

# The Sabbath Recorder

## The Denominational Building in 1928

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

Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one toward another with brotherly love; in honor preferring one another. . . . Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. (Romans 12, 9-18.)

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(INCORPORATED, 1916)

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# The Sabbath Recorder

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WHOLE No. 4,324

*O Lord, wilt thou imbue thy people with the spirit of prayer. May we all seek a renewal of spiritual strength in these days of the new year. May we not be overcome by the crowds that throng our daily life.*

*Help us on each return of thy Sabbath so to keep holy day that rest and peace may possess our souls, and go with us through the week. Give us clearer visions of thy infinite love and help us to walk in the light, even unto the end. May we indeed be the light of the world to others, until thou doth take us home to thee. Amen.*

**"Professed Friends Put The Bible on Trial"** This is the heading of an article in the great Baptist paper of the South—the *Western Recorder*. In a series of editorials, one of which bears the heading given here, there is a strong plea for Bible teachings, and a protest against "professed friends of the Bible" who teach that the Book "is not what it says it is, but what they say it is." Writers from at least three denominations are quite severely criticised for emphasizing the teaching of science in their Bible interpretations; which teaching, it says, can not be allowed to pass "without a protest."

Our southern contemporary is always very emphatic in pleading for the Bible as the Word of God. It is especially strong in its appeals for strict obedience of the Ten Commandments.

In one of its issues, a sermon entitled: "Remember the Sabbath Day to Keep It Holy," is introduced by this editorial commendation:

It is distinctly gratifying in these days when spiritual flabbiness has become a dogma and a badge of "breadth" and "culture," loudly preached and dinned into the ears of the public, that the largest concourses which gather to worship in the heart of Kentucky's largest city come to hear—not novel philosophical cogitations about a "democratic God" made by man to please himself—but the firm commandments of the sovereign Lord God Almighty who miraculously appeared unto Moses and engraved the Ten Commandments on tables of stone. (Italics are theirs.)

After such an introduction we would expect a strong plea for the Bible Sabbath; and the preacher makes it fully as strong as

the introduction indicates. Let me quote some of the strong points made:

"And God spake all these words saying, I am the Lord thy God which have brought thee out of the land of Egypt and out of the house of bondage. Remember the sabbath day to keep it holy. Six days shalt thou labor and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle nor the stranger that is within thy gate: for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the sabbath day and hallowed it."

God himself, my friends, instituted this holy day. He made it and if there is anything about which the Word of God clearly speaks, it is about this day and what you and I should do with it. In the second chapter of Genesis, verses one to three: "Thus the heavens and earth were finished and all the hosts of them and on the seventh day God ended his work which he had made and he rested on the seventh day from all his work which he had made and God blessed the seventh day and sanctified it because that in it he had rested from all his work which God created and made."

This day was instituted for man before there were races, religions, or laws. God blessed it and sanctified it. The Sabbath was given in paradise before sin entered the world. When the time was ripe for God to give to man moral law, he incorporated into that law the Sabbath, and it is striking to note where God puts this part of the law. He puts it between man's duty to God and man's duty to his fellow man. It is the balance wheel, and wherever God's holy day is disregarded and broken by individuals or by nations, irreverence for God is rampant, idol worship is notorious, murder, theft, adultery, and all the other laws in the Moral code are disregarded. Spurn the fourth commandment and you weaken all the others. The fourth commandment is the key stone of the arch, and if you take it out, the arch will tumble to pieces.

The experience of six thousand years reveals to us the divine origin of this holy day and the necessity of it in this modern civilization, and yet we know there has been an awful let-down in modern life in regard to the keeping of this holy day. We know that this commandment tonight is not binding, in practically every phase of present day life. It is not binding to many, many of the church people of the land. It is broken every day they live, and yet we raise a question, is this commandment binding in our modern civilization? Did Christ abrogate it? Did he blot it out? No, he did not. The breaking of this commandment today is just as much a violation of the law of God Almighty as when he gave it to Moses on Sinai.

We are not going to get the proper interpreta-

tion of this commandment from some editor who does not reverence God and the things of God; neither are we going to get a proper interpretation of this commandment from the men who for the sake of gain are determined, God or no God, to break the laws of the State and the laws of God—which they are doing tonight in the City of Louisville.

Now what are the duties enjoined in this commandment? There are three duties enjoined and we have no right to separate or change them. The duty of work. God said, "Six days shalt thou work." That is God's plan and we would be better off today if we would not change God's order.

Then the duty of rest. God expects every man to have one day of rest. Then the duty of worship. God expects every man to give him one day out of seven. The Sabbath is God's weekly toll on mankind. It seems that a man must be terribly depraved that he is unwilling to give one day out of seven to God.

Now, my friends, consider the reasons why we should keep this commandment. There are three reasons, but I think the first reason will settle it all. We should keep it because God commanded it. That ought to be sufficient. Does God command it? Let us read from this old Book, and it is not out of date.

Leviticus 19: 3. "Ye shall fear every man his mother and his father, and keep my sabbaths: I am the Lord your God."

Leviticus 19: 30, "Ye shall keep my sabbaths and reverence my sanctuary: I am the Lord."

Isaiah 56: 2, "Blessed is the man that doeth this and the son of man that layeth hold on it: that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil."

Ezekiel 20: 12-16, "Moreover, also I gave them my sabbaths, to be a sign between me and them that they might know that I am the Lord that sanctifies them. But the house of Israel rebelled against me in the wilderness: "They walked not in my statute, and they despised my judgments, which if a man do, he shall even live in them; and my Sabbaths they greatly polluted but I said I would pour out my fury upon them in the wilderness to consume them. But I wrought for my own sake that it should not be polluted before the heathen, in whose sight I have brought them out. Yet also I lifted up my hand unto them in the wilderness that I would not bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands; because they despised my judgments and walked not in my statutes, but polluted my sabbaths: and their hearts went after their idols."

If we had nothing else but the plain command of God, that ought to be sufficient for every one of us to reverence this holy day that God has given us.

But God names another reason. We should keep this commandment because of God's example. The great God of heaven in six days made the earth and heavens and all that in them is and on the seventh day the great God of heaven rested and sanctified that day, and left it for you and for me. And God claims it as his own day. Isaiah 58: 13, "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy

day: and call the sabbath a delight, the holy of the Lord, honorable: and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words."

God said, "If you will do that I will bless you." It pays in every way for a man to obey God Almighty to the letter.

And then God is honored by the keeping of this holy day. Whenever we break the Sabbath day, we dishonor God and, oh, the people that have dishonored God's day in the City of Louisville. This day is a memorial of the complete creation and resurrection of our Lord and Savior Jesus Christ.

Ah, the evil effects of violation of this holy day. The violation of this commandment is deliberate disobedience. The violation of this commandment destroys the strongest influence for up-building character. It is the surest road to temporal and spiritual ruin. . . . Oh, my friends, Jesus Christ the Son of God, is our true Master! Let us tonight yield to him our hearts and our lives. Let us tonight accept the salvation that he offers, and from this night on determine under God that we will live out in our lives these principles of the eternal God as he spoke them to Moses on Sinai's heights.

The really astonishing thing about the matter is, that after all this excellent and truthful talk about the value of God's holy day of the fourth commandment, which he makes the "key stone in the arch," without which "all would fall to pieces," the preacher begins to talk about playing golf on *Sunday* as a violation of God's law! Several times in the last half of that sermon, Sunday is referred to just as though the first day of the week were meant by the strong Sabbath Scriptures he had quoted and enjoined as still binding!

For a learned Bible student to make such a claim—a claim which many of his hearers must know to be false—it seems to me must do more to destroy Bible authority than even the so-called "scientific critics" of the good Book.

In the editorial headed: "Professed friends put the Bible on trial," referred to above, that writer claims that he has "recalled to mind the evidences, sad and obvious, that the Bible today has been hailed to court for trial by its own professed friends." He refers to those who try to harmonize the Bible and science.

But what can be said of those who preach such sermons as the one quoted here, and apply Bible truths to something entirely different from what they mean, in order to support a far-reaching popular error?

Every thinking man must know that Sunday is not the Bible Sabbath. It is not the

day God commanded. It is not the day Jesus and his disciples kept holy.

Yes indeed. It does seem that the Bible is on trial by its professed friends. Why can not the Protestants see their way clear to complete the Reformation, rather than continue to cling to the Roman Catholic substitute of Baal's day for God's Sabbath?

**Loyal Half a Century Wishes Could do More** cheer letters this week came from the great Northwest, from one who says that after having lived with the SABBATH RECORDER some sixty-five years, first in her childhood home and then in her own home for fifty-one years, it is hard to go without it.

After mentioning the renewal of subscription for 1928, she adds:

Also find a small Christmas gift for the denominational building. I wish I could do more; I have always hoped of hearing of its finish, but sometimes I fear I never will. I would love to see it, but that is out of the question.

Yours in its interest.

We sincerely hope that the many loyal hearts throughout the land will not have to wait many months longer without seeing evidences of renewed interest in this well-begun movement. I can think of no movement being urged in these passing years that should be regarded as a *denominational-wide undertaking*, as should this one. I can think of nothing now that will speak to the world of our own *faith in our future*, as would such a building. Our people will rise up and build. They can not afford to let it stop here. To do so would be an everlasting disgrace. It must surely go on now as one of our most important forward movements.

**More Helpful Good Wishes Splendid Family Record** The very next letter I took up after the one referred to above was from the far Pacific coast. It brought the cash for a renewal of subscription for 1928, and also a subscription for a friend for one year.

This good letter says:

I think my beloved father's RECORDER subscription began with the first issue and continued until his decease, in 1880; since then I have continued it. I could not do without it, and sincerely wish it were read from cover to cover in every Seventh Day Baptist family, as well as by others. I regret my apparent inability to date to forward my

check for denominational building, that I have a long time planned.

Sincerely yours, \_\_\_\_\_

Were it not for so many loyal friends throughout the entire land, scattered from the Atlantic to the Pacific, whose hearts are in the Master's work, there might be some excuse for the dubious misgivings which some people seem to have for our future. With so many faithful ones to stand by our leaders, we should be hopeful rather than despondent. And, by united efforts, great things may be ours in the years that are coming.

**The Country Can Not be So Wet as Some Think** If we believed all that the great daily papers are saying in these times, we would have to give up all hope for a dry victory. It seems that for some reason they seize upon every incident by which they can make the impression that "more liquor is drunk than ever before," and that the trend of the times is all against enforcement of the law.

Nevertheless, I notice an account going the rounds of the religious press which tells quite another story. It is about the election of a mayor in a large western city, where wet sentiment would be expected to be strong, if anywhere.

One candidate openly assured the people that if elected he would make no effort to enforce the law. In his public speeches he cast his influence with the fifteen thousand "blind pigs" already in his city. He virtually promised protection to the bootleggers.

The other candidate made no promises and no speeches, but was endorsed by the Anti-Saloon League, and the League of Protestant Churches. The public press made much of the difference of the two candidates before voting time. But when the people of that great industrial city had their say at the ballot box, the wet man was defeated and the dry elected by a handsome majority. The defeated man was a wet Roman Catholic.

Why do you suppose the New York dailies have kept so still about this significant sign of the "trend of the times"? Had it gone the other way, do you think these wet papers would have let it pass without using it to boom their persistent efforts to make people think the dry cause is doomed?

Detroit's emphatic rejection of a wringing wet Catholic mayor is a significant suggestion of the signs of the times.

**Building Fund Report** Since our last report the treasurer has received gifts amounting to \$304. We hope soon to be able to report the architect's plans for the building.

### HISTORY OF THE SABBATH

J. N. ANDREWS

(Third edition revised, 1887)

#### CHAPTER XXIII, LUTHER AND CARLSTADT

[The following chapter from the third edition of Andrew's *History of the Sabbath* deals with a very interesting period of Sabbath history—a period about which we wish we knew more, but which has been carelessly or purposely obscured by historians. Considering the fact that the histories from which quotations have been made were written by men who had no interest in the truth about the Sabbath, these passages prove almost certainly that Carlstadt was a Sabbath keeper.—A. J. C. B.]

It is worthy of notice that at least one of the reformers of considerable prominence—Carlstadt—was a Sabbatarian. It is impossible to read the records of the Reformation without the conviction that Carlstadt was desirous of a more thorough work of reformation than was Luther; and that while Luther was disposed to tolerate certain abuses lest the Reformation should be endangered, Carlstadt was, at all hazards, for a complete return to the Holy Scriptures.

The Sabbatarian principles of Carlstadt, his intimate connection with Luther, his prominence in the early history of the Reformation, and the important bearing of Luther's decision concerning the Sabbath upon the entire history of the Protestant Church, render the former worthy of notice in the history of the Sabbath. We shall give his record in the exact words of the best historians, none of whom were in sympathy with his observance of the seventh day. The manner in which they state his faults shows that they were not partial toward him. Shortly after Luther began to preach against the merit of good works, his deep interest in the work of delivering men from popish thralldom led him to deny the inspiration of some portions of those

Scriptures which were quoted against him. Doctor Sears thus states the case:

"Luther was so zealous to maintain the doctrine of justification by faith, that he was prepared even to call in question the authority of some portions of Scripture, which seemed to him not to be reconcilable with it. To the epistle of James, especially, his expressions indicate the strongest repugnance." (*Life of Luther* by Barnas Sears, D. D., larger edition, pages 400, 401.)

Before Luther's captivity in the castle of Wartburg, a dispute had arisen between himself and Carlstadt on this very subject. It is recorded by Carlstadt that in the year 1520—

"He published a treatise 'Concerning the Canon of Scripture,' which, although defaced by bitter attacks on Luther, was nevertheless an able work, setting forth the great principle of Protestantism, namely, the paramount authority of Scripture. He also at this time contended for the authority of the epistle of St. James, against Luther. On the publication of the bull of Leo X against the reformers, Carlstadt showed a real and honest courage in standing firm with Luther. His work on 'Papal Sanctity' (1520) attacks the infallibility of the pope on the basis of the Bible." (McClintock and Strong's *Cyclopedia*, volume 2, page 123.)

