

# The Sabbath Recorder

“So built we the wall;  
 . . . . for the people  
 had a mind to work.”

—*Nehemiah 4: 6.*

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

## THE LIGHT OF HOPE

There is blue in the sky, though the clouds are dark,  
 And the sun disappears from view;  
 Still there's never a time but the clouds will pass  
 To be letting the sunshine through.  
 So be looking beyond, to the light of hope  
 That is shining around your way,  
 And you ever will find, though the clouds are dark,  
 There'll be dawning a brighter day.

—Martha Shepard Lippincott.

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# SEVENTH DAY BAPTIST DIRECTORY

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**Terms expiring in 1929**—Frank Hill, Ashaway, R. I.; Herbert L. Polan, North Loup, Neb.; Loyal F. Hurley, Adams Center, N. Y.

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

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(INCORPORATED, 1916)

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# The Sabbath Recorder

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WHOLE No. 4,359

*O Lord, wilt thou help us to be brave and true in view of the many things that seem to hinder the advance of thy kingdom among men. Save us from the sin of shutting out the light of truth. Keep us from the sin of ignorance, and above all from the sin of not realizing that we are ignorant. Help us to open our eyes to the light from heaven and forbid that we shall ever close our minds through prejudice. Save us from the sin of conceit and self-satisfaction.*

*Lead in the pathway of the humble, and open our hearts that we may never lose touch with the common men who have fallen and with the weak ones needing help to find the Saviour. In his name, Amen.*

**Tract Society's Hour** The time from ten until twelve o'clock on Friday was given for the program of the American Sabbath Tract Society. In the absence of President Corliss F. Randolph, first Vice-President William C. Hubbard had charge of this meeting. After reading a letter from President Randolph, explaining that he could not attend, Brother Hubbard called upon Rev. Alva L. Davis to lead the devotions.

Then came President Randolph's message, read by his pastor, Rev. Harold Crandall of New York City. We presume President Randolph will give it place in the RECORDER soon.

The annual reports of the corresponding secretary, the business manager of the publishing house, and that of the leader in Sabbath Promotion are all appearing in the SABBATH RECORDER. You will find it worth while to study them. Miss Bernice Brewer sang "Oh, may my walk be close with God," and the congregation sang "Awake my soul in joyful lays," between the addresses. The treasurer, Miss Ethel Titsworth, was present to read her annual report, and the report of Brother Bond on Sabbath Promotion was read by Mrs. William C. Hubbard of Plainfield, N. J.

The editor of the SABBATH RECORDER spoke of several forward movements that had been made since he began active work

in the denomination. Among them all no one movement had been so important in its unifying, helpful and far-reaching influence as was the purchase of the SABBATH RECORDER in 1872. After a brief review of its history since that year, when, as a student in Alfred, I watched the Potter press run off the first paper under denominational management, I referred to the good work of its previous editors and mentioned its policy for the last twenty-one years, since I took up the editor's pen.

At that time we had never owned a publishing house, and had no place we could call our denominational headquarters, excepting the limited space we had rented. Twelve years ago we found that we must give up our rented shop, and something had to be done to secure a print shop.

Then and there was begun the present movement for a denominational building and print shop of our own. Now, after twelve years, we have our splendid fireproof publishing house, and a fine lot for the main building, all paid for and waiting to receive it. Several General Conferences have approved the movement and instructed the Tract Board to go forward with the building work as soon as it could see its way clear to do so.

The World War held us up, so only the shop has been built, but plans are now drafted for the main building, about half enough money has been pledged for its completion, and some \$30,000 is in hand that can never be used for anything else.

Seventy-six years ago, in 1852, one hundred fifty-eight Seventh Day Baptists pledged money for a "denominational building" and a strong plea was made in which the same reasons were given for the need of one, as those being given today. Some way I can but feel, as I look over those old family names of 1852, that there must be enough persons bearing those same family names today, either in our churches or among those who have gone out from us, who still revere the fathers and mothers of their

childhood, and who will be willing to make handsome gifts for this building in their memory. In what better way could such ones honor the faith of their fathers than by helping in such a worthy movement?

How nice it would be if this work could be completed by real free-will offerings, rather than by a budget plan or by sending out special solicitors. Of course if the offerings do not come, some other plan must soon be pushed.

I can think of no better way to close this Tract Society write up, than to give you Secretary Willard D. Burdick's "Conclusions" in summing up his annual report, the main statements of which are given elsewhere in the RECORDER.

#### CONCLUSION

The various reports in this annual statement show that the past year has been one of advancement in various ways.

The publishing house has realized a substantial net profit; the amount of money reported for the sale of literature is much more than it has been for several years; and new books and tracts and new editions of tracts have been printed.

Never before in a single year have so many of our young people been brought together in camp, Teen-Age Conferences, and in meetings of the older young people, to consider the Sabbath question, the claims of the gospel ministry, and other questions that relate to their well-being and the future of our denominational work.

The extensive program of distributing Sabbath literature among Christian and Jewish leaders in this country, and among the people in other lands, has brought the Sabbath and our distinguishing beliefs to the attention of many people.

The Building Committee has secured plans and estimates of the cost of the denominational building, and is to direct a canvass in the fall for additional funds to erect the building.

We trust that through the various activities of the Sabbath Tract Society our people are gaining a higher estimate of the value of the truths we hold, both as vital factors in our own lives and as needed by others.

The perfect remedy for the ills of humanity is salvation in Jesus Christ—salvation from the ravages of sin, salvation into a life of obedience to God, salvation into the realization of life's possibilities, salvation into the life of service.

The mission of the American Sabbath Tract Society is in the interests of this remedy in its fullness. We need to feel its importance. We need greater enthusiasm in carrying on our work.

"Stir me, O stir me, Lord! for I can see

Thy glorious triumph day begin to break;  
The dawn already gilds the eastern sky.

Awake, O Church of Christ! Awake! Awake!  
O stir us, Lord, as heralds of that day!

The night is past, the King is on his way."

**Sabbath at Riverside** Sabbath worship of Conference began with the prayer and praise service on Friday night, conducted by Rev. Edward M. Holston. There was a fine orchestra and the solos, quartets, and choruses helped to promote a worshipful spirit for the entire evening. The beautiful stage decorations added much to the spiritual uplift of this happy occasion. The Psalm beginning with "The heavens declare the glory of God," was read, and the last verse was repeated as a prayer by the congregation. "Let the words of my mouth and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer."

Prayers by lone Sabbath keepers were called for and five persons responded to the call. Then the Lord's Prayer was repeated in concert. After the ladies' chorus had sung, "My peace I give unto you," the audience was ready for the message from Pastor Hargis.

He spoke in substance as follows:

"As a man thinketh in his heart, so is he." I hope the thoughts of our hearts this day may make the Sabbath what it ought to be. Today is our time, tomorrow never comes. There is a sunny side and a shady side to life. Youth is the first and old age is the second.

If now we come with thoughts of service in our hearts, it is good. Christ stands at the door of each heart, but the latch is inside and it is ours to open the door. He will never force his way in.

There seems to be something wrong with the world, there is something wrong with the individual man. You can see it in the faces of those you meet. There are all too many unhappy faces that indicate disturbing thoughts in the heart. Yes, there is something wrong with the world! How can we solve the problems of unrest? Jesus says his house is the house of prayer.

Going to the house of God with no spirit of devotion will not help us. Can the heart be the temple of God when it is only half given to him—when we think more of the world than of God?

We need more men with the vision of the burning bush, until we feel that we are standing on holy ground. We need the spirit that prompted the martyrs. But there are no martyrs in the Seventh Day Baptist Church nowadays.

We are here face to face with problems laid upon us by God, and I wonder what the result will be when we get back home from this General Conference? Our churches need to wake up. Do you pray for the success of God's kingdom? Do you *work* for it? Do you love it?

Oh, for a consecration that makes us feel that the ground on which we stand is holy ground!

At the close of this appeal the congregation sang "I want to be more like Jesus," a dear old song by Jairus M. Stillman of Alfred.

In the after meeting which followed, fifty-two persons bore testimonies of loyalty, and the meeting closed with "Blest be the tie that binds."

On Sabbath morning a house full of people gathered at the church at nine-thirty, for communion services. Brother George W. Hills and the editor, the two oldest ministers present, had charge.

Then at ten-thirty, the regular Sabbath services were held at the auditorium, with Pastor Hargis in charge. After the usual introductory services in which Secretary William L. Burdick led in prayer, and "Faith of our fathers" was sung by the congregation, Rev. Loyal Hurley preached from the text, "The sabbath was made for man, and not man for the sabbath. Therefore the Son of man is Lord also of the Sabbath," Mark 2: 27, 28. This good sermon on "Jesus Christ our final sanction for the Sabbath" will be given our readers in the near future.

The closing hymn was "Walk in the light."

The young people had charge of two meetings in the afternoon, the Juniors at three and the Seniors at four o'clock.

Thus the Sabbath day at Conference was a great day well filled with good teachings.

**The Evening After** The main service of this Sabbath at

**Conference** evening was devoted to a sermon by Rev. Herbert L. Polan. As a preparation for the sermon, there were several interesting pieces of special music, such as a violin solo by Miss Margaret Wells. She was recalled by much cheering. The men's chorus sang "Going home" and "Keep rank, make Jesus king." There were two anthems, "Praise him, praise him," and "I will lift up mine eyes unto the hills."

Brother Polan brought greetings from North Loup, Neb., and spoke of a group of Sabbath keepers he had recently visited, who wish to unite with us. Of this matter he has already written in the RECORDER.

Elsewhere in this issue you will find a condensed shorthand report of his good ser-

mon, which contains food for thought for everyone who loves our holy cause. In his ideas about "loyal service" we find several suggestions as to what kind of service we should render unto God. We do not need to enter the ministry in order to be loyal servants of God. Service in the home, on the farm, in the shop, and in our business may show as much loyalty as service in any of the professions.

This sermon completed the services of a very full day.

**Two Special Meetings** The general plan to hold no afternoon sessions had to be changed on two days in order to attend to important matters.

On Friday afternoon, following the Tract Society's program, a meeting was called to hear Brother Eugene Davis regarding the needs of the mission in Shanghai, China. This meeting was well attended and resulted in a better understanding, both regarding conditions in China and regarding the policy of the board in view of the unsettled conditions there. Assurances were given that the Missionary Board would go forward in the matter of new buildings there as soon as settled government conditions in China will justify the expenditure, and as fast as the denomination will furnish the funds. This meeting closed with a very pleasant feeling.

The second special meeting came on Sunday afternoon to complete the business as far as possible. The action of Conference regarding the simplified calendar was considered, and the resolutions which appeared in the last RECORDER concerning our attitude were adopted and ordered to be sent to the Federal Council. That body had asked for our opinion on the matter, and those resolutions make our official answer.

There was a good spirit manifested in this closing business session, and people were ready for the farewell meeting.

The Chinese young men entertained us with special music on their own instruments, and a California boy made fine music with a common hand saw for an instrument. All this music was beautiful, and the spirit of the hour was devotional.

**The Last Day Of Conference** I have already told you of the special meeting for business on Sunday afternoon. Last week you had the resolutions regarding the so-called simplified calendar passed by Conference and sent to the Federal Council.

The outstanding exercise on Sunday morning was the missionary sermon by Rev. Claude L. Hill, a report of which will appear in the RECORDER next week.

Sunday evening was devoted to a "Fellowship Meeting," conducted by Dean Norwood and President Davis. Brother Norwood was at his best in matters of pleasantry. His puns and bright sayings came in so pat and appropriate that we all had to laugh many times. He called upon every minister present—one by one—to stand and be introduced to the people. In each case his introductory words were appropriate and tended to promote the spirit of true fellowship.

President Davis' closing address was also full of the spirit of true fellowship, and made a fine ending for the seven days of Conference week. You will find it elsewhere in this RECORDER.

Hearty appreciation was expressed by Conference for the generous entertainment given the visitors by the good friends of Riverside.

The local press also received thanks for generous and friendly publication of the daily sessions during the week.

After the farewells were spoken, we all turned our attention toward preparing for the long, long home run between the two oceans.

**Editorial Notes** We were quite surprised to learn that Brother Polan is preparing to leave North Loup, for it is about the last thing we could have suspected while there on our recent visit.

While we are sorry for North Loup, we are very glad for Brookfield. That dear old church has been needing a pastor for a long time, and Brother Polan will find a hearty welcome there.

We hope North Loup will be able to secure a pastor soon. It is a good field for some earnest man.

Next week we hope to tell you about the excellent meetings of the Northwestern As-

sociation, recently held in North Loup. Our General Conference papers and editorials have been given the right of way, making it necessary to delay in the matters of this association.

You will notice some excellent food for thought in two or three Conference addresses in this RECORDER, which should be carefully studied and well digested. Do not allow them to pass unnoticed. If some of the suggestions were approved and practiced, great good would undoubtedly follow.

#### PRESIDENT DAVIS' ADDRESS IN THE FELLOWSHIP MEETING

(Stenographic report of last words in Riverside General Conference)

Dean Norwood has delighted you with his humor, stories, and puns. He is just the same Norwood. There is no change in him. I heard him say that a good many years ago. He came to this country from England one third of a century ago. He has a good mother still living in England. Every seven years he has made a trip back home to see his mother. About the time he got into college he had to go to see his mother. During this time he worked his way back on a cattle ship—worked his passage or came back by steerage, I am not quite sure. But someone made this remark to him, "Norwood, you look perfectly natural." He put his hands in his pockets, shook them and said, "There's no change in me. Just back from Europe." So he is the same Norwood.

