

# The Sabbath Recorder

Front Elevation of the Denominational Building as it will appear when finished, made from Architect's Drawing.



- CROW, LEWIS & WICK, ARCHITECTS -

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

## SONG OF LIBERTY

Lead on, lead on, America,  
 And set thy brothers free!  
 Through life and death and round the world,  
 O Flag, I'll follow thee!  
 Lead on, lead on! our hearts are great  
 With purpose born of God,  
 For we are pledged to liberty  
 On this, our deathless sod.

America, thou promised land,  
 Thy dreams and hopes are mine,  
 And I will break thy sacred bread  
 And drink thy living wine.  
 O God, our source of liberty,  
 Stretch forth thy mighty hand  
 And bless the life of her we love,  
 The free man's chosen land.

—Louise Ayres Garnett.

## CONTENTS

<b>Editorial</b> —A General View of Conference.—Do Not Fail to Study the Commission's Report.—An Important Resolution by Northwestern Association.—A Well-Known Lone Sabbath Keeper's Message..	257	Notice.....	275
Character Building.....	258	Albion Vacation Religious Day School.....	275
<b>Seventh Day Baptist Onward Movement</b> —Tenth Annual Report of the Commission of the Seventh Day Baptist General Conference.—Report of Committee to Consider the Report of the Commission.....	261-266	<b>Woman's Work</b> —Sunshine and Shade.—Responsibility to Others..	277-279
Tract Society Meeting Board of Trustees.....	267	A Cheering Letter from Eugene Davis.....	279
<b>Missions</b> —Letter from Dr. Palmberg.—Letter from British Guiana.....	269-271	Home News.....	279
Jesse F. Randolph.....	271	<b>Young People's Work</b> —Science and Human Life.—The Intermediate Corner.—Junior C. E. Jumbles.—Crusading for Others.—Crusading for Universal Brotherhood.....	280-283
Christian Students' Problems in China.....	272	Milton Young People Wed in Historic Little Brown Church in the Vale.....	283
<b>Education Society's Page</b> —Religion As An Art.....	273-275	<b>Children's Page</b> —How Animals Help Us.—Jesus Telling About God.—Our Letter Exchange.—Insects at Willowcroft.....	284-286
		<b>Deaths</b> .....	287
		Sabbath School Lesson for September 8, 1928.....	288

# SEVENTH DAY BAPTIST DIRECTORY

## THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at Riverside, Calif., July 23 to 30, 1928.

**President**—Frank Hill, Ashaway, R. I.  
**First Vice-President**—D. Nelson Inglis, Milton, Wis.  
**Vice-Presidents**—Mrs. Luther Davis, Bridgeton, N. J.; Oscar M. Burdick, Little Genesee, N. Y.; William Clayton, Syracuse, N. Y.; S. Orlando Davis, Lost Creek, W. Va.; Lely D. Seager, Hammond, La.; Perley B. Hurley, Riverside, Calif.  
**Recording Secretary**—Paul C. Saunders, Alfred, N. Y.  
**Corresponding Secretary**—Edwin Shaw, Milton, Wis.  
**Treasurer of General Conference**—James H. Coon, Milton, Wis.  
**Treasurer of Onward Movement**—Harold R. Crandall, 81 Elliot Ave., Yonkers, N. Y.  
**General Secretary of Onward Movement**—Willard D. Burdick, Plainfield, N. J.

### COMMISSION OF THE GENERAL CONFERENCE

**Terms expiring in 1928**—Benjamin F. Johanson, Battle Creek, Mich.; Alexander W. Vars, Plainfield, N. J.; Claude L. Hill, Farina, Ill.  
**Terms expiring in 1929**—Frank Hill, Ashaway, R. I.; Herbert L. Polan, North Loup, Neb.; Loyal F. Hurley, Adams Center, N. Y.  
**Terms expiring in 1930**—Moses H. Van Horn, Salem, W. Va.; Curtis F. Randolph, Alfred, N. Y.; Edgar D. Van Horn, Alfred Station, N. Y.

## AMERICAN SABBATH TRACT SOCIETY

### BOARD OF DIRECTORS

**President**—Corliss F. Randolph, Maplewood, N. J.  
**Recording Secretary**—Arthur L. Titsworth, Plainfield, N. J.  
**Assistant Recording Secretary**—Asa F. Randolph, Plainfield, N. J.  
**Corresponding Secretary**—Willard D. Burdick, Plainfield, N. J.  
**Treasurer**—Miss Ethel L. Titsworth, 203 Park Avenue, Plainfield, N. J.  
 Regular meeting of the Board, at Plainfield, N. J., the second First Day of each month, at 2 p. m.

## THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

**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.  
 The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

## SEVENTH DAY BAPTIST EDUCATION SOCIETY

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**Recording Secretary and Treasurer**—Earl P. Saunders, Alfred, N. Y.  
**Corresponding Secretary**—Mrs. Dora K. Degen, Alfred, N. Y.  
 The regular meetings of the Board are held on the second Sunday of January, April, July and October.

## WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

**President**—Mrs. Allen B. West, Milton Junction, Wis.  
**Corresponding Secretary**—Mrs. Edwin Shaw, Milton, Wis.  
**Recording Secretary**—Mrs. James L. Skaggs, Milton, Wis.  
**Treasurer**—Mrs. Alfred E. Whitford, Milton, Wis.  
**Editor Woman's Page, SABBATH RECORDER**—Mrs. George E. Crosley, Milton, Wis.

### ASSOCIATIONAL SECRETARIES

**Eastern**—Mrs. Willard D. Burdick, Plainfield, N. J.  
**Southeastern**—Mrs. M. Wardner Davis, Salem, W. Va.  
**Central**—Mrs. Jay S. Brown, Brookfield, N. Y.  
**Western**—Mrs. Walter L. Greene, Andover, N. Y.  
**Southwestern**—Mrs. R. J. Mills, Hammond, La.  
**Northwestern**—Miss Phoebe S. Coon, Walworth, Wis.  
**Pacific Coast**—Mrs. Charles D. Coon, Riverside, Cal.

## THE SEVENTH DAY BAPTIST MEMORIAL FUND

**President**—William M. Stillman, Plainfield, N. J.  
**Vice-President**—Alexander W. Vars, Plainfield, N. J.  
**Secretary**—William C. Hubbard, Plainfield, N. J.  
**Treasurer**—Asa F. Randolph, 240 West Front Street, Plainfield, N. J.

Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.

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.

## SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

**President**—Corliss F. Randolph, Maplewood, N. J.  
**Recording Secretary**—Asa F. Randolph, Plainfield, N. J.  
**Treasurer**—  
**Advisory Committee**—William L. Burdick, Chairman, Ashaway, R. I.

## SABBATH SCHOOL BOARD

**President**—D. Nelson Inglis, Milton, Wis.  
**Secretary**—Dr. A. Lovelle Burdick, Janesville, Wis.  
**Treasurer**—Louis A. Babcock, Milton, Wis.  
**Director of Religious Education**—Erlo E. Sutton, Milton Junction, Wis.

Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

## YOUNG PEOPLE'S EXECUTIVE BOARD

**President**—Benjamin F. Johanson, Battle Creek, Mich.  
**Recording Secretary**—Mrs. Marjorie W. Maxson, Battle Creek, Mich.  
**Corresponding Secretary**—Mrs. Frances F. Babcock, 374 Washington Ave., Battle Creek, Mich.  
**Treasurer**—Elvan H. Clarke, 229 N. Washington Ave., Battle Creek, Mich.  
**Trustee of International Society**—Benjamin F. Johanson, Battle Creek, Mich.  
**Editor of Young People's Department of SABBATH RECORDER**—Mrs. Ruby Coon Babcock, Battle Creek, Mich.  
**Junior Superintendent**—Mrs. Elisabeth K. Austin, 52 Beach St., Westerly, R. I.  
**Intermediate Superintendent**—Wm. M. Simpson, Ashaway, R. I.

### ASSOCIATIONAL SECRETARIES

**Eastern**—Mrs. Blanche Burdick, Ashaway, R. I.  
**Central**—Albert Rogers, Brookfield, N. Y.  
**Western**—Miss Elizabeth Ormsby, Alfred Sta., N. Y.  
**Northwestern**—Miss Elsie Van Horn, Loup City, Neb.  
 Miss Dorothy Whitford, Milton, Wis.  
 Royal Crouch, Centerline, Mich.  
**Southeastern**—Miss Greta Randolph, New Milton, W. Va.  
**Southwestern**—Mrs. Alberta S. Godfrey, Hammond, La., Box 364.  
**Pacific**—Gleason Curtis, Riverside, Calif.

## EXECUTIVE COMMITTEE OF LONE SABBATH KEEPERS' AUXILIARY

**Mrs. Ruby Coon Babcock, Battle Creek, Mich., General Secretary; Mrs. Alice Fifield, Battle Creek, Mich.; Henry N. Jordan, Battle Creek, Mich.; Russell Maxson, Battle Creek, Mich.; Mrs. Angeline Abbey Allen, Edinburg, Texas; Mrs. George H. Trainor, Salem, W. Va.; Miss Lois R. Fay, Princeton, Mass.**

## SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

Robert B. St. Clair, Chairman, Detroit, Mich.; Carl U. Parker, Chicago, Ill.; Edwin S. Maxson, Syracuse, N. Y.; George W. Davis, Los Angeles, Calif.; D. Nelson Inglis, Milton, Wis.; Gacl V. Simpson, Battle Creek, Mich.; John H. Austin, Westerly, R. I.; Winfred Harris, Plainfield, N. J.; Moses H. Van Horn, Salem, W. Va.; Horace L. Hulet, Bolivar, N. Y.; William Coalwell, Hammond, La.; Rosa W. Palmberg, Liuho, Ku, China; H. L. Mignott, Kingston, Jamaica.

# The Sabbath Recorder

A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

VOL. 105, No. 9

PLAINFIELD, N. J., AUGUST 27, 1928

WHOLE No. 4,356

*Our Father in heaven, we thank thee for all the ways in which thou has led in the work which thou hast given us. For the marvellous way in which thou hast enabled a small people to survive amid so many adverse influences and discouraging conditions we do render unto thee our heartfelt thanksgiving and praise. Will thou enable us to cherish the blessed Sabbath truth more and more as the years go and come. Help us, we pray thee, to consistently exemplify the truth we hold dear, and give us grace to stand firmly and lovingly in the faith of our fathers. For all the blessed influences of the recent General Conference, for the loyalty and enthusiasm of so many young people, for the helpful spirit of brotherly love that prevailed during the meetings, we are truly thankful. Help us all to keep the unity of the spirit in the bonds of peace. In Jesus' name. Amen.*

**A General View** In the last two issues of the **Of Conference** SABBATH RECORDER, our readers found a description of the ideal place for our General Conference work, and a "write up" of the first forenoon of Conference week.

The Historical Society's program was also given and Brother Ballenger's sermon. On account of the lack of time for writing, it was impossible to prepare copy for the other five days of meetings until they were all ended and we were at home again. Now it seems good to simply give our readers here a brief general outline of the program for the entire six days that followed, and then in later issues to give you the story of each society's program in the regular order.

Tuesday morning the Education Society's program was presided over by Rev. Edgar D. Van Horn, president, and in the evening came the Sabbath School Board's program with Rev. Erlo E. Sutton in charge.

On Wednesday, both the morning and evening sessions were given to the young people's work, Neil Mills presiding.

On Thursday morning the Missionary Society's hour was conducted by Brother Frank Hill, president of Conference and member of the Missionary Board. In the evening, the Woman's Board gave an excellent pageant, after which came the Lone Sab-

bath Keeper's program, followed by a sermon by Edgar D. Van Horn on the Lone Sabbath Keeper as a Missionary.

The Tract Society's hour came on Friday morning, with Vice-President William C. Hubbard in the chair.

The praise and conference service on the eve of the Sabbath was excellent, after the message by Pastor Hargis, and fifty-two voluntary testimonies were given. "Blest be the tie that binds" was the closing song.

Sabbath day was crowded full of good things, beginning with a largely attended morning communion service in the church, and continued with the usual Sabbath program in the auditorium, including two young people's meetings in the afternoon.

After the usual business was attended to on Sunday morning, Rev. Claude Hill preached a strong missionary sermon. The evening was given largely to an excellent "fellowship hour," led by Professor J. Nelson Norwood and President B. C. Davis.

A special service was held on Sunday afternoon to finish up the Conference business. The final fellowship meeting was especially good.

Three churches received the hand of fellowship by the president of Conference and were welcomed to the denomination. One lone Sabbath keeper was baptized by Pastor Hills at the church in the early morning of one day.

Every program of Conference week was good, and all business matters were disposed of in an excellent spirit. Every board and regular organization of the denomination had some place on the program. The entire Conference was one of the very best in our history.

There were twenty-six of our ministers in attendance. There were one hundred-forty delegates reported, and two hundred visitors, making three hundred forty all told. One hundred twenty-nine of these were from states outside of California, and two hundred eleven were from places outside of Riverside. Fifteen states were represented and one foreign country.

The next Conference will be held in Milton, Wis., and the officers are: President, Rev. Claude L. Hill; first vice-president, D. W. Ingham; recording secretary, Paul C. Saunders; corresponding secretary, Willard D. Burdick; treasurer, James H. Coon; Forward Movement treasurer Rev. Harold Crandall, New York City.

Late Sunday night the last loving words were spoken by President Davis, and the blessed wish prevailed that God might be with us until we meet again.

In future numbers of the RECORDER we hope to give extended reports of the good things spoken on the various programs during the entire week. Conference made no mistake by going to California in 1928.

**Do Not Fail to Study the Commission's Report** We are trying to give the "right of way" to the most important General Conference matters as soon as possible. By special request the entire report of the Commission appears in this issue, as it was adopted by Conference. It is important that all our people study it carefully and cooperate in carrying out its recommendations.