Luther, as is well known, while returning from the Diet of Worms, was seized by the agents of the elector of Saxony, and hidden from his enemies in Wartburg castle. We read of Carlstadt at this time as follows:

"In 1521, during Luther's confinement in the Wartburg, Carlstadt had almost sole control of the reform movement at Wittenberg, and was supreme in the university. He attacked monachism and celibacy in a treatise 'Concerning Celibacy, Monachism, and Widowhood.' His next point of assault was the mass; and a riot of students and young citizens against the mass soon followed. On Christmas, 1521, he gave the sacrament in both kinds to the laity, and in German; and in January, 1522, he married. His headlong zeal led him to do whatever he came to believe right, at once and arbitrarily. But he soon outran Luther, and one of his great mistakes was putting the Old Testament on the same footing with the New. On January 24, 1522, Carlstadt

obtained the adoption of a new church constitution at Wittenberg, which is of interest only as the first Protestant organization of the Reformation." (Id.)

There were present at this time in Wittenberg certain fanatical teachers, who, from the town whence they came, were called "the prophets of Zwickau." They brought Carlstadt for a time so far under their influence, that he concluded academical degrees to be sinful, and that, as the inspiration of the Spirit was sufficient, there was no need of human learning. He therefore advised the students of the university to return to their homes. (*D'Aubigne's History of the Reformation*, book 9.)

That institution was in danger of dissolution, such was Carlstadt's course in Luther's absence. With the exception of this last movement, his acts were in themselves right.

The changes made at Wittenberg during Luther's absence are, whether timely or not, generally set down to Carlstadt's account and are said to have been made by him on his individual responsibility and in a fanatical manner. But this was quite otherwise. Doctor Maclaine thus states the case: "The reader may perhaps imagine from Doctor Mosheim's account of this matter, that Carlstadt introduced these changes merely on his own authority; but this was far from being the case; the suppression of private masses, the removal of images out of the churches, the abolition of the law which imposed celibacy upon the clergy, which are the changes hinted at by our historian as rash and perilous, were effected by Carlstadt, in conjunction with Bugenhagenius, Melancthon, Jonas Amsdorf, and others, and were confirmed by the authority of the elector of Saxony; so that there is some reason to apprehend that one of the principal causes of Luther's displeasure at these changes, was their being introduced in his absence; unless we suppose that he had not so far shaken off the fetters of superstition, as to be sensible of the absurdity and the pernicious consequences of the use of images." (*Mosheim's Church History*, book 4, cent. 16, section 3, part 2, paragraph 22.)

Carlstadt had given the cup to the laity, of which they had long been deprived by Rome. He had set aside the worship of

the consecrated bread. Doctor Sears rehearses this work of Carlstadt, and then tells us what Luther did concerning it on his return:

"He (Carlstadt) had so far restored the sacrament of the Lord's Supper as to distribute the wine as well as the bread to the laity. Luther, in order not to offend weak consciences, insisted on distributing the bread only, and prevailed. He (Carlstadt) rejected the practice of elevation and adoring the host. Luther allowed it, and introduced it again." (*Life of Luther*, page 401.)

The position of Carlstadt was at this time very trying. He had not received "many things taught by the new teachers" from Zwickau; but he had publicly taught some of their fanatical ideas relative to the influence of the Spirit of God superseding the necessity of study. But in the suppression of the idolatrous services of the Romanists, he was essentially right. He had the pain to see much of this set up again. Moreover the elector would not allow him either to preach or write upon the points wherein he differed from Luther. D'Aubigne states his course as follows:

"Nevertheless, he sacrificed his self-love for the sake of peace, restrained his desire to vindicate his doctrine, was reconciled, at least in appearance, to his colleague (Luther), and soon after resumed his studies in the university." (*History of the Reformation*, book 9, page 282, Porter and Coates' one-volume edition.)

As Luther taught some doctrines which Carlstadt could not approve, he felt at last that he must speak. Doctor Sears thus writes:

"After Carlstadt had been compelled to keep silence, from 1522 to 1524, and to submit to the superior power and authority of Luther, he could contain himself no longer. He therefore left Wittenberg, and established a press at Jena, through which he could, in a series of publications, give vent to his convictions so long pent up." (*Life of Luther*.) The principles at the foundation of their ideas of the Reformation were these: Carlstadt insisted on rejecting everything in the Catholic Church *not authorized in the Bible*; Luther was determined to retain everything not expressly forbidden. Doctor Sears here states their primary differences: "Carlstadt maintained

that 'we should not in things pertaining to God, regard what the multitude say or think, but look simply to the Word of God. Others,' he adds, 'say that, on account of the weak, we should not hasten to keep the commands of God; but wait till they become wise and strong.' In regard to the ceremonies introduced into the church, he judged, as the Swiss reformers did, that all were to be rejected which had not a warrant in the Bible. 'It is sufficiently against the Scriptures if you can find no ground for it in them.' Luther asserted on the contrary, 'Whatever is not against the Scriptures is for the Scriptures, and the Scriptures for it. Though Christ had not commanded adoring the host, so neither hath he forbidden it.' 'Not so,' said Carlstadt, 'we are bound to the Bible, and no one may decide after the thoughts of his own heart.'" (*Life of Luther*, pages 401, 402.)

It is of interest to know what was the subject which caused the controversy between them, and what was the position of each. Doctor Maclaine states the occasion of the conflict which now arose:

"This difference of opinion between Carlstadt and Luther concerning the eucharist, was the true cause of the violent rupture between those two eminent men, and it tended very little to the honor of the latter; for, however the explication which the former gave of the words of the institution of the Lord's Supper, may appear forced, yet the sentiments he entertained of that ordinance as a commemoration of Christ's death, and not as a celebration of his bodily presence, in consequence of a consubstantiation with the bread and wine, are infinitely more rational than the doctrine of Luther, which is loaded with some of the most palpable absurdities of transubstantiation; and if it be supposed that Carlstadt strained the rule of interpretation too far, when he alleged that Christ pronounced the pronoun this (in the words, this is my body), pointing to his body, and not to the bread, what shall we think of Luther's explaining the nonsensical doctrine of consubstantiation by the similitude of a red-hot iron, in which two elements are united as the body of Christ is with the bread of the eucharist?" (*Mosheim's History of the*

*Church*, book 4, cent. 16, section 3, part 2, paragraph 22.)

Doctor Sears also states the occasion of this conflict in 1524: "The most important difference between him and Luther, and that which most embittered the latter against him, related to the Lord's Supper. He opposed not only transubstantiation, but consubstantiation, the real presence, and the elevation and adoration of the host. Luther rejected the first, asserted the second and third, and allowed the other two." In regard to the real presence, he says: "In the sacrament is the real body of Christ and the real blood of Christ, so that even the unworthy and ungodly partake of it; and partake of it corporally, too, and not spiritually as Carlstadt will have it." (*Luther's Life*, page 402.)

That Luther was the one chiefly in error in this controversy will be acknowledged by nearly every one at the present day. D'Aubigne can not refrain from censuring him: "When once the question of the supper was raised, Luther threw away the proper element of the Reformation and took his stand for *himself* and *his church* in an *exclusive Lutheranism*." (*History of the Reformation*, book 10, page 312.)

The controversy is thus characterized by Doctor Sears: "A furious controversy ensued. Both parties exceeded the bounds of Christian propriety and moderation. Carlstadt was now in the vicinity of the Anabaptist tumults, excited by Muntzer. He sympathized with them in some things but disapproved of their disorders. Luther made the most of this." (*Life of Luther*, page 403.)

It is evident that in this contest Luther did not gain any decisive advantage, even in the estimation of his friends. The elector of Saxony interfered and banished Carlstadt. D'Aubigne relates this event as follows:

"He issued orders to deprive Carlstadt of his appointments, and banished him, not only from Orlamund, but from the states of the electorate. Luther had nothing to do with this sternness on the part of the prince; it was foreign to his disposition, and this he afterward proved." (*History of the Reformation*, book 10, page 314.)

Carlstadt, for maintaining the doctrine now held by almost all Protestants concern-

ing the supper, and for denying Luther's doctrine that Christ is personally present in the bread, was rendered a homeless wanderer for years. His banishment was in 1524. What followed is thus described:

"From this date until 1534 he wandered through Germany, pursued by the persecuting opinions of both Lutherans and papists, and at times reduced to great straits by indifference and unpopularity. But, although he always found sympathy and hospitality among the Anabaptists, yet he is evidently clear of the charge of complicity with Muntzer's rebellion. Yet he was forbidden to write, his life was sometimes in danger, and he exhibits the melancholy spectacle of a man great and right in many respects, but whose rashness, ambition and insincere zeal, together with many fanatical opinions, had put him under the well-founded but immoderate censure of both friends and foes." (M'Clintock and Strong's *Cyclopedia*, volume 2, page 123.)

Such language seems quite unwarranted by the facts. There was no justice in this persecution of Carlstadt. He did, for a brief time, hold some fanatical ideas, but he did not afterward maintain them. The same writer speaks further in the same strain: "It can not be denied that in many respects he was apparently in advance of Luther, but his error lay in his haste to subvert and abolish the external forms and pomps before the hearts of the people, and doubtless his own, were prepared by an internal change. Biographies of him are numerous and the Reformation no doubt owes him much of good for which he has not the credit, as it was overshadowed by the mischief he produced." (Volume 2, page 123.)

Important truth relative to the services of Carlstadt is here stated, but it is connected with intimations of evil which have no sufficient foundation in fact. Doctor Sears speaks thus of the bitter language concerning him:

"For three centuries Carlstadt's moral character has been treated somewhat as Luther's would have been, if only Catholic testimony had been heard. The party interested has been both witness and judge. What if we were to judge Zwingle's Christian character by Luther's representations? The truth is, Carlstadt hardly showed a

worse spirit, or employed more abusive terms toward Luther, than Luther did toward him. *Carlstadt knew that in many things the truth was on his side*; and yet, in these, no less than in others, he was crushed by the civil power, which was on the side of Luther." (M'Clintock and Strong *Cyclopedia*, volume 2, page 123.)

D'Aubigne speaks thus of the contest between these two men: "Each turns against the error which, to his mind, seems most noxious and in assailing it, goes—it may be—beyond the truth. But this being admitted, it is still true that both are right in the prevailing turn of their thoughts and, though ranking in different hosts, the two great teachers are nevertheless found under the same standard, that of Jesus Christ, who alone is *truth* in the full import of that word." (*Life of Luther*, page 400.)

Sometime after Carlstadt's banishment from Saxony, he visited Switzerland. D'Aubigne speaks of the result of his labors in that country, and what Luther did toward him:

"His instructions soon attracted an attention nearly equal to that which had been excited by the earliest theses put forth by Luther. Switzerland seemed almost gained over to his doctrine. Bucer and Capito also appeared to adopt his views. Then it was that Luther's indignation arose to its height; and he put forth one of the most powerful but also the most *outrageous* of his controversial writings, his book, 'Against the Celestial Prophets.'" (*History of the Reformation*, book 10, page 312.)

Doctor Sears also mentions the labors of Carlstadt in Switzerland and speaks of Luther's uncandid book:

"The work which he wrote against him, he entitled, 'The Book Against the Celestial Prophets.' This was uncandid; for the controversy related chiefly to the sacrament of the supper. In the south of Germany and in Switzerland, Carlstadt found more adherents than Luther. Banished as an Anabaptist, he was received as a Zwinglian." (*Life of Luther*, page 403.)

Doctor Maclaine relates an incident which followed, that is worthy of the better nature of these two illustrious men:

"Carlstadt, after his banishment from Saxony, composed a treatise against enthusiasm in general, and against the extravagant

tenets and the violent proceedings of the Anabaptists in particular. This treatise was even addressed to Luther, who was so affected by it, that, repenting of his unworthy treatment of Carlstadt, he pleaded his cause and obtained from the elector a permission for him to return into Saxony.

"After this reconciliation with Luther, he composed a treatise on the eucharist, which breathes the most amiable spirit of moderation and humility; and having perused the writings of Zwingle, where he saw his own sentiments on that subject maintained with the greatest perspicuity and force of evidence, he repaired the second time to Zurich, and thence to Basil, where he was admitted to the offices of pastor and professor of divinity, and where, after having lived in the exemplary and constant practice of every Christian virtue, he died, amidst the warmest effusions of piety and resignation, on the twenty-fifth of December, 1541." (Mosheim's *Church History*, book 4, cent. 16, section 3, part 2, paragraph 22.)

"Of Carlstadt's scholarship and of his conscientiousness, D'Aubigne speaks thus: 'He was well acquainted,' says Doctor Scheur, 'with Latin, Greek, and Hebrew'; and Luther acknowledged him to be his superior in learning. Endowed with great powers of mind, he sacrificed to his convictions fame, station, country, and even his bread." (*History of the Reformation*, book 10, page 315.)

His Sabbatarian character is attested by Doctor White, Lord Bishop of Ely: "The same (the observance of the seventh day) likewise being revived in Luther's time by Carolastadius, Sternebergius, and by some sectaries among the Anabaptists, hath both then and ever since been censured as Jewish and heretical." (*Treatise of the Sabbath Day*, page 8.)

Doctor Sears alludes to Carlstadt's observance of the seventh day, but as is quite usual with first-day historians in such cases, he does it in such a manner as to leave the fact sufficiently obscure as to be passed over without notice by the general reader. He writes thus:

"Carlstadt differed essentially from Luther in regard to the use to be made of the Old Testament. With him, the law of Moses was still binding. Luther, on the contrary had a strong aversion to what he

calls a legal and Judaizing religion. *Carlstadt held to the divine authority of the Sabbath* from the Old Testament; Luther believed Christians were free to observe any day as a Sabbath, provided they be uniform in observing it." (*Life of Luther*, page 402.)