It is worth the trip across the continent—by the long, long trail or by the swiftly flying *Gold Coast Limited*, to be able to be here in this meeting and say a word we all want to say of love and greeting.

The president of the Conference wanted me to summarize to some extent on this occasion, and to say a word in regard to the future—the forward look of our people and of this great Conference. As I try to do that, I have to do it from the perspective. Whence came we? Where are we now? Where do we go from here? So I begin with the retrospect.

I am thinking of the first Conference I attended fifty-one years ago, in West Virginia, the first Conference held there. Up

to that time there had been Conferences in Rhode Island, New York, New Jersey, Wisconsin, and in other states. There had been no Conference in North Loup, Neb., nor in Kansas, none in Colorado. Nobody ever thought of there being a Conference in California. Here we are, fifty-one years from that time spread across the continent and almost through with this great Conference on the Pacific Coast. At that time the Conference was so different I could hardly picture it to you. The little hamlet of Salem, W. Va., had fifty or one hundred souls. When you compare it with the city of Salem today or the city of Riverside, the progress we have made in fifty-one years seems unbelievable. There was no Sabbath School Board, no Young People's Board, no Salem College. And here is where we have come in fifty years, on the Pacific Coast.

Where do we go from here? To China, perhaps. The next step—so far as I see it, with the splendid delegation we have here from the China Church—will be a Seventh Day Baptist General Conference, one of these days, in China. God grant it and hasten the day. I would like to live long enough to go.

We have had this Conference with our gentlemanly, businesslike President Frank Hill in the chair, who in a quiet but effective way has carried this Conference through as smoothly as it has ever been carried through. He goes away leaving with us the feeling that he is not only Frank, and very frank, but kind, spiritual, strong, and hopeful.

We have been also, in this Conference, entertained in a charming way by the best people in the most delightful form. We think of many things that have been done. There was one thing that impressed me the moment I came—this splendid building, secured through the public school officials of this city. The hospitality of the dining room, I think, is the best we have ever had.

I remember the words of Owen Merri-dith:

We may live without love,  
What is passion but pining?

But where is the man  
Who can live without dining?

We have enjoyed this delightful fellowship together—this comradeship, closing in this meeting. We have enjoyed the discussions and reports.

We had the statement from the president in his opening address that the spiritual thing is the important thing. The winning of the souls of men and women is the chief task of the Church of Jesus Christ.

We have been discussing the financial problem and the difficulty of raising funds. The Commission has appointed, for the first time, a full time secretary who has charge of this great campaign of work which we call the Onward Movement budget. I like the idea of a united budget. I want to say to you that while I try to give as much or a little more each week for the maintenance of our church work, I never give a dollar for the local church but I put one beside it for the Onward Movement or united budget of our denomination. I believe we ought to do that and remember that it is just as important that we stand by this great organized program of work as anything else. It has been said the program doesn't do the work. That is all true enough, but no institution can do work effectively without a program. Unless we have a program and plans, and work them, we will do no work effectively for any period of time. This program of \$53,200 is a program of some hope. It has been suggested we are making too large a budget and that it ought to be two-thirds of what it is.

President Allen used to say: "Young man, hitch your wagon to a star." If we hitch our wagon to the stars, the high ideals of our committee seem quite easy. We have looked out from this Conference upon the golden gate of opportunity, if only we have men and means to carry out this work. We have young people—splendid young people, many of whom stand ready to go into the open door as soon as there is an open door, and as fast as we make it possible to do it.

In the Seventh Day Baptist denomination we have some hopeful things to lead us out into the future. We are interested in seeing the development of our missions in China. Perhaps we have spent more time over this question of just how fast we can go, than is necessary. When the report of the committee came in we thought it was

too small, but left it in the hands of the board and passed the resolution that they hurry up as fast as possible and do the thing as fast as possible.

I want to say something about the denomination's great general work. We had a delegate at the Conference of Faith and Order at Lausanne. We were proud of our representative there, proud that we have a part in this movement. We are proud to have a part in the great national work, in which I hope we are all much interested, the great temperance work. There has never been a moment in this movement in which the lines have been so sharply drawn in a great national issue as they are drawn now this year. There are people who say, if New York and Chicago want to be wet, why should anybody interfere with their being wet? New York and Chicago find their leadership from young men and women from our small towns and cities and colleges. Our young people go into these great cities and try to live their lives and do their work. Shall we consent that New York and Chicago be red light districts and let our boys and girls be thrown under the influence of the wet districts and communities? They want to be and ask the right to be wet. I say "NO!" I think it is a question of right, whether we shall submit to that kind of situation and leave great black spots on our national life. It may not be that we can clean it up in a year or two, or five or ten, but it is our duty to make the effort. Remember that our next President will most likely appoint a majority in the Supreme Court before long. It is up to us to see to it that there is enough temperance in the United States to put Herbert Hoover in the presidential chair. I probably know Al Smith better than any other person present. I have met him every year for fifteen years in committee work and on occasions at the executive's office. You know and I know that his interest and sympathy is with the wets, with local option for New York City and Buffalo and every other town that wants to be wet. That one thing is issue enough for every Seventh Day Baptist to take his place in the great world movement for temperance and righteousness.

To you who have known these friends

who together have enjoyed this inspiration and who are going from here with greater faith in God, greater faith in our mission, greater faith and love and loyalty for each other. I am glad to say this last great word of a loving farewell: God be with you and bless you in this great and splendid future.

#### THE GAME WE PLAY

The whistle blows, the game begins  
With players all atrim;  
The centers face, and he who wins  
Has jumped with greater vim;  
Fast, fast the plays, now here, now there.  
Atremble is the crowd;  
With shout and whoop they hope to bear  
Their team ahead, they vowed.

Oh, pass the ball and do it now,  
Be steady, sure and true;  
Don't be unnerved, well, anyhow,  
Be calm in what you do;  
Somehow you're nervous, all torn up  
In passing me the ball;  
We're in this game to win a cup,  
Don't let them put you to the wall.

Your eye upon the goal, my boy,  
Now shoot; be calm. It goes.  
And watch it on its way; oh, joy;  
Two points. The whistle blows.  
On, on we go as man with man  
We play with teamwork true;  
The game we'll win. We can, we can,  
With help of me and you.

'Tis so in life, in this great game,  
That man with man must work;  
No one should strive for just a name,  
Nor any task to shirk;  
Just pass the ball and do it fast,  
Be steady, sure, and true,  
And there will be this gift at last—  
A trophy cup for you.

—Lebanon, Tennessee.

#### BIBLES IN CHURCH PEWS

A movement has been started by a group of laymen in New Jersey, led by Mr. George Arnold, called "Back to the Bible Movement" which has been endorsed by the Jersey City Presbytery. The desire is to have Bibles placed in the church pews where they will be available for responsive readings and Bible study. We are glad indeed for such a movement as the New York Bible Society for quite a number of years has urged the value of Bibles in every church pew. The society will be glad to assist any church that proposes to place Bibles in its pews.—*Bible Society.*

## SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

#### THE SABBATH IN THE NEW TESTAMENT

J. A. DAVIDSON  
(Article 6 concluded)

There are numerous passages in the New Testament where the Sabbath is strongly implied by being included in God's commandments. I will refer to only a few of them—John 14: 15, 21, 23. Jesus is the authority behind the Ten Commandments, therefore his commandments are the commandments of God. In this chapter he shows us that those who love those commandments and keep them, are those who love him. He gives us assurance that his Father, himself, and the Holy Spirit will come to us and make their abode with us—verses 18, 21, 23, 26. Sabbath keeping is one of these commandments, so the conditions of this promise include the keeping of the Sabbath. The same is true of chapter fifteen.

We will now turn to the Epistles. We find that Paul sums up his argument of Romans 2 and 3 by these words: "Do we then make void the law through faith? God forbid: yea, we establish the law," or as given in the Revised Version, "Do we then make the law of none effect through faith? God forbid: nay, we establish the law."

He also sums up his argument in the fourth and fifth chapters with these words: "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we that are dead to sin (transgression of the law) live any longer therein?"

The arguments of the sixth and seventh chapters are summed up in "I had not known sin, except through the law: for I had not known coveting, except the law had said, Thou shalt not covet." Romans 7: 7. (R.V.) "So that the law is holy, and the commandment holy, and righteous and good." Romans 7: 12 (R.V.), "For I delight in the law of God after the inward man." Ro-

mans 7: 22, (R.V.), "So then I of myself with the mind, indeed, serve the law of God." Romans 7: 25, (R.V.), "Therefore if he served the law of God he kept the Sabbath. "Because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be." Romans 8: 7, (R.V.) The fourth verse of this chapter says that the righteousness of the law will be fulfilled in us who "walk not after the flesh but after the spirit," but how can it be fulfilled in us if we do not keep the law? This was A.D. 60, in this dispensation. Romans is full of it.

Now we will pass to 1 Corinthians 7: 19, "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God." It is not by being circumcised in the flesh; not in the shedding of blood of beasts in sacrifice; not in offering gifts and sacrifices on the altar, for "obedience is better than sacrifice," but it is in honoring the principles of God's righteousness as expressed in his Ten Commandments, and the Sabbath is one of these. We could not keep any of these commandments, so Christ died to remove these commandments out of our way—nailed them to the cross. No! By no means! He died for our transgression of these commandments that he might implant in us new hearts and right spirits, that we with Paul might "rejoice in the law of God in the inward man;" and with David, "O, how love I thy law! it is my meditation all the day." First Corinthians was written A.D. 59.

The Ten Commandments are embraced again in Galatians 5: 13-26; 6: 1-2. Again in Ephesians 6: 1-3 Paul quotes the fifth commandment in his exhortation to children, and states that this is the first commandment with promise. Dare anyone say that Paul did not here uphold and show that the Ten Commandments were the principles by which God expected us to live, the same as is stated in Romans 13: 9, 10? If so, the keeping of the Sabbath is one of them. The epistle to the Galatians was written A.D. 64.

James, A.D. 60, exhorts to the keeping of the commandments, chapter 2: 8-12, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." "For he that said, Do not commit adultery,

said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye and so do, as they that shall be judged by the law of liberty." David calls the Ten Commandments the "law of liberty," Psalm 119: 44, 45. Surely, if we are good law-abiding citizens, we are at liberty, but if we are law-breakers, we are locked up in prison awaiting the penalty.

Now we come to John's Epistles, which are filled with such references. John, writing A.D. 90, sixty years after the resurrection, says, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." Again, in 1 John 2: 7, 8, he says: "Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth."

The word "again" is translated from the Greek word "palin," which means "on the contrary," or "on the other hand." Let us read this verse this way, "On the other hand it is a new commandment which I write unto you . . . because the darkness is past, and the true light now shineth." John here declares that the commandments which he is holding up are the same old commandments that they had before.

The spiritual people of Israel understood the true nature of the commandments, which is love out of a pure heart to God and to our fellow man. Compare Leviticus 19: 18 and Deuteronomy 6: 5 with Matthew 22: 35-40. But the great majority of Israel were non-spiritual, hence they did not understand and could not grasp the true import of these commandments. That was why they thought they were heavy burdens and severe restrictions which were laid upon them. Romans 8: 7. Therefore through the rules and laws of the Pharisees these commandments became hard, grinding laws. Paul says that the carnal mind is enmity against God and is not subject to the law of God. But the spiritual mind is subject to it and realizes it as an unsurpassed blessing. Since Christ has come to dwell within

us, we see and understand these commandments in a different light, and from a new viewpoint, that is from the viewpoint of love. And because Christ dwells within us, the darkness is past and the true light or knowledge of these commandments, which is love, now shineth. How beautiful is this message of John's!

Verse 24 says: "Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. And this is the promise that he hath promised us, even eternal life."

Verse 28 says: "And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming." And 29; "If ye know that he is righteous, ye know that everyone that doeth righteousness is born of him."

Then John wells out with "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. . . . And it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." "And every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." Now if sin is the transgression of the law then the law can not be done away with, can it? For is not the world full of sin? Overwhelmed in sin? But Paul says, "Where there is no law there is no transgression," so the law still was standing when John wrote these words, A.D. 90. And no wonder, for Jesus himself, the author of the law, declared that it would not pass away till heaven and earth passed away and all things are accomplished.

In chapter 5: 2, 3 John says: "By this we know that we love the children of God when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous."

Now turn to 2 John 5, 6, 9-11 verses. It is supposed that John is writing to the church when he says: "Now I beseech thee, lady, not as though I wrote a new com-

mandment unto thee, but that which we had from the beginning, that we love one another. And this is love, that we walk after his commandments . . . Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds." No need of comments here.

Now we will pass to Revelation 12: 17, 18. This goes beyond the first century. It speaks of the final end of the present dispensation, therefore of our own times and forward. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God and have the testimony of Jesus Christ." This also includes the Sabbath.

Chapter 14: 12, "Here are they that keep the commandments of God, and the faith of Jesus." John tells us that he sees this company who keep the commandments of God and the faith of Jesus, with the Lamb on Mount Zion with the Father's name in their foreheads. The Father's name is his seal of Revelation 7: 3, etc.

God said the Sabbath was his sign between him and his people. Sign and seal are both the same. Therefore those whom John saw on Mount Zion with the Lamb are Sabbath-keeping Christians, who have washed themselves clean in the blood of the Lamb and the water of the Word from all defilements.

