

# The Sabbath Recorder

The  
Denominational  
Building  
in  
1928

THE DENOMINATIONAL BUILDING  
Ethel L. Titsworth  
203 Park Avenue Plainfield, N. J.

## FROM PRESIDENT COOLIDGE'S MESSAGE

"After more than two generations of constant debate, our country adopted a system of national prohibition under all the solemnities involved in an amendment to the Federal Constitution.

"In obedience to this mandate the Congress and the states, with one or two notable exceptions, have passed required laws for its administration and enforcement.

"This imposes upon the citizenship of the country, and especially on all public officers, not only the duty to enforce, but the obligations to observe the sanctions of this constitutional provision and its resulting laws.

"If this condition could be secured, all question concerning prohibition would cease.

"The federal government is making every effort to accomplish these results through careful organization, large appropriations and administrative effort.

"Smuggling has been greatly cut down, the larger sources of supply for illegal sale have been checked, and by means of injunction and criminal prosecution the process of enforcement is being applied.

"The same vigilance on the part of local governments would render these efforts much more successful.

"The federal authorities propose to discharge their obligation for enforcement to the full extent of their ability."

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# SEVENTH DAY BAPTIST DIRECTORY

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

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

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(INCORPORATED, 1916)

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# The Sabbath Recorder

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*O Lord, our heavenly Father, we do thank thee for the years thou hast given us, and for all the ways in which thou hast led. Sometimes the way has seemed dark, but thou hast strengthened and comforted by the light of thy love.*

*As we begin a new year of work for thee, may thy grace be sufficient in every time of need. We can only plead in weakness, and ask for the help without which we can do nothing. Help us, we pray thee, to think less of the world which passeth away, and more of those things that endure unto everlasting life. May we have the prevailing faith by which thy servant of old turned his back upon the things that perish, choosing rather to suffer affliction with the children of God than to enjoy the pleasures of sin for a season. In Jesus' name. Amen.*

**Faith-filled Heroic Men Greatly Needed Today** Recently I came upon a letter written nearly fifty years ago by a young Christian man who was seeking a job among Sabbath keepers, in which he requested me to intercede for him with some business people, hoping that they might have an opening which he could fill and keep the Sabbath.

The letter in part read as follows:

I have been out of employment some three and a half years. Since I have been trying to do right and serve God I have had lucrative positions offered me, but have refused to accept any of them because I could not leave the Sabbath. I am willing and anxious to do any work they could give me at low wages. I would work for the first three months for my board and just money enough to pay my washing bills. . . . after which I would work for small wages. I can think of no other Sabbath keepers in business to whom I can apply.

It so happened that it was really impossible for the firm to whom this application was made to use this young man, who was an excellent bookkeeper and professional accountant.

My heart was deeply interested in the young man, and I watched his struggles for years. He was a capable, gentlemanly, sweet-spirited man. And when he could not find the large opening for which he was well fitted where he could keep the Sabbath

day, he accepted jobs by the hour and by the day, keeping books for various business houses here and there, in a certain city where there was a Sabbath-keeping church. Thus for many years he plodded along, serving as best he could, in lower places than he had prepared himself to fill, earning far less money, year by year, than he might have earned had it not been for the Sabbath and his Christian conscience prompting him to keep it holy.

This dear man was one of the faithful ones in his church, always doing what he could for its welfare. He lived in rented apartments until gray-headed and bowed down with many years. He was respected and loved. In old age he did not lose his sweet, trusting spirit, but fell asleep in Christ, trusting in the God he had served.

I think he had enough of this world's goods to make him comfortable, but he never realized the riches he might possibly have gained by forsaking God's holy day in order to work in the lines of his own personal choice.

Such a life is worth while because it shows the true spirit of Christian heroism, and its influence is always wholesome over other lives. I would rather live such a life of self-sacrificing service than to live for worldly gain at the cost of conscience, even though by so doing I might die a millionaire and have all the luxuries which money could buy.

**What the World Owes To Its Heroes of Faith** In the eleventh chapter of Hebrews we have a list of heroic lives through whom all the best things of the ages have come. Indeed the greatest men of Bible times have been heroes of faith. But I am impressed by the wonderful choice made by Moses as told in that chapter. It comes in well, after thinking of the fidelity of the man I knew, as told above.

The story tells us that when "Moses was come to years, he refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God

than to enjoy the pleasures of sin for a season."

Can you imagine what such a choice for life meant for a young man in Moses' position? There he was, an heir to the throne. Egypt offered to her princes and members of her royal household the most desirable things of earth; while Israel offered very little but privations and poverty, so far as this world was concerned. Her only inducement was found in the religion of their fathers, and that made them despicable in the eyes of the people with whom their lot was cast!

Think of it; here was a young man ready to start out in life, born of faithful parents, children of the true God, yet reared in the king's palace and "learned in all the wisdom of the Egyptians" and mighty in deed and in word. The door to worldly prosperity stood wide open to him. Do you say, "Of course he will accept such an opening as that"? Well, let us look at it a little closer, even if it does seem so clear to you at first.

Suppose the prospect is a flattering one, full of inducements promising comforts, affluence, and high worldly position? Suppose it does seem like neglecting a great opportunity to get on in the world if one should refuse to enter such an open door? Suppose the young man does see on the one hand a promise of all that wealth can give, and all that public position can offer, and on the other a life of humble toil with poverty-struggles and cross-bearings, if after all there shall be a principle involved which makes the more promising course sinful, and the other course, however *unpromising*, the course of truth and righteousness?

The selfish question of worldly prosperity is not to be considered when one must do wrong and smother the voice of conscience in order to gain it.

Moses must have stood firmly upon this solid rock of God's truth when, having come to years, he refused to be called the son of Pharaoh's daughter, and chose to suffer affliction with God's people rather than to enjoy the pleasures of sin for a season.

It was this choice of loyalty to God that made Moses the hero of faith and the leader of men to higher ways, through the ages. Had he chosen the worldly side he would soon have been forgotten and his life would have been a failure. Thank God for men who prefer a clear conscience with the divine

blessing, even though it may close the door to princely honors and worldly fame. Thank God for men who weigh the best this world can give with the worst that religion can offer of sacrifice and faithful toil, and then deliberately choose the latter and reject the former, because the one way is right while the other is wrong!

Such men seem to be moved by the spirit of God's own Son, and to live in an atmosphere that has characterized moral heroes in all generations. They would rather be door keepers in the house of their God than dwellers in the palaces of worldliness. To such men the world owes the very best things of all ages.

**An Unsafe Proverb** There is an old adage that comes to mind in this study of true heroism. It is this: "Among Romans do as Romans do." The mildest possible rendering of such a saying is a most disastrous principle to live upon. It opens every avenue to evil and destroys every safeguard to the soul. Moses, upon this plan, would have fallen in with the idolatry of Egypt and lost his noble manhood, his good character, his soul.

Men sometimes seem to think it is best "to do evil that good may come." There is a world of fallacy in the saying that "the end justifies the means." I do not see how the truest and best results can come from doubtful and sinful means.

I have heard men excuse themselves for violating conscience and disobeying God's law because no other course promises a competency. On such grounds men forsake the Sabbath and Christian activity for the sake of better openings in business. Almost indefinitely this principle of compromise is incorporated into life; but it must do violence to the higher ideals of Christian manhood.

Moses, acting on such a plan, might have reasoned in some such way as this: "These poor Hebrews are sorely in need of deliverance from bondage. They ought to be liberated. I am sure they are right. Their worship of the true God should be established. I feel that the Egyptians are wrong and I do not like to join them in their serving of idols. I know that is wrong. But there is poor prospect of getting ahead among these poor Israelites. I have a good chance to gain power and promotion with Pharaoh.

Now if I can only quiet my conscience and join him, I may be able *sometime* to set my Hebrew friends free, and so finally do a good work for the true God. I hope the end will justify the means, and I will do it rather than suffer with them."

But no! The unswerving integrity of Moses could admit no such compromise. He felt that no course, however promising, could justify him in disobeying the laws of God.

Jesus could not recognize the tempter, not even as a promised means of gaining the whole world, nor yet to secure bread to satisfy his famishing hunger.

The martyrs could not recant to save their lives. And I do not see how any worldly end, however desirable, can justify a man in violating conscience to gain it.

Suppose we are in embarrassing circumstances; suppose the way of truth does lead where our sphere is limited, and we must work to a disadvantage and make sacrifices; there is good cheer in the thought that God and everlasting peace is on the side of the one who does right. But to sacrifice principle for gain is the sure way to sorrow and trouble, to say nothing of the damage done to a man's influence for good by such a course.

**Only "For a Season"** One more look at the case of Moses in his noble choice brings us face to face with the brief enjoyments one can have from the wages of disobedience. The "pleasures" and profits of sin are only for a "season." It was so in Egypt. It is so in America. Only for a season! Yes, the world does offer a kind of pleasure, but not the truest, and oh, how short lived!

The riches of the world—we grasp them only for a little while, and then must leave them! No riches endure save the treasures in heaven. The loyal, obedient child of God has exhaustless treasures and enduring joys which the world can not give.

Then we see the wisdom of Moses' choice. Those pleasures and riches of Egypt passed away ages ago. Pharaoh and his hosts have perished. The pyramids alone remain as reminders of Egypt's departed glory; but the wealth of Moses endures, for unsearchable riches never fade. Moses can not regret, in his home in glory today, that he preferred the "reproach of Christ" to all the "treasures in Egypt."

Oh! the sad fate of one who deliberately chooses to live for this world only, and comes down to the gates of eternity with no "inheritance incorruptible and undefiled, which fadeth not away." Shall we thus approach the bourn of life? May the Lord our God avert such a calamity! "What is a man profited if he gain the whole world and lose his own soul?"

How glorious is the prospect of the last hour for such a man as Moses—or for any true and loyal child of God! He has a past life of fidelity amid cross-bearings and struggles, a dying hour at peace with God, and a happy eternity in view, with treasures never failing—surely his choice was wise. He "had respect unto the recompense of the reward."

It is noble so to live. It is blessed thus to die.

**The Commission's Excellent Report** On another page you will find the report of the Commission's doings in its recent session held in Pittsburgh, Pa.

If you have the new Seventh Day Baptist Calendar, you will find the names of the men composing the Commission on the fourth page.

In this report, several very important matters of interest to all our churches are considered. It contains an appeal which should touch the heart of every loyal Seventh Day Baptist. Please give it, not only a reading, but a real careful *study*.

If we, of the churches, fail to raise our share of the budget and the work fails, who will be to blame for our defeat?

Friends, think of it in the light of your present standard of luxurious living, and ask yourselves in all sincerity if you are *really doing your part* for the success of the Master's work.

If the statement of the discouraged general secretary and the heartfelt appeal of the Commission can not arouse our churches, what on earth can? If you really do care for our future success in the Master's kingdom work, please study carefully and prayerfully the Commission's report.

**"Some Pertinent Questions"** The following item from the *Presbyterian Advance* has been going the rounds of several prominent periodicals of late, and is well worth the careful study of every loyal American citizen.

The RECORDER is in sympathy with the matter and gladly passes Mr. Pinchot's questions along. They are certainly pertinent, and should receive a decisive answer when the votes are counted:

At the recent national convention of the Anti-Saloon League, Mr. Gifford Pinchot delivered an address in which he presented some thoughts which have been several times expressed in this paper. Those thoughts are summarized in certain questions Mr. Pinchot asked, and they are here passed on to readers in the form he expressed them:

"Can any one give a sound reason why the dry majority should give its support to any presidential candidate in either party who is himself a violator of the Constitution of the United States, or a winker at its violation by others?"

"Why should the dries support any man who is not willing to put himself squarely on the side of the Constitution and pledge himself if elected to take this government out of the hands of those who violate the Constitution, and put it and keep it in the hands of those who respect the Constitution?"

"Why should dry America consent to nominate or elect in either party as President a man who is either personally or politically wet or even damp, or who is too timorous or too devious to tell where he stands? Is there anything unreasonable in asking for candidates in both parties who are genuine believers in the Eighteenth Amendment, or about whom it is known in advance that they will enforce the law if elected?"

"Why should we play with this matter any longer? If the dry forces of America are willing to stand up and fight for their principles without respect of parties or persons, they will get what they go after. This is not the time to accept what is offered, but to demand what we want and see that we get it."

**Correction in Regard** RECORDER readers will **To Conference Rates** be interested in the following correction in the figures regarding expenses to Conference and return.

Owing to a slight error in the figures published last week in regard to the cost from New York City to Los Angeles, Calif., the lower berth in pullman for round trip is \$65.26 instead of \$62.26 as stated last week.

This makes the total round trip cost by railroad, \$203.26 from New York. The fare is less than a fare and a third at regular rates. If one wishes to go only one way, the rate is \$109 from New York.

The rest of our last week's report as given by Brother Rogers, stands the same as published. For convenience we repeat it here:

Buffalo to California and return—railroad fare .....	\$116.10
Pullman lower berth, round trip .....	56.00
Total round trip .....	\$172.10

Chicago to California and return—railroad fare .....	\$ 90.90
Pullman lower berth, round trip .....	47.26
Total round trip .....	\$138.16

An upper berth from New York is \$52.10, from Buffalo \$44.80, and Chicago \$37.90.

These rates enable one to go by one route and return by another on any of the routes to San Francisco or south. Thus one may go by the Santa Fe or Southern Pacific through New Mexico and Arizona to Riverside and thence to Los Angeles, thence to San Francisco and return by Southern Pacific and Union Pacific via Salt Lake City and Omaha or by the Southern Pacific, Denver and Rio Grande via Colorado Springs, Denver and, Kansas City. If one wishes to go north of San Francisco to Portland or Seattle and return by the Chicago and Milwaukee or Northern Pacific stopping off at Yellowstone, or the Great Northern via Glacier National Park, or by the Canadian Pacific via Lake Louise and Banff, and Winnipeg, the railroad fare is about \$18 extra, and of course there is additional pullman fare.

Yours very truly

ORRA S. ROGERS.

December 19, 1927.

