups. In some of the conferences a Committee on Findings was appointed, in others the secretary made up the report under the guidance of the entire group. At one conference each member was asked to write up some particular phase of the subject.

While the "findings" of the conferences appeared piecemeal in the SABBATH RECORDER it was thought wise to bring this material together in a leaflet, so as to make it more readily available for use in other study groups. The one subject for discussion in all these meetings was the Sabbath. It is hoped that groups of laymen and women's societies and young people's societies may get together for the consideration of the same subject. We trust that such groups may find help as they study the results of the deliberations of the ministers in a sincere consideration of the Sabbath question as it affects Seventh Day Baptists, both in their own practice as Sabbath keepers and in the work of promoting the Sabbath.

We believe there is great value in the conference and discussion method of promoting a truth. The feeling of fellowship and of comradeship in a great cause was strengthened. In some cases at least we believe the issue was clarified, and the importance of the Sabbath in the on-going development of the religion of Jesus better understood. The Sabbath was lifted to a higher place in our thoughts, to a warmer place in our hearts, and we trust to a more vital place in our preaching, as well as in our own religious experience.

Work With Young People

The year just closing is the second year of the Teen-Age Conference movement. Altogether there have been held thirteen such conferences, and six during the last Conference year.

A review of the dates of the Ministers' Conferences and of the Teen-Age Conferences reveals the fact that one or more conferences have been held each month from October to June. The five Ministers' Conferences were held in January, February, March, and April. The six Teen-Age Conferences were held in October, November,

stalled amidst the catacombs underneath the public square, which back in Roman days was the forum. Indeed, nobody had known, before excavations for the heating plant were undertaken, that there were vaultings containing Roman remains underneath this hotel at all. Here, then, I found jostling one another Roman antiquity and American modernity.

A garrulous barber told me that he spoke five languages—German, Italian, French, English, and American. The president of the Rotary Club at Berne, Switzerland, told me exactly the same thing. It seems a fairly well-fixed idea in the minds of Europeans that there is an American language. These observations are illustrative of the distinction which is more and more being made between British-English and American-English.

The rather hostile attitude toward American tourists which prevailed as late as the summer of 1926 has vanished. I saw no manifestation of ill feeling toward us on the part of Europeans. And, I am particularly glad to say, I saw very little evidence of bad manners on the part of my own countrymen. They seemed quiet, well behaved, and not at all the boastful creatures we sometimes think them to be. The picture of the swaggering American has apparently dissolved into something more like that of the quiet Lindbergh. Everywhere his epoch making flight has made a profound impression upon people and politicians alike.

Again I return to the idea that it often seemed to me that continental civilization—I realize that this observation is very superficial—is being on the surface at least, manipulated with a weather eye on America. Whether Europe likes us or not, our presence in the world certainly makes a difference to them in their calculations, but so far as my personal observations went, there was everywhere an effort to please the American both by showing him hospitality and by giving him accommodations and conveniences to which he is accustomed at home.

Popular song writers may devote an entire lifetime to their job without ever becoming well versed in it.—*Arkansas Gazette.*

December, May, and June. Two of the latter were held by others than myself, but the programs and all arrangements were worked out in my office and were given careful personal attention. The splendid, intelligent, and sympathetic co-operation given by many capable leaders of young people has made it possible to accomplish much more than could have been done otherwise. In this connection special mention should be made of Rev. William M. Simpson, Rev. Herbert L. Polan, Rev. S. Duane Ogden, Rev. John F. Randolph, Rev. Herbert C. Van Horn, and Rev. Clifford A. Beebe. Many others have co-operated according to their opportunity.

The conferences this year were held with the following churches: Shiloh, N. J., Brookfield, N. Y., Milton Junction, Wis., Dodge Center, Minn., Nortonville, Kan., and Berea, W. Va.

The leader in these conferences has been inspired by the enthusiasm of the young people and encouraged by the interest of their elders. It is a work which should be continued and enlarged. It is hoped also that something as definite and as well suited to their needs can be done among our older young people. This matter will be given thoughtful consideration during the coming months.

The past year witnessed the beginning of the summer camp movement. In July, 1926, a group of girls under the supervision of the leader in Sabbath promotion and directed by Miss Marjorie Burdick spent ten days in a camp at Bethel, Conn. The three educational features of the program were nature study, hymn study, and Sabbath study. From this beginning others became interested and the work bids fair to become a valuable and permanent feature of our Sabbath promotion program. Mr. Nathan E. Lewis, a member of this board, has built on his farm near Bradford, R. I., a building that will take care of twenty-five young people. This building, or rather two buildings, have been equipped by the ladies' societies of the churches in the Eastern Association and by individuals. The camp was opened July 1, 1927, and an account of its activities will be a part of next year's report.

Both the Teen-Age Conferences and the Summer Camp for young people are under the direction of a new committee of the Tract Board.

Lausanne

Through the earnest, able, and untiring efforts of Dean Arthur E. Main our denomination has for seventeen years taken its place in the preparations for a World Conference on Faith and Order. By a vote of the Commission it was decided that a representative of the denomination should attend the World Conference on Faith and Order at Lausanne, Switzerland, August 2-23, 1927, and the leader in Sabbath Promotion was chosen as such delegate. While he goes as a representative of the Seventh Day Baptist General Conference, it seems but proper and right to say in this report that much time has been given to correspondence concerning this important matter. For the first time in nineteen years he will be absent from the meeting of the Seventh Day Baptist Conference, but a cablegram just received brings the information that the conference of the churches of Holland will be held the latter part of August so that he can attend that meeting.

I wish to thank the board for its counsel and encouragement. The work never looked so challenging or so hopeful. May the Lord of the Sabbath be our leader in all that we do.

Respectfully submitted,

A. J. C. BOND.

Annual Report of the Publishing House

FOR THE YEAR ENDING JUNE 30, 1927

To the Board of Directors of the American Sabbath Tract Society:

In presenting the report of the publishing house for the year ending June 30, 1927, the business manager wishes to express to the officers and members of the board his appreciation for the excellent spirit of co-operation that has manifested itself during the year. The Supervisory Committee, especially, has given a great deal of time to the consideration of the problems of the business and has loyally supported the work of the manager in every particular.

The gross business for the year was \$72,500 of which \$16,500 was denominational and \$56,000 commercial. The net profit on the commercial business was about \$4,200. Of the work classed as denominational about \$14,000 was done for the Tract Society and the balance for other denominational agencies.

Each year shows some improvement in

the facilities of the publishing house. The largest addition to the plant this year was the new 40-inch Seybold cutter installed in November. This has been a wonderful help in cutting and trimming paper stock and is rapidly paying for itself. Elsewhere in this report we list the other plant additions.

You will see in the detailed report a decrease in the cost of the SABBATH RECORDER and the *Helping Hand*. This is largely due to running thirty-two page forms on the Cottrell press instead of sixteen page forms, resulting in a saving on the two publications of about \$400.

In considering the figures which follow which relate to the cost of the SABBATH RECORDER, please take notice that they are for fifty-four issues instead of fifty-two. The publishing house reports to your treasurer every two weeks and each year the date of the twenty-sixth report has been a little earlier. This year the twenty-sixth report closed on June 16 which allowed the twenty-seventh report to go in as of June 30.