No more important measure was considered during Conference week. If its practical recommendations are carried out in all our churches, our year's record will be something worth while.

**An Important Resolution By Northwestern Association** In due time we shall give our readers a full report of the excellent association held in North Loup, Neb., a few days after Conference. The report of the committee on resolutions is in my hands, and will soon appear in the RECORDER in full. But the first one of these resolutions expresses such loyalty to the Onward Movement plans, and is in such harmony with some matters in the Commission's report, found elsewhere in this RECORDER, that we single it out and request that it be given careful attention and that all our churches and associations will approve and make practical its recommendations. Here it is:

*Resolved*, That we are in deepest sympathy with the ideals and challenge of the Onward Movement, and, God helping us, we will dedicate our lives and material resources to the work of his kingdom, especially as represented by the Onward Movement Program.

If the spirit and letter of this excellent resolution adopted by the great Northwest in its annual gathering, is carefully carried out by all our dear churches, the Seventh Day Baptist denomination will make the very best record of any year in its history. Why not rally and make this resolution the watchword for the entire year.

**A Well-Known Lone As one of our Sabbath Keeper's Message** loyal lone Sabbath keepers sends a check for RECORDER renewal and tells how much the paper means to such readers these thoughts are added regarding the controversy between modernism and fundamentalism:

I hope we can keep our balance and each one serve God as he *really* believes is right. As to the two sides, I can not say that I am on the one or the other, and both would be likely to say I belong to the opposite side, if they could read my mind. It seems to me that for one side to assume that the other is "small and narrow minded and ignorant," and for the other to accuse the one of being "wicked, insincere, skeptical, and heterodox," *only makes a bad matter worse.*

*I do know* this, that when we come to almost the door of eternity, as some of us have, the length of the days of creation and other mooted questions seem as nothing at all; *but* the divinity of Christ and his power to save, *is all*; and I do not think that we have a pastor in our denomination who does not believe in that. . . . Even now, we do need a real spiritual baptism as a people, and, as a lone Sabbath keeper, I wish I could persuade them in Conference to get on their knees together and seek the blessing we all need.

This is the substance of a message which will appeal to thousands of our readers, and we can only renew our oft-repeated plea for sincere and loyal Christians on both sides to agree to disagree on certain points of difference, and all unite heart and hand in efforts to win men and women for Christ. It seems that all too little of this kind of work for the Master is now being done.

### CHARACTER BUILDING

RALPH LANGWORTHY BROOKS

(Sermon preached at the little church on Hartsville Hill, Alfred, N. Y., and requested for publication by the congregation.)

Text, Luke 6, 47-49:

"Whoever cometh to me, and heareth my sayings, and doeth them, I will show you to whom he is like:

"He is like a man which built an house, and digged deep, and laid the foundation on

a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it; for it was founded upon a rock.

"But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great."

Down through the ages building has always had a prominent place in the life of mankind. It has been one of the greatest ways in which the aesthetic nature of man has found expression. Architecture has easily won for itself a place in art and it has given to the world from ancient times, many beautiful and marvelous buildings.

In these great buildings, the builder took great pains to build upon a solid foundation so that they would withstand the storms of time. It must have been to such a building that Christ referred in this parable.

How like buildings are characters. If they are built upon a solid foundation they will withstand the storms and temptations of life, but if they are built on the shifting sands of changeableness, forgetfulness, hatred, insincerity, and their kindred, then they will be washed away and soon forgotten.

As the great building is made up of many parts, each one being perfect and having its own work to do in producing the harmonious whole, so it is with our characters. They are made up of many things that we may deem as of small importance, **but** when they are brought together they **help** to make a life that is large and beautiful.

But what are these things that are essential to a Christian character? And what part do we have in forming them? First, the Christian must be humble. This does not mean that he should not take pride in his achievements but that he should avoid undue boasting. It is well for him to advance but not at the expense of his comrades. True humility advances and then reaches back and lifts its brother to its level.

The humble Christian is watchful. He

is always alert, watching for pitfalls that he may avoid them; watching for opportunities to help another along the pathway of life. He has chosen his goal in life and is faithful pushing on. He is firm in his convictions that right shall triumph and steadfast in his efforts to aid it.

Sincerity must also have a prominent place in the truly great life. He can not be one thing today and another tomorrow. If he professes to be a Christian and loyal to the cause of Christ but his actions prove him to be different, then his whole character is greatly weakened. Sincerity can well be said to be one of the most important, if one element is greater than another.

Another element is courage. It has been remarked that some of our crimes are beautiful because of the courage that was required to execute them. This may be true, but the same article says that it requires a greater courage to always do that which is right and that it will be admired for a longer time. It surely requires courage to withstand the taunts of our companions and to stand by our own convictions, but if we are sincere in our effort to build great character we must have courage.

With these others there go some that are not so easily seen but that are of as great importance. We must be just in all our dealings—always seeking to give the other as fair a chance as we ask for ourselves. It is often hard when we see an opportunity to advance to decide whether we can do it without injury to some one else, but if we are sincere Christians we will be sure before proceeding and will not measure success by purely personal gain.

Mercy also calls for a place in our life. We must have sympathy if we would be of real service. The mere words, "I am sorry," may carry a vast meaning or be but empty phrases. Real mercy expresses itself in loving acts and comes from the heart. It is easiest acquired in a heart that is pure.

We can perhaps understand the expression "pure in heart" if we read it "pure in mind." The two terms mean

the same, for one to be pure in heart he must do all in his power to drive out all evil thoughts and wishes, and seek to make his life as near as possible like the life of Christ.

Paul said that "love is the greatest thing in the world," so surely we would include that in our character. It must be a love however that finds expression in service, a love that, to define would require the whole definition as given by Paul in the thirteenth chapter of first Corinthians. Our love should find expression in all the other parts of our character and should cement them together.

But how can we build such a character? Even with this material it is a great task, but if we go at it with enthusiasm and stick to the task we can do it. We must not, however, allow our enthusiasm to become blinded by one thing so that others may go unnoticed and become weakened, or that things undesirable creep in. It must be wide awake and intelligent.

Our greatest help will come, however, as we are attentive to the voice of Christ, as we seek his interpretation of these various elements and apply them to our life as he did to his.

If we build such a character, our lives will become the dwelling place of God and will become his temple and he will abide in us, thus aiding us in further building.

A builder builded a temple;  
He wrought it with care and skill,  
Pillars and groins and arches  
All fashioned to work his will.  
And men said, as they saw its beauty,  
It never shall know decay.  
Great is they skill, O builder,  
Thy fame shall endure for aye.

A mother builded a temple  
With infinite loving care,  
Planning each arch with patience,  
Laying each stone with prayer.  
None praised her unceasing effort;  
None knew of her wondrous plan,  
For the temple the mother builded  
Was unseen by the eye of man.

Gone is the builder's temple,  
Crumbled into the dust;  
Low lies each stately pillar,  
Food for consuming rust.

But the temple the mother builded  
Will last while the ages roll,  
For that beautiful unseen temple  
Was a child's immortal soul.  
—Hattie Vose Hall.

We are not only building our own character, but we are laying the foundation for those who will follow, and it is an important task. Are we laying a foundation that, when built upon by the child in his after years, will withstand the storms while the ages roll, or will it crumble and cast the whole temple into the sea?

Loyalo said, give him the child until twelve and the lessons learned would influence his whole life. Psychology teaches us that the habits formed in the early years are seldom broken, and never easily. If such is the case, then our task as trainers of our children or of those who look to us as a standard of life, is indeed great.

Thus, as Christians, may we accept our two-fold duty of building our own character and of laying the foundations for those who are to follow, with a sense of responsibility. May we strive to carry out the task, seeking to make both strong and worthy that they will withstand the test of storms and doubts, and like the house built on the rocks, remain as a shining example to all.

Alfred, N. Y.  
July, 1928.

While the government is considering flood control, it has remained for a railroad system to launch a big flood control plan along its line in nine of the fourteen states served. The *Rock Island* system is the railroad and this work has been made necessary because of the almost unprecedented rains and floods during the last two years. This year a total of at least \$642,000 will be spent for this purpose. The improvements are contemplating the raising of tracks in certain localities from three to four feet, in order to place them above the high water mark. The greatest amount will be spent in Arkansas, in the Mississippi Flood area, where the tracks will be removed several miles beyond the recent high water mark.—*Presbyterian Advance*.

## SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

### TENTH ANNUAL REPORT OF THE COM- MISSION OF THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Riverside, Calif., July 23, 1928

TO THE SEVENTH DAY BAPTIST GENERAL  
CONFERENCE:

The Commission of the Seventh Day Baptist General Conference herewith presents its annual report for the year ending with the convening of the General Conference at Riverside, Calif., July 23, 1928.

A brief meeting of the Commission was held at the close of the General Conference at Westerly, August 28, 1927, at which time the president, Frank Hill, appointed the regular standing committees, and the other routine business requisite to the beginning of the work of the year was attended to.

The mid-year meeting of the Commission was held in Pittsburgh, Pa., during the holiday season, December 28 and 29, 1927, all members being in attendance.

The pre-Conference meeting of the Commission was held July 19 and 20, 1928, at Los Angeles, Calif., six members, the general secretary, and the secretary of the Commission being present. At this meeting the Commission was royally entertained without cost to the General Conference by the Los Angeles Seventh Day Baptist Church.

All the recommendations and official actions of the Commission during the year have been assembled and summarized in the following statements:

FRANK HILL, *President*.  
EDWIN SHAW, *Secretary*.

Riverside, Calif.  
July 23, 1928.

The personnel of the Commission during the year has been as follows:

Frank Hill, *President*, Ashaway, R. I.  
Alexander W. Vars, Plainfield, N. J.  
Claude L. Hill, Farina, Ill.

Benjamin F. Johanson, Battle Creek, Mich.

Loyal F. Hurley, Adams Center, N. Y.  
Herbert L. Polan, North Loup, Neb.  
Moses H. Van Horn, Salem, W. Va.  
Curtis F. Randolph, Alfred, N. Y.  
Edgar D. Van Horn, Alfred Station, N. Y.

Secretary, Edwin Shaw, Milton, Wis.  
General secretary—Willard D. Burdick, Plainfield, N. J.

The terms of office of the following expire at the close of the annual session of the General Conference, July 29, 1928:

Alexander W. Vars, Claude L. Hill, Benjamin F. Johanson, and Edwin Shaw, while the term of the employment of Willard D. Burdick, as general secretary, expires September 1, 1928.

During the year the Commission has authorized the treasurer of the General Conference, in order to pay the current expenses, to make loans at the Bank of Milton, Milton, Wis., amounting to \$2,000.

In November, 1927, the Commission received the resignation of Rev. Willard D. Burdick as general secretary. At the Pittsburgh meeting December 27, 28, 1927, this resignation was reluctantly accepted and steps were taken to secure a full time service general secretary by entering into correspondence with the Missionary Society and Rev. H. Eugene Davis. This effort proved to be unsuccessful. All records and correspondence in regard to the matter are on file in the office of the secretary.

The Finance Committee has examined and approved all bills paid by the treasurer except the fixed appropriations for salary of the general secretary, for the Federal Council and for the Lone Sabbath Keepers' Auxiliary.

The Committee on Scholarships and Fellowships has administered the funds of that item in the Onward Movement Budget, and has made out a report covering the disposition of all denominational funds used during the year to assist those preparing for the gospel ministry.

The committee to suggest plans in regard to the entertainment of the General Conference has prepared a statement which is made a part of this annual report.

The committee appointed to study the relations between the Theological Seminary, Alfred University, and the Seventh Day

Baptist denomination has prepared a statement which is made a part of this annual report.

The Commission, having received from the Federal Council of the Churches of Christ in America a communication requesting the Seventh Day Baptist denomination to express its judgment in reference to the proposed simplified calendar, recommends that the General Conference appoint a committee to prepare a statement to be sent to the Federal Council setting forth the position of Seventh Day Baptists concerning the said simplified calendar movement, such statement to be presented to the General Conference at some time during this annual meeting for consideration and adoption before being sent to the Federal Council.

The Commission recommends to the General Conference that the *Year Book* be materially reduced in size and cost, that the number of copies printed be reduced to actual needs, that it shall be printed and distributed by the first of November each year, that the price of the copies which are 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.

The Commission recommends that the balance in the contingent fund, July 1, 1928, amounting to \$843.78, be transferred to the general fund of the General Conference.

The Commission recommends the adoption of the following statement:

WHEREAS, the Calcutta Seventh Day Baptist Church has, through its clerk, declined to make its annual report to the General Conference on the grounds that it is looking to another religious organization for assistance, therefore be it *resolved*, That the Calcutta Seventh Day Baptist Church be dropped from the list of churches constituting the Seventh Day Baptist General Conference.

The Commission recommends the adoption of the following statement:

WHEREAS, direct information has been received by the Commission 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 the pas-

tor, therefore be it *resolved*, That his name be dropped from the list of accredited ministers of the Seventh Day Baptist General Conference.

The Commission recommends the adoption of the following statement:

Acting upon information coming to the Commission from Rev. R. R. Thorngate, our missionary at Georgetown, British Guiana, be it *resolved*, That the application received one year ago asking for admission to the General Conference of a Wakenaam Seventh Day Baptist Church near Georgetown, British Guiana, be laid on the table.

The Commission recommends the adoption by the General Conference of the following statement:

WHEREAS, no additional information has come to the Commission regarding the application of the White Cloud Seventh Day Baptist Church, which was received one year ago, for recognition of Roy E. Hosteter as a minister of the gospel by the Seventh Day Baptist General Conference, therefore be it *resolved*, That the application be laid on the table.

The Commission recommends the employment by the General Conference of Rev. Willard D. Burdick as general secretary for full time service at a salary of \$1800 a year, and \$600 for traveling and office expenses, beginning September 1, 1928.

