

The Sabbath Recorder

DENOMINATIONAL BUILDING

Plainfield, New Jersey

Date.....1926.

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

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THE DENOMINATIONAL BUILDING
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SUMMER WORSHIP

I worship the God of the grasses,
Of quivering elms and the sea,
And every stray breeze that passes
Is laden with wisdom for me.
I find him in sky-topping mountains,
In deep, shaded valleys of fern;
He sings in the crystalline fountains
And broods as the autumn fires burn.

How vainly they seek for his glory
In creeds that are musty with age!
Why will they not welcome his story
On Nature's all-scintillant page?
I worship the God of the grasses,
The Lord of the dawn-tinted skies,
And every stray breeze that passes
Brings news of some near paradise.
—Thomas Curtis Clark.

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A MORNING PRAYER

MARTHA S. CLINGAN

Teach me, O Father, as I bring
 To thee my morning prayer;
 To welcome each day as thy gift,
 To smile though burdens I must lift;
 To trust thy love and care.

True neighbor I would be today,
 The second mile would go;
 The mind of Jesus I would learn,
 With loving heart like his discern
 And share a brother's woe.

The day will bring its toil and strain,
 O Savior, in me dwell;
 May I, when falls the sunset light,
 When shadows deepen into night,
 Know I have pleased thee well.

A Significant Question In one of the leading religious papers of America some writer asks this question, "Has the Church wheel slipped a cog?"

In a brief article he reviews the words of the prophets and teachers of both testaments, showing that the key word of all old time preachers and evangelists was "repentance." This was a word that meant godly sorrow for sins committed, and turning from ways of sin to God for complete forgiveness.

Since the awful grip of sin and Satan is still just as strong as of old, and since God has not changed his wonderful plan of salvation, that writer feels that repentance and the new birth are needed today as much as ever.

Since we seldom ever hear a strong sermon on the need of repentance in these years, but writers and preachers seem to substitute a system of ethics and human philosophy in place of earnest calls to repentance and a change of heart, and since so little is being made of evangelism and revivals, the writer seriously asks the question, "Has the Church wheel slipped a cog?"

This is a matter well worth careful thought.

Why Did Paul Glory in the Cross? When Paul wrote to the Galatians he said:

"God forbid that I should glory, save in the cross of our Lord Jesus Christ." And when he wrote his first letter to the Corinthians he declared that his teaching should not be with enticing words of man's wisdom, but in the demonstration of the Spirit and of power, "that your faith should not stand in the wisdom of men, but in the power of God." The simple fact is that Paul had "determined not to know anything among them save Jesus Christ and him crucified."

I have no idea that he meant never to talk to them upon any other subject, for he did write of righteousness, temperance, and the judgment to come. He wrote about the "eternal Godhead," "free grace," "justification by faith," and urged them to "liberality" and to "cultivate the best gifts."

Face to face with wise philosophers and scientists of Greece, in an age of skepticism, worldly wisdom, and doubt, among a people of many gods, this great preacher decided to serve under the banner of the cross, and to preach about Christ and him crucified as the only hope of a dying world.

I suppose that the main reason for this determination was because he regarded the cross and the crucified Christ as the very central object in all the Bible story. From the time when the sword and cherubim—emblems of Justice and Mercy—*shekinah*ed before the gate of the garden in Eden to keep the way of the tree of life, everything in the Bible story and in prophecy pointed to the cross on Calvary. Keeping the way of the tree of life was thus foretold, and the flaming sword and cherubim were not to keep men away from the tree, as some have thought. But Justice and Mercy met there to show the way of salvation to be consummated in God's own time.

It seems that Paul staked everything upon this central truth of the Bible and recognized the meaning of Christ's words: "And I, if I be lifted up, will draw all men unto me." No wonder then that he gloried in the cross and Christ crucified. It

was the very doctrine that had brought Paul down, and made him a suppliant at the foot of the cross.

Sad indeed will it be if Paul's doctrine of the Cross shall be weakened or allowed to fade from Christian teachings. What a mistake was made by Corinth and Athens when they rejected the gospel of the crucified One, and clung to their culture and philosophy!

As I stood on Mars Hill, where Paul preached, and beheld the ruins of Athens, I could not help picturing in my mind the contrast between what that people lost and what they might have gained if they had only listened to Paul.

I have walked the length of the Via Dolorosa, where Christ bore his cross for men, but could see no signs of the blessings of the cross among the poor people dwelling there. I stood on the top of Calvary, where a Mohammedan shepherd was caring for his flock of goats, but right there where the crucified One completed the work of salvation, all was desolation and hopeless darkness had replaced the light of the world.

I have stood where once was the temple in which Jesus taught, but there was no sign of the cross—or of the Redeemer there. The crescent has taken the place of the cross; and amid signs of great wealth, a hopeless superstition prevails there.

Oh! what a mistake all those ancient peoples did make when they refused the blessings offered by Paul through the crucified One. Sad indeed is the fact that the great world is making the same mistake in these our times.

General Conference Comes Home to New England When this RECORDER reaches its readers, the one hundred fifteenth session of the Seventh Day Baptist General Conference will have done its work, and the delegates will be hustling to their homes, ready to begin a new year of work for the Master.

This year it came in New England, where it was born one hundred twenty-five years ago. Probably this fact stirred many hearts with a desire to visit the homeland of their forefathers, and the country in which our denomination had its beginning in America.

Then there is a charm for many of us in the very name, "Westerly, Rhode Island."

From early childhood we heard our grandmothers talking so tenderly of their own childhood home, before they started for new homes in the New York forests or on the great prairies of the far West. We do not wonder that for many days, automobiles, from far and near, loaded to the limit, were seen speeding toward Rhode Island.

For me, there is a special charm in the name, "Westerly," for it was there that I did my first work in the ministry after being graduated from Alfred University. My first visit to Westerly was in 1873, after several weeks spent as a missionary among feeble churches in the Central Association. The Missionary Board enabled me to come to Conference and report as to conditions on the field where I had labored.

My second visit was one year later, in 1874, when I went to supply the Pawcatuck Church while the beloved pastor, Rev. George E. Tomlinson, and Rev. Arthur E. Main, then pastor at Ashaway, were away in Europe in search of health. From that day to this there has clung to me a peculiar charm wherever memory pictures of that congregation come to mind. This is probably somewhat due to the almost overwhelming sense of responsibility that could not be shaken off by a young man in his first work with such a church.

The memory of those few months with the good people of Westerly has remained bright for more than half a century. There was something beautiful about the kind, sweet-spirited, helpful co-operation of those dear fathers and mothers of fifty-three years ago, which has been a blessing to me during all the years of a busy life. I wonder if they ever knew how much they did to give a young preacher confidence to go on at the very time when such encouragement was most needed.

To this day, remembrances of that fine audience abide with me and cheer my heart. I can see them yet as the families entered and filled the pews ready for the morning message. Then there were the prayer meetings in the old basement, in which many excellent testimonies were given and where the "fathers and mothers in Israel" offered fervent prayers.

Even today, the forms of many in that congregation stand out clearly and distinctly in my memory pictures of those days. There

were deacons Nathan Langworthy, J. P. Stillman, and William Maxson, Rev. George B. Utter, Joseph Potter, Jonathan Maxson, "Uncle" Asher Babcock, Calvert Cottrell, Nathan Babcock, George and David Stillman, Charles A. Stillman, A. L. Chester, Dr. Edwin Lewis, Louis Clawson, James Stillman—the chorister, Albert Brown, Horatio Berry, B. W. Bently, "Uncle" Christopher Stillman, Thomas V. Stillman, George S. Greenman, John R. Champ- lin, William E. Stanton, and others whose names do not occur to me as I write. Scarcely a name among them that does not recall some pleasant memory.

Then there was a fine company of young men whom I learned to love. As I look upon some of them now, with hair whitened with age, bearing the burdens in place of their fathers, there comes a keen sense of the rapid flight of time and the changes that have come.

The Pawcatuck Church sent me to the General Conference at DeRuyter, asking for my ordination there. This request was complied with; and on my return to Westerly with Pastor Tomlinson, I took part in my first communion service as assistant administrator.

This is the forty-ninth Conference I have attended in fifty years, having missed only one in that time, owing to sickness in my home. A careful review of the years must impress any candid mind with the advancement made by our people since some of us, older ones, were young.

PRAISING GOD

SELECTED BY DEAN ARTHUR E. MAIN

It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High; To show forth thy loving kindness in the morning, and thy faithfulness every night.

We need to cultivate the spirit of praise for ourselves and for the promotion of our joy; for others, that they may be the sharers of our joy and may rejoice themselves; and for God, who loves to listen to our songs.—*Alexander McKensie.*

Dear Christian people, all rejoice,
Each soul with joy upspringing;
Pour forth one song with heart and voice,
With love and gladness singing;

Give thanks to God, our Lord above,
Thanks for his miracle of love.
Dearly he hath redeemed us.

—*Martin Luther.*

Gratitude is false when, having received bountiful, undeserved spiritual and material gifts from God, people thank God for them with their tongue, and use them only for their own advantage, not sharing them with their neighbors.—*John Sergieff.*

Am I to thank God for everything? Am I to thank him for bereavement, for pain, for poverty, for toil? . . . Be still, my soul, thou hast misread the message. It is not to give thanks for everything but to give thanks *in* everything. It is not to praise God for the night but to bless him that the night is not deeper.—*George Matheson.*

A child of God should be a visible beatitude for joy and happiness, and a living doxology for gratitude and adoration.—*C. H. Spurgeon.*

Ask and receive—'tis sweetly said;
Yet what to plead for I know not;
For wish is worsted, hope o'ersped,
And aye to thanks returns my thought.
If I would pray,
I've nought to say
But this, that God may be God still,
For him to live
Is still to give,
And sweeter than my wish his will.
—*David A. Wasson.*

PRAYER

We lift up our hearts to thee, O God, in grateful remembrance of the gifts and blessings which have crowned our days. When our hearts have forgotten thanksgiving, thou hast not ceased from help. Although we have sinned, thou hast still maintained thy loving kindness. Our trials have been witness ever of thy merciful compassion. We bless thee for the gift of life, the love of friends, the ties of kindred, the joys of home. We praise thee for opportunities of knowledge, for innocent enjoyment and helpful service. Thou hast comforted us in sorrow and upheld us in the time of doubt and fear. Food and raiment and shelter are from thee. Thou givest us power to overcome temptation and thy presence is our continual delight. Blessed be thou, O God, with honor and thanksgiving, through Jesus Christ our Lord! Amen.

MY RELIGIOUS BELIEFS

S. DUANE OGDEN

(Continued)

V.

I believe that through the misuse of his God-given freedom, man has sinned and come short of the glory of God. I believe that the consequences of sin are moral guilt and estrangement from God, and that the results are corruption of character and liability to suffering and punishment.

1. Sin is very real. The cheap, non-moral optimism that would be rid of sin by denying its existence is but a poor attempt to avoid the necessity of dealing with this curse of mankind. We can not dispose of sin or evil by negation. The ostrich may hide his head in the sand but he is deceiving no one but himself. One who is at once thoughtful and moral can not escape the unpleasant fact of moral evil. We are told that men no longer worry about their sins. So much the worse for such men! When a man arrives at the state where he is content to remain in his sins and is satisfied to come short of the best that God intended him to be, his condition is bad indeed.

2. What is sin? To confine sin within the compass of a theological definition is not possible. The great variety of definitions attempted have all proved inadequate. It has been defined as: missing the mark, failure to realize one's true self, choosing and following the lower in preference to the higher way, want of conformity to or transgression of the law of God, going astray, rebellion against God, the choice of evil in the place of good. All of these are true and accurate so far as they go, but none of them is sufficient as a definition. Not even all of them together satisfactorily characterize sin. It is worse and more dire than any or all of these can show. It is greater than the sum total of these definitions could indicate. Again, adequately to describe sin in all of its forms and phases is scarcely less possible than to define it, though sin is more accurately and vividly portrayed by the poet than by the theologian. But only the experience of sin can reveal its nature. This knowledge all men have to a greater or less degree. We are all able to recognize moral evil about us and in our

own lives. We feel it to be an offense against God, but few realize sin's true monstrosity and awfulness.

3. Wherein does sin originate? How and why does it come about that men sin? The precious gift of moral freedom which God has given man involves a certain inevitable risk. The price of character is the risk of wrong choice, moral evil, sin. It is a great price to pay, yet the value of character is worth it. God could not have made it possible for us to choose to do right and be upright without endowing us with moral freedom and thus making it possible for us to sin. The condition of our spiritual liberty is also the possibility of sin. Sin, then, begins with the misuse of moral freedom.

4. It is when the consequences of sin are considered that its true nature and seriousness are realized. The consequences of sin are estrangement from God, corruption of character, and moral guilt, with the necessary penalty and accompaniment of sin—suffering and punishment.

a. The most obvious result of sin is corruption of character. "In the case of the individual, corruption is only the application to moral conduct of the familiar law of habit." "What we have done once we tend to do again, and with each doing it becomes easier. What at first cost effort, struggle, suffering, becomes at last natural, pleasant, almost inevitable." The resulting deterioration affects all sides of the character. The power of perception is diminished, blunted, so that there is little or no response to the moral standard when presented. The emotions become sodden and can not easily be stirred toward the good; the will is perverted and weakened so that it no longer functions for duty. At last the very capacity for right living seems to be gone. This is the condition which is described in the Bible in the familiar terms of hardening, bondage, blindness, and death.

