

# 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.

## ARE ALL THE CHILDREN IN?

I think oft-times as the dusk draws nigh  
 Of an old house on the hill,  
 Of a yard all wide and blossom-starred  
 Where the children played at will.  
 But when the night at last came down,  
 Hushing the merry din,  
 Mother would look around and say—  
 "Are all the children in?"

'Tis many and many a day since then,  
 And the old house on the hill  
 No longer echoes to childish feet  
 And the yard is still, so still.  
 But I see it all as the shadows creep,  
 And though many the years have been  
 Since then, I can hear the mother call,  
 "Are all the children in?"

I wonder if, when the shadows fall  
 On the last, short earthly day,  
 When we say good-bye to the world outside  
 All tired with our childish play,  
 When we step out into that other land  
 Where mother so long has been,  
 Shall we hear her ask, as in other days,  
 "Are all the children in?"—Author Unknown

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# SEVENTH DAY BAPTIST DIRECTORY

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

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

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(INCORPORATED, 1916)

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# The Sabbath Recorder

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*Our Father and our God, our hearts turn to thee for help when we see thy church in trouble over the spirit of controversy which disturbs our peace and gives the enemy the advantage. Without thee we can do nothing. Will thou graciously come for thine own sake, and by the demonstration of the power from on high give thy people the victory.*

*Help us to trust thee, and fill our hearts with the blessed assurance of thy personal watch care over all the interests of thy kingdom on earth. Hasten the day when a world-wide revival shall bring seekers from all lands to the foot of the cross in loyal, loving service for the salvation of men. In Jesus name. Amen.*

**The Spiritual Christ** I have been impressed by the difference between the fourth gospel and the other three in the New Testament. Matthew, Mark and Luke seem to dwell more upon the words and deeds of Jesus, as he moved about in human form among men. They wrote in a different time to different audiences, more to give the history of his life and his works.

John, who probably came into closer spiritual touch with Christ than the others did, wrote many years after the gospels of the other three, and therefore at a time when there was special need of something more than the mere records of what Jesus did. He lived in a great Greek city, where the story of the Christ had gone beyond the bounds of the merely Judean conception of the Messiah, and there was need of a more world-wide application of the gospel messages and of the divine nature of Christ. He wrote more for the world at large and tried to interpret the teachings of the Master so as to disclose more clearly the spirit of Christianity, and that, too, in the light of Christ's promises made just before he went away. John wanted the great world to get the conception of Jesus as the divine "Logos"—a word of which the Greeks were fond.

John seemed to catch a vision of what the great world had been looking for, a real manifestation of the nature and character

of God. They had long sought to discover the divine nature, and John had so fully apprehended the Christ teachings that in him he saw the very essence of divinity—the image and character of God. He apprehended the spiritual Christ, who had promised to abide with believers forever. He seemed to understand, better than some, the Savior's meaning when he taught them that it was better for his physical presence to be withdrawn, in order that they might realize his spiritual, ever-abiding presence in the world.

John understood the meaning of Jesus when he said, "I am the bread of life," the "water of life," the "light of the world," the "resurrection and the life," the "way of life," and he interpreted them as teaching that in Christ was to be found everything that human spirits could need. He was to satisfy the longings of men. In him was soul rest, perfect satisfaction—indeed, all the immortal values which human minds could crave.

John's Christ is a spiritual Christ. To him the earthly Christ vanished in order that the Comforter could come. This presence is promised to be with us always, even unto the end of the world. He is here today working in human hearts and fulfilling his promise to be a present help. In this respect John, after many years of study, seemed to comprehend Christ's mission better than the other evangelists.

**True Freedom is Freedom without law**  
**Loyalty to Law means unchecked license to do as you please regardless of consequences.** There are too many in these days who seem to think that careful conformity to the spiritual laws of Jesus Christ makes a sort of slave of one, and that we can be happier if free to follow our natural appetites and fleshly desires. It is a sad mistake for any young man or woman to get the idea that the spirit will be cramped and liberty limited by carefully following the ideals laid down by our Master, Jesus the Christ.

The old saying, "Where the spirit of the Lord is there is liberty," is a fundamental truth leading to the highest happiness mortals can know; for the people of the world have never known such perfect freedom as the Christian enjoys when consecrated to God. The limitations that come to such a one are like the natural banks of the river between which the waters flow freely to the great sea. Thus the Christian's limitations are only blessed channels of the higher life.

There are certain rules or laws to which men of every profession must conform in order to succeed. And these laws—or limitations — make the only conditions upon which success can be secured.

The physician, the artist, the musician, the mechanic—any one who would go to the front—must place himself under certain laws to which he must be true, or fail. Such men gladly accept the conditions and do not think of having lost their freedom.

Then why should the one who wishes to excel in the Christian life hesitate to heed the divine laws, feeling that the restrictions are too great? Those who readily accept strict rules for earthly success should not object to rules for success in the heavenly things.

To live nobly is the highest thing in life, the real end for which we were created. To violate the natural restrictions and go into sin is to bring on the worst form of bondage. This always leads to ugliness instead of beauty; to vice instead of virtue; to discord rather than to peace, and to death rather than to life.

The very things we call restrictions should inspire and challenge us to accept loyally and lovingly the service they require. Only in this way will we find the way to the joy that comes by fellowship with God and the character that is promoted by service to our fellows.

The best and truest men of all generations, the freest and noblest of earth, have been those who have submitted to the restrictions of Christian ideals. If you wish to live a life of true freedom, then choose the straight and narrow path of virtue, purity, devotion to high ideals, and loyalty to the natural limitations of the divine law of self-control.

Do not live for self alone, but live to make others happy and to give them high ideals day by day.

If you sit down at set of sun  
And count the acts that you have done,  
And counting, find  
One self-denying deed, one word  
That eased the heart of him who heard—  
One glance most kind,  
That fell like sunshine where it went—  
Then you may count that day well spent.  
But if, through all the livelong day,  
You've cheered no heart by yea or nay—  
If, through it all,  
You've nothing done that you can trace  
That brought the sunshine to one face—  
No act most small  
That helped some soul and nothing cost—  
Then count that day as worse than lost.

—Anon.

**I Wonder if We Have** He is wise who  
**Been Careful Enough?** marks well the  
**Some Things to be Regretted** *tendency* of  
things. In noting certain thoughtful sugges-  
tions regarding the *results* of the present-day  
controversy that have come to the religious  
world, as seen in the Church life of these  
days, I can not overcome the feeling that  
some *detrimental tendencies* appear which  
should cause serious thoughts in the heart  
of every lover of Christ and his Church.

I feel sure that leading men, on both sides  
of the question which is distracting the  
Christian world, would deeply regret having  
taken any position that *tends* to unsettle faith  
and to rob their fellows of the Christian's  
hope. Indeed, I do believe that any modern  
Christian, who really loves the cause of  
Christ, would be very sorry to find that, from  
want of proper caution in expressing his  
views, he had caused some storm troubled  
soul to lose his anchor and go adrift. I also  
feel sure that any Christian, however liberal  
his views may be, would regret having in-  
advertently done or said anything which  
would tend to drive out from religious meet-  
ings the age-long Pentecostal spirit of rever-  
ence—the sense of "awareness of God"  
as a personal loving Father—which has  
characterized the Church and given it power  
since the time of Christ.

Now there are those who feel that this  
spirit of devotion—the Pentecostal power  
from on high—has actually disappeared  
from the prayer meetings in these years of  
discussion. They feel the loss keenly, and it  
may be they are not far amiss when they  
charge "modern intellectualism" with caus-  
ing this sad loss.

It seems to me that any attitude on the  
part of church leaders which tends to drive

out this spirit of reverence and true devo-  
tion toward an ever-present personal God  
must have a drift in the wrong direction, a  
tendency toward infidelity.

Again, in view of the fact that the very  
best things of the ages in the line of human  
betterment, and the spiritual improvement  
of mankind, have all come through Bible  
teachings and the belief in a divine Christ  
and a personal God, I can see no ground of  
hope for a sin-cursed world by any move  
which tends to weaken or destroy such a  
belief. I wonder if in our enthusiasm for  
the teachings of science and for empha-  
sizing our belief in natural physical law, we  
have all been as guarded in our manner of  
expression as we might have been? If those  
whose study has enabled them to see wonder-  
ful things on the pages of God's other book,  
will only remember the danger of leading  
many conscientious Christians to fear that  
intellectualism is practically "Bowling the  
personal Creator, Sustainer, and Father God  
out of his universe." I am sure great care  
would be taken to avoid any such impres-  
sion.

Anything in our theories that appears to  
relieve sinful men of the idea of personal  
accountability to a personal God, must have  
a wrong tendency.

Can it be that the old Christ spirit of  
fervent religious evangelism is no longer  
needed in the churches? Has the day of  
revivals of religion gone by?

Is it true that a cold, logical, intellectual  
attitude of church leaders, who exalt science  
above all else, has so completely cooled men's  
ardor for religion and for the conversion of  
sinful men, that altars of devotion and fer-  
vent activities for evangelical, heart-search-  
ing spiritual efforts to reach and save sin-  
ners have come to be foolish and of no  
avail?

It goes without saying that something in  
modern times has brought about these  
changes. It may be that men on both sides  
have not been careful enough about the ten-  
dency of their teachings. Believers in the  
old Bible may have been dogmatic enough  
and so insistent upon theories of *literal* in-  
terpretation, that thinking men have been  
driven to the other extreme. And it may be  
that those thus driven out may have been  
too unguarded in their manner of protesting,  
so that the tendency of their teachings has

been in the wrong direction. Let me repeat  
my first sentence above: "He is wise who  
marks well the tendency of things."

Then in closing let me ask, has Chris-  
tianity lost its old-time Pentecostal power  
to arouse consciences and to convict men  
of sin, and bring them to the Savior? Has  
the day gone by when the spirit that ani-  
mated our fathers and stirred them to re-  
ligious activities which gave us the Chris-  
tian churches, and which brought multitudes  
of humbled, penitent men and women to  
Christ, is no longer needed?

It was by this spirit that most, if not all,  
of the loyal Christian leaders of our time  
were brought into the service. Does the spirit  
of modern intellectualism have any tendency  
to draw the unthinking, unsophisticated mul-  
titudes toward a life of true penitence for  
sin and toward a real Savior; or does it *tend*  
to send them adrift in what seems to them  
a godless world?

Who has ever heard of a genuine revival  
of religion in which hardened sinners have  
been humbled and brought to the foot of  
the cross in any church where intellectualism  
has come to prevail?

There are thousands of grown-up men  
and women beyond the reach of religious  
education; it has come too late for them.  
Such persons can be reached and saved only  
by an old-fashioned Christ inspired Pente-  
cost, where the Holy Spirit becomes once  
more "the power from on high."

Do we not need today a renewal of the  
old-time spiritual radiance that belongs to  
the Christian religion?

**Use the Telescope as Well as the Microscope** If you would get a  
true conception of a  
landscape or of a beautiful picture, you  
would not think of doing so by having little  
things taken from the landscape or small  
patches taken from the picture, for you to  
study under the microscope. You could learn  
something of value or of beauty in this way,  
but after you had seen every minute thing  
which the microscope could disclose, you  
would still know nothing of the landscape.  
You would lose the important lesson which  
the picture could give you of the scene as a  
whole and you would miss the effect of see-  
ing the little part you studied, as it stands  
in its relation to the whole.

Indeed, you would never be satisfied with

what you had learned with the microscope, and you would cry out: "Bring me the telescope; I must have a broader, larger view of this matter; let me see these parts as they stand in perspective."

Something like this illustrates my idea of true Bible study. There is such a thing as Bible perspective, and I fear it has been sadly neglected in all too many cases of Bible study.

The Book of books has been studied as a lot of propositions and texts, stories, biographies, and particular subjects, which have been taken out of the general mass and emphasized as gems by themselves, with little or no regard for the great whole to which they belong. In this way it is easy enough to magnify a text out of proportion to its importance when seen in perspective—that is as it stands related to other Scriptures or to the prophecy as a whole.

By calling too much attention to some isolated single text or fragment of prophecy, writers may hinder rather than help students who are seeking the great truths of the Bible.

Jesus had to begin with Moses and the prophets when he "expounded all the Scriptures concerning himself." He understood the value of perspective in Bible study.

There is always a point of sight from which to get the best view of any picture or landscape, so that every object stands in perspective true to its relation to the whole. Paul must have had this telescopic vision in Bible study when he wrote:

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

With Paul, Christ was the point of sight. Through him the telescopic vision enabled the apostle to see the Bible story in its depths and distances of time, until finally the age-long prayer of humanity for God to come down to men was answered when the "Word became flesh" and dwelt among them.

With Christ as the point of sight, the telescopic vision enables us to see the real prophetic teachings in their proper light as they stand in the "sundry times" of ages gone by.

Then with Christ as the point of sight again, we may see the end, in the "Revelation of Jesus Christ" as recorded in the last book of the Bible. There we find assurance of final victory, in the paradise of God, with the tree of life and man again walking with God—*Eden restored*, victory over the tempter, and a heavenly home from which we go no more out forever.

Thus will be fulfilled the promise made so long ago in Eden, "The seed of the woman shall bruise the serpent's head."

**A Sermon** As the outcome of some questions regarding reviving the Pulpit, it has been decided to have a sermon in each RECORDER, *provided we can get the sermons.*

The fact is our friends were so modest about sending sermons for publication that we simply had to drop the sermon department for want of copy. Brother Bond has the plan in charge, and just as soon as he has reason to hope for sermons enough from our own pastors we will begin the Sermon Page again.

**Gifts for Denominational Building Fund** Our last statement of receipts for the new building fund was made in the RECORDER of May 21, 1928. Since that time our treasurer, Miss Ethel Titsworth, has received cash and pledges amounting to \$1,019.

Please watch the RECORDER, soon now, for statements of gifts, and see how fast the fund grows. The committee will have something to say in a few days.