Revelation 22: 14, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." This calls for more than nine commandments. It embraces them all. See James 2:10, 11. The promise is given to those who keep the Sabbath of Jehovah, who are true to him, who will let nothing come between them and Jehovah, who "made the heaven and the earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day and hallowed it." Blessed promise. Blessed people, Thrice blessed God,

### STATEMENT ONWARD MOVEMENT TREASURER AUGUST, 1928

Receipts	
DENOMINATIONAL BUDGET	
Alfred, First	\$ 52.40
Alfred, Second	44.50
Battle Creek	24.00
Berlin	25.00
Hopkinton, Second	6.75
Independence	50.00
Milton	115.40
Rockville	19.00
Salem	21.75
Syracuse	4.50
Welton	78.88
	<u>\$ 442.18</u>

SPECIAL	
Alfred, Second	
For Sabbath School Board	\$ 5.00
Battle Creek	
For Foreign Missions	10.00
Welton, interest J. O. Babcock Bequest	
For Missionary Society	\$6.77
For Tract Society	6.77
	<u>13.54</u>

Seventh Day Baptist Christian Endeavor Union of New England	
For native worker—Jamaica	
From Hopkinton, First, seniors	\$5.20
From Hopkinton, First, juniors	.88
From Hopkinton, Second, intermediates	.88
From Pawcatuck seniors	5.20
From Pawcatuck juniors	.88
From Rockville Christian Endeavor	2.62
From Waterford Christian Endeavor	4.34
	<u>20.00</u>
	\$ 48.54
Denominational Budget	\$ 442.18
Special	48.54
Balance August 1, 1928	84.64
	<u>\$575.36</u>

DISBURSEMENTS	
Missionary Society	\$119.01
Tract Society	32.39
Sabbath School Board	19.20
Young People's Board	8.22
Woman's Board	15.70
Ministerial Relief	14.96
Education Society	5.62
Historical Society	1.86
Scholarships and Fellowships	4.48
General Conference	325.42
Contingent Fund	1.68
	<u>\$ 548.54</u>

Balance September 1, 1928	26.82
	<u>\$ 575.36</u>

81 Elliott Ave.,  
Yonkers, N. Y., HAROLD R. CRANDALL,  
September 1, 1928, Treasurer.

### ANNUAL STATEMENT OF THE BOARD OF TRUSTEES OF THE AMERICAN SABBATH TRACT SOCIETY FOR 1928

The Trustees of the American Sabbath Tract Society present this the eighty-fifth annual statement to the Seventh Day Baptist denomination assembled in General Conference.

The annual statement consists of a review of the work of the year by the corresponding secretary; the report of the leader in Sabbath promotion; the report of the business manager of the publishing house; the report of the treasurer; the proposed budget for the year 1928-1929; and concluding words by the corresponding secretary.

#### GENERAL REVIEW OF THE YEAR

##### IN MEMORIAM

The official circle of the board has been broken during the year by the death of Holly W. Maxson, who died September 15, 1927.

A life sketch and picture of Mr. Maxson appeared in the SABBATH RECORDER, October 17, 1927, pages 503, 504.

##### TRUSTEES OF THE CORPORATION

The affairs of the American Sabbath Tract Society are managed by a board of trustees consisting of thirty members, nominated by the General Conference and elected at the annual meeting of the corporation on the first day of the week following the second Wednesday in September.

Meetings are held on the second first-day in each month; the attendance has averaged nearly two-thirds of the members.

##### REPRESENTATION AT DENOMINATIONAL MEETINGS

The American Sabbath Tract Society has been officially represented at the General Conference and at most of the associations during the year, by one or more of the officers of the board of trustees.

##### LITERATURE

##### *Denominational Papers*

The Seventh Day Baptist denomination publishes the SABBATH RECORDER. Last year the cost of publication exceeded the receipts on subscriptions and advertisements by \$6,729.59; this year, \$7,660.

The appropriations for the foreign papers remained the same as last year—\$600 for *De Boodschapper* in Holland; \$100 for

the *Sabbath Observer* in London; \$100 for the *Seventh Day Baptist Reformer*, Kingston, Jamaica; and \$100 for the *Gospel Herald*, Georgetown, British Guiana. Remittances for the *Gospel Herald* ceased the first quarter of the year.

##### *Sabbath School Supplies*

The stock of Junior and Intermediate Graded Lesson Quarterlies has been sufficient to supply the demands during the year.

Three thousand four hundred copies of the *Helping Hand* are printed each quarter. There was a profit of \$15.72 on the *Helping Hand* last year, and a deficit of about \$200 this year.

##### *Other Denominational Literature*

New editions of the following tracts have been printed:

"The Sabbath" (post card), 5,000 copies.

"Preserving the Idea of Stewardship," 3,000 copies.

"Beginning the Christian Life" (A Catechism for Boys and Girls of Junior Age), 2,000 copies.

"Her Wedding Ring," 5,000 copies.

"Lovest Thou Me?" 5,000 copies

"Exposé of Faith and Practice," 5,000 copies.

"Bible Reading on Sabbath and Sunday," 5,000 copies.

"Fundamental Features of the Sabbath Cause." (second edition) 5,000 copies. The third edition of 5,000 copies has been ordered.

"A Sabbath Catechism" (second edition), 5,000 copies.

"The Sabbath and Seventh Day Baptists," (new edition) 2,000 copies.

"A Sabbath Motto for Every Week in the Year," prepared by Rev. A. J. C. Bond, 500 copies.

"Sermons for Boys and Girls" by Rev. A. J. C. Bond, 500 copies.

Last fall the publishing house printed a book "The Water of Life," by Rev. George E. Fifield. The copy for this was in preparation at the time of his death and was completed by his wife, who paid the printing expenses and then presented the books to the Tract Society.

##### *The Seventh Day Baptist Calendar and Directory*

Two thousand copies of the calendar for 1928 were printed. The receipts for the

sale of calendars did not quite meet their cost. The calendar was illustrated with views of interesting spots in Riverside and other parts of California.

##### *Distribution of Literature*

Last year we reported about 13,200 tracts sent out; this year the number totals 37,181. Of this number 14,711 have been sent out in the general distribution.

The special distribution of "Fundamental Features of the Sabbath Cause" has been continued, 2957 copies having been sent to Baptist ministers, and 4513 to Jewish rabbis and leaders.

Two shipments of literature (nine boxes) have been made to Rev. D. Burdett Coon, Kingston, Jamaica, for use on the Jamaica field. These included about fifteen thousand tracts and several hundred copies of the SABBATH RECORDER, *Helping Hand*, *Pulpit* and the *Sabbath Visitor* that were in stock in the publishing house.

Several used Bibles and other books were sent, the Bibles for distribution where needed, and the miscellaneous books are the nucleus of a circulating library that Mrs. Coon has started.

Last November, Elder Coon wrote, "We have distributed 13,000 pages of tracts in just a short time, that have been called for. We made no effort to give them out."

Tracts, papers, and books have been sent out to individuals and groups of people who are studying about the beliefs and work of Seventh Day Baptists, to college and university libraries, and to a German scholar who is taking his doctor's degree from Hartford Theological Seminary and is to return to teach American Church History in Germany.

##### MEETING OF THE COMMITTEE ON REVISION OF LITERATURE

A meeting of the Committee on Revision of Denominational Literature was held in Alfred, N. Y., March 2 to 5, 1928.

Plans were considered and recommendations were made to the American Sabbath Tract Society looking to the publication of addresses, tracts and material for courses of study in religious instruction for Seventh Day Baptists.

##### THE DENOMINATIONAL BUILDING

The Denominational Building Committee, after carefully considering plans, and esti-

mates for a suitable building, recommended that the board of trustees vote an appropriation of \$90,000 to cover the entire cost of the building, architect's fees, and the furnishings. The recommendation was adopted March 11, 1928.

"The building which the Tract Society proposes to erect will stand directly in front of the present publishing house at a distance of about ten feet therefrom, the two buildings being connected by an enclosed passageway. The new building will have a frontage of fifty-eight feet, which is the same as that of the publishing house, and a depth of thirty-three feet. It will be three stories in height, with a basement under the whole building, and will be constructed of red tapestry brick with Indiana limestone trimmings. The architecture will be semi-ecclesiastical with four Oriel windows in front.

"The sum of about \$31,000 has been pledged towards the cost of the building. About \$24,000 of this amount has been paid in, and it is proposed to organize immediately a campaign to raise the balance of the money.

"It is the purpose of the Tract Society not to begin the construction of the building until the entire estimated cost of \$90,000 has been subscribed, and to limit the total expenditures to that amount." (From the Report of the Denominational Building Committee.)

##### GENERAL CORRESPONDENCE

Correspondence continues an important part of the work of the American Sabbath Tract Society.

Field work is helpfully supplemented through correspondence. Inquiries are continually coming from individuals and groups of people who are interested in the Sabbath question, and from those who are already keeping it and wish to learn more about our distinguishing beliefs, or about our churches, our schools, missions, and our work in general.

Frequently strangers write in highest praise of our literature.

##### RESIGNATION OF THE CORRESPONDING SECRETARY

At the General Conference in 1924 a plan was originated by which the corresponding secretary of the American Sabbath Tract

Society should also become the general secretary of the Onward Movement.

On November 13, 1927, the corresponding secretary presented his resignation to the Board of Trustees of the American Sabbath Tract Society, to take effect September 1, 1928, having previously sent to the Commission his resignation as general secretary. The resignation was accepted at the meeting of the board of trustees on April 8, 1928.

#### NEXT YEAR

Tract distribution is to be continued with vigor during the coming year.

Another shipment of tracts, used Bibles and other literature will be made to Jamaica during the first quarter of the year.

Individuals have been asked to prepare papers, addresses, and tracts concerning instruction about the Sabbath and its observance, and appeals to the young people to heed the claims of the gospel ministry.

Plans are being made to have a sermon and an order of Sabbath morning worship printed each week in the SABBATH RECORDER.

It is expected that the Denominational Building Committee will direct a canvass in the early fall to raise the balance of the money necessary to complete the denominational building.

For two years the Tract Society has been considering the question of the publication of literature in the Chinese language. On May 8, 1927, the following recommendation was presented to the Tract Society by the Committee on Revision of Denominational Literature:

"It is the sense of this committee that any Chinese literature to be published by Seventh Day Baptists should be of a denominational nature, and that such other Chinese literature as may be desirable and needed for use by us should be that which is published under the auspices of the Foreign Missions Conference."

At the same meeting of the board it was recommended that "whenever production of such literature may be effected," we aid in financing the same.

Radical changes are taking place in mission work in China, and there is a growing desire among the Chinese people to organize a Chinese Christian Church. Because of this it seems a fitting time to bring Sabbath

truth to the attention of the Chinese Christian leaders.

Whenever it shall seem desirable to enter more extensively into Sabbath promotion work in China, the Sabbath Tract Society will be glad to assist financially in the work of translating and distributing literature.

[The report of Pastor Bond's Sabbath promotion work appears in the "Teen-Age Number of the RECORDER—August 13, page 213.—T. L. G.]

### THE MONEY SPENDER'S CONFERENCE

(By Robert J. Burdette)

Selfishness speaks first:

"I kept all my wealth and I mourn for my loss,  
For gold in a skeleton hand turns to dross;  
Love, friendship and gratitude might I have bought,  
But I kept all my wealth till it moulded to naught."

Then Pleasure speaks:

"I spent all my gold, I danced and I sang,  
The palace I built with hilarity rang,  
Plays, revels and frolics from even to dawn;  
But I lie here with nothing; I spent it, it's gone!"

Avarice speaks:

"I loaned my good money, at grasping percent;  
'Twas I who got all that you kept and you spent;  
While I counted my millions, death plundered me bare;  
And this grave I sleep in belongs to my heir."

Then Charity speaks:

"It was little I had, but I gave all my store  
To those who had less or needed it more;  
And it came with death laughing, for here at the grave  
In riches unmeasured, I found what I gave."

—*Watchman-Examiner.*

### REPORT THE GOOD THINGS

There come a lot of reports—evil reports—about evil things. Every day the secular papers are crowded with "news" about bad things—murders, robberies, divorces, and the like—and even the church papers—well, every time some minister goes wrong they hear about it. Why not tell more about the good things—the time when you saw goodwill manifested—and sacrifice, courage, grit and patience? Why not?—*The Presbyterian Advance.*

## MISSIONS

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

### JOY IN MISSION WORK

It is intended that Christians live joyous lives. This is in accord with the teachings of the Bible. Nehemiah said unto the Jews returned from captivity, "For the joy of the Lord is your strength"; and David prayed, "Restore unto me the joys of thy salvation." Christ said, "These things have I spoken unto you that my joy might remain in you and that your joy might be full"; and Paul wrote the Philippians, "Rejoice in the Lord alway; and again I say, rejoice." It is as much the Christian's duty to be joyous as it is to be honest.

There is danger, however, that Christians lose this grace and become pessimistic. Just as people may become so engaged in religious work as to have no time for God or communion with him, so they may become so anxious about the outcome of Christ's kingdom that they are constantly depressed and the grace of joyousness entirely obscured in their lives.

Perhaps there is no place where there is more danger of losing the joy of service and becoming pessimists than in missionary work. This is so because there are so many reverses and other things to discourage in missions that those who are not willing to make great and persistent efforts and those who lack faith get discouraged.