The Commission recommends that the General Conference appoint a committee whose task shall be a thorough restudy of the problems involved in the present unified budget plan, the proper adjustment of the church quotas, and other related problems, said committee to make a report to the Commission at its next mid-year meeting, in order that the Commission may have time to prepare a report concerning these matters to be presented to the General Conference for consideration at its annual meeting in 1929.

The Commission recommends the adoption by the General Conference of the following:

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

WHEREAS, the expenses of Conference are incurred for the benefit of all of the denominational organizations and interests

represented in the annual budget, which makes it equitable for all these organizations and interests to share the burden of any shortage in the funds provided for the support of the General Conference, therefore be it *resolved*, That all bills incurred for the support of the General Conference be considered as preferred claims; and the treasurer of the Onward Movement Budget is hereby authorized and directed, before he makes the apportionments to the various items in the unified budget, to send to the treasurer of the General Conference each month such sums as may be sufficient to meet these bills; and the treasurer of the General Conference is expected to notify the treasurer of the Onward Movement Budget each month how much will be needed for this purpose.

After careful study of the present situation, and of the imperative needs of the coming year, the Commission compiled the following suggested budget for the General Conference, and recommends that it be adopted:

Deficit, July 1, 1928	\$ 900.00
General Secretary, salary	1,800.00
Expense for office and traveling	600.00
General expenses	2,500.00
Federal Council	200.00
Lone Sabbath Keepers' Auxiliary	100.00
<i>Year Book</i>	600.00
Other printing	100.00
Total	\$6,800.00

The Commission received from the various denominational societies and boards suggested budgets to provide for the work of the coming year. These budgets have been studied and considered carefully, and assembled into the following unified denominational Onward Movement Budget, which the Commission recommends be approved by the General Conference.

Missionary Society	\$22,000.00
Tract Society	6,850.00
Education Society	1,500.00
Sabbath School Board	3,800.00
Woman's Board	4,200.00
Young People's Board	2,200.00
Scholarships and Fellowships Fund	1,200.00
Historical Society	500.00
Ministerial Relief Fund	4,000.00
General Conference	6,800.00
Contingent Fund	450.00
Total	\$53,500.00

This total is the same amount as the Onward Movement Budget of 1927-1928.

To provide for the Onward Movement Budget of \$53,500 the Commission has arranged the following schedule as the quotas for the several churches in the United States, and recommends that it be adopted by the General Conference:

Adams Center	\$ 1,391.00
Albion	727.00
Alfred, First	3,424.00
Alfred, Second	1,926.00
Andover	295.00
Attalla	54.00
Battle Creek	1,762.00
Berlin	502.00
Boulder	535.00
Brookfield, First	963.00
Brookfield, Second	856.00
Carlton	246.00
Chicago	749.00
DeRuyter	802.00
Detroit	267.00
Dodge Center	749.00
Edinburg	100.00
Exeland	53.00
Farina	1,391.00
Fouke	274.00
Friendship	749.00
Geneset, First	1,498.00
Gentry	164.00
Greenbrier	27.00
Hammond	428.00
Hartsville	107.00
Hebron, First	164.00
Hebron Center	32.00
Hopkinton, First	1,819.00
Hopkinton, Second	214.00
Independence	910.00
Jackson Center	321.00
Little Prairie	53.00
Los Angeles	214.00
Lost Creek	802.00
Marlboro	481.00
Middle Island	160.00
Milton	3,638.00
Milton Junction	1,551.00
New Auburn	268.00
New York City	856.00
North Loup	2,675.00
Nortonville	1,605.00
Pawcatuck	4,013.00
Piscataway	642.00
Plainfield	2,353.00
Portville	43.00
Richburg	214.00
Ritchie	200.00
Riverside	963.00
Roanoke	160.00
Rockville	321.00
Salem	2,033.00
Salemville	107.00
Scio	27.00
Scott	53.00
Shiloh	3,210.00

Stonefort .....	160.00
Syracuse .....	160.00
Verona, First .....	802.00
Walworth .....	378.00
Washington .....	200.00
Waterford .....	428.00
Wellsville .....	27.00
Welton .....	467.00
West Edmeston .....	295.00
White Cloud .....	428.00

Total .....\$53,500.00

The Commission submits the following preliminary survey on entertaining Conference, for careful consideration and action: At Milton, 1929, Salem, 1930, Alfred, 1931.

Assumed delegation, 450.

Assumed local people will wish to entertain their own immediate friends and relatives on terms mutually satisfactory, 100.

Assume local delegates will stay in own homes, 50.

Provide lodging in dormitories at nominal expense to delegates, 100.

#### LODGING FOR DELEGATES

##### *Camping*

Provide free camping site with appropriate conveniences.

##### *Dormitories*

Provide lodging in dormitories for one hundred delegates.

It may be necessary for Conference to purchase a quantity of cots and mattresses. The committee has been investigating quantity rates and can furnish estimates if desired. Persons using these dormitories could be asked to bring towels and all bedding except mattresses, for their own use. These dormitories should be provided with toilet and lavatory facilities, and provision should be made for the hanging of clothes. A nominal charge of seventy-five cents per person for the period of Conference could be made. If possible, some provision should be made for shower baths.

#### ROOMS IN PRIVATE HOMES

Secure a list of available rooms in private homes for the period of Conference at a nominal rate of from \$1 to \$2 for one person in a room, or from \$1.50 to \$2 each for two persons in a room. This rate should be fixed and should be uniform for all rooms whether near Conference headquarters or

not. These rooms are to be occupied and paid for by delegates who do not wish to use camps or dormitories. If it is thought best, delegates could be asked to bring towels and bed linen for their own use. The delegates should pay fees for lodging in advance, that is at the time quarters are assigned.

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

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

For the auditorium at Milton use gymnasium, at Salem use the college and Hoffman Hall, at Alfred use the church and Assembly Hall.

#### SERVICE PROVIDED BY LOCAL CHURCH

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

#### GENERAL OBSERVATIONS

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

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

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

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

After having carried on a thorough investigation of the relation of the Theological Seminary to Alfred University and to the Seventh Day Baptist denomination, for a period of two years, and after being assured that the present administration of Alfred University would not oppose separation and removal from Alfred, provided it is the expressed wish of the Seventh Day Baptist denomination, determined by the action of the General Conference, and provided such separation and removal can be accomplished legally in view of trust funds received and held for the purposes of the seminary under the charter of Alfred University, the Commission has reached the following conclusions:

1. While we have had for many years a "Theological Seminary" at Alfred University to meet the practical needs of our students for the ministry, it has always been, from a legal standpoint, only a department of Alfred University, having no legal standing or recognition in and of itself.

2. In the early days of educational work at Alfred the infant and growing institution of learning was fostered, encouraged, and supported by Seventh Day Baptists largely from the standpoint of educating men for Christian ministry. And in later years it appears that about \$70,000 was given specifically for the support of the theological work—money which would doubtless not have been given except for the interest which the donors had in the future of the denomination.

3. It appears that the denomination has no legal jurisdiction whatever in the affairs of Alfred University, even in that which we have termed the "Theological Seminary." At the same time there must exist a moral and spiritual relation. The denomination has an interest in the institution which none will deny, and the institution is morally bound to recognize that interest and provide a corresponding service.

We believe the present administration of Alfred University desires to render that service at Alfred, and is honestly attempting to fulfill their moral obligation. To this end the Board of Trustees of the institution has changed the name of the "Theological Seminary" to the "Department of Theology and Religious Education." This department is under the direct supervision of a Board of Managers, consisting of six members constituted as follows:

Three trustees of Alfred University, each of whom shall be nominated by the Seventh Day Baptist Education Society and elected by the trustees of Alfred University; the president of the Seventh Day Baptist Education Society; the president of the Board of Trustees of the Seventh Day Baptist Memorial Fund; and the president of the Board of Trustees of Alfred University.

The foregoing was on motion adopted as a report to the General Conference by the Commission at a meeting held at Pittsburgh, Pa., December 27 and 28, 1927.

The Commission recommends the adoption of the following concerning temperance, and war and peace.

Seventh Day Baptists, along with other Christian bodies and reform organizations, recognize the danger in the wide-spread disregard of law and authority 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.

#### WORK OF THE GENERAL SECRETARY

Rev. Willard D. Burdick has served as general secretary of the Commission and corresponding secretary of the American Sabbath Tract Society during the year. He has spoken in twenty-four of our churches, attended six associational meetings, and numerous conferences, and board and committee meetings. He has also participated in four councils called for the ordination of ministers and deacons.

The general secretary has prepared and sent out several charts, leaflets, and general letters, and carried on an extensive correspondence. He has also continued the "Onward Movement Department" in the SABBATH RECORDER.

During the year several matters have been brought to his attention that call for action by the General Conference. These will be presented for consideration by the Commission.

The concluding words of his annual report to the Commission are as follows:

"In my May letter to pastors and leaders I asked that they appeal to their people for these three things:

"That the denomination go to Conference out of debt. That your church carefully and prayerfully join with the other churches in forming such an Onward Movement program for next year as will be worthy the cause. That your church morally and financially support the program that shall be adopted at our coming Conference.

"The first of these is to be more nearly realized than we thought for a time that it would be.

"Our immediate future depends largely on the way we settle the second and third."

"I closed my June letter to church pastors and treasurers with these words:

"Let us unite our prayers and efforts

that the coming Conference may be spiritual, harmonious, and inspiring to larger service for the Master."

#### CLOSING WORDS

Recognizing the important tasks committed to us as a people, your Commission believes that at no time has there been greater need for sane and clear thinking, wise and consecrated leadership, and sincere, devoted following, to the end that our work may be well done.

We believe the kingdom tasks committed to us make imperative the leadership of a full time general secretary. The building up and deepening of the spiritual life of our churches, the building of our denomination program, the unifying of our interests, and the rallying of pastors and laymen, is a task which calls for the undivided time, thought, and energy of our Onward Movement general secretary.

The Commission for the first time in its history, therefore, recommends the employment of a full time secretary and believes this will prove to be a distinct advantage in the advancement of the interests of our denomination.

The Commission believes that bringing our pastors and workers together in group conferences to study and plan our work, will accomplish much and such plans are already formulated. We urge their loyal and hearty support when presented by the secretary.

A more uniform system of raising the budget is contemplated, also if possible, a more equitable adjustment of the church quotas in which the churches themselves may have a voice.

We plead for the deepest loyalty to all phases of our work and we know that we fail in that loyalty if we do not stand by one another and our leaders, who deserve and must have so much of our sympathy and co-operation.

#### REPORT OF COMMITTEE TO CONSIDER THE REPORT OF THE COMMISSION

The committee appointed to consider the report of the Commission has held several meetings and has given careful consideration to all the items, and would

recommend the adoption of the entire report, with the following observations and suggestions:

1. That the amount of the deficit of \$900, appearing in the suggested budget in the report of the Commission is in anticipation of the transfer of \$843.78 from the contingent fund to the general fund as recommended in the report of the Commission, the deficit prior to such transfer being \$1743.78.

2. The committee approves the plan in general of the Commission for the entertainment of the Conference in the future; and we suggest that the Commission undertake to obtain the approval of the three churches involved at Milton, Salem, and Alfred, and co-operate with these churches in working out the details of the plan for entertainment.

Respectfully submitted,

ASA F. RANDOLPH, *Chairman*,  
GERALD D. HARGIS,  
J. NELSON NORWOOD,  
JAMES L. SKAGGS,  
CHARLES PIERCE,  
EDWARD M. HOLSTON, *Secretary*.

#### TRACT SOCIETY MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society of New Jersey met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, August 12, 1928, at 2 o'clock p. m., President Corliss F. Randolph in the chair.

Members present—Corliss F. Randolph, Alexander W. Vars, Willard D. Burdick, Ahva J. C. Bond, Jesse G. Burdick, Irving A. Hunting, Frank A. Langworthy, George R. Crandall, Arthur L. Titsworth.

Visitor, Mrs. Willard D. Burdick.

Prayer was offered by Rev. Willard D. Burdick, D. D.

Minutes of last meeting were read:

#### REPORT OF THE CORRESPONDING SECRETARY AUGUST 12, 1928

There were eight members of the Board of Directors of the American Sabbath Tract Society present at the General Conference held in Riverside, Calif., July 23-29, 1928.

The interests of this society were presented on Friday forenoon, Vice-President W. C. Hubbard presiding. Mr. North, the business manager, spoke of the work at the publishing house; Miss Ethel Titsworth gave the treasurer's report; Mrs. W. C. Hubbard read the address prepared by Rev. A. J. C. Bond, leader in Sabbath Promotion; Dr. T. L. Gardiner spoke about the denominational building and other interests; and I spoke in general of the work of the Sabbath Tract Society.

I had other opportunities to speak of the work of the Tract Society, both in Conference and in private conversation.

In response to inquiries sent me by officers of the associations holding meetings after the General Conference, I arranged with Rev. Edwin Shaw and Doctor Gardiner to speak at the Tract Society hour at the Northwestern Association held at North Loup, Neb., August 9-12, and have sent suggestions that I trust will result in having our work properly represented at the meeting of the Southwestern Association to be held at Hammond, La., August 16-19.

Since our meeting in July I have received a letter from Rev. J. W. Crofoot, answering questions that I had asked him concerning Sabbath literature in the Chinese language. The following quotations from the letter may be helpful in connection with the item on this subject in the Annual Statement of the American Sabbath Tract Society to the General Conference:

"There are still, I think, on hand quite a number of two tracts written and printed more than a half century ago by Doctors Carpenter and Wardner—or Doctor Wardner.

"Dr. D. H. Davis did not, I think, prepare any tracts on the subject, but he may have had those mentioned above reprinted—say between 1880 and 1890.