We have, however, Luther's own statement respecting Carlstadt's views of the Sabbath. It is from his book, "Against the Celestial Prophets": "Indeed, if Carlstadt were to write further about the Sabbath, Sunday would have to give way, and the Sabbath, that is to say, Saturday, must be kept holy; he would truly make us Jews in all things, and we should come to be circumcised; for that is true and can not be denied, that he who deems it necessary to keep one law of Moses and keeps it as a law of Moses, must deem all necessary and keep them all." (Quoted in the *Life of Martin Luther in Pictures*, page 147, J. W. Moore, 195 Chestnut Street, Philadelphia.)

The various historians who treat of the difficulty between Luther and Carlstadt, speak freely of the motives of each. But of such matters it is best to speak but little; the day of judgment will show the hearts of men, and we must wait till then. We may, however, freely speak of their acts, and may with propriety name the things wherein each would have benefited the other, Carlstadt's errors at Wittemberg were not because he rejected Luther's help, but because he was deprived of it by Luther's captivity. Luther's errors in those things wherein Carlstadt was right were because he saw it best to reject Carlstadt's doctrine.

1. Carlstadt's error in the removal of the images, the suppression of masses, the abolition of monastic vows, or vows of celibacy, and in giving the wine as well as the bread in the supper, and in performing the services in German instead of Latin, if it was an error, was one of time rather than doctrine. Had Luther been with him, probably all would have been deferred for some months, or perhaps some years.

2. Carlstadt would probably have been saved by Luther's presence from coming under the influence of the Zwickau prophets. At it was, he did for a brief season accept, not their teachings in general but their doctrine that the inspiration of the Holy Spirit in believers renders human learning vain

and worthless. But in both these things, Carlstadt submitted to Luther's correction. Had Luther regarded Carlstadt he would have been benefited in the following particulars:

1. In his zeal for the doctrine of justification by faith, he would have been saved from the denial of the inspiration of the epistle of James and would not have called it a "strawy or chaffy epistle."

2. Instead of exchanging transubstantiation—which is the Romish doctrine that the bread and wine of the supper became Christ's literal flesh and blood—for consubstantiation, the doctrine which he fastened upon the Lutheran Church, that Christ's flesh and blood are actually present in the bread and wine, he would have given to that church the doctrine that the bread and wine simple represent the body and blood of Christ, and are used in commemoration of his sacrifice for our sins.

3. Instead of holding fast everything in the Romish Church not expressly forbidden in the Bible, he would have laid all aside which had not the actual sanction of that holy Book.

4. Instead of the Catholic festival of Sunday, he would have observed and transmitted to the Protestant Church the ancient Sabbath of the Lord.

Carlstadt needed Luther's help, and he accepted it. Did not Luther also need that of Carlstadt? Is it not time that Carlstadt should be vindicated from the great obloquy thrown upon him by the prevailing party? And would not this have been done long since had not Carlstadt been a decided Sabbatarian?

#### CONCERNING FUNDS TO ASSIST THOSE PREPARING FOR THE MINISTRY

There are at the present time four denominational agencies that have funds to use in assisting those who are preparing for the gospel ministry: (1) The Seventh Day Baptist Missionary Society, (2) The Board of Trustees of the Seventh Day Baptist Memorial Fund, (3) Alfred University, and (4) the Commission of the Seventh Day Baptist General Conference; or to use the shorter names, (1) Missionary Society, (2) Memorial Board, (3) Alfred University, and (4) the Commission.

The first three of these agencies hold

funds in trust, the income only of which may be used. The Commission has what comes in each year from the Scholarships and Fellowships item in the Onward Movement budget.

The amount of the permanent fund held in trust by the Missionary Society for this purpose is \$2,109.36. The first of last July there was an unused balance in the income fund of \$280.03.

The funds at the disposal of the Memorial Board consist of five per cent of the income of one of the bequests of George H. Babcock. That amounted last year to \$814.55. In addition there was \$46.41 from interest, banks, on daily balance, making a total for the year of \$860.96. There had been an accumulation in this fund, so that there was on July 1, 1927, a balance available for use of \$1,040.30.

Alfred University has a fund for this purpose. Last year \$300 was distributed, and a balance of about \$300 remained.

The Commission received last year from the Onward Movement Budget Fund \$723.24, and there was a balance left in that fund July 1, 1927, of \$161.50.

This makes available for distribution each year of about \$2,000 to assist those who are preparing for the gospel ministry.

The Commission at its meeting at Pittsburgh, Pa., December 27 and 28, 1927, requested the other three agencies to co-operate in an equitable distribution of these funds, the Committee on Scholarships and Fellowships of the Commission to act as a sort of clearing house to discover deserving candidates and arrange a systematic schedule for the distribution year by year of the combined funds of these four denominational agencies.

EDWIN SHAW,  
Secretary.

#### THE RICHEST FIELD

We ought to try for the salvation of all; but our best prospects of success lie with the young; they include all other classes of human beings. Their decision for him means more, for they have longer to live and to serve; and with a better start, they are likely to make better servants. What duty so imperative, what privilege so exalted, as that of helping the boys and girls come to Jesus!—*Waterford Review*.

## SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

### OUR BULLETIN BOARD

Have you read the Commission's "Mid-year Message to the Churches" in last week's SABBATH RECORDER? Please read it again.

Write to the publishing house for evangelistic and Sabbath tracts for free distribution.

### "FUSSY, FALLACIOUS, AND FUTILE"

Readers of the SABBATH RECORDER are familiar with the efforts that are being made to enact laws for the District of Columbia in the interests of Sunday observance, and many have signed petitions against the passage of bills before Congress in the interest of such legislation.

The opposition of some Sunday people to such attempted religious legislation is encouraging.

The following item was in the *Baptist*, December 24, 1927:

An effort to attain a good thing in a bad way is exemplified in the almost everlasting Lankford bill. Its concrete aim is to make Sunday a legal day of rest in the District of Columbia. But its professed aim is to "preserve the Christian Sabbath." And one of its sponsors, William Sheafe Chase, declares that one of its objects is to "resist the organized attacks upon Sunday, by . . . the Seventh Day Adventists." In other words, it proposes to plunge the government up to its eyes in a sectarian religious controversy. The managers of the Washington rodeo would do well to rope the Lankford bill and rebrand it, or perhaps convert it into beef.

In the same issue of the paper, in the department "The World in Transit," was the following:

#### DOES THE LORD NEED SUCH AN ALLIANCE

Among reforms which are fussy, fallacious, and futile, is that proposed by the Lord's Day Alliance. Good men associated in it desire the voluntary observance of Sunday as the Lord's day or Sabbath by all who will, and its compulsory observance by those who will not. But they are mixed up in their logic. Who made Sunday either the Lord's

day or the Sabbath? Is its observance prescribed in the Bible? If not, by whom is it prescribed? Is it in its essential nature to be regarded as a day of religious worship or as a civil holiday? If the former, what has civil law to do with it except to protect those who observe it from unnecessary disturbance? If the latter, what has religion to do with it except to protest against its abuse for purposes of immorality? If both, how can Church and State be separated at this point? And by what right does the Protestant majority ask the law to discriminate in its favor against Jews, Seventh Day Adventists and Seventh Day Baptists? A weekly day of religious worship is priceless; let the Church make full use of it. A weekly day of rest from toil is an unspeakable boon to labor; let industry and the State preserve it. That the two should coincide in time is a convenience to be sought where practicable. But the whole subject in both logic and program needs a thorough overhauling in the interest of clearness, consistency, and equity.

### MID-YEAR REPORT OF THE GENERAL SECRETARY

(The Commission of the Seventh Day Baptist General Conference at its meeting at Pittsburgh, Pa., December 27 and 28, 1927, received and adopted the following report and ordered it spread on the minutes and published in the Sabbath Recorder.)

This report covers the time since the meeting of the Commission at Rockville, R. I., last August, to the present, December 27, 1927.

During the four and a half months I have attended the General Conference at Westerly, R. I., and the Southwestern Association at Fouke, Ark., and have spoken at Westerly, Plainfield, Fouke, Little Prairie, Hammond, Washington, Ashaway, Second Hopkinton, Rockville, Brookfield, Leonardsville, West Edmeston, New Market, and Marlboro—fourteen places.

I attended the October meeting of the Missionary Board, and the October and December meetings of the Tract Board, being absent on the field at the time of the meetings in September and November.

I have attended church meetings at Little Prairie and Brookfield, several conferences about denominational work, and a number of committee meetings.

On December 18, I attended a council called by the Washington, D. C., Church to examine their pastor, Elder Lewis C. Sheafe, as a Seventh Day Baptist minister.

This field work has been largely in the interests of the denomination rather than for the American Sabbath Tract Society.

I have sent two communications to the members of the Commission; four letters to

pastors and other church officers, together with two charts and a mimeograph copy of the way the Onward Movement dollar is divided this year, a general letter to the leaders in our Jamaica churches, and a letter to the Jamaica Association.

One year ago you chose Secretary William L. Burdick and me as a committee to arrange for a special Onward Movement number of the SABBATH RECORDER, as an aid to the Every Member Canvass, to be taken in November. This number contained articles about the work of our various boards and was issued October 17. Each of these articles was written by a person familiar with the work of the board presented. Secretary Burdick and I each furnished two articles for this special number of the RECORDER.

Through the Onward Movement Department in the SABBATH RECORDER I have sought to present various interests in order to give information about our work and increase moral and financial support of it.

In the early fall I sent six boxes of tracts, papers, books, used clothing, and a new Corona typewriter, to Rev. D. Burdett Coon, Kingston, Jamaica. The typewriter was given to Elder Coon by the women's societies through the Woman's Board.

Much of my correspondence has been of such a nature that it is difficult to say whether I should report it to you or to the Tract Board. Many letters have contained inquiries about the beliefs of Seventh Day Baptists, and kindred questions. Letters have come from Africa begging for white leadership, and for Seventh Day Baptist literature, from the Canal Zone, from Jamaica and several sections of the United States concerning organization and carrying on Sabbath schools and church, and from pastors and others in regard to the work in their own churches.

In several instances the correspondence ought to be followed by visits in order to realize results that can not be secured through correspondence, as often questions can be answered and explanations given by word of mouth better than by writing, and more permanent results secured when such conferences with inquiring ones can be held.

Some of the results secured through the correspondence of myself and others have been the organization of Sabbath schools at

Furlong, Pa., and in the Canal Zone, the *Helping Hand* being used, and the organization of a colored Seventh Day Baptist Church at Charleston, W. Va., with a local elder as leader and another minister who has recently joined the church.

The Cumberland, N. C., Church, reduced to four members, recently wrote asking about the advisability of disbanding, but another letter followed stating that they were cheered and made hopeful in that a man had begun keeping the Sabbath. This man is known to our people as worthy and as desiring to spend his life in religious work.

There are several questions that will come before you at this meeting, that I shall be glad to discuss with you, especially those connected with my duties as general secretary, such as the raising of money to carry on our work; questions that have been asked concerning the interests at Charleston, W. Va.; ways in which I can do my work as general secretary, and places that I should visit during the winter and spring; and problems connected with our work at home and abroad.

I hope to speak more fully at the proper time concerning the reasons I am giving for placing my resignation as general secretary.

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 firsthand 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 I am called upon 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.

My resignation is to take effect August 1, 1928, unless some other date appears to you to be better; and I expect that my suc-

cessor will attend the General Conference next July, and to make such attendance possible, I shall not attend that meeting at the expense of the denomination.

Respectfully submitted,  
WILLARD D. BURDICK.

**AMERICAN SABBATH TRACT SOCIETY**  
Treasurer's Receipts for October, 1927

General Fund	
Contributions:	
Onward Movement	\$ 248.84
Income from invested funds:	
Annuity Gifts	\$210.00
Amanda B. Greene Bequest	29.87
Ellen L. Greenman Bequest	6.00
George S. Greenman Bequest	12.00
Susan Loofboro Gift	12.00
Marilla B. Phillips Bequest	28.50
Arletta G. Rogers Bequest	66.00
M. Julia Stillman Bequest	24.05
Mary B. York Bequest	1.58
Seventh Day Baptist Memorial Fund:	
George H. Babcock Bequest	\$21.66
E. K. and F. Burdick Bequest	197.50
Nathan Wardner Estate	300.00
	519.16
Receipts from publications (publishing house):	909.16
"Sabbath Recorder"	\$180.48
"Helping Hand"	267.09
"Junior Graded Helps"	18.00
"Intermediate Graded Helps"	9.93
Outside publications	3.70
Tract depository	8.05
	487.25
Contribution to special Sabbath Reform Work:	
W. M. Stillman, Plainfield, N. J.	41.67
Refund, account expenses of delegate to Lusanne Conference	25.00
	25.00
Denominational Building Fund	\$1,711.92
Contributions:	
General	\$385.00
Onward Movement	6.00
	391.00
Maintenance Fund	
Rent from publishing house	125.00
Total	\$2,227.92
Treasurer's Receipts for November, 1927	
General Fund	
Contributions:	
Onward Movement	\$ 252.53
Collections:	
One-third collections, Northwestern Association	14.54
Income from invested funds:	
Annuity Gifts	\$288.50
Reuben D. Ayres Bequest	7.50
Henrietta V. P. Babcock Bequest	21.67
Lois Babcock Bequest	2.44
Mary P. Bentley Gift	4.50
Berlin, Wis., Parsonage Fund	6.75
Mary Rogers Berry Bequest	15.00
Richard C. Bond Bequest	3.00
George Bonham Bequest	3.00
Sarah Elizabeth Brand Bequest	1.42
Harriet Burdick Gift	9.00
Mary A. Burdick Bequest	1.80
Sarah C. L. Burdick Bequest	3.00
Susan E. Burdick Bequest	22.17
Hannah Cimiano Bequest	161.58
Joshua Clark Bequest	9.00
Relief A. Clark Bequest	24.00