Though there are always mountains to be removed in the field of missions, the situation does not justify a pessimistic attitude. Christ has promised us victory if we will trust him and do our part.

Furthermore Christ can not use us when we are discouraged. To lose heart in any cause renders it impossible for us to put forth the proper effort to win; and it also takes away the joyousness of life which is essential to success in missions and all Christian work. When Nehemiah said, as quoted above, "For the joy of the Lord is your strength," he stated a fundamental principle in religious work. The lacrimal and pessimistic attitude of life does not win

converts to Christ. Elder J. L. Huffman, who had conducted many successful revivals, said to the writer once when a great meeting had reached the crisis, "I have little hope for conversions until the people become joyous," and then he went on to explain that in his many years of work he had found that the doleful attitude on the part of Christ's followers was a hindrance rather than a help in leading men to the world's Redeemer. He had no place for frivolity in his revival meetings, but at the same time he recognized that Christians must show forth the joy, gladness, and hopefulness of redeemed lives before the world could be drawn to Christ.

Though reverses come and difficulties in missions rise like mountains, though our best planned efforts are thwarted and the dearest things in life are taken away, let us be joyous and press the battle until Christ gives the victory!

### LETTER FROM REV. H. EUGENE DAVIS

[The missionary secretary is pleased to share with the readers of the SABBATH RECORDER the following letter from Brother H. Eugene Davis. The letter was written just before sailing from Vancouver for Shanghai.—SECRETARY.]

DEAR SECRETARY BURDICK:

Mr. Dzau and I had a most wonderful trip up the coast in company with Mrs. Paul Johnson, Marjorie, and Helen. Two days were spent in Yosemite National Park, and our trip took us through the Red Woods and over the Columbia River. Then we have been in the home of the Johnsons for four very helpful days.

I had hoped to write a long letter to you for use at the board meeting, but found that I was too weary. I shall do it on the steamer and mail it from Japan, which will be in ample time for the October meeting.

The trip has been a great change for me and a real vacation. I am sure I am going back in much better physical condition than when I left Shanghai. The contacts at Los Angeles and Riverside have also given me fresh courage for kingdom tasks, and I trust that the future will prove that it was worth while for the trip to be made.

My very best wishes to you in all your work.

Sincerely,

H. EUGENE DAVIS.



### A STATEMENT OF SOME PROBLEMS

If one listens to much that is being said and written, one might be led to conclude that all problems regarding mission work in China are now settled, and that the talk about grave questions is untimely and misleading; but to those who have studied the situation at all thoroughly it is apparent that the future of Christianity in that vast country still hangs in the balance and that the hour demands the fullest knowledge of every phase of the situation, great patience, and Christian statesmanship as well as Christ-like courage and devotion. In the June number of the *Chinese Record*, a monthly published in China, appeared an editorial under the caption, "Money and Missions." The great value of this editorial is that it recognizes the presence of serious problems and views them from various angles. It reads in part as follows:

"The relation of western money to Christian work in China is one of the most difficult problems facing Christians in China. The policy of subsidization has permeated every type of Christian enterprise. Both sectarianism and subsidization are peculiar to the modern Christian movement. Primitive Christians knew neither. Both call for new solutions. Neither can be referred to primitive premises or precedents. It is generally agreed that while sectarianism ought to be discarded subsidization will have to continue in China. There are four trends of thought aiming to do away with the evils of western Christian sharing of its mounting economic resources with China and the Chinese Church.

"Let western Christians confine their contributions to missionaries," say some. "Then western money would be used to support western Christian workers only." Putting the missionaries under the Chinese Church would, it is true, reduce to the vanishing point their purse power. But would it eliminate their economic significance and influence? The higher standards of living made possible for subsidized Chinese preachers causes, it is claimed, jealousy and discontent on the part of those they serve and who are less well-favored. True enough! But what if the missionaries continue to live on a level of economic superiority? Could western Christians thus support their

representatives in comparative economic ease and either they or their representatives maintain with the Chinese Christians that bond of sympathy essential to the spiritual vitality of both? This problem is in danger of being overlooked.

A more frequent and popular suggestion is that gradually missionaries and boards should throw all or most of their resources and effort into evangelizing China's unreached areas. Both missionaries and Chinese Christians find this idea attractive. At first it seems both desirable and feasible. But what would be the effect of a ring of pioneer missionary work somewhat outside and around that carried on by the Chinese Church? It would, in the first place, involve the continuance of the evils of subsidization from which we are now desirous of freeing the churches already established. Then, in the second place, it would prevent the growth of that passion and program for the evangelization of China which are as essential for the spiritual vitality of the Chinese Church as the passion and program of world-wide evangelization have been for western churches. The clamant call of the vast un-Christianized areas of China had better wait until Chinese Christians feel and rise to it. Western Christians might help the Chinese meet this need but they must not meet it for them!

We have also heard missionaries urge that all existing Christian institutional work should be turned over to the Chinese Church and they be permitted to engage in evangelistic work only. This suggestion, if carried out, involves ultimately the separation of missionaries from institutional work. But why? The two belong together. The rising emphasis on religious education demands that the missionaries share in both. It does not involve the elimination of the subsidization of institutional work. Its main effect would be to cut the missionary out of a most important aspect of Christian service to China. The report of the Jerusalem meetings shows that the group of internationally-minded Christians there present have accepted the responsibility of Christians to promote every type of work that will build up a vital spiritual and social life. In all probability the difficulties connected with institutional work, particu-

larly the educational, will be greater in coming years than those connected with the purely evangelistic. International fellowship is needed in all types of Christian work in China. A distinction between the duties of the missionary and the Chinese Church would not make mutual sympathy any easier than it is now. Chinese Christian leaders are particularly anxious to have the co-operation of their western brethren in all types of work.

Another suggestion is that western economic aid of churches in China should be discontinued, but that western churches should assume the main responsibility for the conduct of the institutional work. The advocates of this plan assume that western money could be used in schools and hospitals without debilitating effects that often ensue when it is used in the churches as such. But why? The pauperizing effects of subsidization are charged up against the school as well as the Church. But apart from that charge what would be the effect of thus relieving the Chinese Church of most of the weight of its educational responsibilities? One difficulty with Christian education in China is that the Chinese Church seems somewhat indifferent thereto. Its responsibility, therefore, would not be developed if missionaries and boards assumed the burden even more fully than at present. It is as necessary for their spiritual vitality that Chinese Christians fit education into their needs as that they get under the burdens of the Church as such. Christian schools must not on the one hand be commercialized nor on the other hand must they be pauperized. To find the golden mean is a challenge the Chinese Church must face.

The major difficulty in all these schemes is that they tend to separate some aspects of Christian work and the service of the missionary from the Chinese Church. The exact opposite is needed. If western Christians are to continue to help build a vital Christianity in China they must maintain spiritual and practical intimacy with this church. Two things are indispensable to spiritual vitality. First, autonomy; second self-responsibility. For all practical purposes Christian work is in control of Chinese Christians. Spiritual autonomy is theirs. Self-responsibility can be devel-

oped by using either what is one's own or what may come from others. Inasmuch as interdependence as well as independence is essential to fellowship, Chinese Christian responsibility in China must needs be developed along both these lines. Neither Chinese Christians nor missionaries see as yet all the implications of these two essential conditions of spiritual vitality. Two of them do, however, stand out. First Chinese Christians must work out their own projects and programs and submit them to western churches. That will satisfy the claims of both autonomy and responsibility. Western Christians may satisfy their sense of trusteeship by supporting them or not as they are led. Second, and basic to the first, the Chinese Church must determine the use of western personnel and economic resources in Christian work in China. Two questions call, therefore, for immediate answer. What does the Chinese Church want from western churches? How does it propose to use these resources? Answer to these questions should enable us to find out how western Christians may share their economic resources with the Chinese Church in ways that will help, not hinder, its spiritual vitality.

### TWO LETTERS FROM JAMAICA

I. REV. H. LOUIE MIGNOTT

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

Ashaway, R. I.,

U. S. A.

MY DEAR BROTHER BURDICK:

This informs you that your last letter has been received and read with greatest pleasure. You certainly have been busy in the field. That is evidence that the work is not at a standstill. In the closing of the gospel which is "to make ready a people prepared for the Lord," as it was at the time of the first advent, when the "Desire of Nations" was expected, the herald of the cross will be busy. The King of kings is to reappear. It's the biggest event of all the ages, and we are glad to have a part in the preparatory work and to be alert therein.

Enclosed you will find my report for the second quarter of this year. At the close of the first month thereof, I baptized six adults at Grantham, and together with the superintendent of the field, we organized a

church of nine believers, and it is named the Grantham Seventh Day Baptist Church. Its leader is Brother T. T. Samuels; the deacon is Brother Herbert Ricketts. The organization was on April 29.

Leaving Grantham, I came to Post Road, at which place I baptized three believers and added to the membership of that church, which at the present stands at nine, with eight children. On the evening of May 6, Sister Smikle, the leader of that church, gave a Bible school demonstration with the pupils of her two schools. Forty-two participated. A very enjoyable time was spent with children as well as with the many parents who attended. I am sorry to say that at this time of writing, Sister Smikle has been very ill and for more than two weeks she has been confined to her bed. She has been very busy doing what she could in the missionary field round about her, and her effort came to a standstill by reason of nervous breakdown. She had reported some three families, one numbering eight, observing the Sabbath. Pastor and Mrs. Coon had been to see her as well as the writer. She is making some improvement healthward.

After returning from Clarendon, Grant-ham, and Post Road, I visited Fort Hill, Pear Tree River, Bath, Glengoffe, Albion Mountain, Bower Wood, Waterford and Bowensville. I married a pair, Brother Stephens and Rosanna Chambers, at Pear Tree River, and baptized one, a Brother Marsh, and administered the ordinances of the Lord's house. We had quite a pleasant time in all the above named places. The churches are growing steadily in the Lord and in numbers. Six months of the year have passed. Time is rushing onward. Soon another year will have passed. There is much to be done in the vineyard of the Lord. Am not discouraged by any means, but rather determined to go forward and do valiantly for the Lord.

I must wish you much of the Lord's blessing in your work.

Kind regards,

Sincerely yours,

H. LOUIE MIGNOTT.

Guys Hills,  
Jamaica, B. W. I.,  
July 5, 1928.

## II. REV. D. BURDETT COON

*Rev. William L. Burdick,  
Corresponding Secretary,  
Ashaway, R. I.*

DEAR BROTHER BURDICK:

There is much mourning in Jamaica over the very unexpected passing of Elder St. Clair, of Detroit, Mich. He very rightly held a big place in the hearts of this people. He was the real father of the movement for our cause in Jamaica. While many people were sleeping, perhaps dreaming or wishing that something worth while might be done, Brother St. Clair did it. He sent *The Voice* down here. It spoke so loudly that it started things. A copy fell into the hands of H. E. Samms, of Santa Cruz. He read, considered, believed, and became a Seventh Day Baptist. He had *The Voice* and other Seventh Day Baptist literature sent to other people on the island. Many turned all the arguments advanced flatly down, believing them to be false. Brother Samms held on. Some of the literature fell into the hands of Mrs. Charles Smikle of Post Road. She read, considered, and accepted with her whole heart, believing the doctrines advanced by Brother St. Clair were in strictest harmony with Bible teaching. She became a staunch Seventh Day Baptist. Her good husband soon followed her in belief and practice. In a little time we had two Seventh Day Baptist churches in Jamaica, one in Santa Cruz and one in Post Road. As you know, these were the only Seventh Day Baptist centers in Jamaica when you and Doctor Hansen came to the island. We now have eighteen churches and more than three hundred members—all this apparently because Brother St. Clair had faith and courage to do what no one else dared to do. The tracts he wrote did a great work for our cause in Jamaica. They filled a great need and should be kept in stock for just such fields as this. They answered the questions and solved the problems facing many anxious inquirers. They are written in language that can be understood. No wonder we honor the memory of Brother St. Clair. His influence reached afar. Many other fields in distant places in the world as well as those nearer home

are basking in the sunshine today of the love and truth he gave them.

Some time back we attended a musical and literary entertainment at Guy's Hill, conducted by our Waterford Church. It was for the purpose of getting some money toward paying the indebtedness on their church building. It was held on a Sunday afternoon. It is no trouble to get people to take part in such an entertainment. Many from outside our own people were very glad to sing or speak. There were forty-seven items on the program. But Pastor Mignott, who was in charge of the program, left some of them out because it was so long. We find this same spirit of willingness to take part in such programs in all parts of the island. I think they made about \$10 to pay on their indebtedness of nearly \$125.

We also recently spent a few days with our Bowensville Church, where I preached twelve times and received three more members into the membership of that growing church. By request of people of the community I preached one sermon on the Sabbath question. I gave out notice a couple of days before that I was granting this request. I told the people that I was giving them due notice so that all could know and no one need come to the meeting if he did not wish to hear the question discussed. The house was literally packed, and many were outside "listening in." They listened most attentively while I talked to them for an hour on that important question.

Because of the urgent request of the interested parties we attended the wedding of James Gordan, whom I baptized last year, and the daughter of Deacon Donaldson at Bath, July 27. The ceremony was performed by Pastor Mignott in our church. Then we walked up a "bridle path" a mile or more to the home of the bride's father for the wedding reception that was largely attended.