### OUR ASSISTANT CORRESPONDING SECRETARY

REV. AHVA J. C. BOND

Leader in Sabbath Promotion

The name of Miss Bernice Brewer has become quite familiar to SABBATH RECORDER readers during the last few weeks through an address which she made at the recent General Conference, which was held this year with her own home church at Riverside, Calif. Since her name has been mentioned in these columns in connection

with a report of that address, and by many who heard the address, it becomes our great pleasure to present a cut of Miss Brewer in this issue of the RECORDER, and to acquaint all who are interested with the fact that she is now in the employ of the American Sabbath Tract Society on full time.

In an address given by the present writer at the General Conference held at Salem, W. Va., in 1925, and later published, appears the following paragraph:



MISS BERNICE A. BREWER  
Assistant Corresponding Secretary

"In my judgment one person should be employed to give full time to the work of distributing Sabbath literature by mail, sending it into new fields and to enlarged and constantly revised mailing lists. To this special work should be called a capable and consecrated young woman—one whose preparation and personality and devotion are equal to the best missionary on any field, home or foreign."

Since that time the work of the Tract Society among the young people has been greatly enlarged. With this development of the work among the young people the opportunity in the Tract Board for a young

woman to assist in the work has become increasingly apparent. So far as the present writer is aware, however, the matter was not discussed, or the employment of such person contemplated until the resignation of Secretary Willard D. Burdick made it necessary for the board to take some steps toward securing a successor. It was while the special committee appointed to consider this matter was struggling with the question without success that we called to mind a conference held with Milton College students last year, and the earnest desire expressed by Miss Brewer, a senior in the college, to serve the denomination in some form of Christian work.

At the request of the committee, correspondence was begun with Miss Brewer, which correspondence, followed by personal conversations with her by members of the Tract Board who were present at the Riverside Conference, resulted in the calling of Miss Brewer to the newly created office of assistant corresponding secretary. She left her California home in time to reach Plainfield so as to begin her work the first of September, and since that date has been devoting herself to the work of getting acquainted with our literature, getting the data together for next year's denominational calendar and directory, making herself more proficient with the typewriter, sending out literature, taking care of much correspondence in the interest of the board, and in doing whatever the exigencies of the office seem to demand. She has already begun a series of articles in the SABBATH RECORDER, which it is hoped all will read; and in the course of time other plans and projects now being given consideration in the secretary's office will be made known to the people, all of which will ultimately, we trust, bear fruitage in promoting Sabbath keeping and vital godliness.

At the September Tract Board meeting, the first meeting attended by Miss Brewer, a special service of recognition and of consecration was held. Mr. A. W. Vars, chairman of the committee to nominate a corresponding secretary, in fitting words introduced Miss Brewer to the board; the latter responded with words of appreciation and expressions of desire and purpose to serve the board and the cause which it represents; President Corliss F. Randolph welcomed

Miss Brewer to the work of the board; Pastor A. J. C. Bond indicated the nature of the work to which she had been called; and Dr. Theodore L. Gardiner offered a prayer of consecration on behalf of the new assistant secretary and of the board members.

It would seem, in view of what has been said above with reference to the events leading up to the employment of Miss Brewer by the Tract Board, that her coming to Plainfield is but the final act in a rather long chain of circumstances. Doubtless that is quite true. But it has been my repeated experience that it is in a *chain of circumstances* that the hand of God has been most evident and his leading most intimately revealed. I do not doubt the fact that sometimes God reveals himself in a celestial flash that suddenly changes a human soul or turns the tide of events. It has been my experience and my observation that more often he guides his people by what we may call more natural means, through the use of human agencies, and by means of ordinary events and of the common things of our every day life. In whatever manner his will may be revealed, may we come more and more to trust him to lead.

It is just because Miss Brewer has come to the Tract Board as a result of a long chain of circumstances, first in her own life and then in the history of the board, that I have faith to believe that all have been divinely led, and that the blessing of God will attend this new relationship.

#### LETTER FROM REV. EUGENE DAVIS

DEAR DOCTOR GARDINER:

Perhaps you will remember that I spoke at Conference about the choir of the Seventh Day Baptist Church of Shanghai.

I also made a request that if any of our churches had music which they would like to contribute, the young people in Shanghai would be most happy to receive it. On looking over my papers I have discovered the letter written by the secretary, Miss Evelyn Wo, and I am sending it to you with the request that you let the good people throughout the denomination know of the need for music. We have about thirty members in the choir and, with a possible exception of three or four, all are members of our church.

We shall be most grateful for any and all music. If some church has some good song books—ten to twenty copies—which they are not using, we could make good use of them in China.

Mr. Dzau and I are having a very restful voyage. The sea has been smooth; we have a comfortable cabin, good food, and interesting fellow passengers. There are a number of friends on board and new friends are being made.

We will arrive in Japan early next Monday morning, and with short stops at three ports, will arrive in Shanghai, Friday, August 31.

We wish to thank all the friends who made it so pleasant for the Chinese boys at Conference and since, and Mr. Dzau and I especially are grateful to the friends who made our return trip so much more comfortable than the going trip.

We are keen to be back at our tasks.

Sincerely,

H. EUGENE DAVIS.

*Steamship "Empress of Asia,"*  
August 21, 1928.

[We give here the letter referred to by Brother Davis, hoping that the required music books may be sent to the little church in China. T. L. G.]

DEAR MR. DAVIS:

We, the members of the choir of the Seventh Day Baptist Church of Shanghai, would like to ask you to take a message to the General Conference at Riverside. You know what we have been doing during the past year, so will you kindly tell them about us and ask them if they would not like to help us by sending us whatever material they would like to contribute? We would be very grateful, for it is so difficult to secure music for such purpose in China.

Yours very truly,

THE CHOIR OF THE  
SEVENTH DAY BAPTIST  
CHURCH OF SHANGHAI.  
EVELYN WO,  
Secretary.

Shanghai,  
June 11, 1928.

"There is nothing more appreciated than appreciation."

## SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

### SCRIPTURE MISINTERPRETED TO PROVE NO-LAWISM AND NO-SABBATISM

J. A. DAVIDSON  
(Article 8)

Although Jehovah has promised the richest blessings or gifts of his kingdom to those who will give up honoring the day of the sun and honor the Sabbath of the Lord (See Isaiah 56: 1-7; 58: 13, 14; Rev. 14: 1-7, 12), yet we in this human shell find it a very severe test because it brands us as peculiar (I Peter 2: 9 and Exodus 19: 5, 6), and often we become a laughing stock in the community in which we live. Sometimes we receive prods from the spears of preachers in the pulpits, and at times have to face fines and imprisonments. But all these were foretold by Jesus our Lord when he said, "If the world hate you, ye know that it hated me before it hated you. . . . but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. . . . But all these things will they do unto you for my name's sake. . . ." John 15: 18-21.

These things are very humiliating to the flesh and they make us wince because the fleshly nature is not willing to be humiliated, but Paul assures us that they that are Christ's will crucify the flesh with its affections and lusts, even as he was crucified with Christ and now glories in naught save the cross of our Lord Jesus Christ. Galatians 5: 24; 2: 20.

Now the question comes to us, have we been crucified with Christ? Are we willing to be humbled as he was humbled "who became obedient unto death, even the death of the cross"? If we take this humble place with our Lord we will glory in obedience to his holy will, and will gladly bear the reproach and suffering that comes with it.

There are those who would seek the easy way who try to interpret certain passages in such a way as to annul the Ten Commandments and do away with the Sabbath law. Let us examine a few of these passages.

The first one will be Romans 3: 21: "But now the righteousness of God without the law is manifested, being witnessed by the Law and the Prophets." Paul is showing in this chapter that the Jews who had the advantage of the Mosaic and Pharisaic administrations, had not attained to the righteousness which God required, and that they could not attain unto it by the keeping of the law because of sin in their natures. Judging their lives by the law, they found that they were transgressors and under the curse of death. "But now the righteousness of God without the law is manifested, being witnessed by the Law and the Prophets; Even the righteousness of God which is by faith in Jesus Christ unto all and upon all them that believe."

Jesus Christ kept the righteousness of the law as God required, and that righteousness is imputed unto us who believe. God counts us to have kept his righteous requirements because Christ kept them, and bore our punishment for our transgressions for us. Surely we ought to be humble enough and grateful enough to honor God by keeping his righteous requirements which Paul shows to be attained only by faith in Christ. The Jews thought Paul was teaching against the law but he declared that he had not said or done anything contrary to the laws of the Jews. Acts 21: 28; 25: 8; Romans 8: 7.

Romans 8: 2 says, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." He shows that a man is justified by faith without the deeds of the law (Romans 3: 28), and then asks, "Do we then make void the law through faith? God forbid: yea, we establish the law." How is the law established by faith? Look at verse 20, "For by the law is the knowledge of sin," and the same thought in Romans 7: 7. The Ten Commandments are there for us to obey, and the fulfilling of them is love to God and men. The Ten Commandments stand impregnable, and man is saved from the curse of the trans-

gression by faith in the redemption which Christ has purchased for us by his own death. So, as Paul says, the law is established by faith. The law can not be shaken. It must ever remain, and it is now our Christian privilege to keep and honor that law, since Christ has died to preserve its integrity.

The next passage to consider is in the fourth and fifth chapters of Romans. These two chapters are an argument that grace is bestowed on the believer as a reward for his faith in Jesus Christ as his substitute in bearing the penalty of the law. In the fifteenth verse of the fourth chapter Paul assures us that where no law is there is no transgression, and if there is no transgression there can be nothing to forgive, then no grace of free forgiveness. Now we know there is sin in the world and therefore transgression of the law, and for this transgression we must pay the penalty or find a substitute which we do find in Christ. Oh, how grateful to God we should be that he has provided the Substitute and we accept his proffered assistance. Thus it is by his grace alone that we are saved, not by works of righteousness that we have done.

Paul says that the law entered that the offense might become more flagrant before our eyes, that we might become better able to condemn ourselves. So the Mosaic administration was added for that dispensation until Christ should come, Galatians 3: 19, that is, it was added to the principles of the Ten Commandments already in existence, which Abraham, Noah, and all the rest of God's people honored and kept. And, as he says here in Romans, that the offense of these transgressions might be made more condemning to our conscience in order that we might be more ashamed of our unworthy deeds and so be driven to repentance, and from repentance to faith in Jesus Christ, so he says: "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." But now since faith has come we are no longer under a schoolmaster. Now we see the blessedness of loving God with all our heart, soul, and mind, and our neighbor as ourselves, which is all that God requires of anyone. If we love God we will keep his commandments.

"Fear God and keep his commandments, for this is the whole duty of man," Ecclesiastes 12: 13. That was Solomon's way of putting it. God put it this way: "And in thy seed shall all the nations of the earth be blessed; Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Genesis 26: 4, 5 Moses put it this way: "What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, To keep the commandments of the Lord, and his statutes, which I command thee this day for thy good?" Deuteronomy 10: 12, 13. Read also Deuteronomy 6: 5; Leviticus 19: 18; Micah 6: 8. Jesus put it this way: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." Matthew 22: 37-40. These two commandments embrace all the ten. In another place Jesus says: "A new commandment I give you, That ye love one another; as I have loved you, that ye also love one another." John 13: 34. It was new to them because Christ had come and they could see God's commandments from the new viewpoint of God's love.

Paul says: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye prove what is that good, and acceptable, and perfect, will of God." Romans 12: 1, 2.

Now let us ask if we have done that. If not, why? Humble ourselves under the mighty hand of God that he may exalt you in due time. I Peter 5: 6.

James puts it this way: "If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well. . . . So speak ye, and so do, as they that shall be judged by the law of liberty." James 2: 8-12.

Peter puts it this way: "For even here-

unto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps; Who did no sin, neither was guile found in his mouth." I Peter 2: 21, 22.

John puts it this way: "By this we know that we love the children of God, when we love God and keep his commandments." I John 5: 2, 3. "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." I John 2: 4.

And the angel of God on the Isle of Patmos put it this way: "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." Revelation 22: 14.

Paul, after showing how salvation from sin is by grace rather than by the works of the law, brings out in the sixth chapter of Romans, "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?" Paul has been showing that the more prominent our sin, the more wonderful God's free grace appears to us, and then asks the preceding question with the thought, shall we continue in sin that we may have more of this wonderful grace and forgiveness of God? No! How shall we that have died to sin live any longer therein? How shall we transgress the law of such a loving and gracious God any more! No, we can not do it. If we are born of God, set free from the slavery of sin, we can not go back to it again. Crazy, unworthy creatures we would be to do so. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Romans 6: 3, 4. In our old lives we were slaves to the transgression of God's law, but since Christ died, the penalty has been meted out on him and by the law we are reckoned dead to sin. In baptism we confess that we are dead to sin and are risen in newness of life free from the transgression of God's law to the honoring of it in our lives. If

we honor God's law we must honor every point and so must keep the Sabbath. Read Romans 6: 8-13. Newness of life is the resurrection life, not the life of the world but of that which is to come in the new heavens and the new earth. Isaiah 66: 22, 23 says: "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord."

We are citizens of the kingdom of heaven through the grace of the King, and surely we should honor the seal of our King which is the Sabbath. No matter what the citizens of the world will do, for they honor the seal of the world, but Christ said, "They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth." What is his word? At that time they had only the Old Testament, and the only part of that that God himself wrote was the Ten Commandments. All the rest of the Bible is written to instruct and admonish people to keep these commandments. So that actually the "word" which Christ prays the Father to sanctify his loved ones by, is the Ten Commandments. The separation is from the world, Romans 8: 7, so if we keep them we must necessarily be separated from the world. That is exactly what Sabbath keeping does. Try it and see. God said, "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people." Exodus 19: 5. Those who would keep the commandments would be a *peculiar treasure* unto him, a *treasure peculiar* unto God because cut off from the world.