Viewed socially this corruption is the "acquiescence in or subjection to evil which is the result of a long course of wrong action in the past." Man with his heritage of freedom and divine character from God is also heir to human nature with both its good and its lower traits rooted in the remote past. Back of man is a heritage of

social evil extending back to the beginning of human history. Psychology discloses that deep in the sub-conscious mind, far below the surface of ordinary awareness are indications of a lurking Mr. Hyde—a lower nature which would pull us down. Men have ever felt this bent to sinning. The Apostle Paul speaks of it with deep feeling in the words, "the good that I would, I do not; but the evil that I would not, that I do."

This view of corruption is not the old notion of total depravity. It recognizes the element of truth contained in that old extreme position, but it does not accept the doctrine that human nature is totally and completely corrupt. It discovers good as well as bad in man's inheritance from the past. Still less does it include the old doctrine of election and damnation. The sane view of corruption is a recognition of the well established fact that sin deteriorates and ruins character.

b. From the religious point of view the greatest significance of this corruption is that it means estrangement from God. The deeper man sinks in sin the more he separates himself from God. This condition of estrangement from God is manifest in want of faith and trust and in the absence from the life of holy love, the mark of true religiousness. This state is the more desperate since without God man can neither escape from the bondage of sin and corruption, nor attain the full, free, abundant life for which he was intended.

c. Guilt for sin involves the liability to the penalty involved. Resulting penalty is inevitable and is wrapped up inseparably with sin. "Whatsoever a man sows, that shall he also reap." The awful punishment of sin is to be in sin, and to suffer both the self-destruction and the religious estrangement from God which it involves. This punishment is not sent upon the sinner. *He brings it upon himself.* He is not cast into the torments and sufferings of sin and guilt and spiritual death. He puts himself there and remains there of his own accord. It is not the will of our Father that any of his children should perish. The only will that puts the sinner in his sin and keeps him there in hell and brings upon him the disastrous consequences to his character is his

own will. But it is one of the dire results of this sinful condition that of his own efforts man is not able to extricate himself from his bondage and self-destruction. He has given himself to sin and has become the bondservant and victim of that sin. And without aid the sinner is helpless to escape from this bondage into which he has given himself. He has become incapable of attaining to the full and free life for which he was intended. "O wretched man that I am! who shall deliver me from the body of this death?"

VI.

I believe in the moral salvation wrought by God, our Savior, in Jesus Christ.

1. Salvation is the deliverance from the bondage of sin and from the corruption, guilt, and estrangement caused by sin. "As a religious experience, it involves the consciousness of reconciliation between God and man, manifesting itself on God's part in forgiveness and acceptance, and on man's part in repentance and trust." The result of this religious experience is the realization or moral salvation—a transformation of character and renewing of mind—the giving of the whole self to the Christ life and Spirit to develop and grow into the fullness of the stature of Christ.

"God was in Christ reconciling the world unto himself." Our God, mighty to save, has revealed himself in Jesus and through him is bringing about reconciliation and redemption. This atoning work of Jesus was accomplished by his giving of himself in love, both in his life and sacrificial death. Thus through him atonement is effected, bringing man—lost in sin and helplessly enslaved—back to fellowship with God, forgiven and accepted.

2. How and in what way does Jesus mediate this salvation? We must remember that it is God who saves. We need to bear in mind that God, the Savior, was in Jesus Christ, and that the Christ of faith and Christian experience is none other than God in the role, as it were, of Savior.

The sinner is bound by his own sin and estranged from God. God is not away from him, but man in his sin is so out of touch with the heavenly Father and so alienated from him that he can not put himself into that direct relationship necessary

for salvation. It is sin which thus estranges us from our Savior. Figuratively speaking, we take ourselves into a far country—away from our Father—when we sin. Now in this lost condition, man needs God desperately, but can not get into touch with him. God, who loves his children with all the loving heart which we see in Jesus, is not willing that his children shall perish. Therefore God comes to man when man can not come to him. Jesus was God, come to “seek and to save” them that were lost. In Christ, God comes to us.

We are saved when we are forgiven and redeemed—lifted out of our sin. Both forgiveness and redemption are the result of a positive change in attitude on the part of man toward God. Man must make the adjustment to God—he must change his attitude. No change is needed on the part of God, for he is ever ready to receive. When man truly repents, commits himself to God and brings forth fruit meet for repentance—he makes possible his forgiveness with God. Forgiveness is a mutual relationship. God's part is always fulfilled, and as soon as man fulfills his part through genuine repentance and facing around, he is forgiven by the free gift of God's grace. God does not have to be placated. It is man who must be conciliated in order to effect forgiveness. The result of right religious adjustment (which brings the forgiveness of God) is moral redemption—the readjustment of man's will into harmony with God's will. In order to bring about this salvation, man must *repent and turn from sin* to God, and he must *trust God* completely. Christ calls forth in us both of these attitudes, and thus mediates to us salvation. By his matchless life of holiness and love, his giving of himself, by his entering into the life a man, understanding, sympathizing, guiding, suffering with him, by his completely unselfish giving of himself to the death on the cross on account of sin and because of his love for us, Jesus won the heart of mankind to himself and thus to God. And so he wins us as we come to know him. Knowing him, we turn from our sin and commit our lives to the saving God in perfect trust, to be uplifted, molded, kept—saved. “Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord,”

VII.

I believe in the Bible, viewed and interpreted historically, as the product and trustworthy record of God's progressive revelation of himself to men through a developing religious experience.

In the pages of the Bible the writers have set forth faithfully the great truths of religion and God which were revealed to them by the Holy Spirit. Through the Bible God speaks to us. The highest religious conceptions and ideals contained in the Bible are, in my opinion, the loftiest known to man. I do not believe that anything will ever surpass these most elevated truths, because I do not think they can be surpassed.

God did not reveal himself with uniform clearness in the Bible, nor did he reveal himself all at once. His revelation of himself to men was gradual and developing here, as always. God can only disclose and impart himself as men are able to receive, and so it is always gradual, and never uniform. We can trace the progressive self-revelation of God step by step through the Scriptures until in Jesus Christ the glory of his character shines out in all its splendor. “As the streaks of morning light grow brighter and brighter unto the rising of the sun, so the rays of God's light shine through the Scriptures more and more until Christ appears,” the Sun of Righteousness.

Yet we have this heavenly treasure in earthen vessels. God reveals himself in the Bible through human agents. They were *men*, such as we are—not infallible—recording as faithfully as they could that which was disclosed to them. We should do them the justice of taking the Bible as they gave it to us, as nearly as we can know, and we should not do them or the Bible the injustice of claiming more for the Book than it claims for itself. The writers of the Bible variously employed, in expressing themselves, various literary forms: poetry, allegory, parable, tradition, history, drama, and oratory. They wrought powerfully, beautifully, reverently, and well, yet their works bear the evidence of human hands, as they should. It were better so. It is as God intended, for it is in accord with his other dealings with his children. I do not consider it a guide or a textbook in science. I do not even expect to find it a perfect historical volume. It makes no claims at be-

ing such. But it does claim to be a Book of religion, and as such it is supremely true, and reliable. Not every sentence in the Bible is to be taken as literally true, but, “I think I should be committing mental and spiritual suicide if I did not believe and practice the essential teachings of the Scriptures, especially the matchless teachings of Jesus.”

The Bible is a pearl of great price. Through its pages the light shines that is able to make “wise unto salvation.”

VIII.

I believe in prayer as a means of putting our wills in harmony with the will of God, to be used by him, and to receive his help for every need.

1. Prayer is a natural impulse of the human heart. Men have always prayed; the practice is “older than history and co-extensive with human life.” As soon as men became aware of God they began to pray. So, prayer is grounded first of all in the intuitive belief of man in God. Because men believe in God, or rather because they take him for granted, they pray. It is even true that all men pray—even those who never do so formally or consciously, and therefore assume that they never pray. The dominant desires of our lives that find expression in so many ways are in the broad sense prayers. Indeed they are much more genuine prayers than some of our formal petitions, that are less dominating in our interests and less from the heart.

I believe in prayer because I have faith in God which is founded on my experience of him. Believing as I do in God as Father, as personal Spirit, and believing that we are also spirits in his likeness with much in common, I take it for granted that it is altogether natural—indeed, inevitable—that there should be intercourse between men and God. Furthermore, God is a loving, sympathizing Father who really cares for us. It is the most natural thing in the world for us to come to him in prayer, with full confidence that he will not only hear but will respond as a Father.

All men feel a certain dependence upon God. With some this dependence is more pronounced than with others, depending upon their capacity for religion, but all experience it to some degree. At times this

consciousness of dependence becomes a sense of utter helplessness. Sooner or later all men have this experience. There are few factors contributing to our practical attitude toward prayer that are stronger than this native impulse of dependence. Because I share this sense of need of divine help, I pray.

I believe in prayer because Jesus prayed. And with what power and effectiveness he must have prayed! Beholding the majesty and strength of his personality, the poise and power of his life, it is no wonder that his intimate disciples besought him to teach them to pray. They could observe the strength which came to him through his intercourse with the Father; they realized the effectiveness of his intercessions, and the wonderful communion which he held with his Father. The simple prayer which he gave his disciples for a pattern is the most marvelous of prayers. Because Jesus prayed, I pray.

More important even than these reasons for my belief in prayer is my own experience in prayer. I am a mere beginner, though I pray much; and I have only begun to appreciate and appropriate the marvelous power of prayer, though I have prayed ever since I can remember; yet I can affirm from my experience in this “ascent of the mind to God,” that it is a mighty spiritual force, a wonderful means of grace, and a blessed opportunity and privilege. I know that if I pray intelligently, earnestly, in love and faith, I shall both be blessed by God's own answer, and shall ever learn more and more of the art of communion with God. Lord, teach me to pray!

2. I believe that prayer is mankind's great undeveloped spiritual resource. Very few people, I am persuaded, begin to appreciate the opportunity and power of prayer, though all make at least some meager use of it. Tennyson's faith expressed in the words, “More things are wrought by prayer than this world dreams of,” is well founded, and at the same time it expresses the lack of appreciation which people have of this spiritual force. J. A. MacCallum expresses a great truth when he opines, “If the general run of people only understood how much they are missing in neglecting the art of prayer, an immediate revolution would take place in their habits.”

Both strong faith in prayer and the effectual use of this great privilege depend upon intelligent and persistent practice of communion with God. There is required also true devotion, a consuming love for God and man, for the most effective praying. The sort of selfish praying that never gets beyond the childish petition for one's own wants (or even needs if they are but one's own), can not become very effective. Coupled with this love must go the ability vividly to picture the needs and desires of others—the imagination which will enable the one praying to put himself in the places of others in their need. But the most important of all conditions of power in prayer is submission to the will of God which will cause one to conform all his wishes to that divine will, being taught of Jesus to pray "not as I will, but as thou wilt."

3. I believe in private prayer—praying to the Father in secret. I believe in the necessity of regular devotions for the truest realization of the benefit of prayer. I believe in the effectiveness of the prayer that dominates the very life, as well as the formal act of prayer. I believe that as one grows in his devotional life, petitions for personal bestowment occupy an ever smaller and smaller place in the prayers in proportion to intercession, thanksgiving, confession, and quiet meditation and listening to the "still small Voice"—waiting on the Lord in silence.

I believe in corporate prayer. I take the form and words of the Lord's Prayer, beginning with "Our Father" to indicate conclusively that he intended that we should pray together. Experience has demonstrated to many of us the power of united prayer, and confirmed the faith which we have had in the promise, "For where two or three are gathered together in my name, there am I in the midst of them."

I believe that much of the answering of our prayers depends upon our own attempts to serve God and do his will and our willingness to be used by God in the answering of our own petitions and intercessions. Prayer is a mutual undertaking, and I believe that our part includes more than making requests. Prayer that is not accompanied by the willingness—yes, the eagerness—to be used by God in the carrying out of that prayer is futile indeed, in my opinion.

4. I believe that some of the fruits of prayer in the individual life are such as the blessings of: enlarged vision, greater faith, cleansing and invigoration of spirit, closer fellowship with God, inspiration for service, the releasing of powers within the soul and the ability to take advantage of other spiritual forces, protection against temptation, strength to overcome, peace and health of mind.

(Concluded next week)

SPIRIT OF 1927

I believe in Constitutional Government expressing the will of the majority. I shall, therefore, always exercise my suffrage to support our American Constitutional prohibition policy of government. I believe in civil liberty, majority rule, and the right of the people to better their condition under the Constitution.

I believe the perpetuity of the republic and the integrity of its institutions depend upon the sobriety of its citizens; that beverage alcohol is a narcotic, habit-forming poison whose consumption unfits citizenship for the highest tasks of citizenship. I shall, therefore, use my influence and vote to abolish this curse to society.—*Wayne B. Wheeler.*

FREE TITHING LITERATURE

We hereby offer free, postage paid, to any minister or church worker who asks for the number needed, a sufficient quantity of the pamphlet, "Winning Financial Freedom," to furnish one copy to every member of the official boards of his church and to the presidents and secretaries of both the Women's Home and Foreign Missionary societies; also, a reasonable number for the more influential private members.