"It hardly needs arguing that we do need new Sabbath tracts in Chinese. Probably the best way to get them would be by translation and adaptation of those issued by our Tract Society in English.

"As for other tracts—evangelistic, etc.—we can get excellent ones issued by the Chinese Tract Societies."

Several letters of inquiry concerning the beliefs and work of Seventh Day Baptists have been received and answered during the month, and literature has been sent to several new inquirers.

Last week I sent four boxes of literature to Rev. D. Burdett Coon for use on the Jamaica field. This shipment included 8500 tracts, many used Bibles, and other books and papers.

At the annual meeting of the Sabbath Tract Society in September, 1922, I was elected corresponding secretary of the society, serving also as pastor of the Seventh Day Baptist Church at New Market till the fall of 1924. For four years I have served as corresponding secretary of the Tract Society and general secretary of the denomination. This joint work is to end August 31. I shall leave for my successor the files of this office and the work of the corresponding secretary in as good condition as possible.

I wish to thank the Sabbath Tract Society for the encouragement and help given me while serv-

ing as corresponding secretary, and especially for the generous action taken in sending me to the General Conference in California.

WILLARD D. BURDICK,  
Corresponding Secretary.

In view of the termination on September first of the services of Willard D. Burdick as corresponding secretary of the society, President Randolph appointed Ahva J. C. Bond and Frank A. Langworthy a committee to prepare a suitable acknowledgment of the valued services rendered by Doctor Burdick as corresponding secretary for the last six years.

Sabbath Promoter Ahva J. C. Bond reported informally on the success of the Lewis Summer Camp held in Rhode Island during July.

Voted that we request the corresponding secretary to invite Rev. Alva L. Davis to attend the meeting of the board to be held on Sunday, October fourteenth next, in harmony with the conversation with him held by Secretary Burdick and Assistant Recording Secretary Asa F. Randolph, members of this board, at the recent General Conference.

Pursuant to correspondence had with Miss Bernice Brewer of Riverside, Calif., and Sabbath Promoter Ahva J. C. Bond, it was voted to offer Miss Brewer the position of assistant corresponding secretary of the society for one year, at a salary of \$20 per week, with the understanding that if at the end of that period or sooner, by mutual agreement, it shall seem desirable to terminate such arrangement, the board will pay the traveling expenses of Miss Brewer from Plainfield to Riverside.

As we lacked one of having a quorum present at this meeting, such matters as were presented were considered and acted upon with the thought that such action would be approved by the board at its next meeting.

Minutes read and approved. Adjourned.

ARTHUR L. TITSWORTH,  
Recording Secretary.

Next board meeting September 16.

### WORTHY OF HER TRUST

Thousands have signed their names to the Visitors' Book at Rest Cottage, Evanston, but it is likely that Miss Dorothy Frances Barnes, who visited the home of the im-

mortal Frances E. Willard and the headquarters of the National Woman's Christian Temperance Union, has a record and story unique among the many interesting tales of the White Ribbon pilgrims.

Miss Barnes is now studying at the School of Speech at Northwestern University, Evanston. Her birthday was July 21—which is Miss Anna Gordon's birthday, too, and Miss Barnes was disappointed in not being able to spend part of her birthday with Miss Gordon who was in Europe presiding over the sessions of the World's W. C. T. U. Convention.

This young lady was born in Banner, Okla., twenty-six years ago and was taken to the state W. C. T. U. Convention at the age of two months, her mother being a local W. C. T. U. president and delegate to the convention. The baby had no name, and the convention proceeded to make it a prime order of business to name her. There was a lively discussion, but after a roll call she was officially declared to be named Dorothy Frances Barnes. Dorothy for Dorothy Cleveland, the state president, and Frances, of course, for the immortal Frances E. Willard.

She was dedicated to the W. C. T. U. work and has proved worthy of her trust, for at five she won her first W. C. T. U. silver medal in a speaking contest and at six she won a gold medal. She has read the *Young Crusader* and the *Union Signal* as long as she can remember, and in the fifth grade she carried off honors in a debate in which she defended prohibition.

For the past three years she has been teaching at Chandler, Okla., and in that time has directed the production of "Ten Nights in a Bar Room" and "The Commander in Chief," and seven other plays. She has also held several medal contests for speaking, the W. C. T. U. furnishing the prizes.

Miss Barnes' mother has been connected with the W. C. T. U. since 1889, and is proud that her birthday is January 16—Victory Day—the day on which the Eighteenth Amendment became effective. Her parents and grandparents aided in bringing Oklahoma into the union as a dry state.—From the *National W. C. T. U.*, Evanston, Ill.

## MISSIONS

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

### LETTER FROM DR. PALMBORG

DEAR HOME FRIENDS:

My last letter to the RECORDER was written sitting on the joists of the lower floor, with the rough brick walls about me, of the building in which I am now at my desk in my pleasant and comfortable bedroom. All the building work is finished, the industrial work is in full swing again, and everything is ready for more and better work, I hope, in many ways.

Our little church, for which the money was contributed by Dr. A. S. Burdick, in memory of his father, Rev. Stephen Burdick, who was my pastor before I came to China, is a neat, attractive little building according to all who have expressed an opinion.

It was dedicated on June 2, Sabbath day. We had invited many Chinese friends of the town, and the Shanghai Church choir and other friends from Shanghai, came out to help us on the joyous occasion.

The Shanghai Church gave us a clock; the choir, a pair of beautiful scrolls; some of the visitors, church members from Shanghai, gave money to the amount of forty dollars to help on the small deficit on the building of the house. David Sung and Eling gave the chairs and tea tables for the reception room, and David's father sent a fine pair of scrolls. Miss Anna Crofoot sent money which paid for twelve new church benches, and a large-size "baby" organ was bought with money contributed by the Westerly S. D. B. Society.

Our Liuho friends sent a large number of scrolls and tablets, to my surprise, and my joy!—the latter because most of them came from people who are non-church members, and all expressed such sentiments favorable to Christianity, and

many of them a hope that it would spread.

In my little speech at the dedication, I said that my joy in having the building itself had been even surpassed by the happiness these sentiments gave me, which is true, for it shows that with the best people Christ and Christianity are at least becoming respected and honored, if not generally adopted. We hope that will follow later. The singing by the Shanghai Church choir, mostly students from the two schools, led by Mr. Tsang Bay-ung was very good, and the male quartet composed of him and another teacher and two students, rendered some music which sounded to me almost as good as that produced by our famous Seventh Day Baptist male quartets at home. Mr. Eugene Davis gave a powerful sermon; two Methodist evangelists and one from the Church of God made short speeches, and three of the most important men in town gave impromptu speeches, which were not so short.

These latter were full of appreciation for what our missionaries have done in Liuho. One feelingly spoke of Christ sacrificing himself on the cross, and struck a sympathetic chord in my heart when he said he felt the very heart of the Christian religion was self-sacrifice; he expressed his feeling that we missionaries were followers of Christ in our self-sacrifice in our coming here and in our work. After the service we had tea and cakes, etc. When it was all over, I felt as if a burden had rolled off my shoulders.

We are thankful for a good rain that has come after a long dry season, just in time to help the farmers with their cotton hoeing and rice planting. It blessed us in that it saved our crop of raspberries from drying up, so we can enjoy some every day, and it gave me the opportunity of transplanting some things from the hospital garden into my own little garden spot, and I hope some time to have a very pleasant little place, if I can keep people from walking over and destroying things.

And the Nationalists are in Peking, so now all the provinces of China proper are



theirs. Now our prayer is that they will agree amongst themselves and keep out of war with other nations.

Our principal excitement just now is the starting for America and Conference tomorrow of Mr. Eugene Davis, Dzau Lih-ding, David Sung, and two other young men of the Shanghai Church. May God be with them and you all.

ROSA PALMBORG.

*Liuh, Ku, China,*  
June 11, 1928.

#### LETTER FROM BRITISH GUIANA

*Rev. William L. Burdick, D. D.*  
Corresponding Secretary

DEAR BROTHER BURDICK:

It may seem a long time since you received a word from me, which would almost cause you to say I had forgotten you; but forgetfulness never could be a cause for not corresponding with you, as all that is good within me would cry shame! shame! for through your ruling Mr. Spencer admitted me into the church, and through your liberality I was relieved when in one of my dark days of distress. How could I ever forget you? So, Brother Burdick, in my daily petitions I remember you and pray that our heavenly Father will be pleased to spare your life many, many more years to fill the post wherein you are placed, so that his name be glorified and his work perfected.

Now for some local news—first, Georgetown. Well, things are kept well in hand. Superintendent Thorngate, as you wrote me ere his arrival, is filling his post with honor, thereby lifting the name of the Seventh Day Baptist Church out of the rut and at the same time guiding the church from nowhere doctrines into the pure Seventh Day Baptist truths and what the church stands for. I can assure you this is no mean task for Brother Thorngate to unclouthe and reclothe with the church's doctrines, but it is here he has shown himself, his tact with dealing with others, and his spiritual life held up before them. Local tradesmen have found out that he is not

all "green" in dealing with, thereby causing no little dismay in their ranks.

Our services are as follows, and I am certain if you were able to be present you would enjoy them heartily. Friday evening, or to be more correct, preparation night, seven-thirty prayer meeting, led by Brother Crackwell; Sabbath school, ten-thirty Sabbath morning; eleven-thirty divine service; four in the afternoon, singing class; four-thirty in the afternoon, Bible instruction or church doctrines made known; Sunday night, seven-thirty, evangelistic service; Wednesday night, seven-thirty, Bible reading with exposition. These services are all under and regulated by Elder Thorngate, assisted by Brother Crackwell, who reads the lessons chosen for the occasion on the Sabbath and evangelistic services. The attendances are on the increase, to our joy and hope that many will be saved and added to the church. You are, no doubt, aware of our first baptism; five souls were buried with Christ on confession of their faith, and on the following day the solemn "breaking of bread" in simple trusting faith was partaken. Baptism and Lord's Supper have made, under Superintendent Thorngate's regime, history for the church. You would hardly know Regent Street church now from its exterior, traveling east to west. The old buildings are removed; and a new fence, nice and attractive, with two gates, all painted, compels passers-by to acknowledge that the change is not only spiritual but material also.

Wakenaam and Hurst Dairen: I accompanied Elder Thorngate on his visits to both of these places. The building at the first named place where services are kept, slipped off its blocks, and we found it on the ground; but Brother Berry and the dear souls were standing on the solid rock of ages. Since then Brother Thorngate had the building replaced and now it is on firm brick pillars, and things are well with them. At the second place (Hurst Dairen), the people were overwhelmed with joy at seeing the "Elder," for they had never seen one or his representative; therefore they gave way to their feelings, and at the parting the re-

quests—even alongside the car as it moved away—were "Come again sir, come again."

Malali: One hundred and twenty miles from Georgetown up the Demerara River, I was sent to visit the deacons there. My visit was not in vain for it made them more loyal, more staunch, more determined to be Seventh Day Baptists with the mother church in America, and to that they have solemnly pledged themselves to be. I have written you a pretty long letter, which I hope you will excuse. There are many interesting smaller items which would be pleasant reading, but as I have said above I have taken up a good bit of your time, but this I must add, Elder Thorngate and family are keeping fine despite mosquitoes and all the other foes. Mrs. Thorngate is our organist and their daughter is our Sabbath school juvenile teacher. I must close, hoping you are well.

I am, as ever, yours faithfully,

A. B. CRACKWELL.

86 Durban Street,  
Georgetown, Demerara,  
British Guiana, S. A.,  
June 21, 1928.

#### JESSE F. RANDOLPH

Another of Salem's pioneer, widely known and highly esteemed citizens was returned to the earth from whence he sprung when all that was mortal of the Honorable Jesse F. Randolph was laid to rest in the Seventh Day Baptist cemetery here Sabbath afternoon. Although his passing was not unexpected, it was none the less an occasion of genuine sorrow, for Mr. Randolph was one of the builders of Salem and contributed much to her educational and cultural characteristics.

He had reached the ripe age of 87, and time in her passing had exacted a heavy toll but he had been able to be about until the last year when the burdens of the years became too heavy for his enfeebled body and his last twelfth month was a period of helplessness suffering, ending in his quiet passing just four weeks following that of his companion and helpmate of more than half a century, who was laid to rest here one month ago. They had enjoyed their companion-

ship for 65 years, during which they each had a very important part in the growth and development of this community.

Funeral services for Mr. Randolph were held at the Seventh Day Baptist church of which he was a member and one of its loyal supporters, and were in charge of the pastor, Rev. Geo. B. Shaw, assisted by Rev. E. J. Woolfer, pastor of the First Baptist church. The pall bearers were Mayor William L. Joyce and five ex-mayors of the city, namely: Lucian D. Lowther, W. F. Meredith, M. T. Frum, Claude Pepper and Otis F. Swiger.

During the services, President S. O. Bond of Salem College and ex-Mayor L. D. Lowther spoke in memory of the deceased. Mayor Lowther was the first speaker and he told in earnest and feeling words of the very important part Mr. Randolph had enjoyed in the building of Salem, and lauded him as a straightforward, honest Christian gentleman who found much pleasure not only in exemplifying a deep civic pride but also in being of help to those who might be in need of his assistance. He told of Mr. Randolph's services to his town, his county and his state, as mayor, justice of the peace, builder and member of the legislature.

President S. O. Bond spoke of Mr. Randolph's relation to Salem College, of his many and generous gifts to that institution and of his deep and unwavering devotion to it and to the cause for which it stands. Mr. Randolph was one of the founders of Salem College and for forty years was a member of its board of trustees. This year, because of enfeebling illness he was absent at commencement time for the first time in these two score years. In the audience of sorrowing friends and relatives were three persons who served with the deceased on the college's first board of directors, namely: Geo. W. F. Randolph, David M. Boyer and F. J. Ehret. Only two others of that first board survive: F. M. Swiger and Festus P. Ford who were unable to be present.