## HISTORICAL SKETCH OF SNOW HILL

(Concluded)

EMMA C. MONN

Among the earlier settlers in the Antietam country was a certain Swiss, Hans Schneeberger (Snowberger) by name, who came to America in 1750, with his wife and seven children, five boys and two daughters. Andreas, who was nine years old when he came to America, married about the time of the Sabbatarian revival at Antietam, Barbara Karper, daughter of Melchoir Karper. All of these persons were of the Dunkard persuasion. At one of the Antietam meetings during Beissel's exhortation, Barbara became convinced of the truth of the Ephrata doctrine, and was baptized by Beissel. She henceforth observed the seventh day. The story is told, that this gave trouble between her and Andreas, and resulted in Barbara taking her child in her arms and starting to walk to Ephrata, for conscience' sake.

After tramping over the mountain for a distance of four miles, she stopped at a house for the night. Early the next morning her husband arrived with a pair of horses, ready to yield to her desire regarding the Sabbath, if she would return home with him.

Be the story as it may, Barbara's faith evidently won, for shortly afterward Andreas also was baptized, and their home

became a rallying place for Sabbath keepers between the different congregations.

At that time there was in the Ephrata community a devout young man, Peter Lehman. He was born May 24, 1757, at the Glades, Somerset County, Pa. He was first sent to Antietam as a lay brother. In September, 1788, he was notified by the vorsteher of Ephrata community by letter, "that the Holy Spirit had revealed unto him that he (Peter Lehman) was to be consecrated as leader of the Antietam congregation."

Peter Lehman accepted the trust. Toward the close of the eighteenth century he organized his congregation into a community somewhat after the manner of the Ephrata Brotherhood and Sisterhood, which flourished with varying success for upwards of half a century.

Andreas Schneeberger (Snowberger), about the time he was married, took up a tract of land now known as Snow Hill (Nunnery) property, and erected a log house about a quarter of a mile south of the present buildings. The meetings of the congregation were at first held in the different houses and barns of the members. The necessity for a regular place of worship became more and more apparent, and the desire for a communal life became stronger.

At the beginning of the nineteenth century the Snowberger family consisted of Andreas, the father; Barbara, the mother; and eight children—three boys and five girls—of whom three were married. All were Seventh Day Baptists.

Of the children who remained at home, two daughters, Barbara and Elizabeth, and one son, John, favored the founding of a community similar to that at Ephrata.

Eventually a deed was made by Andreas Snowberger to a Board of Trustees for certain specified purposes forever. Settlements were made with the married heirs of the Snowbergers and a bond of sixteen hundred dollars was given to the grantor to secure the balance of the purchase price.

The community was now fairly launched. In 1814 the first community house was built. This was the original Kloster (Cloister). It was two stories high, and measures thirty by forty feet above the basement. At the east end, on the upper floor, was the "saal" or chapel. Here the meetings were

held until 1829, when the meetinghouse was built on the other side of the creek, nearby. The second house was built in 1835, is of brick, and measures thirty feet square. It is also two stories. In 1838 the brick house at the west end was built. It is two stories, and measures thirty by forty feet. This was intended as a Brother House. The house forming the east end of the group was built in 1843, as a Sister House, and is two stories, thirty by forty feet. These houses are built against each other and give the appearance of one house. The interior plan gave large community rooms with several "kammern," or sleeping rooms, opening into each of them.

The most prosperous period of this institution appears between 1820 and 1845. The number of single persons of both sexes residing upon the grounds at one time during that period ranged from twenty to thirty.

### KLOSTER LIFE

The great bell for rising was rung at five in the morning. One-half hour later, the small bell rang to call all to breakfast in the common dining room on the first floor, below the saal, between the brothers' and sisters' rooms. Two long tables stood on one side, covered with snow-white table clothes. Plain benches placed on each side of the table were the seats. A chair was at the head of the table for the "vorsteher." The brothers ate at one table, the sisters at the other. A carpet, the kind called "rag carpet," covered the floor. In winter a roaring wood fire burned in the big "ten-plate" stove near the center of the dining room. Food from the adjoining kitchen was provided plentifully. It was similar to that provided by the "Pennsylvania Dutch" farmers. The dinner hour was eleven-thirty in the morning; the supper hour was five-thirty in the afternoon. The vorsteher led in prayer before meals. At the close of a meal, either a table hymn was sung, or "thanks" returned.

A rag carpet also covered the floor of the community or "sitting" rooms, and a ten-plate stove with a wood fire was used for heating. At bed time all assembled in the saal for prayer service, which was conducted by the vorsteher of the brothers.

On Sabbath the service was held in the saal at two o'clock in the afternoon, after the church was built. The vorsteher of the brothers usually conducted it. Singing,

prayer, reading of Scripture, exhortation, or reading of theological discourses, was the order. Most of the singing was from the Ephrata note books, some of which had been transferred to Snow Hill. These manuscript note books were copied by some sisters at Snow Hill, also. The letters used in the manuscript tune books were highly ornamental. Each letter was made with a single stroke of the pen. Time and patient industry alone could produce a copy. Devout, sanctified music was considered an important part of worship by Seventh Day Baptists.

Besides having service in the saal, the members of the society, after the church was built, attended the religious services there, conducted by the congregation.

Visitors to the Kloster were welcomed much as hospitality was shown in a home. The life at Snow Hill was in reality a quiet, busy, home life where economy was practiced and the necessities and comforts of life appreciated.

Application for membership was made to the secretary of the trustees. He presented it to the Board of Trustees. The applicant came before the board to answer some questions concerning faith, desire, and motive, then was accepted on a probation, about six months. If applicant still desired membership and had proved a satisfactory inmate, he was accepted. Frequently a special church name was adopted upon becoming a member.

Regulations governing the society required that only unmarried were admitted as members. Widows and widowers were accepted. Marriage was not forbidden, but was a forfeiture of membership in the society, though not in the church. The brothers dressed in Quaker fashion. The sisters wore a plain dress, with usually a large white handkerchief about the neck, pinned down over the chest. All were required to labor on the premises, the men on farm, in workshop or mill, the sisters at house work, in the dairy and garden. Each morning the vorsteher assigned the duties of the day.

The sick members were well cared for and doctors called when required. Members of the society not infrequently assisted neighbors as helpers, sometimes in house

work, more especially in caring for those who were ill.

No request for aid was denied. Hospitality was generous. Tramps there found good meals and a warm bed.

#### CHARTER

The society applied to the Legislature of Pennsylvania for a charter December 24, 1833. The application was signed by fifteen members of the Kloster. Witnesses present at signing were . . . . Andrew Fahnestock and John Burger.

The Articles of Association of the society were examined by the attorney general of the commonwealth of Pennsylvania, and commended to the supreme court, which followed by . . . . "We the undersigned, judges of the Supreme Court of the Commonwealth of Pennsylvania, do certify that we have examined and perused the within instrument or Charter of Incorporation, and concur with the attorney general that the objects, articles, and conditions therein set forth and contained, are lawful."

"In testimony whereof we have hereunto set our hands at Harrisburg this sixteenth day of June, A. D. 1834.

(Seal)

"JOHN B. GIBSON,  
"WALTER C. RODGERS,  
"JOHN KENNEDY,  
"THEODORE SERGEANT."

Then follows the signature of the different officials, including the governor, George Wolf.

During the administration of Peter Lehman a grist mill was erected upon the Snow Hill property. The power to run it was obtained by using the waters from the beautiful springs at the house, also of the nearby springs. The flour was hauled to Baltimore in covered wagons, called Conestoga wagons. A fine quality of flour was made and the brand of "Peter Lehman and Co.," was readily accepted by Baltimore merchants.

Mills were then busy hives of industry. Farmers had their wheat ground, hauled the flour to towns and cities, and had all bran and feed-stuff for their stock, the miller receiving a toll of about one-tenth bushel of wheat.

A cooper shop in which flour barrels were made by the brothers was also one of the industries.

As the years passed, the spirit that prompted the communal life developed into a broader discernment of the spirit of Christ. Instead of withholding from touch with the world, the Savior daily went about doing good. And so the following generation would accept Christ as the example. As the members of the society each passed to his reward, there were none to apply for membership there.

The last member, Obed Snowberger, died November, 1895. Following his death some Snowberger heirs brought suit for the property. It remained in litigation some years. In 1900 the Court of Franklin County decreed:

That the trustees and their successors, duly elected, hereafter hold the lands and property of the Seventh Day Baptist Society of Snow Hill, in trust under the said deeds, to and for the use of the Seventh Day Baptist Congregation of Snow Hill, the profits to be applied, beside outlay for repairs, etc., to religious and charitable purposes concerning the church.

The new Board of Trustees found a debt had accumulated during the last years of the members of the society, through feebleness and age, requiring hired labor and care. The buildings, too, were sadly in need of repair. They went bravely to work, applied the income carefully, paid the debt, made the repairs, and are gradually making bank deposits. Besides this, the church building, though erected by contributions of cash and labor from the congregation, and standing upon the grounds of the property, has been remodeled by painting walls, installing new heat and electric lights, replacing the old with modern seats, adding carpet and a musical instrument.

Formerly, the trustees, five in number, were elected from the members of the society and the congregation. All were entitled to vote at this election, which was held every four years, the first day of the year. No change was made, except that coming by the society passing out of existence.

The trustees have the care of a property of one hundred fifty-six acres and some perches, having thereon buildings to keep in repair, also a tract of mountain land. The buildings are now used as a residence for the pastor and his family, and the farm-

er's family. Some parts are retained to entertain visitors coming from a distance to attend special services. Some changes have been made in the interior of the house for family accommodation. The property is not held for antique display, as many historic places are. Its present use is modern and practical. Religious services are regularly conducted in the church upon the Sabbath by the pastor. A live Sabbath school is maintained. Communion services are held four times a year. The spring communion, for which a general invitation is sent out, is spoken of as a love feast and usually is held the first Sabbath in June. This service was formerly very largely attended. People would drive for miles to be present, the number often being calculated as several thousand. A simple meal of bread, butter, apple-butter, cucumber pickles, and hot coffee, was provided free for all who came. It was a busy day for the members; often the meal continued until after three o'clock in the afternoon. Besides this, many drove to Quincy and Waynesboro hotels, where special preparations had been made to provide for meals. The greatest number of this class were the young men who had invited their young lady friends to go to "nunnery meeting," and therefore desired to show special attention by giving a hotel dinner. During the World War the practice of free meals was omitted because of the ban put upon the unnecessary use of food. Visitors from a distance are now entertained at the house and by other members. The number coming to the love feast has dwindled considerably because of many other attractions that take precedence of religious services.

The vorstehers, teachers, preachers, and pastors, have been: George Adam Martin, George Horn, Peter Lehman, Andreas Fahnestock, Benjamin Specht, ——— Ely, ——— Jacob McFerren, John Riddlesberger, Abram Golley and John Walk, John A. Pentz, W. A. Resser.

The present pastor, Rev. J. A. Pentz, has officiated during the past thirty-two years.

The German-speaking Seventh Day Baptists were spoken of as German Seventh Day Baptists, to distinguish them from the English-speaking Seventh Day Baptists, who organized at Newport, 1671. During the World War their General Conference

voted to drop the word "German," as all things German were tabooed, also that they no longer use the German in any religious service. Their denominational name is "Seventh Day Baptists" (1728).

The buildings used by the societies were kloster, the cloister, which means a place of religious retirement. If we contrast it with the word convent, a home for religious recluse, monastery for men, nunnery for women, we see how misleading the word "Nunnery" is, as applied to the Snow Hill institution. "Nunnery" evidently came through a misunderstood translation from the German word kloster.

The name "Snow Hill" comes from Schneeberger; Schneeberg means a snow mountain or snow hill.

Seventh Day Baptists have always striven to lay worthy foundation stones for good government, and helped to maintain desirable policies.

As I see it, the spirit of "Rotary" is one with Seventh Day Baptists in that

"Not enjoyment and not sorrow  
Is our destined end or way;  
But to act that each tomorrow  
Finds us better than today."

#### REV. S. PARKES CADMAN ON PROHIBITION

[This article appeared in January issue of *McCall's Magazine*. Doctor Cadman is president of the Federal Council.—T. L. G.]

Nation-wide prohibition in the United States is a matter of far extended interest. I have traveled in nearly every state of the Union, in the Dominion of Canada, and in half a dozen countries of Europe since the Eighteenth Amendment was ratified. In all these widely separated regions I found many who were indifferent to the League of Nations and the World Court; in none did I find any one who was even neutral about prohibition. For the wets of every nation it is either a tragedy or a farce; a menace to freedom, the beginning of the end for democratic rule, an odious usurpation of personal right and liberty by a blind, bigoted, pharisaical puritanism. For the dries it is the moral triumph of the century, a bold brave adventure registering marvelous advance in human affairs; a new era of commercial expansion, and of an accelerated moral and religious progress. Even

had it done no more than wipe out that sink of non-social iniquities, the saloon, the experiment, we are told by the dries, and by not a few wets, would have been well worth while.

The enactment of all prohibition measures is based upon the right of the community to rank above the individual wherever the general welfare is at stake. As to whether social control of the drink traffic is either wise or expedient, there is much difference of opinion and an equal confusion of data. It can not be too strongly stated that the so-called facts circulated by the wets are frequently highly colored, or only partially significant and very inconclusive. It must also be conceded that the publicity materials of the dries have often been compiled by inadequate methods, or upon questionable returns. Of course the dries have the law upon their side. Nor can there be any serious debate about Sir William Osler's opinion that "nobody would be a whit the worse if all the liquor in the country were dumped in the Atlantic and all the tobacco in the Pacific." Many worthy citizens would probably experience some temporary discomfort, and a few might suffer actual privation. But within a couple of decades Americans as a whole would have gained beyond words in health of body, soul, and circumstances. Prohibition, therefore, is lawful, sound, and sensible; it forbids nothing necessary; it contradicts nothing reasonable. It is embedded in the Constitution of the Republic, from which the most enthusiastic wet has not the faintest chance of dislodging it.

However, when a rumor reached London that the Eighteenth Amendment was doomed to failure in America, a millionaire liquor dealer at once ordered a rollicking celebration at his expense. The halls of a palatial and crowded club in the West End rang with the shouts of the gay revellers until dawn; champagne flowed in streams; and the joy of the bibulous was unconfined. I say while journeying through England spacious posters prominently displayed which assured the native and the tourist that "Britons never, never shall be slaves" to the infamous tyrannies of prohibition. Drink's paid advocates are well aware that misleading headlines and juggled statistics are an effective means of knaves to twist the

truth and make of it a trap for fools. They use them abundantly, backed by the tales of foreign travelers in America who have been horrified by the deceit and villainy of a nation cursed by enforced abstinence from liquor. The chief impression one gets from this very costly propaganda of the brewers is that prohibition here is mainly a crusade arranged by rant, cant, and humbug, and engineered by a widespread organized hypocrisy.