Please give your denomination and mention the SABBATH RECORDER.

THE LAYMAN COMPANY,
730 Rush St.,
Chicago, Ill.

A film producer in Berlin who caused two horses to plunge over a precipice, as a result of which their legs were broken and they had to be destroyed, has been heavily fined and forbidden to exhibit the film.—*Our Dumb Animals.*

MISSIONS

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

EVANGELISM

BEGIN NOW TO PLAN FOR NEXT YEAR

The Commission on Evangelism and Life Service of the Federal Council of Churches for several years has furnished a program on evangelism. The evangelistic program for the church year beginning this autumn was adopted, as usual, by the commission mentioned above at its meeting in Northfield, Mass. This program is given below and is worthy of careful study.

An effort has been made to present a program that, with modifications, can be adopted by any church. Every pastor will be interested in it, as it will be suggestive regarding matters most vital to his work.

Some pastors are already laying plans for evangelism in their churches the coming year, and this is wise. In many cases the fall and early winter are the most favorable times for such work. If a pastor's evangelistic program is one that extends over several weeks or months, it should be started early if success is expected. Evangelism needs to be pushed by our churches as never before. Our churches must be strengthened and built up, and a strong evangelistic program, pushed with vigor, is essential to the accomplishment of this.

By the time these words reach the readers of the SABBATH RECORDER, the General Conference of 1927 will be past, and churches and pastors will be launching out into a new Conference year. Will it not be a wise plan to study the situation and its needs and adopt an evangelistic program without delay? Surely this matter should have the earliest consideration of every church and its pastor.

PROPOSED INTERDENOMINATIONAL PROGRAM OF
EVANGELISM

Preliminary Considerations

We, the representatives in the field of evangelism, of our respective bodies meeting with the Federal Council's Commission on Evangelism and Life Service at Northfield, Mass., June 21-23, agree to promote, by such means as we have available and in such ways as are open to us in

our various bodies, the following general program of evangelism for the season September, 1927, to June, 1928.

We commend this program to our various churches throughout the land and to our missionaries at home and abroad for such use as each body and each worker may deem best.

We especially invite the churches of Canada to join in this plan of work for the church year as far as possible and request suggestions from them concerning our common task.

I. We are thankful for the fruitful service of federations of churches in cities, towns, and states, and suggest that as far as practicable this interdenominational program be given consideration when these various bodies plan their own local programs. In so doing they will help the churches which compose these federations to carry forward the common program of work.

II. We suggest the Young Women's Christian Association, the Young Men's Christian Association, the Council of Religious Education, the Christian Endeavor, the L.L., B. Y. P. U., Epworth League, and other like denominational or interdenominational organizations be cordially invited to consider this program when shaping their own that in so doing they may the more fully fashion their work in harmony with that of other denominational forces throughout the country.

III. In offering this outline program let it be clearly understood that it is in no sense obligatory either to any denominational or interdenominational body or to any local church, but it is offered simply as a suggestion. After diligent prayer and earnest conference together in seeking to know the will of God and to further the interests of the kingdom of our Lord among men, we venture to send this forth.

IV. While these suggestions are only for the months September to May, it is understood that the church is at work along similar and kindred lines throughout the year. We especially invite the attention of churches and federations of churches to the opportunities for programs of evangelism, street preaching, young people's conferences, for preaching the gospel, and training the young, which are open during the summer season.

V. We call the attention of all our churches and related bodies to the fact that the next three years are the nineteenth hundredth anniversary of the public ministry of our Lord Jesus Christ, and we invite all our people to give themselves, with renewed consecration to the study of his life and with whole-hearted determination to bring the knowledge of our Lord and his saving grace to multitudes that know him not, and to learn how his way of life may become operative in all the areas of human relationships in our modern world; and further, do we commend those movements in our various denominations which seek in organized fashion to make these anniversary years particularly fruitful in the spiritual life of all our churches and in their ministry to the complex and confused life of the world.

VI. The Program

We believe the work of the church year should be planned well in advance and should have in it two major movements:

A. A fall program with a well-planned church rally, and a program of activities continuing through the fall months with special emphasis on church attendance, care of absentees, church publicity, and membership enlistment.

B. A pre-Easter or Lenten program beginning early in the new year and including:

1. A careful cultivation of the devotional life of the people.
2. A definite program of religious instruction by the pastor for the young.
3. The enlistment and training of a body of witnesses for Christ to do personal work in the ingathering of new members.

VII. A. The Fall Program

1. That the first Sunday of October be selected for Church Rally Sunday with emphasis upon family church attendance of all the parish. This rally to be preceded by a thorough-going visitation of the parish that newcomers may be given personal invitation and that all the people may be reminded of the program of the church, become acquainted with its personnel, and be given a new understanding of their responsibility for the work and the worship of the church.

2. That this occasion be utilized to give widest publicity to the church and to the Christian program at home and abroad, in the daily press, and through other mediums throughout the community.

3. That following the rally the church give itself to a thorough cultivation of all indifferent members, to looking after absentees, and in every way instructing the people as to the duty and value of regular church attendance.

4. That this period of work fruit in an autumn ingathering of new members at the fall communion service or at some other suitable season.

B. The pre-Easter or Lenten Program

1. Careful cultivation of the devotional life of the people. We recommend:

- a. That all people everywhere should read during January, the Gospel of Matthew.
- b. That during the first twenty-one days of February the Gospel of John shall be read.
- c. That from February 22 to Easter day the Fellowship of Prayer be used.
- d. That devotional literature and instruction in worship be provided for the people and careful plans made that worship and devotion be everywhere encouraged.
- e. That the people be urged to follow the life of Christ day by day from Palm Sunday to Easter, using one of the many available editions of the Gospel story or the manual prepared by the Literature Committee of the Federal Council's Commission.
- f. That emphasis shall be placed on the value of individual and family devotions, and groups and neighborhood prayer meetings shall be organized.

2. We urge pastors to consider their peculiar responsibility for the religious training of their young people and commend most heartily the catechetical classes and the pastor's training class as used in many of our churches.

3. We commend to pastors the growing custom in many churches of enlisting and training a group of consecrated laymen and laywomen as witnesses for Christ, and we urge that those who enlist for

this high service be given most careful preparation and guidance that their service may be truly fruitful to themselves and to the cause of Christ.

We are greatly encouraged by the widespread use of the program of visitation evangelism, "week-end" evangelism, programs of "united witnessing," and like forms of church and community movements, with the use of vocational evangelists where desired, and we urge all our churches to co-operate as far as possible with other churches of the community in such forms of evangelism. And further we request the Young Men's Christian Association, the Young Women's Christian Association, the Men's Church League, and like organizations to avail themselves of the invitations they may receive from the churches to help in this great work.

4. We commend the growing custom of emphasizing the importance of a suitable reception of new members at the Easter season, on Pentecost Sunday, or at some other suitable occasion, that all the church may come to a better understanding of the meaning and value of church membership and that new members may realize the importance and sacredness of public confession of saving faith in our Lord Jesus Christ.

In Conclusion

The Federal Council's Commission on Evangelism and Life Service and the various denominational bodies welcome most heartily suggestions from pastors and church workers as to the best plans, material, and procedure in this the church's main task, and these bodies offer freely to the churches their personnel, literature, and counsel, and their fervent prayers that God may bless us all with a gracious outpouring of the Holy Spirit in the lives of all mankind.

DEDICATION OF CHURCH AT WATERSFORD, JAMAICA

Rev. W. L. Burdick, D. D.,

Ashaway, R. I., U. S. A.

MY DEAR BROTHER BURDICK:

This informs you of the receipt of your last letter. Your letters are always cheering and full of grace. (Isa. 50: 4.) Thanks for its encouraging sentiments.

By this you will learn that we have dedicated to the service of Jehovah the Watersford church building, the first completed Seventh Day Baptist church in Jamaica. Brethren and sisters came in motor vehicles from Bath, Pear Tree River, Font Hill, Kingston, Bog Walk, Bowerswood, Albion Mountain, and Bowersville; while others rode on horseback from Above Rocks. One sister and her two children journeyed on foot for eighteen miles to reach this place. It was certainly "a great day in Israel" for Israel. It was a memorable day otherwise, because in the same community there were, on the same day, three funerals, three wed-

dings, and a harvest festival. Yet, for all these many hindrances, we had a fair attendance. Our meeting began at three in the afternoon. The choir filed in through the back door of the building and took their respective seats. Then the front door was opened by Miss Bowen, one of our well wishers who gave ten shillings as an offering. The audience then entered, and the little building was packed to its utmost capacity.

The service was opened with song, "Great King of Glory come." Prayer was offered by Pastor D. Burdett Coon. Pastor Mignott then read the Scripture lesson, Acts 7: 44-48, and prayer was offered by Brother George Williams from the Albion Mountain Seventh Day Baptist Church of Christ. After this the choir sang "We rear not a temple like Judah's of old." Pastor Mignott then discoursed, from Acts 7: 44, 47, 48, to an interested audience. At the conclusion the financial statements were read by Brother Victor Brown, the treasurer of the Kingston Seventh Day Baptist Church. The offerings were taken up, which amounted to £12 7s. and together with the next meeting's contribution came to £15 5s. 9d. The choir then sang, "And wilt thou, O eternal Lord." The dedicatory prayer was solemnly offered by Pastor D. Burdett Coon, after which the choir sang for dismissal, "God of the Universe, to thee these sacred walls we rear, and now, with songs and bended knees, invoke thy presence here."

This great service, which will never be forgotten, then came to its close when at five-thirty our Kingston choir made themselves seen, heard, and felt. The financial statement stands as follows:

Merchant's bill	£71 13s. 3d.
Carpenter's charges	30
Truck charges for lumber.....	12
Hirage and transportation of organ	14
Transporting choir	1 19 9
Total	£116 7s. 0d.
Paid off	90 1 7
Balance due	£ 26 5s. 5d.

The reader will see that £90 1s. 7d. was paid off. That amount was raised from three sources: (a) By the local churches; (b) By donations from Pastors Burdick,

and St. Clair (Australia included); and (c) by Pastor Mignott. Any one feeling good towards us may help us to undo the above burden.

Your brother in the Lord,

H. LOUIE MIGNOTT.

12 Hitchen St.,
Kingston, Jamaica,
August 10, 1927.

MISSIONARY SOCIETY'S ANNUAL REPORT

(General Conference, Westerly, R. I.)

The Board of Managers of the Seventh Day Baptist Missionary Society herewith presents its eighty-fifth annual report, gratefully acknowledging the care of God for our workers and his help and patience in connection with all our efforts.

I.—HOME FIELD

Turning first to the home field, we find that there have been only a few changes in the work during the year. Mission work on the home field is very important, and under the changed conditions in our country, is becoming more difficult. While mission work in the home field presents many obstacles, it is not hopeless. New situations demand new methods, and increased difficulties challenge us to greater effort and consecration. Just how mission work in the home field today should be conducted to make it efficient and successful is a problem to which the most serious attention should be given by all. New methods must be adopted; but what shall they be? More effort must be put forth; but in what direction shall it be? Regarding these problems your Board of Managers would appreciate suggestions.

Eastern Association

Viewing the home field by associations we find that not much work has been attempted in the bounds of the Eastern Association. Every church except the Cumberland Church, Cumberland, N. C., has had the services of a pastor during the year, and these pastors have been supported by the churches which they serve. The only appropriation made for work within this association was to the congregation at Daytona, Fla. The amount of this appropriation was but one hundred dollars and only one half of this was used.

Central Association

Two churches in the Central Association have been aided during the year in the support of their pastors. These churches are Syracuse, N. Y., of which Rev. William Clayton is pastor, and West Edmeston, N. Y., whose pastor is Mrs. Lena G. Crofoot. Pastor Clayton was seriously ill for a time, but has been restored to health and is serving the church. The Scott (N. Y.) Church is still without regular ministerial help and is much discouraged. It appears that much more missionary work should be done in the bounds of this association, but both men and means for their support are lacking. It is not irrelevant in this connection to record that the Second Brookfield Church, at Brookfield, N. Y., has been pastorless for nearly a year and is unable to find anyone to serve as its shepherd. This church has never been aided by this board in the support of a pastor and is not asking for help now, but it is a matter of grave concern to all our boards, and the Missionary Board in particular, when such a church languishes for lack of a pastor.

Western Association

An appropriation of five hundred dollars was made for mission work in the Western Association for the year 1927, but thus far very little of it has been used. There are several pastorless churches in this association, but the Missionary Committee of this association has supplied the church at Petrolia, N. Y., Brother Mark Sanford of Little Genesee, N. Y., has preached for the churches in Hebron, Pa., when weather conditions would permit, and Rev. A. L. Davis of Little Genesee has given the church at East Portville, N. Y., a midweek service for several months. While great credit is due these brethren for their faithful services to the pastorless churches in their midst, they all have their hands more than full with other duties and can not do the pastoral and executive work so much needed in any church. These pastorless churches are as loyal and wide-awake as any of our churches, and as soon as possible arrangements should be made by which they can have pastoral work as well as preaching on stated occasions.

Rev. Royal R. Thorngate, who is planning to go in September as missionary to

the American Tropics, is now spending a few weeks in this association doing missionary work.

