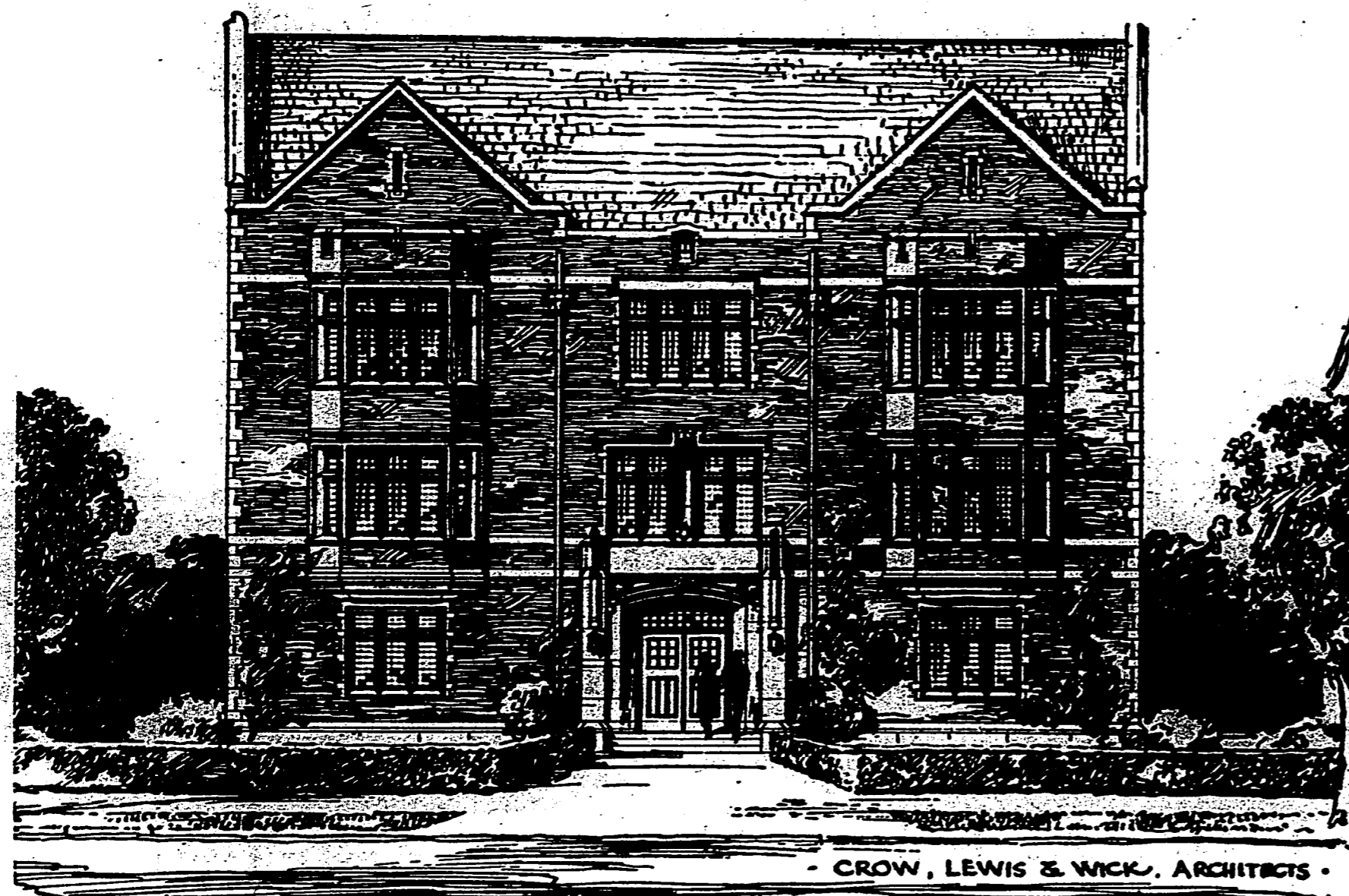


Front Elevation of the Denominational Building as it will appear when finished, made from Architect's Drawing.



“There Is No Excellence Without Great Labor.”