Joshua M. Clarke Bequest	4.50
Alfred Collins Bequest	6.38
Nettie J. Coon Bequest	1.50
Amy K. Crandall Gift	3.00
B. R. Crandall Gift	1.06
Eliza M. Crandall Bequest	34.52
S. Adeline Crumb Fund	28.72
Elizabeth R. Davis Bequest	6.74
Oliver Davis Bequest	149.69
Amanda C. Dunham Bequest	3.00
Nancy M. Frank Bequest	12.13
Rosannah Green Bequest	.75
Amanda B. Greene Bequest	2.66
Olive A. Greene Bequest	26.36
Rhoda T. Greene Bequest	36.00
Russell W. Greene Bequest	4.50
George Greenman Bequest	90.00
George S. Greenman Bequest	273.00
Greenmanville, Conn., Church Fund	4.50
Amanda P. Hamilton Bequest	12.00
Celia Hiscox Bequest	17.07
Orlando Holcomb Bequest	30.00
Eliza James Bequest	8.10
Angenette Kellogg Bequest	4.33
Adelia C. Kenyon Bequest	63.06
Lucy M. Knapp Bequest	6.00
Benjamin P. Langworthy, Second, Bequest	1.50
Clark F. Langworthy Bequest	2.00
Life Memberships	17.28
Eliza L. Maxson Bequest	1.50
Elizabeth U. Maxson Bequest	1.50
Elizabeth L. North Bequest	3.00
North Branch, Neb., Church Fund	2.87
Paul Palmiter Gift	6.00
Olive Hall Pierce Bequest	5.25
Electra A. Potter Bequest	155.22
Maria L. Potter Bequest	15.00
Deborah A. Randall Bequest	48.18
Arletta G. Rogers Bequest	12.26
George H. Rogers Bequest	30.00
Charles Saunders Bequest	1.50
E. Sophia Saunders Bequest	3.00
Mary Saunders Bequest	.60
Miss S. E. Saunders Gift	4.50
Sarah A. Saunders Gift	24.86
Sarah A. Saunders Bequest	.60
Sarah E. Saunders Bequest	3.00
Second Westerly Church Fund	9.68
Alzina C. Shaw Bequest	.75
Fannie R. Shaw Bequest	30.44
John G. Spicer Bequest	14.12
Martha G. Stillman Bequest	3.00
Mary S. Stillman Bequest	7.50
Sarah E. V. Stillman Bequest	15.00
Mary K. B. Sunderland Bequest	3.00
I. D. Titsworth Bequest	15.00
Julius M. Todd Bequest	3.00
Thomas F. Trenor Bequest	22.55
Villa Ridge, Ill., Church Fund	3.57
A. Judson Wells Bequest	1.50
Philomela T. Woodward Gift	3.00
Mary J. Willard Bequest	7.50
I. H. York Bequest	3.00
	1,896.13
Receipts from sales of publications (publishing house):	
"Sabbath Recorder"	\$132.35
"Helping Hand"	40.60
Tract depository	6.29
Outside publications	3.15
"Junior Graded Lessons"	8.70
"Intermediate Graded Lessons"	6.60
	197.69
Interest on daily bank balances	7.50
Contributions for special Sabbath Reform work:	
W. M. Stillman, Plainfield, N. J.	41.67
	2,410.06
Denominational Building Fund	
Contributions:	
General	\$834.00
Income:	
Interest on bond and mortgage:	
J. D. Loizeaux	\$60.00

**RAILROADS SET EXAMPLE FOR MOTORISTS**

The Hazelton Plain Speaker puts it very nicely when it says: "Railroad tracks are for trains, and highways are for motorists. Trains are just a little heavier and mightier than automobiles, which is to the point that when train and automobile meet, the train comes out best ninety-nine per cent of the time. Trains are hard to stop and automobiles are easy, which is to the point that when highways cross tracks, automobiles should stop."

Statistics gathered by the Interstate Commerce Commission show that only two passengers were killed in train accidents in the United States in the first six months of 1927. The railroads are boasting of this new record of their "safety first" campaign. They have earned the right to boast and to feel proud of the record.

If two fatalities are too many for all the railroads in the United States for the first six months of the year, how much too many are the thirteen thousand fatalities charged to reckless motor traffic for the same length of time?

Is it too much to hope that some day we may have an effective "safety first" campaign for the motor traffic problem? Motorists should be first to welcome a plan that will enable them to place a record alongside the fine showing made by the railroads.

Motorists seem entirely oblivious of the fact that a railroad crossing is a rendezvous with death and that there is always a train coming, for last year twenty-two per cent of all fatal crossing accidents resulted from drivers running into the path of trains in broad daylight and forty-three per cent of all accidents involved driving through lowered gates by motorists.

In the past year seven crossing watchmen have been killed by motorists who ran down these officers as they endeavored to warn them to stop because of approaching trains. —Wisconsin Agriculturist.

The Bible is equal to the wants and infirmities of every human being. No other book ever addressed itself to the judgment and moral sense of mankind so authoritatively as does the Bible.—Chancellor Kent.

Thomas P. Egan	90.00
Thomas E. Beatty	120.00
Interest on daily bank balances	32.48
Interest on loan, cutting machine	
—(publishing house)	98.36
	400.84
Payment account principal of loan to publishing house, account cutting machine	9.60
	1,244.44
Maintenance Fund	
Rent from publishing house	\$125.00
Income, Denominational Building Endowment	1.36
Interest on daily bank balances	16.00
	142.36
Total	\$3,796.86

**Treasurer's Receipts for December, 1927**  
General Fund

Contributions:	
Onward Movement	\$490.10
Income from invested funds:	
Henrietta V. P. Babcock Bequest	\$ 5.01
Alfred Collins Bequest	2.41
Electra A. Potter Bequest	4.96
	12.38
Receipts from publications (publishing house):	
"Sabbath Recorder"	\$233.84
"Helping Hand"	167.62
Tract depository	16.91
Outside publications	1.10
"Junior Graded Lessons"	13.20
"Intermediate Graded Lessons"	6.55
Calendars	15.00
	454.22
Contribution to special Sabbath Reform work:	
W. M. Stillman, Plainfield, N. J.	41.67
	\$ 998.37

Denominational Building Fund

Contributions:	
General	\$915.00
Onward Movement	70.00
	\$985.00
Income:	
Interest on Liberty Loan bonds	23.31
Silas G. Burdick Annuity Gift (including profit in sale Liberty Loan bonds)	406.55
Publishing house—payment account principal of loan for cutting machine	300.00
	1,714.86
Maintenance Fund	
Rent from publishing house	\$125.00
Income, Denominational Building Endowment	.23
	125.23
Permanent Fund	
Transfer of funds from savings account for investment	3,900.00
Total	\$6,738.46

"The purest lives I have known have not been those carefully screened from the world, but which, coming up in it, have kept themselves unspotted. The sweetest and truest have grown and ripened under conditions, you would say, most hostile, but which have been wrought into the means of a grandly elevated faith and life."



## MISSIONS

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

### ADAPTING OURSELVES AND OUR WORK TO THE NEEDS OF THE FIELD

Christ desires very much that we bear fruit, which is another way of saying that he wants results. It is not always easy to fit ourselves into existing conditions so as to produce the best results. Christ's kingdom has suffered much during the ages on account of a failure of the Church and Christian workers to adapt themselves to the needs of the world. Different races and countries have different customs and modes of thought, and when we undertake to carry on Christian work among people of another race or country there is likely to be misunderstanding and friction. Different sections of the same country find a similar difficulty; and the maladjustments between the sections of the same neighborhood stand as a barrier to the work of the kingdom. A white man can not do his best in India, nor an East Indian in America; a southerner is at a disadvantage in the North, and a northerner in the South; the rich have little influence with the poor, and the poor with the rich; the learned are despised by the ignorant, and the ignorant by the learned.

This difficulty is accentuated by the fact that we are inclined to feel that our ways alone are right and insist that all others conform to us. Again, conflict comes because people fail to distinguish between the essentials and non-essentials, and insist on uniformity in non-essentials. The writer remembers traveling afoot with a man who thought his side of the road was best and insisted that both should walk on that side of the road.

Growing out of these conditions, when the missionary goes to others (whether they be people of another country, race, or class in the church and neighborhood) with the gospel, he often stirs up friction. These conditions are often magnified, but at best they are handicaps to missions, and all Christian work for that matter.

In this connection it is well to remember

certain things: If other races are Christianized, the work, for the most part, must be done by their own people. The work can be and usually must be, started by foreigners; but as soon as possible, whether it be one, two, or three generations, the work must be entrusted to natives, and largely performed by them. Such has been the history of Christian missions. The Jews carried the gospel to the Gentiles, but after the first century the extension of Christianity was the result of the work of Gentile Christians. Similar illustrations can be found in every stage of the onward progress of Christ's kingdom. If we, as a people, are to build up the kingdom in other lands, we must aim to use the natives as fast as dependable workers among them can be found and trained. If we are to establish the cause we hold dear in the South, we must plan to bring out and train southern leaders. In a recent letter from a worker in the South, he mentions the jealousies between the northerners and southerners in his section as one of the drawbacks to his work. It is sometimes well, even necessary, that a northern man take up missionary work in the South, and a southerner in the North; but less friction and better results will be obtained by studying the adaptability of a man to the field to which it is contemplated to send him.

Both missionaries and boards must try to adapt their ways and methods to the field to be served. This does not mean that any vital practice or principle is to be given up or placed in the background; but that non-essentials are not to be allowed to cause friction and alienation. What is the difference whether one believes that the dead rise with physical bodies or that one believes they rise with spiritual bodies? What is the difference whether the Bible school is held before the morning service or after? What is the difference whether the annual canvass is made at one time of the year or another, only so it is made? What is the difference whether a candidate is voted into the church before baptism or after? What is the difference whether you have responsive reading in the opening service or do not have it? If, for the love of Christ, we are really trying to lift fallen men, there are hundreds of things which we can and will pass by as non-essentials.

This brings us to a third consideration in the matter of adapting ourselves to missionary work, whether it be at home or abroad. We must, above all, get the spirit of Christ who said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Paul in his passion to serve men expressed the same principle when he said, "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law (being not without law to God, but under the law to Christ), that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some."

When we get the spirit of Christ, our chief passion is to lead men to him; and we are anxious to draw in our elbows, knock off the rough corners, and change our non-essential customs if by so doing we can encourage the struggling, strengthen the fainting, and save the lost.

### GLEANINGS FROM EDITOR CLIFFORD FOX, TIENTSIN, CHINA, REGARDING THE CHINESE SITUATION

(Taken from "Japan")

There are many in the United States with a kindly interest in China who find it difficult to understand why, if China is, to an extent, becoming more and more Occidentalized, she can not put her house in order. The answer may be found in the fact that since the birth of the republic there have been over fifteen different administrations in Peking, and as each came in it swept up and cleaned out and threw out, and before it had time to do anything else, was itself thrown out. From coolie to banker, the public is getting tired of this, for every change in politics has a swift and direct reaction on every line of business. Everybody is tired of it except those who happen to be in power at the moment or are about ready to spring a coup by which they can

take over the reins. But there is a handwriting on the wall—one might say a handwriting on the walls of Peking. The old mandarinates, relics of which are found in the war lords of today, do not want to see it. They are trying to avoid seeing it. They probably will continue to do so until public opinion has written in characters so large that they will want to run. When that time comes the Chang Tso-lins, the Wu Pei-fus, the Feng Yu-hsiangs, and the Sun Chuan-fangs will fade from the China picture to make way for a finer, cleaner type of man who, backed by a spirit of nationalism and patriotism deeper than a militarist's purse, will do for the republic that which Mussolini has done for Italy. This type must have the vision to see that while China can import much from the West, it can never be more than an importation except as it is molded and shaped to meet Chinese needs by Chinese genius. China is China. The problems of the land are typically Chinese, and the salvation must be Chinese. The Occident perhaps can aid in gathering the ointments and salves, but China is not lacking in genius, China is not lacking in the honest, patriotic men, men who are willing to sacrifice themselves and their goods for the good of the nation. The time will come when the voice will be heard, when China will find herself on the way to peace, to a united China. The present turmoil is the price of transition, the price any land must pay when it readjusts itself to another mode of living, hasten its pace that it may join in the onward march of this world of today.

To those of us who are not going to be discouraged about China, simply because it took her a long time to realize that the one thing that kept her from becoming a mighty power was the lack of a national consciousness, Chinese militarism may well be viewed as the false structure placed around a big, new building in process of construction. This is to disappear when the finished work, the new republic, resting upon the solid foundation of popular support and public opinion and good will, is ready for inspection by the world.

The politico-militarists of China erected this false structure and they are loath to see it go, for behind it they have been able

to do as they wished. They have diverted the building funds to their own pockets, misused and bartered the material required for construction purposes. It is only since the great masses holding up the hidden structure have begun their struggle for a place in the light that the militarists have understood that dusk for them is nearing. After making a tremendous din for fifteen years with their armies and their guns, they have come to realize that the voice of the people is strengthening, and so they look for a sheltering place under the popular wing of nationalism. Hence it is that we have in China today three important politico-military factions, each claiming to be an organization of the people, for the people, by the people. Each is circulating a tremendous amount of propaganda at home and abroad. Establishment of a happier, thoroughly independent China, with no extraterritorial privileges to breed racial animosity, no unilateral treaties to hamper progress, is the aim of each, though each has a different way of seeking to fulfill the promise of the national movement.

If the reader will understand that political campaigns in China are, as a rule, decided by the bullet, not the ballot, he will better understand cables from the Far East about this military campaign or that one, and he will be in a position more readily to gauge their relative unimportance except to those actively engaged in them. For as every native politico-military leader, powerful or unimportant, succumbs to the flattery of the sycophants in his camp, he mobilizes his army and off it goes to the battle field to fight or pretend to fight, as the case may be. It is as though the presidential elections in the United States, even the gubernatorial elections for that matter, were determined not by popular vote but by the military prowess and strategy of the Republican and Democratic candidates and their respective armies, fighting to seat them in the White House or in the state capitols.