Nevertheless, the growing conviction finds daily utterance, not only in Great Britain and Ireland, but in Germany, Sweden, Italy, France, and even Russia, that sooner or later, if not on moral, certainly on economic grounds, these nations will have to deal decisively and stringently with drink. It should also clearly be understood that the United States is conducting the most amazing experiment in the annals of legislation of this nature. For the first time in modern history our country is attempting to change the personal tastes and habits of millions of people. Let us make it unmistakably clear to lawless sellers and lawless buyers of intoxicants that the liquor traffic has been permanently outlawed in the United States as the enemy of the general well-being. Insist that federal and state governments shall co-operate to end the organized resistance to the Eighteenth Amendment. It is demoralizing in the highest degree that law should fail through the connivance or treachery of those appointed to execute it.

I do not say that those who honestly believe this particular law interferes with the sacred rights of the citizens have no case. Nor do I insist to legalists that sumptuary legislation is in its proper place when embedded in constitutional doctrine. But I do say that here is a valiant attempt to rid this republic of a fearful menace. It has succeeded to the extent that the saloon is abolished, and assuredly no man with an anti-moronic brain wants the saloon restored. For this reason, if there were no other, and there are many others, prohibition deserves a more unanimous and cordial support.

Nor is this all. The Federal Council of which I happen to be president, while not representing all the members of its own constituent churches, upon the issue of prohibi-

tion does represent the vast majority of them. Its Administrative Committee heartily and unequivocally reaffirms the commitment of these churches to national prohibition. They do not propose to allow the results for which their devoted agencies have labored during many decades to be thrown away at the bidding of criminal bootleggers, or of corrupted officials, or of politicians in search of place and pay. But drinking is a moral problem, and especially is it requisite that we should rededicate ourselves to the religious instruction of youth and adults which lies behind moral efficiency.

Those who know the history of temperance movements are aware that some form of prohibition has existed in America for three quarters of a century, indicating that after a prolonged experimental stage, national prohibition was established by a swift, clear registration of the popular will. In the last analysis law depends for its support upon the public opinion which sustains it and the conscience of those who live under it. There can be no greater mistake than to suppose that any legislation can relieve us of the necessity for training our youth in habits of temperate living, self-control, and the practices of disinterested citizenships. To foster such habits and to cultivate such practices is the special and peculiar responsibility of the churches—to be ignored only at the peril of the nation.

#### JUST A SMILE

Just a smile when the road seems hard,  
Just a laugh in the gloom;  
Just a hope, when the soul seems scarred,  
Like a light in a darkened room.  
Just the touch of a tender hand,  
And a song, and a bit of prayer;  
Just the courage to understand—  
And the heart to truly care!  
Just these things—and your life may be,  
A perfect poem to the world;  
Just these things, and the earth can see,  
Your mind like a flag unfurled.  
Just the touch of a tender hand,  
And a message from God above—  
Just the courage to understand,  
And the heart to truly love!

—Margaret E. Sangster.

"The man who never does any more than he is paid for never gets paid for any more than he does."

## SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

### OUR BULLETIN BOARD

For sale.—One thousand copies of the Seventh Day Baptist Calendar and Directory. Twenty-five cents per copy. Five or more copies at fifteen cents each.

Received by the Onward Movement treasurer in July, \$1,057.19; in August, \$445.30; in September, \$1,374.86; in October, \$1,898.83; in November, \$1,964.92; and in December, \$3,819.32, making a total of \$10,560.42.

Churches on the honor roll, having paid one half or more of their quotas: Wellsville, Riverside, Roanoke, and New York City.

### MID-YEAR MESSAGE TO THE CHURCHES

The Commission of the Seventh Day Baptist General Conference has held its mid-year meeting December 27, 28, 1927, at Pittsburgh, Pa., as in former years, beginning in 1921; and out of the conferences of this meeting wishes to bring with as great force as possible those things which may be of profit to us as a people in taking advanced steps in all our work.

One of the important matters that came to this mid-year meeting was the resignation of our general secretary, Rev. Willard D. Burdick, D. D., which after due consideration was accepted with reluctance, and with the adoption of the following resolution:

*Resolved*, That in accepting the resignation of Rev. Willard D. Burdick as general secretary, we do so with sincere regret, and we hereby express our appreciation of his efficient, consecrated, and faithful service to the denomination during his four years of labor as general secretary.

His resignation is to take effect August 1, 1928. In a letter to the Commission in reference to his resignation he says:

I have condensed these reasons into three: (1) The dissatisfaction shown because I do not succeed in raising the entire Onward Movement budget; (2) After having spent ten years in college and

theological work, nearly thirty years in pastoral work, and having first-hand knowledge of our need of more ministers to preach, engage in pastoral visitation, and lead in constructive church work, I can not conscientiously continue longer than the time indicated in my resignation in the position that seems to be more and more that of a financial agent to raise the denominational budget. (3) I do not think that I am called on at my age, and with my wife's health such as it has been the past two years, to spend from six to eight months in each year in field work among the churches.

The acceptance of this resignation, of course, necessarily leads to steps in the selection of his successor, and it is the judgment of the Commission that a full-time secretary should be employed.

The Commission sees and appreciates the opportunities and the needs of our various fields, and calls upon all our people to join in a more loyal support of these interests.

The Commission has come to feel that the general secretary should not only be a full-time man, but he should also be permitted and required to make the raising of the budget his first task; not that he should minimize the spiritual, but that he should magnify and glorify, if possible, the giving of money, so that God's work may prosper at our hands.

Although the last General Conference at Westerly, R. I., in 1927, voted favorably to the sending of Secretary William L. Burdick to India and to other overseas fields for the purpose of visiting and studying these interests, the necessary funds were not placed in the budget, and owing, probably, to pressing needs of the presence of the secretary at home in addition to the lack of money, the Missionary Board may not feel at liberty to carry out the plan this year. Thus the lack of funds holds up the work, and India waits!

A regrettable matter is the necessity on the part of the Missionary Board of dismissing from its employ Rev. T. L. M. Spencer of Georgetown, British Guiana. This was done only after thorough investigation, and we are hoping and praying that through our loyal and trusted brother, Rev. R. R. Thorngate, truth and right may prevail, and our cause in that field may be built up.

The work in Jamaica, now under the direction of Rev. D. Burdett Coon, has been very gratifying, and we have great hopes for that field.

Our work in China is progressing seem-

### COMMISSION MATTERS

The Commission prepared its "Mid-Year Message to the Churches" for publication in the SABBATH RECORDER. This message contains many items of denominational interest. It deserves careful reading.

Some of the longer reports appear under separate articles in different issues of the SABBATH RECORDER. A few other items follow.

A committee consisting of Alexander W. Vars and Frank Hill was appointed to represent the Commission in securing a successor to take the place of the general secretary, whose resignation goes into effect August 1, 1928.

Rev. Loyal F. Hurley of the Commission was called home from the Pittsburgh meeting of the Commission before the sessions ended because of a telegram telling of the severe illness of his daughter Marian.

Careful study was given to a report to the General Conference based upon a report of a committee that had been studying the relation of Alfred Theological Seminary to Alfred University and to the Seventh Day Baptist denomination. The report was practically completed and agreed to, and will be presented to the General Conference at Riverside next July for consideration.

All nine members of the Commission and the two secretaries attended the meeting. They came early Tuesday morning to Pittsburgh and departed Wednesday evening. Checking out from their rooms at the hotel before six o'clock, they were charged for but one day each. A convenient parlor with long table and chairs was placed at their disposal both days for the meeting without an extra charge. A vote of thanks was given to the Hotel Fort Pitt for this much appreciated accommodation.

In deciding to recommend to the General Conference the discontinuance of the present plan of joint arrangement of the same person as general secretary of the Commission and as corresponding secretary of the Tract Society, and the adoption of the plan of a full-time general secretary, the Commission hopes to develop a policy that will not increase the present expenses to the denomination as a whole.

In recommending this change of policy of joint arrangement in regard to its general secretary, the Commission appreciates the

ingly as favorably as can be expected under the circumstances, and our missionaries are to be commended for their morale and faithfulness. Our schools there are in session, and plans are on foot for evangelistic efforts in connection with other lines of work.

But what of the needy fields at home? Shall we lose Iowa, Colorado, southern Illinois, Alabama, and other places for want of men or money? A full-time secretary will not solve all our problems. In its final analysis it depends upon each and every one of us, not upon what we *want* to do, but upon what we actually *do*. The call is great and the cause is worthy.

The Commission has accepted the generous invitation of the Los Angeles Seventh Day Baptist Church to enjoy its hospitality for the pre-Conference meeting of the Commission, which is to be held on Thursday and Friday, July 19 and 20, 1928, at Los Angeles, Calif.

The date for holding the General Conference at Riverside, Calif., has been set by the Commission for July 23-29, 1928, being Monday to Sunday inclusive, with Sunday, the twenty-second of July, being given to the Young People's Board for its pre-Conference meeting.

The Commission is very anxious that all will bear in mind the date of the General Conference, and that as a people we shall, as far as possible, attend these sessions at Riverside and make the occasion one of real advancement in all our work.

The Commission entrusted to its secretary, Rev. Edwin Shaw, the task of furnishing for publication in the SABBATH RECORDER from time to time in the not distant future other matters, but of a more detailed nature, that came before the Commission for consideration and for action.

On behalf of the General Conference,  
THE COMMISSION.

Pittsburgh, Pa.,  
December 28, 1927.

"But it should be remembered that a mere yearning for something, held indifferently and without endeavor, will soon vanish without fruit. It is when desire crystallizes into resolution and action that results come."

good will and the generous and harmonious co-operation of the American Sabbath Tract Society during these four years of two-fold service on the part of the general secretary. The Commission feels, however, that the tasks and responsibilities of the two organizations are altogether too heavy a burden to be carried by any one man.

The committee that has been studying problems that are involved in the entertainment of the General Conference presented a preliminary survey of that subject, and its publication in the SABBATH RECORDER gives all who are interested, and have constructive suggestions to offer, a chance to help, by writing to the chairman of the committee, Benjamin F. Johanson, Post Building, Battle Creek, Mich.

The Commission voted the following: "Resolved, that the Conference treasurer be, and he is hereby authorized, to borrow sufficient money to pay duly approved claims for Conference expenses until the end of the present Conference year."

Brother A. W. Vars brought with him from the publishing house enough copies of the Conference Minutes for 1927, printed and bound together by themselves, to supply all the members of the Commission each with a copy.

This is the seventh consecutive year that the Commission has held its mid-year meeting at Pittsburgh. It is conveniently located. One may take an evening train at Chicago, St. Louis, Battle Creek, Alfred, Salem, Plainfield, or even Westerly, and be in Pittsburgh for a nine o'clock meeting the next morning. The return trip may be made with equal advantage. Then, too, the combined traveling expenses are less to Pittsburgh than to any other conveniently located city.

While there was no expression in the discussions of the Commission that indicated any discouragement in reference to the work of the denomination, there was, however, a clear recognition of the general condition of confusion and of apparent indifference that exists in the religious world, and the recognition of the fact that the people of our own churches share in the situation or at least feel its effect.

The secretary alone is responsible for the foregoing items, and also for the form in which all the other articles in reference to

the meeting of the Commission, except the "Message to the Churches," appear in the SABBATH RECORDER.

SECRETARY OF THE COMMISSION.

STATEMENT ONWARD MOVEMENT  
TREASURER, DECEMBER, 1927

<i>Receipts</i>	
DENOMINATIONAL BUDGET	
Adams Center .....	\$ 60.50
Adams Center Sabbath school .....	28.00
Alfred, First .....	214.88
Alfred, Second .....	76.00
Andover .....	28.00
Berlin .....	50.00
Brookfield, Second .....	25.10
Carlton Ladies' Aid society .....	10.00
Dodge Center .....	2.50
Edinburg .....	8.05
Friendship .....	13.00
Genesee, First .....	112.00
Hammond .....	100.00
Hartsville .....	35.00
Hopkinton, First .....	240.50
Hopkinton, Second .....	15.10
Independence .....	16.00
Little Prairie .....	4.25
Los Angeles .....	100.00
Lost Creek .....	100.00
Marlboro .....	30.00
Milton .....	325.83
Milton Circle No. Three .....	50.00
New York City .....	165.47
New York City Woman's Auxiliary society .....	8.00
North Loup .....	20.00
Pawcatuck .....	400.00
Plainfield .....	260.70
Riverside .....	250.00
Roanoke .....	100.00
Rockville .....	8.00
Salem .....	70.60
Shiloh .....	261.99
Shiloh Woman's Society .....	100.00
Waterford .....	43.00
Wellsville .....	13.50
White Cloud .....	61.35
Reta I. Crouch .....	10.00
Mr. and Mrs. E. E. Burdick, Minot, N. D. ....	5.00
	\$3,422.32

SPECIAL	
Adams Center Ladies' Aid society	
For Woman's Board .....	\$100.00
Alfred, First	
For denominational building	
Mabel T. Rogers .....	\$50.00
Mrs. Emily I. Allen .....	5.00
	55.00
Alfred, Second	
For Missionary Society .....	\$ 2.50
For Tract Society .....	2.50
	5.00
Gentry	
For Tract Society .....	3.00
Hopkinton, First	
For Missionary Society .....	\$ 4.00

HOME NEWS

NORTH LOUP, NEB.—Many availed themselves of the opportunity to attend the Friday night vesper service at the church. There were pieces of special music, the choir sang a beautiful anthem, Mrs. Nina Lewis gave a reading, and altogether it was a beautiful and impressive service.

The choir repeated the Christmas cantata, "Chimes of the Holy Night," at the Sabbath morning service. It was a beautiful cantata, well rendered, and both the choir and their leader are to be commended for this service of music they have rendered.

The intermediates held a rather unique meeting this week. Arvada Van Horn was leader and had provided a Christmas tree, sparkling with tinsel and other decorations, on which were hung the slips of paper containing the part each intermediate was to bear in the meeting. As the names were called, each received his "gift" from the tree, and then bore his part in the meeting. This society also held a social on Wednesday night at the Hemphill home, at which a jolly good time was had by all present.