We remained in Bath till the following Monday. I preached there four times on this trip. This church is still doing valiant service for their Master. They are growing in grace and knowledge and spiritual power. On Monday we returned home, and the next day went to Warsop, near the

western end of the island. Wednesday we took the Kennedy family of five in our car from Warsop to Bath, a distance of 133 miles, where they are now making their home. The Bath folks and Brother Kennedy are hoping he will be able to conduct a private school there. They are hoping to open the school soon.

Brother H. E. Samms has moved from Santa Cruz, where his home has been for a long time, to Joint Wood, Elderslie P. O., where he is opening up a new work for our cause. He believes we have a good prospect there. He has other appointments where people are pleading for him to go for continued evangelistic meetings. These other places are twenty or more miles from Elderslie. He has nothing but a poor horse and a cart with which to make these trips. But he is doing his best, handicapped as he is, to advance the interests of our cause.

For two Sabbaths now Mrs. Coon and I have been here at Spring Garden working with Brother N. A. Edwards in special meetings. This is where I am writing these lines. Spring Garden is a new place for us. It is four miles from Morant Bay, twelve miles from Bath, and eight and a half miles from our Font Hill church. It is a pleasant location up among the hills in view of the sea. Parts of three families here are members of our Bath Church. Several other Sabbath keepers have expressed their desire for baptism. Still others seem to be much interested in our cause.

At Yallahs the other day on the main road, nineteen miles from Kingston, we met Brother Kerr, of our Bath Church, who is working on a banana plantation in Yallahs. He has been holding open air meetings in two places near Yallahs, where he says there are many inquiries about Seventh Day Baptist principles. He had written me urging me to come there for conducting special meetings. But other appointments have prevented me thus far. From our new church in Grantham a strong appeal came a few days ago for us to go there for more special work. New growing interests are reported there. And so the calls and demands increase. It seems sometimes as though the difficulties and obstacles increase as rapidly. But for a great God and an all-powerful Christ, infinite in love and wis-

dom, who have promised to be with us to the end, we would surrender to the discouragements.

I would not have you nor the other good folks in the States imagine for one moment that I have changed my attitude or spirit one whit concerning the needs and responsibilities of our people touching the home mission fields. As we have done for years, so we are doing now, praying every day for our home and foreign mission fields. I still believe with all my heart that unless we double our diligence for the home field the time will come when we shall have nothing to give for the foreign field. But I am frank to confess that I have never been in a mission field before where it has seemed to me that for men and money invested there has been so great promise of rich spiritual reward as right here in Jamaica. But permanent results will be attained here only through much agonizing prayer and Christly example.

The organ furnished us by the Young People's Board continues to serve us splendidly, and is a great attraction everywhere we go. Jamaicans love music. The three-hundred candle-power lantern that we now call "The Wells' Light" continues to shine. A man away out on a beautiful island in the Pacific Ocean will know why we call it by that name.

I wish that our correspondents would take note that our address has been changed. We have not changed our residence. But the number of our cottage and the name of our street have been changed. The address now is Dufferin, No. 1, Dames Road, Cross Roads P. O., Jamaica, B. W. I. Postage on letters from the States to Jamaica is exactly the same as it is within the States. Postage costs us five cents for every letter we send to the States. But you can send letters to us for two cents.

We need your prayers.

Sincerely yours,

D. BURDETT COON.

Spring Garden,  
Morant Bay P. O.,  
Jamaica, B. W. I.,  
August 12, 1928.

### MONTHLY STATEMENT

August 1, 1928 - September 1, 1928

S. H. Davis,	
In account with	
The Seventh Day Baptist Missionary Society	
Dr.	
Balance on hand August 1, 1928	\$25,100.13
J. W. Crofoot, return of check for traveling expense	25.00
A friend, work in Pangoengsen, Java	1.00
J. H. Coon, treasurer, 1/3 Sabbath collection at Conference	67.29
Jessie K. Long, Grace Hospital	5.00
J. D. Clarke, treasurer, 1/3 collection Southwestern Association	12.53
Mrs. Bert Greene, Missionary Society	5.00
Onward Movement, Missionary Society	82.24
Welton, interest on J. O. Babcock Bequest special	6.77
Battle Creek Church, foreign missions	10.00
Seventh Day Baptist Christian Endeavor of New England, native worker for Jamaica	20.00
Washington Trust Company, interest credit	5.55
	<u>\$25,340.51</u>
Cr.	
Gerald Velthuysen, work in Holland	\$104.17
Wm. A. Berry, July salary	10.00
Royal R. Thorngate, account salary and employing native worker	125.00
Cherry Creek National Bank account salary R. R. Thorngate	25.00
H. Louie Mignott, July salary	50.00
L. J. Branch, July salary	25.00
D. Burdett Coon, July salary and traveling expense	145.40
D. Burdett Coon, employing native worker	20.00
C. C. Van Horn, July salary	41.67
Ellis R. Lewis, July salary	125.00
Geo. W. Hills, July salary and traveling expense	62.30
L. D. Seager, July salary	66.67
Verney A. Wilson, July salary	41.67
Grace I. Crandall, July salary	41.67
R. J. Severance, July salary	41.67
Clifford A. Beebe, July salary	25.00
Chas. W. Thorngate, July salary	16.67
W. L. Davis, July salary	25.00
Hurley S. Warren, July salary	16.67
Angeline P. Allen, July salary	16.67
Geo. O. Sayre, balance appropriation to quartet work	250.00
American Sabbath Tract Society, 300 copies of annual report	113.10
Royal R. Thorngate, traveling expense and attorney's fees	197.48
C. A. Hansen, July salary and traveling expense	170.82
Ellis R. Lewis, traveling expense	35.70
J. W. Crofoot, traveling expense	25.00
Wm. L. Burdick, traveling expense	157.17
Alfred Loan Association, account salary H. E. Davis	12.00
S. H. Davis, treasurer, transfer interest J. O. Babcock bequest, special	6.77
Treasurer's expenses	28.00
	<u>\$ 2,021.27</u>
Balance on hand September 1, 1928	23,319.24
	<u>\$25,340.51</u>
Bills payable in September, about	\$ 3,500.00
Special funds referred to in last month's report now amount to \$21,460.12, balance on hand \$23,319.24, net balance to special funds \$1,859.12. Other indebtedness \$5,500.00, net indebtedness \$3,640.88.	
E. & O. E.	

S. H. Davis,  
Treasurer.

### PASTOR POLAN RESIGNS— GOING TO BROOKFIELD

[The North Loup, Neb., *Loyalist* has the following interesting item of denominational news.—T. L. G.]

In his Sabbath morning sermon, Rev. H. L. Polan tendered his resignation of the North Loup charge to accept an eastern pastorate at Brookfield, N. Y. He asked that his resignation take effect in December. To those who were unaware of his call from Brookfield, this announcement came as a complete surprise. Although the church took no action on the resignation Sabbath day, it is expected his resignation will be accepted.

It is with a sense of great loss that the people of the Seventh Day Baptist Church and community at large see these valued friends leave. Knowing that people would be interested to know more about Mr. Polan and his family before his departure, we are herewith giving a brief biography of them.

Rev. H. L. Polan was born at Lick Run, amid the hills of West Virginia in 1883. Looking at his six feet and over, one might say he grew that tall from stretching to look over the hills, but that can hardly be for he was only a year old when his parents moved to Jackson Center, Ohio. Here he grew to manhood, on his father's farm.

He can remember receiving but one punishment at school. In company with several others who had committed some petty misdemeanor he was ordered to step up to the blackboard and reach as high as possible with the right hand. The teacher made a mark at that place and he was told to keep his fingers on it. It was a long time before they were relieved, and if you think that was a slight punishment, just try it for two minutes.

When he was twelve years old, a Junior

society was formed in the church, and it was made so interesting that he received the first incentive to take up church work. He was baptized by Rev. W. D. Burdick, and a very few weeks later, the same minister baptized a little girl in Wisconsin who was the future Mrs. Polan. During his high school course, his father's health failed and it was necessary for one of the boys to stay at home to carry on the farm work. Mr. Polan, (he was called Herbert in those days) offered to stay and dropped school work for three and one-half years. He was nearly twenty-one years of age when he definitely decided that his life work should be in the church, and went to Milton, Wis., where he finished his high school course at the academy and then entered Milton College

from which he was graduated in 1910. Two of his classmates were Georgia Black Greene and Paul Crandall, both of North Loup. While in school he took much interest in lyceum work, in oratorical contests, and in athletics. Football was banned by the college at that time and they had no gymnasium, but in spite of that, he played on one of the finest basketball teams in that part of the state.

A few days after commencement he was married to Miss Adeline Shaw, a sister of Rev.

George B. Shaw who was pastor at North Loup for nearly ten years. That Mr. and Mrs. Polan are consummate schemers is shown by the way they planned to escape from the young members of the wedding party and their usual pranks. Going out to the gate to bid good-bye to an auto load of guests who were leaving early, they sprang into the car to the surprise of all, even the occupants of the car, and were carried to the next town where their suit cases were waiting. In those days an automobile was not a common thing, and not a single one in town was available for the chase, and the team which was to carry a load of rice and

other favors, proved entirely inadequate for even in those days, when it was a sin to go thirty miles an hour, a horse could not overtake an automobile.

Together they taught school till college debts were paid. One year was in the lumbering districts where a forest fire surrounded the town, where they helped the people fight fires in the town, nearly all resulting from drunkenness, where it was not safe for a woman to go alone on the street at night. One fire burned seven saloons (it left plenty standing), and so much liquor was put out in the streets that next day a majority of the men and women and even the school children were dead drunk.

A little later Mr. Polan entered Alfred University to take his theological course, but in less than a year he received a call to New Market, N. J., and as it was close to New York City where he could enter Union Seminary, he accepted. Here he was ordained to the ministry and Jesse Hutchins, another North Loup boy, was clerk of the council. But the climate was unsuitable, and just before he finished the theological course he had the grippe followed by a long attack of rheumatism, so he reluctantly gave up the course and accepted a call to Nortonville, Kansas, and seven years ago next November he came to North Loup. Here he and his fine family have endeared themselves to all. The youngest, little Lura, was added to the family here. When the two older ones announced that they were "Jayhawkers," having been born in Kansas, she proudly insists that she is a "Cornshucker."

Besides the work in their own church, which is enough to keep their days full, both Mr. and Mrs. Polan have done their part in co-operating with other organizations in religious work. Mr. Polan has filled county and district offices in the Bible School Associations and Mrs. Polan is at present state superintendent of Junior Christian Endeavor work. They have been much interested in civic and school matters and athletics, and for two years Mr. Polan has been scoutmaster for the Boy Scouts. It will be hard for the Seventh Day Baptist Church to fill their places.

Everything I ever got in the world I had to fight for.—"Al" Smith.

### EXTRACTS FROM "RIVERSIDE DAILY PRESS"

Delegates from fifteen states of the union as well as from China, are registered at the convention of the Seventh Day Baptist Church now in session at Polytechnic High School.

There are 222 registered delegates to date. Of this number 5 are from China, including a missionary and 4 Chinese students. From California there are 111 delegates, numbering 81 from Riverside. Nebraska sends 17; New Jersey 17; New York 25; Rhode Island 13; Wisconsin, 9. Other states represented are: Colorado, Connecticut, Illinois, Kansas, Michigan, South Dakota, Washington, West Virginia, and New Mexico.

Plainfield, N. J., is the banner city outside of California sending 14 delegates to the convention. Others are expected to register during the remainder of the week.

#### INTERESTING HISTORICAL DATA

The first hour of last evening's session was given to the Historical Society. The report of the president, Professor Corliss Randolph, bristled with thrilling experiences of the pioneers of the denomination.

The report chronicled the achievements of these early workers in both England and America in rocking the cradle of religious and civil liberty when even the crooning of the infant was looked upon as treason against the established order. The delegates felt grateful for the honorable part that their forebears had taken in combating tyranny in Church and state during the days of Cromwell in England and the stirring days of colonial life in New England and the Middle states.

The Historical Society has the original data, which shows that their pioneers rendered invaluable aid in establishing democracy and liberty of conscience on both continents. Their representatives from the New England states served in the Continental Congress with distinction. One of their members was the first secretary of state of the united colonies. Their presses turned out the first printed copies of the Declaration of Independence.

[Evidently the sender of the clipping did not notice that the article was continued on another page. So it was cut short at this point.—T. L. G.]

## WOMAN'S WORK

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

### THE HIGHWAY

A little off the highway,  
A river ripples down  
And turns and winds until it finds  
A quiet country town.  
Its banks are lined with birches,  
And fish in darting schools  
At sunset rise to snatch at flies  
That skim across the pools.

A little off the highway,  
Throughout the pleasant spring,  
Amid the shade of glen and glade  
The birds delight to sing:  
And when the gathering twilight  
Is misty in the sky,  
And stars peep out and glance about,  
The little frogs reply.

A little off the highway—  
If one might journey there—  
He finds relief from fret and grief  
Before he is aware.  
The woods are filled with music  
Throughout the quiet day—  
The toil and strife and cares of life  
Seem very far away.

But we must hurry—hurry—  
We have no time to stray  
By wooded hills and running rills  
That lie beside the way.  
No birds, no blossoming flowers  
Along the river bed,  
For you or me; we only see  
The highway on ahead.

—James Montague  
In "Buffalo Courier Express."