Mr. Zia sounds several complaints that are quite understandable. He very fairly places the spirit of arrogance and racial superiority, which does exist among certain foreigners in China, where it belongs, among the narrow minded. Some of these latter belong to the old die-hard type, Euro-

peans mostly, who class themselves as colonials and the Chinese as natives, with all that the difference the classification implies. Others are foreigners of all nationalities, newcomers to China who, accustomed to having to wait upon themselves at home, find themselves so waited upon, hand and foot, by Chinese servants that they, perhaps unconsciously although not always so, assume that all Chinese are servants or should be.

These are the foreigners who resent the presence of Chinese in the public parks in the concessions, who display a lofty indignation when they find Chinese occupying the same railway coach, who look with disfavor upon Chinese ladies who bob their hair, learn the newest dance steps, and enjoy themselves in the hotel or cafe ballrooms. They will toss their ricksha puller's fare to the ground for him to pick up, something they would not think of doing at home with a street car conductor, and they consider it highly condescending to say as much as thank you if a Chinese stranger performs for them an ordinary bit of courtesy. Among the so-called die-hards there are many who consider that China is theirs by right of discovery, forgetting the centuries in which China got along without the foreigner; and when they hear a Chinese grumble against such an intolerable attitude by guests of his country, it is common to hear the remark, "That fellow is getting out of hand," or "He needs a lesson to show him his place, and I have a mind to give it to him."

These are small subjects to write about, perhaps, but they are big to the self-respecting Chinese, no matter what his rank may be. It is unfortunate that little minds are to be found among foreigners resident in China, and it is unfortunate that there are some Chinese who judge all foreigners by those to whom I have referred. Yet it is fortunate that this type of foreigner does not predominate, for if it did there might be a real anti-foreignism in China, and there would be an excuse for it.

The Chinese, after all, are easy to get along with; they are patient, willing, anxious to learn. They constantly strive to please, save when they impulsively, naturally, resent any move on the part of a foreigner to take an unfair advantage of them

or their supposed ignorance. In these cases it is invariably the foreigner who loses, although he does not always recognize this at the moment.

#### TREASURER'S MONTHLY STATEMENT

December 1, 1927-January 1, 1928

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

Balance on hand December 1, 1927	\$16,739.26
Income, permanent funds, General Fund	250.00
Welton, Iowa, Church, H. Hurley's expenses to Iowa in summer	9.20
Income permanent funds, General Fund	500.00
Savings account, amount paid for church lot in Kingston, Jamaica	1,500.00
S. H. Davis, temporary loan	350.00
A friend, work in Pangoengsen	42.00
Woman's Board:	
Miss West's salary	200.00
Miss Burdick's salary	200.00
Home missions	100.00
Onward Movement, Missionary Society	1,436.05
Second Alfred Church, Missionary Society	2.50
First Hopkinton Church, Missionary Society	4.00
New York City Church, Missionary Society	25.00
Reta I. Crouch, Bibles for Jamaica	2.50
Dr. Rosa W. Palmberg, Missionary Society	14.00
Income permanent funds, General Fund	750.00
	<u>\$22,124.51</u>

Cr.

Gerard Velthuysen, work in Holland	\$ 104.17
T. L. M. Spencer, November and December salary	166.67
Wm. A. Berry, November salary	10.00
Royal R. Thorngate, account November salary	100.00
The Cherry Creek National Bank, account R. R. Thorngate's salary	25.00
W. D. Burdick, account November salary, H. L. Mignott	2.00
The "Sabbath Recorder" November salary, H. L. Mignott	1.50
H. Louis Mignott, account, November salary	46.50
D. Burdett Coon, November salary and traveling expenses	161.39
Wm. L. Burdick, November salary, traveling expenses, postage, and stationery	187.40
Wm. L. Burdick, clerk hire and cablegram	50.13
L. J. Branch, November salary	25.00
C. C. Van Horn, November salary	41.67
Ellis R. Lewis, November salary, and traveling expenses	146.65
R. B. St. Clair, November salary	108.33
George W. Hills, November salary	50.00
L. D. Seager, November salary	66.66
Verney A. Wilson, November salary	41.67
Grace I. Crandall, November salary	41.67
R. J. Severance, November salary	41.67
Mark R. Sanford, serving Hebron churches	41.67
W. L. Davis, November salary	16.67
E. A. Witter, traveling expenses on Iowa field	4.05
Ellis R. Lewis, traveling expenses	150.00
Industrial Trust Company, China draft:	
Mabel L. West, salary	144.44
Anna M. West, salary and traveling expenses	211.05
Susie M. Burdick, salary	200.00
Rosa W. Palmberg, salary	200.00
George Thorngate, account salary and children's allowance	375.00
Evangelistic Fund	400.00
Grace High School	300.00
Plainfield Church gift to schools	100.00

Incidental Fund	143.00
Grace School for Girls	37.50
Amanda Burdick Fund, interest, Grace School for Girls	60.00
H. E. Davis, salary and children's allowance	521.17
	<u>\$ 2,692.16</u>
Alfred Mutual Loan Association, account H. E. Davis' salary	12.00
G. M. Ellis, account H. E. Davis' salary	25.00
Bank of Milton, drafts account, Dr. Thorngate's salary	200.00
Treasurer's expenses	35.00
	<u>\$ 4,594.63</u>
Balance on hand January 1, 1928	17,529.88
	<u>\$22,124.51</u>

Bills payable in January, about \$ 1,600.00

Special funds referred to in last month's report now amount to \$20,269.89, balance on hand \$17,529.88, net indebtedness \$2,740.01.

S. H. Davis,  
E. & O. E. Treasurer.

#### RESOLUTIONS OF SYMPATHY

WHEREAS, It has pleased our heavenly Father to take from our midst our esteemed sister, Mrs. Anna E. Hakes (Mrs. Harlan P.), who was a very faithful and interested member of our society, therefore be it

*Resolved*, That we, the members of the Woman's Aid society of the Pawcatuck Seventh Day Baptist Church, of Westerly, R. I., do hereby express our appreciation of her faithfulness among us and do realize that our loss is her gain, and that we desire to express our sincere sympathy to the bereaved family.

Voted these resolutions be sent to the family, the SABBATH RECORDER, and be placed in the records of the society.

SECRETARY.

#### SPEED OF ANTELOPE

Figures show that the prong-horn or American antelope is the fastest thing on four legs on the American continent, according to the American Nature Association. Movies taken of this animal prove that it sometimes attains a speed of between forty and fifty miles an hour. When running at full speed the antelope clears fifteen feet at each jump. The pictures were taken in southeastern Oregon by William L. Finley, field photographer for the association.—*The Pathfinder*.

"Man seeth the countenance, but God looketh into the heart; man considereth the deeds, but God weigheth the intentions."

## EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH  
CHESTERTOWN, MD.  
Contributing Editor

### SIX FOOTBALL LESSONS FOR LIFE'S "BIG GAME"

A highly organized competitive game like modern football is a most accurate picture, on a small scale, of that later and more strenuous struggle called the battle of life. The methods and qualities that win success are the same in both, while the faults and weaknesses that ruin a player and spoil the team's chances are identical with those which in after life spoil a business man, wreck a firm's financial career, and make life's game a disastrous defeat.

Every one of you is now in youth's training squad getting ready for this "big game" of later life. Soon your school training will be over, the referee will blow his whistle, and you will be in the whirlwind rush of life's gridiron struggling to reach some longed-for goal. Your school period is your big opportunity to become not only expert in the rules and methods of the game but personally fit for the struggle and trained to the limit. With alert mind, therefore, and resolute determination learn by heart these six lessons of the gridiron, and put them in daily practice on and off the football field.

First—*the lesson of the game*: that the "big game" of life, wherever and however played, is always and essentially a contest and, like every game of football, its arena is a battlefield. That every path to every desired goal is always blocked by determined opponents and every yard of advance must be fought for and won. That milksops and mollycoddles who are afraid of a scrimmage and want "an easy job" are of no use to any team. That the man who doesn't play his very best is a traitor to the team and unworthy of his place on the field. And that the real glory of the game is not measured by gate-receipts or even by relative scores, but consists in the joy of battle, the overcoming of obstacles, the fair and final winning of a hard-fought goal. These constitute *the lesson of the game*. Write them

on your heart, drill them into your backbone, and practice them every day.

Second—*the lesson of the coach*: that wisely directed, long-continued, unremitting training is essential to success. A raw recruit, however strong and zealous, will block every play and spoil the work of the whole team. Modern football is too rapid and complex for the ignorant and uneducated, however big and full of fight such untrained contestants may be.

So, in this age of steam and steel and applied science, is the twentieth century game of life. Its intricate machinery, its complex organization, its subtle processes, its stupendous forces, can not be understood or utilized by the ignorant and untrained. Let football experience, therefore, teach every youthful aspirant for future success the necessity of preliminary training. This is *the lesson of the coach*. Become, through zealous and long-continued labor, an educated expert for the complex game of life!

Third—*the lesson of the team*: that no man in modern life can play the game alone. It is teamwork that wins the game. Jealousy, envy, distrust, disloyalty—these lower the team's morale, ruin its efficiency, and make success impossible, though every player may be, individually, a star footballist.

So in the great game of modern life it is teamwork that wins the game. The keynote of twentieth century activity is organized co-operation. Cultivate, therefore, always and everywhere, the spirit and the habit of warm-hearted fellowship and voluntary co-operation, of unselfish and steadfast loyalty—loyalty to your school and your school-mates, loyalty to your teachers and officers, loyalty to your home and your home-folks, loyalty to your town, your church, your friends—and above all to your team-mates, whoever these may be. Thus and thus only shall you be able to win life's prizes without losing life's friendships. This is *the lesson of the team*. Learn it and become a millionaire in life's richest assets!

Fourth—*the lesson of the training-pledge*: that he who would win future victories over others must first of all conquer and rule himself. That the weakness of self-indulgence is fatal to success in life. That unless one is willing to overcome his own besetting weaknesses he can never make the team or win his monogram. That any

young American who can not refrain during his youthful training-period from gambling, dissipation, or lazy self-indulgence is too soft and weak for life's gridiron and will never reach life's shining goal.

Fifth—*the lesson of the daily grind*: that it is the long daily grind that makes the star play possible.

There is nothing more intoxicating than sudden triumph. When the bleachers are frantic with enthusiasm and the hero whose star play won the game is carried off the field on the shoulders of his worshipers, then the lazy and weak-willed, the tin-horn sports and sideline vocalists all envy his sudden glory and call the victor a "lucky dog." There was no luck about it. Every star play in the great game is the clear proof and the logical culmination of long preparatory hours of dust and sweat and heart-breaking toil. No man ever became a star player or ever will by watching games, memorizing scores, or yelling like a catamount from the side-lines.

So in the great game of life it is the daily grind that will make the star play possible when, on the wings of the wind, your swift opportunity arrives. The invariable price of success is sweat of body or of mind or of both. Genius now as ever is one-tenth inspiration, nine-tenths perspiration. The sudden triumph is the fruit of long preliminary training and unremitting toil. This is *the lesson of the daily grind*. Let it brighten and sweeten your hours of monotonous drudgery and prepare you for a star play when your big opportunity arrives.

Sixth—*the lesson of the bleachers*, of the delirious crowds and the frantic cheer leaders, of the brass bands and the megaphones. These teach the lesson of the bleachers, that enthusiasm is the magic wand that glorifies toil and struggle, uplifts and nerves the human spirit, makes supreme effort a supreme delight, and turns the hardest work into joyous play.

So in the never-ending struggle on life's sun-baked gridiron. Would you find at once the secret of success and the surest guarantee of happiness? Then fall in love with your work. Would you transform life's necessary toil into play? Would you rise buoyant and hopeful from every defeat? Would you cheat the benumbing years by finding for yourself the fountain of perpetual youth? Then, I urge you, cultivate

from your early youth, as your permanent attitude of mind and heart, the divine faculty of enthusiasm, that joyous and hopeful love of your work for its own sake that makes life's toil and drudgery only a part of the great game and by its divine magic turns the daily grind into a daily joy. Thus shall you coin into life's purest gold *the lesson of the bleachers*.

These, my fellow Americans, are the half-dozen lessons of the modern gridiron. By their daily practice may each of you fit himself for future victory on life's hard-fought battle field!—*President Henry Louis Smith in "Washington and Lee University Bulletin."*

### HOME NEWS

LEONARDSVILLE, N. Y.—I can not seem to vary the annual reports of our Woman's Benevolent society, as our programs for the years run so much alike. Yet perhaps we accomplish more following the same routine year after year, than we would by flying off on some untried angle.

In February we held a Washington's Birthday supper at the church, with a short program, which was much enjoyed and netted the society \$33.54.

In May a measuring social was held with Mrs. Charles Higgins, including supper and a very pleasant evening.

The April and October committees held bake sales, and in August we had a young people's tea at Mrs. Croop's, with a large attendance.

In November a sale of fancy and practical articles was held in the church parlors, as was the annual tea, also.

So we have had quite a variety of entertainments, after all. We were able to give \$50 on our pastor's salary this year, and \$150 to the Onward Movement, and quite a bit on parsonage repairs.

The usual monthly meetings have been held every month at the various homes, and instead of the usual mite boxes we have this year adopted the birthday bag offerings, putting in a dime for every legal holiday and our own birthday. A variety of readings has been given at these meetings, and at the last one we began the book by Bruce Barton, "The Man Nobody Knows."

We have lost one member by death, Mrs.

Lillie, and one has withdrawn; and yet we must carry on, gaining fresh hope with the new year.

MRS. F. M. CROOP,  
Secretary.