Alta Van Horn led the Senior Christian Endeavor meeting. The subject was about Christmas and what it means to the world. This society held its monthly social at the parsonage Tuesday night. A pageant portraying the activities of the various organizations of the church was presented.

The program arranged by the committee appointed by the Sabbath school was given at the church Sunday night. A large crowd was present to enjoy the evening together and to receive the message given. The first part of the program was a vesper service and then the play, "The Dust of the Road," was presented. There is an appeal and a message in this play that must have touched the hearts of many. The Sabbath school wishes to thank the committee and all those assisting to make this program a success.—*The Loyalist.*

WATERFORD, CONN.—Although it is some time since we have been heard from, much has been happening in Waterford.

At a Christian Endeavor meeting last fall the young people, upon the suggestion of Mr. Morton Swinney, voted to promote the building of a parsonage, and Mr. Swinney was chosen chairman of the Building Committee. He chose as his helpers every

For Tract Society .....	3.50
For Education Society .....	4.00
For Young People's Board	
From Christian Endeavor society .....	25.00
	36.50
Little Prairie	
For denominational building .....	5.00
Milton Benevolent Society	
For Susie Burdick's salary .....	\$10.00
For Anna West's salary .....	10.00
	20.00
New York City	
For Tract Society .....	\$10.00
For denominational building .....	10.00
For Missionary Society .....	25.00
	45.00
North Loup Women's Missionary Society	
For Woman's Board .....	25.00
Plainfield Women's Society for Christian Work	
For Milton College .....	\$50.00
For Salem College .....	50.00
	100.00
Reta I. Crouch	
For Bibles for Jamaica .....	2.50
	2.50
	\$397.00
Denominational budget .....	\$3,422.32
Special .....	397.00
Balance December 1, 1927 .....	87.73
	\$3,907.05
Total .....	\$3,907.05

<i>Disbursements</i>	
Missionary Society .....	\$1,470.05
Tract Society .....	560.10
Sabbath School Board .....	235.55
Young People's Board .....	168.85
Woman's Board .....	426.40
Ministerial Relief .....	261.80
Education Society .....	169.45
Historical Society .....	32.55
Scholarships and Fellowships .....	78.40
General Conference .....	392.35
Contingent Fund .....	101.50
	\$3,897.00
Balance January 1, 1928 .....	10.05
	\$3,907.05
Total .....	\$3,907.05

All sums under the head "Denominational Budget" are those which are divided according to the direction of the General Conference in the adoption of the budget. All sums under the head "Special" are those that are designated otherwise than for the regular distribution. *But please note that all are credited to the quota of the church indicated.*

HAROLD R. CRANDALL,  
Treasurer.

81 Elliott Ave.,  
Yonkers, N. Y.,  
January 1, 1928.

"Wisdom is the thing a man gets after he has run his knowledge through the mill of experience."



member of the society. Immediate efforts were made to raise money. The Christian Endeavor society voted one hundred dollars from the treasury, to start the fund. The members pledged to give monthly as much as each could afford. Generous gifts of one hundred dollars from the Ladies' Aid society and twenty-five dollars from the Sabbath school helped to swell the fund.

On Monday night, December twelfth, a very successful musical and a sale were held by the Ladies' Aid society, at which the sum of one hundred thirty-three dollars was realized. Mr. John Libby, an old friend of Rev. and Mrs. Andrew Potter, after paying a fine tribute to them both, gave some delightful readings. The Bacon Banjo club of New London, like Mr. Libby, very generously gave their services for the evening, furnishing some fine music, while various members of the church sang.

Widespread interest was shown in the sale; many people of the neighborhood outside of the church contributed articles to be sold. Especial credit is due to Mrs. William Caird, who gave invaluable aid.

A Larkin order of about ninety dollars was raised by Mrs. Leslie Getchell and Mrs. Donald Daboll, from which the fund was still further increased by fifty dollars. Mrs. Albert Brooks and Mrs. Morton Swinney have realized quite a sum from the sale of magazine subscriptions. At present we have between four and five hundred dollars and are hoping by spring to have at least a thousand.

Although we feel that this undertaking is a tremendous venture in faith for so small a church, we believe, that with God's help and hard work, we can do it.

Our pastor has been granted leave of absence for two Sabbaths. He left today, and plans to visit in various places in the South among members of his family and friends. Rev. William L. Burdick will supply the pulpit the first Sabbath and Mr. Hewlitt, from Yale Divinity School, the second week. The deacons have charge of the prayer meetings.

Our annual Christmas entertainment was held on Thursday evening with the usual tree for the children and free supper for all who wished it. There was the usual good attendance, and all had a good time visiting after the program. CORRESPONDENT.

CONCERNING THE PLACE AND ENTERTAINMENT OF CONFERENCE

SECRETARY EDWIN SHAW

The General Conference at its meeting at Westerly, R. I., in August, 1927, adopted, as a recommendation coming from the Committee on Petitions, the following:

The committee has carefully considered that part of the president's address in regard to entertaining Conference, and recommends:

a. That beginning with 1929 the sessions of the General Conference be held at Alfred, Milton, and Salem, beginning with Milton, to be followed by Salem and Alfred, with the understanding that this plan "shall not prevent other churches from entertaining Conference whenever denominational interests shall best be conserved thereby."

b. That the Commission be requested to formulate a plan whereby the entertaining church shall receive greater assistance in caring for delegates and visitors.

The Commission at its meeting at Pittsburgh, Pa., December 27 and 28, 1927, received from its committee, which had been appointed to study the matter in question, the following, which was adopted as a report of progress, and the committee was continued:

To the Members of the Commission and Others: Your committee, appointed by President Frank Hill at the recent Conference for the purpose of studying the problem of entertaining our General Conferences to be held at Milton, Salem, and Alfred in 1929-30-31, respectively, is presenting the enclosed preliminary survey.

On his way home from Rhode Island the chairman stopped at Adams Center and Alfred, thus affording opportunity for conferences with the other members of the committee. He has also had opportunity to confer with Rev. Alva L. Davis, Rev. Jay W. Crofoot, Rev. James L. Skaggs, President Alfred E. Whitford, Mr. Allen B. West, and others. The outline submitted herewith is the result of our study and present information. It must not be considered a report, but simply a preliminary survey upon which a report may later be based. The members of the Commission and all others interested are respectfully requested to write the chairman, giving any suggestions you may have which will contribute to the solution of the problem in hand. Please give us your very frank reaction upon the outline presented.

Respectfully submitted, B. F. JOHANSON, Chairman, CURTIS F. RANDOLPH, LOYAL F. HURLEY.

PRELIMINARY SURVEY ON ENTERTAINING CONFERENCE

Milton, 1929 Salem, 1930 Alfred, 1931

Assumed delegation .....450

Assume local people will wish to entertain their own immediate friends and relatives on terms mutually satisfactory .....100 Assume local delegates will stay in their own homes ..... 50 Provide lodging in dormitories at nominal expense to delegates .....100 Provide lodging in private homes at nominal expense to delegates .....200

Lodging for Delegates

Camping

Provide free camping site with appropriate conveniences.

Dormitories

Provide lodging in dormitories for one hundred delegates. It may be necessary for Conference to purchase a quantity of cots and mattresses. The committee is investigating quantity rates and will probably have samples at the mid-year meeting of the Commission. Persons using these dormitories could be asked to bring towels and all bedding except mattresses, for their own use. These dormitories should be provided with toilet and lavatory facilities, and provision should be made for the hanging of clothes. A nominal charge of seventy-five cents per person for the period of Conference could be made. If possible some provision should be made for shower baths.

Rooms in Private Homes

Secure a list of available rooms in private homes for the period of Conference at a nominal rate of from \$1 to \$2 for one person in a room or from \$1.50 to \$2 each for two persons in a room. This rate should be fixed and should be uniform for all rooms whether near Conference headquarters or not. These rooms are to be occupied and paid for by delegates who do not wish to use camps or dormitories. If it is thought best, delegates could be asked to bring towels and bed linen for their own use. The delegates should pay fees for lodging in advance, that is, at the time quarters are assigned.

Question: Should a rebate be made where rooms are occupied only a few days of Conference?

Commissary

We assume that at Alfred and Salem we can use the gymnasiums for dining halls, as at the recent Conferences. At Milton it may be necessary to construct a dining hall or erect a tent at Conference expense.

We suggest that Conference engage the caterer. That in the preparation of meals, all help except waiters be hired. The securing of food can be done either by the caterer or a buver representing Conference. Three meals are to be served daily, to be paid for by the delegates. Visiting young people will wait on tables for their meals, as in the past. Local head waiters can be asked to serve for their meals. It will be necessary to study on what basis a caterer can best be hired and who shall provide dishes and cutlery.

Auditorium

Milton—Gymnasium. Salem—College and Hoffman Hall. Alfred—Church and Alumni Hall.

Service Provided by Local Entertaining Church

- 1. Provide free camp site with proper conveniences. 2. Secure necessary dormitory space with toilet and lavatory facilities, and conveniences for hanging clothes. If necessary to use cots and mattresses belonging to Conference, these are to be set up in sleeping quarters. 3. Listing of available rooms at nominal rate. 4. Assign delegates to quarters, and collect fees for lodging. 5. Provide local head waiters, their meals to be furnished at Conference expense. 6. Provide rest rooms, writing rooms, nursery, post office, and decorations.

Study feasibility of assigning a Conference representative to care for some of the above items with local volunteer help.

General Observations

It has been suggested that some time in the near future a registration fee be charged.

If Conference owns now, or is soon to own considerable property that is used at our annual gatherings, and is shipped from place to place, it may be practical to appoint some one as custodian.

We suggest that representatives of the three colleges submit to us a basis on which we can recompense them for the use of their buildings and grounds.

We suggest further that the three churches at Milton, Salem, and Alfred, be asked by this committee or the Commission to co-operate with us in formulating the plans for the entertainment of Conference in their respective places.

"When you get to know a fellow, Know his joys and know his cares, When you've come to understand him And the burdens that he bears, When you've learned the fight he's making, And the troubles in his way, Then you find that he is different than You thought him yesterday."

Thou wilt draw nigh! Father—it is no dream that thou art near— No dream that, in my sin and misery, I look up to thee— May hide beneath the shadow of thy wings, From all the restlessness of outward things, And from my own heart's self-accusing fears— For thou art nigh. —Hetty Bowman.

How many men have held the rank of general in the armies of the United States? Seven: Washington, Grant, Sherman, Sheridan, Pershing, March and Bliss.—The Pathfinder.

## MISSIONS

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

### DISCOURAGING CONDITIONS

It is a very unusual day during which not one cloud appears in the sky, and it is a dark night during which not a ray of light can be seen. In all life the things which give courage and hope are mingled with those which discourage and take away hope. If we dwell only on the dark things, we become sick at heart and lose our strength; and if we take into account the bright things only, we are liable to find ourselves in situations for which we are not prepared, and on that account suffer defeat.

In connection with missions there are many discouraging things and many for which to give thanks. It has always been so. If we dwell upon the discouraging condition, we gasp, falter, and fall back; if we get a correct view, we will be led by the hopeful things to press on, and the dark ones will be a challenge to us to put forth greater effort.

As we face the new year there is much to inspire hope, and while there are things to discourage, we should make larger plans than ever, shutting our eyes to neither bright nor dark things.

### GIVING BOTH SIDES

In the matter of a dispute no one is safe in forming a final opinion until both sides have been heard. This does not mean that one party is always as near right as the other, for one side may be entirely in the wrong; but whoever may be in the right, no one can be sure as to the truth until both sides are investigated. This holds true regarding the international situation in China, over which we have been so confused for many months. We hear from the platform and read in the press statements to the effect that China is being greatly abused by the foreign powers, and again that the treatment accorded China in regard to extraterritoriality, tariffs, and other matters is more than justified.

During the last thirteen months there has appeared in a magazine entitled, "Japan," a series of articles under the caption, "China at the Crossroads." The author of these articles is Clifford Fox, who is said to be "remarkably well equipped to study and judge the Chinese situation. He is managing editor of a Tientsin, China, newspaper. He has a scholar's interest in the politics, economics, and sociology of the Far East. He has the reporter's observing eye, he has the background and mental equipment for the interpretation of events." Mr. Fox has made an effort to show up both sides of the Chinese situation, and very few if any have succeeded better than he.

The international situation in China is very vital to Seventh Day Baptist missions and below are given quotations from the articles mentioned above. The paragraphs quoted have to do largely with the question of extraterritoriality. Other gleanings from the pen of Mr. Fox may be given later.

The relations between China and the other powers are delicate although friendly. That they are delicate is partly the fault of China, partly the fault of the powers. China's foreign relations are, in the main, based on antiquated treaties with all the great powers save Russia, Germany, and Austria. (Russia was recently forced to conclude a new and "equal" treaty with China in order to gain recognition of the Soviet régime; Austria and Germany substituted new and "equal" treaties when they lost the World War.) These treaties, some of them eighty years old, are still in effect, and the powers are loath to relinquish or revise them because they perpetuate a series of advantages to the powers, wrested during the last century from China, for which little, if anything, is given in return. China resents their prolonged existence and demands that they be revised and brought up to date. On the other hand, the powers resent continued chaos in China, caused by ruthless native militarists who subject the civilian population to merciless exactions and interfere with friendly trade between China and the rest of the world. In itself, this problem is a tremendous one. But in the last two or three years it has been merged into the broader issues concomitant with the arousing of a national consciousness among four hundred million or five hundred million people who for years have meekly accepted the superiority complex of strangers in their land.

The entire country is smarting under the humiliation of extraterritoriality, which places a foreigner in China under the laws of his own nation. All China is chagrined because her constantly changing leaders, who are loudest in their cries against extraterritoriality when making a bid for popular favor, are the first to avail themselves of the protection of the foreign concessions when their castles come tumbling down and they are

outlawed. The recognized Peking Government grinds its teeth in rage at its helplessness when political malcontents conspire in the foreign concessions in Tientsin against the administration eighty-five miles away. Yet an abrupt abrogation of the treaties that provide extraterritoriality would be as injurious to the Chinese themselves as to foreigners, for China's domestic disorganization answers arguments for anything but an evolutionary change. But a change, for better or worse, is bound to come, and if the powers who have unequal treaties with China would concede this and meet the Chinese in a spirit of compromise they would do much to further peace in the Pacific. . . . The Chinese are tired of lip service. They demand action. They are ready to meet the powers half way, but strengthened by moral support of Russia, Germany, and Austria, with whom they have equal treaties, they will not go all the way. As for their plaint against extraterritoriality—the powers' attitude is explained later in this series—it is not difficult to understand.