Another verse which is often quoted but quoted in the same way that verses were quoted to Jesus when he was in the wilderness, "For ye are not under the law but under grace." But the passage reads as follows: "Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have

dominion over you: for ye are not under the law, but under grace." Romans 6:13, 14. This statement as it is found in its context can not possibly mean that we are no longer to respect the law of the Ten Commandments, as alleged by so many. It simply means that we have been redeemed from the curse of the law, thereby becoming debtors to his grace, through whom we have been redeemed. We are no longer held by the law for execution of the sentence for transgression, for that has been passed upon Jesus Christ. It is to him we owe our liberty or redemption, for we are redeemed by grace and made citizens of the kingdom of heaven. Should we not hold its laws in the very highest honor and respect? If we transgress the laws of Canada, we come under the law and are locked up in prison to await judgment and sentence. Some kind friend may come and pay the penalty for us and so liberate us from prison and death. That does not abolish the law of Canada, but simply says we are free men subject to the grace of our kind friend. But that friend will ever after expect us to honor and respect the laws of Canada. If we do not we are undeserving of his grace and he will let us pay our own penalty another time. But if we honor the laws of Canada we are free; we walk at liberty. Psalms 119: 44, 45; James 2: 8-12.

It is just so with the laws of the kingdom of heaven. If we wilfully transgress them, we are sentenced to death. "The soul that sinneth it shall die." As Paul says in Galatians 3: 23, "But before faith came, we were kept in ward under the law, shut up unto the faith which should afterward be revealed." (R. V.)

We do not keep the commandments and the Sabbath to be saved, as seems the impression of many; but because we are already saved and have become patriotic citizens of the kingdom of heaven. Therefore we glory in heaven's laws and institutions. Christ redeemed us from the kingdom of darkness and so we say "good-by" to the old things of that kingdom and enter into the joys and bliss of the kingdom of God. The Sabbath is one of its blissful institutions, one that speaks for the authority of our King and brings us rest, joy, and gladness. It is a complete salvation, not

a partial one, as it would be if we were saved only from the transgression of nine commandments instead of ten.

Thirty years after the resurrection, James holds up the Ten Commandments as the rule of the Christian life. See James 2: 8-12. Now suppose we take the eleventh verse and instead of quoting the sixth commandment, we will quote the fourth, which has exactly the same bearing on James' argument, for his statement is, "For whosoever shall keep the whole law and yet offend in one point, he is guilty of all." Substituting, "For he that said, Do not commit adultery, said also, Remember the Sabbath day to keep it holy . . . . The seventh day is the sabbath of the Lord thy God. Now if thou commit no adultery, yet if thou profane the sabbath day, thou art become a transgressor of the law." Transgression of the law is sin. Does it not mean that one who does not remember the Sabbath day to keep it holy becomes a transgressor and commits sin?

When James speaks of the law of liberty he means the Ten Commandments which he also calls the royal law, or law of the King. We are to be judged by the law of liberty. Read Revelations 11: 15 to the end of the chapter. Here we have pictured the scene of the judgment day. The people are arraigned before the temple of God and before the ark of his testament of which those in the wilderness were figures. See Hebrews 9: 24; As the Children of Israel had to come before the ark of the covenant representing the throne of God and confess their transgressions, so shall it be at the judgment when we shall all appear before the true throne of God which is in heaven, and before these Ten Commandments to receive for the things done in the body, according to that which we have done, whether it be good or bad. 2 Corinthians 5: 10. Our lives will be judged by these commandments or law of God. Is it a mystery now why Jesus said that not one jot or one tittle should pass from the law till all things be accomplished; and "Whosoever therefore, shall break one of the least of these commandments and teach men so, shall be called the least in the kingdom of heaven"?

I think it quite plain that if we persist-

ently oppose the requirements of the law we shall have to abide the consequences. "For the wages of transgression is death but the gift of God is eternal life through Jesus Christ our Lord."

(To be continued in next issue)

### AMERICAN SABBATH TRACT SOCIETY OF NEW YORK—ANNUAL MEETING

The eighty-fifth annual meeting of the American Sabbath Tract Society of New York was held on Sunday, September 16, 1928, at 2 o'clock p. m., in the Seventh Day Baptist church, Plainfield, N. J., President Corliss F. Randolph in the chair. Members present: Corliss F. Randolph, William C. Hubbard, Alexander W. Vars, Asa F. Randolph, Ahva J. C. Bond, William M. Stillman, Theodore L. Gardiner, Orra S. Rogers, Iseus F. Randolph, Jesse G. Burdick, Irving A. Hunting, Frank A. Langworthy, Theodore J. Van Horn, L. Harrison North, J. C. Bond, Mrs. Theodore J. Van Horn, Miss Bernice Brewer, Arthur L. Titsworth.

Prayer was offered by Rev. Theodore J. Van Horn. Minutes of the last annual meeting were read.

The recording secretary stated that notices of the annual meeting had been published in the two issues of the SABBATH RECORDER immediately preceding the day fixed for the meeting, as required by the constitution.

The annual report of the Board of Directors, prepared by the corresponding secretary, the treasurer, the business manager, and the leader of Sabbath Promotion, was presented and adopted.

The special annual report of the treasurer of the corporation as required by section 3 of article IV of the constitution was presented and adopted as follows:

To the American Sabbath Tract Society (N. Y.)  
Plainfield, N. J.

In accordance with the requirements of section 3, article IV, of the constitution and by-laws, I herewith submit the following report of the financial condition of the society as of June 30, 1928.

The whole amount of real and personal property owned by the American Sabbath Tract Society (N. Y.) is as follows:

In the Permanent Fund in the hands of the treasurer	\$ 61,773.19
In Life Annuity Gifts	17,983.50
	<u>\$ 79,756.69</u>

The Board of Trustees of the Seventh Day Baptist Memorial Fund holds Tract Society funds as follows:

Tract Society Fund	\$ 1,198.71
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George H. Babcock Bequest (15 per cent)	43,885.94	
Eugenia L. Babcock Bequest (two-months)	10,000.00	
Eugene K. and Francis Burdick Fund (one-half)	6,000.00	
Edward W. Burdick Bequest (approximately 7 per cent)	587.50	
Mary E. Rich Fund (one-half)	1,125.00	
Sarah P. Potter Bequest	1,000.00	
Nathan Wardner Estate (one-third)	2,589.10	66,286.54
		<u>\$146,143.03</u>

The amount and nature of the property acquired during the year, and the manner of its acquisition, are as follows:

Bequest of Orson C. Greene, Atford, N. Y.	\$ 100.00	
Gift of Martha Irish Burdick, Cuba, N. Y.	490.00	
Bequest of Andrew J. Greene, Adams Center, N. Y.	200.00	\$ 790.00
Life Annuity Gifts:		
Elmer D. Burdick, Nortonville, Kan.	\$ 1,000.00	
Gertrude F. Johnson, Farma, Ill.	1,500.00	2,500.00

(Note: It was the understanding that one-half of Mrs. Johnson's gift was to go at once into the Denominational Building Fund, the balance to be combined with the present Gilbert H. and Gertrude F. Johnson Annuity Gift. Also, the life interest of Silas G. Burdick and that of Phebe E. Witter in their respective Annuity Gifts terminated during the year. This leaves a net gain in the Annuity Gift Fund of \$1,150.00. Both the Silas G. Burdick and Phebe E. Witter Gifts went into the Denominational Building Fund.)

Following is a summary showing investment of funds in the hands of the treasurer:

Mortgages	\$76,506.00	
Stock—Aahway National Bank	50.00	
Deposited in banks	3,206.69	\$ 79,756.69

E. & O. E.  
Plainfield, N. J.,  
September 1, 1928.

Ethel L. Titsworth,  
Treasurer.

Attest:  
Corliss F. Randolph, President.  
Arthur L. Titsworth, Recording Secretary.  
Plainfield, N. J.,  
September 16, 1928.

The report of the Committee on Nominations was received and adopted and the following were elected as named:

#### OFFICERS

President—Corliss F. Randolph.  
First Vice-President—William C. Hubbard.  
Second Vice-President—Clarence W. Spicer.  
Third Vice-President—Alexander W. Vars.  
Recording Secretary—Arthur L. Titsworth.  
Assistant Recording Secretary—Asa F. Randolph.  
Treasurer—Miss Ethel L. Titsworth.

#### BOARD OF DIRECTORS

Corliss F. Randolph, Maplewood, N. J.; William C. Hubbard, Plainfield, N. J.; Clarence W. Spicer, Plainfield, N. J.; Alexander W. Vars, Plainfield, N. J.; Willard D. Burdick, Plainfield,

N. J.; Arthur L. Titsworth, Plainfield, N. J.; Asa F' Randolph, Plainfield, N. J.; Miss Ethel L. Titsworth, Plainfield, N. J.; Ahva J. C. Bond, Plainfield, N. J.; William M. Stillman, Plainfield, N. J.; Henry M. Maxson, Plainfield, N. J.; Theodore L. Gardiner, Plainfield, N. J.; Orra S. Rogers, Plainfield, N. J.; Esle F. Randolph, Great Kills, N. Y.; Marcus L. Clawson, Plainfield, N. J.; Iseus F. Randolph, New Market, N. J.; Jesse G. Burdick, New Market, N. J.; Irving A. Hunting, Plainfield, N. J.; Edward E. Whitford, New York City; Otis B. Whitford, Plainfield, N. J.; Harold R. Crandall, New York City; Frank A. Langworthy, Plainfield, N. J.; LaVerne C. Bassett, Dunellen, N. J.; George R. Crandall, Plainfield, N. J.; William L. Burdick, Ashaway, R. I.; Edgar D. Van Horn, Alfred Station, N. Y.; Theodore J. Van Horn, Dunellen, N. J.; Nathan E. Lewis, Plainfield, N. J.; Courtland V. Davis, Plainfield, N. J.; William R. Clarke, Nutley, N. J.

By vote, Irving A. Hunting, Asa F. Randolph, and William C. Hubbard were elected the Committee on Nominations for the year 1929.

Minutes read and approved.

Adjourned.

CORLISS F. RANDOLPH,  
*President.*  
ARTHUR L. TITSWORTH,  
*Recording Secretary.*

#### AMERICAN SABBATH TRACT SOCIETY OF NEW JERSEY—ANNUAL MEETING

The seventh annual meeting of the American Sabbath Tract Society of New Jersey was held on Sunday, September 16, 1928, at 2:30 o'clock, p. m., in the Seventh Day Baptist church, Plainfield, N. J., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, William C. Hubbard, Alexander W. Vars, Asa F. Randolph, Ahva J. C. Bond, William M. Stillman, Theodore L. Gardiner, Orra S. Rogers, Iseus F. Randolph, Jesse G. Burdick, Irving A. Hunting, Frank A. Langworthy, Theodore J. Van Horn, L. Harrison North, J. C. Bond, Mrs. Theodore J. Van Horn, Miss Bernice Brewer, Arthur L. Titsworth, Courtland V. Davis.

Minutes of the last annual meeting were read.

The recording secretary stated that notices of the annual meeting had been published in the two issues of the SABBATH RECORDER immediately preceding the day fixed for the meeting, as required by the constitution.

The annual report of the Board of Trustees, prepared by the corresponding secretary, the treasurer, the business manager, and the leader of Sabbath Promotion, was presented and adopted.

The special annual report of the treasurer of the corporation as required by section 3 of article IV of the constitution was presented and adopted as follows:

To the American Sabbath Tract Society (N. J.)  
Plainfield, N. J.

In accordance with the requirements of section 3, article 4, of the constitution and by-laws, I herewith submit the following report of the financial condition of the society as of June 30, 1928.

The whole amount of real and personal property owned by the American Sabbath Tract Society (N. J.) is as follows:

General Fund—cash on hand.....	\$ 1,813.94	
Less notes outstanding .....	500.00	\$ 1,313.94
Maintenance Fund:		
Cash on hand—checking account .....	45.88	
—savings account .....	2,000.00	
Loan to publishing house account new machinery .....	5,000.00	7,045.88
Building Fund:		
Cash on hand—checking account .....	7,533.27	
—savings account.....	4,000.00	
Loan to publishing house account new machinery .....	900.00	
Loan account equipment notes .....	5,941.39	
Loans on bond and mortgage.....	9,000.00	
Liberty loan bonds .....	1,100.00	28,474.66
Denominational Building:		
Site .....	\$ 18,500.00	
Building .....	\$ 43,019.73	
Less depreciation .....	2,581.18	40,438.55
		58,938.55
		\$ 95,773.03

Those responsible for the publishing house at Plainfield submit the following statement:

ASSETS		
Current:		
Cash (including petty cash and postage deposit) .....	\$ 6,081.19	
Accounts receivable .....	8,558.31	
Notes and bills receivable.....	653.63	
Paper stock, materials, work in process, etc. ....	6,130.54	\$ 21,423.67
Deferred:		
Unexpired insurance .....	\$ 171.21	
Miscellaneous .....	247.72	418.93
Fixed:		
Plant (appraised value) .....	\$ 39,324.94	
Less depreciation .....	14,298.39	25,026.55
		\$ 46,869.15
LIABILITIES		
Current:		
Accounts payable .....	\$ 1,199.40	
Bills payable (Tract Society for Miehle press and Seybold cutter) .....	5,900.00	
Accrued payroll .....	78.91	
Accrued interest on equipment notes .....	111.08	
Reserve, accounts receivable.....	116.77	\$ 7,406.16
Fixed:		
Capital .....	\$ 25,975.37	
Surplus .....	13,487.62	39,462.99
		\$ 46,869.15

For summary of receipts and disbursements see the annual report of the treasurer.  
E. & O. E.

Ethel L. Titsworth,  
Treasurer.

Plainfield, N. J.,  
September 1, 1928.

Attest:  
Corliss F. Randolph,  
President.

Arthur L. Titsworth,  
Recording Secretary.

Plainfield, N. J.,  
September 16, 1928.

The report of the Committee on Nominations was received and adopted, and the following were elected as named:

#### OFFICERS

*President*—Corliss Fitz Randolph, 83 Jefferson Ave., Maplewood, N. J.

*Vice-Presidents*—William C. Hubbard, Plainfield, N. J.; Clarence W. Spicer, Plainfield, N. J.; Alexander W. Vars, Plainfield, N. J.

*Recording Secretary*—Arthur L. Titsworth, 231 E. Sixth St., Plainfield, N. J.