### THREE DECADES OF UNITED STUDY

We are happy here to give the announcement for the last book of our third decade as a United Study Committee. The committee, in conference with the boards, has undertaken to prepare a book for 1930 which will give the life stories of our great leaders, Japanese, Chinese, Indian, African, Korean, and Persian. There could be no better summing up of results of the foreign mission enterprise than the exhibit of the great lives and wonderful accomplishments of these Christians who have come out from their own faiths and have followed the

teachings of the Lord Jesus. It is not a new development. When the Committee on the United Study of Foreign Missions was formed in 1900 we welcomed to the platform in Carnegie Hall, Lilavati Singh, president of the first woman's college in India. We recognized even then the fitness and the ability of Indian women to assume high positions of leadership. It is no new thing to find women of the Orient and even in Africa who have given long lives of service worthy to be written with those so marvelously set forth in the Epistle to the Hebrews. It is especially delightful to be able to announce that we have secured as the author and editor of this book, which is to be the climax for our third decade of United Study, a popular well-known author, Miss Singmaster. Miss Singmaster, who is really Mrs. Lewars, is a member of the Lutheran Church and its Woman's Board of Foreign Missions. She has studied mission work and has met some of the fine representatives who have come to this country. She will have a wealth of material from all the boards and will give the fine literary touch and artistic handling which will make it a book for wide circulation and of immense value.

The Junior book will be written by Mrs. Seebach, editor of the children's magazine of the Lutheran Board. Here again we have an able writer, one thoroughly qualified to present to boys and girls the lives of boys and girls, who have made good in their various countries, and have in their youth come to know the "Boy of Twelve," who is the model for all boys and girls.

As we think over the years and the great writers of our study books we are especially thankful that God has called into this missionary service men and women of such eminent ability that he has allowed us all together to study the work for his cause.—Mrs. Henry W. Peabody, in "Missionary Review of the World."

### MINUTES OF THE WOMAN'S BOARD

The August meeting of the Woman's Board was held at the home of Mrs. E. E. Sutton on Monday, the twentieth, 1928.

Members present were: Mrs. A. B. West, Mrs. G. E. Crosby, Mrs. Edwin Shaw, Mrs. Emma Landphere, Mrs. E. E. Sutton, Mrs. J. L. Skaggs, and one visitor, Mrs. A. S. Maxson.

Mrs. West called the meeting to order and read Psalms 119: 33-41, and offered prayer.

The minutes of the last meeting were read.

The treasurer's report was read by Mrs. E. E. Sutton. Receipts were \$890.59. Disbursements \$502.

The corresponding secretary reported having received a copy of *Everyland* magazine with an urgent request for subscriptions. The reports from the local societies came in very slowly.

Mrs. West read a letter from the Federal Council of Churches in regard to a representative to attend the conference of the Committee on Church and Race Relations. Also a letter from Rev. W. D. Burdick, making plans for a conference of representatives of the churches and boards of the Northwestern Association on September 10-12.

It was voted that Mrs. West and Mrs. Shaw represent the Woman's Board at the conference.

It was voted that the president be chairman with power to appoint others for a committee to make plans for the work of the board for the year 1928-1929.

Mrs. G. E. Crosley and Mrs. J. H. Babcock represented the Woman's Board at the General Conference in Riverside, Calif. The board was very much interested in Mrs. Crosley's report of the Conference in general, and appreciated a detailed report of the women's activities at the Conference.

The corresponding secretary was asked to send a letter to Mr. N. O. Moore, expressing the appreciation of the board for his generosity in printing the programs; also a letter of appreciation to be sent to the Dorcas society for its efficient work in putting on the pageant at the Conference.

It was voted to draw an order on the treasury for \$2, toward the expense of the Conference pageant.

The minutes of this meeting were read and approved.

Adjourned to meet with Mrs. West Monday, September 3.

MRS. A. B. WEST, *President.*

MRS. J. L. SKAGGS, *Secretary.*

### REPORT OF REV. C. A. HANSEN, OF MISSIONARY WORK DONE IN COLORADO AND KANSAS

According to plans laid by the Missionary Board for working the outposts in Colorado, Kansas, and Wyoming, we began our itinerant course June '15. We found that a number of families had moved from their old addresses, and that a number had gone to California, yet we succeeded in finding all but one family, and that one we may find later. We found our people interested in the denominational work, and most of them are reading the RECORDER. A few are doing missionary work among their neighbors, and thus keeping up their spiritual interest.

After traveling from Boulder, Greeley, and Denver in the north to Colorado Springs, Pueblo, Canon City, Las Animas, and Elkhart in the south, we wound our way back through Brandon, and Matheson to Denver where we conducted a month's special meetings, which were fairly well attended, and some interest was aroused in the Sabbath truth. At the last service which was well attended, every hand was raised to witness that the seventh day was the true Sabbath. A number of our young people have asked for baptism, and the prospects are that a church will be organized in the near future. I do not know of a more promising field than Denver. It should be worked every year with special meetings, followed up by personal work of the church members among their neighbors. I found the local members a great help in the public effort; each one seemed anxious to have a part in the work, and that is the right spirit.

Our brethren in Boulder are busy getting ready to dedicate their new church edifice. It will be a pretty building, and we entertain bright hopes for a good, steady effort throughout the winter months, hoping for increasing interest and God's blessings.

C. A. HANSEN.

Boulder, Colo.,  
September 4, 1928..

Goodness of heart, freedom of spirit, gayety of temper, and friendliness of disposition,—these are four fine things, and doubtless as acceptable to God as they are agreeable to men.—*Henry van Dyke.*

### LOYAL SERVICE

REV. HERBERT L. POLAN

(This is a shorthand report of Brother Polan's sermon on the evening after Sabbath in General Conference at Riverside, Calif.)

I have chosen as my text the words of Christ, "Render unto Cæsar the things that are Cæsar's and unto God the things that are God's." I am not particularly concerned with the first part, as important as that may be. I am concerned with the statement, render unto God the things that are God's.

What have we that belongs to God? We are merely stewards. We would do more loyal service for our Lord and Master if we were all tithers. Some would render little service by giving that small amount. Another thing I want to say is that in my judgment the denomination would be far ahead if instead of making the budget from one-third to one-half higher than we have reached, we would take the average of the past five years of our budget with the idea of making it more all the time. I feel very keenly that we are not true to God, as true as we ought to be. When we get the sound business sense that we are going to pay for every day of missionary work that is done and take a sound basis for our budget, I believe the people will respond far more heartily than by holding it up where it is *never reached*.

I believe in the cause of the Seventh Day Baptists with all my heart. However, I think we are unfair to speak of full time service as though we ministers were the only ones that gave full time. I believe that my good mother just as truly gave full time service to God as I have, or any other of these gospel ministers.

In other words, I believe we can serve God just as truly on the farm, in the office, in school as we can as preachers of the gospel. We speak of our needs and the efforts that are made, and we wonder what the response is going to be. If we as a denomination give little service God only knows what the answer will be.

Sometimes we get the idea that only missionaries really give themselves to God; other people only do it in part. But I would like to challenge young people who think that God has any particular place for them. I would like to challenge them to be

ministers of Jesus Christ by a consecration of their *finances* to God, with equal consecration and devotion, thus carrying on the business of Jesus as truly as a minister of the gospel does. It is not hard for young people to go out and get much larger salaries than most of us get, as they well know. Do you dare to consecrate your lives as a financier for God? I think many of our financial problems would be solved if we could have an affirmative response. I am not thinking of giving the tenth. That is a small offering, too small to carry on the program, loyally supporting the members tween yourselves and God determine what your gift shall be.

I wish from the depths of my heart that the terms "fundamentalism and modernism" could be forgotten fifty years or more. I wish that the differences which make a division and cause us to fight one against the other might somehow be abandoned; that as a people we might stand together and advance the kingdom of God. You know and I know the great harm of conflict.

You may begin to wonder what position I take on all these matters. I am trying to express to you what I as an individual think. I believe in the cause for which we stand, with all my heart and soul. I have from my earliest childhood; and to the best of my ability I have given God my best service. I was trained as a Seventh Day Baptist, but I am more than that. I love God's cause, love Seventh Day Baptists. But if there is one thing above another I would plead for tonight, it is that we as a people should stand together, loving one another, forgiving one another. I want to see our people standing together with a comprehensive program, loyally supporting the members of our boards and the interests which we hold dear, keeping faith instead of condemning and finding fault. If the program is not right, let us not condemn the boards, but let us make a program that shall be sane, one which will advance the interests of God's kingdom. I have often said that when I find a people whose beliefs and practices are more acceptable to me than Seventh Day Baptists I am going to join them. I do not expect, however, to have my own way; through the years I have not, and I do not expect to in the future, and it is prob-

ably a good thing that I can not. It is a good thing for me to bear with you and for you to bear with me. I am proud that we have definite, particular convictions, but we do not need to quarrel about them. I am a Seventh Day Baptist from the sole of my foot to the crown of my head, and I shall remain such until I know a people whose practices and teachings are more in accord with what I believe. So I believe that bearing with one another and standing together we can unitedly do a thousandfold more for God than we can independently. I believe if we have the real spirit of God in our hearts we will unitedly stand for our program as it is. If the program is not to your liking, then do something to change it and make it more easy to reach. I believe that we must stand together, that we must not turn this way or that, but keep constantly with our faces toward the goal. We have all known people who have been very loyal when they happened to like the pastor and would withdraw their support of the church when they did not like him. Personally, I think they have very little Christianity. It is just as true with any other relationship in the church. And it is just as true with respect to the boards and various persons that carry on in the name of the denomination.

I know, friends, that our representatives and our boards sometimes take actions that we do not like. I have felt this during the past year and maybe you have. But I love the Seventh Day Baptist denomination and I love the members of the boards who are giving us the results of their talents and experience, and because I do, I would like to have the Christian grace to bear it. If I have any criticism I would like to have the Christianity to go to them and say what I have to say and do it as a Christian ought to speak to one with whom he disagrees. I am speaking of loyal service to God and I am thinking of our people as a denomination, the great opportunity we have for giving ourselves, our means, our all for God and the right.

We have many good men in our ministry. They are not perfect and we know it, and yet it is surprising how great a work these men are doing. They have a lot of faults, but more virtues. They are hon-

estly trying to build up the kingdom of God. If your congregation is looking for the perfect preacher—keep on looking. Preachers are not without faults. We have much to bear, but with you we love our own cause and we plead with you to stand by those who have been chosen. When they are unworthy remove them, but while they remain stand by them and support them. We have a large program and I recognize with you there are some things that should be done; but I know of no people who are more in earnest, who are more sincere and devoted, who are more ready to give themselves and their means for the advancement of God's cause than the Seventh Day Baptists. Oh, yes; we can do better in a thousand ways, and with the grace of God in our hearts and love flowing through we will do better.

As a denomination we have much entrusted to us, and God asks us tonight to render unto him that which is his. Have you anything that belongs to God and that you should surrender? That is your question. May God help us to render unto him that which he has asked.

Back of all the things that constitute life, perhaps we might for a moment forget these particular things, although they have their places. Let us go back to Paul's words, "I beseech you brethren to present yourselves a living sacrifice, holy, acceptable unto God which is your reasonable service." Sometimes I suppose we see that loyalty of service requires the doing of certain specific things. There are people who think we are not Christians unless we think certain things, or think just as they do. There are things we have in common but there are a lot of things in which we think differently. Tonight I would like to make that appeal to you. I beseech you, therefore, brethren, by the mercies of God. Has God been good to you? When we put our utmost faith in God he is with us all the way. I beseech you that you present your bodies a living sacrifice, and allow God to have his way.

These questions I have mentioned will all be settled right if we have the love of God in our hearts. We will not have controversies or divisions; we will not forget that we are followers of the meek and lowly Jesus. We will not forget that we

### THE REMEDY FOR ANXIETY

DEAN ARTHUR E. MAIN

*Thou wilt keep him in perfect peace whose mind is stayed on thee: because he trusteth in thee. Trust ye in Jehovah forever: for in Jehovah, even Jehovah, is an everlasting rock.*

*Commit thy way unto Jehovah; trust also in him, and he shall bring it to pass.*

The remedy for care is to realize the love of God in Christ moment by moment, touching all existence, and glorifying it—if we will—with peace and joy. That can only be if we abide in him by that continual exercise of prayer, which to Christians must more and more appear the supremely reasonable thing in the business of existence.—*W. R. Nicoll.*

Faith is the grave of care.—*Krummacher.*

( ) God, who alone canst transform the nature of man, change the ingenuity wherewith I invent worries into a skill of discovering joys. Make strong my memory for pleasure, and weaken it for pain. Give me a genius for gratitude.—*A. R. Wells.*

The child leans on its parent's breast,  
Leaves there its cares, and is at rest;  
The bird sits singing by its nest,  
And tells aloud  
His trust in God, and so is blest  
'Neath every cloud.

The heart that trusts forever sings,  
And feels as light as it had wings:  
A well of peace within it springs:  
Come good or ill,  
Whate'er today, tomorrow brings,  
It is his will.