During the years of Mr. Randolph's service to the college, he had the fellowship of a son, Ernest, as a member of the board with him, and later, his grandson, Jennings Randolph, took up the burden to carry it forward. Perhaps this is the only occasion where father and son were so honored at the same time.

Pastor Geo. B. Shaw spoke feelingly of Mr. Randolph as a member of the local Seventh Day Baptist Church; of his faithfulness, his generosity, and his brotherliness. The text used was II Timothy, 4: 6-8, "For I am now ready to be offered and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth, there is laid up for me a crown of righteousness, which the Lord, the righteous judge, will give me at that day; and not to me only, but to all them that love his appearing."

In searching about for words descriptive of this man who is gone, perhaps there are none more fitting than these, an extract from a letter from Dr. Charles B. Clark, president of Salem College during Mr. Randolph's more active years, and therefore closely associated with him. Doctor Clark writes:

"A GOOD man, a godly man, a true friend, a loyal supporter, a candidate for heaven, I guess, if there ever was one. An inspiration, wise, sensible, judicious and prudent. I count myself fortunate to have known him, and I promise myself to emulate his virtues as best I can."—*Salem Herald*, July 5, 1928.

### CHRISTIAN STUDENTS' PROBLEMS IN CHINA

(A report of the annual China Y. M. C. A. Student Secretaries' Conference, by T. Z. Koo)

The annual Conference of Y. M. C. A. Student Secretaries was held this year at Hangchow on the beautiful grounds of the Hangchow Christian College, which overlook the famous Tsiendong River. Twenty-one secretaries came from various parts of China to spend a week together in rich fellowship and intensive study of our work among students.

The conference began with reports of general conditions among students in different centers. These may be summarized under the following points:

A general pessimism prevails among students in their attitude towards the Nationalist Movement. After their hopes had been raised to a high pitch by the initial victories of the South, they were amazed to see how quickly things could slip back into

the old rut. Now they are wondering where national salvation is to come from and how.

A feeling of bewilderment as well as of expectancy is noticeable among them. They do not know where to turn for guidance and seem to be waiting for something to happen. Many of them are quite slack in the matter of study.

The problems which confront students today are: What should be our attitude towards sex questions? How reconcile individual freedom with obedience to moral law, which is necessary for the well-being of society? What shall we do after graduation? How does communism as a theory and practice compare with the "Three Principles of the People" of Doctor Sun? What is a sane and true philosophy of life for Chinese young men today?

Many students are still hostile or indifferent to religion, looking upon it as something quite useless in human life.

As a group of Y. M. C. A. student secretaries, we feel very much in our hearts the burden of the situation. In the midst of intellectual as well as moral confusion among our students, our mission is not so much the imparting of knowledge as the sharing of life—the life which is hid with Christ in God. In order to realize such a mission, we must be thoroughly prepared ourselves—crystal clear and vital in our own faith, intellectually alert and competent and, in our daily life trying to be what we want our students to be. We feel the weakness of our student staff in numbers and spiritual power; but we rejoice, nevertheless, because we are convinced that Jesus has a message for our students and that we are privileged to be hearers of that message. Pray with and for us that we may be worthy of this great cause which God has entrusted to our hands.—*Foreign Missions Conference*.

### FAITH

Behind the plow the tired farmer plods,  
But underneath his weary feet  
He does not feel the hard, gray clods.

Beyond the weariness and pain  
He sees the sheaves of harvest time  
And granaries of golden grain.

—*Elizabeth Russell Hendee*.

## EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH  
CHESTERTOWN, MD.  
Contributing Editor

### RELIGION AS AN ART

HURLEY S. WARREN

Paper read at Alfred Seminary Commencement

#### I. Introduction.

On commencement morning one year ago, a group of us sat listening to that masterpiece of President Paul E. Titsworth, "Business as a Fine Art." As the speaker unfolded his thought, I wondered, why not "Religion as an Art"?

The expected result of what I have to offer might be analogous to what the friend of a minister told him after the morning worship one Sunday. "Pastor, that certainly was a fine text." Again, I am almost convinced that the subject is wagging the boy.

It will be the endeavor of this paper to define art, and to unfold it as follows: 1. The Source of Art—God; 2. The Medium of Art—Personality; 3. The Demands of Art; 4. The Goal of Art. Then to show that religion is an art by definition, and unfoldment from a parallel outline.

#### II. Art.

##### A. Definition.

Art, through the ages, has brought men to the realization of high standards through being a means to an end, the betterment of the race, or has dashed men to pieces upon the rocks of shattered hopes, having turned upon, and made victims of the very ones it should serve. In other words, *Art is the outward expression of the inner motive and purpose which has either lifted or lowered mankind.*

For example, the practice of war, viewed in the light of immediate and deferred results, has been the outward expression of inner motives and purposes of greed, hate, and poisoned attitudes. This expression has retarded the upward

climb of humanity, and sent it into retrogression. The hopes and aspirations of men have been blasted.

On the other hand, the pursuit of peace, seen in its beauty and wholeness, is the outward expression of inner motives and purposes of love and good will and fellowship. This expression has animated mankind and caused it to reach height upon height. The longings of men have been conserved, experienced and found satisfactory.

##### B. Unfoldment.

#### 1. The Source of Art—God.

God is the Creator. He is the source of the good, the true, and the beautiful. Were the relation of God to art the only consideration, the first part of our definition only would be necessary. Art is the outward expression of the inner motive and purpose which has lifted mankind. Witness his creation in its wholeness. The beauty of earth, and sky, and sea is on every hand. Man has been drawn toward it from the beginning. Ruskin says, in substance, that creative processes doubtless could go on with a gray sky, but instead there is picture after picture of beauty and splendor. It is the Creator who is the Source of the expression which has surely lifted man out of himself and drawn him toward perfect beauty.

#### 2. The Medium of Art—Personality.

Personality is the greatest thing in the world. The human mind or spirit is the only work of the Creator in this world which has the powers of thinking, feeling, willing, self-direction, and self-expression in terms of the beautiful. Perfect personality is in God; it is man's part to bear his likeness. Then, since the beginning, the purpose, and the end of creation are good, true, and beautiful, the only conceivable way to carry forward the design of the Creator is through human personality.

But personality has the power of choice and this power has been exercised from the beginning. Despite the fact that man has turned from the plan and purpose of the perfect personality, that plan and purpose will go on to perfect beauty. From time to time man has

caught a spark of the significance of the Creator's design, and has brought himself more nearly into harmony with that design. He is still "several removes" from perfect beauty. But that quality will be reached only as personality grasps revealed excellence and performs its requests.

### 3. The Demands of Art.

The medium of art—personality—may well be termed an artist. There are certain demands upon him as such. Twenty years ago the directors invited Toscanini to conduct opera at the Metropolitan. They went to see him at the La Scala at Milan, to try to induce him to come over here. In him they did not find a temperamental musician whose head was in the clouds. For, temperamental as he is, he never forgets *the demands of his art*.

As does Toscanini, so must every artist recognize the demands of his art.

### 4. The Goal of Art.

Since the motive and purpose of the Creator are good, and art is action in terms of the inner impulses and intentions which, in harmony with the good, elevates men, let us ponder the end of all this. In so far as the finite mind of man is concerned, the result of Creation will be in accord with the design of the Creator. Therefore, the goal of art is the perfection of the human personality, which is the process of making the mind master of matter and the spirit supreme.

### III. Religion.

#### A. Definition.

Dean Main says, "Religion is our inner attitude toward the universe, and the principle of the conservation of values; and the expression of that attitude."

Dr. Youtz states, "Spiritual religion is simply the way to live with one's full nature, obey the moral laws of life, and become aware of one's vital relationship to the pulsing life of the living world. Religion is the releasing of life's forces, in moral discovery of the inner spring, life filled with the fullness of God."

*Religion is the outward expression of the inner motive and purpose which has either lifted or lowered mankind.*

May our consideration be the positive feature of religion. We recognize that much has been done in the name of religion which has degraded humanity, and one of the chief troubles at present is the branding of attitudes and acts as religious, which do not savor of such nature.

There is much of value to be conserved in other religions. But Christianity must be true to its Christ and grow the Christian way.

#### B. Unfoldment.

##### 1. The Source of Religion—God.

Dr. Eiselen says: "Religion involves a sense of personal relationship to God. Many there are who, with the larger conception of the universe, find it more difficult to experience this God-consciousness: the rapid enlargement of the visible world has had a tendency of dulling the powers of seeing the invisible. It is high time, therefore, to realize that our modern advances in science, which have given us the larger view of the world, offer not the slightest reason why there should not be in this larger world the same deep and productive knowledge of God which has been the inspiration of men of faith in all ages. On the contrary, the larger world offers a larger basis for more dynamic experience of God; and how wonderful may be the results when we think of God as possessing essentially the qualities revealed in Jesus Christ!"

Christ is the gift of the heart of God. He is like him. Christ is Savior of the world and the Founder of humanity. Therefore, God is the source of the Christian religion.

##### 2. The Medium of Religion—Personality.

Alfred E. Zimmermann, discussing "The Rediscovery of Jesus" writes: "The greatest task that lies before our generation is not the perfecting of international relations or the establishing of a new and juster social system. It is the understanding of Jesus."

Dr. Youtz proclaims: "Personality is the rational clue to the significance of every word and act of Jesus . . . The thing that counts in saving society today is our access to Jesus' verified experi-

ence as a living personality dealing with life's realities. . . . To understand Jesus best . . . means a new appreciation of the capacities of personality for higher experiences . . . Jesus has demonstrated that we are dealing with a world that is spiritual in its organization and, therefore, all doors to truth and power and attainment lie open to spiritual personality . . . He is the Way of life. No man cometh to the Father but by him.

"Jesus is spiritual personality raised to the Nth power. . . . Under the touch of Jesus' creative spirit, men everywhere in an access of the same creative power have ascended to new heights of self-realization. It is that which has made him the veritable Savior of the world. In giving him the credit, the practically unanimous testimony of these men is that in him personality functions in new dimensions. Jesus is our supreme person. Religious leadership in the new age must face humanity with Jesus' reverent sense of the worth of men and of their capacity for God, offering them as its gospel the blessedness of a life of more heroic spiritual adventure."

### 3. Demands of Religion.

The demands of the Christian religion are the demands of the kingdom of God. Christ prayed and taught the kingdom. He instructed his disciples to pray and work for its coming on earth. And the kingdom of God is that realm in which his will is done. Jesus also said, "This kingdom is within you." If we believe in the resurrection of the spirit (that is, the continuation of the spirit), the judgment as taking place at death, the second coming of Christ in terms of the present, the future life as a process, and the communion of saints, we can believe the kingdom is here and now.

"There are two fundamental laws of the kingdom of God: Love the Lord thy God with thy whole personality; love thy neighbor as thyself with the same complete devotion."—*Dr. Eiselen*.

The chief demand of the kingdom is to observe these laws in the proper balance of their wholeness.

### 4. The Goal of Religion.

The goal of religion is the perfection of the human personality which is the process of making the mind master of matter and the spirit supreme. This will be accomplished as every attitude and act of the human personality comes into harmony with the will of the Master of men.

### NOTICE

The annual meeting of the Corporation of the Sabbath School Board of the Seventh Day Baptist General Conference will be held in "the Gothic" in Alfred, New York, Wednesday evening, September 12, 1928, at 8 o'clock.

By order of the president.

A. LOVELLE BURDICK,  
Secretary.

### ALBION VACATION RELIGIOUS DAY SCHOOL

MRS. MABEL CLARKE SAYRE

This school was held in the church building three weeks, beginning July 9, 1928. A number in the village besides our own Sabbath school children attended.

Professor J. Fred Whitford, of Milton College, was chosen as supervisor, having previously conducted two successful schools here. We feel especially fortunate in having secured a supervisor of Professor Whitford's ability. The local teachers were Miss Marjorie Bliven, Mrs. Hazel Lawton, Mrs. Adalene Stillman, with Mrs. Edna Atcherson as substitute teacher. These all did faithful and efficient work.

The enrollment was twenty-four, with an average attendance of twenty-one. The school had a score of ninety-one.

Pupils perfect in attendance were Bobby Gaines, John Eggers, Clair Slagg, Leon Bates, Lenora Gaines, Ray Whitford, and Lyle Greene.

The following attended every day after entrance: Madge Stout, Florence Emerson, Ruth Gumble, Lorraine Gumble, Stanley Kelly, and Greta Slagg. Frances Gumble and Clyde Lawton had only one absence each.

The school closed with a splendid program Sabbath morning, July 28, which was greatly enjoyed by the parents and audience as a whole. We were all proud of the ability and success of our children. The results of all this will surely be great in the future.

PROGRAM

Processional.  
The Lord's Prayer and responsive reading.  
Exercise and Bible memory work..Sunshine class.  
Primary department.

Psalm 67 ..... Knights of Honor class.  
Tributes to the Christian and United States flags ..... School  
Setting of the hymn, "O love that will not let me go" ..... Greta Slagg  
Song, "O love that will not let me go," .. School  
The Beatitudes ..... Over the Top Class  
Brief remarks ..... Supervisor  
Dramatization of the Ten Virgins .... Ten girls  
Setting of the hymn, "I love to tell the story"  
Frances Gumble  
Song, "I love to tell the story" ..... School  
Drama, "The Prodigal Son" ..... Seven boys  
Benediction ..... Pastor J. H. Hurley



FACULTY OF THE RELIGIOUS DAY SCHOOL, ALBION, WIS.  
Taken by H. D. Clarke, 1928



RELIGIOUS DAY SCHOOL, ALBION, WIS., 1928  
Taken by H. D. Clarke

WOMAN'S WORK

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

SUNSHINE AND SHADE

The rarest picture Art has ever given,  
On which the studied light has ever played,  
Is made of these two simple gifts from  
heaven,  
A little sunshine and a little shade.