Southeastern Association

The board made an appropriation again this year to help the church at Middle Island, W. Va., support a pastor, but the church has been unable to find a man to serve it. Some missionary work, however, has been done in the association during the year. Rev. L. D. Seager, at the direction of this board and under its employ, worked three months in this association, the most of which was with our church at Ritchie, W. Va., and the corresponding secretary spent over two weeks in evangelistic work in this association. Since the last annual report the Ritchie Church has secured Rev. Clifford A. Beebe as pastor and the work is moving forward under his leadership. The church is limited in numbers and means and formerly was helped in the support of its pastor, but church and pastor are uniting in an effort to make the church self-supporting, and that too in face of the fact that they are building a new church to replace the one destroyed by fire some months past. There are members giving as high as \$1,000 toward the new church and the prospects are now good that the building will be completed by the end of the year. Like the Middle Island Church, this church has long been established and ministers to a large rural community. There is before both of these churches, as well as many others, a door of opportunity for service to Christ and humanity which challenges us to more earnest endeavor.

Northwestern Association

In the Northwestern Association aid has been given to the work in Detroit and northern Michigan, as in past years, except that the church in Detroit this year has undertaken to raise a part of the salary of its pastor, Rev. Robert B. St. Clair.

The church at Jackson Center, Ohio, which has been pastorless since the death of Rev. William D. Ticknor, eighteen months past, has secured Rev. Verney A. Wilson as pastor, and the board for the first time is aiding this church in the support of its pastor. Brother Wilson has just completed a course in Howard University, Birmingham, Ala., and his coming to this

church gives new hope. This field is a promising one and help at this time should enable it to carry on its work with new vigor and soon become self-supporting again.

Though the appropriation for the church at Sanford, Ill., has been continued, no minister has yet been found to take up the work there. The church, however, under lay leadership, is continuing its work. This church serves a community largely unreached by other denominations and should be helped to secure a pastor, wide-awake and consecrated, as soon as possible.

After much effort a general missionary has been engaged for the Iowa field, which has been pastorless for more than a year. It is arranged that the Welton and Garwin churches unite with this board in supporting Rev. C. Burchard Loofbourrow. It is expected that Brother Loofbourrow will begin his labors on this field the first of October and that his first and chief effort be to build up the churches already established.

Rev. D. Burdett Coon, who for four years was general missionary on the Colorado field and pastor of our Boulder Church, closed his labors on that field the fore part of January, having volunteered to take up mission work in Jamaica, B. W. I. This arrangement left the Colorado field vacant and the Boulder Church pastorless. Thus far no one has been found to supply these vacancies. Two men are needed on this field.

Southwestern Association

There are three workers in the Southwestern Association to whose support this board contributes. These workers are Rev. L. D. Seager, at Hammond, La.; Brother C. C. Van Horn, at Little Prairie, Ark., and Rev. Ellis R. Lewis, whose home is at Gentry, Ark., and who acts as general missionary and has ministered to a number of churches and companies more or less regularly. Though Brother Seager is pastor of our church at Hammond, it is understood that the board may call on him for work elsewhere a part of the time, as it did last fall when it sent him into the Southeastern Association. The appropriation made by this board, five hundred dollars in amount, for the work at Little Prairie together with what the church pays is not enough to meet

Brother Van Horn's expenses, and he labors with his hands a part of the time to support his family.

The Fouke Church has been pastorless since last October, but Rev. R. J. Severance has accepted a call to become pastor of this church and begins work this summer. The Woman's Board has appropriated two hundred dollars to supplement the appropriation of this board to the Fouke Church.

Rev. Angeline P. Allen has been laboring in connection with the new church at McAllen, Tex., but to date the board has not aided that church.

By the removal of Rev. Verney A. Wilson to Jackson Center, Ohio, the church at Attalla, Ala., became pastorless. Since the last annual report a new church has been organized at Athens, Ala. The founding of this church was brought about last summer by the labors of Brother Verney A. Wilson under the direction of this board. Rev. J. Franklin Brown assisted Brother Wilson in the work at Athens. Some of the Seventh Day Baptists of Alabama have asked that the board place a man in Alabama as general missionary. Liberal support from the field was promised and it was desired that Rev. Verney Wilson be retained for that work. While this proposition appealed to Brother Wilson very strongly, he finally concluded that it was better to accept the call of the Jackson Center Church. Unless ministerial aid is given to this field, serious loss will result, and diligent effort should be made to find a man for this important position.

Pacific Coast Association

There has been no change in mission work within the bounds of the Pacific Coast Association during the past year. The board continues to aid the church in Los Angeles, Calif., in the support of its pastor. The proposed extensive evangelistic campaign to be conducted by this board and the Pacific Coast Association has not been started yet and conditions indicate that it will not be for some time, at least.

II.—AMERICAN TROPICS

Our mission work in the American Tropics, both in its inception and development, has come by answering the urgent calls which have been coming to us and has become a vital part of our program. This

work has its own peculiar needs and problems, which should be carefully studied.

From the beginning of the work in Jamaica, four years ago, our missionary, Rev. H. Louie Mignott, and the people have been pleading that a minister be sent from the homeland to aid them. Eighteen months past, after carefully considering the conditions, the board voted to adopt the policy of sending two missionaries to the American Tropics. Last October the board elected Rev. D. Burdett Coon to work in the American Tropics under the direction of the American Tropics Committee and the corresponding secretary. At its April meeting Rev. Royal R. Thorngate, upon the recommendation of the American Tropics Committee, was chosen for service in the Tropics.

Brother and Sister Coon sailed February 23, 1927, for Jamaica, and since their arrival, five days later, have been giving their energies to the work on that island.

During the year it came to the knowledge of the board that Rev. H. Louie Mignott was not being properly supported financially because the churches in Jamaica had not been able to do the part allotted them, and the board's appropriation to aid in the support of Brother Mignott was increased from \$35 to \$50 per month. It is hoped, however, that the churches of Jamaica will soon bear their share of this item.

In the last annual report of this board it was stated that \$6,000 was available for the erection of a church in Kingston, Jamaica. This church has not been built yet because the right of the society to hold property under the laws of Jamaica has been in doubt. Considerable correspondence with the Colonial government through the American consul has been carried on, and has consumed much time. There is now encouragement that a special act of the Colonial legislature will not be necessary. However this question may be decided, it is sincerely hoped that the new church may soon be started and the undertaking carried to completion. A respectable place of worship is sorely needed in Kingston, the capital city of this beautiful island.

The little church at Mayaro, Trinidad; B. W. I., has received no aid to speak of during the year. The letters that come from the faithful Seventh Day Baptists on this island indicate that the church has been

weakened and discouraged because no one has been on hand to act as shepherd of the flock and lead the work. With the addition of two men from the homeland to the forces in the American Tropics, the work in Trinidad should rapidly increase in vigor and strength and at no distant day become self-supporting.

The work in British Guiana has remained about as last year. A small appropriation has been made during the year for the work done by Brother William A. Berry, the leader of the church on the island of Wakenaam, British Guiana. This appropriation was not made with the idea of putting Brother Berry on full-time pay; but inasmuch as he has been faithful in raising up the little church on that island and ministering to the Seventh Day Baptists on the island of Leguan, it is hoped that a small appropriation will enable him to spend more time in the work. Rev. T. L. M. Spencer, missionary in Georgetown, British Guiana, sends encouraging reports.

(Continued on page 286)

TREASURER'S YEARLY REPORT

July 1, 1926-July 1, 1927

Samuel H. Davis
In account with
The Seventh Day Baptist Missionary Society

On hand July 1, 1926	\$24,080.99
For:	
General Fund	12,160.31
Home field	700.00
China field	2,520.19
Boys' School	230.50
Girls' School	106.50
Georgetown Mission	200.00
Jamaica	353.92
Calcutta, India	76.71
Java	39.00
Life Membership	25.00
From:	
Memorial Board	1,837.87
Income, undesignated permanent funds	5,500.00
Interest	904.97
	<u>\$48,735.96</u>

To:	
Corresponding secretary and general missionaries	\$ 5,685.71
Churches and pastors	4,013.79
China field	11,057.21
Boys' School	260.27
Girls' School	260.26
South American field	1,105.00
Georgetown Chapel account	593.55
Jamaica	1,432.40
Holland	1,104.18
Calcutta, India	2.25
Specials	495.77
Treasurer's expenses	364.00
	<u>\$26,374.39</u>
	<u>22,361.57</u>
	<u>\$48,735.96</u>

Special Funds	
1. Boys' School Fund:	
Amount on hand July 1, 1927	\$10,038.48
2. Girls' School Fund:	
Amount on hand July 1, 1927	10,004.43
3. Georgetown Chapel Fund:	
Amount on hand July 1, 1927	564.48
Total	\$20,607.39
Balance on hand	22,361.57
Net balance, July 1, 1927	\$ 1,754.18
E. & O. E.	S. H. Davis, Treasurer.

Report of Committee on Bequests and Permanent Funds July 1, 1926-July 1, 1927

To S. H. Davis, Treasurer:	
Your Committee on Bequests and Permanent Funds would submit the following report:	
Amount of property represented by real estate, notes, mortgages, bank stock, savings bank deposits, bonds, cash and other securities as per report of July 1, 1926	\$142,286.85
To this has been added the past year as follows:	
Sabino Monaco, sale New Era chapel	350.00
Bequest of Amanda C. Dunham	100.00
Sale Hannah Cimiano property	5,000.00
Helen A. Titsworth, Annuity Bond	100.00
Balance residue, estate Mark Andrews	1,092.47
Ritchie Seventh Day Baptist Church, for church building lot	1.00
Mechanics Savings Bank, dividend, estate George S. Greenman	178.96
	<u>\$149,109.28</u>

These funds are invested as follows:	
Bank stock	\$ 1,025.00
Building Loan stock	328.00
Endorsed or collateral notes	475.00
Notes secured by real estate mortgage	75,900.00
Gold bonds	60,453.14
Washington Trust Company, savings account	10,928.14
	<u>\$149,109.28</u>

Income	
Balance on hand July 1, 1926	\$ 1,196.24
Dividends on bank stock	74.00
Interest on deposit	11.70
Received from:	
Interest on notes, mortgages, etc.	8,089.91
Interest, savings accounts	752.00
	<u>\$10,123.85</u>

Disbursements	
Paid:	
S. H. Davis, treasurer, deposit in General Fund	\$ 5,500.00
One year's interest on annuities	727.00
Michael Nardi, removing bell on New Era chapel	15.00
A. M. Church, inheritance tax on Bequest of Albert R. Crandall	22.80
Walter Penrose, crating New Era Chapel bell	5.00
Rogers Co., freight bill, cartage, and hoist at garage, New Era Chapel bell	4.25
Washington Trust Company, rent safe deposit box	5.00
American Sabbath Tract Society, one-half taxes on Minneapolis lot	60.46
Gaylord E. Sumner, insurance premium on Millett estate property	22.50
Balance on hand	3,761.54
	<u>\$10,123.85</u>

Specific Income Items	
1. Income from Ministerial Fund:	
Balance on hand July 1, 1926	\$ 431.87
Received, Mechanics Savings Bank, Dividend	43.76
Received, interest on Permanent Fund	4.40
	<u>\$ 480.03</u>
Paid Lester G. Osborn, student	200.00
Balance July 1, 1927	<u>\$ 280.03</u>

2. Income from Alice Fisher Relief Fund:	
Balance on hand July 1, 1926	\$ 1,276.20
Received, one year's interest on mortgage	200.10
	<u>\$ 1,476.30</u>
Paid beneficiaries	230.00
Balance July 1, 1927	\$ 1,246.30
3. Income from Hannah C. Woodmansee Relief Fund:	
Balance on hand July 1, 1926	\$ 95.39
Received, one year's interest on note	12.00
Received, interest on Permanent Fund	8.08
Balance July 1, 1927	\$ 115.47
Franklin F. Randolph Memorial	
Amount on hand July 1, 1926	\$ 25.95
Received, one year's interest	1.30
	<u>\$ 27.25</u>

Ministerial Education Fund	
Income only to be used to assist young men preparing for the ministry, as per report of July 1, 1926	\$ 2,109.36
Invested as follows:	
Washington Trust Company, savings department	\$ 109.36
Note secured by real estate mortgage, 6 per cent	2,000.00
	<u>\$ 2,109.36</u>

Alice Fisher Relief Fund	
Income only to be used for relief of needy ministers as per report of July 1, 1926	\$ 3,480.00
Invested as follows:	
Note secured by real estate mortgage, 5 1/2 per cent	\$ 3,480.00

Ministerial Relief Fund	
Income only to be used for indigent ministers Bequest of Hannah C. Woodmansee	\$ 400.00
Invested as follows:	
Note, 6 per cent	\$ 200.00
Washington Trust Company, savings department	200.00

Property of Missionary Society	
Permanent funds, invested as above	\$149,109.28
Ministerial Education Fund	2,109.36
Alice Fisher Relief Fund	3,480.00
Ministerial Relief Fund	400.00
Franklin F. Randolph Memorial	27.25
Real estate and other property in China, estimated value	31,829.86
Estimated equity in Georgetown chapel	2,500.00
	<u>\$189,455.75</u>

S. H. Davis,
I. B. Crandall,
Committee.

Westerly, R. I., July 19, 1927.