—Quotation used in a recent sermon by the Rev. T. J. Van Horn.

# The Sabbath Recorder

“When an individual, or a church, or a denomination, loses its zeal and passion for a work that it is called to do, when its loyalty no longer inspires to glorious effort, when its service demands no deep-seated consecration and sacrifice, that individual or organization has ceased to be a potent factor in the work of the Kingdom.”

“We must hold fast and let go. We must strengthen the stakes of moral idealism and evangelistic passion, and at the same time lengthen the cords of spiritual conquest. We must enlarge our ministry of religious education and assimilate our youth into the fellowship of service. We must improve our equipment and carry out our program.”

—(From the address of the President of Conference, Rev. Claude L. Hill.)

## CONTENTS

|   |         |   |         |
|---|---------|---|---------|
| <b>Editorial.</b> — Tuesday Afternoon at Conference, Sabbath School Board. — General Conference Tuesday Evening, Bro. Seager's Sermon. — Interesting Special Meetings. — The Tract Society at Conference. — Strong Evangelistic Meeting—Hurley's Sermon ..... | 289-293 | <b>C. E.—Special Meeting of the Young People's Board. — Young People's Pre-Conference Meeting .....</b> | 301-304 |
| <b>Annual Statement of the Board of Trustees of the American Sabbath Tract Society .....</b>  | 293     | <b>Home News .....</b>  | 304     |
| <b>Annual Meeting of the Sabbath School Board .....</b>   | 297     | <b>Children's Page.</b> — Take Jesus Into Your Life.—Our Letter Exchange..                              | 305     |
| <b>Woman's Work.</b> — A Question Answered.—Report of Woman's Board to General Conference.—Treasurer's Report. — Annual Report of the Ladies' Aid Society of Piscataway, N. J. ....   | 298-300 | <b>Address in Tract Society Hour .....</b>  | 306     |
| <b>Annual Meeting—American Sabbath Tract Society of New York and New Jersey .....</b>   | 300     | <b>Our Pulpit.</b> —Life's Supreme Tragedy .....  | 307-310 |
| <b>Young People's Work.</b> —Co-operation. —Intermediate Corner.—Junior Jottings.—Be Prepared! Chart Your Course Now! Pilot the Good Ship .....   | 300     | <b>Eleventh Annual Report of the Commission of the Seventh Day Baptist General Conference .....</b>     | 310     |
|   |         | <b>Fundamentalists' Page.</b> — Intellectual Barriers to Faith .....                                    | 314     |
|   |         | <b>Annual Meeting Education Society...</b>  | 316     |
|   |         | <b>Fifty-Fifth Anniversary of the W. C. T. U. ....</b>  | 316     |
|   |         | <b>Some Things About the Conference..</b>   | 316     |
|   |         | <b>Marriages. ....</b>  | 318     |
|   |         | <b>Deaths. ....</b>   | 318     |
|   |         | <b>Sabbath School Lesson for September 21, 1929 .....</b>   | 320     |

# SEVENTH DAY BAPTIST DIRECTORY

## THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at Milton, Wisconsin, August 20-25, 1929.

**President**—Claude L. Hill, Farina, Ill.  
**Vice-Presidents**—Miss Ethel Rogers, New Market, N. J.; Hurley S. Warren, Nile, N. Y.; Lester G. Osborn, Verona, N. Y.; Clifford A. Beebe, Berea, W. Va.; Ellis R. Lewis, Gentry, Ark.; James R. Jeffrey, Los Angeles, Calif.  
**Recording Secretary**—Paul C. Saunders, Alfred, N. Y.  
**Corresponding Secretary**—Willard D. Burdick, Plainfield, N. J.  
**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 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.  
**Terms expiring in 1931**—Claude L. Hill, Farina, Ill.; George M. Ellis, Milton, Wis.; Edward E. Whitford, New York, 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.  
**Acting Corresponding Secretary**—Ahva J. C. Bond, Plainfield, N. J.  
**Assistant Corresponding Secretary**—Miss Bernice A. Brewer, 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. Harold R. Crandall, Yonkers, N. Y.  
**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, Calif.