*Assistant Recording Secretary*—Asa F' Randolph, Plainfield, N. J.

*Treasurer*—Miss Ethel L. Titsworth, 203 Park Ave., Plainfield, N. J.

#### TRUSTEES

Corliss Fitz Randolph, Maplewood, N. J.; William C. Hubbard, Plainfield, N. J.; Clarence W. Spicer, Plainfield, N. J.; Alexander W. Vars, Plainfield, N. J.; Willard D. Burdick, Plainfield, N. J.; Arthur L. Titsworth, Plainfield, N. J.; Asa F' Randolph, Plainfield, N. J.; Ethel L. Titsworth, Plainfield, N. J.; Ahva J. C. Bond, Plainfield, N. J.; William M. Stillman, Plainfield, N. J.; Henry M. Maxson, Plainfield, N. J.; Theodore L. Gardiner, Plainfield, N. J.; Orra S. Rogers, Plainfield, N. J.; Esle F. Randolph, Great Kills, Staten Island, N. Y.; Marcus L. Clawson, Plainfield, N. J.; Iseus F. Randolph, New Market, N. J.; Jesse G. Burdick, Dunellen, N. J.; Irving A. Hunting, Plainfield, N. J.; Edward E. Whitford, New York City; Otis B. Whitford, Plainfield, N. J.; Harold R. Crandall, New York City; Frank A. Langworthy, Plainfield, N. J.; LaVerne C. Bassett, Dunellen, N. J.; George R. Crandall, Plainfield, N. J.; William L. Burdick, Ashaway, R. I.; Edgar D. Van Horn, Alfred Station, N. Y.; Theodore J. Van Horn, Dunellen, N. J.; Nathan E. Lewis, Plainfield, N. J.; Courtland V. Davis, Plainfield, N. J.; William R. Clarke, Nutley, N. J.

By vote, Irving A. Hunting, Asa F. Randolph, and William C. Hubbard were elected the Committee on Nominations for the year 1929.

Minutes read and approved.

Adjourned.

CORLISS FITZ RANDOLPH,  
*President.*  
ARTHUR L. TITSWORTH,  
*Recording Secretary.*

#### "THE SET OF OUR FACES MUST BE FORWARD"

(Conference Sermon Sunday Morning)

REV. CLAUDE L. HILL

From the time when a faithful group of Sabbath keepers, in Newport, R. I., had the courage to come out from the Baptists and become a loyal Seventh Day Baptist Church, the set of their faces has been forward. They were looking *forward* when the General Conference was organized into a new denomination in America in order to unify the forces of the churches. They were looking *forward* when they organized a missionary society to carry the gospel into regions beyond. During all the years until the present Forward Movement was started in order to unite our forces on a more powerful financial basis and so to enlarge our influences for good among men, we have long had a forward look as a people. And now the coming of General Conference to Riverside, clear across the continent, marks a new epoch in our history, which must strengthen our purpose and enlarge our vision for the future.

Through an ancient prophet, God said, "My people shall come up to Zion when the set of their faces is forward."

As we have been listening to the appeals here of brethren who have opened their hearts before us, we have been shown the open doors of opportunity in a way that Seventh Day Baptists have never experienced before. We have crossed the continent. Every state in this Union calls for love and service for God through our denomination. The richest islands of the sea, and the nations of the world are sending out their call, "Come over to Macedonia and help us." God has sounded the call and opened the doors of opportunity, and now, my friends, if we are worthy the name of Christian, something must be done. Things that hinder must be laid aside, our coats taken off, sleeves rolled up, and the set of our faces must be forward.

God has opened the doors for us in this new mysterious way, and he calls for the same kind of sacrifice made by the Romans when they came to Britain. And when our ships are burned behind us, we shall forget the things of this earth, and go forward for the kingdom of God in the love of Jesus Christ, and pledge ourselves to work for



the Master. Then the Seventh Day Baptist denomination will arise to a significant place in the homeland, our faces will shine with the glory of God, and we shall all have greater consecration, higher ideals, and greater victories.

If any man would come after me, let him take up his cross and follow me, said the Savior. And I, if I be lifted up, will draw all men unto me, and as Moses lifted up the serpent in the wilderness, even so shall the Son of man be lifted up.

The kingdom of God costs something. It cost God the dearest thing he had in heaven. It cost Christ his life on Calvary. Jesus Christ has told us if a man would follow him he must take up his cross and deny himself. He says, If any man puts his hand to the plough and turns back, he is not worthy of the kingdom of God.

I wonder if we have got a vision of God's service. Are we willing to pay the price? It seems to me that we shall answer "Yes," to Jesus. That question has been through the entire service of this meeting. If we do so answer we must recognize the fact that the set of our faces must be forward toward the kingdom of God. We shall not look either one way or the other, but we shall look into our hearts and tell him if there be any fault there, and reconsecrate ourselves for service in his kingdom.

It seems to me as we face this opportunity to enter the multitude of gates that swing open, we are convinced of the fact that no factor of human agency will be sufficient to stop us.

Only Jesus Christ has the remedy. Only he can show the way. So first of all, as we consider these things, we must get a big vision of Jesus Christ. We need to get back into our hearts and examine them and see if our feet stand where they stood when we said, "Happy day that fixed my choice on thee my Savior and my Lord." Have we the same consecration, the same enthusiasm in going about things? If our boys and girls, fathers and mothers, are united under the banner of Jesus Christ, we can go forward. It seems to me it is the supreme and great thing of this day.

When Christ was on earth he used the words, "Follow me." And when he was going on to the heavenly home he used a much more spiritual term, "*Abide* in me. I am

the vine, ye are the branches. If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done."

In the work of the Church through the years past there has been much that has been unsatisfactory. Much of fraud has crept in, but through all that time the direction of the Father has kept the Church throughout the years, and for centuries the remedy has been a return to the foundation that was laid by Jesus Christ. And this morning as I look out upon the field, it seems to me I see some things yet that are wrong with the Church of Jesus Christ.

I noticed the other day a report of one of the secretaries that had to do with the churches of the United States. He said more than half of the Christian churches had not had a single accession last year. Not a single accession in all the year! There is something wrong when the forces of God are so indifferent to the world's needs as not to have won souls to Jesus Christ. I wonder if we have lost our passion for souls. Jesus, looking out on the multitude, had compassion on them, and said, I am come to seek and save that which is lost. It was the supreme passion of his life, and when the Church of Jesus Christ ceases to save souls, there is nothing that remains. Forty-nine million! Working for a year and winning a little more than one soul to a minister of the gospel! In the investigation of the social movement, they say the world can not be evangelized in this generation, because the Church is not interested, because today there is no care for the salvation of souls. Our Student Volunteer movement, with its war cry, "The world for Christ in this generation," has much to do.

We are not alone in this situation. We should ask what is the matter with the pastors? We are suffering a decline in evangelism on the part of our pastors. We need new emphasis on Bible reading and prayer, for our spiritual weakness and faith and larger responsibility. The Church lacks passion for souls.

Some years ago the Y. M. C. A. convention was held at Atlantic City. After the service the boys gathered around, took hold of hands and sang *Blest Be the Tie that Binds*. Henry Grady declined. He said, "You men have something that I haven't got. I am going back home for a week to see my old

mother." He went back and she prayed with him and sang to him and tucked him in bed as of yore, and heard him say his boyish prayer, "Now I lay me." And he went back to New York City and delivered the greatest address that had ever been delivered on American soil. His face shone like the Master's. This morning we need to go back to the mountain and there confer with God until our hearts are inspired, until our lives are hid in his.

When the disciples were on their way to Emmaus their hearts burned within them. They had learned of him.

I want to say that the world cares nothing for our creeds, it cares nothing for our theological discussions, and the time is coming when it will care little for the Church of Christ. We have hidden our light under a multitude of things. But the people of the world do care for the plan of Jesus Christ. They are willing also to admit that Christ gave the only rules by which the world can be healed.

Jesus came to preach the gospel of God's love and of the Holy Spirit working in our lives. As you go, preach. Use all the powers granted unto you. If you are a one talent man, use it. Trust God for strength and wisdom. Launch out on the promises of God which he has entrusted to you. Christ said almost with his last breath, "Go into all the world." Go and be a messenger for the King. Go preach and make disciples. I am wondering if we have placed so much emphasis on some individual things that we have forgotten the central subject—to preach the gospel of the Lamb of God who takes away the sins of the world, who commands us to repent and be baptized for the remission of sins.

We are to get back then to the program of Jesus Christ, and we should accept the opportunity of making disciples therewith to God and to our Christ.

The scope of such a commission is great. It does not relate itself to people singly, but collectively. Strengthen those who are weak in the faith, and those who are strong, send forth in the service of God. It was the purpose of Jesus Christ, for his disciples to give life to all those with whom they came in contact. The gospel is to be preached at home and abroad. The command of Jesus is world wide. After his ascension then the

disciples went back to that upper room and tarried there until they were endued with power from on high. You remember that one went to Jesus and wanted to follow him out on mission work. Jesus said to him: Go home to your friends and tell them how great things I have done for you. He was to tell the gospel story in his own home. It seems to me that this is the opportunity for us to go back to our churches and tell the gospel story. We need a renewal of the missionary spirit. They have sent men from the East, from the hills and valleys of West Virginia, from the plains of Iowa and Wisconsin, Minnesota, and Nebraska out here to California, to study the situation. We must look over the field and see how many of our ministers have a spirit of consecration which will send them forth to serve in some little church in order to win men to Christ. We must get back to the place where we can have revivals that bring sinners into the kingdom.

It was only a little while ago I was in southern Illinois. About thirty-five boys and girls were there and I have never seen finer boys and girls. That church is soon to be without a pastor unless some one can go there. I do not know where one can do better work than at Stonefort, Ill. Down there is the only Seventh Day Baptist church in the whole country round.

Do you remember that last spring the SABBATH RECORDER stated that there are twenty pastorless churches in the Seventh Day Baptist denomination?

We should strengthen our forces. I should like to see the school buildings built in China, and our missionaries there supplied with every need, and the kingdom of God advanced there.

You have heard that we have about twenty ministers who will pass on during the next ten years. There are certain to be vacancies in the next five years. Where is the source of supply? While I hold the pastors and churches responsible, I believe the home is the basic unit. Back of every pastor and missionary there is a missionary mother or a missionary father or a missionary home. It has been said that Livingstone was the instrument in sending thousands of men and women into missionary work. Back of Livingstone was Moffatt who said, "I have seen the smoke of thousands of villages where

the name of Jesus Christ was never heard." Back of him was his mother. I am afraid we shall have to lay the responsibility upon the home and the pastors and the churches.

In a recent investigation made by Dr. Fred Leach—who sent out letters to one hundred twenty-five pastors asking how many had fathers in the ministry and in church offices—he received answers stating that one hundred six out of the one hundred twenty-five had fathers in the ministry. Practically all of the rest answered "My father was an officer in the church." These men had grown up in a spiritual environment where prayer was heard, where the Word of God was read. There was the influence of the church. They gathered in the Sabbath service, the prayer service, the Sabbath school. It is my belief that the missionaries and ministers for the years to come are to be found in the ranks of our young people's societies.

But I must turn to the financial problem. It has been discussed. It has something to do with the missionary effort and enterprises. There are sometimes men enough but there is never enough money. We are living in a financial age. Money can not evangelize a city or a nation, but we have come to the place where it can not be done without these things. Billions are spent for just luxuries, millions every week for picture shows, etc. We have done so little for the kingdom of God and so much for ourselves. The kingdom of God requires more than profession, more than preaching. It requires sacrifice by giving if the kingdom of God is to go forward.

I wonder if you people realize that a program is being launched that calls for fifty-three thousand five hundred dollars, and if the board could have this money, the work of Jesus Christ would go forward with leaps and bounds. This program includes the whole field, and work on new fields, and God is calling and calling for a new consecration and for a step forward.

The gate of opportunity has swung open. We shall enter in when the set of our faces is forward.

(Stenographic Report)

**THE COTTAGE BY THE RIVER**

GRACE M. OAKLEY

I am resting tonight by the river;  
The privilege is a treat to me,  
Just to lie and think in my hammock  
And the star-lit sky to see.

I am thinking of my Creator  
And of how he fashioned me  
With much endurance and ability,  
A helper to frail ones to be.

Dear heavenly Father, I thank thee;  
It surely was nice of you  
To care about me in this earth life  
And of how I am able to do.

Oh! that I may not fall short  
Of the services I can give,  
Or the burdens I should carry  
That frailer ones may live.

I am very, very happy  
For friendships good and true;  
I love them all so very much  
And thank thee for them, too.

The ability to study and ponder,  
To meditate and think things through,  
Ranks us high above other creatures  
And gives us mastery over them too.

Dear heavenly Father, thou gavest  
All things that we enjoy;  
May we render our greatest service,  
All our faculties employ.

Forgive us, dear heavenly Father,  
For each of our mistakes;  
We know that the life of thy Son  
A possible pardon makes.

We do believe the Bible,  
Believe it is *entirely* true,  
Believe that it was written  
By direct inspiration from you.

Oh! help us to follow its precepts,  
To keep all thy commands;  
We know that only for our good  
Is each of thy demands.

This at least we must say for Mussolini: he has done away with the idle and begging people that once hung about the streets and public places of Italy. "Have you a job?" some appointed official says to you if you are an Italian and seem to have nothing to do. "Very well, then, away to the cement works at three lire a day. If you won't work you shall not eat."—*Our Dumb Animals.*

**MISSIONS**

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

**MISSIONARY SOCIETY'S ANNUAL MEETING**

The annual meeting of the Seventh Day Baptist Missionary Society was held in the Pawcatuck Seventh Day Baptist church, Westerly, R. I., Wednesday, September 19, 1928, at 9:30 a. m.

President Clayton A. Burdick presided at the meeting. Prayer was offered by Rev. William M. Simpson.