We hereby certify that we have examined the above account, have compared the same with the vouchers and receipts, and have found the account correct.
Frank Hill,
John H. Austin,
Auditors.

NOTICE OF ANNUAL MEETING OF THE SABBATH SCHOOL BOARD

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

By order of the president,
A. LOVELLE BURDICK,
Secretary.

WOMAN'S WORK

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

We love peace . . . but not peace at any price. There is a peace more destructive of the manhood of living man, than war is destructive of his material body. Chains are worse than bayonets. —*Douglas Jerrold.*

Just around the corner from our hotel, the Richmond, stands an old church, St. Paul's, where we were told General Lee and Jefferson Davis were often seen of a Sunday morning. In fact, it is said that Mr. Davis was in this church when he received the telegram from General Lee telling him that Richmond must be evacuated. When we learned this bit of history our visit to Richmond was so near its close that we did not have time to enter the building. We had started out to visit "Patrick Henry's Church," and upon our return we just had time to catch the bus to Washington. A visit to this church is one of the pleasures in store for us on our next visit to Richmond.

We hunted a taxi driver who knew where "Patrick Henry's Church" might be located. Finally we found one who thought he knew, but confirmed his knowledge by asking another driver, and we were off. We passed many interesting looking old churches, and more than once I had made up my mind that we would stop at the next one, only to go whizzing past, and I had almost made up my mind that our driver did not know where he was going (some of you may recognize the feeling of pessimism that without any reason sometimes takes possession of one) when he turned to us and pointed at a little church ahead on a hill. It seemed as if each building that we visited in Richmond stands on a hill of its own. Richmond has sometimes been called "the seven-hilled city," but I am sure that there are many more than seven hills supporting the city now.

This little church, St. John's of Henrico parish, has a very close connection with the early history of our country. From a little book we found in this building we learned

that "The history of the Church in Virginia began in 1607. The history of the Church in Henrico parish began with the second established settlement in the colony." At this settlement churches were built and a colonial university planned, the first university to be started in this country, but before its completion it was destroyed by the Indians in 1622. The book states that "The baptismal font now in St. John's church is the sole relic of the Curle's church, the principal church of Henrico parish." The site of the Curle's church is some little distance from the present St. John's church. The date of the erection of the present church seems to be a little obscure, but it was completed about 1741. Since those days it has been remodeled, but the lines of the original building have been left very evident to the eye. It was a tiny box of a church at first, built according to the custom of those days, with the chancel at the eastern end of the building. When it was remodeled, probably because the graves of the old burying ground left little room for extension to the east, the pulpit with its sounding board was moved to the northern end and galleries, pews, and entrances were changed to conform to the remodeled building. The original pews are still in use but have been lowered somewhat, although they are still quite high, and upon one of them, at that time the third pew from the front, is a silver tablet marking the place where Patrick Henry stood when, on that March day in 1775, he addressed the Second Revolutionary Congress of Virginia which had been called to settle the question of that colony's attitude toward the British government, whether it should be war or peace—a meeting that gave to Virginia the honor of organizing the first plan of resistance to the tyranny of the mother country—a plan whose results were so far-reaching that the wildest dreams of its adherents could never have approached within a million miles of them.

That was a distinguished company gathered in that Congress, but of course after the manner of men who are able to accomplish things, they did not know how distinguished they were. It seems to be only men of small ability who may be said to really feel their importance to the world. Here with Patrick Henry came Peyton Ran-

dolph, president of the first Continental Congress, George Wythe, who was later to become the first signer of the Declaration of Independence, Richard Henry Lee, Thomas Jefferson, George Washington, and many others whose names have come down to us in history. The leading spirit of this meeting, if we are to believe the records, was Patrick Henry, who swept all before him with his impassioned address ending with those immortal words: "Is life so dear or peace so sweet as to be purchased at the price of chains and slavery? Forbid it, Almighty God! I know not what course others may take, but, as for me, give me liberty or give me death!"

In the old burial ground are found many tombstones with quaint inscriptions, as were usual in the graveyards of those days. We were shown the grave of George Wythe and those of some of the men who had served the church as pastors. Here we were told was buried the mother of Edgar Allen Poe. The grounds are lovely with large trees, and blossoming plants; the climbing roses were especially beautiful. I have one yet, withered now, but still sweet, that the caretaker picked for me as we walked through the grounds. He pointed out the monuments of once famous folk or read us the quaint inscription on some stone. He walked down the hill with us to the waiting taxi, where the young driver had returned; we had been glad to notice, out of the corners of our eyes, that he had used the time while he was waiting for us in visiting the place. Finally we bade our guide good-by after thanking him for his invitation to come again and replying to his question that our home is in Wisconsin, a place he seemed to think quite remote.

As we left the church we asked the driver if he could drive us back past the site of Libby Prison, and he said he would try. He was very modest about his ability, was that young taxi driver, for after driving down a number of side streets and making several short turns he stopped the car alongside a large building and said he thought this was the place. A tablet on the building calls attention to the fact that this is the site of Libby Prison where Northern soldiers were confined during the war between the states. We were able to read the inscription from the taxi, but we left

the car and went to stand for a moment by this tablet and thank God for the brave men of those times who spent many weary days and nights because they followed the path blazed by Patrick Henry from the little church on the hill above.

MINUTES OF WOMAN'S BOARD

The Woman's Executive Board met with Mrs. Edwin Shaw, Monday, August 8, 1927. Members present: Mrs. A. B. West, Mrs. Nettie West, Mrs. Daland, Mrs. Stillman, Mrs. L. M. Babcock, Mrs. A. E. Whitford, Mrs. Shaw, and Mrs. Crosley. Visitors: Mrs. J. W. Crofoot and Miss Anna West of our China mission, and Mrs. C. E. Crandall, Milton.

Meeting was called to order by the president, who read Psalms 125 and 126.

Prayer was offered by Mrs. Stillman.

In the absence of the secretary, Mrs. Crosley was appointed secretary pro tem.

The treasurer reported that collections for July had been exceedingly small, balance in the treasury \$88.09.

The corresponding secretary reported having received reports from all the societies of the Eastern, Southwestern, and Pacific Coast Associations, and a large number from the other associations. She read a letter from Mrs. Ray Rood, president, Dorcas Society, Riverside, Calif., and selections from some of the reports.

The president read letters from Mrs. H. L. Polan, North Loup, Neb.; General Secretary W. D. Burdick, Plainfield, N. J.; Dr. Edwin Shaw, secretary of the Commission, Milton; and John Monoa, Kandal, South India. She presented also the year books of the Young Woman's Missionary Society of North Loup and the Plainfield Woman's Society. The president also reported that the pageant for Conference has been completed by Miss Anna West and mailed to Westerly, where preparations are already started for its presentation at Conference.

The Budget Committee reported the following proposed budget for 1927 and 1928 and it was by vote accepted.

Miss Burdick—salary	\$800.00
Miss Anna West—salary	800.00
Home missions	700.00
Girls' School, China	100.00
Boys' School, China	100.00
Tract Society	900.00
Fouke Church	200.00

Retired Minister's Fund	250.00
Board expense	250.00
Emergency Fund	200.00

Total\$4,300.00

The recommendations of Nominating Committee were accepted.

It was voted that the treasurer be authorized to have the reports of the corresponding secretary and treasurer printed for distribution at Conference.

Mrs. Crofoot spoke a few words concerning the present unsettled condition of the work in China and reported activities of the Battle Creek, Mich., society.

Minutes were read and approved.

Adjourned to meet with Mrs. L. M. Babcock at the call of the president.

MRS. A. B. WEST,
President.
LURANA B. CROSLY,
Secretary pro tem.

SUNLIGHT

MARY A. STILLMAN

According to Genesis, the first of God's creations was light. Neither man, beast, nor plant can live in the dark. In sunlight God put many beneficial and healing rays. There are X-rays and gamma rays, and heat rays, and light rays capable of being divided into all the colors of the spectrum; and beyond the spectrum invisible infra-red and ultra-violet rays, and many others. Some eighteen of these different rays have been studied, and there are at least as many more about which little is known. Of all these the ultra-violet seems to be the most beneficial.

When children at the beach play about all day in their bathing suits, they only think of having fun; but in reality the coat of brown which they are acquiring is a health asset. Scientists tell us that there is real virtue in tan, as the chemical ultra-violet rays penetrate a brown skin much more easily than a white one. Missionaries in tropical countries have often noticed that as soon as their converts have discarded the loin cloth and adopted "civilized" clothing, they fall a prey to tuberculosis or some other fatal disease. It is now known that this is not caused so much by unsanitary conditions as by the exclusion of the health-giving rays from the skin.

Doctors tell us that we wear too many clothes, and too heavy fabrics, and too dark colors; for, unlike the skin, the rays penetrate white cloth better than darker. Experiments have been made with boxes of planted seeds by covering them with cloth of various colors and thicknesses. The seeds under the black or dark cloth, if they germinate at all, look pale and sickly as if grown in a cellar, while those under the thinner and lighter colored cloth grow more vigorously, especially those under the wood-pulp cloth such as rayon. A beautiful fabric is now manufactured from basswood which permits most of the ultra-violet rays to enter. It looks like a good quality of white silk, and is known as celanese fabric.

What the sunlight really does to us is to act as a tonic to the whole system by invigorating our hormones. The hormones are microscopic products of the ductless glands, and their function is to assist the chemical processes of the body. Metabolism, or the changing of food into living cells, depends upon hormones. Sunlight causes more minerals (iron, lime, etc.) to be assimilated and is particularly helpful in anemia, rickets, and tuberculosis of bones and glands.

On the coast of Picardy, France, there is a beach of pure white sand, seventeen miles long and three-fourths of a mile wide at low tide. Forty years ago a benevolent woman gathered together the children of the fishermen and cared for them while their parents were busy. All day long the children played upon the beach, and doctors soon noticed that those who had tubercular glands recovered. A hospital with one hundred beds was erected, for diseases of bones, joints, and glands. This has now grown to one of two thousand beds, and fourteen other hospitals have been built on the beach. The treatment consists of rest, fresh air, sun bathing, and simple food. Almost no medicine is given, though sometimes a little surgery is necessary. A cure is effected in from one to three years. The fresh, stimulating wind and the unusual intensity of the ultra-violet ray, reflected by sky, sea, and sand, work the miracle. The activity of the body is improved, appetite created, and digestion accelerated. "Sunlight contains something which serves the body in the same way as do certain foods. Sunlight is food."

I WOULD COME BACK

How strange!

But yesterday busy street corners were mine. Old men came, and young—weak men, broken men; rich men and poor; decent men and criminals.

What a clearing house was I!

And now, millions of children have never smelled my breath or taken the other side of the street to avoid my doors.

Yet a few years and I shall be known no more in the home of the brave and the land of the free.

It is a disturbing thought.

I must come back.

I will put on the armor of light wines and beers.

I will revive ancient songs of personal liberty.

I will again seek to debauch lawmakers, judges and police.

Instruction in the effects of alcohol which led to my undoing is less vigorous now.

The memory of neglected children is less sharp.

Years of industry have given new wealth to exploit.

Perhaps I can even yet get a foothold.

I will begin in the cities.

While good men sleep I will get in my work among the poor and the ignorant.

I have learned much of human frailty.

Perhaps by knowledge of human weakness I may again have a place on busy street corners.

I would come back.

I AM THE SALOON.—*Union Signal.*

RESOLUTIONS OF SYMPATHY

Whereas we, the members of the Ladies' Aid Society of the Nile Seventh Day Baptist Church, have been called by death to part with our sister, Mary C. Coon; therefore be it

Resolved, That, while we miss her helpful presence at our meetings, we feel that our loss is her deserved gain, and we hope to emulate her life of willing service;

Resolved, That we express our sincere sympathy to her loved ones, and that a copy of these resolutions be placed on our records, one sent to the family, and one sent to the SABBATH RECORDER for publication.

MRS. LUCY WELLS,
MRS. MARY F. WHITFORD.

We ought to live more out-of-doors and to have more windows in our houses. Women of the eastern harems, who get little sunlight through their latticed windows and never go abroad unveiled, are particularly afflicted by bone diseases. Unfortunately the ultra-violet rays are mostly filtered out by ordinary window glass. In hospitals quartz windows are used, but these are prohibitive in price for ordinary individuals. In summer one can bathe in the sunshine at the beach or on piazzas or flat roofs at home. Persons who have been benefited in this way will be glad to learn of a new, inexpensive window material, a wood-pulp substitute for glass made on a wire netting foundation, known as cello-glass. A movable frame (like a screen frame) may be fitted with celloglass and moved from window to window as the sunshine moves; so that babies, invalids, or anyone who wants it, may have a spot of summer sunshine even in the coldest weather.

It has also been found that vegetables and fruits grown in the sunshine and freshly picked are more beneficial than older products and those grown underground. For this reason, in some hospitals an experiment has been tried in sunning the food before serving it. Two groups of babies were examined as to the red cells in their blood. For a certain time one group was given milk which had been exposed to sunlight, and the other plain milk. The blood was then examined, and those drinking the sunned milk had made the most gain. The groups were then reversed with the same result; so it was not the babies but the sunlight which made the difference. In the Home for Crippled Children at Newton, Mass., both the patients and their foods are regularly subjected to sunshine. On cloudy days arc lights, which also reflect the actinic rays, are used.