## THE SEVENTH DAY BAPTIST MEMORIAL FUND

**President**—William M. Stillman, 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**—Miss Ethel L. Titsworth, Plainfield, N. J.  
**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, 510 West Michigan 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, R. 5, Battle Creek, Mich.  
**Junior Superintendent**—Mrs. Elisabeth K. Austin, 52 Beach St., Westerly, R. I.  
**Intermediate Superintendent**—John F. Randolph, Milton Junction, Wis.

## ASSOCIATIONAL SECRETARIES

**Eastern**—Mrs. Blanche Burdick, Ashaway, R. I.  
**Central**—Mrs. Frances B. Sholtz, Oneida Castle, N. Y.  
**Western**—Miss Elizabeth Ormsby, Alfred Sta., N. Y.  
**Northwestern**—Miss Elsie Van Horn, North Loup, Neb.  
 Miss Vivian Hill, Farina, Ill.  
 Royal Crouch, Centerline, Mich.  
**Southeastern**—Miss Greta Randolph, New Milton, W. Va.  
**Southwestern**—Mrs. Alberta S. Godfrey, Fouke, Ark.  
**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, Tex.; Mrs. George H. Trainer, Salem, W. Va.; Miss Lois R. Fay, Princeton, Mass.

## SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

George R. Boss, Chairman, Milton, Wis.; Richard C. Brewer, Riverside, Calif.; Edwin S. Maxson, Syracuse, N. Y.; George W. Davis, Los Angeles, Calif.; D. Nelson Inglis, Milton, Wis.; August E. Johansen, Chicago, Ill.; Gael 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. Hulett, Bolivar, N. Y.; William Coalwell, Hammond, La.; Rosa W. Palmberg, Liuho, Ku, China; H. Louie Mignott, Kingston, Jamaica.

# The Sabbath Recorder

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

VOL. 107, No. 10

PLAINFIELD, N. J., SEPTEMBER 9, 1929

WHOLE No. 4,410

We give our readers here the substance of Brother Polan's prayer before Brother Seager's sermon on the first evening of Conference.

*"Great God and Father of us all, we are gathered here from East, West, North, and South, we trust with but one purpose, that of honoring and worshiping thee. Help us to live over the experiences of the godly fathers and mothers who have lived in the past. Help us to remember the great and strong ties that bind us together and to thee.*

*Although we have come from far and near, we are not strangers to one another, and best of all, we trust that we know thee and delight to honor thee. Help us to feel that our greatest need here is to commune with thee. We belong to households that love thy cause and that cherish the interests of one another, as we recall thy tender mercies manifested during many years.*

*We thank thee for Brother Seager who brings the message tonight. We are glad for his devoted life in the ministry as thy messenger. We are on hallowed ground. Help us that we wisely improve the days here together. May we grow in grace and in favor with thee, not only as children, but as those who have grown old in thy service. Help us to manifest the Christ spirit which the world needs so much. In his name. Amen.*

**Tuesday Afternoon** The first work of At Conference had to do with reports from committees and the annual report of the Commission. This latter report was referred for correction and the copy as approved by Conference will appear in the **RECORDER**.

Three churches asked for admission to the General Conference: Athens, Ala.; Wilsonfield, Siloah, Jamaica; and Denver, Colo.

After two hours for dinner and social visiting, the Sabbath School Board held its annual Conference session, with Professor D. Nelson Inglis presiding.

The annual address by Secretary A. Lovelle Burdick appears in the Sabbath School Department of the **RECORDER** of

September 2. His presentation of the work and the problems of the society was interesting, and we hope it will be carefully read by our people. Too many of our readers fail to understand the problems and difficulties that confront their board. Some revision of plans is needed, and the Sabbath School Board must have more money if it is able to carry on.

Erlo Sutton's annual report was a live presentation of the subject of religious education and of vacation Religious Day schools. He will prepare the substance of his address for the **RECORDER**. He spoke of the many good books on the subject as being like a gold mine within the reach of any who are interested, and who desire to know more of this good work. In these days the interest in religious education is great and widespread. Many rich men are devoting equipped and better methods are in use. This is all very encouraging.