DODGE CENTER, MINN.—Dear Seventh Day Baptists everywhere, I wish you all a very happy new year; and when I say this I mean it and not just because it is customary.

I love the name at the top of these lines. We of the Dodge Center Seventh Day Baptist Church are progressing and—no. I won't say we are doing the best we can, for if we all would study to do more to save the lost, perhaps we might do more. Let us all look about us harder this year to do something more, that we may feel better satisfied with ourselves at the end of this new year.

We held our annual church meeting and dinner again today, January 1, 1928, at the parsonage; and as always before, called our pastor, Rev. E. M. Holston, by unanimous vote. As it was so cold, not as many as usual attended, but there was a good crowd, and we feel that if the rest had been there they would have voted the same way.

The latter part of December was quite cold, and January has hung right on, but we know it will warm up again in a few days.

I left my letter Sunday night unfinished, as I was tired. This is Wednesday and it is warming up quite a bit, and so makes everybody feel better. But we had a good time Sunday, if it was cold. We gave our pastor a leave of six weeks or more, if necessary, to go to Conference next summer, so he with his good wife and good car will drive to Conference, if all is well, and it is the Lord's will. We wish many or all of us here could go, but maybe they all do not wish so. A good many do though. If I were only younger I would try hard to go, but we do hope, and we know there will be many who will go from other places and that it will be a grand success. I am always interested in the work of our denomination and would love to see it grow faster. I am very much interested in the young people, and especially those dear young men that are thinking of entering the gospel ministry. May God so richly

bless them that they may climb and fight for Jesus and win many battles for him.

We had a good Vacation Bible School here last summer. I have not seen a report of it in the RECORDER yet, but I might have overlooked it. Our pastor goes as a delegate from the semi-annual meeting to the quarterly meeting in Wisconsin sometime this month.

Respectfully,

ELLEN CHURCHWARD,  
Correspondent.

NORTH LOUP, NEB.—There was a smaller number than usual in attendance at the services last Sabbath day, doubtless due to the extreme cold weather. However, all the meetings were unusually good ones and those who did brave the elements felt well repaid for their efforts.

About twenty people attended the sunrise prayer meeting New Year's morning. L. O. Greene was the leader and the intermediates had charge of the music. The subject was "Our contribution to the New Year." Those present report a very worth while meeting.

The annual church dinner was held as usual on New Year's day at the church. Notwithstanding the inclemency of the weather, about one hundred thirty-five were present to enjoy the meal and social time together. A large number of sub-committees helped divide the work so that the duties were shared by many. Dinners were arranged and carried to shut-ins who were sick or otherwise unable to be present. All in all, it was a very enjoyable and worth while day. The value of such occasions can never be estimated.

The quarterly business meeting of the church was held Sunday afternoon at the church. The usual routine business was taken care of and a committee arranged to make investigations to ascertain if any more adequate means of heating the church could be undertaken.

During the holidays a group of intermediates went about the village, singing carols and otherwise spreading cheer. Also a group under the leadership of Mrs. Grace Hutchins sang to several elderly people one night after prayer meeting.—*The Loyalist.*

## WOMAN'S WORK

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

Sir Joshua Reynolds, the celebrated painter, used to say: "I only look at the best pictures; a bad one spoils my eye." The way to rise above disappointment is to fix our eyes not on others' or our own failures, but on the mark, and press toward that.—*H. W. Foote.*

### A SCHOOL THAT GOES TO THE CHILDREN

When the Department of Education in Ontario discovered that children in homes far from school facilities were growing up uneducated, the railroads were called upon, and they responded promptly and cheerfully, reports W. J. Fanning in *Transportation* (Los Angeles). After a thorough survey had been made of the northern settlements the department of education evolved a plan which will take educational facilities to the children throughout northern Ontario. To meet the peculiar requirements of these communities, traveling schools have been introduced. Says Mr. Fanning:

"Both the Canadian National and Canadian Pacific railways were requested to cooperate in making the plan a success, and they gladly and promptly did so. Under the direction of the railways two coaches were converted into a school room and living quarters for the teachers combined, and the department supplied all equipment and the teachers. In every way the educational facilities offered to the children will be the equal of that afforded by the highest type of rural school. By this unique method of instruction, every child, no matter how small the place wherein he lives, should be in the position eventually of obtaining all the educational advantages open to children in the more settled districts.

"As in the case of all innovations, the experiment opened in a moderate way. For a beginning only two cars have been constructed, one by each railway.

"It is hoped that each car will stop at about six communities during the month, making brief visits of three to six days. During this time the children will spend a

large percentage of their day in school, and upon leaving the teacher will give them sufficient homework to assure an unbroken continuance of their studies until the car returns again in the course of about a month or five weeks. The various teachers who are employed have all been specially selected for their knowledge of the North and its requirements.

"At the inspection of the cars by the press, Doctor J. B. McDougall, chief inspector of the education department for the traveling schools, pointed out that a survey showed that on the two subdivisions on which the cars will operate there were approximately eighty-five children who never have had any schooling, except those whose parents were in a position to send them to boarding schools.

"There are at present,' Doctor McDougall said, 'between three hundred and four hundred other children stretched along the three thousand miles of steel which goes to make up the railway mileage in the North-land who also suffer from a similar disadvantage. It is the aim of the department to see that these children secure a good, sound education, and it is with this end in view that the experiment is being made.'

"Both cars are very much the same in construction. Approximately one half is devoted to the schoolroom proper. A dozen desks of the usual school type, grading from those for larger pupils down to the smaller ones in the first book, have been installed, while at the so-called front of the room stands the teacher's desk with a blackboard behind. A second large blackboard runs three-quarter way along one side of the car. Besides the ordinary school equipment, including a regulation bell to summon the scholars, there are two bookcases, one containing the usual schoolbooks and the other a small lending library, including standard works for the adults, as well as for juvenile reading. Behind the schoolroom is the bedroom of the teacher, and in the rear of this again comes a kitchen equipped with everything from stove to ice box.

"The car library is made up of a few works of reference, a fair number of works on subjects of general interest, and several works of new and standard fiction, with Canadian authors predominating. These are for adults and form less than a third

of the collection. There is a goodly number of exceptionally good editions of books for older boys and girls, consisting of the best type of stories, and works of a miscellaneous character which represent subjects in which young people have a natural interest.

"Doctor McDougall said that to the children the novel schoolroom was a revelation. Their bulging eyes, intent upon the teacher, and glistening with satisfaction, testified eloquently that they realized to the full extent what an opportunity had been opened to them. In all his experience, he said, he had never seen such attentive and willing classes."—*Literary Digest*.

### YOUNG PEOPLE

(The following communication is sent out by the Joint Committee of the Federation of Woman's Boards of Foreign Missions of North America and the Council of Women for Home Missions.)

#### A FEW QUESTIONS

Is there an interdenominational Young People's Church Federation (including young men and young women) in your community? Is there an interdenominational Young Women's Council or Federation?

Is it a separate organization, a department of the women's interdenominational group or a department of the Federation or Council of Churches?

What is its relationship to other local organizations, such as the Council of Religious Education, Interracial Committee, Committee on International Relationships, the denominational young people's organizations? What are its activities?

Please send replies and suggestions to Miss Florence E. Quinlan, 105 East Twenty-second Street, New York City.

#### A FEW SUGGESTIONS

##### Organization

Interest all the young people's organizations of the city: Missionary circles, Christian Endeavor, Baptist Young People's Union, Epworth League, etc.

Be sure to interest the young business women of the city, and to include the students, foreign and American.

Have a city-wide representative committee.

Begin with young women, but do not forget the young men.

Be careful that the women do not control too much the young people's work.

Make the organization a very simple one.

##### Projects

1. Leadership training group.
2. Participation in the World Day of Prayer, annually held on first Friday in Lent. (February 24, 1928.) There should be a very real sense of worship in the meeting. Aim for dignity in music, sense of communion with God, and appreciation and understanding of prayer.

3. Dramatic presentation of race groups, games, folk songs, etc. Possibly an outdoor May festival in a park ending with a brief talk by a good speaker emphasizing the bigness of the task, the "adventure of the church."

4. Promotion of Young People's Summer Conference of School of Missions and of week-end conferences.

5. Participation in Institute or School of Missions in the fall. In co-operation with the Women's Council or Federation.

*Program Material: Interracial, International and Industrial*

Young people's secretary, denominational headquarters.

World Day of Prayer Supplies (interdenominational). Program, Call, Retreat, Seal. Order from denominational headquarters.

Federation of Woman's Boards of Foreign Missions, 419 Fourth Avenue, New York City. Informative material on various activities. Christian literature for women and children in mission fields. Women's Union Christian colleges in foreign fields.

Council of Women for Home Missions, 105 East Twenty-second Street, New York City. Informative material on various activities. Farm and cannery migrants. Religious work directors in government Indian schools. Bureau of Reference for Migrating People (Follow-up of New Americans).

Church Women's Committee, Commission on the Church and Race Relations, Federal Council of the Churches, 105 East Twenty-second Street, New York City.

Commission on International Justice and Goodwill, Federal Council.

Commission on the Church and Social Service, Federal Council.

The Inquiry, 129 East Fifty-second Street, New York City.

"Folk Songs of Many Peoples": Wom-

an's Press, 600 Lexington Avenue, New York City.

National Committee on the Cause and Cure of War, 1010 Grand Central Terminal Building.

Educational Department, League of Nations Non-Partisan Association, 6 East Thirty-ninth Street, New York City.

Missionary Education Movement, 150 Fifth Avenue, New York City.

Student Volunteer Movement, 419 Fourth Avenue, New York City.

International Council of Religious Education, 5 South Wabash Avenue, Chicago, Ill.

### SUGGESTED PROGRAM FOR LADIES' AID SOCIETIES

HATTIE E. WEST

Some calls for suggestions for programs for local societies along the lines of denominational work having come to the Woman's Board, the board is endeavoring to meet these calls by publishing, once a month, if possible, a suggested program. The following is suggested as an interesting program for an early in the year meeting.

#### DENOMINATIONAL ADVANCES OF 1927

##### 1. New Church Organizations

Under this head a search of the RECORDER files reveals churches reported organized at McAllen, Tex., and at Athens, Ala. See RECORDER for August 29, page 269; also one at Charleston, W. Va., RECORDER, November 21, page 669.

These churches have not yet been admitted to the Conference, as they were organized too late in the year. The church at Edinburg, Tex., was, however, admitted at Conference, and will add another to the list which will appear in the 1927 Year Book. See RECORDER of May 2, page 569, for account of Edinburg Church.

Three new churches were admitted from the island of Jamaica, making in all seventeen Seventh Day Baptist churches in that island. In the Conference Year Book of 1926, fourteen churches in Jamaica are reported. See RECORDER of November 28, page 685, for number up to date.

##### 2. New Church Buildings

a. Riverside. See RECORDERS May 30, page 679; October 31, page 549; November 7, pages 582, 584, 590 and 593.

b. Ritchie. See RECORDER December 19, page 778 and page 783.

c. Waterford, Jamaica, RECORDERS June 13, page 748; August 29, page 266; August 15, page 201.

d. Post Roads booth, September 19, page 365.

##### 3. New Pastors

Duane Ogden, Clifford Beebe, Lester Osborn, were recognized by the General Conference of 1927 as Seventh Day Baptist ordained ministers.

For Duane Ogden see RECORDERS May 16, page 616; May 30, pages 682 and 684; August 15, page 207; August 22, page 229; August 29, page 260, and September 5, page 309.

For Clifford Beebe, see RECORDER November 22, 1926, page 643.

For Lester Osborn, see RECORDERS August 8, page 166; July 18, page 93.

##### 4. New Missionaries Sent Out

a. While D. Burdett Coon is not, strictly speaking, a new missionary, having been in the employ of the Missionary Board for some time, he has been sent for the first time to a foreign field, and is the first missionary sent to that field. See RECORDERS as follows: January 31, page 139; March 21, page 364; April 4, page 428; August 29, page 270.

b. Royal Thorngate was also sent as a first missionary from our Seventh Day Baptist Conference to another foreign field, Georgetown, South America. See RECORDER of September 5, page 320; and November 14, page 616.

##### 5. The Lewis Summer Camp

RECORDERS, February 14, page 196; April 18, page 486; June 13, page 752; July 11, page 49; August 22, page 245; August 29, page 284; October 3, page 431; October 17, page 487.

##### 6. Ministers' Sabbath Enlistment Conferences

SABBATH RECORDER, May 23, page 645.

##### 7. Teen-Age Conferences.

While these conferences were not inaugurated during the year 1927, so many were held in new localities it seems fair to include them in the advance steps. The RECORDERS of the following dates give information about them: June 13, page 739; July

4, page 8; July 18, page 82; August 1, page 146; October 17, page 489; December 19, page 771; December 12, page 746; December 5, page 708.

#### 8. Other Advances

Any other advances not included above.

#### 9. Advances in Local Church

Two programs could easily be made from the material contained in the articles for which references have been given.

The different topics should be assigned by the leader to different individuals, who will be governed by the time at their disposal as to the amount of material they will glean for the program.

It will by no means be necessary to be confined to the material gleaned from the RECORDER, if other sources of information, such as letters or personal interviews, are available.

### OUR DUMB FRIENDS

Mrs. Walter W. Snook of Neshanic, N. J., left her sleeping year-old baby under the protection of the dog while she went on an errand. As she was returning she saw the house was on fire and frantically tried to rush through the flames to rescue the child. She was defeated and badly burned. After the bucket brigade had put out the flames, the child and dog were found dead in the baby's bed. The dog had tried desperately to rescue the child by lifting it out of the crib, but being unable to do so had curled up around the child to protect it all it could from the flames. Thus we learn another story of the faithfulness of our dumb friends.