Let us thank God for his good gift of sunshine, and make more use of it in our lives.

Browne—"Did you give your wife that little lecture on economy you talked about?"

Baker—"Yes."

"Any result?"

"Yes—I've got to give up smoking."—*Answers.*

YOUNG PEOPLE'S WORK

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

THE MOVIES, RIGHT AND WRONG

Christian Endeavor Topic for Sabbath Day,
September 17, 1927

DAILY READINGS

Sunday—Apply this principle (1 Cor. 8: 1-13)
Monday—Pleasures that debase (1 Pet. 4: 3)
Tuesday—Innocent pleasures (1 Sam. 16: 16-18)
Wednesday—Story values (Matt. 13: 44-46)
Thursday—Truth in pictures (Amos 7: 7-9)
Friday—Dangers in commercialism (Amos 8: 4-8)
Sabbath Day—Topic: What is wrong and what is right with the movies? (2 Peter 2: 1-3; Phil. 4: 8)

What have you noticed wrong with some pictures?

What good things come out of the movies?

How can we express approval or disapproval of the movies?

A SUGGESTION

Different phases of this topic would lend themselves well to a debate. Why not try one?

THE INTERMEDIATE CORNER

REV. PAUL S. BURDICK

Intermediate Christian Endeavor Superintendent
Topic for Sabbath Day, September 17, 1927

DAILY READINGS

Sunday—Moral traits in the movies (Prov. 13: 1-5)
Monday—Dramatic moments (2 Sam. 18: 31-33)
Tuesday—Historical scenes (John 19: 1-7)
Wednesday—The vainglory of thrones (Dan. 4: 28-34)
Thursday—Protest against evil (Isa. 1: 1-6)
Friday—Avoid temptation (1 Thess. 5: 22)
Sabbath Day—Topic: How can the movies be improved? (Matt. 18: 7-9)

A CITY WITHOUT MOVIES

The other day I met a man from Brookline, Mass., and had a chance to ask him a question that had been on my mind for some time.

"Is it true," I asked, "that your city has no moving picture houses?"

"Yes, it is true," he replied. "Of course,

some of the schools and churches use moving pictures for teaching purposes, and we are able to see some very fine pictures that way. Also, there is the city of Boston, and other cities and towns nearby, which have plenty of movie houses. But in our own city the selectmen have voted it down, and the people by popular vote have sustained them in it.

"Not long ago there was a company which had one hundred thousand dollars all ready to build a picture house. They made all sorts of promises, even saying that we might appoint a committee to pass on all pictures before they were shown. But we thought if pictures were so bad they needed such a committee, we would have nothing of them. So we voted it down.

"Personally, I have nothing against moving pictures themselves," said my friend, "and I sometimes go to see a good movie, myself, but we have found that there are so many bad pictures, and it is so hard to keep them out of even the best picture houses, that we would rather be entirely without them in our city."

There are a good many people who have come to feel as that man does. The moving picture companies felt the effects of it and appointed Will Hays—a Christian endeavorer, by the way—to have power to clean up the movies. Since then they have been better but are yet far from perfect. One man, even if he be a "czar of the movies," can not do it all. Every clean-minded person ought to refuse to go to bad movies, and if anything is shown on the screen that is not as it should be, such people ought to protest to the theater manager and write a letter to the producer of the picture. They would soon stop such pictures if they found that a large part of the theater-going public was opposed to them.

One other thing my friend said was this, "Whenever in the movies a picture is shown about a Protestant minister, he is shown to be a rascal or a fool. But if they wish to show a clergyman of fine character, it is always a Catholic priest." If that remark represents the truth, I wonder if we as Christian endeavorers ought to stand for it. Would you sit silent and let *your* minister be ridiculed, criticized, and lied about? Yet isn't that about what it amounts to?

YOUTH OF TODAY

Conference Paper

MRS. FRANCES FERRILL BABCOCK

"The young people of the present day are rapidly going to the bad. Their conduct is known and discussed on all sides. There never was such looseness and laxness as at present. Unless there is speedily a revival of religion and education, the present generation is doomed to destruction." This is a quotation from a Texas newspaper of 1884. How many of us have heard that same remark at the present time, but how many of us believe it? Not many, I hope.

The effect of education on life has been tremendous in influencing the human character and characteristics of the rising generation, as it has been on every generation. But there is no justification for the view that the morals of the modern youth are deteriorating. If we take the world as a whole and base our conclusions upon facts instead of proclaimed theories, we shall find that the morals of young people are better at the present than ever before. This is born out in a report from a survey recently conducted by the Department of Labor, which gave actual facts concerning juvenile conduct. It was found that the arguments of those who habitually slander the youth are untrue. Since the beginning, older folks have knocked youth. The causes are: jealousy, inferiority, and having to step aside. Some say that youth is going to the limit; can not this be said as truthfully of the older folks as well? If half of the critics would set good examples for the youth, this would help a great deal. Long before a child starts to school, the personality of thousands of children is almost ruined by the stupid efforts at discipline by the older people. Our first obligation in training the young of today is to try to see things as they see them. Dr. Poling says that the child gets the older person's point of view many times when the older fails to get the younger. But he tells us to "try," if we do not fully succeed. But when trying to lend a helping hand to the young, we must become as one of them in order to enter the realm of their understanding and thus fulfill the obligation of this generation to the future.

One way in which young people are not understood is in what is called the "pre-

vailing unrest," applying this term particularly to the mental state of youth. It is not "unrest" in the bad sense in which the word is used that keeps the youth moving, thinking, and doing. It is, however, the opposite of stagnation, and that is a fine thing for the world. The steady increase of activity is mostly orderly, aspiring, and worth while, having been brought about by those changes in our lives which can be attributed to the new inventions and methods. Each generation is more advanced in education, and it probably will be as time goes on. Interest and simplicity should be the keynotes of all education. But in spite of the mistakes which have been made, the youth's mind of today is stronger than ever, a fact which proves that humanity has been more right than wrong in its influences on the minds of the youth. Even if this be chargeable to youth itself, as some say, credit must be given to maturity, for every general impulse is the result of community, nation, and world thought. Thinking is a cumulative process. Knowledge of today is nothing but the knowledge of yesterday summed up. One of the best services which maturity can render youth is to encourage and forward every worthy form of education. We hear about the loose morals on the college campus these days, but many of the leading educators of today say that this is not true. Just because a few of the young people act improperly, we should not judge all by them. Take drinking for example; it is said that, since prohibition has come into effect there is more drinking done now than ever before, but reliable authority disproves this statement. There are some who do drink, and this gets noised abroad, but not as great a per cent of the student body touches alcoholic drink, as in the days before prohibition. Many times it is the alumni who bring the "drink" to the campus. This about drinking does not apply to our colleges, for which fact we are very thankful.

Dr. Ira Landrith in his address at Cleveland said, "The youth need the help of the older people and the church especially. One way the church can help is to have a place where the young people can have good, clean social life. If necessary, build a church parlor for the young people and let them have it; not the old maids and the bachelors,

for it will not hurt them to sit in the park, as it will the young people." We will all have to pull together for the promotion of good things for the youth. Pleasure is normal and laughter is logical, and with proper guidance pleasure will be justifiable and will make all happy. The following is a quotation from Miss Catherine Miller, who led the recreation plans at the Cleveland Convention: "If the church wants to give its young people something better than the dance hall or the undesirable commercialized amusement, the church will have to provide leaders who can plan recreation programs really attractive to young people. The average church social is not especially interesting. Yet a church centered program of recreation can be fascinatingly interesting if it is well planned. Good times seldom just happen. They occur because some one has known how to make them happen." Many times we think that young people are not religious just because the young do not believe the things the way we do, but they are incurably religious. A few are irreligious, so we must not judge all by a few. Certainly, they look at truths in a different light and from a different angle from the way we do, but how do we know but what their belief is just as near right as ours. From J. C. Penny's Cleveland address is this: "Often I have been nearly discouraged, but today I feel the inspiration of a Christian youth movement, and the future is full of promise." The young in other lands are calling to the young of America to come to them and bring the gospel. Will they accept this Macedonian call? I think they will. The young people are ready to accept the challenges which come to them and "carry through," wherein the older people think things are impossible and do not attempt them. Following is an example of this in our own denomination. A state Christian Endeavor convention was held in the farther side of a state from one of our churches. Nevertheless, the young pastor took two loads to the convention, and the young people received great inspiration from the meetings. This pastor is also meeting and conquering obstacles which one of our older pastors said he would consider impossible, but youth presses on to the goal. It was youth which said, "A saloonless nation by 1920." This was in 1911, and many thought it was impossible. Did youth?

"No." Before 1920 the prohibition law had been passed. The challenge to the youth of today is to help enforce the laws and to see that dry candidates are elected to office. The challenge to the church is to train the young in the church so that they can meet the ugliness in life and be victorious, and also to train them so they will be on the alert to the beauty and harmony of life. The young should choose their ideals and pursue them through life, and these ideals will flower through growth and will give a happy and satisfying life.

In closing I would like to quote from Dr. Poling's address at Cleveland: "I believe in youth. In a generation of moral strain more intense than any previous generation; with adult life too hurried to give adequate attention to its sons and daughters, aye, and too often pleasure bent and selfish to supply them good example, young men and young women in ever increasing numbers are moving toward the guarded heights of Christian character. They are worthy of our confidence, and they are fit to bear the work of the world. In them God has set his witness; with them the future is secure. These, the radiant and impetuous; these, the brave hearted and daring all things—these I would leave face to face with Jesus Christ."

With our watchword, "Crusade with Christ," and our theme, "I can do all things through Christ which strengtheneth me," our youth will press on and do all to the glory of God.

THE SUFFICING BIBLE

When I am tired, the Bible is my bed;
Or in the dark, the Bible is my light;
When I am hungry, it is vital bread;
Or fearful, it is armor for the fight.
When I am sick, 'tis healing medicine;
Or lonely, thronging friends I find therein.

If I would work, the Bible is my tool;
Or play, it is a harp of happy sound;
If I am ignorant, it is my school;
If I am sinking, it is solid ground.
If I am cold, the Bible is my fire;
And it is wings, if boldly I aspire.

Does gloom oppress? the Bible is a sun;
Or ugliness? it is a garden fair.
Am I athirst! how cool its currents run!
Or stifled? what a vivifying air!
Since thus thou givest of thyself to me,
How should I give myself, great Book, to thee?
—Amos R. Wells.

TRACT SOCIETY MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society of New Jersey met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, August 14, 1927, at two o'clock in the afternoon, Vice-President Alexander W. Vars in the chair.

Members present: Alexander W. Vars, Willard D. Burdick, Theodore L. Gardiner, Iseus F. Randolph, Jesse G. Burdick, Irving A. Hunting, George R. Crandall, Arthur L. Titsworth, and Business Manager L. Harrison North.

Visitor: Rev. Herbert L. Polan, of North Loup, Nebraska.

Prayer was offered by Rev. Herbert L. Polan.

Minutes of last meeting were read.

The following report was received:

REPORT OF THE CORRESPONDING SECRETARY

With the exception of attendance at the meeting of the Missionary Board on July 20, my work during the past month has been in the office.

The annual statement of the American Sabbath Tract Society has been printed for use at the General Conference.

Provision is being made for an exhibition of denominational literature at the General Conference.

A recent letter from Rev. D. Burdett Coon, of Jamaica, speaks of the interest of the people there in the SABBATH RECORDER. He writes, "I find they are reading these articles that appear in the RECORDER with great eagerness. They read them in their homes, and then they read them in the Sabbath services. Although there are comparatively few copies of the RECORDER taken, I have never known any of our companies in the states to make so much use of it as they make of it here in Jamaica."

After the July meeting of this board I wrote to Dr. E. S. Maxson, of Syracuse, about reprinting his article, recently appearing in the SABBATH RECORDER, entitled, "A Paper in Favor of Introducing the New Testament and a Pure Form of Christianity into the Synagogue." Dr. Maxson replies that present needs are being met by his having a thousand copies printed. He writes of his work among the Jews and asks if the Sabbath Tract Society will not make him an allowance of \$10 per month to aid him in this work.

We have sent 2140 copies of the pamphlet, "Fundamental Features of the Sabbath Cause," to Jewish leaders. Just before sending the pamphlet, we sent to these persons copies of a letter prepared by Dean Arthur E. Main. This letter, and three letters that we have received acknowledging the receipt of the letter and booklet, are to appear in the SABBATH RECORDER for August 22.

A considerable part of the coming month I am

to be in attendance at the meeting of the Commission, the General Conference, and the Southwestern Association.

WILLARD D. BURDICK,
Corresponding Secretary.

Correspondence from Dr. E. S. Maxson, of Syracuse, N. Y., was referred to the Advisory Committee, to report on the same at the October meeting of the board.

The following report was received:

Your Committee on Distribution of Literature would recommend that new editions of the following tracts be printed:

"The Sabbath" (post card), 5,000 copies.
"Preserving the Idea of Stewardship," 3,000 copies.
"The Permanence of the Sabbath," 3,000 copies.
"Her Wedding Ring," 5,000 copies.
"Lovest Thou Me?" 5,000 copies.
"Exposé of Faith and Practice," 5,000 copies.
"Bible Reading on Sabbath and Sunday," 5,000 copies.