Let me suggest a hypothetical case. Suppose, for example, that Chinese traders flocked to the United States in considerable numbers to engage in business. Suppose that they brought their own troops with them; that their gunboats and destroyers maintained bases at Seattle, San Francisco, and at Atlantic coast ports; that they patrolled the Mississippi and other navigable rivers. Suppose that the Chinese traders lived in special areas set aside for them; that they maintained their own police forces; that they were not under American law but under the law of their own country, administered by Chinese judges; that they taxed Americans living in their special areas, yet gave their American taxpayers no representation on the governments of these concessions. Suppose that they maintained beautiful parks that Americans admired and wanted to enjoy yet felt were closed to them or in which they felt they were not welcome. Suppose, to go further into this hypothetical case, that a Chinese killed an American in a concession. He would be arrested, of course, but he would be handed over to the Chinese authorities in the area for trial. He would be tried by a Chinese judge. If convicted he would be sent home for punishment. Suppose during his trial that he pleaded that he had given a lump sum of money to the dead American's widow and children and that this should be considered when sentence was pronounced.

If you can visualize such a situation you can see the viewpoint of the Chinese on the extraterritoriality issue. On the other hand, if the Chinese would in imagination transfer conditions prevalent in their own country to some other country, say the United States, for example, they might better understand why the powers are reluctant to give up their extraterritoriality in China, which is the only thing that makes it safe for their nationals to maintain residence in China while Chinese militarist brawls continue.

Suppose that the United States were so highly militarized that every state capital was an armed camp; that the small towns were overrun by ill-fed, underpaid, if paid at all, soldiers; that the various states were constantly at war with one another; that every governor of a state was more

or less corrupt; that he pocketed money sent him by Washington to pay his soldiery and that the soldiers, all too frequently, turned bandits in their desperation and preyed on the countryside. Suppose our great American railroads were controlled by the military and operated, when they could operate, for soldiers first, civilians last. Suppose that they had been built by Chinese capital, yet the United States had not repaid Chinese loans because of the demands on the national treasury by the militarists. Suppose American generals and colonels, and captains were at liberty to arrest a civilian magistrate or any other civilian official and to execute him, if they so desired, if the arrested man did not yield to blackmail or extortion. Suppose the militarists imposed taxes to suit the needs of their purse and that as they marched through the country on this or that interstate military campaign they looted the cities and towns they passed and conscripted the youth. Suppose that in this terrorism of their own making they carefully, very carefully, avoided injuring or interfering with the Chinese; that they knew the Chinese had soldiers and gunboats near by that would retaliate quickly, surely and effectively if they did; that all the Americans of whatever faction were highly desirous of retaining the good will of the Chinese, whom even the radical Americans, protesting against special privileges for the Chinese, admired. Suppose, too, that thoughtful Americans knew that were it not for the Chinese on their soil their own hypothetically disordered country would be plunged in greater desolation and misery.

The hypothetical cases are suggested because it is becoming daily more and more apparent that the Chinese do not understand the powers, and the powers do not understand the Chinese. Saner minded Chinese are not urging the immediate abolition of extraterritoriality. They sense the inadequacy of their own judicial administration. They deplore the fact that the republic is fifteen years old, yet has no national constitution. They grieve over the subordination of the civil administration to the military; they are alive to the confusion that was set in motion when monarchical rule was ended and a republican form of government substituted. They realize the possibilities of enhancing this confusion, if not something worse, were foreigners in China suddenly placed under the jurisdiction of the Chinese authorities. They want foreigners to stay in their country if only because their presence exercises a restraining influence on Chinese military tyrants; for if there is one thing the average Chinese craves, whether he be coolie, merchant, banker, or war lord, it is the respect of the foreigner. What the sane-minded Chinese do want the powers to show is some material, practical sign that they recognize that treaties granting special privileges are not perpetual contracts; they ask that the treaties be so revised that new and equal ones can gradually come into effect as China recovers from the spasm of militarism. The radicals, however, under Bolshevik tutelage, want immediate abrogation of treaties; they say they have an inherited right to do as they please in their own country; if foreigners do not like it they can get out and stay out. Presence of foreign troops in China, they say, is a constant reminder of China's subservient stand-

ing; existence of the foreign concessions, they say, is a daily slap in the face for the Chinese. Yet it is to the foreign concessions that the radicals flee for safety when they are in trouble and it is to the foreign gunboats that they run for protection when they are hard pressed by their enemies. They say China got along without foreigners for centuries and can get along without them today. And back of all this it is easy to discern the inherent grudge against the assumed superiority of the foreigners who live in China. The radical element refuses to contemplate with any gratitude those benefits which have accrued to China through friendly relations with the powers. Yet the foreigner has done much for China. It was the foreign trader who accomplished wonderful constructive work in the interior. He opened the Yangtze, the Haiho, the West, and other rivers to steam navigation; he taught the Chinese that iron would float; he introduced electric light and telephone systems, opened coal mines, started the first water and cement works, and did remarkable work in building up an efficient rail transportation system that the militarists are destroying. The foreign concessions are models of neatness.

"For the sake of argument," says the Chinese radical, "I'll admit those things. But while the foreign trader was doing all you said, he was likewise piling up a fortune for himself. And because he did those things he goes along in the blithe belief that China is his by right of discovery. He says he developed China. We say he exploited her."

In the following paragraphs Mr. Fox gives in more detail the backward conditions in China which made necessary the so-called "unequal treaties" with foreign powers:

When the International Commission on Extraterritoriality made public in November of last [1926] year its findings against the early relinquishment of foreign extraterritorial privileges in China, it laid bare in documentary form the incompleteness of Chinese laws and the inadequacy of the Chinese judicial system, as they function today.

The Commission found that there are but ninety-one modern courts in China—that is, only one for every 4,400,000 of the population; that most of the litigation in China is in the hands of magistrates' courts, which may be compared to the American police courts, and that these magistrates' courts number only one to approximately every 300,000 people; that there are only one hundred thirty-nine so-called modern courts of all grades in the country; that judicial officials are notoriously underpaid, the average starting salary for judges being \$100 a month; that the government finds difficulty in paying even these small salaries because of the inroads on the treasury made by the military; and that by reason of its financial incompetence the government is not only unable to attract men of high caliber to the judiciary but is gradually losing control of it.

The report further disclosed that most of the magistrates' courts have to rely for administrative expenses and salaries on court fees, in which the magistrates are prone to take wide latitude; that

the police can arrest persons for the slightest infractions of the law; that after arrest the police, by exercising judicial functions, can detain prisoners as long as they desire; that they exercise absolute discretion in the matter of excluding friends or relatives of the prisoners during detention, trial, and subsequent detention, and that they even arrest small children in minor contraventions.

These are a few of the many important reasons for the Commission's adverse report on the plea of "Young China" for the immediate abolition of foreign special privileges in China. But before going further into the subject, I would ask the reader to remember that foreigners living in China, except Russians, Germans, Austrians, and recently, Belgians, are not subject to Chinese law. They are under the laws of their own countries, administered by their own judges or consular officials acting in a judicial capacity. British residents of China are governed by British law, Americans and Japanese by American and Japanese laws, respectively, and so on. Their immunity from Chinese law is a sore point among some of the Chinese, particularly the youth, who have been educated abroad. On first thought, it seems grossly unfair that while Chinese living in Japan or the United States or Great Britain, for example, must abide by the laws of the countries they visit, the Japanese or American or British living in China does not come within the Chinese law. The situation seems unequal, yet the inequality is one that is forced by circumstances. For if foreign residents of China were amenable to Chinese law, as it is administered and distorted today, they could not safely live in the old Middle Kingdom. And many of them want to maintain residence in China just as China wants them to remain.

The report of the Extraterritoriality Commission, which would have been unanimous save that the Chinese representative dissented—Chinese public opinion would have ended his political career had he not done so—painted a dark picture of Chinese justice in these days of militarism. The indictment was anything but a pleasant one for the Chinese to read. Yet since the report was made public the fair-minded Chinese of all ranks, though smarting at first under the humiliation and even indignation caused by having the truth told to them, have become calmer, and as this is being written they are urging their countrymen to remedy the defects pointed out before again asking the foreign powers to relinquish extraterritoriality. The attitude of these may be reflected in the following editorial from the *Peking Morning Post*, a native language newspaper:

"Those who talk about the abolition of extraterritoriality today invariably devote their whole attention to censoring the utterances of foreigners. Seldom do they think of our present state of judicial administration. While it is true that the abolition of extraterritoriality is a demand within our rights, we must not overlook that such matters as a complete code of laws, protection for our independent judiciary, reform of the courts, and an increased personnel in the judiciary, are our responsibilities. If we do not do our duty or if we do not do all that we can do and should do, we will obtain no satisfactory results by merely finding fault with others. The question of the abolition of extraterritorial rights can be more

easily solved than the question of tariff autonomy. Surely, the foreign powers will not hesitate to agree to abolition if our judicial administration is brought to a satisfactory condition. In the report of the commission we find many unsatisfactory statements, the truth of which we can not deny. For fifteen years our republic has been using the old nullified civil code of the Ching dynasty and decisions of the supreme court. No formal new civil code has been promulgated. The few new codes authorized by the Ministry of Justice are not only full of defects but are impracticable. In view of the insufficient protection which our laws extend to us, our lives and liberty are constantly subjected to danger and loss. Living in this condition we can but leave our safety in the hands of destiny. But to the foreigners who are accustomed to full protection from the law in their own countries, this haphazard state of existence can be but a source of fear and worry. We can very well imagine the unfavorable impression produced on their minds by the lawlessness prevailing in our country. The defects in our judicial system are undeniable. How can we expect a lawsuit to be properly dealt with without a uniform system of laws? How can we expect our judicial officials to be given adequate protection when such laws as we have are not enforced? How can we expect laws to be enforced without law courts? In our incomplete state of judicial administration we can hardly expect the foreign powers to give up extraterritoriality and to entrust their lives to our protection. In short, if we wish the foreign powers to agree to the abolition of extraterritorial rights we must first improve our administration of justice. If we can not do our part they will not accede to our request."

#### CHURCH COMITY CONFERENCE TO CONSIDER OVERLAPPING AND OVERLOOKING

The Church Comity Conference, to be held in Cleveland, Ohio, January 20-22, will be attended by representatives of thirty or more denominational boards, as well as many state and city church federations in all parts of the United States. The discussion of church comity, considered by many religious leaders as the most urgent and immediate questions in Protestantism, will be based on data gathered by committees that have been at work in widely separated localities. Summary statements of the progress of comity relations of the churches of the various denominations include those based on extensive studies made in Massachusetts, Vermont, Maine, Connecticut, Ohio, and New York. A report of a special study made in Tompkins County, N. Y., will be submitted, as will also the report of the Findings Committee of the Conference of Workers among Mexicans in the United

States, held in San Antonio, Tex., in December. At the first session of the Comity Conference Doctor Luther Fry, of the staff of the Institute of Social and Religious Research, will give an address on home mission aid, bearing upon the overlapping of effort and the overlooking of opportunity and need on mission fields in the United States.

In addition to the executive officers and field workers of the various national and state church boards, plans are under way to bring to Cleveland one hundred fifty or more state and city key men of outstanding influence in their respective denominations to engage in the discussions and assist in making effective the findings of the conference. The annual meetings of the Home Missions Council, the Council of Women for Home Missions, and the Executive Committee of the Federal Council of the Churches of Christ in America will be held in Cleveland, January 23 and 24, when the findings of the Church Comity Conference will be submitted. — *Secretary, Federal Council.*

#### A CALIFORNIA LETTER

MY DEAR BROTHER GARDINER:

In the issue of the RECORDER of December 12, 1927, on pages 754-755 is an article, not signed by, but denominated as by a layman, in which article he essays to eulogize Doctor Harry Emerson Fosdick, for his expression, "This modernist-fundamentalist controversy has petered out." This statement "petered out" creates in my mind a wonderment as to just what that expression means, and I am led to ask myself: has there been a compromise struck between these two poles—which, to my mind, are as incapable of union or harmony as are fire and water? Brother layman expresses his sorrow that the pages of the RECORDER are to be given over to that controversy, and I am constrained to ask: how can that be if it (the controversy) is petered out? Brother layman also states: "I defy any one to classify me; as I am frank to say, I do not know which I am, if either."

Now I venture this much, that if any one should enter into a discussion with him on the subject, it would not take over fifteen minutes for both himself and his opponent to classify him. As to admitting the dis-

cussion into the pages of the RECORDER, I am indeed sorry to feel that we may not be able to see it there, for I had hoped we were going to be given a free and frank discussion of both sides, and then the readers of the RECORDER could be a jury to decide on the merits or demerits, so that Brother layman could be just as frank to know how to classify himself. Again, I was truly hoping this discussion would be given us, for there is a man in Riverside who stands ready with a check for \$100 to go to any one who will present one single scientific fact in favor of the theory of modernistic teaching. So I was hoping, if there is such a thing, we would be able to get it from that discussion. I am of a candid opinion that Brother layman will not say he does not know what either the modernist or fundamentalist teaches. I am just as frank as he, for I know which I am at the present stage of the game.

Again Brother layman knows what both Doctor Fosdick and Doctor Osborn teach, and from this he can very easily be classified, when he tells himself whether he is on this side or that side. If Brother layman will ask me where I stand, if he will come out from his hiding, I will tell him where he stands. I want the truth in the matter and I come to ask, where better can I go than to the pages of the RECORDER?

B. I. JEFFREY.

*Riverside, Calif.,  
December 29, 1927.*

### THE INTER-SEMINARY MOVEMENT

CARROLL HILL  
Alfred Theological Student

The Fifth Annual Conference of Theological Students of the Middle Atlantic States was held at the General Theological Seminary, Chelsea Square, New York City, December 28-30, 1927.