Our own schools, today, are better organized, with better leaders than ever before. Sabbath school rooms are better equipped and better methods are in use. This is all very encouraging.

Better material for helps, in the line of uniform lessons, are now available for systematic study, and strong, able teachers are preparing lessons for good work. This is a great improvement. I am trying to prepare lessons appropriate for Seventh Day Baptists. We are also trying to make our Vacation Religious Day schools more helpful.

Oh, that all might see visions and dream dreams regarding this blessed work! We are losing our children because there is so little interest in this essential work. Would that each one of our churches might be able to carry on an independent school of this kind. But where they can not do so, the board will gladly help.

Brother Sutton certainly made a strong appeal for religious training in order that we may hold our own. Leadership training is especially needed.

It was indeed a strong, eloquent address.

**JESUS THE MASTER TEACHER**

This was the subject of an address in the Sabbath school hour, by Rev. H. C. Van Horn of Lost Creek, W. Va.

He began by an illustration from Greek history of a student who refused to look at the curios and interesting things on exhibition, because he was anxious to find the *teacher himself*. We are looking today at Christ the master teacher. It will take a life time to discover all that is in the Christ teacher. We may be able, however, to find some of the secrets of his success as a teacher. There are many illustrations of his methods, in the New Testament.

Nicodemus discovered in Jesus the power that came from God. The world needs to learn of the Christ-power, in these times. Jesus said, "Whoever hath seen me hath seen the Father."

The world tires of creeds and *theories*, but it does not tire of the Master teacher. Jesus alone can help the Church up to the true life.

One secret of his method was his insistence upon a *living faith* in God and in man. If we as teachers can have a living faith in Christ, we may be blessed in our teaching work.

Then Jesus had the benefit of first class knowledge. Let us not forget that he is a helpful teacher today, as of old. He was compassionate, sympathetic, and comforting. He was *tactful*, always improving the advantage of the conditions in which he found men. He entered into sympathy with the needy in a practical way, seeming to care little for theories and creeds; but was anxious to help man to be what he ought to be.

Missionaries and teachers today will succeed in proportion to the way they enter into the spirit and life of the great Teacher.

We sincerely hope that some of the problems will be met and better plans devised before this Conference closes.

**General Conference** The good work of **Tuesday Evening** the afternoon by **Bro. Seager's Sermon** the speakers for the Sabbath School Board made a fine preparation for the evangelistic services of the evening.

In the excellent vesper services led by Professor Stringer, Dr. George W. Post, Sr., sang a solo: "Bless the Lord, oh my soul," which was enjoyed by all who heard him. This half hour of song services, in which the great congregation, two or three times, united in worshipful songs, was a half hour well spent.

The sermon on "Appreciation" by Brother Seager was briefly mentioned in last RECORDER. Here we give a more extended report from the notes of Miss Ellis, our helpful stenographer.

He told the story of David's longing for water from the spring near Bethlehem, when he was in exile on account of Saul's wrath. A few loyal men were with him, and when it was known that David in his distress was pleading for a drink of his old home spring, now in the hands of his enemies, three of his beloved men who had followed him, risked their lives to secure for him the water he so much desired. They had not taken this risk at David's command, but freely, because of their love and loyalty to him.

When they returned, after taking so great risk, and offered him the water, David, feeling that the water fairly represented the life's blood of the men who had risked their lives to get it, could not find a heart to drink it. He appreciated it too much to use it for self, and poured it out as an offering to the Lord. The devotion of the men had so consecrated that water, that it was made fit for an offering to God, and David expressed his appreciation in that way.

Friends, we tonight have to consider a greater and more precious offering than that—the precious blood of the Christ, who left his home in glory, came into this sin-cursed world, into the enemy's country to give us the water of eternal life.

We do not appreciate it, because our eyes are blinded by the allurements of this world. We seem to know nothing of the glory he forsook in order to relieve the misery of earth, which he freely took upon himself for our sakes.

Men ignore the value of the offering of Jesus himself. It is impossible to magnify the glory of his wonderful mission to offer us a home with his Father in the heaven for which we have only earthly symbols. Men do not appreciate the gift of Jesus, though

they are living in the exile of a sin-cursed world, full of poverty and shame.