The grandest day that ever lent its story  
To the long scroll the hand of Time has  
made;  
What is the fair effulgence of its glory?  
A little sunshine and a little shade.

The greatest life the world has ever cherished,  
The memory that lives while others fade,  
Is only this when its brief day has perished,  
A little sunshine and a little shade!  
—CLARENCE E. FLYNN in "Christian Herald."

RESPONSIBILITY TO OTHERS

MRS. LENA G. CROFOOT

Given at the Woman's Hour, Central Association  
"He brought him to Jesus." John 1: 42.

Let us imagine for a few minutes that we are in a fisherman's home in Bethsaida, where there are two young men, the sons of Jona. One was thoughtful, looking always for a chance to help others; the other was impetuous, perhaps reckless and very outspoken. The first one in some way became a disciple of John, and after seeing Jesus and on his invitation followed him. He at once felt his responsibility as a follower of Jesus and went and found his brother Simon Peter and brought him to Jesus. He no doubt had been brought up in this home to have some responsibility, and had been taught by his parents not to think of self but of others, so the reason for first seeking his brother, whom he no doubt loved more than self and was anxious for him to be blessed as he felt he had been. So I think our first responsibility is in the home and for those we love best.

If there is the fellowship in the home that there should be there will also be

a community spirit that will be uplifting and helpful because of the teaching in the home. When Andrew became conscious of the power of Jesus in his life, he felt responsible for others. He is scarcely known except by name, while Peter has ever held the place of honor, yet Andrew brought Peter to Christ. Nobody said to Andrew go and look for your brother and yet as soon as he had fairly realized the fact that this man standing before him was the Messiah, he hurried away to find his brother.

Home, then—those who are nearest to us—presents the natural chance for Christian work. Notice the simple words which he uses; he did not stop to argue with him but simply said, "We have found the Messiah."

You will notice the place of this mission. It was in a most emphatic sense a home mission, and this has a lesson for us. In our zeal for foreign missions we are not to forget our home relations. They have not the only claim upon us, but they have the first claim. Again, notice he began at once; he seized his opportunity and what was his reward—his brother who became such a power for Christ.

To us much is given; of us shall much be required. Then if this is so we have a sacred trust. We could say we have no responsibility because we have no talent to work for the Master; we are not capable of going out and bringing others to Christ as Andrew did.

Some may and do have greater talents than others; but whether one talent or five, they are his, not ours, entrusted to our care for use in his service. Can he trust us? We must forget and deny self. Our Master said, "If any man would come after me, let him deny himself and take up his cross daily and follow me." He also said, "Abide in me and I in you. . . . He that abideth in me, and I in him, the same beareth much fruit." That is our guarantee of success; but he continued, "for apart from me ye can do nothing." John 15: 4-5. That is our guarantee of failure, if we attempt to do our Master's work in our strength alone. Let us look carefully into our

hearts and ask ourselves the question, "Have I been working in my strength or in his?"

Would we do our best? If so, we will secure that remaining, much overlooked, important element. It is the greatest force the world has ever known and the most neglected, and most frequently omitted. It is love. God is love.

How about our lives, our service, our responsibilities? Are they "abounding" in words and deeds of love? Paul gives us an exhortation that is of great value. "Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." We feel little and weak when confronted by our great tasks, but if we do our best with the combined powers of the Father, Son and Holy Spirit, which may be ours by faith, then our labor is not in vain in the Lord. Not one act of self-denial of a faithful "over coming" heart is in vain. Not one prayer of a consecrated worker for divine equipment and efficiency is in vain in the Lord. He will make use of them all. It is not for us to be murmuring and complaining, downcast and bitter because some command greater respect and have more ability than we do, if we do not feel the responsibility that we should and "lay down on the God-given job for humanity."

Every man is indeed responsible to God for his own conduct. He can not cover up his sin. It is known by God, who is indeed a Father of mercy as well as of justice. It is for you to answer for your own conduct. It is for me to answer for mine. Let us not lose sight of the responsibility which each one has for his own conduct and his own salvation. This is a personal problem which each individual must face and work out in the presence of God and with the assistance which he offers.

But, you may ask, do all men and women have an equal responsibility for others? Is it our business to be informed in regard to the welfare of others? All of these questions have a direct bearing upon the broad theme, "Responsibility for Others." There are those who seek

Christ, those who are brought by others to Christ, who would never find him if some one had not felt the responsibility of bringing others to him. Then there are those whom Christ seeks for himself, knowing when looking into the heart, whom he can depend on to carry on his work.

So I feel we have a duty in the home, in the church, in the community where we live, and in this beautiful country of ours. Let me read a clipping from the *Christian Endeavor World* on the Sunday school lesson written by Doctor Cowan of California for the lesson of May 26, which was a temperance lesson.

We are advised that this lesson may be used with temperance applications. Heaven knows temperance applications are badly enough needed at this time. I am not, however, going to draw a dark picture of conditions. The point is, What has America received in the way of a privileged nation, and what moral responsibilities have we for the enjoyment of these privileges? How are we living up to them? In other words,

#### HAS AMERICA PAID ITS RENT

for a one-hundred-fifty-year lease of half of the best continent on the globe?

Just a little pin-prick photograph of our prosperity (under prohibition): Last year the Treasury Department informed us that at Christmas-tide the banks held \$50,000,000,000, a greater sum than was ever in store in the strong-boxes of any nation on earth, or of this nation at any other period. The year before, the total was only a little more than \$24,000,000,000. The interest payments for the year amounted to \$800,000,000.

What is our responsibility for the use of all that Providence has given us that is represented by these figures?

We owe the rest of the world an example of a triumphantly enforced prohibition law, in the teeth of such opposition as no law ever enacted before in the history of the world has had to buck against. If we fail, we shall break all our records for failure in what we set out to do, and we shall deserve to be despised by all peoples.

Don't you think this shows that we have a responsibility for our country as well as for the home and the church? And now is the time when we can perform our duty and show our loyalty to our country by being at our place at the polls this fall and standing up for the right, as never before. And it seems to me if we realize what Christ has given to us because he loved us, we will do what we can to help save others. Why? Because of our love for Christ

and our fellow men. Let us pray without ceasing that Christ may reign in the hearts of men and that this kingdom may come and his will be done in all the earth.

#### A CHEERING LETTER FROM EUGENE DAVIS

DEAR DOCTOR GARDINER:

You and the RECORDER readers will be interested to know that Mr. Dzau and I are very comfortably situated on this good ship, and after two weeks will be with the friends in Shanghai.

The two months have gone so swiftly by that it will soon seem like a dream but it will always seem like a good dream. Meeting the friends at Conference time is always helpful, but it has seemed doubly helpful to me this summer. We go back to our task realizing that it is a great one and that we are not sufficient for it. Our faith in the Seventh Day Baptist people has been strengthened during these weeks. Wouldn't it be a good thing this year to emphasize and cultivate the habit of looking for the worth while things, both in people and in churches?

I have been wondering during these last few days what might happen this next year if pastors and leaders should begin talking about the *successes*, and what they believe might be accomplished. Perhaps the Onward Movement budget might be raised. The denominational building might be built and paid for. Perhaps a large number of our choice young men might be led into the ministry, and perhaps *all* of our churches might have a glorious revival.

I think it is worth thinking about and I for one wish to try it. What a lot of fun those of us who do look at things that way will have and I know others will wish to join us.

Mr. Dzau and I were talking about that proposed denominational building the other day, and I asked him if we could get fifty per cent of the Seventh Day Baptists in China to make a contribution, and he came back with a "sure." We are going to see if we can make it one-hundred per cent, but with lots of faith that one half will make some contribution to see that building completed. I wish we could all together,

think, and pray, and plan for definite things for the Conference year ahead, and now young and old alike pledge to our noble leader, Claude Hills, our one hundred per cent support.

Yours in his service,

H. EUGENE DAVIS.

On board "Empress of Asia,"

August 16, 3:30 p. m.

#### HOME NEWS

HARTSVILLE, N. Y.—

Dear Editor:

I am sending you, at the request of the congregation, the sermon that I preached July 14 at the Hartsville Hill church.

It has been some time since a word has appeared in the RECORDER concerning this small church. We have not yet died out, as some would have it thought, but still are doing what we can to help the cause.

During the winter months we held meetings when weather permitted at the different homes, but with the advent of spring we again returned to the old church building. Our attendance for the summer months is as good or better than it has been the past two years.

Those who are regular attendants certainly appreciate the occasional visits of nonresident members and friends and the letters that we receive from them from time to time. It is due to their help that we are able to make contributions to the denominational program and carry on the other expenses.

We have only a few young people in the church and only a few to draw from around here, but we are making use of what we have as well as we can.

Sincerely,

RALPH L. BROOKS,

Pastor.

[Brother Brooks' sermon will appear on another page of this issue. We thank him for sending this bit of home news and his sermon. Always glad to hear from the small churches. T. L. G.]

"The wise man appreciates the good points of the worst things that happen to him."

## YOUNG PEOPLE'S WORK

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

### SCIENCE AND HUMAN LIFE

Christian Endeavor Topic for Sabbath Day,  
September 15, 1928

#### DAILY READINGS

Sunday—Service in healing. (John 5: 1-9)  
Monday—Service in industry (Exod. 36: 1-7)  
Tuesday—Service in art (2 Chron. 4: 11-18)  
Wednesday—Science and invention (Gen. 4: 19-22)  
Thursday—Science and agriculture (Matt. 13: 1-9)  
Friday—Science leads to Christ (Matt. 2: 1-12)  
Sabbath Day—Topic: The service of science to human life (Ps. 8: 1-9)

#### A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

Medical science has been a great blessing to the world. Without the knowledge of it the human race could not exist long. When we stop to think of the wonderful things accomplished by it we can not help seeing that it is a means which God uses in winning souls to himself. We must admit that God works through medical science, and real miracles are performed in this way.

Jesus was a healer, and he healed the bodies as well as the souls of men. It was through the healing of the body that he was able to heal the soul. He believed that the physical welfare of people was important.

The work of the medical missionary is a great blessing to the world, and its importance can not be stressed too much. The medical missionary realizes that in order to heal the soul of a person he must heal his body first. If you talk to a hungry man about Christ, he probably will not listen to you. You must first satisfy his appetite, and then he will listen to your message, and will be ready to receive spiritual food. This is practical Christianity, and the world needs it more than anything else.

Medical missionaries are needed in all parts of the world today. God is calling you, young people, to go into the fields which are ripe for the harvest. Will you answer the call, and say, "Here am I, Lord, send me"?

### THE INTERMEDIATE CORNER

Topic for Sabbath Day, September 8, 1928  
Can we be educated without religion?  
(Prov. 1: 7, 8; 2: 1-12.)

Topic for Sabbath Day, September 15, 1928  
Doing our best versus just "getting by."  
(Prov. 20: 4; Col. 3: 23.)

### JUNIOR C. E. JUMBLES

MRS. ELISABETH K. AUSTIN  
Junior Christian Endeavor Superintendent

#### SUGGESTIONS FOR TOPIC OF SEPTEMBER 8

Just the rearrangement of the chairs at some meetings will lend variety. They may be arranged as the seats in a train, in a triangle, in the form of a letter T, in the shape of a cross, in a circle, etc.

#### SUGGESTIONS FOR WORK

Be sure that the juniors understand the meaning of everything you ask them to memorize. Give variety to this work by having the whole society repeat the verses, then the girls, then the boys, then the blue-eyed juniors, then the brown-eyed ones, the nine-year olds, the twelve year olds, those in the front row, those in the back row, those with white dresses on, those with colored dresses or suits on, those with light hair, then those with dark hair, those whose initials of their last names belong to the first half of the alphabet, etc.

#### SUGGESTIONS FOR TOPIC OF SEPTEMBER 15

In this lesson make God's love and care seem very real to the children. One very small child gave this definition of God—"I think God is like the wind. You can't see him but you know he's there." The following Bible study on the topic may prove helpful for your talk today.

Jesus teaches that God is—

A spirit—John 4:24, John 1:18, John 5:37.

Perfect—Matthew 5: 48.

True—John 17: 3.

Good—Matthew 19: 17.

Holy—Luke 1: 49.

The Creator—John 1:3.

Happy over each person who is saved—Luke 15:7.

#### SUGGESTIONS FOR WORK

The foreign mission study for this year is on Africa, and the home mission on Alaska. "In the African Bush" by Jewel Huelster Schwab contains six stories of life in Africa, suggestions for studying each story, six fables, and five African games. In the back there are samples of hand work which may be used with the lessons. The book costs seventy-five cents. "Livingstone's Hero Stories" price fifteen cents is a pamphlet of four stories about Livingstone. "Camp Fires in the Congo" by Mrs. John M. Springer is a book of stories about the lives of some of the boys who have left their native religion and become fine Christians. Mrs. Springer is an interesting story teller. The book costs fifty cents in paper and seventy-five cents in cloth. A set of African pictures costs twenty-five cents.

The home mission book "Under the North Star" contains five stories, two folktales, seven short articles written by boys and girls in Alaska describing their country and people, plans for eleven study classes with worship services and several historical articles about Alaska. The price of the book is seventy-five cents. A set of samples for hand work is also included with the book.

### CRUSADING FOR OTHERS

BURTON B. CRANDALL

(Conference paper—young people's program)

Marching through the history of the Middle Ages was a colorful and romantic procession of knights, bound by vows to fulfill a sacred task. Perhaps some of the blood they shed was unnecessary, or seems so to us today, but the motives which prompted these actions might well be used as guides for our present crusade.