—*Isaac Williams.*

He who climbs above the cares of this world and turns his face to his God has found the sunny side of life.—*C. H. Spurgeon.*

Overcoming the world implies overcoming a state of worldly anxiety. Worldly men are almost incessantly in a fever of anxiety lest their worldly schemes should fail. But the man who gets above the world gets above this state of ceaseless and corroding anxiety.—*Charles G. Finney.*

PRAYER

O Lord! let thy presence put to flight the petty cares that eat out the nobleness of

can not be Christians and have an unfor-giving heart. We want our lives to be filled with the spirit of Christ, that we may be strong, noble, patient, acceptable to God. Let us yield to him. Let him use our every power for his glory. We would be blessed if we would do that. We would not expend our energies in foolish controversy, but we would expend our energies in making and carrying out a program whereby men would be won for God. We are banded together, to be sure, for mutual effort and blessing and benefit, but we are banded together more than anything else to the end that souls may be saved for the Lord and Savior Jesus Christ. Let us keep close to him; let us not allow anything to enter in to disturb, distress, annoy, and disquiet us, or alienate us from one another. Let us be in deed and in truth as God would like to have us. Is there anything more that you can do than you have already done? Are you willing to pay the price? Are you willing to go to someone and say forgive me? Are you willing to dig down and give your means?

We profess to live and serve the Lord Jesus Christ. Sometimes we say I will serve the Lord if I can serve him in my own way. God does not expect such service. If we serve him at all we are going to say: I'll do what you want me to do; I'll be what you want me to be; I'll go where you want me to go—and mean to do it. That means I want the Holy Spirit to direct my life. It is your task and mine, dear friends, working together or working singly, as we may, to the end that people may give themselves, and let him have his way. Will you come in? Will you give your all?

We have the means and we sometimes spend our means for those things that are not always for God. We fail to render unto God the things that are his. Will you from this time forth give everything to God for himself and his cause? If you will and do it in the spirit of the Master we will go far toward having solved a number of problems. May God lead us to get the vision and render him loyal service. This is my hope and my prayer.

America must remain American.—*Secretary Hoover.*

life. Pity those who seldom rise above the littlenesses of life: those whose talk is of the world's chaff, whose care is of the dust of the highways of life. Lord God! have a holy pity for them that think but of the cares and troubles, the poor, weak things of the world. Take these cares from us. Let us be of those that love the great heights of life, that are overcome at times by thy great works; so that passing through life thy mightiness may comfort us and make us fight continually thy great battle of Christ against sin, of God against the devil. Amen.

### REV. E. H. SOCWELL IN "LITTLE BROWN CHURCH"

[The following item from the Dodge Center *Star* will be of interest to many readers among the friends of Brother Socwell.—T. L. G.]

The historic "Little Brown Church" is situated across Cedar River from Nashua, Iowa, and two miles east. Crowds of tourists from all parts of the United States visit this church each summer, averaging three hundred persons each day during the week except each Sunday, when, as a rule, the church is visited by about one thousand persons.

It has come to be very popular for young people to have their marriages solemnized within the sacred walls of this historic church, and because of this young people come hither from all parts of the country for this purpose.

On last Sunday Rev. E. H. Socwell and son, Charles, accompanied by Mr. and Mrs. U. S. Langworthy went by auto to "Little Brown Church" where Mr. Socwell had been invited by the pastor to preach at the regular Sunday service at two-thirty in the afternoon.

During the forenoon four weddings were solemnized at the church altar by the pastor and four times the bell was rung by the four newly wedded brides. Crowds of people were thronging the church and the shady enclosure surrounding the church during the entire forenoon, and fully two hundred people spread their dinners beneath the trees at the noon hour.

At the appointed hour the church was well filled with people, the most of whom were tourists, many of them being long distances

from home, and the regular weekly worship was engaged in. The pastor had general charge of the service. A lady from Mississippi presided at the organ. The Methodist Episcopal pastor from Fredericksburg, Iowa, read the Scripture lesson; the pastor of a Brethren Church in Minneapolis offered the prayer; and Mr. Socwell preached the sermon. As is customary, the service closed with singing the historic song, "The Church in the Wildwood," the third stanza of which is as follows:

"How sweet on a clear Sabbath morning  
To list to the clear ringing bell;  
Its tones so sweetly are calling  
Oh, come to the church in the vale."

During the singing of this entire stanza the church bell pealed forth its rich tones, adding inspiration and solemnity to the occasion.

### REWARDS

If you put a little gladness into all the work you do,  
If you put a lot of conscience and a little bit of you,  
If you put a bit of whistling and a little bit of song,  
You will find the way less toilsome and the day will not seem long.  
Your reward will be abundant for the work that you have done,  
You will thrill at something golden at the setting of the sun.

If you put a bit of loving into the things you say,  
If you put a little sunshine into other people's way,  
If you put a little courage into all the hearts you meet,  
You will find the way grows smoother for your own dust-laden feet,  
You will find the up-road easy and your burden growing light,  
And you'll view a vision glorious when you reach the mountain height.

—Menlo Park, Calif.

The Supreme Court has decided that those gentlemen unfortunate enough to have been convicted in the lower courts are not going to have a period of rest and contemplation before beginning to serve the state.—*Chief Justice Taft.*

## YOUNG PEOPLE'S WORK

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

### WORKERS WITH GOD

Christian Endeavor Topic for Sabbath Day,  
October 6, 1928

#### DAILY READINGS

Sunday—An invitation to work (Jer 1: 4-10)  
Monday—Work at soul-winning (Mark 16: 19, 20)  
Tuesday—Work at church-building (Zech. 4: 8-10)  
Wednesday—A man who struck work (Jonah 1: 1-17)  
Thursday—Working in church (1 Pet. 5: 1-5)  
Friday—Working as missionaries (Matt. 28: 19, 20)  
Sabbath Day—Topic: Workers together with God (1 Cor. 3: 1-9. Consecration meeting)

#### SOME BIBLE HINTS

Most of us work without thinking about working *with* God, and so we lose joy and blessing. (v. 1).

Many feel that they are working with their fellowmen, the minister, for instance, and again forget God (v. 4).

In Christian work, without God we can do nothing; as in nature, he must give the increase (v. 6).

Moreover, God is working with us, working upon us, tending us as a gardener, that we may bear the fruit of goodness (v. 9).

—*"Endeavorer's Daily Companion."*

#### A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

It is a privilege to work together with a friend in some line of work. The fellowship gained from having a common interest with another is worthy of mention. The task seems easier when you feel that someone is working with you, and will help and advise you.

If it is a great privilege to work with a friend, how much greater a privilege is it to work with God! The communion and fellowship gained in this way is wonderful, and can not be surpassed. How can we work with him?

Two of the daily readings for this week suggest answers to this question. We need God's help in soul-winning. In our Scripture lesson Paul says, "I have planted, Apollos watered; but God gave the increase."

We can plant the seed of the Word in a soul, but only God can save that soul. If we do our part, he will do his. We must work with him in winning souls.

We can work with God in our church. It is here that he also needs our help. But if dissensions exist in our church, if there is a division among the members, he can not work with us. We must work together and have a spirit of fellowship and harmony among ourselves, if we wish to work with God. If we forget our discord and jealousies and work together with each other and God, we shall help establish his kingdom in the hearts of men, and thus receive as well as give a great blessing.

### THE INTERMEDIATE CORNER

Sabbath Day, October 6, 1928

#### DAILY READINGS

Sunday—Peter failed in dependability (Matt. 26: 30-35, 69-75)  
Monday—When Peter proved faithful (Acts 5: 29)  
Tuesday—Ananias failed (Acts 5: 1-11)  
Wednesday—Dependability outlined (Psalm 15)  
Thursday—Jesus' dependability (Matt. 4: 1-11)  
Friday—How God trusts us (Matt. 25: 14-30)  
Sabbath Day—Topic: What does it mean to be dependable? (Gal. 6: 9, 10)

#### SOME THINGS TO DO

1. With the use of a concordance note every place where Peter appears in Scripture, and present a study of his character with special reference to his dependability or the lack of it.

2. Do the same with Judas Iscariot.

3. Professor E. I. Bosworth in *The Life and Teachings of Jesus* calls the forty days after Jesus' baptism "the period of difficult decision." The book entitled *By an Unknown Disciple*, in chapter xi, represents Judas Iscariot as yielding to the very temptations which Jesus resisted. Make a re-study of Matthew 4: 1-11, and tell what was the temptation of Jesus and how he met it.

4. What is the lesson of the parable of the talents, and how does it bear upon the topic?

### INTERMEDIATE WORK

PLANS FOR THE NEW YEAR

JOHN FITZ RANDOLPH

Intermediate Superintendent

*Sabbath Recorder*

The Intermediate Corner of the Young People's Department of the SABBATH RECORDER will be used in two ways:

1. Helps on the weekly Intermediate topic.

2. A "Get Acquainted Column" for intermediates.

The superintendent hopes to obtain this material largely from the intermediates themselves, and thus stimulate interest in the RECORDER among the intermediates. The young people will write on assigned subjects suited to the weekly topics, and they will exchange "Get Acquainted" letters on this page. Names and addresses of intermediates will be furnished by the Superintendent.

#### Contests

1. The Intermediate society credited with the most letters in proportion to its membership, sent in by its members for the "Get Acquainted Column" will receive a suitable prize (Banner or pennant).

2. Each Seventh Day Baptist church with six or more young people of high school age should organize an Intermediate Christian Endeavor and be eligible for the above prize.

Besides, each new Intermediate society organized during this Conference year will have the choice of a year's subscription to the *Christian Endeavor World*, or some book that will help in Intermediate work.

3. High school young people in Lone Sabbath keeping families and also those in churches without six of the age to organize an intermediate society, who take part in the "Get Acquainted Column" will be considered lone Sabbath keeping intermediates, and an Intermediate Christian Endeavor pin will be given to the individual lone Sabbath keeping intermediate who writes, through this column, to the greatest number of other intermediates.

4. Honorable mention will be made of the individuals who contribute to the helps on the weekly topics.

Honorable mention will also be made of the societies reporting the use of these helps in their Christian Endeavor meetings throughout the Conference year, beginning November 1.

#### WINNERS IN THE RECORDER READING CONTEST

##### SOCIETY RATINGS

Senior—Marlboro—2426

Hopkinton—2221

Intermediate—Ashaway—6675

Milton—1010

##### INDIVIDUAL RATINGS

Senior—Miss Velma Hodges, Ritchie..8150

Mrs. Viola Hodges, Ritchie..7700

Miss Fucia Randolph, Fouke..7150

Mrs. E. G. Scouten, Fouke..6845

Mrs. Ada Saunders, Fouke..6845

Mrs. J. N. Pierce, Fouke...6845

Mrs. Bertha Sutton, Ritchie..6170

The contest this year will emphasize the securing of new subscriptions, and renewals, to the SABBATH RECORDER. New plans are being worked out to stimulate the reading.

FRANCES FERRILL BABCOCK.

##### NEW PLANS FOR RECORDER READING

Instead of a RECORDER Reading Contest this year, a set of ten questions on the subject matter of the RECORDERS will be sent to each society in time for use at the monthly consecration meetings. These questions may be used as a quiz, for which credit may be taken on the activities chart under the item "drill on church polity, etc." The first set of questions will be sent out in time for the October consecration meeting, and will be from the RECORDERS of August 27 to September 17, inclusive, so be sure to read your RECORDERS.

R. C. B.

#### THE YOUNG PEOPLE'S PART IN THE GENERAL CONFERENCE

(Reported at Alfred, N. Y., by Miss Ruth Fitz Randolph)

Although our good secretary of the Young People's Board, Mrs. Frances Ferrill Babcock, could not be present at the Conference, yet in spite of the lack of enthusiasm which she would have brought, the young people had a most delightful time in Riverside. Mrs. Marjorie Maxson, a member of the Young People's Board, took the responsibility of leading the young people in Mrs. Babcock's place. She is a most sincere worker.

Rev. Mr. Hargis in his address of welcome urged the Conference to put "first things first" and "stress," as our president, Mr. Hill, had done already, the spiritual side of the Conference. You will see the result was outstanding in the fact that on Sunday morning at eight-thirty two young people were baptized in the beautiful new white Seventh Day Baptist church at Riverside,

"The Grand Old Man of the Pacific," as Rev. George W. Hills was called, performed the ceremony while Rev. Mr. Hargis stood near by.

About the first thing I noticed upon entering the churchyard Sunday, the first day of Conference, was the presence of several young boys clad in long white trousers and wearing purple and gold girdles. They were the boys in the Sabbath school class of Rev. Lester Osborn's sister, Mrs. Gleason Curtis, and acted as call boys, ushers, and general service boys throughout the Conference. They were here and there all the time. Besides these lively boys, there were, of course, many young people in the choir among whom were a Conference bride and groom, Mr. and Mrs. "Ted" Stillman of Milton and Riverside; Mrs. Gleason Curtis; a trained nurse in costume, Miss Dora Hurley; and a Milton graduate of this year, Miss Bernice Brewer, of whom you will hear more presently.

Fellowship hours are always welcome and inspiring to young people. Three times besides the fellowship breakfast, Wednesday, on top of Mt. Rubidoux, such gatherings were held. At these meetings one of the pleasant and unique features was the part taken by the four young Chinese Rev. Eugene Davis brought over here; one was David Sung, the husband of Eling, Doctor Palmborg's adopted daughter. Never did those boys refuse to sing or play their fifes or speak or stand for their pictures—and many a time they were asked to do so.

In working on the committee to approve the Young People's Board report, I received a first hand knowledge of the desires and needs of our Young People's Board. Outstandingly do we need a field secretary who will visit our individual Christian Endeavor societies and explain the efficiency goal charts and inspire by personal visitation and enthusiasm those societies to renewed efforts in carrying out the carefully laid plans of the board.