Sabbath Recorder	
Stock on hand, July 1, 1926	\$ 374.71
Cost of printing, editor's salary, clerical assistance, etc.	10,608.85
Received on subscriptions, advertising, etc.	3,987.04
Stock on hand, June 30, 1927	266.93
	<u>4,253.97</u>

Cost in excess of income	\$ 6,729.89
Amount paid in advance	1,752.70
Amount in arrears	590.00
Circulation:	
Paying subscribers	1,708
Agents	11
Free (exchanges, libraries, etc.)	125
	<u>1,844</u>

Helping Hand	
Cost of printing, stock, postage, etc.	\$ 1,652.53
Received on subscriptions	1,668.25
Amount paid in advance	72.86
Amount in arrears (not all collectible)	486.76

Following is a statement of profit and loss giving the details of the work done for the Tract Society and other denominational agencies, as well as commercial.

PROFIT AND LOSS STATEMENT	
For Year Ending June 30, 1927	
Sales:	
Tract Society	\$14,007.74
Denominational	2,576.63
Commercial	55,673.33
Sundry	331.97
	<u>\$72,589.67</u>
Factory Cost of Sales:	
Tract Society	\$11,616.37
Denominational	2,215.61
Commercial	42,567.22
Sundry	222.44
Returns and allowances	132.30
	<u>56,753.94</u>
Gross operating profit	<u>\$15,835.73</u>

Administrative Expenses	
Salaries	
Administrative and selling	\$ 6,911.10
Clerical	2,506.14
Telephone	250.27
Stationery	152.57
Miscellaneous expense and supplies	95.97
Postage	217.85
Advertising	375.52
Auditing	25.00
	<u>10,534.56</u>
Net operating profit	\$ 5,301.37
Miscellaneous Income	
Interest earned	\$ 42.45
Discount on purchases	364.53
	<u>386.98</u>
	<u>\$ 5,688.35</u>
Miscellaneous Charges	
Interest and discount	\$ 124.70
Interest on equipment notes	622.50
Interest on Miehle press note	359.25
Taxes	127.75
Magazine subscriptions	21.55
Commissions	236.46
	<u>1,492.21</u>
Net profit	\$ 4,196.14
Less of Plant Additions	
Wire stitcher	\$ 433.17
Miller automatic feeder and other press equipment	567.40
Type and other composing room equipment	409.27
Writing for presses	57.93
Linotype Magazine and equipment	226.20
Filing cabinets and check writer	122.40
Linotype metal	542.52
	<u>\$ 2,158.89</u>

There have been added to the plant inventory during the year and paid for out of the profits, new machinery and material amounting to \$2,158.89. Payments have been made to the Tract Society on the Miehle press note to the amount of \$1,178.64. This leaves a balance of \$858.61 in the net profit account and a check for the amount accompanies this report.

Respectfully submitted,

L. H. NORTH, Business Manager.

July 8, 1927.

[The extended report of the treasurer will be found in the *Year Book*.—T. L. G.]

BALANCE SHEET OF THE PUBLISHING HOUSE

June 30, 1927

Assets	
Current:	
Cash (including petty cash and postage deposit)	\$ 5,594.45
Accounts receivable	9,007.71
Notes and bills receivable	563.63
Materials, work in process, etc.	6,396.41
	<u>\$21,562.20</u>
Deferred:	
Unexpired insurance	\$ 182.46
Miscellaneous	52.98
	<u>235.44</u>
Fixed:	
Plant (appraised value)	\$38,469.45
Less depreciation	11,277.63
	<u>27,191.82</u>
	<u>\$48,989.46</u>
Liabilities	
Current:	
Accounts payable	\$ 1,994.68
Bills payable (Tract Society for Miehle press and cutter)	7,109.60

Bills payable (balance on Miller feeder)	202.50	
Accrued payroll	642.60	
Accrued interest on equipment notes	180.83	
Reserve, accounts receivable	715.58	
		\$10,845.79
Fixed:		
Capital	\$25,975.37	
Surplus	12,168.30	
		38,143.67
		<u>\$48,989.46</u>

Conclusion

The review of the year that is given in this annual statement compared with the plans for which appropriations were made at the last General Conference, shows that in general the work has been done as planned.

New books and new editions of tracts and books have been printed; encouraging conferences of young people and of ministers have been held in various parts of the denomination; several speakers have represented the interests of the society before audiences of our own people and of others; correspondence has been carried on with many in this and other lands; the publishing house has realized a substantial profit that aids the American Sabbath Tract Society in carrying on its work; and we have closed the year with money on hand in the general fund. These results give occasion for gratitude, and they stimulate us to enlarge our plans and to put forth greater zeal in carrying on our work.

We believe that all Seventh Day Baptists should be acquainted with our tracts and books; that they should be familiar with our plans and work through reading the SABBATH RECORDER; and that they should count it a privilege to recommend our literature to thoughtful people.

Our evangelistic and Sabbath tracts are printed for circulation among our people and others, and we solicit your aid in distributing this literature among those who you think will give it serious and careful consideration. Most of our tracts are for free distribution, but gifts are gladly received to aid us in increasing the printing and circulation of such literature.

We believe that it is desirable to place Sabbath literature in the hands of leaders in religious thought and activities, and particularly to send it to those who have a conception of the importance of the Sabbath to man, and of the wisdom and love of God in instituting his holy day and giving

it to man. That we may interest such persons in the claims of the Bible Sabbath we are sending some of our Sabbath literature to ministers, Jewish rabbis, and religious leaders in attendance at the World Conference on Faith and Order, at Lausanne.

We face the future out of the midst of world conditions of confusion and strife. In one thing we are agreed—that better conditions should be realized. To this end various remedies are offered. But often the supposed remedy causes greater unrest and misery. It is evident that the remedy for the world's ills, must remove the cause of the troubles—in other words, must change heart conditions, so that people will keep the two great commandments because their hearts impel them to do so. God offers to save to the uttermost, to lead and help us, and to use his people in bringing in the best possible conditions on earth.

God's commandments and the ethical teachings of Jesus Christ were not simply for past generations; they are as greatly needed today as ever in the history of mankind, and to ignore them and to disobey them will always bring sorrow and shame and eternal loss; while to render loving, loyal obedience in the spirit of the Master, will result in gain to the individual and make enduring the relationships on earth.

Rejoicing in the blessings and privileges that are ours as Seventh Day Baptists, we should avail ourselves of divinely proffered aids, and continually seek to induce others to accept the blessings of discipleship that God offers freely to all men.

The foregoing annual statement was approved by the Board of Directors at Plainfield, N. J., July 10, 1927.

WILLARD D. BURDICK,
Corresponding Secretary.
CORLISS F. RANDOLPH,
President.
ARTHUR L. TITSWORTH,
Recording Secretary.

The boy or girl who never had a dog to play with, to feed, to pet, and to love, is to be pitied. Childhood without the companionship of a dog is deprived of one of its greatest joys.—*Our Dumb Animals.*

"Test your religion not by the sincerity or persistence of your beliefs, but by what it is doing to your character."

YOUNG PEOPLE'S WORK

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

HOW HELP BOYS AND GIRLS

Christian Endeavor Topic for Sabbath Day.
October 8, 1927

DAILY READINGS

Sunday—By teaching (Deut. 6: 6, 7)
Monday—By companionship (Prov. 13: 20)
Tuesday—By example (Matt. 5: 13-16)
Wednesday—By our experience (1 Sam. 3: 1-10)
Thursday—Bad big brothers (Gen. 37: 1-4, 18-20)
Friday—By loving care (Matt. 19: 13-15)
Sabbath Day—Topic: How can we help younger boys and girls? (John 21: 15-17)

SOME BIBLE HINTS

The first step toward helping children is to be in love with Christ. That is what the Master was trying to teach Peter (v. 15).