Before starting on their crusades these knights took vows and consecrated themselves to the search for the Holy Grail. We must also consecrate ourselves before we begin our crusade, and the earlier in life we do this the greater will be our opportunity. A definite consecration of a life to Christ and others seems to give added strength and determination to the convert. The more rigorous the vows, the more deter-

mined is the will and desire to accomplish the aims set forth.

The so-called weapons for the crusade are our talents and abilities of various kinds. God has given some special gift to each person, which can and must be used for the benefit of others or the talent will disappear. A beautiful song, written or sung, an inspiring sermon or talk delivered, a pointed story or article written, a campaign for religious purposes directed, or a good social put over, are a few of the multitudinous opportunities for using God's greatest gifts to us—our talents. Outside or inside the church every person can find an opportunity to use any talent he may have, no matter how small.

The Crusaders for Christ throughout the ages would gladly have given their lives for the cause they held so high. Ours is a giving of our wills and spirits to the cause of others. We can not live for ourselves and others at the same time. Subjection of self and its interests is our greatest task if we are to be effective in bringing others to Christ or in being spiritually alert to the opportunities around us. It must be with us as the elders said of Jesus, "He saved others, himself he can not save."

Lowell has caught this meaning of the surrender of ourselves in his service when, in the "Vision of Sir Launfal," he penned these words:

Not what we give but what we share—  
For the gift without the giver is bare;  
Who gives himself with his gift feeds three,  
Himself, his hungering neighbor, and me.

The willingness to subject all personal advantages and desires to the welfare of others is the first and greatest prerequisite to a fruitful life of service.

Salt in its crystalline form has no value as a seasoner. It must be dissolved and lose its crystalline form before it can add its flavor to the food in which it is placed. Our lives must be dissolved in the welfare of the community before we can be of true service. So long as we stand alone and try to maintain our own identity, just so long will we fail in the achievement of any service of lasting importance for our fellow men. "He who would lose his life for my sake shall save it."

All great institutions, reforms, and enterprises of importance have been brought

about through the dissolving of the life or lives of great men and women in their achievement.

Christ died on the cross that the world might be saved.

Paul dissolved his life in the task of bringing the people of his day to see the practical application of Christ's religion to their lives.

St. Francis of Assisi, Martin Luther and, in our own land, Junipero Serra, Frances Willard, Lincoln, Wilson, and many others will live on because of the dissolving of their lives for the welfare of this nation.

The life of Edward Bok, the famous editor of the *Ladies Home Journal*, who is at present actively engaged in public affairs and the promotion of peace, is perhaps one of the best examples of a life devoted to human welfare. One feature of his journal was the reproduction in color of a large number of the masterpieces of art. Hundreds of those pictures now adorn the walls of homes throughout the country, bringing beauty and cheer into the lives of those who look upon them.

There are hundreds of other men and women in all walks of life who are literally giving their lives to humanity in completing the tasks they have set out to accomplish.

It matters not where I may go  
To grammar school or college;  
It matters not how much I know,  
If I but use that knowledge  
For others.

It matters not what I may do  
In business or profession;  
I only know I must be true  
To make a true impression  
On others.

It matters not what I may think  
At work, at play, or rest;  
It matters not, if I but sink  
All selfish thoughts and think the best  
Of others.

It matters not what men may say;  
It matters not what men may give;  
'Tis my resolve that, day by day,  
I'll do my best to give and live  
For others.

### CRUSADING FOR UNIVERSAL BROTHERHOOD

DAVID SUNG

(Conference paper—young people's program)  
"Behold! God's dwelling is with men, and he will live with them. They will be his

people, God himself will be with them, and he will wipe every tear from their eyes. There will be no grief, crying, or pain any longer. The old order has passed away. Behold! God is making everything new." This is the prophecy in answering the Lord's Prayer, "Thy kingdom come, thy will be done on earth as it is in heaven." The prophecy has been there ever since the time Apostle John first tried to reveal the word of God, approximately nineteen-hundred years ago, and now the prophecy is still the prophecy. Well then, when will it come to be true? Will it ever come to be true? Or will it be altogether just a myth? The tenth World's Sunday School Convention, held in the city of Los Angeles a week ago, attended by seven thousand delegates of Christian workers in every land on earth, endeavored to make the vision of the kingdom a real possibility, and assured us that the removal of racial prejudice and the promotion of good will, fellowship, and brotherhood are primarily the things we ought to advance today.

It is the fact that the differences either in race, nation, religion, social class, or political interest give the ultimate cause for the rise of antagonism and suspicion, envy and greed, pride and fear, hatred and distrust. Some people will undoubtedly puzzle and raise the question: Why does God make those differences? Well, the answer is this: "The differences of the people are as such created by God to bring each its particular gift to his kingdom, so that all may enhance its glory by the rich diversities of their varying contributions." So it is the will of God to have the differences. I have to say, with great regret, that the trouble today is that men with better chances and better means used them to take advantage over the poorer ones. Well now, men must not exploit the difference. We must glorify it. For instance, with regard to the matter of sexual difference, do we ever take advantage over our fair sex? Do we ever exploit our dear ladies? Oh, no, by all means we do not. We look up to them, don't we? We glorify the difference and we thank God for that difference. Because of that difference, the world is the world today. Then why do we not see that all the other differences do have the same importance and significance in attend-

ing the perfection of this world? Oh, we must thank God for all the existing differences which constitute the unity of life and form the key to truth.

Now, in spite of the fact that we each possess certain outstanding characteristics and some fundamental differences, we must not live apart from each other, but we must associate with each other and live together. We must not work each other but we must work together. We are the different parts of one big machine of humanity. We must live together for the sake of our own benefit and his cause. We must somehow manage to live together, and there is only one way in which we can succeed—with brotherly love and good will. We, as the Christians, must start the way for "Jesus Christ revealed the vital truth of the Fatherhood of God and the brotherhood of mankind and he himself pressed hard into action all these relations of life." In his great teachings, he strongly denied any "discrimination against human beings on the ground of race or color, any selfish exploitation, and any oppression of men by men."

So we must crusade with Christ for universal brotherhood because we are commanded to do so by the call of our conscience and our Lord, and nearly every educator in religion has confidence and faith to believe that the great challenge of bringing to fulfillment a worldwide good will comes to the youth of today. You and I, the youth of our Christian force, now come to arm ourselves with the shield of righteousness and the sword of love in order to break down barriers of ignorance and misunderstanding, selfishness and hatred; and at the same time with our patience and endurance to cultivate a closer acquaintance among the people of different race, nation, or class hereafter. Again we must seek every opportunity for experience in co-operation and in adjustment of differences in the spirit of Jesus Christ.

Shall we not pledge ourselves at once to emulate the Christian Crusaders of old to speak and keep true our fellowship, friendship, and brotherhood among the nations, and most of all to crown each day with some goodly and worth while deeds done to promote inter-racial good will and worldwide peace. One and all, our closest union

with each other is our union with Christ and his commandments, "Do unto others as ye would that men should do unto you," and "that ye love one another even as I have loved you," Oh, "the loving Fatherhood of God as shown in the life and teachings of Jesus is the only tie which will permanently unite the people of the world in brotherhood." Let us carry these teachings into practice in all relationships and shape the cause of history and build up a new world order in which love will supplant force; co-operation, rivalry; and good will, avarice.

Enlist yourselves, join in and march on, dear brothers of all races and nations, in one single line to the same front under the banner of Christ for a holy land where we shall seek the fulfillment of our Lord's prayer, "that they all may be one," and the realization of the triumph of his kingdom.

Shanghai, China.

### MILTON YOUNG PEOPLE WED IN HISTORIC LITTLE BROWN CHURCH IN THE VALE

Nashua, Ia., August 7. (Special to the RECORDER).—The Little Brown Church in the Vale was this morning the scene of the marriage of Mr. Wilferd Theron Knight of Milton, Wis., and Miss Iris Gertrude Arrington of Welton, Ia. The ceremony took place at nine o'clock, Rev. J. L. McCorison, Jr., pastor of the church, officiating. Mr. and Mrs. Knight were attended by the bride's parents, Mr. and Mrs. F. T. Arrington of Welton, and the groom's mother, Mrs. E. A. Knight of Milton.

After an extensive honeymoon through Minnesota and Wisconsin, Mr. and Mrs. Knight will be at home to their many friends at Milton, where the groom is engaged in managing a job printing shop.

REV. J. L. MCCORISON, JR.,  
Pastor.

Talk not of wasted affection, affection never was  
wasted;  
If it enrich not the heart of another, its waters,  
returning  
Back to their springs, like the rain,  
Shall fill them full of refreshment.

—H. W. Longfellow

## CHILDREN'S PAGE

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

### HOW ANIMALS HELP US

MRS. ELISABETH K. AUSTIN  
Junior Christian Endeavor Superintendent  
Junior Christian Endeavor Topic for Sabbath Day,  
September 8, 1928

#### DAILY READINGS

Sunday—Animals for food (Lev. 11: 1-4)  
Monday—Horses as servants (1 Kings 10: 24-29)  
Tuesday—Elijah and the ravens (1 Kings 17: 1-7)  
Wednesday—Sheep and their wool (1 Sam. 17: 15-20)  
Thursday—Ploughing the ground (Deut. 22: 10)  
Friday—Man's power over animals (Jas. 3: 7)  
Sabbath Day—Topic: How animals help us  
(Prov. 30: 24-28)

Two little girls were attacked by a fierce dog in the Oregon mountains. Their little Irish terrier rushed at the dog and protected the two girls so bravely that a man from Kansas City, who witnessed the incident, offered two hundred fifty dollars for the dog, but the grateful father of the two girls would not sell him at any price.

A boy in Missouri was attacked by a bull and thrown to the ground. His collie, Laddie, worried the bull, attracting its attention while another boy ventured into the pasture and assisted the dog's master over the fence. Brave Laddie was injured, but both he and his master recovered.

There are many such cases of animal devotion and bravery reported in our newspapers. Such incidents ought to make us all treat dumb animals with consideration and kindness.—*The Children's Leader* (used by permission).

The leader may assign the following subjects for different juniors to talk on during the meeting.

Horses for work.	Birds for music.
Dogs for protection.	Fish for food.
Sheep for clothing.	Cats for enjoyment.
Cows for food.	

### JESUS TELLING ABOUT GOD

MRS. ELISABETH K. AUSTIN  
Junior Christian Endeavor Superintendent  
Junior Christian Endeavor Topic for Sabbath Day,  
September 15, 1928

#### DAILY READINGS

Sunday—A talk with Nicodemus (John 3:1-16)  
Monday—A talk with a woman (John 4: 21-24)  
Tuesday—Jesus says, "God is good" (Matt 19: 17)  
Wednesday—Jesus speaks of the Father's house (John 14: 1-3)  
Thursday—Jesus tells of God's love (Matt. 5: 45-48)  
Friday—Jesus tells of God's care (Matt. 6: 25-34)  
Sabbath Day—Topic: Jesus telling others about God (Matt. 10: 7)

When Jesus came to earth as a little babe, on that long-ago first Christmas, God came in human form to man. His name was Immanuel, which means "God with us." God did not need to learn anything about us, for he knew all about us. But the people of the earth needed to know him, and that is why he came through his Son. God came to show us what he was like; to convince us that he loved us. Through Jesus we learn the loving-kindness of God, his tender mercy and pity for men—a love that can not fail for it is everlasting.

Jesus came to represent God to the world. When he healed the sick, when he forgave the sinner, when he went about giving help to all those who sought it, he was showing the world that this was the work in which God delighted. Wherever Jesus went he taught love, and he himself was God's gift of love to us, and God himself is love.

Through Jesus the world began to learn that God is the great Giver, like a father who constantly gives for the good of his children, and that he wants these children to be constantly giving too—to give help, service, time, money, kindness, love, and whatever else they can, to all who are in need.

Jesus Christ gave all his time to the work of seeking and saving sinful people. He taught that all heaven is filled with joy when just one lost one is found. One day Jesus found a little lost man up in a tree. He was a dwarf by the name of Zacchaeus. He had climbed the tree that he might see over the heads of the crowd that had gathered to watch Jesus pass by. The crowd was angry when Jesus stopped and said,

"Zacchaeus, come down, for today I will stay at your house."

"He is lowering himself to go to the house of this tax-gatherer," complained the crowd. But Jesus answered, "I have come to seek and save that which is lost. If you understood how my Father rejoices when one sinner gives up his wrong-doing and seeks God's forgiveness, you would know there is no more important work in all the world than winning sinners to become members of the kingdom of God."

"Can it be possible," asked the astonished people as Jesus walked off with Zacchaeus, "that God wants to win for his kingdom despised publicans, like the tax-gatherer?"

Every day Jesus was trying to teach them the lesson they refused to learn, that God's heart is full of love for every one of his children, no matter how despised or sinful one may be.—*The Children's Leader* (used by permission).

### OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I enjoy the letters in the SABBATH RECORDER, so I will write one.

My grandpa has a horse which he has driven a great many miles, but it is too old to drive any more so he lets me play with the horse. The horse's name is Dan, and he is very gentle.

I ride Dan nearly every day. One day the saddle slipped and I fell off, but Dan stopped and did not stir one of his feet till I was up from under him.

I have a dog and five cats and I help my daddy feed the calves and cows.

Your friend,  
CHARLES SPICER.

Andover, N. Y., R. F. D. 2.,  
August 14, 1928.

DEAR CHARLES:

It made me very happy to receive your nice little letter, and I am sure all the children will enjoy it, too, and wish they could also have a ride on good old Dan. He surely is a wise, kind, old horse to stand so still when you were under his feet.

I am always more than pleased to get letters from Independence children. Can you

guess why? Do write again and tell sister Mary Etta to do the same.

Yours with love,  
M. S. G.

I am sending a letter from Pastor Bond of Plainfield, N. J., which explains the little article enclosed in it better than I can. Christopher has certainly given us some true and wonderful thoughts about God, the Creator.

Mrs. Walter L. Greene,  
Andover, N. Y.