One feature was suggested by our committee as helpful. This was that especial stress be laid on time spent in religious work, this to be counted on the attainment of the society goal. This could be church attendance, preparation of Sabbath school lesson, teaching a Sabbath school class, and

other religious pursuits. Our committee thought five hours a week not a too strenuous or unattainable goal. I wonder if you counted up the hours spent thus, if you would reach our goal?

The young people, as is now customary, held a fine welcome service on Sunday afternoon, and at five-thirty the young people's luncheon was held in the basement of the church. Mrs. Elisabeth Kenyon Austin, known by many here as Sally Austin's sister-in-law, was toastmistress at the luncheon. The toasts were given by Mrs. Robert Robel, the Riverside County Christian Endeavor president, Mrs. Herbert Polan, Mr. Gleason Curtis, Mr. Neal Mills, Miss Alice Baker, and Rev. Alva Davis, stressing the meaning of Christian Endeavor.

Sunday evening, after a delightful vesper service including xylophone music by a young man in Riverside, the theme of the young people's program, "Crusading for Christ," was heralded in the speeches of Miss Helen Hill, Miss Elizabeth Hiscox, Mrs. Gleason Curtis, Duane Ogden, and a sermonette by Rev. Eugene Davis. These were all inspirational and intellectual.

Besides this pre-Conference session a whole day of the Conference was given to the young people. Various speeches were made throughout the day. An especially inspirational speech was given by Rev. Loyal Hurley at the meeting in Fairmount Park for a picnic supper. This speech was later mentioned as a forceful influence toward the baptism of Duane Muncy.

Perhaps the outstanding speech was that of Miss Bernice Brewer, Wednesday afternoon on "What Young People Expect of the Church." She said that a personal problem of hers would seem to answer best the topic she was to develop. Since she entered high school and throughout her college course at Milton, she had never taken up any form of study or pastime which she did not consider a direct aid to her decision to shape her plans and ideals toward definite religious life work.

This, of course, you recognize as the full time life work recruit pledge urged by the Christian Endeavor and prompted by the expressed appeals of the church for the life work of its young people. Nearing the completion of her college course and her



preparation as she considered it for her Christian service (as a foreign missionary) she sought through the boards and among the pastors for the position she could fill—and *there was none*. Not one thing for a girl to do in our denomination with any compensation at all.

There were three ways she could look at this—to give up her chosen vocation and go into other vocations, or to redirect her energies in other channels, or work for some other denomination. In answer to these she said no other calling would appeal to her so strongly; she could do other than missionary work (which she might do); and finally she could not see herself a worker for any other denomination.

This is a *big* problem, friends. Miss Brewer is not the only one we know who has sought for such a position and has been keenly disappointed. *There is no place!*

People of Alfred, what can you do definitely in remedying such a situation in our denomination?

### RESTING IN GOD

DEAN ARTHUR MAIN

*Righteousness shall abide in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness quietness and confidence forever. And my people shall abide in a peaceable habitation, and in sure dwellings, and in quiet resting places.*

O Lord, who art as the shadow of a great rock in a weary land, who beholdest thy weak creatures, weary of labor, weary of pleasure, weary of hope deferred, weary of self, in thine abundant compassion and unutterable tenderness bring us, we pray thee, unto thy rest.—*Christina G. Rosetti.*

The record of our Lord's life is full of strange, serene leisure. His Father's business was done for thirty quiet years at Nazareth. The Son of God served so long an apprenticeship of patience before his ministry began. And afterwards, when he became the vortex of eddying multitudes, he never showed a trace of hurry or excitement. Through all those crowded days of healing and controversy he never knew what it was to be feverish or flurried or distraught.—*British Weekly.*

The world proposes rest by the removal of a burden. The Redeemer gives rest by giving us the spirit and power to bear the burden. The rest of Christ is not that of torpor, but of harmony. It is not of refusing the struggle, but conquering in it. Not resting from duty, but finding rest in duty.—*F. W. Robertson.*

And now the wants are told that brought  
Thy children to thy knee;  
Here lingering still, we ask for naught,  
But simply worship thee.

The hope of heaven's eternal days  
Absorbs not all the heart  
That gives thee glory, love, and praise,  
For being what thou art.

O thou, above all blessings blest,  
O'er thanks exalted far,  
Thy very greatness is a rest  
To weaklings as we are.  
—*William Bright.*

The Word himself calleth thee to return and in him is the untroubled place of rest, where love, that forsakes not, is never forsaken.—*Augustine.*

### PRAYER

O most merciful Lord, grant to me thy grace, that it may be with me, and labor with me, and persevere with me even to the end. Grant that I may always desire and will that which is to thee most acceptable and most dear. Let thy will be mine, and my will ever follow thine, and agree perfectly with it. Grant to me, above all things that can be desired, to rest in thee, and in thee to have my heart at peace. Thou art the true peace of the heart, thou its only rest; out of thee all things are hard and restless. In this very peace, that is, in thee, the chiefest eternal Good, I will sleep and rest. Amen.

### BRINGING IN THE KINGDOM

The church should be a bank where resources are pooled so that men can go and heal the world. Let us bring in the kingdom by applying the teachings of Christ.

How much God cares for individual salvation we know from the story of the prodigal son. It is an every-day occurrence.

There are lost people on the streets of every village. God wants them saved for their best; and no man can be his best until he has accepted the philosophy of life of Jesus Christ.—*The Baptist.*

## CHILDREN'S PAGE

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

### OUR FRIEND, THE SNAKE

DEAR MRS. GREENE:

One reader of the RECORDER writes to me that if she were a bird she would like to be a wood-thrush, the bird with the golden voice, "in whose throat is hung the vesper bells of God." That is a good choice, isn't it? But she also says that she never saw a beautiful snake; that all snakes she has seen are ugly. Now isn't that an unfortunate attitude?

I am informed on good authority that a few rattlesnakes on the hills of Connecticut are all the dangerous snakes there are in this part of the country. All others are beneficial. I know of an instance at a summer colony on Long Island Sound. The winter caretaker found a nest of snakes in a deserted well and felt very proud of himself for killing them all—eighteen in number. The next summer the cottagers could get almost no returns from their gardens, because the moles and field-mice had multiplied so much. The caretaker was instructed not to kill another snake.

I do not know which is of more value in a garden, a snake or a toad. When we took a trip to Franconia Notch, the edge of Profile lake was black with toad tadpoles. We brought home a few (the Old Man of the Mountain making no objection), and placed them in our brook, hoping that when their legs had fully developed they would hop up to the garden.

Some people think that an antipathy to snakes is inborn. Psychologists have proved that such is not the case. They say that new-born babies have no fears except of a loud noise, or of falling. Of course if parents say "Keep away from the ugly snake," this idea is soon learned.

In a certain school the teacher of nature study was always bringing in his pocket interesting specimens to show the kindergartens children. Sometimes it was a little chicken, or a baby duck, and once it was a

little green snake. The children were just as much interested in the snake as in the other living creatures and wanted to handle it as they had the chicken. They showed absolutely no fear of it. After all, a snake is no more ugly in shape than a piece of garden hose lying in the path and it frequently has a beautiful pattern on its back.

Snakes shed their skins when they become too small, and the Great-crested fly-catcher uses the discarded skin to decorate his nest. Isn't that a queer idea? No one knows why this one bird does it.

Sincerely yours,

MARY A. STILLMAN.

### LIFE'S PROBLEM

MRS. JOSEPH B. KELLER

Smile to make this world a little brighter;  
Speak kind words to make life's burdens lighter;  
Make the sun shine through dark clouds of sorrow;

Faith and love shall reap joys tomorrow.  
We can not stand with idle hands and grumble.  
Or in life's darkest moments sigh and stumble.  
Although it's hard to smile when hearts are breaking,  
And oft in times of strife kind words are lacking.

In sweeter dreams we long to linger just a while;  
We must not dream, but give life's sweetest smile.  
To lighten other hearts that they may know  
That greater love in life they may bestow.  
If we but help another on the way,  
We all can scatter sunshine day by day.  
With kindly words the skies are always blue;  
With life's sweet smiles the sun comes shining through.

Grand March, Wis.,  
August 28, 1928.

### RELIGION

Religion is not—

- A thing to be believed but a way of living.
- An attitude of body but an attitude of heart.
- A Creed to be written but a character to be attained.
- An organization to belong to but an ideal to be realized.
- A set of opinions but an interpretation of facts.
- A luxury to be supported but a necessity to be enjoyed.
- A system coming down from heaven but an inspiration coming up from humanity.

—Roy L. Smith.

"The man who dares to think for himself and act independently, does a service to his race."

## MARRIAGES

**MAXSON-SKAGGS.**—On August 19, 1928, at the home of Mr. and Mrs. Curtis F. Randolph, of Alfred, N. Y., Kenneth LaForge Maxson and Beatrice Skaggs, both of Alfred, were united in marriage. A. Clyde Ehret officiated.

**HERITAGE-DAVIS.**—At the parsonage at Marlboro, N. J., Miss Julia T. Davis and Charles James Heritage were united in marriage, August 4, 1928, Pastor Herbert L. Cottrell officiating.

### Sabbath School Lesson XIV.—Sept. 29, 1928

REVIEW: PAUL THE MISSIONARY

*Golden Text:* "Christ liveth in me." Galatians 2: 20.

September 23—Paul's Divine Authority. Galatians 1: 6-17.

September 24—Witnesses for Christ. Acts 26: 15-23.

September 25—The Spirit and Form of Service. Romans 12: 1-8.

September 26—Religious Freedom. Galatians 5: 1-15.

September 27—Why Send Missionaries? Romans 10: 1-15.

September 28—God Revealed in Christ. Hebrews 1: 1-9.

September 29—Rejoice and Pray. Philippians 4: 4-20.

(For Lesson Notes, see *Helping Hand*)

### NOT AFRAID

My Father, I am not afraid,  
Though obstacles my path obscure;  
I know they can not long endure.  
My heavenly Father's strength will aid;  
He watches o'er me night and day;  
I will not fear but bravely say:  
"My father, I am not afraid."

My Father, I am not afraid.  
When sorrows tempt me to despair;  
I know my Father's loving care  
Will shield the child which he has made.  
Though waves of doubt around me roll  
They can not swerve me from my goal.  
My Father, I am not afraid.

—*Florence Marshall.*

The fever of worldliness that burns in the blood, the ill-temper, the unkindness, the impatience, the dreadful malady of avarice that turns the heart to stone, the dim vision of himself, the fretting fear, the foolish envy—how loathsome in his sight is that of which we make so little! Cast thyself at his feet until he make thee clean!—*Mark Guy Pearse.*

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Theodore L. Gardiner, D. D., Editor

L. H. North, Business Manager

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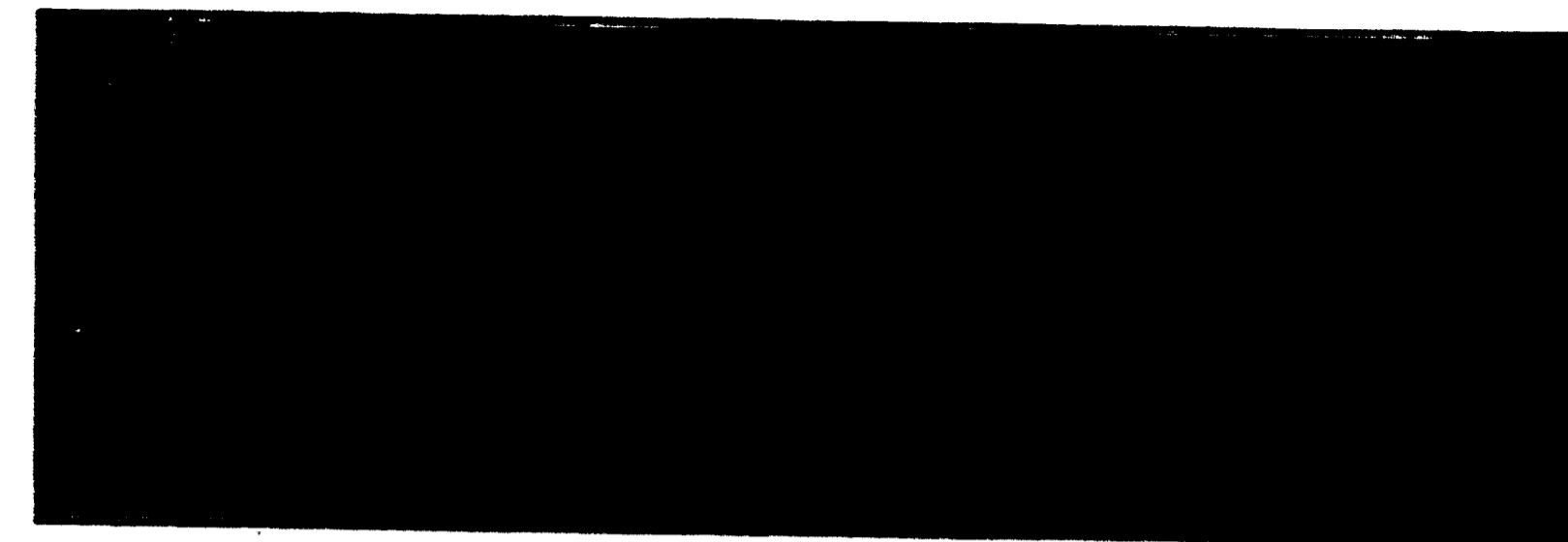
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