While having no hope, and being without God in the world, the sad condition of men is made worse by accepting false gods through their own imagination. They are content to walk as only men, when it was designed that they should be sons of God.

The Church, as well as the world, does not appreciate the gift of God. It fails to see the nature and the privileges of Christianity. Too many ignore the full riches of grace offered to them here and now, thinking only of the kingdom of God as something to be enjoyed in the future.

Men are content to live in poverty of soul while God offers us heavenly riches. We lack appreciation, and put the kingdom gift too far away.

Those men of old were attached to David himself. They looked for no reward or earthly gain. There was no selfishness in their service, no command; they simply dared for their beloved leader.

So should Christians dare for Christ the "son of David," because of what he is to them. We should endure poverty for him; yea the loss of all things for him; willing to be despised and called fools by the world, for him and for the love of eternal life. Personal ambitions that lead away from Christ should be given up for him.

Christianity is in a *crisis*. Seventh Day Baptists are in a crisis, and the thing they greatly need—indeed their only hope lies in appreciation of what God is doing for them.

It was a pleasure to go back to the old home to see again the old room where, many years ago, with a book from the library I read an account of the heavens, and where, was brought to me the realization of the Divine Being and I realized that the only logical place for me was in the service of Almighty God. There I made the resolution to serve him, which has never been given up.

Friends, may this not be, tonight, a glorious place to you that you may look back to this house with feelings of greatest gratitude. May this not be the very hour God is knocking at your heart, longing to impress upon your heart the consciousness of God. May you give your life to him, devote your all to his glorious service. Shall this not be the very hour when we shall

consecrate ourselves in this crisis in the age, in the denomination, perhaps in your life? May this be the hour when resolution is made for the right.

**PRAYER AFTER THE SERMON**

Our heavenly Father, thou knowest the weakness of this humanity and we thank thee that in love thou dealest with us, and may we consecrate ourselves to thee that we may enter upon higher life and become interested in this world about us that is going down to ruin. May we be influential in bringing some precious gem to abide in thy kingdom. Amen.

**Interesting** There were several out-  
**Special Meetings** side meetings of special interest to various classes of workers. The editor could not attend them all, but hopes that someone will give an account of their main features, in the RECORDER.

On the day before Conference, there was a young people's pre-conference program in the Milton Junction church. Aside from the song services and Quiet Hour, there was an address of welcome and a response. Of course these are always pleasant. Then came an address by Rev. Hurley S. Warren, entitled "The Possible You." The very subject is attractive.

In the evening the Sabbath school orchestras of the two Miltons united in vesper services, and "Close-up Views of Kansas City Christian Endeavor Convention" were given by Brother Simpson and others.

There were five early morning young people's breakfast hour services at seven-thirty, in which such questions as "Why I Am a Seventh Day Baptist," "Choosing the Ministry for a Life Work," "Christian Endeavor Problems," and other matters were considered.

The interest young people are taking in our work is especially encouraging.

Some Conference business sessions had to be held at nine in the morning, one hour before the regular opening of the general meeting, working out the daily programs.

The Quiet Hour from eleven-fifty to twelve midday, each day for five days, by Rev. George B. Shaw, was always a helpful service. Everybody seemed to enjoy Brother Shaw's masterly way of conducting these devotional services.

On Sabbath morning, at nine o'clock, a large company met at the church for a special communion service. This meeting was conducted by Pastor E. A. Witter of Wolworth, Wis.

In one business meeting a resolution was presented, and afterward approved, calling for a committee to re-study our relation to the Federal Council and to report next year as to the propriety of our remaining in the council.

**The Tract Society** Wednesday was Tract At Conference Society's day at Conference, both morning and afternoon sessions, with President Corliss F. Randolph presiding. Brother Randolph gave a general review of the year's work and a look ahead.

He spoke of the tracts and books published by the society, the *Helping Hand*, and the SABBATH RECORDER with its special departments, the young people's summer camp, the three Teen-Age Conferences, and of the various meetings in which the Society had been represented, such as the associations and some interdenominational gatherings.