It was voted that the chair appoint the nominating committee. He appointed John H. Austin, Dr. Anne L. Waite, and Secretary William L. Burdick, who reported the following officers:

- President*—Clayton A. Burdick, Westerly, R. I.
- Recording Secretary*—George B. Utter, Westerly, R. I.
- Corresponding Secretary*—William L. Burdick, Ashaway, R. I.
- Treasurer*—Samuel H. Davis, Westerly, R. I.

**BOARD OF MANAGERS**

- Ira B. Crandall, Westerly, R. I.
- Clayton A. Burdick, Westerly, R. I.
- Charles H. Stanton, Westerly, R. I.
- George B. Utter, Westerly, R. I.
- Samuel H. Davis, Westerly, R. I.
- John H. Austin, Westerly, R. I.
- Harlan P. Hakes, Westerly, R. I.
- Edwin Whitford, Westerly, R. I.
- LaVerne Langworthy, Westerly, R. I.
- James A. Saunders, Westerly, R. I.
- Mrs. Albert Langworthy, Westerly, R. I.
- Mrs. Clayton A. Burdick, Westerly, R. I.
- Allan C. Whitford, Westerly, R. I.
- Miss Amelia Potter, Westerly, R. I.
- Edgar P. Maxson, Westerly, R. I.
- Mrs. Elizabeth Austin, Westerly, R. I.
- Karl G. Stillman, Westerly, R. I.
- Frank Hill, Ashaway, R. I.
- William L. Burdick, Ashaway, R. I.
- Robert L. Coon, Ashaway, R. I.
- William M. Simpson, Ashaway, R. I.
- Albert S. Babcock, Rockville, R. I.
- Paul S. Burdick, Rockville, R. I.
- Walter D. Kenyon, Ashaway, R. I.
- Mrs. Anne L. Waite, Bradford, R. I.
- Duane Ogden, Waterford, Conn.
- Carroll L. Hill, Waterford, Conn.
- Morton S. Swinney, Niantic, Conn.
- Charles E. Gardner, New London, Conn.
- Theodore L. Gardiner, Plainfield, N. J.
- Ahva J. C. Bond, Plainfield, N. J.

- Willard D. Burdick, Plainfield, N. J.
- Edwin Shaw, Milton, Wis.
- D. Nelson Inglis, Milton, Wis.
- Mazzini G. Stillman, Milton, Wis.
- D. Burdett Coon, Jamaica, S. A.
- Darwin M. Andrews, Boulder, Col.
- Corliss F. Randolph, Maplewood, N. J.
- George B. Shaw, Salem, W. Va.
- E. Adelbert Witter, Walworth, Wis.
- Arthur E. Main, Alfred, N. Y.
- Alva L. Davis, Little Genesee, N. Y.
- Theo. J. Van Horn, Dumellen, N. J.
- Irving A. Crandall, Leonardsville, N. Y.
- Walton H. Ingham, Fort Wayne, Ind.
- Henry N. Jordan, Battle Creek, Mich.
- Frank E. Tappan, Battle Creek, Mich.
- B. F. Johanson, Battle Creek, Mich.
- Herbert C. Van Horn, Lost Creek, W. Va.
- O. Eugene Larkin, Oak Park, Ill.
- James R. Jeffrey, Los Angeles, Calif.
- Rolla J. Severance, Fouke, Neb.
- Benjamin R. Crandall, San Luis, Obispo, Calif.
- Rosa W. Palmberg, Liuho, China
- Edgar D. Van Horn, Alfred Station, N. Y.

The report was adopted.

It was voted that the annual report of the Board of Managers of the Seventh Day Baptist Missionary Society as approved by said board at its meeting held in Westerly on the ninth day of July, 1928, be approved and recorded, also that the secretary have said report printed in the *Seventh Day Baptist Year Book*.

The minutes of this meeting were read and approved.

The meeting adjourned to meet in annual meeting at the same place on the third Wednesday in September, 1929, at 9:30 a. m.

Prayer was offered by Rev. C. A. Burdick.

GEORGE B. UTTER,  
*Recording Secretary.*

**ANNUAL REPORT OF THE PUBLISHING HOUSE**

For the year ending June 30, 1928

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

The report of the publishing house for the year ending June 30, 1928, is submitted in detail for your consideration and approval. The balance sheet shows the business to be in a healthy condition. Although the net profit for the year is not as large as in 1926 and 1927, the results attained are still favorable, especially when compared with the record of other members of the printing industry in this locality.

*Sabbath Recorder*

Stock on hand, July 1, 1927 . . . \$ 266.93  
Cost of printing, editor's salary,  
clerical assistance, etc. . . . 11,515.33  
\$11,782.26

Received on subscriptions, advertising, etc.	\$ 3,832.27
Stock on hand, June 30, 1928	289.46
	4,121.73
Cost in excess of income	\$ 7,660.53
Amount paid in advance	1,695.83
Amount in arrears	665.03
Circulation:	
Paying subscribers	1,605
Agents	7
Free (Exchanges, libraries, etc.)	136
	1,748

*Helping Hand*

Cost of printing, stock, postage, etc.	\$ 1,858.76
Received on subscriptions	1,560.23
Amount paid in advance	81.83
Amount in arrears	541.43

*Junior Graded Lessons*

Received on subscriptions (Parts 1, 2, 3, 4)	\$ 145.96
Postage	9.86
Net receipts	\$ 136.10
Amount in arrears	24.00
Number sent out:	
Year 1	
Part 1	92
Part 2	62
Part 3	45
Part 4	33
	232
Year 2	
Part 1	89
Part 2	84
Part 3	86
Part 4	37
	296
Year 3	
Part 1	35
Part 2	31
Part 3	18
Part 4	62
	146
Year 4	
Part 1	84
Part 2	64
Part 3	58
Part 4	52
	258

Total number of copies sent out 932

*Intermediate Graded Lessons*

Received on subscriptions	\$ 77.28
Postage	4.95
Net receipts	\$ 72.33
Amount in arrears	11.07
Number sent out:	
Year 1	
Part 1	99
Part 2	67
Part 3	56
Part 4	27
	249

Year 2	
Part 1	65
Part 2	36
Part 3	33
Part 4	56
	190
Year 3	
Part 1	48
Part 2	38
Part 3	29
Part 4	5
	120
Total number copies sent out	559

*Outside Publications*

Received from sale of Teachers' helps	\$ 49.10
Cost of helps purchased during year	53.15
Value of helps on hand	30.15

*Receipts for Books, Tracts, Etc.*

<i>A Sabbath Catechism for Boys and Girls of Junior Age</i>	\$ 60
<i>Bible Studies on the Sabbath Question</i>	2 60
<i>S. D. B. Hymns and Songs</i>	7 50
<i>Church Membership for Juniors</i>	17 50
<i>A Manual of Seventh Day Baptist Procedure</i>	10 50
<i>Seventh Day Baptist Hand Book</i>	60
<i>The Sabbath</i>	2 55
<i>China Missions</i>	75
<i>Letters to the Smiths</i>	4 45
<i>Sabbath History I</i>	4 80
<i>A Critical History of Sabbath and Sunday in the Christian Church</i>	75
<i>Letters to Young Preachers</i>	1 10
<i>Country Life Leadership</i>	1 25
<i>Complete Sabbath Commentary</i>	1 10
<i>Manual for Bible Study</i>	50
<i>Sabbath and Sunday Biblical Teachings</i>	30
<i>Seventh Day Baptists in Europe and America</i>	5 00
<i>Water of Life</i>	231 60
<i>The Sabbath Motto</i>	13 00
<i>Seventh Day Baptist History—</i>	
Samuel Ward	50
Swift Decadence of Sunday	30
Tract depository	50
Denominational calendars	184 31
	\$492.06

The foregoing figures supply the details of the work done for the Seventh Day Baptist denomination through our publications. The assets and liabilities of the publishing house are now set forth as they appeared at the close of business June 30, 1928:

BALANCE SHEET OF THE PUBLISHING HOUSE  
June 30, 1928

<i>Assets</i>	
Current:	
Cash (including petty cash and postage deposit)	\$ 6,081.19
Accounts receivable	8,558.31
Notes and bills receivable	653.63
Paper stock, materials, work in process, etc.	6,130.54
	\$21,423.67

Deferred:	
Unexpired insurance	\$ 171.21
Miscellaneous	247.72
	418.93
Fixed:	
Plant (appraised value)	\$39,324.94
Less depreciation	14,298.39
	25,026.55
	\$46,869.15

*Liabilities*

Current:	
Accounts payable	\$ 1,199 40
Bills payable (Tract Society for Miehle Press and Seybold cutter)	5,900 00
Accrued payroll	78 91
Accrued interest on equipment notes	111 08
Reserve, accounts receivable	116.77
	\$ 7,406 16
Fixed:	
Capital	\$25,975 37
Surplus	13,487 62
	39,462 99
	\$46,869 15

Below is given a profit and loss statement of the year's business. The work done for the Tract Society and other denominational agencies is always figured at cost. Commercial work is set down at the selling price which includes a profit.

PROFIT AND LOSS STATEMENT

For Year Ending June 30, 1928	
Sales:	
Tract Society	\$12,731 54
Denominational	2,719 76
Commercial	50,345 43
Sundry	228 71
	\$66,025 44
Factory Cost of Sales:	
Tract Society	\$10,510 23
Denominational	2,231 26
Commercial	39,313 49
Sundry	158 11
Returns and allowances	545 16
	52,758 25
Gross operating profit	\$13,267 19
Administrative expenses:	
Salaries:	
Administrative and selling	\$ 6,847 68
Clerical	2,743 51
Telephone, stationery, printing supplies, etc.	956 88
age, advertising, audit-	
	10,548 07
Net operating profit	\$ 2,719 12
Miscellaneous income:	
Interest earned, discount on purchases, etc.	420 76
	\$ 3,139 88

Miscellaneous charges:	
Discounts for cash on sales	\$ 129 58
Interest on equipment notes	687 90
Taxes and miscellaneous expenses	144 47
	961 95

Net profit \$ 2,177.93

A little more than half of the net profit noted above has been turned over to the treasurer of the Tract Society to apply on loans made to the publishing house for the Miehle press and the Seybold cutter. The balance has been applied to the purchase of needed equipment.

Respectfully submitted,

E. & O. E.                      L. H. NORTH,  
July 8, 1928                      Business Manager

ON OUR SHELVES

Since this is the time of year when many of our churches are conducting their annual canvasses for their budgets, it may be an opportune time to mention a little booklet which we have in the tract room called "Making the Annual Canvass."

This pamphlet was printed in 1921 when the author, Rev. A. J. C. Bond, was the Forward Movement director of our denomination. The "New Forward Movement" is in the past now; it has been succeeded by the Onward Movement, but the principles suggested in the booklet are applicable to 1928 as well as 1921, and can help now as they did then in deciding the details of the raising of funds for the work of the kingdom.

During the past week there have been two calls for this pamphlet; sixty-five copies were sent out. They are free. An order sent in will bring any number you wish, promptly. They are for use, and if they will help you we will be glad to send them.

BERNICE A. BREWER,

510 Watchung Ave.,  
Plainfield, N. J.

WHAT IS THAT IN THINE HAND?

"Is it a hoe or a needle or a broom? Is it a pen or a sword? Is it a ledger or a school book? Is it a typewriter or a telegraph instrument? Is it an anvil or a printer's rule? It is a carpenter's plane or a plasterer's trowel? Is it a throttle or a helm? Is it a scalpel or a yardstick? Is it a musical instrument or the gift of song? Whatever it is, give it to God in loving service."  
—Selected.

## WOMAN'S WORK

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

Sweet are the uses of adversity,  
Which like the toad, ugly and venomous,  
Wears yet a precious jewel in his head;  
And this our life, exempt from public haunt,  
Finds tongues in trees, books in the running  
brook,  
Sermons in stones, and good in everything.  
—As You Like It.

Twenty years ago, on our way to Conference in Boulder, we stopped for a few hours in Kansas City. At that time, high upon the station wall we saw a line marking the point to which water had risen in a flood some years previous. We measured ourselves along that wall and speculated on how many feet above our heads the water had been. Twenty years is a long time in the life of railroad stations in cities, and we saw nothing that looked like that old survivor of the flood. The beautiful building that now serves the traveling public stands on higher ground where floods are not allowed.

As one steps from the station toward the city, one's attention is focused on a large monument standing on still higher ground; this is Kansas City's monument to its soldier dead of the World War. After following the circular drive around the monument grounds, we left the car and walked up the hill to the steps leading to the monument. These wide steps are guarded on either side by great sphinxes whose eyes are covered. Various theories are advanced for this covering of the eyes; one is that these sphinxes are reproductions of those in Egypt and the covering represents the layers of sand that have accumulated during the years. It may be that this is the correct theory, but they looked to me as if they were covering their faces with their wings, mourning for the dead. I am told that the Egyptian sphinx did not have wings, but the Greeks so pictured their sphinx, and I shall think that is the meaning unless I learn that I am wrong. The steps thus guarded lead

directly to the monument, and this is flanked on either side by large wings. In these wings are war museums, containing many relics of the World War, or the "Great War," as I have lately heard it called. This monument was originally designed to serve as "A pillar of cloud by day and a pillar of fire by night." For some reason the pillar of cloud had not been entirely satisfactory, and at the time of our visit a satisfactory substitute for the cloud had not been found, so we missed that part of it, but in the evening as we drove about the city, from all points we could see the beautiful white shaft of the monument illuminated by concealed lights, and from the top was pouring the pillar of fire—in reality, I suppose, vapor illuminated by colored lights also concealed. It was a beautiful and impressive sight, and one that lingers in our memory.

Kansas City is a city of beautiful buildings; as our host was an architect connected with a large firm of architects, we naturally were driven through the most beautiful residential districts, although much of the work of his firm has been along the line of school and other public buildings.

Any mention of the beautiful residential districts of Kansas City always brings forward the name of J. C. Nickols, who is given the credit of having a vision of a more beautiful city, and then of demonstrating that his vision was practical. The story of his life up to the present time is most interesting. A short sketch of what he has done for his city appeared in some magazine not long ago; I have forgotten the magazine, but I read the article some time within the past few months. I had forgotten it until we were shown the kind of things he is doing, then I remembered the article. It was hard for him to get a start, but now that he has shown what he can do, other cities have been trying to get him away from Kansas City, but without success, although he did go for a short time to Washington to help in some city planning. People come from all over the country to consult him and to ask his advice.