Many years ago, Eugene Ware, famous Kansan, was called upon to defend a man in a damage suit in which the offender was a dog. Nearly everyone has read the oration delivered upon this occasion. Few read it with dry eyes. He told in eloquent language how the dog stands by his master even when starved, beaten, kicked, and deserted; how the dog does not care whether his master is rich or poor, good or bad, known or unknown, he is ever true. The verdict went to the dog, as the judge choked out the verdict and the crowd applauded.

#### LAWS AGAINST CRUELTY

There is no denying that animals have a remarkable degree of intelligence, and yet how much we have abused them. One can

not but shudder when he thinks over the torture administered to birds and beasts in order to get their fur or feathers.

We have come a long way during the past generation in humane work. But there remains much to be done. Catching birds and animals in traps and snares is something to think about. A trapper from New Brunswick told the writer that he often stayed away from his traps for a week, and frequently found a foot or a dead animal. Many animals when trapped will gnaw their own limbs off to gain freedom. Others will die of exposure. Think of the suffering caused by this neglect. In many states this is a violation of the law, but many people do not seem to care much for the laws in these times.

Our craze to kill everything we see has been a most expensive thing for us. Our birds are our friends; they are the greatest insect destroyers known, but see how wantonly we kill them. S. R. Esten, noted authority on birds, has stated that some of the finest birds are now extinct and that others will soon be gone. He says the same thing is true of our animals.

Plucking ostrich feathers and docking the tails of horses are extremely cruel practices and cause untold suffering. Under this barbaric custom, these birds and animals can be heard to scream for miles. The utility and beauty of a horse is not increased by doing these things and one can not see just why they are so treated. Animals deserve better treatment; they have often proved their loyalty and worth.—*Arthur W. McDavitt, in Wisconsin Agriculturist.*

When Sir James Barrie was visiting this country during the war, he was guest at a dinner at which there was a dispute about some international character. Some attacked the man savagely, others insisted that he was a fine fellow in spite of his mistakes. During a lull in the argument, Barrie, who did not appear to have been listening, said quietly, without looking up from his plate: "He was an infernal scoundrel, but 'twas his only fault."—*Presbyterian Advance.*

Men are clamoring for religious liberty. What they really want is irreligious liberty.—*Presbyterian Advance.*

## YOUNG PEOPLE'S WORK

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

### CHRISTIAN ENDEAVOR VALUES

Christian Endeavor Topic for Sabbath Day,  
February 4, 1928

#### DAILY READINGS

Sunday—Confession of Christ (Rom. 10: 8-13)  
Monday—Study of Christ (Eph. 4: 20-24)  
Tuesday—Service for Christ (John 12: 23-26)  
Wednesday—Fellowship with Christ (John 15: 1-10)  
Thursday—Fellowship with Christ's people (1 John 1: 5-7)  
Friday—Training by experience (Acts 16: 1-5)  
Sabbath Day—Topic: What are the values of Christian Endeavor? (Rom. 12: 3-11. Christian Endeavor day. Consecration meeting)

#### CHRISTIAN ENDEAVOR WEEK

The following suggestions for Christian Endeavor week were adapted from those sent out by the *Michigan Endeavorer* for the use of the Christian Endeavor societies of Michigan.

#### FIRST SABBATH, JANUARY 28, 1928

Senior Christian Endeavor topic: How our church does its work.

Intermediate Christian Endeavor topic: What my church has a right to expect of me.

A union meeting of Senior and Intermediate societies is suggested.

The topics work out well in combination.

Discuss the questions:

What is actually being done, and

What needs doing

In my denomination?

In my church?

In my society?

What have these organizations a right to expect from me?

The first questions may be assigned to individuals for previous preparation. The last may be used for general participation, applying it first to the denomination, then the church, and the society.

#### Church Service

Ask the pastor to give some consideration to the Christian Endeavor topics in the regular church service, the Christian Endeavorers standing ready to assist in every way he may suggest.

### Sabbath School

A member of each Christian Endeavor society should announce the programs of his society for the week, and invite all present to attend the meetings.

#### SECOND SABBATH, FEBRUARY 4, 1928

Christian Endeavor topic: What are the values of Christian Endeavor? As this is consecration meeting, have the roll call by committees, each member on the committee rising when the committee is called, and remaining standing until all have taken part. Ask visitors, or members not on committees, to rise with the committee in which they are most interested. The officers, other than committee chairmen, may be called as a group.

Subjects for discussion:

The value of Christian Endeavor work in general.

The Christian Endeavor spirit.

The value of the work of each committee.

The value of committee or society work to the one who does it.

#### Church Service

Plan with the pastor for the service, co-operating with him in any way he may desire. A Christian Endeavor choir, or special music by some of the endeavorers, junior, intermediate or senior, might be pleasing and helpful.

#### Sabbath School

If the superintendent approves, let one member from each Christian Endeavor society give a little talk on the subject, "Why I like the Christian Endeavor Society."

#### MID-WEEK MEETINGS

#### Visiting Day—Extending Society Influence

Before the first meeting of Christian Endeavor week, let the Lookout Committee make a list of all young people who are not members of the various Christian Endeavor societies but who should be, also a list of any invalids or shut-ins who need a bit of cheer. At the first Christian Endeavor meeting, divide these lists among the members and set apart a certain evening of the week as "calling night." Make it early in the week, so that invitations may be given to those called upon, to attend the coming meetings. At nine o'clock, let the callers assemble for a brief prayer and consecration meeting.

*Prayer Meeting*

Let all societies attend the church prayer meeting in a body; furnish special music, and give short talks if desired. Be ready to take part heartily in the general participation.

*Social*

The *Christian Endeavor World* is furnishing plans for a Christian Endeavor social. There are also socials in the denominational social book which all societies received a few years ago, which are appropriate. Best of all, plan an original Christian Endeavor week social, and send a copy of your plans to Mrs. Grace Osborn, Verona, N. Y. She will be delighted to receive the original socials, your society will be credited with them, and you will have a good time at the social. Be sure that all young people in the group served by your society are invited.

## CHRISTIAN ENDEAVOR BY RADIO

Watch your local radio announcements for special Christian Endeavor week broadcasts from local or state Christian Endeavor unions. On Sunday afternoons from three to four, Eastern Standard time, Doctor Dan Poling may be heard from stations WEA, New York, and WTA, Cleveland. Tune in if you have the opportunity.

## REPORTS

Be sure to report your Christian Endeavor week programs for this department.

## THE INTERMEDIATE CORNER

REV. WILLIAM M. SIMPSON  
Intermediate Christian Endeavor Superintendent  
Sabbath Day, February 4, 1928

## DAILY READINGS

Sunday—Group work (Mark 2: 1-5)  
Monday—Team-work in prayer (Ex. 17: 10-12)  
Tuesday—Evangelistic team-work (Luke 10: 1-9)  
Wednesday—United we serve (1 Chron. 9: 22-34)  
Thursday—Division of labor (Neh. 4: 16-18)  
Friday—Team-work in giving (Ex. 25: 1-9)  
Sabbath Day—Topic: Team-work with other churches and societies (Mark 9: 38-41)

## FOR EXAMPLE

The Ashaway intermediates joined the Westerly Local Christian Endeavor Union, which has been having a rather hard time, but we think it is going to be more of a help to all the societies that are members. The Ashaway intermediates have also joined the

newly formed Seventh Day Baptist Christian Endeavor Union of New England, and are looking forward to helpful associations and good opportunities to serve. They have just been asked to present before the Rhode Island State Christian Endeavor Union a pageant the afternoon of February 22.

The Brookfield intermediates lived isolated from other Christian Endeavor societies, but co-operated with an unorganized group of young people at Leonardsville, and sometimes were visited by some of the Verona young people.

The Alfred and Alfred Station intermediates have worked with Christian Endeavor societies at Almond and Andover, and have also been affiliated with the Allegany County Christian Endeavor Union. A few years ago they sent a delegate to the World's Christian Endeavor Convention at New York City, with all expenses paid.

The North Loup intermediates refuse to be denied the fellowship of other young people of our denomination, even though they live at a distance from all our other societies. They took the long but enjoyable journey to Nortonville and they have been carrying on an interesting correspondence with intermediates all over the denomination.

Other intermediates are co-operating with Christian Endeavor societies and churches, I am sure, although I am not familiar with all the circumstances. I would be glad to write about all of these activities, but I do not know about them. *We want Intermediate Christian Endeavor news!*

## SOMETHING DIFFERENT

Let the leader for February 25, 1928, order immediately from the Perry Pictures Company, Malden, Mass., the following two-cent pictures, by number: 309, 334, 335, 685C, 797H, 797K, 797P, 797S, 798E, 800, 802, 813, 814, 815, 831, 831B, 834, 1100, 3045, 3250, 3290, 3292, 3294, 3302, 4134, 6932. They will receive no order for less than twenty-five two-cent pictures. Remit by postal money order for prompt attention. These are all on the general subject of loyalty in times of tense struggle. The leader may distribute among members these pictures for interpretation and comment in the meeting.

## NEW ENGLAND SEVENTH DAY BAPTIST CHRISTIAN ENDEAVOR UNION

On December 3, 1927, at the Westerly Seventh Day Baptist church, the Seventh Day Baptist Christian Endeavor societies of Rhode Island and Connecticut, met and formed a union, to be called the New England Seventh Day Baptist Union. A few weeks previous to this an executive meeting was held, at which plans were made for the meeting of December 3. A constitution was drawn up, also. At our first union meeting there was a fine attendance of young people and many friends. The service was in charge of the Waterford society, with Rev. Duane Ogden as leader. He used the regular Christian Endeavor topic for that week. Rev. Clayton A. Burdick and Rev. William M. Simpson gave brief talks on the topic, and a vocal duet by Mrs. Albert Brooks and Miss Helen Maxson was sung. A large number took part in the testimony meeting. Following the meeting a short business session was held, at which the following officers were elected:

President, Morton R. Swinney, Waterford.

First vice-president, Bertha Kenyon, Hopkinton.

Second vice-president, Lucy Irish, Rockville.

Secretary, Dorcas Austin, Westerly.

Treasurer, James Waite, Ashaway.

Following the business meeting, the Westerly society entertained with a standard social and refreshments.

Every one present felt that the first meeting of the union was a success, and we are looking forward to great help from these meetings. It is the plan of this union to meet four times a year with the different societies, the time and place to be decided by the Executive Committee.

MRS. BLANCHE J. BURDICK,  
*Associational Secretary.*

## VESPER SERVICE HELD BY LITTLE GENESEE CHRISTIAN ENDEAVOR

JOHN M. REYNOLDS

Our Christian Endeavor wished to have a part in the Christmas service of the church. After much discussion we decided on a candle light vesper service Sabbath evening.

Only candles were used in lighting the church. Two candles were placed in each window and several in the center aisle. Over the stage was a large star, electrically lighted. The effect on the whole was very pretty.

The first part of the evening was used as a devotional period. Then the Christian Endeavor put on a six act pantomime, with a reader. The first scene had to do with the early prophets and their prophecies concerning the coming of the Christ. The latter scenes took up the fulfillment of the prophecies. It was a very impressive service, and considering the weather, it was well attended.

We are continuing our missionary study, and planning to put on a real play of a serious nature later in the winter to help refloor our church. We like to be busy, and if we carry out our program we will be.

## CONCERNING CONFERENCE EXPENSES

The Commission of the Seventh Day Baptist General Conference at its meeting at Pittsburgh, Pa., December 27 and 28, 1927, received, considered, and adopted the following report as presented by the Finance Committee:

The Finance Committee, to which was referred the matter of providing for the continuing indebtedness for the expenses of the General Conference, because of the failure of the denomination to raise in full the annual budget, offers for the approval of the Commission a plan which is embodied in the following preamble and resolution:

WHEREAS, The obligations incurred in maintaining the General Conference are to a considerable extent "out-of-pocket" expenses, and are in all cases bills which must be promptly paid in full, and

WHEREAS, The expenses of Conference are incurred for the benefit of all the denominational organizations and interests in the annual budget, which makes it equitable for all these organizations and interests to share the burden of any shortage in the funds provided for the support of Conference, therefore, be it

Resolved, That the Commission recommend to Conference that all bills incurred for the support of the General Conference be considered as preferred claims, and be paid in full by the Onward Movement treasurer from funds on hand as soon

(Continued on page 93)

## CHILDREN'S PAGE

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

### BEING TRUTHFUL

MRS. ELISABETH K. AUSTIN  
Junior Christian Endeavor Superintendent  
Junior Christian Endeavor Topic for Sabbath Day,  
January 21, 1928

#### DAILY READINGS

Sunday—Speak the truth (Eph. 4: 25)  
Monday—What a lie did (Acts 5: 1-11)  
Tuesday—Jesus refused to lie (John 18: 1-9)  
Wednesday—Truthfulness means honesty (Rom. 13: 8)  
Thursday—It means sincerity (Tit. 2: 7, 8)  
Friday—A true life (1 Sam. 12: 1-5)  
Sabbath Day—Topic: What it means to be truthful (Zech. 8: 6, 17)

MRS. HAZEL WHEELER  
Little Genesee Junior Superintendent

My dear children, how many of us have always been truthful? Why, of course none of us have always been. We must try harder each day though to tell the truth. It means much in our lives, and God hates to have one of his dear children tell a lie. Just read what he says in Zecharia 8: 16, 17. Even the little white lies are very bad, because if you tell those you are liable to tell bigger ones, and oh, so much trouble that would cause you and perhaps someone else!

Let us try real hard not to tell any more lies. I know you will try because you are a lovely group of children.