Children are leadable. Habits are not yet formed. It is a sin to let childhood pass without trying to win it for Christ (v. 16).

Again and again Jesus must draw our attention to the people who need help. How can we feed them if we are not ourselves fed with the divine manna? (v. 17.)

We can be of service only as we love. Sympathy is necessary or we shall blunder. Let us pray for love's tact (v. 17).—*Endeavorer's Daily Companion.*

A SUGGESTION

Ask your Junior superintendent to lead this meeting for you.

Make the testimony meeting very informal. Plan definitely what the society as a whole can do to help the juniors, and also what individual members can do. Then be sure to do it.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

In our Scripture lesson for this week Christ taught Peter a wonderful lesson, one which he never forgot. He taught him, first, that he must love him, and then feed his lambs with spiritual food. He impressed two important facts upon Peter's mind—love for him and service to others.

There is a great lesson for us in this

thought. We must have a strong love for Christ before we can help younger boys and girls.

How can we help them? When I was a teacher I found that I must try to understand boys and girls if I won their confidence and respect. I tried to view life as they did, to see their problems as they saw them. In other words, I tried to put myself in their places, and in this way I understood them better than before. I gained their respect and confidence, and I also respected them. I tried to be a personal friend to everyone, and to make them feel that they were my equals. With but a few exceptions these methods worked all right, and I was able to reach these boys and girls, and thus help them.

Jesus loved children. He said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." He still loves boys and girls, and wants them to come to him. Our task is to win them for him, and we can do this by the methods suggested.

"Let your light shine wheresoever you go.
Someone is looking to you."

Younger boys and girls are looking to you. How does your light shine?
Battle Creek, Mich.

THE INTERMEDIATE CORNER

REV. WILLIAM M. SIMPSON
Intermediate Christian Endeavor Superintendent
Sabbath Day, October 8, 1927

DAILY READINGS

Sunday—The greatest story ever written (Luke 15: 11-32)
Monday—A story of favoritism (Gen. 27: 1-46)
Tuesday—From tent to palace (Gen. 37: 1-4, 41: 41-45)
Wednesday—A lend-a-hand story (Luke 10: 30-37)
Thursday—A hero tale (1 Sam. 17: 1-11, 32-54)
Friday—A brave reformer (1 Kings 18: 17-40)
Sabbath Day—Topic: The best short stories I have read (Ruth 1: 1-22)

A LITTLE PRACTICE

Let seven members tell in the meeting the stories listed as our daily readings for this week. These stories were told us in early childhood. Later we read them for ourselves. Now tell them as intermediates.

SOMETHING PERTINENT

When I was a boy on the farm my uncle came to help my father in corn-planting

time. He knew how to drive horses, for he was a liveryman. My father got the two-horse planter ready, filled the hoppers with seed-corn, hitched up the team, and went with my uncle to the field which was to be planted. After my father helped my uncle get started, he himself went with another team to another field. At noon my father inquired, "Well, how is the planting getting along?" "Fine!" exclaimed my uncle. "And how is the seed-corn holding out?" inquired my father. "Why," exclaimed my uncle, "I never thought to refill the hoppers."

It will do us intermediates little good to discuss the technique of the short story, if we ourselves do not have acquaintance with the Story of stories. Memorize in this meeting the hymn, "Tell Me the Stories of Jesus." It is number 94 in the *Hymnal for American Youth*.

SOME QUESTIONS

1. What is a story? Distinguish the following kinds of stories: parable, anecdote, allegory, fable, legend, fiction, history.
2. What is the value of story-telling as a method of religious teaching?
3. What helps have we in the selection of good stories to read and the rejection of the bad ones? How may we know if a story is bad without first reading it?
4. There are so many short stories, we can not read all! Upon what principles may we select for our own reading?
5. Who are the best authors of short stories?
6. What magazines do you know, which publish helpful short stories?
7. How much of an intermediate's time should be spent in the reading of short stories?

HOW MUCH IS AMERICA CHRISTIAN?

LUCILE SIMPSON

How much is America Christian? At first there were both Christian and unchristian elements in American life. The Pilgrims came to America to gain religious freedom, while the state of Virginia was settled by those who came for money making.

Our schools are forbidden to teach Christianity openly, and yet they do teach such Christian ideals as honesty, truthfulness,

obedience, loyalty, and kindness. When Christianity is not taught in our schools a greater responsibility falls on our churches.

There are no organizations that can have a better influence on young people than Christian Endeavor, Sabbath school, summer camp, Scouts, Camp Fire Girls, and, most of all, the Church. In a place where gambling, drinking, and smoking are allowed, it is hard to realize how much harm such practices can work.

A person might attend church and the other organizations that have the best influences and still not be a Christian. So we see that the Christian and unchristian elements of our nation's life are so intermingled that we can not say just how much America is Christian; but the Bible says, "Man looketh upon the outward appearance, but God looketh upon the heart."

Ashaway, R. I.

HOW HAVE SEVENTH DAY BAPTISTS HELPED TO CHRISTIANIZE AMERICA?

GLADYS SUTTON

In this short speech I will try to show how Seventh Day Baptists, although a small denomination, have played a great part in the Christianization of America.

First, I will enumerate our churches in the United States by grouping them into their respective associations. They are grouped into seven different associations, which are:

1. The Eastern Association, consisting of twelve churches in Rhode Island, New Jersey, Connecticut, the New York City Church, and our only church in North Carolina.
2. The Central Association includes eight churches in New York.
3. The Western Association consists of thirteen churches in New York and one church in Pennsylvania.
4. The Southeastern Association includes the six churches of West Virginia, and one church in Pennsylvania.
5. The Northwestern Association consists of the churches in Wisconsin, Ohio, Minnesota, Nebraska, Iowa, Kansas, Illinois, Michigan, and Colorado.
6. The Southwestern Association includes the churches of Arkansas, Alabama, Louisiana, and Oklahoma.
7. The Pacific Coast Association is

made up of our two churches in California.

One of the most important ways that the church helps to Christianize is through the home churches. New members are taken into the church. Religious Vacation Day Schools are held to interest the children in Bible work. The Christian Endeavor societies and Sabbath schools also help in holding the interest of our young people. The Seventh Day Baptists have founded many schools in various sections of the United States, and have done great work along the line of education. Many students have been influenced by the Christian atmosphere of our schools.

Our denomination has always taken a very deep interest in interdenominational work. We co-operate with other denominations in promoting the work of Christ by planning for the work of our Bible schools together.

There are many prominent men in the Seventh Day Baptist denomination who have made outstanding contributions for the Christianization of America. Our home missionaries have spread the gospel in our country and have converted many souls to Christ. The missionaries also have set examples by their good work and sacrifices. We have several workers in the denomination who have gained fame for their Christian work through the schools which they have founded. Probably President W. C. Daland and President W. C. Whitford are our best known educators. By founding Christian schools they have done a wonderful work for the advancement of Christianity. We also have had several workers in evangelism who have been faithful. The most prominent of these are: Dr. P. A. Burdick, who was a temperance evangelist; Dr. Alexander Campbell, a missionary evangelist and also the founder of DeRuyter Institute; Dr. Lester Randolph, who was a great evangelist.

Seventh Day Baptists are well known for the distinctive principles that they have always stood up for.