I dare say you are wondering what he has done. It is hard to translate the charm of a place into words, but I will try to tell you of some of his accomplishments. He first secures an undeveloped tract of land, larger or smaller as it may be, and then he

## HOME NEWS

BROOKFIELD, N. Y.—Sabbath morning worship at eleven o'clock. Rev. Wm. L. Burdick of Ashaway, R. I., will be with us and address us.

It is announced with pleasure that Rev. Herbert L. Polan has accepted the call of this church to become pastor. He expects to be here about December first.

Services last Sabbath day were of special interest. Rev. Lester Osborn, pastor of the Verona Seventh Day Baptist Church, gave a sermon to children as well as one to grown-ups. Mrs. Gleason Curtis sang a solo, "Bearing his Cross." The ordinance of the Lord's Supper was observed. Mrs. Mariam Rogers was received into church membership.

It was a pleasure to greet friends from West Edmeston, Leonardsville, West Winfield, Verona and Riverside, Calif.

—Brookfield Courier.

FORTY-FIFTH ANNIVERSARY — CHICAGO CHURCH—Services marking the forty-fifth anniversary of the founding of the Chicago Seventh Day Baptist Church were held in the regular meeting place of the church, Room 601, Capitol Building, corner of Randolph and State streets, on Sabbath day, September 8.

The anniversary event was made an occasion for a reunion of friends of the church, and there were sixty present at the services, despite the fact that several regular members of the church were unable to be present, due to vacation trips.

The Chicago Church was formally organized on September 8, 1883, at a meeting held at the Pacific Garden Mission room. There were twelve charter members as follows: Mrs. Phoebe Covey, Miss Ella Covey, Mrs. Carrie Clarke Pierce, Mrs. DeEtte Randolph, Mrs. Phoebe Burno, Rev. O. U. Whitford, and Mrs. E. A. Whitford, who presented letters from the Walworth Seventh Day Baptist Church; Ira J. Ordway and Mrs. Eliza A. Ordway, from the West Edmeston Church; Dr. O. Eugene Larkin, from the Piscataway Church; Miss May E. Ordway, from the Milton Church, and J. N. Burno, received on profession of faith.

Of this number, four still survive, and two of the charter members are still members of the Chicago Church and in regular attendance, Dr. O. Eugene Larkin, and Mrs.

studies the situation and plans his buildings with especial reference to what he thinks people will like. If there is a small stream on the land, he makes the most of that; he builds dams in places so that the children may have swimming pools and the gardeners may have lily ponds—he plants the lilies; the trees and shrubbery are set out with regard to beautifying the whole tract so that the whole area seems a related district, not a series of separate houses. His roads are winding, and one is surprised at almost every turn by some new beauty. Bridges across the little streams are built in harmony with the location. We were interested at one place where the road dipped a bit and we found ourselves fording a stream, but with the difference from any other stream I ever forded, that the water ran over a cement foundation. We were told that one day he thought how children love to wade through water and then how much pleasure it would give people to drive through water, and—the thing was done. In his Spanish sections he has spared no pains to make the places livable and truly Spanish. When he was preparing to build these sections he went to Spain and brought back trees and shrubs as well as decorations for his buildings. Along the road in a section where Italian architecture prevails, stand six marble columns that Mr. Nickols brought from abroad. The setting for these columns will be beautiful when the section is fully developed; here, too, will be found Italian gardens.

Not all of Mr. Nickol's attention has been turned to the building of mansions. We were driven through beautiful sections where the homes were sold at moderate prices, and he seemed to have spent as much thought on the planning of the whole tract as upon those sections where the prices must have been high enough to satisfy the millionaires.

I wish there were a Seventh Day Baptist Church in Kansas City; I would like to live there, even though the summer heat is very oppressive.

"Roger Williams preferred to trust the Christian savages of Narragansett rather than the savage Christians of Massachusetts."

May Ordway Maxson. At the first meeting, Rev. O. U. Whitford was elected pastor and Doctor Larkin church clerk. A letter was ordered sent from the Chicago Church to the General Conference, which was to convene at Adams Center, N. Y., September 19, 1883.

Only two of the surviving charter members of the church were present at the services, Doctor Larkin and Mrs. Maxson. Mrs. Randolph, who resides in Walworth, was unable to be present, as was Mr. Burno, now in his eighty-seventh year, and residing at Riverside, Calif. Letters of greeting from both of the absent charter members of the church were read, as also were letters from Wayland Wilcox, of Philadelphia, former pastor of the church, and from Miss Julia Moore, of Chicago, one of the early members of the church, who was unable to attend the services, due to illness.

Minutes of the original meeting, preserved in the handwriting of Doctor Larkin, first church clerk, were read at the anniversary services by Rev. A. E. Johansen, present pastor of the church. Doctor Larkin followed with reminiscences of past days in the church, recalling among other interesting facts the names and length of services of the church's pastors.

The address of the occasion was delivered by Rev. W. D. Burdick, who attended the Chicago Church some thirty years ago, while he was a student at the University of Chicago. His text was Numbers 10:29-32, and he stressed the fact that those who unite themselves with the people of God find that it will both do them good and give them an opportunity of doing good to others.

The services were made even more enjoyable by several vocal selections, including numbers by a quartet consisting of Dr. George W. Post, Jr., Dr. A. L. Burdick, Miss Anna Post, and Mrs. A. L. Burdick; a duet by Miss Post and Mrs. Burdick; and solos by Mrs. Burdick and Mrs. Joseph W. Schertz.

During the services a telegram was received from Mrs. George W. Fifield, widow of one of the Chicago Church's best beloved pastors, with the text, "Philippians 1:2-6." These words of greeting, written by the Apostle Paul, were read at the close of the service.

Among out-of-town guests for the serv-

ices were Rev. and Mrs. W. D. Burdick, Dr. and Mrs. A. L. Burdick, Sr., W. K. Davis, Mr. and Mrs. Russell W. Burdick, all of Milton, Wis.

A. E. JOHANSEN.

NORTH LOOP, NEB.—Although the vote of the church was very satisfactory and much appreciated, the pastor still feels that it is best to leave the pastorate here. It is with very deep regret, however, that he has at last sent his letter of acceptance to the Brookfield, N. Y., Church.

Rev. E. E. Sutton, of Milton Junction, Wis., director of religious education for the denomination, is expected to be with us during the week ending September 29, and will be ready to help in any way he may be able along the line of Bible school work.

A very interesting meeting of Christian Endeavor was held Sabbath afternoon under the efficient leadership of Miss Mary Davis, using the topic, "Science and Human Life." Many phases of this fascinating subject were touched upon. Also one feature was the memory work in music and Scripture. A business session followed.

The juniors were led by Richard Babcock with the topic, "Telling Others about God."

Next week the society will consider a temperance topic, "Building the Temple of Our Body," and Dighton Polan has been chosen leader. Let each junior prepare on the lesson topics every week, so as to assist each leader.

The Intermediate meeting was a fine one, led by Marjorie Green on the topic, "Doing Our Best versus Just Getting By." Next week the regular topic is "School Life in Other Lands," a mission meeting.

The Woman's Missionary Society met Tuesday at the church. A business session was held and plans held for work and program for coming year.

The Young Women's Missionary Society meeting, also at the church, was held as usual on Wednesday afternoon with Georgia Green in charge of a helpful and interesting program.

—The Loyalist.

"He who wants a law to support his argument and a law to prohibit an opposing argument, acknowledges the weakness of his own argument."

## YOUNG PEOPLE'S WORK

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

### HOW LAW INCREASES FREEDOM

Christian Endeavor Topic for Sabbath Day,  
October 20, 1928

#### DAILY READINGS

Sunday—Days of anarchy (Judges 21: 25)  
Monday—Law gives protection (Acts 21: 27-40)  
Tuesday—Law restrains evil (Isa. 11: 1-5)  
Wednesday—Law defines evil (Exod. 20: 1-17)  
Thursday—A law of liberty (Lev. 25: 8-17)  
Friday—Paul saved by law (Acts 26: 24-32)  
Sabbath Day—Topic: How does law increase freedom? (Rom. 13: 1-8)

"Freedom is not liberty to do as we please. That would be anarchy, and we should then find that we had no freedom except what stronger persons allowed us."  
—R. P. Anderson.

#### CHRISTIAN CITIZENSHIP

Crusade with Christ for Christian citizenship. The implications of this purpose are stupendous but they must be faced. Education, agitation, and consecration for a Christian and more wholesome social order are involved here. Just a few phrases will indicate the scope of this ideal: The place and supremacy of law in a democracy, the personal responsibility of the citizen to his government, the establishment of a Christian basis in industry.

The ideal of loyalty to the Constitution and all our laws must take into consideration the present situation of prohibition legislation, which beyond question represents an overwhelming majority of our citizens. Whatever controversy there may be with reference to the merits of prohibition as a means of redeeming society from a blighting and destroying influence, there can be no controversy among loyal citizens over the ideal of loyalty to the Constitution of the United States. That indeed is solid ground, and be it said that this is a subject of vital interest to Christian American young people. The de-

termination to validate, enforce, and observe every provision of this Constitutional charter of American democracy will not, yea, dare not be overlooked in any Christian youth movement.—Carlton M. Sherwood.

### THE INTERMEDIATE CORNER

Sabbath Day, October 20, 1928

#### DAILY READINGS

Sunday—Reverence for God's name (Ex. 20: 8)  
Monday—Reverence for God (Ex. 3: 1-6)  
Tuesday—Reverence which is love (Ps. 84: 1-4)  
Wednesday—The sense of awe (Job 40: 1-5)  
Thursday—Godly fear (Heb. 12: 28)  
Friday—The case of Jacob (Gen. 28: 16-22)  
Sabbath Day—Topic: What is true reverence? (Matt. 6: 9, Isa. 6: 1-5)

Worship is not belief, although it must have a background of belief. For instance, Christian worshippers believe in one God revealed in Jesus Christ. Worship is not ceremonies and rites, although these may be used as aids to worship. Worship is not every kind of music or talk that may enter into a church service. Worship can not be done by proxy: the intercessory priest, the pastoral prayer, the special music may, or may not, aid in worship, according to whether the worshiper chooses to use them. Worship is not a sanctimonious tone of voice, a long face, or long prayers uttered standing in public "to be seen of men."

Literally, worship is "worth-ship"—the recognition of superior worth, as in God. To worship is to pay divine honors to a supreme Being. Professor Luther A. Weigle gives as its elements: adoration, confession, thanksgiving, supplication and submission. Professor Brightman names four stages of worship: contemplation, revelation, communion, fruition.

But what is reverence as distinguished from worship—or is it not to be distinguished from worship? What is profanity? What is irreverence? How does reverence toward God differ from reverence toward the aged, the wise, the great, the marvelous in nature? How does our reverence toward God react upon our own characters?

### SPECIAL MEETINGS AT THE NORTHWESTERN ASSOCIATION

#### THE RETREAT

The "retreat" hour of the Northwestern Association was at six-thirty on Friday morning at the Gilfred Hutchins' grove. Breakfast, which had been arranged for by Marcia Rood of North Loup, was enjoyed by about seventy people.

Immediately following the breakfast, the group gathered in a semicircle and joined in singing such songs as "I Would Be Like Jesus," and "O Master, Let Me Walk with Thee." Louise Hutchins and Gertrude Hemphill, both of North Loup, played the marimba, and Ruby Babcock of North Loup led in the song service.

Hurley Warren, of Nile, N. Y., who read the Scripture lesson, mentioned the fact he was glad for this hour which was the first of its kind in the denomination, and said he thought it only fitting that the retreat hour program should be started in the association where the Young People's Board is located.

Rev. Claude Hill of Farina, Ill., brought the message of the morning. He mentioned the fact that most of his life had been spent around North Loup, and drew many illustrations from every day happenings there. He drew lessons from the small cone which grew to a mighty tree, and from the growth of the trees under which we were sitting for the morning service.

He told of seeing a man sitting in the depot at Grand Island, whose appearance was that of sin and debauchery, and then of the terrible feeling when he recognized him as the boy who years before had been one of North Loup's star ball players. This showed us how drink coupled with other forms of sin draws a person down.

No one will forget the lesson drawn from the story of the snakeline on a mountain side. Above this line people lived. One day a little girl who was out picking berries wandered below this line. She had not gone far when a big snake coiled and was just ready to spring upon her, but a large eagle which had been watching the little girl, pounced down upon the snake, carried it away, and dashed it to death

upon the rocks. There is no need of our wandering below this line in our Christian experience. We have the warning in God's Word not to go below this line, where if we do go we are so liable to be lost.

This impressive service was closed by asking those present to stand and clasp hands, who could conscientiously sing the song

"Into my heart, into my heart,  
Come into my heart, Lord Jesus,  
Come in today, come in to stay,  
Come into my heart, Lord Jesus."

About seventy formed the circle and sang the song.

#### THE CHRISTIAN ENDEAVOR MEETING

Mrs. Hemphill, Intermediate superintendent at North Loup, arranged for a joint session of the Christian endeavorers and intermediates on Sabbath afternoon at three o'clock. Lenore Van Horn of North Loup, led the meeting. The main topic was "Success." A few sub-topics were handed out before the meeting. Quite a number took part in the discussion on different phases of the subject. The meeting proved to be a very interesting and profitable one to all present.

#### THE JUNIOR MEETING

The Junior meeting was under the direction of Charlotte Babcock of Milton. The topic for discussion was "Pleasing God by Doing Things." There were forty-five juniors present, and five adults.

ELSIE VAN HORN,  
Secretary.

#### A RALLY AT ROCKVILLE

On Sabbath afternoon, September 8, the members of the New England Seventh Day Baptist Union and many of their friends, met with the Rockville Christian Endeavor society for their quarterly rally.