The Inter-Seminary movement in the Middle Atlantic States is a voluntary organization among the seminaries, for the development of mutual understanding and friendship. It is supported by the students, and its officers are elected at the annual meetings. These officers are responsible for the planning of conferences, large and small, and for developing friendships through the exchange of letters and speakers. The movement has been gaining steadily in num-

bers and enthusiasm during the last three years. There are still a few of the thirty-six seminaries within the district which have not responded, but there are many signs of increasing interest. At the conference in New York, twenty-five seminaries were represented by one hundred twenty-five delegates. The movement is as yet young in this country, and every meeting helps to determine the policy and program of the movement as it will develop in the future. It is a privilege and a challenge to be in a movement of such moment to the Church at the time of its inception.

It was the purpose of this, the fifth conference, to further the fellowship and mutual understanding among the various seminaries through the frank discussion of those questions upon which there is the greatest difference of opinion and belief. The theme of the conference was, "Toward a More United Church."

It will be very obvious that a three-day conference is not sufficient to exhaust this theme. In reality it could do hardly more than scratch the surface. However, it was the unanimous opinion of those present that the time spent was well worth while and had given each of us a better understanding of the present situation, and a greater confidence in one another.

The conference was arranged on much the same plan as the Lausanne Conference. An advance syllabus was prepared and sent to each delegation, so that all might be prepared to take part intelligently. The speakers were asked to talk on the main questions in the syllabus, adding their experience to that of the delegates, in the discussion of the various problems.

For discussion purposes the delegates were divided into small groups arranged in order to secure a distribution of the various viewpoints throughout the groups.

The main lines of discussion in all the groups were summarized by one person before the whole conference. It was my privilege to act as the leader of one discussion group.

The program was arranged in three cycles under the following heads:

1. "The Present Relationship Between the Churches."
2. "Obstacles to a More United Church."
3. "Ways in Which the Churches May Co-operate."

This conference brought to light very clearly the fact that, after all, we as theological students are comparatively ignorant of the viewpoints and beliefs of one another, and that we have not been in the habit of discussing our differences with the freedom and frankness which they deserve. It brought us face to face with real issues. It did much to relieve suspicion of one another, and, in many cases, really warm friendships were formed. I count it a great privilege to have been permitted to attend and have a part in such a conference. It is my hope that we as Seventh Day Baptists may profit therefrom.

### GOSPEL MEETINGS AT MIDDLE ISLAND CHURCH, W. VA.

DEAR SABBATH RECORDER:

Following the dedication services at Berea, a series of gospel meetings was begun with the Middle Island Church, continuing three weeks. There was a deep interest manifested from the beginning, and the attendance was excellent, though the roads were bad and much of the time the weather unpleasant. The church supported the meetings loyally. Too much praise can not be given for their earnest labors. All were benefited in the spiritual uplift and in the encouragement to carry on.

It is notable that, though lacking the labors of a pastor, they keep up regular services. They maintain an evergreen Sabbath school. They rank high in the township and county reports. The efficient chorister, Forrest Groah, and the organist, Miss Blonda McLain, are especially worthy of commendation.

Our people are actively connected with the Farm Bureau movement in the neighborhood, under the direction of an unusually active county agent. Many enterprises for the social and economic betterment are under way, with promise of increasing interest and usefulness.

We have here a worth while people and a worthy field for aggressive Christian effort. The awakened interest and the dozen who professed, augur well for the future progress of religious work in the community.

A state road seems assured past the church doors, which will render the place more accessible, enabling a larger number to attend.

I wish to comment especially on a thought expressed by Brother Roy Randolph, in one of the testimony meetings: "In our prayers we customarily talk to God, whereas we ought to let God talk to us." Were we to adopt that method, we should be sure to receive deserved chastisement—loving reproof. We should also enjoy greater happiness in our devotions. Private devotions are essential to Christian growth, and it is very necessary that our prayers be real worship—not reading prayers nor saying prayers.

L. D. SEAGER.

### WANTED: A PREACHER

[Among some of my old papers I found the enclosed production. It was written by some theologian at the divinity school of the University of Chicago in 1893, but by whom I do not remember.—Frank Kurtz, Madira, Decca, Ind.]

A preacher with most handsome face,  
And beaming eyes and earnest look,  
His every gesture full of grace,  
Perfection he without a crook.

His voice must be of sweetest sound,  
Not too soft nor yet too loud;  
The pulpit desk he must not pound,  
Be not too meek, nor yet too proud.

A young man with an old man's head,  
And free of sickness and of pain,  
A man of whom it can be said,  
"How learned he is, how deep yet plain."

Two sermons every Sabbath day  
This man of ours must always preach;  
For he must work and earn his pay,  
And in the Bible school must teach.

Then he must visit all around  
And call upon the sick and well,  
Yet at his home be always found  
To hear the news we have to tell.

He must not wear a tall, silk hat,  
Nor sport a cane, nor wear a ring,  
His body neither lean nor fat;  
Too loud and strong he must not sing.

His people he will never scold,  
Nor talk too much of sin or hell,  
And never, never, be so bold  
As of their weaknesses to tell.

But all the promises, like flowers  
Done up in bouquets fresh and sweet,  
With pleasant words in fragrant showers  
He'll cast them at his people's feet.

Where this man is we do not know,  
But we must search and look around,  
And if he's on the earth below  
Perhaps we'll call him when he's found.

## EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH  
CHESTERTOWN, MD.  
Contributing Editor

### WASHINGTON COLLEGE PRESIDENT'S OPEN LETTER TO HIS FACULTY

DEAR FELLOW FACULTY MEMBER:

I am glad that you are on the Washington College faculty for this year.

I welcome you to a year of hard work, but to one I trust that may also be of lasting satisfactions. You are, I am sure, going to give the college the best you have to offer.

This year Washington rejoices in the largest enrollment of its history. More human minds and souls are placing themselves, for four priceless years, in the keeping of this institution. Accordingly you, as a teacher, should aim at an increasing instructional efficiency, a heightening significance of subject content, and an augmenting potency of personal influence. The year 1927-28 should be a Pike's Peak, as it were, in your teaching experience.

In the last analysis you are teaching, not your subject, and not even boys and girls, immature and often provokingly resistant to what you have to offer; you are to teach attorneys, bankers, big business men, physicians, surgeons, librarians, home makers, judges, writers, editors, inventors, teachers, congressmen, and perhaps a United States senator or two, or even the President of the United States. In my own twenty years of teaching I faced many of these kinds of folks in my classes—and did not recognize them. You are primarily in the business of making men and women.

The youngsters you are going to instruct this year are the leaders and substantial business men twenty years hence of the South that looks ahead to a magnificent destiny. You are, as a teacher at Washington College, a leading actor in the amazing drama of southern progress.

The student of this generation is a most alert person and eager, under the surface, to get the same kick out of the class room as out of life. He is making, therefore, a

larger demand on your powers than any previous student generation has made upon a faculty.

Accordingly, there is less use in the class room for the teacher who is not alive. And there is no earthly use today for a subject that is not taught as a part of life.

Your position on the Washington College faculty assumes your mastery of your field. Play square with yourself and your students by keeping fresh your knowledge of and enthusiasm for it and by increasing your teaching ability in it. These qualities are what count in a teacher in the undergraduate college.

Through your personality and the atmosphere of your department your students should learn:

1. To work;
2. To do intellectual tasks with enthusiasm;
3. To analyze problems and situations, to put their constituent factors together, with intelligence and imagination, into a solution or a remedy;
4. To cultivate an untiring intellectual curiosity;
5. To exhibit the tolerance of other men and their views which grows out of real understanding;
6. To grow in refinement of manners and of soul;
7. To love truth, to appreciate beauty, and to covet goodness.

Important as are your subjects and department, they are only one of several. Part of your success at Washington, therefore, depends upon your willingness to cooperate in the college's common educational project of developing effective citizens.

In order to achieve these ends may I suggest the following methods:

1. In your courses state clearly and repeatedly their several objects and often those of your department;
2. Indicate frequent objectives more humanly significant than those of the daily recitation and of the quiz and of the examination, so that the student may enjoy the thrill of achievement and, achieving, he may grow increasingly enthusiastic;
3. Establish definite goals of achievement for those in your classes, aiming to control results somewhat in the same way as does industry where, with the given expenditure of labor and employment of materials, a predictable amount of product is obtained;
4. Give your students a lively sense of the necessity of your subject and of its intimate relation to life;

5. Stress the unity of all knowledge and avoid on your own part a partisanly departmentalized outlook;

6. Look at your work frequently from the point of view of the man on the street, of the intelligent non-college man, and of the employer who is going to have to take the student after graduation. In your imagination try to justify your work and methods to the man who does not understand college dialect;

7. Work harder than you expect your students to work;

8. Keep growing scholastically yourself;

9. Be a vital human being.

I am moved to mention some of these matters because they are the topics of discussion in every gathering of college officials, among more or less sympathetic and intelligent outsiders, and among college students themselves.

In a survey of conditions on Washington College campus made last spring by groups of representative students, the chief criticism levelled at the faculty was that courses and daily recitations were frequently conducted aimlessly, as far as the student could see, and that there was much marking of time. In estimating the value of this criticism, one must make certain reservations relative to the ability of students always to understand what teachers are getting at. Possibly, however, there is a residuum of truth in their criticism which should give us all, as faculty members, pause.

Again I express the hope that the year may be the best one yet in your teaching experience. I ask for your co-operation for making it the best yet for Washington College, and I assure you of my support in every legitimate respect.

PAUL E. TITSWORTH,  
*President of Washington College.*

### IS THIS YOUR PASTOR?

The evening service was over. The benediction, fervently pronounced, seemed to linger as the great audience filed out with an exchange of greeting here and there. Soon the place was deserted except for the minister. As the last member of the congregation departed, he turned and walked slowly down the aisle in an attitude of dejection. Entering the pulpit and looking out over the spacious auditorium which had so recently been filled with people, he cried,

"Oh, Father, did I give my best? Did I hold up thy Son in a way that will make him the central thought in the lives of the people who heard me tonight?"

As he gazed at the empty pews, he visualized the faces of his congregation—men for whom he had prayed, young people to whom he tried to give something of lasting value. He remembered the tired face of the mother who had sat near the door and had given all her attention to keeping three restless children quiet. He wondered if his message had reached her. Across the aisle from her had sat a prominent business man. He was not a professed Christian, but he occasionally attended the service, sitting through the sermon in an attitude of indifference, as if his thoughts were more occupied with the fluctuation of the next day's market than the abundant life of which the pastor spoke. What, thought the pastor, was there in his message for such a man? Had there been anything that would fortify his hearers against the temptations of the morrow, anything to help them through the perplexities of another week? Had he led that waiting audience nearer to him who is the only answer to the difficulties and problems of life?

With an understanding common to men in the pulpit, he knew that the message into which he had put his best had not gotten across. It was the same stinging failure that had marked his every effort recently. With folded arms he walked from the pulpit into his study, where he sat at his desk and tried to analyze the weakness of his program and the reason that his church was not the great soul-saving station for which it was intended in a community where the material pursuits of life were crowding out the enduring realities.

Had he failed as a preacher, or had the message lost its power? Were the cheap and sordid things of the world more attractive than the incomprehensible love of God which was embodied on a cross that had shed its light for centuries down the avenues of time and still stood as the only hope of a world surfeited with indifference and unrest?

He was not a pessimist. He had always worked with the thought of victory in his heart. But tonight he was facing his Gethsemane, as does every man who dares follow his Master along the way of the multi-

tudes interpreting to them the word of life.

He had longed and prayed for the full consecration of his church members to the great task in order to fill the need for the surrendered lives in the church today. He was not unmindful of those loyal souls, a part of every church, who back their pastor's efforts with their prayers and money; but he could not be satisfied while any of the members failed to catch the vision. He thought of some of the business and professional men of the congregation—great-hearted men, whose integrity and capabilities had made them outstanding in the business world, but whose interpretation of life was in terms of the material; the program of Jesus Christ was a side issue.

#### THE VOICE

Far into the night the pastor wrestled with his problem: Why had he failed to reach those outside his church? Why did so few in his great evening audiences respond to the invitation that was given at every service? Why was the prayer meeting so poorly attended? What was the cause of the indifference with which the church was powerless to cope? Must he carry the burden alone while many of the church members, apparently unconcerned, pursued their separate interests without a thought of what cross-bearing for Christ meant? Was it worth the effort? Had he been mistaken in his call? Perhaps it would be better to give up the ministry and enter some other profession. The human in him was almost victorious when out of the night there came the picture of a Man who embodied all that was human and divine; a Man who looked out over the city he loved and cried in the bitterness of his heart: "O Jerusalem, Jerusalem, how oft would I have gathered your children . . . but ye would not."

Was this the answer, wondered the pastor. Was he better than his Lord? How many times had the Master's heart been broken because the great gift of life he sought to bring had been thrust aside and his program misunderstood even by his followers? In the silence of the night, where many a battle is fought and won, came the strength to carry on. And, with the heroism of a man who has become master of himself, the pastor turned back to his task. Is this a picture of your minister, or any

minister whom you know? Does your church lack that spiritual momentum because you have failed to lend your whole-hearted support to the pastor and the program he has outlined? Of course he must make mistakes, for he is human. Put yourself in his place and learn of the tremendous demands on his time. Learn something of his problems and disappointments, how many times he has walked from the pulpit with a sickening sense of failure in his heart, how often the indifferent attitude of some one of his members has crushed the fervor of his soul and made him less capable as a leader.

#### AN AGE OF PROBLEMS

We are living in an age whose problems try the bravest hearts. But in the thick of the fight you will find the average preacher, giving the best he has to lead his people in the way of the abundant life. Give this representative of the King whom you profess to love and serve your loyalty and support. Let him know that he can depend on you. Pray for him; stand by and encourage him, for many a preacher has failed because his problems and his tasks were not shared by those whom he sought to lead.—*Lillian Snow, in the Baptist.*

#### WALWORTH, WISCONSIN

PASTOR E. A. WITTER'S ANNUAL REPORT  
*To the Walworth Seventh Day Baptist Church in annual meeting assembled, Sunday, January 1, 1928.*

DEAR BRETHREN:

Another year has passed and we are gathered here today to make review of the work of the year and to plan, as best we can, for the immediate future.