We recommend that the SABBATH RECORDER be offered to the leaders in the Seventh Day Baptist churches in the American Tropics for the ensuing year at half rates.

Concerning the question of printing in tract form the article, "A Paper in Favor of Introducing the New Testament and a Pure Form of Christianity into the Synagogue," by Dr. E. S. Maxson, that was referred to this committee for consideration, we would report that Dr. Maxson has already secured one thousand copies of the article.

Report adopted.

The Committee on Denominational Building reported that they had met since the last meeting of the board and considered plans for reducing the cost of the proposed denominational building, but were not ready to make any special recommendation at this time.

Voted that President Randolph be requested to appoint a Committee on Nominations of Standing Committees for the coming year.

Correspondence was received from Clarissa Wheeler Rasmussen, expressing appreciation of the letter of sympathy recently sent her mother, Mrs. Samuel R. Wheeler, and her family.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

"The man who can love his church with all his heart, minus his purse, is a perfected hypocrite."

CHILDREN'S PAGE

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

DEAR CHILDREN:

Two letters and a story are here this week, besides another delightful bird lesson. It does my heart good to hear from the boys and girls. I surely am proud of our Seventh Day Baptist boys and girls and am becoming more and more so every day.

Another thing that pleases me is that two more boys are setting the other boys a good example. Boys surely ought to be able to keep up with the girls. Don't you think so? Get into the game, boys! Get into the game!

Your letter and story, my dear Norman, came in just a day after I had sent in my material for last week; so I had to save it over for this week. I like your story very much. I think I am very lucky to be able to read all these good things first of all.

Your letter, dear Thelma and Eugene, came today, just as I was wondering how I was going to get our page well filled this week in the hurry of getting ready for Conference. So you see I was especially glad to get it.

Lovingly yours,
MIZPAH S. GREENE.

LETTERS FROM FARINA AND RICHBURG

DEAR MRS. GREENE:

I have enjoyed the stories of the Children's Page, and I thought I might send in one. I am ten years old, and I will be in the sixth grade this year. I am enclosing a story, and, if you approve of it, I wish you would print it. I might send another story later on.

Yours very sincerely,

NORMAN CLARKE, JR.

Farina, Ill., August 6, 1927.

NEBUCHADNEZZAR'S FIRST CHRISTMAS

Nebuchadnezzar was a very poor boy who had never seen a Christmas tree in all his fourteen years.

He had a very rich uncle in California that he did not know about. His uncle surprised him on his birthday, which was on

December 25. His uncle came and brought him decorations and presents for the tree.

Afterwards he had a nice bungalow erected for Nebuchadnezzar and his mother. They were very much surprised, and still more surprised when the uncle said he was going to live with them. He went home to California to settle his affairs. When he came back he put Nebuchadnezzar in school, and the boy got an education that even in his dreams he had never dreamed about.

NORMAN CLARKE, JR.

Age 10 years.

DEAR MRS. GREENE:

We enjoy the letters on the Children's Page so much, and we like to hear about the children's pets.

The pets that we have are two kittens. Their names are Tige and Fluff.

Fluff is very mischievous. He loves to bite Tige's tail and ears. He also likes to play with a ball and string.

Tige is not so full of fun. He has large front feet. There are seven toes on each foot, which makes his feet look out of shape.

We enjoy the stories about Winky, the little mouse, and hope there will be some more.

THELMA AND EUGENE BURDICK.

Richburg, N. Y.,
August 18, 1927.

[Another Winky story is coming soon. Watch for it.—M. C.]

LESSONS FROM THE BIRDS

III. THRIFT

MARY A. STILLMAN

Although all the bounties of nature are spread out before them, the birds are not wasteful. They do not, as so many human hunters do, destroy life which they do not need for food.

It is true that, when grasshoppers are plentiful, the shrike catches some and impales them upon thorns; but this is for future use as we would hang up a piece of meat in storage. The bluejay, also, is provident for cold weather. In the autumn he stores away many acorns in safe places, where he can find them when the acorns that have fallen to the ground are thickly covered with snow.

I will not say that it has happened often, but one pair of robins was saving of nest material. These robins had their nest on our grape arbor, at a little distance from the path which led to the barn. During the next winter this path was straightened, bringing it directly past the arbor. In the spring Mr. and Mrs. Robin looked over their old nest with a view, evidently, of using it again. They seemed disturbed by persons passing on the path, and Mrs. Robin decided she would not sit there. "But, my dear," said her husband, "see all this good material. It will be much easier to move these grasses and straws than to hunt up new ones." So they fell to work, breaking up the old nest and carrying as much of it as they could save to the more secluded end of the arbor.

Mrs. Robin brought many beakfuls of mud from a nearby puddle and plastered the straws together, turning round and round inside the nest until she had fitted it perfectly to the shape of her breast.

As far as we could see, it was just as good a nest as an all new one. At least it sheltered two broods of little robins till they were able to feed themselves, and it remained on the arbor long after all the family had flown away to the South.

FLORA'S KINDNESS

LETA CRANDALL

Near a little town in Kentucky lived many farmers, for this town had rich level land around it, suitable for raising farm products. Five miles from this town stood a city, Rallaville, where many of the farmers sold their products.

In the farming country lived a poor, hard working family, by the name of Perkins. There were five children—Flora, the oldest, sixteen; Ruth, twelve; the twins, Freda and Cleda, six; and Bobbie, four. Their father had died two years before this time. Their mother had poor health; but still she worked hard in their garden summers.

This summer was a very poor year for the farmers. Flora and her mother worked day after day in their garden to keep living. Although they got discouraged time after time, they went with new courage to the garden each day.

Ruth and the twins went strawberrying,

for they wanted to help too. When they went, they got up early in the morning and carried their lunches to the fields where they picked. Ruth and Cleda worked hard picking, for the money they earned selling the strawberries was their own. Of course they were very careful how they spent that money. Some of it was put into the Sabbath school box, part for a little boy on a mission field, and a very small amount left for themselves.

Freda got up each morning saying, "I'm going to beat each of you today." And each morning when she had about one-half of her basket full, in which she was picking, she would say to herself, "Just a few of these won't hurt any." So down they would go until her basket was empty, then she would wish that she hadn't eaten any at all—poor Freda.

One day Freda surprised them all: she came home with her pail and basket full. That night at the supper table (supper of mush and milk) they talked about Freda and her berries.

"Freda, if you should come home like this every time, with your pail full, I'd think you were going to die," said Flora.

"Oh, I'm not dying and I'm not going to die if you please, Flora Perkins."

"How did you do it?" cried Bobbie.

"Oh, that was easy," replied Freda.

"Just suppose you tell us then"—this was from mother.

"Well, I wanted to get my pail full, and I knew I couldn't get it full if my appetite was any good, so I took a piece of the barley bread. When I got into the berry field, I sat down with strawberries all around me and ate every bit of that bread. Oh, how hard it was! I ate and ate until I thought I couldn't take another bite of anything for a whole year, then I just picked and picked until my pail and basket were full. On the way home I was hungry again—oh, how good the berries looked; so I stuffed my mouth with grass, so I couldn't eat my berries all up." A roar of laughter went around the table.

After supper the milking had to be done. They had only one cow. "I guess I will go milk now," said mother, "Freda, you and Cleda may wash the dishes while I am at the barn, Ruth, you look out for Bobbie, put him to bed soon."

"No mother!" cried Flora, "you are so tired, mother dear, I will go and milk, and let Cleda and Freda go to play with the Jones' children. I will wash the dishes when I return from the barn."

Freda and Cleda went to play with the Jones' children while Flora did the milking and washed the dishes.

The next day Flora started on her way to the city with two heavy baskets of vegetables.

Her mother had said before she started, "Flora dear, you take the money you receive for those vegetables and buy material for a new dress; you need one and deserve one." Flora protested but her mother won.

On the outskirts of the city she met a woman whom she had heard of many times. This woman was considered the poorest anywhere around. She had a large family to support. Her husband was dead.

Flora started to pass her, but seeing that she was crying, stopped short and asked, "Why Mrs. Groves, what is the matter?"

"Someone stole all of the vegetables I had and--and my children are starving. The--the storekeepers will not trust me. Oh dear! what can I do? What can I do?" She had started on, but Flora stopped her and said:

"Here, Mrs. Groves, take these. I was going to sell them, but now I want you to have them."

"Oh, no!" cried Mrs. Groves, "I could not take them from you."

Flora begged her to take them. Finally she did, with many tears for her appreciation.

As she was giving them to her she said, "Mrs. Groves, pray to God, he will help you in all your trouble and sorrow. He has me, and he will help you too if you have faith in him."

When Flora reached her home, her mother asked, "Flora what did you do with the money? I don't see any material."

"No, mother, I did not sell the vegetables. But instead I gave them to Mrs. Groves; her children were hungry and had nothing to eat. Mother what was a dress to starvation of children?"

Her mother gently put her arms around her daughter. There was a moment of silence and then—

"Daughter, I'm proud of you." Many and

many a time. I have seen you go without yourself rather than let others suffer. You did right in giving the vegetables to Mrs. Groves. I'm glad that *that* means more to you than a new dress."

NOW YOU ASK ONE

H. V. G.

GAME 14

1. Who brought a little coat to her son every year?
2. Who killed a giant with a stone and a sling?
3. Who said, "Whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God"?
4. Who said, "Remember the sabbath day, to keep it holy"?
5. What person was it to whom Jesus first appeared after his resurrection?
6. What was the name of the doubting apostle?
7. From what Book of the Bible is this, "Pride goeth before destruction, and an haughty spirit before a fall"?
8. Where was it Moses received the Ten Commandments?
9. How do you pronounce Philemon?
10. Should A. D. be written before or after the number?

ANSWERS TO GAME 13

1. St. John the Divine.
2. Samuel.
3. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment."
4. "Thou shalt love thy neighbor as thyself."
5. The Mediterranean Sea.
6. "The Lord watch between me and thee, when we are absent one from another."
7. In Egypt.
8. At the transfiguration of Christ, when God said out of a cloud, "This is my beloved Son, in whom I am well pleased; hear ye him."
9. Moses raised his hand toward the sea, the waters divided, and the Children of Israel walked through on dry land.
10. After; 519 B. C. means 519 before Christ.

Lone Sabbath Keeper's Page

THE CHRISTIAN RELIGION OF LOVE

W. R. PATTERSON

(Read at Texas Semi-annual Meeting)

The Church of God is founded upon the great principle of love. The Savior taught only a religion of love; and a hope of eternal life which, in any sense, ignores this great fundamental truth and rests upon a theoretical system of Bible doctrine, even though that system of doctrines be faultlessly correct in theory, or upon anything else in the universe, will prove to the foolish one who rests his hope of eternal life upon such a foundation a delusion and a snare. And it is believed that the texts of Scripture cited below will amply and fully justify the statements just made.

Answering the question, "Which is the great commandment in the law?" the Savior answered, quoting the command found in Deuteronomy 6:5, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," adding, "This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matthew 22:36-40.

There is no conceivable duty that can grow out of our relations either to God or to our fellow men which is not embraced in these two great positive commands. But no one needs to be told that these two commands call for the putting into daily, hourly practice a divine principle which is the very "essence" of the character of God (1 John 4:8), and which is at positive variance to the very nature of man (Romans 8:7).

Out of this condition of man in his natural state arises the necessity for the "new birth." But, "What is the new birth?" Just what change is wrought in a man when he is converted? It so happens that we can give a Scriptural answer to these questions, as the Apostle Paul tells us that "the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." Romans 5:5.

And this is the wonderful secret of the new birth. Thus it will be seen that as "love is the sum of the law, and as God is love," man's nature is so changed as to bring him into perfect harmony with the demands of the law. The law becomes subjective in his nature. "The same divine finger that wrote the law on the tables of stone, now, in the work of salvation, writes it on the heart of the believer." And where the work is a genuine work of the Spirit, and takes place according to the divine program, a holy life is the result.

Coming to the second great commandment, which briefly comprehends all the negative commands of the second table of the law, "Thou shalt love thy neighbor as thyself," it will be observed that the divine principle of "love," which alone can bring man into harmony with God and make him a member of the "kingdom of heaven," as the term is often used in the Scriptures, is no less emphasized here than in the first commandment. In fact, love here as it refers to our "neighbor" is made the sole test of sonship, as, John 13:24, 25; 15:12, 13; 1 John 3:11, 14. And, strange to say, that this, which the Word of God makes the supreme, decisive test of discipleship, we seldom apply to ourselves; and why not? Ah, it is a test for only those who know the Lord in the sense of the new birth, by which divine process the heart is changed and the "love of God" is "shed abroad in our hearts by the Holy Ghost which is given unto us"—Romans 5:5.

The following texts of Scripture will clearly and fully justify the statements made in the preceding paragraph.

Love, as it refers to our "neighbor," or fellow men: Leviticus 19:17, 18; Matthew 22:39; Mark 12:28-35. But, "What is my neighbor?" Answer: Anyone whom you can help who is in trouble. Luke 10:25-38.

"Brotherly love," (and in a very important sense all men are our brothers) is often referred to in the New Testament Scriptures as an essential element and a determining factor in Christian life. See 1 Thessalonians 4:9; 2 Peter 1:7; 1 John 3:14; Galatians 5:13-15; Ephesians 5:2; James 2:8, 9; 1 Peter 1:22, etc.