The first service was a union Christian Endeavor meeting, led by Mrs. Paul Burdick. This was a very fine meeting, each society being represented on the program. Carroll Hill, pastor of the Waterford Church, led the singing. Special music was furnished by a trio, composed of Rev. William Simpson, Rev. Paul Burdick, and Carroll Hill. Ruth Gavitt, of the Westerly

society, read the Scripture lesson, followed by remarks by Ruth Van Vleck, of Ashaway. The poem, "Be the Best You Can," was read by Ruth Kenyon of Hopkinton. Several questions had previously been given out by the leader. These were answered by members of the various societies.

1. What is education? Rev. Paul Burdick.

2. Why are schools essential to education? Miss Helen Hill.

3. What educational opportunities are given for those who have to remain at home? Miss Helen Maxson.

4. How do public libraries help in education? Miss Lucile Simpson.

5. What place has Christianity in education? Hiram Barber.

6. What are the advantages of the Christian college? Miss Dorcas Austin.

After music by the trio, several colleges and universities were represented by short talks.

1. College of Experience. Miss Josephine Maxson.

2. Reading University. Dr. Anne Waite.

3. Friendship College. Miss Bertha Kenyon.

4. Alfred, Educational Advantages. Carroll Hill.

5. Milton, Educational Advantages. Miss Alberta Simpson.

6. Salem, Educational Advantages. Mrs. Alexander Austin.

After a few remarks by the union president, Morton R. Swinney, the meeting was closed by singing "Blest Be the Tie That Binds," followed by the Mizpah benediction.

The Rockville society had a fine luncheon ready for us in the parish house, to which we all did justice.

From seven to seven-thirty, a worker's conference was held.

At seven-thirty, the rally was held in charge of the president, Morton R. Swinney. After devotions and business, the meeting was given over to Mrs. Alexander Austin, who gave a very fine report of young people's activities at Conference.

We then returned to the parish house, where a "college Social," was held in

charge of Mrs. Blanche Burdick. All seemed to have a very fine time.

Perhaps as you read this, it does not sound very interesting, but I just wish you all might have been with us, then you would know that we had no dull moments from five o'clock until nine-thirty when we bade one another good night.

We are finding that the plan of having a Seventh Day Baptist Union is a splendid one, and we trust great good is to come from our working together.

Now let us hear of the activities of other Christian Endeavor societies. Our fall work has begun. Let us help one another by reporting interesting items.

MRS. BLANCHE BURDICK,  
Secretary, Eastern Association.

### CRUSADING WITH CHRIST FOR THE LIVES OF YOUTH

DORA HURLEY

Young People's Hour at General Conference

Now! I'm going to "spring something" on you. Are you ready? II Timothy 2:15! II Timothy 2:15! "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." There! That was a fair response, though, I know you can do better on the next one.

Romans 12:1! "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." That was better. You are learning.

Now! Romans 12:11! Romans 12:11! Don't you know that one? Just the first two words will recall that verse I am sure—"Not slothful"—there you are—"Not slothful in business; fervent in spirit; serving the Lord."

Now! Just one more! John 3:16! "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Fine! I knew there would be a full response to that challenge.

I believe—don't you?—that when we are crusading with Christ for the lives of youth that we need to have many of these verses to use as weapons for him.

Just as soon as you can, be sure to read Colossians, every word of it, for surely that book is full of the very best advice. Then when you come to the end of the book where Paul is giving admonitions to individuals, just ponder for a while over this, "And say to Archippus, take heed to the ministry which thou hast received in the Lord, that thou fulfill it." Can't you just imagine that after this Conference is past someone who has given us inspiration may write back and say to me or say to you—"Take heed to the ministry which thou didst receive in Christ during our Conference that thou fulfill it"? for surely it is here that we are receiving the instruction for our "forward march" in the crusade with Christ for the lives of youth.

In this greatest of all crusades we need a positive belief in religion, for, "The Christian religion is not a negative code. It is a positive program. It is not a system of restraints. It is a spiritual dynamic. It is not a cloister. It is a call to battle. It is not a preparation for death. It is an ideal life. It is not an insurance policy. It is life's supreme investment. Its motto is not safety first, but service always. It calls men not to a hermit's cell, but to a holy crusade."

And we need love—the sort of love which is sympathetic and understanding, that sort of love which reaches out to help in the way described in this poem:

"It was only a cup of water with a gentle grace bestowed,  
But it cheered the lonely traveler upon the dusty road.  
For the way was long and dreary and the resting places few,  
And the sun had dried the streamlets and drunk up the morning dew.  
None noticed the cup of water as a beautiful act of love  
Save the angels, keeping the record away in the land above.  
But the record shall never perish, the trifling deed shall live,  
For heaven demands but little from those who have least to give.

"It isn't the world praised wonders that are best in our Father's sight,  
Nor the wreaths of fading laurels that garnish fame's dizzy height.  
But the pitying love and kindness, the work of the warm caress,  
The beautiful hope and patience, and self-forgetfulness.

The trifle in silence given, the prayer in the silent night,  
And the little unnoticed nothings are good in our Father's sight."

Above all we must believe that youth is eager for what Christ has in store for them. For truly they are, though, they, themselves may not realize that their eagerness really is for that.

More than all else our lives must be truly consistent. Our actions must back up our spoken words. For

"There's a sweet old story translated for man,  
But writ in the long, long ago,  
The gospel according to Mark, Luke, and John,  
Of Christ and his mission below.

"Men read and admire the gospel of Christ,  
With its love so unending and true;  
But what do they say and what do they think  
Of the gospel according to you?"

"'Tis a wonderful story that gospel of love  
As it shines in the Christ-life divine;  
And oh, that its truth might be told again  
In the story of your life and mine.

"You are writing each day a letter to men,  
Take care that the writing is true,  
'Tis the only gospel that some men will read,  
That gospel according to you."

My trip to Africa opened my eyes about Christian missions. Shall the highest expression of self-sacrifice and devotion in the religion of Christ pass from the face of the earth?? Shall the best friends of the primitive people desert them in this the greatest hour of their need, the hour of transition?? Shall the most ennobling and stimulating force in the daily life of western nations cease to exist? If you say "yes" you will say "missions shall cease." If you say "no" you will say that missions shall not cease—because missions as I saw them in Africa mean these things.

Before I made this trip to Africa I had taken it for granted that missions had had their day, and that now we should look forward to a day of education on the government basis. What I would say here is that after this trip of some eighteen thousand miles around Africa, I have come home absolutely converted to a belief of missions. No one can see the needs out there without the feeling that there is a great place in the world for the missionary idea.—Professor *Mabel Carney of Teachers College, Columbia University.*

The following sign appeared over the door of a business house: "We are open for business and mean business."—*Youth's World.*

## CHILDREN'S PAGE

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

### TONY AND I

ALICE ANNETTE LARKIN

Tony and I have the happiest times  
Running and racing together,  
Up hill and down hill, in meadow and lane,  
All in the sunshiny weather.

Games are so jolly when Tony's along:  
Sometimes we play he's a horse,  
Then we go traveling over the world,  
Always pretending, of course.

Once in a while he turns into a bear,  
Funny and fat as can be,  
Then he does tricks and the children bring pins,  
Mother gives cookies and tea.

Nights I am thankful that Tony's a dog,  
Ready to play or defend,  
Shaggy and faithful and big and so brave,  
Oh, I am glad he's my friend!  
*Ashateay, R. I.*

### LETTER FROM CHINA

DEAR BOYS AND GIRLS OF  
THE RECORDER READERS:

It would be fun to have you all out here on the beautiful lawn around the house where I have been staying for a month. This place is on a shady street much as you would see in Plainfield or Milton or Riverside. It is quite different from St. Catherine's Bridge. For that reason it has been a good place for a vacation.

Some days, as I have walked along the street or sat upstairs on the screened porch. I have thought of you in America and how interested you would be in the different ways people can travel here and in the ways things are carried from one place to another. Just now a car passed. That would not be anything unusual except that the steering wheel is on the left at home and it is on the right in many cars here. The chauffeurs are for the most part Chinese. Yesterday I saw a carriage drawn by a horse. You would call it a poor excuse for a horse and a queer carriage. So it was with its funny low step and its queer seats up be-

hind. A boy usually sits on that seat, and it is his duty to occasionally get down and lead the horse around the corner. A more common way for us to travel is by ricksha. How would you like to be drawn in a cart something like a baby carriage by a man who sometimes can pull you very fast? Early in the morning or early evening we see a wheelbarrow going by with from six to eight women and girls sitting on either side, going home from work. The bicycle is used a good deal now by workmen who must go about from place to place in the city, and by delivery boys.

If there is heavy lumber to be carried it is often drawn by men on a wide, flat, two-wheeled cart. Straw and other fuel, pigs in baskets or just tied together are carried on the wheelbarrows. If you hear some loud squeals you may be sure there are some pigs being taken by. There are the big trucks and moving vans such as we see at home. Then smaller loads are continually being carried by men, women, and children. In the morning they go by with their baskets hanging from a bamboo carrying pole across the shoulder. These baskets are filled with various kinds of green vegetables and eggs. I saw a man carrying a lot of potatoes this morning. Sometimes heavy loads are carried from a pole between two or three men. The coffins are usually carried this way. Each method of carrying has a different name in Chinese. If it is carried in the hand it has a special name also. We in English can use the word carry in translating the many terms they have.

Two other methods of travel that we do not see on this street, but which are not far away, are the street cars and the big buses. Oh, there are also the boats, and of these there are many kinds. The house boat, the small motor boats, the san pans or small row boats, the big flat boats, and the steamships are all to be seen down on the river. There are also the war ships of various countries.

We had expected to go down to meet Mr. Davis and Mr. Dzau this afternoon and hear about Conference, but we must wait twenty-four hours longer, they say. Mrs. Davis came down from Mokanshan and the Dzaus from Liuho are in town, all waiting anxiously for the returned travelers.

The little Thorngates and the Davis chil-

dren are still in Mokanshan where they have been having a good vacation. They will come down next week in time for school. Doctor Thorngate stayed in Liuho until about a week ago, when he went up there to have a little fun at Mokanshan. It is great sport to go in the swimming pool. There are many good places for picnics on the mountain sides. But I hope someone has written all about that before.

Schools are already open for little boys and girls, and the older ones must go to work next week. It is still hot weather but cooler than two weeks ago. Our two day schools are well filled. The city school has two teachers this year, because there are so many children.

This is not a long letter, but long enough for you, isn't it?

Yours sincerely,

MABEL L. WEST.

Shanghai,

August 31, 1928.

### BIRDS AT WILLQWCROFT

MARY A. STILLMAN

Willowcroft is just the kind of place that birds love; its trees, shrubs, flowers, gardens, lawns, woods, and little valley with a running brook, furnish shelter, food and water for them. Some birds even like the house itself for a nesting place.

One summer, after the screens were put on, two phœbes seemed determined to come in. We did not discover for two or three days that they had a nest on a rafter, and when we found it the baby birds were dead. This year we put the screens on early to keep the phœbes out; but they just went around to the south porch and built there. Four little birds seemed to fill the nest to overflowing and one did tumble out before he could fly. He took refuge under the snow-berry bushes, where his parents fed him, and as there are no cats around he survived all right. The other three birdlings climbed out onto the rafter and sat there meditating quite a while before they ventured their first flight.

Our big chimney, built in the capacious way in which chimneys were made one hundred twenty-five years ago (about three yards wide at the base), is just the place

for chimney swifts. I suppose before there were any houses swifts built in hollow trees, but now they seem to like chimneys better. They build so high up that they do not mind the heat and smoke from our fireplace fire. Every winter two or three nests are beaten down by the storms, so we can see how they are made. They are entirely constructed of twigs, glued together by a sticky saliva. The back of the nest is flat where it has been glued to the bricks. There is so little space in this flattened nest it is a wonder any young birds can stay in it. In fact the little swifts frequently fall down into the empty fireplace, and when I pick them up to place them as far up the flue as possible, I find their claws and their tail feathers are very sharp. The baby birds cling to the nest or to the chimney until they can fly quite strongly, as they never alight on a tree or a bush, but follow their mother through the air teasing for an insect.

Behind the house is a dead black-cherry tree. We do not have it cut down because the woodpeckers like it so much. The pileated woodpeckers, which look almost as big as crows, come there, sometimes a whole family of them. They are rare birds, except in the northern woods. They have red crests, small necks, and black and white feathers.

Today I saw a half-grown toad near the door. I have named him "Franconia," for I feel sure he came from the Notch. We can call him Frank for short, and hope he will eat many insects in the garden.

### THEY ALSO SERVE

"They also serve who only stand and wait;"  
Not idly, empty-handed, unconcerned

Save for the plaudit or the purse unearned,  
Or some high circumstance of outward state  
Whereby they wear the semblance of the great

Who never with transforming purpose burned,  
Nor for a moment from self-loving turned  
To offer all upon the pyre of fate.

They serve who stand, when the conforming  
crowd,

In mean obeisance at the feet of power,  
Cries its compelling cowardice aloud;

They serve who can withstand the whelming  
hour,

And wait, unscathed by shame, unspoiled by  
pride,

Until the deathless truth is deified.

—Robert Whitaker in "The Baptist."

### MINUTES OF THE PRE-CONFERENCE MEETING, LOS ANGELES, CALI- FORNIA, JULY 19, 20, 1928

Pursuant to the call of the president, the Commission of the Seventh Day Baptist General Conference convened at ten o'clock in the morning, Thursday, July 19, 1928, in the Seventh Day Baptist church of Los Angeles, 264 West Forty-second Street, Los Angeles, Calif.

Six members of the Commission and the two secretaries were present as follows: Frank Hill, president, Ashaway, R. I.; Rev. Claude L. Hill, Farina, Ill.; Rev. Loyal F. Hurley, Adams Center, N. Y.; Rev. Herbert L. Polan, North Loup, Neb.; Rev. Edgar D. Van Horn, Alfred Station, N. Y.; and Curtis F. Randolph, Alfred, N. Y. Rev. Willard D. Burdick, general secretary, Plainfield, N. J.; and Rev. Edwin Shaw, secretary of the Commission, Milton, Wis.