Probably our most distinctive principle is the Sabbath. We do not deny the Lord's holy day or do we fail to observe it. We are not despised for keeping the Bible Sabbath, but rather we are thought well of for standing for what we believe is right.

Another of our distinctive principles is baptism by immersion, although we are not

the only denomination that observes the Bible-time method of baptism.

Last, but certainly not the least, of our distinctive principles that I am mentioning is education. Seventh Day Baptists have always believed in education and have taken a part in it. We have founded Christian schools and have educated our young people—not only that but one of America's great educators was a most devout and loyal Seventh Day Baptist. That individual was President W. C. Daland. He, himself, was not only one of the finest scholars of the land but he also accomplished wondrous works that will endure for ages to come.

Thus we have played a great part in educating America, which is one of the first and one of the most important factors in Christianization.

Although the Seventh Day Baptist denomination of the past has accomplished wonderful work for Christ's kingdom on earth, we earnestly hope that the new generation of workers will accomplish still more than their predecessors.

Milton Junction, Wis.

YOUNG PEOPLE'S ACTIVITIES AT CONFERENCE

FUCIA FITZ RANDOLPH

The activities for the young people Tuesday morning began at eight-thirty with a devotional service led by Rev. Gerald D. Hargis of Riverside, Calif. The hour was very early for people just adjusting themselves to the daylight saving time, so the number present to receive the benefit of this very inspiring meeting was small. Brother Hargis read from the third chapter of Colossians, closing with the verse, "And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus Christ, giving thanks unto God always," about which he centered his remarks. He told us that when problems come for which we see no solution to think that we represent Jesus. A very helpful acrostic for faith is in "Forsaking All, I Take Him"—and we were urged to give ourselves wholly to Jesus.

Carroll Hill sang a song much used in the California Christian Endeavor convention expressing the wish that we might be kept in Jesus. This thoughtful, quiet service was closed with silent prayer and the Mizpah benediction.

Following this quiet hour we separated to go to three different study classes, the most popular of which was Rev. George B. Shaw's study of the Bible. A general introduction to the study was given, making this a practical, general guide for each book of the Bible. As a starter he gave us a survey of the book of Genesis. For these facts I am indebted to Miss Hazel Langworthy of Adams Center, and for the report of the mission class led by Miss Anna Crofoot of Sandwich, Mass., to Miss Stella Van Horn of Lost Creek, W. Va. Miss Crofoot told of the early history of our missions in China, Holland, Java, and Africa. Many have been the sacrifices made to maintain the work. One young woman went three years without work in order to keep the Sabbath.

The class in Denominational Polity was led by Rev. William M. Simpson of Ashaway. He outlined very briefly the world as Jesus found it and told us how Jesus brought into the world a life giving spirit that reaches the heart and is for the world. The Apostolic Church, the Church in contact with the pagan world, the Reformation, and the history of the Church since that great event were briefly touched upon.

The fellowship social was held at one forty-five in the afternoon at the Calvary Baptist church. Miss Margaret Davis had each of us shout at a given signal our own names and then told us we were properly introduced to everyone. Still she insisted we must become better acquainted and led us in two games for that purpose. After other games Miss Frances Babcock told us of further Christian Endeavor activities and after singing a song we were dismissed. A large company of jolly young people greatly enjoyed this social.

Wednesday morning Rev. George B. Shaw continued the Bible class with a brief study of the Book of Lamentations and a fuller study of Job. The Book of Job is a dramatic parable in the form of an epic story. It deals with Job's goodness and greatness, his troubles and comforters, the problem of suffering, and Job's vindication and restoration. The unity of the book is much discussed, but Mr. Shaw sees no reason for not accepting its unity as it stands. Dr. William R. Harper regards the book as idealized history. He believes that a man once lived named Job who was very good

and very great, who suffered very much but did not sin. In a later time a very great man idealized this history. Memory verse given was Job 13:15, "Though he slay me, yet will I trust him."

Miss Crofoot discussed the present situation in China, giving the class a good idea of conditions there now.

Rev. William M. Simpson took up the study of the Church, giving six different definitions. The Church is divinely appointed and assured of ultimate success. Its benefits to the community are spiritual, social, moral, intellectual, and financial. He discussed the government of the Church, explaining the three chief forms of Church polity, and relations between Church and State. A helpful discussion of ordinances and sacraments helped us all to a greater knowledge of these things. Seventh Day Baptists recognize two ordinances—baptism and the Lord's Supper. Marriage is a civil matter worthy of a religious ceremony, and by ordination a man is set apart by the Church for a special work.

In the afternoon the young people met at the church for a very enjoyable song service under the leadership of Mr. C. H. Siedhoff. Plans for the work during 1927-1928 were presented, but this will be given you later through the usual bulletins.

(To be continued)

ABOUNDING RICHES

SELECTED BY DEAN ARTHUR E. MAIN

The Lord is the portion of mine inheritance.

And my God shall supply every need of yours, according to his riches in glory in Christ Jesus.

For all things are yours: whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's.

From thee is all that soothes the life of man—
His high endeavor and his glad success,
His strength to suffer and his will to serve.
But, O thou bounteous Giver, of all good,
Thou art of all thy gifts thyself the crown.
Give what thou canst, without thee we are poor,
And with thee rich, take what thou wilt away.

William Cowper.

In the glorious likeness of Christ thou wilt be made rich and find all the solace and sweetness in the world.—John Tauler.

There is no one richer than the man who always bears Christ and his grace in his heart. "Whom have I in heaven but thee? And there is none upon earth that I desire in comparison of thee. My flesh and my heart faileth: but God is the strength of my heart and my portion forever." And yet we are greedy, covetous, avaricious, proud, envious. Man! be rich through God; everything comes to you from God.—*John Sergieff.*

Satisfaction is the richest and most comprehensive word in the language of God. No one can define it who has not come some way into the soul's deep experience of having its every need provided, and at the same time knowing some one upon whom to bestow this affluence of riches come down from glory above. Study the word "satisfy" and faith will grow.—*Mrs. S. B. Capron.*

He gives us life. He gives us his only Son. He gives us his very self. And had he known of anything greater in heaven, or in earth, he would have given that, too.—*Paul Gerhardt.*

In having all things, and not thee, what have I?
Not having thee, what have my labors got?
Let me enjoy but thee, what further crave I?
And having thee alone, what have I not?
I wish nor sea nor land; nor would I be
Possessed of heaven, heaven unpossessed of thee.
—*Francis Quarles.*

PRAYER

Spirit of all good, it is our joy to believe that all things are ours if we are Christ's, for Christ is God's. May Christ dwell in us the hope of glory, the assurance of immortality, a fountain of present blessing, and a pledge of all needful aid. Without Christ we can do nothing; he is the Vine, we are the branches; he is the Shepherd, we are the flock; we live in him, and without him we can not live. Reveal him to us by the ministry of thy Holy Spirit. May we see him in all the aspects of his character until our growing wonder becomes lowliest worship and our amazed imagination falls down prostrate before the Son of God. Amen.

REV. DAVID N. NEWTON

Rev. David Nathael Newton, son of George and Anna (Rogers) Newton, was born in Duplin County, N. C., July 23, 1848, and died at Hope Mills, July 31, 1927.

In his nineteenth year he professed faith in Christ and was immersed by Rev. H. B. Alderman, and became a member of a Missionary Baptist Church.

When about thirty-two years of age he felt a call to the ministry, and was licensed to preach the gospel, and in that way his name appeared with the names of other ministers in the minutes of the association to which his church belonged, though he had not been regularly ordained.