MY DEAR MRS. GREENE:

I am enclosing a little clipping taken from the *Sabbath Observer*, which is published by the Mill Yard Church in London.

I thought possibly you might like to use this letter in your department in the SABBATH RECORDER. You will see the boy who wrote it is thirteen years old, so that it will fit in quite well with the letters you publish from boys and girls.

There are two of the Radford boys, and both of them were baptized and joined the Mill Yard Church last fall.

Sincerely yours,  
A. J. C. BOND.

Plainfield, N. J.,  
August 8, 1928.

P. S. I enjoy reading the letters from the children, many of whom I know personally.

A. J. C. B.

#### "AN 'ARGYLE' INSPIRATION"

When I look at the sky, on a moonlit night, and see the silver moon and glittering stars, the pale blue around the moon, fading away to the darkness of night: I think could all this evolve, could all this happen by chance?

No, of course it could not; God, the Creator, made this beautiful universe, this wonderful glory of nature. The little birds sing of an everlasting Father who feeds them; the flowers show the handiwork of God.

The butterflies that flit from flower to flower show the colors on God's palette which no earthly artist could obtain.

O mighty Creator, help us to appreciate the glories of thy universe; when we look on what thou doest, and then on what we



can do, we see what worms, what helpless creatures we are in comparison with thee.—CHRISTOPHER J. RADFORD. (Age 13.)

### INSECTS AT WILLOWCROFT

DEAR CHILDREN:

Today, as I was coming in from picking blueberries, I saw two men and a boy in our field. At first I thought they were berrying, too; then I noticed the boy pointing around in the air, and saw that each man had a honeybox. Then I knew they were hunting for a bee-tree. They watch a wild bee flying, and follow it as far as they can in the direction it goes; then one man plants his honey-box, which is fastened to the top of a stake, and the other man walks around with his. Soon a bee smells this honey and comes for a sip, and the process of following is repeated. I asked the men not to cut down any trees on our property and then came in, so I don't know whether they found a store of honey or not.

Some paper-wasps began to build a nest just outside of a screen on our living porch. They had four cells completed before we noticed them. We thought they were a little too near for comfort, so we took down the little nest and sprayed the place with "flit." The wasps seemed much disturbed when they could not find the nest, but finally went off to some other building place. It is said that wasps were the first makers of paper. They bite off small pieces of wood from old buildings or fences, and mix these with saliva, making quite a strong grey paper.

We do not have many flies in our house, but we have screens on account of mosquitoes. I try to keep the swampy places where they breed oiled; but this year it has rained so much it is hard to find all the puddles. Every evening just at dusk two bats come out from their daytime hiding places, and flit about and fly about, catching insects for supper. As they dart past my window I say, "Help yourselves, little bats, to all the mosquitoes and midges you can catch; you are quite welcome to them."

Once we used to be troubled by ants in the house, big, black ones. Now we keep a piece of hoodoo ant-paper behind the sugar pail, and not an ant goes near it. If

I see a lone ant on the porch railing I take out the paper and show it to him or her. Then he or she (as the case may be) runs off home and tells the other ants they'd better keep out of that house. How they talk I do not know, but they certainly communicate in some way.

We never have had gypsy moths, but there were a few in the township. On the big willow tree we found a little red box with holes in the top, like a tin pepper-box. It was tagged, "Do not meddle with this box, as it contains enemies of the gypsy and brown-tail moths, placed here by the state." They seem to have done their work well.

I shall not mention potato-bugs, because we haven't any now, but it has meant hard work to get rid of them. I am told that snakes will eat potato-bugs, and that is why we like to have snakes in the garden. I know that rose-breasted grosbeaks can crack the hard beetles in their great bills; but the grosbeaks we hear singing in the woods are too far away to pay much attention to our garden.

Early in the season the yellow swallow-tailed butterflies spent entire days fluttering over our flower beds. They shared the nectar of the rocket and larkspur with the bumble-bees and humming-birds. I sometimes think if I were not myself I should like to be a butterfly, but then I don't believe I should enjoy being a caterpillar, having to change my skin so often.

If I were a bird, now, I should like to be a seagull. They have such strong wings, and are quite at home in the air, in the water, or on the ice. I am not sure I should like the food seagulls eat; but no doubt I would if I were a gull.

If not yourself, what bird or insect would you like to be? Perhaps Mrs. Greene would like to know.

From your friend,  
MARY A. STILLMAN.

Many people believe that it is a sign of cold weather when the moon is far to the north. There is probably no relation whatever between the weather and the apparent position of the moon. The moon's motions are uniform and its position can be computed for years and even centuries ahead. No such uniformity exists in regards to the weather.—*Pathfinder.*

## DEATHS

AYRES.—Harriet Alice Coon, daughter of Elisha and Melissa Coon, was born at Albion, Wis., May 20, 1849, and passed from this life at Albion, Wis., August 8, 1928.

On May 2, 1863, she was baptized by A. B. Burdick and united with the Albion Seventh Day Baptist Church of which she remained a faithful member through life.

November 2, 1872, she was united in marriage to Elba DeForest Crandall. Two daughters were born to this union, Mrs. Irma Slagg and Mrs. Maud Humphrey, both of Albion.

In 1891 she was united in marriage to Warren Ayres and gave a mother's care and love to Mr. Ayres' two little boys, Ellsworth and Elton Ayres.

She was a faithful wife, a devoted mother, a kind, loving friend and neighbor. She leaves to mourn her loss two daughters, Irma and Maud, five grandchildren, and the two stepsons, besides many other relatives and friends.

Farewell services were held from the late home at two-thirty Sabbath afternoon August 11, 1928, conducted by Pastor J. H. Hurley, assisted by Rev. M. G. Stillman, and the body was placed in the Albion Evergreen cemetery. Special music was rendered by Rev. and Mrs. C. S. Sayre.

J. H. H.

GARTHWAITE.—Orson Crandall Garthwaite, son of Henry J. and Mercy Crandall Garthwaite, was born October 17, 1843, in the town of Victory, N. Y.; and passed away August 10, 1928, in Milton Junction, Wis., at the age of 84 years, 9 months, and 27 days.

He came to Wisconsin with his parents in 1851, and into the township of Milton in the spring of 1852, where he has made his home ever since, with the exception of three years he spent in the service of his country during the Civil War.

He was all prepared to enter Milton Academy when, as a young man less than eighteen years of age, with his father's consent, he enlisted in Company K, Wisconsin, Volunteer Infantry. This occurred on October 9, 1861, and he was mustered into service at Treadway Camp, Janesville, Wis., only eight days after, and left for the seat of war January 18, 1862. Although his company was given much guard duty to do they also saw some very severe fighting, notably at the battles of Ricketts Bluff, Garrisburg, and Fort Donaldson. He was mustered out and received an honorable discharge November 18, 1864.

His religious experience came early in life. He, with a large group of young people, was baptized by Rev. Varnum Hull in 1858, joining the Rock River Seventh Day Baptist Church. He transferred his membership to the Milton Junction Seventh Day Baptist Church, June 4, 1878, and was a faithful member of that church the rest of his life.

He was married to Susan Emily Pierce, Oc-

tober 17, 1868, who died July 19, 1926. Two children were born, Perry Fred, who died December 9, 1924, and Mercy E. Two brothers of Mrs. Garthwaite lived in the home and seemed like members of the home circle, Samuel Pierce, and Albert Pierce who passed away five years ago.

Brother Garthwaite was very fond of music and served as chorister in the Rock River Sabbath school, and later in Milton Junction Church several years.

At the time the Odd Fellows' building was built at Milton Junction he was an active member of the organization as Noble Grand, but for some time he has been on the honorary list.

He is survived by one sister, Mrs. Josephine Saunders of Cozad, Neb., one daughter, three grandsons, three great-grandchildren, and a number of nieces and nephews.

Farewell services were conducted from the home at two-thirty and from the church at three in the afternoon, August 13, 1928, by Pastor John F. Randolph, assisted by Rev. Anton Hatlestad of the Methodist Church. Mrs. E. R. Hull and Mrs. Robert Greene sang "Saved by Grace" and "Asleep in Jesus." Walter Holiday, chaplain of the local American Legion, sang "The Veteran's Last Song." Mrs. Edna Shelton played appropriate selections on the organ, including patriotic and military songs. A group of Legion men, with the flag, assisted as guard, and services at the Milton Junction cemetery were closed with "Taps" by the bugler.

J. F. R.

KERNS.—Rebecca E. Davis was born September 22, 1842.

She was married to Joseph C. Simpkins September, 1858, and lived on a farm at Welton, Clinton County, Iowa, and later emigrated to Nebraska, where they lived until the time of his death June 17, 1866. Four children were born to this union—Laura M., who passed on in 1890; Lillian Richards of Butte, Mont.; Effie Babcock, of Riverside, Calif.; and Belva Laughlin of Mason City, Iowa.

She was married to Thomas L. Kerns, December 17, 1868. To this union five children were born—Ida Denhart, of Denton, Mont.; Evaline McLane, of Lethbridge, Alberta, Canada; Arthur, of Windom, Minn.; Jess, of Devils Lake, N. Dak., and Will of Norman, Okla. They moved to Iowa and later to Canada where they made their home until the time of his death in 1914. Since then she has made her home among her children, and passed away at the home of her son, Arthur, of Windom, Minn., Tuesday morning, June 5, 1928.

Besides her children she leaves twenty-eight grandchildren and twenty-three great-grandchildren. The age of Mrs. Kerns was 85 years 8 months and 14 days at the time of her death. She was a member of the Seventh Day Baptist Church, of which she remained faithful until God called her home. She was very fond of music and a kind, loving mother.

Services were held at the home of A. W. Kerns on Thursday afternoon, conducted by Rev.

W. J. Lowrie of the Presbyterian Church. The body was taken to Bottineau, N. Dak., for interment.

She is gone, but her spirit is near  
And we feel every day she is here  
Not away in the tomb  
But just here in the room  
That she loved to brighten and cheer.

C. C. B.

### Sabbath School Lesson XI.—Sept. 8, 1928

PAUL IN ATHENS AND CORINTH Acts 17: 16-18; 17; 1 Corinthians 2: 1-16; 1 Timothy 2: 3-7.

*Golden Text:* "For I determined not to know anything among you, save Jesus Christ, and him crucified." 1 Corinthians 2: 2.

#### DAILY READINGS

September 2—Paul in Athens. Acts 17: 16-21.  
September 3—Natural and Revealed Religion. Acts 17: 22-32.  
September 4—Paul at Corinth. Acts 18: 1-11.  
September 5—The Folly of Idolatry. Isaiah 44: 9-20.  
September 6—The Spirit and Message of Paul. 1 Corinthians 2: 1-16.  
September 7—God Revealed in Christ. Hebrews 1: 1-9.  
September 8—Never-failing Love. 1 Corinthians 13: 1-13.

(For Lesson Notes, see *Helping Hand*)

### A Complete and Systematic Study of the Sabbath THE SABBATH IN DIVINE REVELATION AND HUMAN HISTORY

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## THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor

L. H. North, Business Manager

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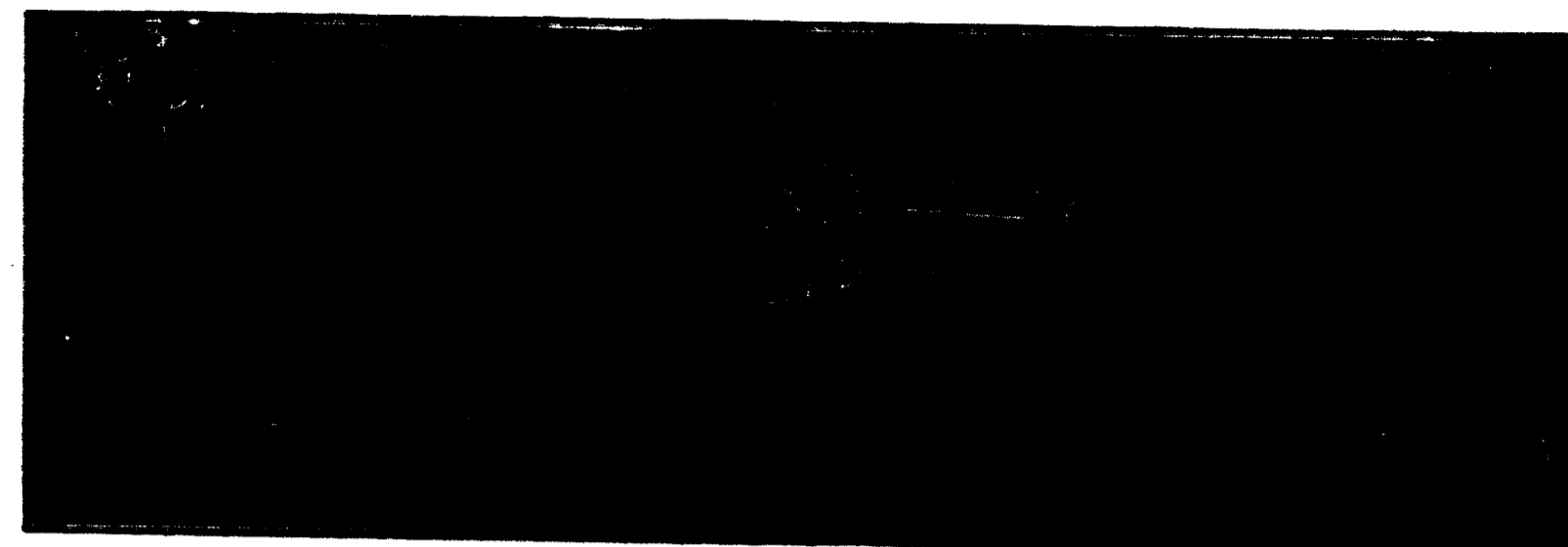
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