The session began with prayer by Willard D. Burdick. President Hill said he wanted the Commission to take time during the sessions to practice a song in preparation for the General Conference. He thanked the members for their co-operation in the preparation of the program for the Conference, and for their presence here, even in the face of possible criticism because of the expense connected with the long journeys.

The president then introduced the subject of the general secretary, with its various problems. Shall there be a full time worker? Or a part time worker? If the latter, shall the joint arrangement be with some board, and which board or with a pastorate, and what pastorate, or with a business or professional worker, and whom? Shall he be selected for business or spiritual fitness, what salary shall be given, etc.? Claude L. Hill suggested a part time worker who should organize and conduct a sort of pastors training school for denominational interests at various centers, working with the pastors rather than visiting every church. After prayer by Loyal F. Hurley the Commission adjourned for the noon recess, and was entertained for luncheon at the home of Mr. and Mrs. James R. Jeffrey, nearby on Forty-third Street.

### AFTERNOON SESSION

The president suggested that the annual report of the general secretary be consid-

ered. Accordingly, Willard D. Burdick presented his written report. He supplemented the reading with informal verbal comments and explanations, and answered questions in reference to various items in the report.

The items of the report in reference to the so-called "simplified calendar" caused considerable discussion, and it was voted that the Commission put itself on record as being opposed to any such change involving a change in the week period.

The following was also on motion adopted: The Commission, having received a communication from the Federal Council of the Churches of Christ in America, requesting the Seventh Day Baptist General Conference to express its judgment in reference to the proposed simplified calendar movement, recommends that the General Conference appoint a special committee to prepare a statement to be sent to the Federal Council setting forth the position of the Seventh Day Baptists concerning this matter, said statement to be presented to the General Conference for consideration, and approval at some time during the sessions at Riverside, Calif.

Three other matters considered in the report of the general secretary were discussed briefly and put aside for action at a future session, if deemed wise at the time, namely: (1) A special issue of the SABBATH RECORDER in the interests of the Onward Movement in the autumn, not long after September each year. (2) A more equitable distribution of the denominational funds for ministerial relief. (3) The matter of locating pastors, of bringing pastorless churches and churchless pastors together.

After discussion it was voted to recommend to the General Conference that the Year Book be materially reduced in size and cost, that the number of copies printed each year be reduced to actual needs, that it be printed and distributed by the first of November each year, that the price of the copies sold be one dollar each, and that the recording secretary of the General Conference be directed to prepare the copy for the printer and authorized to carry out according to his best judgment the purport of this recommendation.

On motion it was voted to recommend to



the General Conference that a special committee be appointed whose task it shall be to make a thorough restudy of the problems of the united budget plan, the proper adjustment of the church quotas, and other related problems, and make a report to the Commission at its next mid-year meeting, in order that the Commission may have time to prepare a report to present to the General Conference at its annual meeting in 1929.

Considerable time was given to the matter of the general secretaryship, and adjournment was taken for the evening recess at five-thirty o'clock, the Commission again being entertained at the home of Mr. and Mrs. James R. Jeffrey.

#### EVENING SESSION

The evening session began with prayer by Edgar D. Van Horn at 7.30 o'clock. The consideration of the general secretaryship was continued further, both with the secretary present and in his absence, without any definite action being taken until adjournment at 9:30 p. m.

#### FRIDAY MORNING

At ten o'clock the Commission resumed its regular work with prayer by Herbert L. Polan. On motion it was voted to recommend to the General Conference the employment of Rev. Willard D. Burdick as general secretary of the General Conference for full time service, at an annual salary of \$1,800 and \$600 for office and traveling expenses.

The Finance Committee made a report consisting of a proposed budget for the General Conference for the ensuing year. The report was on motion adopted, and was as follows:

[See annual report in RECORDER of August 27, page 263.]

The Finance Committee also presented a suggested United Onward Movement Budget for the ensuing year which was on motion adopted as a recommendation to the General Conference as follows:

[See annual report in RECORDER of August 27, page 263.]

On motion it was voted to recommend to the General Conference that the balance in the contingent fund on July 1, 1928, amounting to \$843.78, be transferred to the general fund of the General Conference.

The Finance Committee also presented a

list of churches in the United States with their respective suggested quotas to meet the United Onward Movement Budget. After discussion and changes it was on motion adopted as follows:

[See RECORDER of August 27, page 263.]

The committee appointed to prepare a report on entertaining the General Conference presented a statement which was on motion received and made a part of the Commission's Annual Report to the General Conference. [Found in the annual report in RECORDER of August 27, page 264.]

The Committee on Scholarships and Fellowships presented a report in part written and in part verbal. On motion it was voted that when the report is completed it be adopted and made a part of the annual report to the General Conference.

Adjourned for the noon recess at 12.05 o'clock. The noon and evening meals were served, as on Thursday, at the home of Mr. and Mrs. James R. Jeffrey.

#### FRIDAY AFTERNOON SESSION

The session was opened with prayer by Edgar D. Van Horn at 1.35 o'clock.

On motion the following was adopted: WHEREAS, The Calcutta Seventh Day Baptist Church, through its clerk, has declined to make its regular annual report to the General Conference, on the grounds that it is looking for assistance to another religious organization, therefore the Commission recommends that the Calcutta Seventh Day Baptist Church be dropped from the list of churches constituting the Seventh Day Baptist General Conference.

On motion the following was adopted: WHEREAS, direct information has been received that Rev. T. L. M. Spencer has withdrawn from the Georgetown Seventh Day Baptist Church and has organized an Independent Seventh Day Baptist Church of which he is pastor, therefore, the Commission recommends to the General Conference that his name be dropped from the list of accredited ministers of the Seventh Day Baptist General Conference.

On motion the following was adopted: Acting upon information coming from our missionary Rev. Royal R. Thorngate, of Georgetown, British Guiana, the Commission recommends to the General Conference that the application, received a year

## DEATHS

LANGWORTHY.—Willis A. Langworthy was born near Dodge Center, Minn., November 25, 1860, and died at his home in Dodge Center, July 26, 1928.

He was the elder son of Joseph N. and Mary Langworthy and had lived in the vicinity of Dodge Center all his life.

He was of a cheerful disposition and took special interest in music, and for years took active part in supplying instrumental music for the Sabbath school, etc. He was a member of the town band for years.

His first marriage was to Effie Brown. His second marriage was to Phebe J. Olin, November 20, 1894. No children were born to this union, but at the age of eight years, Reginald was placed in the home by Rev. H. D. Clarke, temporarily; this place he filled so well that finally they adopted him; and he has worthily taken the place of a son in this time of sickness and death in their home.

In early manhood "Will" was baptized and united with the Seventh Day Baptist Church of this place. He was somewhat quiet as to his religious views, but when put to the test, he always tried to stand for right, which he proved at last, as he so placidly and trustingly met death.

About three years ago he submitted to an operation at St. Mary's Hospital for cancer, which caused his death.

He leaves his brother, Adelbert, his wife, and son Reginald, also a host of relatives and friends to mourn their loss.

Passed to the Great Beyond  
Left friends so true and fond:  
All earthly suffering o'er,  
Pain now will pierce no more.  
When earthly trials end,  
Sweet meeting friend to friend.

Funeral services were held Sabbath afternoon at one thirty at the home, and two o'clock at the Seventh Day Baptist church, conducted by Rev. Arthur Thomson, in the absence of his pastor, Rev. E. M. Holston. Burial was in Riverside Cemetery.  
E. M. H.

LINDAHL.—Myrtle Adeline Lindahl was born in July 16, 1911, at Gentry, Ark., and died in Dodge Center, Minn., September 2, 1928, after only a very brief illness with infantile paralysis. She was the youngest of three children born to Mr. and Mrs. N. M. Lindahl.

In 1915 the family moved from Arkansas to a farm near Garwin, Iowa, where Myrtle spent her childhood days, and where at an early age she made the important decision to live the Christian life, was baptized by Rev. L. O. Greene, and united with the Garwin Seventh Day Baptist Church.

In March, 1924, the family came to make their home in Dodge Center, and a little later Myrtle

ago but concerning which action was postponed, asking for admission to the General Conference as a Seventh Day Baptist Church of a group of people at Wakenaam near Georgetown, British Guiana, be laid upon the table.

On motion the following was adopted: WHEREAS, No additional information has come to the Commission regarding the application of the White Cloud Seventh Day Baptist Church for denominational recognition as a minister of Rev. Roy E. Hosteter, therefore the Commission recommends to the General Conference that the application be laid on the table.

On motion the president appointed Claude L. Hill and Loyal F. Hurley as a sub-committee to draft a resolution in reference to temperance and in reference to war and peace.

On motion it was voted that Curtis F. Randolph, Edgar D. Van Horn, and Herbert L. Polan be a sub-committee to draft a statement for the annual report to the General Conference in reference to the work for the coming year.

At 4:30 o'clock the Commission took a recess till after supper to give the sub-committees time to prepare their reports.

#### AFTER SUPPER SESSION

The sub-committee appointed to draft a resolution in reference to temperance and in reference to war and peace, presented a report, which was, after discussion and change, adopted as follows:

Seventh Day Baptists, along with other Christian bodies and reform organizations, recognize the danger in the wide-spread disregard of law and authority as exhibited in the attempts to nullify the Eighteenth Amendment. We therefore reaffirm our allegiance to our organized government, and call upon all men everywhere to cultivate that attitude which strengthens rather than weakens constitutional authority.

We also view with satisfaction the earnest organized effort to outlaw war as a means of settling disputes between nations; and as a denomination we pledge our support to every worthy means to promote peace on earth and good will among men. (This was recommended for adoption by the General Conference.)

(Continued next week)

with her parents removed their church membership to the Dodge Center Seventh Day Baptist Church. In the activities of this church circle and those of the public high school she grew to young womanhood, developing a genuine Christian character that commanded the love and respect of her friends and schoolmates. In her dying hours she exhibited the rarest Christian faith and hope, and approached the end with no fear of death whatever, leaving many messages for relatives and teachers and friends.

Owing to the character of the disease, private services were held on the lawn at the home the day following her death, her pastor, Rev. E. M. Holston, officiating, and interment was made in Riverside cemetery. The following Sabbath public memorial services were held at the church.

Besides her sorrowing parents she leaves a brother, Marvin Lindahl of Chicago, and a sister, Mrs. Carna Cuthbertson of Toledo, Iowa, and many other relatives and friends who will sadly miss the cheering presence of her young and hopeful life.

E. M. H.

### Sabbath School Lesson II—October 13, 1928

SPIRITUAL GIFTS. 1 Corinthians chapters 12 to 14

*Golden Text:* "And now abideth faith, hope, charity, these three; but the greatest of these is charity." 1 Corinthians 13: 13.

#### DAILY READINGS

- October 7—A Diversity of Gifts. 1 Corinthians 12: 1-11.  
 October 8—The Gift of Healing. Acts 5: 12-16.  
 October 9—The Gift of Prophecy. 1 Corinthians 14: 1-9.  
 October 10—The Gift of Wisdom. Proverbs 3: 13-23.  
 October 11—The Gift of Faith. Hebrews 11: 32-40.  
 October 12—The Best Gift. 1 Corinthians 13: 1-13.  
 October 13—The Test of a Christian. 1 John 4: 7-16.

(For Lesson Notes, see *Helping Hand*)

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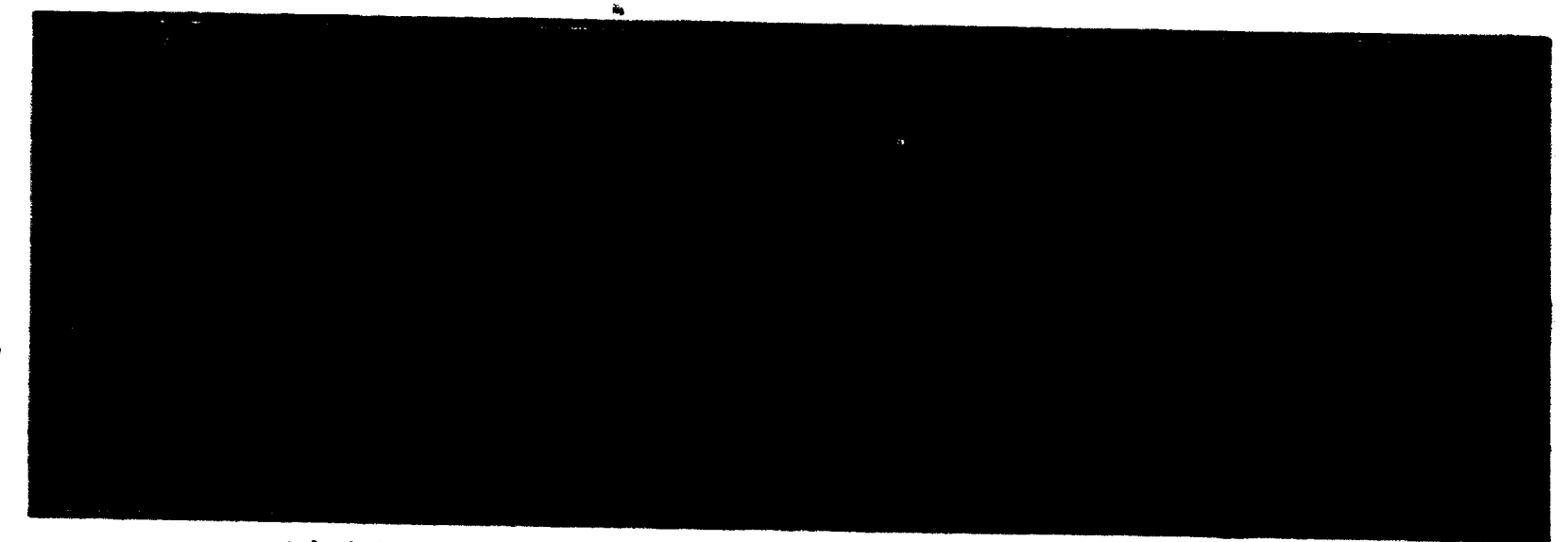
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