He desired to study the subject of the Sabbath. The *Outlook* began coming to him and he read it with deep interest; and by comparing its arguments with the Bible he was brought to see that there is no authority for keeping Sunday instead of the seventh day of the week.

He called the attention of his older brother, Rev. Reuben Newton, and other members of his father's family to some of the proofs as to how Sunday came to be regarded as the Sabbath, with the result that—taking the Bible for their guide—six of the family commenced keeping the Sabbath in 1885, and, in 1887, the Cumberland Seventh Day Baptist Church was organized with six members. Others were added from time to time. Rev. Reuben Newton was the first pastor.

In 1892, the subject of this sketch was regularly ordained to the gospel ministry by a council composed of Elders A. E. Main, L. E. Livermore, and R. Newton; and, for about twenty years in all, he served as pastor of the church. And a better pastor would have been hard to find. As superintendent of our Sabbath school he gave us efficient help in our Bible studies; and during the greater part of his pastorate the Bible was our only textbook. He loved the Bible and read it daily with reverence and godly fear.

He bore his afflictions with much patience and fortitude, and was bright and cheerful to the last.

His parents, six brothers, and four sisters preceded him in death. Of the immediate family only one sister remains, Emily P. Newton, and a sister-in-law, Mrs. Y. B. Newton, also a number of nephews and nieces. Farewell words were spoken by Rev. Lacy Jones, and interment was made in Cross Creek Cemetery in Fayetteville, Cumberland County, N. C.

His loving niece,
MARY E. FILLIYAW.

CHILDREN'S PAGE

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

GOING FORWARD

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,
October 1, 1927

DAILY READINGS

Sunday—Going forward with Jesus (Matt. 28: 19, 20)

Monday—Facing opposition (Acts 5: 29)

Tuesday—Growing in grace (2 Pet. 3: 18)

Wednesday—Going forward in knowledge (Phil. 3: 12-14)

Thursday—Going forward with God (Eph. 5: 1, 2)

Friday—Going forward in faith (Num. 13: 30)

Sabbath Day—Topic: Going forward (Exod. 14: 15. Consecration meeting.)

One Sabbath after listening to the story of the ninety and nine, a boy went home and told his father that he wanted to "be in the fold," by joining the church.

"Oh, you are too young," replied his father indifferently.

That evening a storm was approaching and the father sent the boy out to put the sheep in the fold. When he returned the father asked anxiously, "Did you get them all in safely?"

"I put all the old sheep in, but, of course you wouldn't want the lambs in, would you father? They are so young, you know." After a minute the boy continued, "But I didn't think they were too young, so I put them in."

The father saw the point of the boy's reasoning, and answered, "I am wrong. You are right, my boy. Boys and girls need the fold of the Good Shepherd to keep them safe from the storms of temptation and they can not enter too young."—*The Children's Leader, used by permission.*

Boys and girls of the older junior age should be thinking very seriously of "going forward" with Jesus in the Christian life. This is the biggest step forward any boy or girl can take. It means being willing to go and do as Jesus would have them do. It means being an example to other boys and girls. It means working for Jesus all the time. It means giving a certain portion

of your money to Christian work. It means praying and reading the Bible every day. It means trusting in God in everything. It means the happiest life that is possible for any boy or girl to live, for without Jesus our lives would be black shadows of sin. Jesus Christ came that we might "have life and have it more abundantly." Is it asking too much, boys and girls, for you to give up earthly pleasures and gain for him who gave his all on the cross for you? Then decide now to go forward in baptism, in joining the church, and in leading a Christian life.

CHILDREN'S SERVICE AT CONFERENCE

DEAR SEVENTH DAY BAPTIST CHILDREN:

I do not think I can do better this week than to tell you of the children's service, held in the Westerly church, the Sabbath morning of Conference, at which some over forty children were present. This meeting was led by Miss Marjorie Burdick of Plainfield.

After a short devotional service, a young people's choir, composed of Virginia and Wilna Bond of Plainfield, Betty Crandall and Lucile Simpson of Ashaway, with Miss Elizabeth Bond at the piano, sang the following beautiful prayer:

Savior, hear us, we pray;
Keep us safe through the day;
Keep our lives free from sin
And our hearts pure within.

Be our Guardian and Guide;
May we walk by thy side,
Till evening shades fall
Over us, over all.

The offering was taken while the choir sang "In Early Youth." Mrs. Margaret Collings of Ashaway then told in a beautiful manner the story of "The Good Shepherd," which follows.—M. G.

"THE GOOD SHEPHERD"

In Palestine, the country in which our Savior lived when on earth, there are many sheep. The flocks are very large and take many shepherds to care for them. In 1 Samuel we read of one man who owned three thousand sheep, and we learn that Job had seven thousand in his herd. These shepherds spend their entire time with the sheep caring for them, and know each one by name. The shepherd carries a staff or crook, not to drive the sheep, for he leads

and they follow, but to help rescue them from thorn bushes or rough places.

At night the sheep are led to a sheepfold in the village, or in warm weather several shepherds group their sheep on the hillside or in some cave and each takes a turn at guarding them from attacks of wild animals while the others sleep. The sheep know their master's voice, and in the morning each comes at his call, but a strange voice they will not follow.

A certain man owned one hundred sheep. He was called a good shepherd for he took good care of his sheep. Each day he led them to the pastures to eat green grass. Down at the bottom of a hill was a cool, clear pool of water, and when they were thirsty he led them to drink. When the sun began to set he called them by name: "Come, Curly-wool! Come, Crook Horn! Come, Little Bright Eyes! It's time to go home, a storm is coming." The sheep knew his voice and gladly obeyed him.

As the shadows crept longer and darker the good shepherd heard the rustle of a lion in the bushes. He swung his heavy club in the air, and when the lion saw what a brave shepherd he was it slunk away to the woods. "No one shall hurt my sheep while I am near," said the shepherd. Then he led them up one hill, down through the long low valley, and up another hill until just as night settled down they came to the old, gray, stone sheepfold.

The shepherd held his staff so that each sheep must in turn pass under it, and as they did so he counted one, two, three, four, and so on until ninety-nine sheep had gone in. Then the shepherd became anxious. Little Bright Eyes, his tiniest lamb, was missing. He must find her for the storm was nearing. He asked a friend shepherd to care for his sheep while he went to search. "What," exclaimed the other, "would you go out on that hillside tonight in the wind and storm? See how it lightens! You have ninety-nine sheep here. Leave the one out. Next time she will learn to stay with the others." But the good shepherd made answer, "I must go to the mountains. How frightened my little lamb will be," and so he started out in the dark and lonely night.

The rain beat in his face, the wind blew, and the thunder roared, but on he went. Whenever a lull came in the storm he called, "Little Bright Eyes! Little Bright Eyes!"

but no answer came. Many times he fell or was scratched by briars, but so eager was he to find his lost lamb that he did not stop. Suddenly by a flash of lightning he had a glimpse of a piece of white wool caught in a thorn bush on the edge of a cliff. Could it be that his little Bright Eyes had fallen over the edge into the swift, dark river below? He called once more, "Bright Eyes," and far down the cliff came a faint "Baa-baa," in answer.