He also spoke of the progress of the work on the new building. It is the one movement that represents the entire denomination. The building does not belong to the Tract Society, but to all our people. It shows our interest in the faith of our fathers and our faith in our future as a people.

The editor spoke of the steps in the movement for a publishing house, taken by our leaders of seventy-seven years ago, which was dropped after more than one hundred fifty subscribers had pledged several thousand dollars toward a building.

He spoke of the different managements under which the RECORDER has been published in eighty-five years; also of its purchase in 1872 by the denomination, and of the changes which made a new publishing house absolutely necessary. Today, as its walls are nearing completion, every brick and stone stand for the sacrificial, free-will, heart-offering of some loyal Seventh Day Baptist in our own land or beyond the seas in other lands. This building is something of which every loyal member of our churches has a right to be proud.

Then came the treasurer's report by Miss Ethel Titsworth, which will appear in full in the *Year Book*. It covers thirty-five pages in that volume.

Business Manager L. H. North's report of the publishing house will be given in full in this RECORDER.

Brother Bond's corresponding secretary's report showed good work done in the interests of our young people. This line of work is full of promise for our future.

In the afternoon session, time was given for discussion upon various phases of the question of Sabbath-keeping.

President Randolph spoke upon the future program of the American Sabbath Tract Society as related to our mission to restore the true Sabbath to the Christian Church.

Brother Loyal Hurley spoke of the trouble some denominations are having over the question of unification, which some people are pushing to the front in these days.

As for ourselves, the Tract Society is our special agent to promote the Sabbath truth. The Sabbath is the only cause for our separation from other Baptists. It is fundamental. We can not ignore it and be true to the light we have.

President Claude Hill made some interesting remarks about his impressions upon visiting the Tract Board and seeing the spirit of the men and their devotion to the cause of Sabbath reform. It did him good and he said he went home feeling encouraged over the outlook.

Rev. Mr. Sheafe of Washington, D. C., made an excellent address, which was well received. You will find the gist of it elsewhere in this paper.

Brother Sheafe was made welcome in this Conference, and at every turn he won the respect and good will of the great congregations he addressed. He and Miss Crichlow pleased the audience with songs used by the colored people in their evangelical meetings. "Negro spirituals" were parts of two or three services during the Conference.

One of the best speeches of the hour was made by Brother Ingham, and we hope he will write it up for the RECORDER.

In the question hour, led by Brother Bond, the following list of topics was distributed on a slip, for consideration: the SABBATH RECORDER; distribution of tracts

and other publications; "Our Pulpit"; Sabbath Rally days; questions regarding colleges and students; Teen-Age Conferences; summer camps; the proposed change in the calendar; and the denominational building.

At the end of this list appeared these words: *What Is Your Question?*

Thus the entire field was open, and any one was free to ask questions or to make suggestions.

This afternoon was full of good things. Indeed, the Tract Society had a great day, and we hope that influences were started which will be helpful through the year.

**Strong Evangelistic Meeting—Hurley's Sermon** Following the two excellent sessions of the Tract Board, and after a good social hour for meals and rest, we had an evening crowded full of good things.

The vesper services were fine, consisting of a great chorus on the platform, and enthusiastic songs by the great congregation, beginning with, "Now the day is over."

A telegram from President Davis explained that ill health was keeping him away from Conference, and was responded to by the congregation, in a message Dean Norwood was asked to write.

A message of love and appreciation was sent to Dean Arthur E. Main, with congratulations upon attaining his eighty-third birthday.

Brother Loyal Hurley was the preacher. Brother Simpson read the Scripture about the two men who went up into the temple to pray, and also several promises that hearts may be cleansed and sins washed away.

Brother Sheafe introduced his prayer by singing "Sweet hour of prayer" in a very impressive way. He then prayed for God's help in the services and for Brother Hurley, who was to bring the message, and thanked God for the ever-present Christ to give power to the message.

At the proper time twenty-four men gathered in front of the platform on the main floor and sang the song, entitled "Drifting Away."