During the year the pastor has preached fifty-one sermons, given five addresses, and attended five funerals. Death has entered our church once during the year and removed the senior deacon, Oliver P. Clarke.

It is always a source of great regret to a pastor that there have been no additions during the year. There arises in his mind the inquiry, am I failing to make plain the teachings of the Bible concerning the plan of salvation through Jesus the Christ.

Let us hope that the young people may yet arise above the things of the day that

(Continued on page 57)

## WOMAN'S WORK

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

### "HAVING EYES, SEE YE NOT?"

I wonder why God made the trees to bend,  
Never unmoving, rhythmic with the wind.  
Men's pillars, rigid rock laid end on end,  
Are still and dead. But glad trees and their kind,  
From quivering aspen leaf to tallest pine,  
Are breathing deeply, breath on breath with God.  
What fools we are! In doubt we beg a sign,  
When all about us, even in the clod  
Of earth beneath our feet, God's bared heart throbs.  
The whole world's holy ground, but we tramp past  
With booted feet, scornful and scoffing mobs  
Of clay, blindly rejecting to the last.  
God moves upon the surface of the deep,  
And man but stirs a moment in his sleep.

—Norma Hendricks in *The Christian Century.*

### MINUTES OF THE WOMAN'S BOARD

The Woman's Executive Board met with Mrs. J. F. Whitford December 5, 1927.

Members present: Mrs. A. B. West, Mrs. Edwin Shaw, Mrs. A. E. Whitford, Mrs. J. F. Whitford, and Mrs. L. M. Babcock. Visitor, Mrs. Ella Burdick.

The meeting was called to order by the president, Mrs. West, who read as the Scripture lesson, Matthew 13: 44-58. Prayer was offered by Mrs. Shaw.

The treasurer read the monthly report which was adopted. Receipts for the month were \$194.72. There were no disbursements. The balance on hand, \$309.62. The treasurer read a letter from Secretary Willard D. Burdick.

The corresponding secretary read letters from: Mrs. Charles Thorngate, Exeland, Wis., in which she says her mother, Mrs. J. H. Babcock, has not yet recovered from her recent illness; Mrs. Walter Greene, Andover, N. Y.; Mrs. Wardner Davis, Salem, W. Va.; Mrs. W. M. Jeffrey, Denver, Colo., concerning the requirements for their ladies' society to affiliate with the Woman's Board; the Foreign Missionary Conference of North America, asking that the board unite

with other boards in a day of prayer on January 5, 1928; the Woman's Press, concerning a publication, the *World Missionary Atlas*. The corresponding secretary read the annual letter bearing the board's message to the local societies.

After discussion it was voted to observe the day of prayer and that Mrs. West be the chairman of a committee to arrange it.

A motion was made that the president appoint a committee to prepare programs to be published in the *SABBATH RECORDER*, for the use of the local societies.

The minutes were read, corrected, and approved. It was voted to adjourn to meet with Mrs. A. E. Whitford on Thursday, January 5, 1928, to combine the board meeting and the observance of the day of prayer for missionary boards.

MRS. A. B. WEST,  
President.

MRS. L. M. BABCOCK,  
Secretary pro tem.

### WALWORTH, WISCONSIN

(Continued from page 56)

hinder an opening of the heart to a full and free admission of Christ, the blessed Savior and Teacher.

During the year the pastor has sought so to present the Bible teachings concerning the life here and hereafter that all might be helped to live in an increasingly joyful fellowship with God manifest in Christ Jesus. He has sought so to stimulate faith in God and his Word that all should recognize the value of the Christian religion, and be helped to that growth in grace and the knowledge of Jesus Christ that would enable each to "read his title clear to mansions in the skies" and find a joy in Christian service they had never known.

While the absence of some from the regular services of the church has been marked during a large part of the year, we would be amiss if we failed to commend the regular attendance of the greater part of the society. By their faithfulness, the attendance of the church and Bible school has been kept up to a good average. May we not urge upon all a thoughtful consideration of the importance of a regular attendance upon the services of the church, both as a means of deepening their own religious life inter-

est, and for the encouragement of others, and the strengthening of a general interest in the work of the church.

The church is to be congratulated in the liquidating of the heavy debt that has hung over it, like a nightmare, for the last three years. Can we not all now rise to the needs of the hour and, working together, raise, in the very near future, the funds needed to make the necessary repairs upon the church building and parsonage, repairs so needed to save the decay that is now destroying both pieces of property? May we not emulate the Israelites, who brought of their substance for repairing the temple till there was enough for the work and to spare? This is in the line of growth and development of a healthy spiritual interest in the Lord's work.

We feel impelled again to urge upon all a hearty interest in and loyal support of all our denominational interests. Mission work, at home and abroad, should be emphasized in all of our thoughts and plans.

We can not get away from the conviction that the means needed for all lines of the church and denominational work would be easily supplied if all would adopt and carry out in practice the tithing of all their income.

The pastor appreciates the struggle that has been made by the people of this society to carry on the work of the church. The appreciation is such that the pastor and his wife have, unsolicited, paid toward the work of the church and the Bible school, in its various branches, nearly \$80 this last year. This has been a pleasure rather than a burden.

The pastor, in his teaching and work, has no higher desire than to help the old and young into a more complete appreciation of, and experience in, the love of God manifest in the plan of salvation wrought out in Jesus Christ. To this end he has labored in prayer, study, and visitation.

I would like to include here the closing sentences of my sermon yesterday.

Will you join with me in this New Year's resolution? I pledge myself, with God's help, to give myself anew to the study of his Word; to the work of building up his kingdom in the world, and the increasing of devotion to him and his truth, as he helps me to understand it.

### GOING BACK

REV. AHVA J. C. BOND

(Sermon to the boys and girls, Plainfield, N. J., November 19, 1927)

*Return unto me, and I will return unto you, saith Jehovah of hosts.—Malachi 3:7.*

Every year many Seventh Day Baptists go back to Newport, R. I., "the place whence our forefathers came." Now that does not mean that all Seventh Day Baptist boys and girls today had New England grandfathers, although of course many did have. I had grandfathers living in America one hundred years before Washington was elected President, but they did not live in Rhode Island or New England. They lived in Maryland and Virginia. And yet twice have I rejoiced in the privilege of going back to Newport, to visit a church in which "our forefathers" worshiped long, long years ago.

Up over the high pulpit in this ancient meetinghouse may be seen two tablets fastened against the wall, and on these tablets are the Ten Commandments. I do not know how long they have been there, but they were there during the Revolutionary War, and that was a hundred fifty years ago. They may have been there a hundred years before that, for there was a Seventh Day Baptist Church in Newport as long ago as that.

You may wonder why I am thinking about these things. Well, next Thursday will be Thanksgiving, and that always makes us think of New England. And thinking of early New England, we can not help thinking of Seventh Day Baptists. We have been observing Thanksgiving for three hundred years in America. But when the first Seventh Day Baptist Church was organized at Newport, America had observed but thirty Thanksgiving days.

I spoke of the Ten Commandments that are on the wall of the old, old church to which we go every year. It is because our country was established on the law of God that we have had such a wonderful history. We ought to go back once in a while to those first beginnings of our country and see whether we are living up to the high principles of our forefathers. Thanksgiving day is a good time for that, for Thanksgiving day has come down to us from the very first days of our history.

### CHINESE ASK FOR RETURN OF CHRISTIAN MISSIONARIES

The fifteen American missionaries who were on the staff of Nanking Theological Seminary, Nanking, China, until last spring when they left the city at the time of the tragic attack upon foreigners, have been unanimously invited to return to their posts by the Chinese members of the faculty. Word to that effect has been received from Dr. Li Heo-fu, secretary of the faculty and professor of history, by the Methodist Board of Foreign Missions, the Woman's Foreign Missionary Society of the Methodist Episcopal Church, the Board of Foreign Missions of the Presbyterian Church, all of New York City, and by the Board of Missions of the Methodist Episcopal Church, South, at Nashville, the United Christian Missionary Society, St. Louis, and the Executive Committee of Foreign Missions of the Presbyterian Church at Nashville. These boards unite in carrying on Nanking Theological Seminary. The petition bears the names of nine other Chinese professors and instructors in addition to Dr. Li. Most of the American members of the seminary staff are now in the United States, although some of them have remained in Shanghai and in other cities of China awaiting opportunity to return to Nanking. Dr. Harry Fleming Rowe, president of the seminary, is in Los Angeles.

In their petition the Chinese professors say: "The Chinese faculty, the Chinese pastors, and the seminary students sincerely hope that the foreign faculty of our seminary will return to China as soon as possible. The seminary has educated many good pastors within these fifteen years. The success is really due to our foreign friends who have helped with all their heart and strength in various ways.

"The situation in Nanking is undergoing great changes at present. No one knows whether the government will be in Wuhu or Wuchang. Their future attitude toward the Church is hard to tell. The problem regarding the registration of our seminary under the government can not be solved until the political situation is settled. Those who are apparently hostile toward churches and seminaries are only a few of the trouble-makers of the Communist party; but

(Continued on page 61)

America has grown big and rich since the day when Governor Bradford called upon a few people in Plymouth (all there were) to meet together and thank God for a harvest of things to eat sufficient to feed them through the long cold winter that was coming on.

We have comforts which they never thought of having, and we enjoy pleasures such as they never dreamed about. When we think of their meager store and then of our abundant harvests of good things, we feel sorry that they did not have more. And when we think of all the things we have to enjoy in our day, and then of their homes and surroundings, so poor and barren, we wish they might have had more good things to enjoy. We do well to think of these things, and it ought to help us to be more thankful for our own blessings.

We do not want to forget, however, that they were happy with the little they had, and that many people today who have abundance are not happy. Do you know what made them happy? You do, of course.

Amidst the storm they sang,

And the stars heard, and the sea;  
And the sounding aisles of the dim woods rang  
To the anthem of the free.

Ay, call it holy ground,

The soil which first they trod;  
They have left unstained what there they found,  
Freedom to worship God.

In going back to New England in thought at this Thanksgiving time, let us not think only of the hardships which our forefathers suffered. They found that which is most important to every nation and to every life; they found God.

May I ask you, my dear young people, to do a little thinking today, and next week, and Thanksgiving day? Think of that first Thanksgiving day so long ago, and how God came into the humble homes and happy hearts of those early settlers in America. Think of those people in Newport who placed the Ten Commandments on the wall because God was in their hearts, and they wanted to do God's will. Remember that the thing that brings you the greatest blessing in life is God's love for you. Do not grieve God by forgetting him. Thank him for all his goodness, and sincerely promise him once more at this Thanksgiving time that you will strive to do whatsoever he would like to have you do.

## YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK,  
R. F. D. 5, BOX 165, BATTLE CREEK, MICH.,  
Contributing Editor

### THE CHURCH AT WORK

Christian Endeavor Topic for Sabbath Day,  
January 28, 1928

#### DAILY READINGS

Sunday—Our benevolences (Acts 6: 1-8)  
Monday—Our teachers (Heb. 13: 17)  
Tuesday—Using all talents (Rom. 12: 4-9)  
Wednesday—The work of church officers (1 Tim. 3: 1-13)  
Thursday—Soul-winning members (Acts 8: 1-8)  
Friday—Supporting missionaries (Phil 4: 10-20)  
Sabbath Day—Topic: How our church does its work (Eph. 4: 7-16. Denominational day—beginning Christian Endeavor week)

### A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

What work could the church do if no one did more than I do? This question strikes me quite forcibly, and it is well for us to meditate upon it. We know that an orchestra is composed of many different musicians, each one playing a certain instrument. The success of the orchestra depends upon whether each member does his work faithfully and well. Every instrument must be in tune, or there will be discord.

We are members of the church, and each one of us has a certain work to do, and a certain responsibility. If the church does its work, we must do our part of the work faithfully, and we must work together harmoniously. When there is discord among the members the work of the church does not go forward.

Let us each ask ourselves this question:

"What kind of a church would my church be, if every member were just like me?"

### MY DENOMINATION

REV. WILLIAM M. SIMPSON

The Seventh Day Baptist denomination in the United States includes about seventy churches, which are grouped together in seven associations and banded together in the General Conference. They are evangelical Christians who emphasize the two doctrines that the seventh day of the week

is the Sabbath and that baptism ought to be by immersion.

Seventh Day Baptists are *congregational* as to church polity. Therefore the General Conference has only such powers as are delegated to it by the churches through their representatives and preserved to it by its incorporation under the laws of the state of Rhode Island in August, 1927. The Commission of the General Conference is an advisory body of nine men, three of whom are elected annually for a term of three years. These men are selected from different parts of the country so as to represent as many sections, boards, and interests of the denomination as possible. See first inside cover page of the RECORDER for the officers of Conference and the Commission.

During the past there have grown up in our denomination several boards and societies, which perform special services for the denomination. The Missionary Board is located at Westerly, R. I. Through this board our denomination promotes evangelism; maintains missionary work in our own land, at Shanghai and Liuhoo in China, in Holland, in South America, in the Island of Jamaica, and in other places.

The American Sabbath Tract Society is located at Plainfield, N. J. Its object is "to promote the observance of the Bible Sabbath and the interests of vital godliness and sound morality, and to print and circulate the religious literature of the Seventh Day Baptist denomination of Christians." It is promoting Sabbath observance by the annual Sabbath Rally day in May, by Teen-Age Conferences, by the Lewis Summer Camp, and by fellowship with other Sabbath-keeping peoples, as well as by the publication of tracts, books, and periodicals. Our principal publication is the SABBATH RECORDER.

The Education Society is located at Alfred, N. Y. Its principal work so far has been the promotion of the theological seminary. We have also three colleges—Alfred, Milton, and Salem.

The Sabbath School Board is located at Milton, Wis. It establishes standards for our Sabbath schools, Vacation schools, and leadership training, and encourages all such schools of our denomination to approach as nearly as possible to these standards. These are kept as nearly as possible in harmony with those of the International Council of

Religious Education. Our director of religious education edits the *Helping Hand*, visits Sabbath schools, holds rallies, promotes Vacation schools, represents us in religious education conventions, encourages evangelism, and holds schools for leadership training.