Carefully the good shepherd felt his way down the rocks, and there on the side was the lost lamb caught in the briars. Then, oh, so tenderly he reached down and lifted the little lamb, wet and trembling, to safety, and tired as he was he placed it on his shoulder and started back home. As he neared the sheepfold the other shepherds saw him and called, "Here comes the good shepherd," and he answered, "Yes, rejoice with me for I have found my sheep that was lost." That shepherd surely loved his sheep.

Jesus told this story one day to a group of men. If he had been telling a story to the boys and girls today in this country I think he might have told us how a mother loves her baby. Because these men knew shepherd life, perhaps some were shepherds themselves, they understood perfectly when he added, "Just as this shepherd loved his sheep so your heavenly Father loves you."

And to the boys and girls in closing let me say, "Always remember this story, and if ever there comes a time in your life when you have been tempted and strayed far from God and his teachings, never think you are lost, for he has said, 'I am the good Shepherd. The good Shepherd giveth his life for his sheep.' If you will once more come to him he will be glad and rejoice just as did the shepherd when he found his lost sheep."

MARGARET L. COLLINGS.

After the story the choir sang "The Lord is My Shepherd." Miss Marjorie Burdick offered prayer, and all sang "When Morning Gilds the Sky."

Pastor William Simpson of Ashaway then gave a very helpful sermon on following the good Shepherd, which I will try to give you next week.

The meeting closed with prayer by Mr. Simpson and singing by the children.—M. G.

THREE INTERESTING LETTERS

I have received three fine letters this week, two from Colorado and one from New York. I was so glad to get them, dear girls, and hope you will write again.—M. G.

DEAR MRS. GREENE:

I will be eleven years old, October 19. I wonder if some of the other little girls who read the SABBATH RECORDER have the same birthday.

I will take fifth grade in school this fall. I had to stay out of school last year as we did not have a school close by.

I live in the mountains of Colorado and it is very pretty in the summer time but the snow gets deep in winter.

We have horses, cows, pigs, and chickens on our ranch. I like to ride horseback.

My mother is a lone Sabbath keeper and I keep it with her.

I have a little brother three years old, but no sister.

I always read the Children's Page in the RECORDER.

Your little friend,

BARBARA EVELYN LANCASTER.

Craig, Colo.,

August 28, 1927.

The stories you sent are good, Evelyn, but I will have to leave them for next week.—M. G.

DEAR MRS. GREENE:

We have been enjoying the children's letters and the Children's Page. We live about eight miles from Denver and about four miles from the Rocky Mountains. I am ten and I have two brothers. Billie is seven and a half, and Herbert is five.

We live on a twelve hundred acre ranch and there are lots of things to do for fun. Back of our house is a little hill we call "Primrose Hill" that is just for our playground. There are two small ditches to wade in. There are lots of big trees on the hill, and once this spring I found thirty-four kinds of wild flowers there.

There are several saddle horses, and one of them whose name is "Rope" we can ride almost whenever we want to. Even Herbert rides her all around the place when he is out with daddy at work.

There is a big apple orchard, too, and several hundred chickens. I have a white rabbit that I call "Snowball." The boys'

rabbits were black and exactly alike and they called them "Josephus" and "Bohunkus," but they got out and "Bohunkus" ate some poisoned wheat and died. We buried him on Primrose Hill.

We children camped a week up in the mountains by Evergreen with our aunt. One day during a storm we were way up above the clouds. There are lots of things to tell about our trip up there but mother says my letter will be too long.

I hope lots of other children will write letters.

EILEEN WRIGHT.

Welchster, Golden, Colo.,
August 22, 1927.

DEAR MRS. GREENE:

I enjoy the Children's Page in the RECORDER.

School has begun, and I have had a busy vacation, helping mother, taking music lessons, going to Vacation Bible School, and playing.

I have five kittens and a puppy and I love them very much.

With love,

MARY ETTA SPICER.

Andover, N. Y.,

September 4, 1927.

Mary Etta is one of my Sabbath school class at Independence. You will hear from her later.—M. G.

NOW YOU ASK ONE

H. V. G.

GAME 15

1. Who wrote Genesis, Exodus, Leviticus, Numbers, and Deuteronomy?
2. Who said, "If I have found favor in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request"?
3. What was Abram's other name?
4. From what book of the Bible is this, "God is our refuge and strength, a very present help in trouble"?
5. Finish this quotation, "Remember now thy Creator in the days [three words]."
6. Where is Mount Sinai?
7. On what occasion did the people cry, "Hosanna: Blessed is the King of Israel that cometh in the name of the Lord"?
8. Why was Jerusalem destroyed and why were the Israelites exiled?

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

10. Did Cain kill Abel or Abel kill Cain?

ANSWERS TO GAME 14

1. Hannah, to her son Samuel.
2. David.
3. Ruth.
4. God to Moses in the Ten Commandments.
5. Mary Magdalene.
6. Thomas.
7. Proverbs.
8. On Mount Sinai.
9. Fi-le'mon, short i, long e, short o. (Webster's *New International Dictionary*.)
10. Before; A. D. 519 means in the year of our Lord 519. A preposition should never be used with A. D.

TRUE HAPPINESS

ELIZABETH GREEN

'Tis not the glamour of the world
Brings wealth of joy untold;
'Tis not the glint of diamonds rare
Nor feel of yellow gold;
'Tis not to see your name engraved
On granite mounted high,
But conscience void of all offense
Brings joys that never die.

'Tis not the one who fev'rishly
Seeks pleasures for himself,
Nor yet the one who greedily
Stores up his earthly pelf,
Whose pillowed head in perfect grace
At night he lays to rest;
'Tis he who for another's sake
Has done his very best.

'Tis not the one who glides along
On rose-strewn paths of ease
That hails with joy the set of sun,
'Tis he whose bended knees
Acknowledged faith in One divine
Whose never failing love
Has guided him along the way
That leads to heaven above.

This way may toilsome be and rough,
Excluded earthly gain;
The burden of another's woes
May add both care and pain.
But when the light of setting sun
Begins to gild the skies,
'Tis then the life in service spent
To glory seems to rise.

Forgotten earthly baubles then,
Forgotten lure of gold;
The soul in ecstasy looks up
New beauties to behold.
On eyes that sought for human gems
Among earth's filth and grime

Will burst a scene of glories bright
Beyond the bound of time.

And list'ning ears will hear a Voice
Borne on the heavenly breeze,
In accents sweet, "For inasmuch
'Twas done to one of these
Who suffered much of earthly woe,
Whate'er the case may be—
If done for love's sweet sake alone,
It has been done to me."

This, then, the secret of true joy
That never fades away—
A heart on loving service bent
Throughout life's little day;
A mind that's free from thought of ill,
A heavenly goal its quest.
'Tis thus and not for worldly gain
A soul is truly blest.
Bottle Creek, Mich.

PRAYER TO THE LORD OF THE HARVEST

DEAR FRIENDS:

Years ago, as I was once told, the attendance at a certain theological school in Canada was very small. At length the head of the school went around among the former students and speaking to them by their first name, said, for example, Charles, are you praying for more students for the ministry? Henry, John, James, William, and so on, are you praying for more students for the ministry? Before long there was an encouraging increase in the number of students.

If the cause of truth and righteousness is to advance there must be, so history witnesses, ministers of the gospel—consecrated, able, and well-supported men and women.

Dear readers, are you and your church thinking and talking about this, and praying to the Lord of the harvest for more laborers?

Yours anxiously and fraternally,

ARTHUR E. MAIN,

Dean.

September 12, 1927.