God is love, and love is the fulfilling of the law. Love is not properly an attribute

of God but the very essence of his moral nature. The more deeply you consider this the more clearly you will see its truth. Every one of the attributes of God is but a phase of love; for, what is truth, but love speaking the things that are right? What is mercy, but love condescending to the unworthy? What, indeed, is justice, but love governing the universe for the highest ends? And the law is love brought into expression in the conduct of intelligent beings. The law, then, is the utterance of the moral nature of God.

THE LEWIS CAMP

SEVENTH DAY BAPTIST BOYS AND GIRLS ENJOY CAMP LIFE NEAR ASHAWAY, R. I.

The Lewis Camp which is situated one and one-fourth miles from Ashaway, R. I., on the Lewis farm, opened July 1, for the first group of Seventh Day Baptist girls; July 15, for the second group; and July 29, for the boys. Eight different churches were represented in the second group, including Pawcatuck, R. I., First Hopkinton, R. I., Rockville, R. I., New York City, Plainfield, N. J., Shiloh, N. J., DeRuyter, N. Y., and First Alfred.

The camp was given to Seventh Day Baptists boys and girls by Mr. and Mrs. Nathan Lewis of Plainfield.

There are two buildings in the camp, the main building and the supervisor's quarters, both with large screened windows. The first floor of the main building is made up of the kitchen and combination dining room-sitting room, which has a fireplace. Upstairs there are cots and room for twenty-four people.

The first two groups were directed by Miss Marjorie Burdick of Plainfield, and the third by Pastor Duane Ogden of Waterford, Conn. Pastor and Mrs. A. J. C. Bond of Plainfield, supervised the first group while Pastor and Mrs. Harold R. Crandall of New York City, supervised the second and third.

The girls' camps were each divided into three teams, one to cook, one to wash dishes, and one to do the odd jobs. Each day the teams changed their work so that everybody had a chance at each kind of work.

Following is a daily schedule of their camp life:

MORNING

- 7.15—Rising bell.
- 7.45—Setting-up exercises.
- 8.00—Breakfast.
- 8.45—Putting camp in order.
- 9.30—Meditation (one-half hour alone)
- 10.00—Worship period.
- 10.15—Hymn class (taught by directors).
- 11.00—Sabbath class (taught by Pastor Crandall).

AFTERNOON

- 12.30—Dinner.
- 2.30—Quiet hour.
- 3.30—Nature study, hikes, and swimming (at beach and pond).
- 6.00—Supper.
- 7.00—Games.
- 8.00—Music and stories.
- 9.00—Stories (girls in bed).
- 10.00—Quiet.

Sabbath afternoon was visiting time when parents and friends visited the camp and found out something about the boys' and girls' camp life.

The girls carried away many pleasant memories of friendships made, of help received from leaders, and the hospitality of Mrs. Lewis, who is spending the summer on the Lewis homestead near by.

—*Alfred Sun.*

WHEN I GO HOME

When I go home it will be evening time,
And I shall hear my own dear people sing,
And see the lighted rooms, and take my place
As one of them, in that sweet time of grace.

When I go home I shall be very tired
Of struggling for the things that I desired,
But I shall be content to end my quest,
Gaining the best things—peace and love and rest.

When I go home how sorry I shall be
Not to have brought more treasures back with me!
Yet, though I be a failure, worn and poor,
They will not turn me from my Father's door.

When I go home I shall be travel-stained,
For winds have beaten me, and storms have rained,
And earth has clung to me by vale and hill,
But they will take me in, and love me still.

When I go home—oh, will it not be heaven
To be restored, accepted, loved, forgiven?
Sorrow and sighing are for those who roam;
I shall have found my bliss when I go home.

—*Marianne Farninghom.*

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

TO THE INTERMEDIATES

I am writing this for every intermediate who will read it. I have in my mind this morning certain words that seem very pleasant to me. Somehow the very sound of them is pleasing, to say nothing of what they mean. I sometimes feel that the sounds of many words indicate pretty closely their meaning; for instance there is the word "love"—smooth and melodious in pronunciation, even musical, and quite in harmony with the tender, heartfelt emotion of which it is the name. How the words "ugly," "horrid," "hateful," "grouchy," do seem to give expression to the states of mind for which they stand. We can not like one of them.

The words I have in mind in particular this morning are "grace" and its derivations, "graceful," "gracefully," "gracious" and "graciously." How pleasant they are, how beautiful in contrast as they stand over against those mentioned in the preceding paragraph. Sharp contrasts may be found in many words in our language to express contrasting thoughts, feeling, and emotions. I have been looking at the various definitions in my dictionary of the word "grace." It is said to come from a Latin word meaning "beloved, dear, agreeable." In action it signifies the exercise of love, kindness, mercy or favor. To be gracious means abounding in these kindred virtues—the overflowing spirit of love and good will in a delightfully pleasing manner.

There! just as I had finished the above paragraph the telephone bell rang and then this message came in a very pleasing voice. "Wouldn't you and Aunt Elizabeth like to go riding? If so, we'll soon be after you." Of course we were delighted so to be invited, and we had the ride—thirty-five miles upon a fine road through a charming bit of country, with cheerful conversation all the way, just enough of everything pleasant to make the courtesy of our friends seem gracious to us—not alone the ride but the spirit

that led to it. Our friends seemed so glad to give us the pleasure.

Fortunately, or unfortunately, in my getting about I have to depend upon crutches. Because of this handicap I receive many more favors than most folks. People, even ladies, jump up before me to open a door, to find a good seat for me, to do various other things to help me, and they seem glad while about it. The conductor and the brakeman on the train stand ready, not only to help me get up and down the steps, but to do it graciously, often with a smile and a cheerful word. Every act of the kind gives me a pleasant thought and makes me feel that the world is full of good people—men, women, and children who in their daily walk in life are truly Christ-like.

Some people seem to have been born with that beautiful spirit. I have in mind now a little three-year-old whose childish manners already seem to be gracious. She has a bright, smiling face, and not only seems happy herself but her very looks and baby ways cause others to feel happy. Now this little lady is happy in having a happy, smiling mother with a gentle voice. There is no "nagging" in the home—the kind of voice and manner that is trying to the spirit of every one who must put up with it, especially so to a sensitive child who is made nervous by hearing it. The child of whom I speak is naturally growing into the gracious spirit and manners of her mother. I do not very well like the rather severe doctrine that all children are born into the ways of wickedness and sin.

But how about those not so happily born? Now I am writing this for the intermediates, some of whom are naturally very gracious in spirit and manner. But our character does not altogether depend upon how we are born. It is hardly fair to blame our parents for all our faults. The intermediate age is that of choice of permanent character and growing into what we choose to become. It is the time of life to develop and cultivate the Christian graces. If we wish to be gracious in manner we may come so by cultivating kind and generous feelings towards others, especially those who need them; and be on the lookout for opportunities to be helpful to those about us—to be helpful with a smile, be gracious about it. In undertaking to do this we may not only make others happy but be so ourselves. Let's try it and see.

LESSON XI.—SEPTEMBER 10, 1927

SOLOMON DEDICATES THE TEMPLE

1 Kings 8: 1-11, 62, 63

Golden Text.—"I was glad when they said unto me, Let us go into the house of the Lord." Psalm 122: 1.

DAILY READINGS

- Sept. 4—Preparation for Building the Temple. 1 Kings 5: 1-12.
 Sept. 5—The Building of the Temple. 1 Kings 6: 1-10.
 Sept. 6—The Temple Completed. 1 Kings 6: 14-22.
 Sept. 7—The Temple Adorned. 1 Kings 6: 23-36.
 Sept. 8—Solomon Dedicates the Temple. 1 Kings 8: 1-11, 62, 63.
 Sept. 9—The Temple of God. 1 Cor. 3: 10-17.
 Sept. 10—Love for God's House. Psalm 122: 1-9.
 (For Lesson Notes, see *Helping Hand*)

MISSIONARY SOCIETY'S ANNUAL REPORT

(Continued from page 270)

III.—HOLLAND

The connection of this board with the work in Holland has remained about as last year. The appropriation, however, was increased slightly. Through the visit of Dean J. Nelson Norwood to Holland in 1925, and through more frequent letters from our leaders in that country, there has come to be a better understanding of the needs of our churches and the new doors open to Seventh Day Baptists in that kingdom. Not only are new doors opening to our workers in that country, but the promise as to future growth of the work is better than ever before in the history of the connection of this board with the Holland churches. Rev. G. Velthuysen, Jr., is giving as much time to the work as is permitted by his social reform work, for which he has a national reputation. Rev. Pieter Taekema is giving his entire time to the interests of the churches and the spread of the work within the bounds of his field of labor. And plans have been launched by which it is expected that the work will be extended to new stations.

IV.—CHINA

This year has witnessed one of the severest tests of mission work in China known in the history of modern missions in that country, and our work has suffered, though not so sorely as has the work of some boards. As will be seen from the reports of those in charge of the evangel-

istic, school, and medical work, herein given, the work in all three branches has continued, though the evangelistic and school work have been more or less interrupted the last six months.

These interruptions have grown out of the civil war being waged in China. The entire country is rent with internal strife and divided into hostile camps led by chiefs, some of whom are nothing more than bandits and nearly all of whom are under suspicion as to their sincerity. The people are poor, and, as in the past, are being plundered by the war lords. The existing conditions are tending to produce a generation of youths not only poor and ignorant but lawless as well, a fact that has made trouble in school work and bodes ill for the future of all Chinese institutions. Coupled with internal war we find a condition called "an awakened China." For ages China has been asleep, but now the people are awakening and a national consciousness is developing and asserting itself. The people are beginning to demand the privileges of equality and liberty enjoyed by free and advanced peoples. Christian missions have had much to do in awaking China, and we must also remember in the midst of this turmoil and carnage that the Chinese possess many excellent qualities, that their civilization, though imperfect, is very ancient, and that they possess characteristics which will enable them to take their place among the advanced nations of the world if they are accorded proper treatment in this hour of crisis.

In the midst of the war among themselves the Chinese are demanding the readjustment of international relations and that the foreigners step aside and give them control of mission and church work supported by foreign mission boards. They are demanding this readjustment, though there is no responsible government with which to negotiate and no one knows when there will be. Mission work has been greatly interrupted during the last six months. There are about 8,200 foreign missionaries in China. According to the last report 1,700 of these are home on regular furlough, 2,000 are home on advanced furlough, 1,000 have gone to nearby countries, and 1,000 are in Shanghai in addition to the 750 who regularly live in that city.

As a writer in the *Chinese Recorder* puts it, "Half of China has been denuded, as by a giant tornado, of most of its missionaries and of many of the institutions which they with motives of service had laboriously established through many centuries of hardest toil."

These conditions produce very grave problems with all boards doing work in China, as well as with this board. The solving of these questions can not be delegated to others, as they involve every branch of our work in all lands. The situation demands the most complete information possible from every quarter, the putting aside of all prejudice and partisanship, and the guidance of the Holy Spirit, that a just, firm, far-sighted, and brotherly policy may be adopted. The ancient people of China are in desperate straits and need the help of Christian people. The kingdom of Christ in China for the fourth time in thirteen centuries has reached a crisis and unless great diligence, wisdom, and love are exercised, it will meet the irreparable disaster experienced in other crises.

The matter regarding our work in China that has caused the most perplexity to date is the question of registration of schools, which is demanded by both the Nationalist government and the Peking government. These demands include the giving over of mission schools and the funds to support them to the management of the Chinese, and that religious instruction shall be voluntary. When this proposition came to the Board of Managers last February, it was considered very carefully in the best light available at two special meetings and it was voted that the problem be deferred till after Conference that the churches through their delegates might have a voice in settling this question which involves all our mission work. Furthermore, at the regular meeting in April a Special Committee on Conditions in China was appointed to consider the entire situation and to report to the board. This committee has been diligently at work.

The Board of Managers is glad to report that notwithstanding the trying times through which our missionaries in China have passed, all have been spared and have enjoyed a fair degree of health.

Last October, Miss Mabel L. West, who

was home on furlough, returned to China with the understanding that she give one-half time to the Woman's Union Mission till her contract with that board expired. Miss West has notified the board that the Woman's Union Mission is not likely to give her employment next year. Reservations on a steamer sailing for China September 22, have been secured for Rev. and Mrs. J. W. Crofoot, who have been home on furlough since the spring of 1926, and for Miss Anna M. West, who has been home on furlough since last summer. This was done that they might return to their work, provided it seemed wise. Mr. Crofoot since May 1 has been acting pastor of our church in Battle Creek, Mich., and has not been receiving salary from this board. Dr. Grace I. Crandall, who is connected with our medical mission in Liuho, returned to this country in June on furlough due to begin some time in the past.

(To be continued in next issue)

Nancy was saying her prayers. "And please," she petitioned, "make Boston the capital of Vermont."

"Why Nancy!" exclaimed her shocked mother. "What in the world made you say that?"

"I made it that on my examination papers today, and I want to be right."—*Record of Christian Work.*



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. H. 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, 10 Stanley Place, 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. Gardiner, D. D., Editor

L. H. North, Business Manager

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