*Little Genesee, N. Y.*

### ADVENTURERS IN CHINA

MRS. ELISABETH K. AUSTIN  
Junior Christian Endeavor Superintendent  
Junior Christian Endeavor Topic for Sabbath Day,  
January 28, 1928

#### DAILY READINGS

Sunday—Beginning an adventure (Acts 13: 1-3)  
Monday—Meeting superstition (Mark 5: 1-17)  
Tuesday—Meeting death (Acts 7: 54-60)  
Wednesday—A talk by the way (Acts 8: 26-35)  
Thursday—An adventure by sea (Acts 28: 1-10)  
Friday—Facing a mob (Acts 21: 27-40)  
Sabbath Day—Topic: Brave adventurers in China (Isa. 42: 5-10)

[We can not spend too much time in instructing our juniors about our own Seventh Day Baptist missionary efforts. The following brief statistics were taken from

"A Study of Seventh Day Baptist Missions in China," by Mrs. Ruby Coon Babcock.]

Seventh Day Baptist missionary work in China started a little over fifty years ago in Shanghai. Within two years after our first missionaries landed in Shanghai a Chinese house had been rented, fitted up and dedicated as a chapel. The first day school was organized about this same time. In July, 1850, the first Shanghai Seventh Day Baptist Church was organized with seven members. The first missionary work in Liuho was started by a native worker about 1873, but it was not until January, 1902, that the medical missionary work was moved there from Shanghai. In 1887 the girls' boarding school was started, and in 1888 the boys' boarding school was organized. The Liuho Seventh Day Baptist Church was organized in 1908.

The results given briefly above with many more were the outcome of the work of faithful missionaries in China. Following is a list of "our own" adventurers in China with the dates they began their work and the approximate number of years which they spent there. The last ones on the list, of course, are still working for us in that country.

Rev. Solomon Carpenter, 1847—18 years.  
Mrs. Solomon Carpenter, 1847—16 years.  
Rev. Nathan Wardner, 1847—10 years.  
Mrs. Nathan Wardner, 1847—9 years.  
Rev. D. H. Davis, 1880—31 years.  
Mrs. D. H. Davis, 1880—37 years.  
Mrs. Eliza Nelson Fryer, 1880—2 years.  
Dr. Ella F. Swinney, 1883—11 years.  
Rev. G. H. F. Randolph, 1888—5 years.  
Mrs. G. H. F. Randolph, 1888—5 years.  
Miss Susie M. Burdick, 1889.  
Dr. Rosa Palmborg, 1894.  
Rev. Jay W. Crofoot, 1899.  
Mrs. Jay W. Crofoot, 1899.  
Rev. and Mrs. Crofoot are in this country temporarily, not being sent back after their last furlough due to the present war conditions. Mr. Crofoot is at present pastor of the Battle Creek Church.  
Rev. H. Eugene Davis, 1908.  
Mrs. H. Eugene Davis, 1908.  
Dr. Grace I. Crandall, 1911.  
Dr. Crandall is now in this country on furlough.  
Miss Anna West, 1912.  
Miss West's mother, Mrs. Nettie West, and sister, Miss Mabel West, are also in China. Miss Mabel West has been employed part of the time by our missionary board as a teacher.  
Dr. Bessie Sinclair, 1917—5 years.  
Dr. George Thorngate, 1924.  
Mrs. George Thorngate, 1924.

What an interesting meeting you would have with this topic if each junior selected one of the above missionaries and found out all he or she could about their work in China.

### ROBIN'S SEARCH

(Continued)

M. S. G.

As soon as Robin found himself in the little house he looked eagerly around him, and his sharp, twinkling eyes seemed to see everything at once. Round and round the living room he danced on his nimble feet, singing happily in his soft little voice, for what he saw and heard made him sure that at last he had found a home right after his own heart.

On a bright, soft quilt at one side of the room sat a cunning, rosy-cheeked baby, playing with some bright colored blocks, and laughing and crowing with all his might.

At the other side of the room a boy was playing with a big dog, and it was hard to tell which made the most noise, the shouting boy or the barking dog; while a little girl sang sweetly and lustily as she cleared the supper table and carried the dishes into the tiny kitchen, smiling tenderly at her mother who sat sewing by the window.

All at once, the little girl paused in her cheery song and said happily, "Oh, mother dear, isn't this a lovely, homelike, quiet room?"

"Quiet!" exclaimed her mother, laughing. "Yes, it is lovely and homelike, but what makes you call it quiet?"

"Well, you know what I mean, mother. 'Course there's lots of noise, but it's such nice, peaceful happy noises that it seems quiet to me. If you were yelling for baby to stop his racket, or sending Ned and Jack out of the house because they were so noisy, and telling me to stop singing, it would really be noisy. Or if we were all quarreling, it would be terrible. Why, don't you see?"

"Yes, Grace dear, I do see," said her mother lovingly. "I also see that I have the dearest, most helpful children in the world."

"And we have the best mother," said Ned, as he came around to give her a regu-

lar bear hug. "Don't you want me to do some errands for you, mother?"

"Yes, thank you, my son," said his mother, as she laid aside her sewing, and gave him a list of groceries. "You may get these things at the new store, way down on Center Street."

Without a word of complaint over the long trip before him, Ned called Jack, and merrily away skipped boy and dog.

The mother carried a sleepy baby off to bed, while Grace sat down in her little rocking chair, with her doll Fannie, and began to sing a lullaby.

But suddenly she grew very still and began to listen, with a happy smile on her dear little face, and then said softly, "The wind is singing down the chimney, but I can't quite hear what he says."

Now we know it wasn't the wind. It was only Robin, the little brownie, singing with a joyful heart:

A happy brownie boy am I,  
Hi, ho! Hi, ho! Ti, di! Ti, dum!  
What care I how the moments fly,  
Since to this happy home I've come.

And here I'll stay, and do my part  
To keep a cheery atmosphere,  
For where there is a merry heart,  
No disappointment need I fear.

Then round and round the room he danced until he was quite out of breath, while Grace said to herself, "I wonder why I am so very happy tonight." Then the little fellow curled up under the big easy chair by the fire, and fell asleep, to dream of his old home in the deep, cool woods, and the lovely new home to which he had just come, and where he hoped to remain the rest of his days.

### CONCERNING CONFERENCE EXPENSES

(Continued from page 91)

as practicable after their presentation, and approval by the Finance Committee, and that the remainder of the receipts for the Onward Movement Budget Fund be apportioned among the remaining budget items in the prescribed manner.

This recommendation will be presented to the next meeting of the General Conference for consideration and action.

EDWIN SHAW,  
Secretary.



## MEASURING

REV. AHVA J. C. BOND

(Sermon to the boys and girls, Plainfield, N. J.,  
December 3, 1927)

Text: *And I lifted up mine eyes, and saw, and, behold, a man with a measuring line in his hand.* Zechariah 2:1.

The other day when I was walking along Fourth Street I saw two men carrying what seemed like a very long steel tape measure. They laid it down on the ground, and then took it up and carried it ahead and laid it down again. You have often seen men doing the same thing. They were surveyors, and they were measuring a lot which faces Fourth Street. Measuring lines are very important things, and we could not get along very well without them.

Besides lines to measure with, we have rulers and scales and cups and coins, and spoons and clocks, and many other things. I used to see my mother take a piece of cloth in the thumb and finger of her right hand and stretch it out just as far as she could. Then with her left hand up to her nose she measured the cloth. The distance from her right hand stretched out to the right and the end of her nose as she looked to the left was one yard. Then I used to see my father extend his hands on a log, with thumbs together, with one thumb lapped over the other just about the length of a thumb nail, and by repeating the process he measured the length of the log. His two hands with the thumbs extended measured one foot. I saw some men the other night measuring the floor of a room in this church to see how much carpet it would take to cover it. They paced it off in regular steps, each step equaling three feet.

Of course these measurements were not absolutely accurate, but they made possible a pretty good guess.

There are some things we can measure, and these are usually the things we ought to measure. We ought to measure our money. We ought to do this in order to make sure that we are not spending more than we have, and to make sure also that we are not spending too much for ourselves and giving away too little. We can measure our time. If we are taking an examination and have just an hour to answer the

questions, then we can set aside so much time for each question. Then we will not have to say, "I did not get to the last three questions at all."

But there are some things that are difficult to measure, and they are the things that we often measure wrong. We ought to be very careful when we put our measure on people. It is very easy to misjudge people. Do not jump to the conclusion that people are ill-natured because they have spoken a sharp word to you. They may have been very tired. Do not think people are mean because they have only a few pennies to give away.

A woman on my boat crossing the Atlantic last summer told me that she left the Sunday school to which she had been going as a little girl, and went to another Sunday school, just because her teacher misjudged her little playmate. Her playmate was the daughter of a woman who did washings for a living. She had her little children to take care of. She had to feed and clothe them, and to provide them a home. She could not give her little girl much money to take to Sunday school. But she always gave her a few pennies. One day her teacher told the class that none of them ought to bring less than a nickel to Sunday school. The other little girl, who is now a woman, did not like to have her teacher talk that way to the other little girl whose mother was a widow and had to work hard for the pennies which she gave her little girl.

And remember, too, that it isn't always those who talk the biggest that do the most; it isn't always those who smile that are most sincere; it isn't always those who wear the finest clothes that have the noblest hearts.

Lastly, there are some things we can not measure, and these are the best things. You can not measure happiness. You can not measure your mother's love. You can not measure God's love.

The young man of our text thought he could measure God's love. He thought God loved all those who lived in Jerusalem more than he did other people. But an angel taught him better. God loves the people in London just as much as he loves the people of Chicago. He loves the people of China just as much as he loves the people of America. God's love can not be measured.

## Lone Sabbath Keeper's Page

## "FOLLOW HIS STEPS"

1 PETER 2: 21

MARY E. FILLYAW

Speeding on winds that rapidly whirled  
Wrongs, injuries, and losses, disappointments and  
crosses:

How they blackened the clouds which, like banners unfurled,  
Hung darkly unfolding o'er a sin-stricken world.  
But lo! in the east a bright star appearing  
Led onward wise men who followed its ray  
Till it stayed in its flight o'er the house where  
lay

Immanuel incarnate, rejoicing in slumber,  
The Creator of angels and men without number;  
In infantile form, so attractive, so sweet;  
Divinity enrobed in swaddling clothes. See!  
The wise men are kneeling in worship at his feet.

Go, follow the garden-paths which his boyhood  
knew,

Go, hammer the nail, and draw the line true;  
Here uprear a column, there lay a rocky foundation,  
that may

Prove strong in the day, when floods wash away  
Frail buildings on sand.

Here dovetail a corner, there build a strong wall;  
Here cut out a door, there saw out a scroll.

Go, follow him yet to the Jordan's cold wave;  
In its pure, healing waters, thy leprosy lave;  
Neither falter, nor faint, though the pathway be  
long;

Bid the sad ones rejoice, and the feeble be strong;  
Preach the message of light to the blinded in  
heart;

Break the life-giving bread ere the hungry depart;  
Rejoice at the wedding, and weep at the tomb  
Where a loved one reposes in darkness and gloom.

Still follow, though fainting, 'neath thy heavy  
load,

That burdens thy soul like his cross of wood;  
Still onward and upward, till hung on the cross  
Of crucified self, the world, and its dross;

Then look toward the east where the clouds, rolled  
away

With their background of sorrow and tears, now  
display

The rainbow of peace, the radiant sign,  
The token of glory for your soul and mine.

"Young men who attend church and attend to what they get there in character and conduct are the ones in demand in the higher circles of business. Character comes first, then ability!"

## DEATHS

LARRABEE.—Addie Anne, daughter of Joshua and Mary E. Williams, was born December 7, 1870, at Watson, Lewis County, N. Y., and died at Faxton Hospital, January 1, 1928, after an operation, at the age of 57 years.

She was one of eleven children and is survived by two brothers and two sisters: Moses M. and Ray R. and Lydia Mayes, of West Edmeston; and Mrs. Esther Harry of Winfield, Kan.

She was married to E. E. Larrabee October 18, 1900. To this union one child was born, Ruth (Mrs. Ernest White), of West Winfield. There are also two stepchildren: Floyd Larrabee and Mrs. Glenn Monroe of West Winfield.

In early womanhood she joined the West Edmeston Seventh Day Baptist Church, and during these years she has kept the faith and been a faithful wife and mother.

In all these years her home, since coming from Watson with her parents, has been lived in and around West Edmeston, till a few years ago she moved to a farm near Leonardsville.

Besides her husband, daughter, brothers, and sisters, she leaves a large number of nieces, nephews, and grandchildren to mourn her loss.

Farewell services were held at the church of which she was a member, conducted by her pastor, Lena G. Crofoot, after which she was laid to rest in the West Edmeston Cemetery with her loved ones. L. G. C.

## Sabbath School. Lesson IV.—Jan. 21, 1928

JESUS AND THE LAW. Mark 2: 18 to 3: 6

## DAILY READINGS

Jan. 15—Jesus and the Law. Mark 2: 18-22.  
Jan. 16—How Jesus Observed the Sabbath. Mark 3: 1-6.

Jan. 17—Jesus and Personal Purity. Matt. 5: 27-32.

Jan. 18—Jesus and Perjury. Matt. 5: 33-37.

Jan. 19—Jesus and Retaliation. Matt. 5: 38-42.

Jan. 20—Jesus Summarizes the Law. Matt. 22: 34-40.

Jan. 21—Knowing and Obeying the Law. Psalm 119: 33-40.

(For Lesson Notes, see *Helping Hand*)

## Sabbath School. Lesson V.—Jan. 28, 1928

THE GROWING FAME OF JESUS

Mark 3: 7-12; 6: 53-56

## DAILY READINGS

Jan. 22—The Growing Fame of Jesus. Mark 3: 7-12.

Jan. 23—Jesus' Fame Fills Galilee. Mark 6: 53-56.

Jan. 24—A Multitude Fed. Mark 8: 1-10.

Jan. 25—A Multitude Taught. Matt. 13: 1-9.

Jan. 26—Many Samaritans Believe. John 4: 39-45.

Jan. 27—The Triumphant Jesus. John 12: 12-19.

Jan. 28—The Messiah's Glory. Isa. 60: 1-9.

(For Lesson Notes, see *Helping Hand*)

## 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, Whittier 6644. A most 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.

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