An alarming weakness among Christians is that we are producing Christian activities faster than we are producing Christian experience and Christian faith; that the discipline of our souls and the deepening of our acquaintance with God are not proving sufficiently thorough to enable us to meet the unprecedented expansion of opportunity and responsibility of our generation.—
John R. Mott.

MARRIAGES

DRAKE-HULETT.—At the home of the bride's parents, Dr. and Mrs. H. L. Hulett, Bolivar, N. Y., on August 8, 1927, Mr. Arthur Main Drake of Milton, Wis., and Miss Gladys Celina Hulett of Bolivar, N. Y., were united in marriage, Rev. A. L. Davis officiating.

BURDICK-COLLINGS.—At the home of the bride's parents, Mr. and Mrs. Fred Collings, in Hopkinton, R. I., September 10, 1927, by Rev. William L. Burdick, Mr. Joseph Harrison Burdick of Stonington, Conn., and Miss Gladys Monroe Collings of Hopkinton, R. I.

DEATHS

NEWTON.—Rev. David N. Newton died in Hope Mills, N. C., July 31, 1927, aged 79 years. See life sketch on another page.—T. L. G.

PARKER.—David E. Parker, the little six-weeks' old son of Oliver D. and Ruth Adams Parker, died August 29, 1927.

A brief prayer and consolation service was held on Tuesday afternoon, August 30, 1927, at the home of his grandparents, Mr. and Mrs. Elmer E. Adams, R. F. D. 6, Battle Creek, Mich., conducted by Rev. Henry N. Jordan, a friend of the family.

"The baby wept;
The mother took it from the nurse's arms,
And hushed its fears and soothed its vain alarms;
And baby slept.
"Again it weeps;
And God doth take it from the mother's arms,
From present griefs and future unknown harms,
And baby sleeps."

H. N. J.

JOHNSON.—At her home in Marion, Iowa, August 23, 1927, Mrs. Alma H. Johnson, aged 70 years, 11 months, 20 days.

The deceased had been in very poor health for many years and had suffered far more than people generally knew.

She was the mother of three children—Emery D. of Council Bluffs, Iowa; Mrs. Evelyn Fleisher of Marion, Iowa; and Mrs. Serena Hills, wife of Rev. George Hills of Los Angeles, Calif.

She was a loving mother and a faithful Christian. At the time of her death, she was a member of the "Church of God" of Marion.

She leaves to mourn her departure her husband, Wm. F. Johnson; one son; two daughters; her aged mother, Mrs. Serena Hall of Los Angeles, Calif.; five grandchildren; one great-grandchild; and a large number of friends.

Her funeral was held from the Church of God in Marion, conducted by Rev. E. H. Soçwell, an

old-time friend, and was well attended. The esteem in which the deceased was held was manifest by the profusion of beautiful flowers which surrounded and almost covered the casket.

E. H. S.

BENTLEY.—Caleb Bentley, son of Melancton and Eliza Reynolds Bentley, was born in Berlin, N. Y., December 13, 1844, and died at his home Thursday, August 25, 1927.

On October 22, 1866, he was united in marriage to Emma Whitford by Rev. Asa Coon. To them were born five children, all of whom are here today to comfort and sustain the mother.

On April 7, 1868, he was baptized by Rev. James Summerbell and united with the Seventh Day Baptist Church of which he was a faithful member until called home.

In May, 1905, he was ordained deacon of the church, and for more than forty years has been a trustee of the same.

The Word of God was very precious to him. He read it through seven times and, because of failing eyesight, was prevented from finishing it the eighth time. He accepted its teachings as a personal message from God to him.

Besides the wife and children, he is survived by fourteen grandchildren and eight great-grandchildren: one sister, Mrs. Minnie Prickett of Pittsfield, Mass.; and one brother, William Bentley, of Oklahoma. The children are: Mrs. Eva Ormsby of Berlin; Mrs. Jane Hull of Berlin; Mrs. Zella Rathbun of Hartford, Conn.; Arlie C. Bentley of Berlin; William U. Bentley of Berlin.

Burial services were held in the late home Sunday afternoon, August 28, 1927. In the absence of the pastor, the services were conducted by Rev. E. Adelbert Witter, who used the twenty-third Psalm as Scripture. Burial was made in the Seventh Day Baptist Cemetery.

E. A. W.

BURDICK.—William Henry Burdick, son of John I. and Mary Ann Austin Burdick, was born in North Stonington, Conn., March 10, 1872, and died at his home in Ashaway, R. I., June 22, 1927, in the fifty-sixth year of his age.

Mr. Burdick was baptized in February, 1889, and was a member of the First Hopkinton Seventh Day Baptist Church from April 28, 1893. For many years he was a trustee of the church, and also served in other of its offices. He was a faithful attendant and worker as long as his health permitted.

He was married to Miss Nellie Langworthy of Rockville, R. I., December 26, 1894, Rev. G. I. Crandall officiating. Their three sons are Dr. H. Elwood Burdick of Detroit, Mich.; Professor Donald L. Burdick of Alfred, N. Y.; and William Henry Burdick, Jr., of Ashaway, R. I.

Mr. Burdick started in business as a clerk for G. B. Langworthy, later going in business for himself. He was prominent in business and civil affairs of his town. He is very much missed in the community to which he was so much devoted throughout his manhood.

Funeral services were held in the First Hopkinton Seventh Day Baptist church at Ashaway, Sabbath afternoon, June 25, conducted by Rev. Clayton A. Burdick of Westerly, assisted by Pastor Wm. M. Simpson,

W. M. S.

CURRY.—William Hamilton, son of John H. and Margaret Young Curry, was born near Lost Creek, W. Va., June 19, 1858, and died at his home at Lost Creek, September 6, 1927.

Several years ago Brother Curry suffered a paralytic shock from which he never wholly recovered. Death came to him suddenly while he sat in his own home with his wife at his side.

On September 20, 1883, he was united in marriage with Ella E. Bond of Lost Creek. To them were born three sons—Anthony Lee, Luther Roscoe, and John Hamilton—all of Lost Creek. Besides his wife and sons, with eight grandchildren, he leaves to mourn their loss a brother, Robert, a sister, Mrs. Ella Mearns, both of Tioga, W. Va.; and a sister, Mrs. Susan Valena Murphy, of Lost Creek, together with many other near relatives and a host of friends.

In 1888 he was converted in a revival meeting conducted by Elder John Huffman and joined the Seventh Day Baptist Church, being a convert to the Sabbath truth. To the Christian life and the Sabbath he remained true until death.

Brother Curry was not demonstrative by nature, but was a loving, faithful, and praying Christian husband and father. "No better man in his family ever lived" is the unqualified testimony of one of his sons. A good neighbor and citizen, no good cause or need appealed to him in vain. He was a believer in education, though his own opportunities in this direction were quite limited. This interest was manifest in his support of Salem College, having been a stock holder in that institution for many years. His sound judgment and integrity were widely appreciated.

A good and kind man has been called home. His loss will be sadly mourned, but his loved ones and friends will cherish his memory as a rich heritage.

Farewell services were conducted at the church by his pastor, assisted by Rev. Otto Reeder of Lost Creek, and Rev. J. H. Conley of Rockford.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—Rev. 21: 4.