The Young People's Board is located at Battle Creek, Mich. It establishes the standards of Junior, Intermediate, and Young People's Societies of Christian Endeavor in our denomination; helps to recruit the ministry and other kinds of religious work; encourages the reading of the SABBATH RECORDER; holds Christian Endeavor rallies; and keeps Christian Endeavor work in our denomination in harmony with the general plans of the International Society.

The Woman's Board is located at Milton, Wis. It encourages the various women's societies among our churches. The work of these societies is widely varied. It includes mission studies, sewing bees, public suppers, entertainments, bazaars, etc. The Woman's Board is specially interested in the missionary work of Miss Anna West and Miss Susie Burdick.

The united program of the General Conference and these various boards and societies is the Seventh Day Baptist Onward Movement. Read again the RECORDER issue of October 17, 1927, a "Special Onward Movement Number." See inside cover page of the RECORDER for lists of officers of our various boards and societies. See also the denominational calendar.

### THE INTERMEDIATE CORNER

REV. WILLIAM M. SIMPSON  
Intermediate Christian Endeavor Superintendent  
Sabbath Day, January 28, 1928

Topic: What has my church a right to expect of me? (1 Corinthians 12:21-31; 13:13.)

### CHRISTIAN ENDEAVOR NEWS NOTES

WATERFORD, CONN.—Our society has eighteen members, thirteen active and five associate. Our weekly prayer meetings are well attended and participation is good.

We have monthly executive and other committee meetings and bi-monthly business meetings. All the chairmen of committees co-operate splendidly, in fact the co-operation is fine in the whole society.

We have been having a fine missionary study class under the auspices of the Mis-

sionary Committee and led by Pastor Ogden. We studied two books on Africa, the last "Thinking with Africa," being especially valuable. One meeting was spent on the work of our own denomination in the West Indies and South America. Each chapter was assigned to a different member of the class and reported at the next meeting. This proved very satisfactory to all. We are to continue the class on Mr. Ogden's return, meeting every other week as before.

JOSEPHINE MAXSON.

### CHINESE ASK FOR RETURN OF CHRISTIAN MISSIONARIES

(Continued from page 59)

that the Communist party can not exist in China is now a well-known fact. Although the trouble-makers used their power to oppose religion to the extreme, they have shaken only those who are nominal Christians; they have not shaken those who are real and faithful Christians.

"Some Christians suspected that the seminary students had something to do with the looting of Nanking. This is contrary to fact, as even if there might be one or two wolves among the flock, it is surely not the main body of seminary students, and it can not represent the whole student body. We welcome the foreign faculty to return to China as soon as possible."

Dr. Ralph E. Diffendorfer, corresponding secretary of the Board of Foreign Missions of the Methodist Episcopal Church, announces that he has received a petition from a committee representing the Christians of Szechuan Province, West China, asking for the return to mission work there of Rev. and Mrs. B. F. Lawrence. The petition is signed by thirteen leading Chinese Christians including pastors, school officials, teachers, and lay church men. From the Chinese Christian leaders in Shantung Province, China, Dr. Diffendorfer has also received request for the return of Dr. and Mrs. Hobart, Miss E. L. Knapp, Rev. and Mrs. Perry O. Hanson, Mrs. R. R. Litzel, and Rev. and Mrs. Earl E. Hibbard, who were evacuated last spring from the city of Taianfu. Action of the Methodist Board is that missionaries will be returned to their stations in China only upon request of the Chinese.—A. L. Warnshuis, *Foreign Missions Conference of North America.*



## CHILDREN'S PAGE

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

### JESUS WINNING A VICTORY

MRS. ELISABETH K. AUSTIN  
Junior Christian Endeavor Superintendent  
Junior Christian Endeavor Topic for Sabbath Day,  
January 14, 1928

#### DAILY READINGS

Sunday—Victory over pride (John 13: 1-15)  
Monday—Victory over disease (Mark 1: 29-34)  
Tuesday—Victory in Gethsemane (Matt. 26: 39)  
Wednesday—Victory before Pilate (John 18: 28-40)  
Thursday—Victory on the cross (John 19: 30)  
Friday—Victory over death (John 20: 19, 20)  
Sabbath Day—Topic: Jesus winning a victory  
(Matt. 4: 1-11)

MRS. EMMA JEFFREY  
Nortonville Junior Superintendent

You boys and girls all know what it means to win a victory. How proud we are to say "we beat" or "our side won," whether it be in athletics or in a contest; but if we lose, then we do not feel quite as happy about it.

Our lesson today is about winning a victory, but it is a victory over temptation. How many of us have been tempted to do wrong because of the offer of something nice or of the promise of some friend! I am sure that if we have yielded we have not been quite so pleased with ourselves afterwards as we thought we would be. If we have had the courage to say, "No," we have felt proud to think that we have won a victory and it is so much easier to say "No" the next time. You know we sing sometimes, "Yield not to temptation, for yielding is sin; each victory will help you some other to win."

Our lesson is about Jesus' winning a victory. Read it carefully in Matthew 4: 1-11 and see if you do not think it was a pretty big temptation. Our temptations are not just like that, yet we are going to have lots of them in our lives. If we remember that "each victory will help you some other to win," it will give us strength and courage.

Just recently we have read much in the papers about a certain young man who did a very brave deed that set the people of

several countries wild with excitement and praise, and yet it was not so much the victory which he won by crossing the ocean as it was the victory over temptation. He had hundreds of offers in different businesses that would have made him wealthy in a short time as far as money goes, but they did not tempt him, as he wanted more than money. His modesty, self-respect, and manliness have won for him far more than that. His life is to be one of usefulness. If we are to be useful we must overcome the temptations that come to us day by day.

Nortonville, Kan.

#### DEAR CHILDREN:

We are just starting on a new year, and I wonder how many of you have resolved to make this year the very best one you have ever lived? One resolution I am especially anxious for you to make, and that is that each of you will do his or her part to make our page much better this year than it was last year, much better each week than it was the week before.

I wish to thank all those who have helped so splendidly during the past year, and urge you to continue in the good work, and I am hoping to hear from many more as the weeks go by. Wouldn't it be fine if every single Seventh Day Baptist boy or girl who is able to write would write a story or letter for the SABBATH RECORDER?

Today I was delighted to hear from three of my dear little friends, Frances, Doris, and Martha Langworthy. Thank you, dear girlies, your letter is fine and I hope you will write often. I have been looking for a letter from you soon, since you promised to write to me after Christmas, and I felt sure you would keep your promise.

Lovingly yours,  
MIZPAH S. GREENE.

### A LETTER FROM THREE LITTLE SISTERS

DEAR MRS. GREENE:

We enjoy reading the Children's Page in the SABBATH RECORDER, so we thought we would write a letter.

We all spent Thanksgiving at Verona and had a nice time. We were gone nearly six days. While there we visited Grandma Davis, aunts, uncles, and cousins. We drove our car and had a lovely ride. We went by Canandaigua Lake and counted one

## DEATHS

hundred eight ravines near the lake. It had been a rainy season and the water tumbled along like falls. It was very pretty. We came home by Lake Keuka and that was pretty, too.

We had a merry Christmas and had a lot of nice things. Our little brother Russell had a sand dump truck, which he enjoyed the most. We had nice boxes of writing paper, games, pencil boxes, handkerchiefs, candy, and a lot more things. We all had our dinner with Grandma Langworthy and Uncle Edson at Andover.

We have some pets. We have two black and white kittens. Their names are Fluffy and Buddy. We have a pair of bantams. They are very cunning. One day we couldn't find the hen. The rooster was on the perch. We looked all over, but we couldn't find her anywhere. At last we found her on the cow's back. They both sleep on her back when it is cold. We have a nice Jersey calf.

We all like to go to church and Sabbath school at Alfred Station, and sometimes we go to church at Andover in the afternoon, too.

A happy New Year!

Your loving friends,  
FRANCES, DORIS, MARTHA LANGWORTHY.  
Alfred Station, N. Y.,  
December 29, 1927.

## MARRIAGES

HUG-WOODEN.—At the Seventh Day Baptist parsonage, Plainfield, N. J., December 29, 1927, by Rev. Ahva J. C. Bond, Victor James Hug, Jr., and Miss Dorothy Annabelle Wooden, both of Lambertville, N. J.

MUDGE-WILKINSON.—At their home in Battle Creek, Mich., December 15, 1927, Miss Mae Evelyn Mudge was united in marriage to Mr. Leonard Wilkinson, both of Battle Creek, Rev. Henry N. Jordan officiated. Mrs. Wilkinson is a granddaughter of Rev. Varnum Hull, a renowned seventh-day minister.

ANDERSON-SCHRADER.—On December 25, 1927, at the Seventh Day Baptist parsonage, Milton Junction, Wis., Jacob N. Anderson of Tacoma Park, Washington, D. C., and Daisy B. Schrader of Milton Junction, Wis., were united in marriage by Rev. John Fitz Randolph of Milton Junction, Wis.

COON.—Oscar La Verne Coon, son of Thomas and Abbie Davis Coon, was born in Brookfield, N. Y., March 6, 1842, and died in Albion, Wis., December 26, 1927, after a lingering illness of several years. He was the youngest son of a large family of children, the last survivor of that family being a brother, Deacon George G. Coon, of Milton, ninety years old.

At an early age he accepted Christ and joined the Brookfield Church. When in his teens he came west, spending some time in Utica and attending school at Albion Academy. In 1864 he was united in marriage to Miss Mira M. Coon, and they first made their home in Minnesota, then in Janesville, and later to the old homestead, near Albion, where he became a very active member in both church and Sabbath school.

For nearly thirty-five years he has lived in his present home in Albion, and in 1910 was ordained deacon of the church, where he served faithfully as long as his health would permit. His aged widow has been his constant companion for the past five years and has cared for him lovingly and faithfully. He was a kind husband and father and greatly interested in his church and fellow men.

One son, Kenyon B., passed away March 1, 1921. Surviving are his bereaved widow and his daughters, Mrs. Fred Palmiter and Mrs. Mabel Emerson, both of Albion, and his son Roy Coon of Stoughton.

Farewell services were held from the Albion Seventh Day Baptist church on Wednesday afternoon, December 28, 1927, under the direction of Pastor Hurley, assisted by Rev. E. A. Witter of Walworth. Rev. and Mrs. C. S. Sayre sang three appropriate pieces. The body was laid to rest in the Albion Cemetery. J. H. H.

GREENE.—Selinda I. Greene was born September 20, 1844, and died August 23, 1927. She was the daughter of Luke and Irena Fisk Greene, and was the seventh of a family of nine children.

She was born in Alfred, where she spent her entire life. She was educated in Alfred, and graduated from the university in 1861. She manifested a deep interest in the university.

She united with the First Alfred Seventh Day Baptist Church in 1857, being a faithful member for seventy years. She was devoted to her church and much interested in any work relating to the church. She was the last to survive of her family. Her death came at the time when the Alfred people were in attendance at the Conference at Westerly. Funeral services were conducted by Rev. W. W. McCall, of the First Presbyterian Church of Hornell, N. Y. Mr. McCall was spending his vacation in Alfred.

Burial was in the Alfred Rural Cemetery. Obituary was delayed because of the difficulty in securing proper information. A. C. E.

## 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, 81 Elliot Ave., Yonkers, N. Y.

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

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

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible School. Christian Endeavor, Sabbath afternoon, 3 o'clock. Prayer meeting Friday evening. All services in Church, corner Fourteenth and Lemon Streets. Gerald D. Hargis, Pastor, parsonage 1415 Lemon 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 Washington Heights M. E. Church, on North Kendall Street, at 10.30 a. m. Y. P. S. C. E. meeting Sabbath afternoon at 4.30, in the parsonage, 198 Washington Avenue, North. Weekly prayer-meeting of the church on Wednesday, at 7.30 p. m., at the parsonage.

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.

## THE SABBATH RECORDER

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

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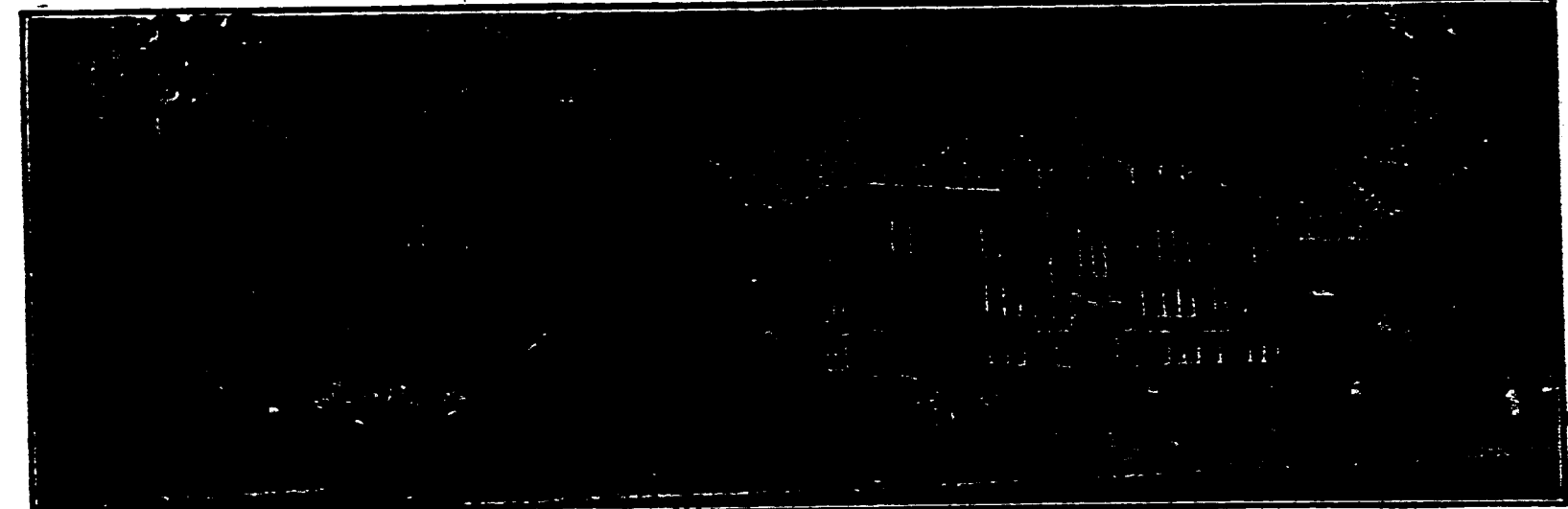
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