H. C. V. H.

AMPLE PROVISION FOR OLD SOLDIERS

The extent to which the government provides for its disabled and indigent ex-soldiers is not generally known. Fitzsimmons General Hospital, Denver, Colo., is the largest military hospital in the world, and cost \$10,000,000. There are 186 buildings scattered over 640 acres of level ground, and one of the buildings is one fourth of a mile in length. Every building is modern and of the best material. There are 1,000 patients, all ex-service men and women. There are eighty-five doctors, 225 nurses, 400 corps men, and 450 civilian employees. The institution has its own

water works and electric light plant and is a city in itself with every modern convenience. The running expense of this hospital last year was \$600,000. The government has fifty-five other hospitals like this one, but not as large. It has nine national military homes, and there are eighteen state homes, into which any soldier, ex-soldier, or marine can go for treatment and get board and clothes without cost. It costs our government \$1,000,000 a day to take care of its disabled soldiers, not including pensions.—*The Baptist.*

Sabbath School Lesson 1.—October 1, 1927

ELIJAH ON MOUNT CARMEL

Golden Text.—"Choose you this day whom ye will serve." Josh. 24: 15.

DAILY READINGS

Sept. 25—Elijah on Mount Carmel. 1 Kings 18: 36-46.

Sept. 26—Gideon's Victory. Judges 7: 19-25.

Sept. 27—Samson's Victory. Judges 15: 14-20.

Sept. 28—Standing for God and the Right. Dan. 8: 8-18.

Sept. 29—Ruth's Wise Choice. Ruth 1: 8-18.

Sept. 30—Avoiding Evil. 1 Thess. 5: 15-28.

Oct. 1—God our Helper. Psalm 115: 1-18.

(For Lesson Notes, see *Helping Hand*)

Those who contend that there is more drinking under prohibition may indicate the company they keep.—*Pittsburgh Gazette Times.*



SPECIAL NOTICES

The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work in Pangoengsen Java. Send remittances to the treasurer, S. II. DAVIS, Westerly, R. I.

The First Seventh Day Baptist Church of Syracuse, N. Y., holds regular Sabbath services in the Auditorium, first floor, of the Y. M. C. A. Building, 334 Montgomery St. Bible study at 2.30 p. m. followed by preaching service. For information concerning weekly prayer meeting held in various homes, call Pastor William Clayton, 1427 W. Colvin Street, Phone Warren 4270-J. The church clerk is Mrs. Edith Cross Spaid, 240 Nottingham Road. Phone James 3082-W. A cordial welcome to all services.

The Seventh Day Baptist Church of New York City holds services at the Judson Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. Harold R. Crandall, Pastor, 81 Elliot Ave., Yonkers, N. Y.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in Hall 601, Capitol Building (formerly Masonic Temple), corner of State and Randolph Streets, at 2 o'clock. Everybody welcome. August Johansen, Pastor, 6118 Woodlawn Avenue.

The Seventh Day Baptist Church of Los Angeles, Calif., holds its regular Sabbath services in its house of worship, located one-half of a block east of South Broadway (previously Moneta Avenue), on Forty-second Street. Sabbath school at 10 a. m., preaching at 11 a. m., Bible study class at 1.30 p. m. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. Forty-second Street.

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible School. Christian Endeavor, Sabbath afternoon, 3 o'clock. Cottage prayer meeting Friday night at 158 Date Street. Church services in United Brethren Church, corner 8th and Park Avenue. Gerald D. Hargis, Pastor, 902 West Second Street.

Minneapolis Seventh Day Baptists meet regularly each Sabbath at 10 a. m., at the homes. Mr. Lloyd Burdick, 4615 Vincent Avenue South. Superintendent of the Sabbath school; Mrs. Wm. A. Saunders, Robbinsdale, Phone "Hyland 4220," assistant. Visitors cordially welcomed.

The Detroit Seventh Day Baptist Church of Christ holds regular Sabbath services at 2.30 p. m., in Room 402, Y. M. C. A. Building, Fourth Floor (elevator), Adams and Witherell Streets. For information concerning Christian Endeavor and other services, call Pastor R. B. St. Clair, 4012 Field Avenue, phone, Melrose 0414. A cordial welcome to all.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 10.30 a. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium) 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Parsonage, 198 N. Washington Avenue.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a. m. Christian Endeavor and prayer meeting each Friday evening at 7.30. Visitors are welcome.

The Seventh Day Baptists in and around Denver, Colo., hold Sabbath school services every Sabbath afternoon at Fifth and Galapago streets, at 2 o'clock. Visitors invited.

Services are held each Sabbath in Daytona, Florida, at 10 A. M., during the winter season at some public meeting place and at the several homes in the summer. Visiting Sabbath-keepers and friends are always welcome; telephone 347-J or 233-J for additional information. R. W. Wing, Pastor

The Mill Yard Seventh Day Baptist Church of London, holds a regular Sabbath service at 3 p. m., at Argyle Hall, 105 Seven Sisters' Road, Holloway N. 7. Strangers and visiting brethren are cordially invited to attend these services.

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Theodore L. Gardner, D. D., Editor

L. H. North, Business Manager

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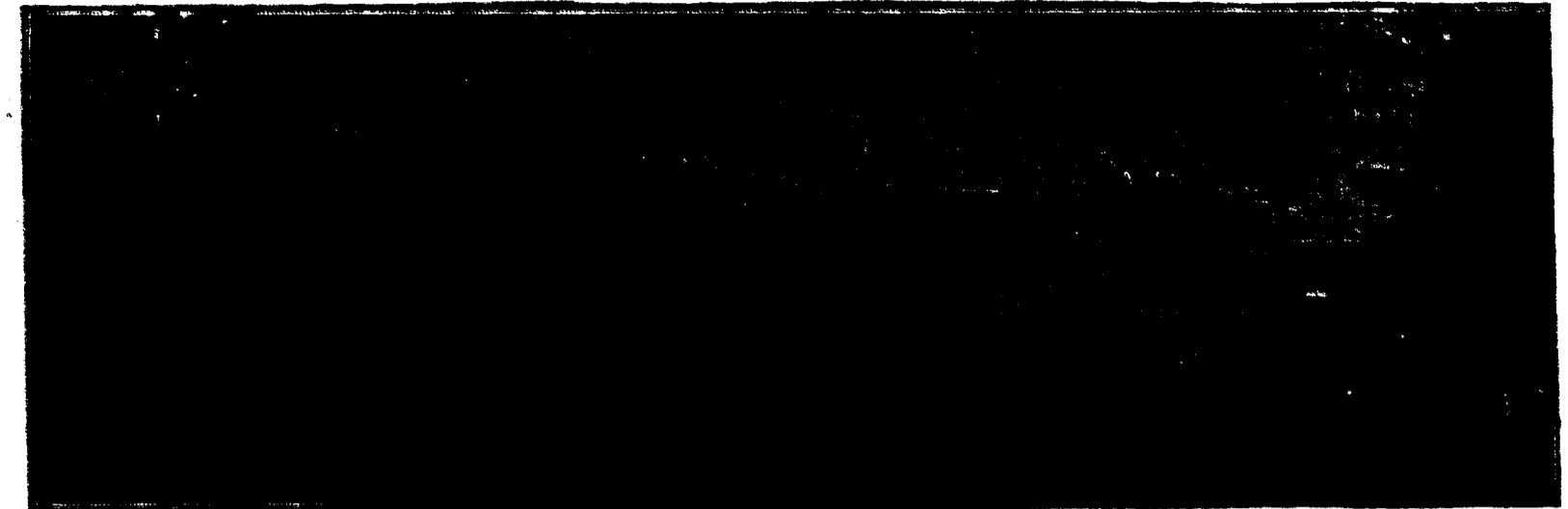
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