They are drifting on the sea of life,  
On its foaming billows tossed;  
They are weary and faint with the fruitless strife;  
In a moment they'll be lost.

Let the beacon of hope thro' the darkness shine  
For the wanderers of the wave;  
There is mercy and love in the Fount divine,  
All the wrecked of earth to save.

They are drifting away from the light of home,  
They are losing manhood's pride,  
They are wrecking their hopes for the life to come.  
They are drifting away with the tide.

#### CHORUS

Drifting away, drifting away,  
They are drifting farther and farther away,  
They are drifting farther away,  
Farther away.

This song by such a company of men was very impressive. It, in itself, was as good as a sermon. Then followed one of Brother Hurley's best sermons on "*Life's Supreme Tragedy*." The song and the sermon seemed to be made to go together. We have a very good stenographic report of this sermon which appears in "Our Pulpit" in this RECORDER.

It seemed to me that the choice of "Rock of Ages, cleft for me" was most appropriate after this sermon, and the congregation must have thought so too by the way they sang it.

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

*Year Ending June 30, 1929*

The Trustees of the American Sabbath Tract Society present their eighty-sixth annual statement to the churches of the Seventh Day Baptist General Conference. This report consists of a statement by the leader in Sabbath promotion, acting also as corresponding secretary, the annual statement of the business manager of the publishing house, the report of the treasurer, and the proposed budget for the year 1929-1930.

#### REVIEW OF THE YEAR

##### LITERATURE

##### *Periodicals*

The primary service rendered by the Tract Board to the Seventh Day Baptist churches is the publication of the SABBATH RECORDER, our one denominational paper and only regular medium of communication between all the boards and all the people. The cost of publishing the SABBATH RECORDER over and above subscription receipts

equals almost one-half the entire budget of the Tract Board. In view of the service rendered, we believe this cost is justified. It seems to have the approval of the people.

The Tract Board publishes the *Helping Hand*, which is edited by the Sabbath School Board, the subscription receipts this year more than equaling the cost of publication.

The board has contributed during the year to the support of foreign publications printed in the interest of the Sabbath and Seventh Day Baptist as follows: In Holland, *De Boodschapper*; in England, the *Sabbath Observer*; in Jamaica, the *Seventh Day Baptist Reformer*.

#### Tracts and Books

Tracts have been distributed during the year to the number of 27,000. A complete set of bound volumes has been given to the Whitford Home in Alfred for the use of our seminary students, and likewise a set to Rev. Ithamar Quigley, the pastor of a Sabbath-keeping church in Elizabeth, N. J. There have been reprinted during the year various tracts to the number of 15,000, and one new tract has been published. The latter is entitled "The Difference Between Seventh Day Baptists and Seventh Day Adventists," and was written by Rev. William L. Burdick. This tract meets a definite need and is much in demand.

Money received for books sold shows a gratifying increase over previous years. This increase is due, in part at least, to a series of articles in the *SABBATH RECORDER* by the assistant corresponding secretary, and to a special Christmas combination offer made during November and December.

The Seventh Day Baptist calendar and directory was published and distributed this year again at a small loss. The pictures of Milton College constitute an interesting feature of the calendar, and the directory with its complete list of denominational meetings of every character is a welcome convenience.

#### Special Department in the Sabbath Recorder

Beginning with the first of November, 1928, a department has appeared weekly in the *SABBATH RECORDER* known as Our Pulpit. This department includes a sermon by one of our ministers, an order of service,

and a picture of the author of the sermon. The pastors of the denomination have given this department loyal support.

Suggestions for the observance of Sabbath Rally day, the third Sabbath in May, were published in the *SABBATH RECORDER* and included suggestions for every weekly service of the churches.

#### YOUNG PEOPLE'S WORK

Lewis Summer Camp was open six weeks during July and August, 1928, for three periods of two weeks each—two for girls and one for boys—with Miss Marjorie Burdick and Mr. Carroll L. Hill as directors of the girls' and boys' camps respectively.

Three Teen-Age Conferences were held during the year as follows: DeRuyter, N. Y., November 3, 1928; Westerly, R. I., March 16, 1929; Nortonville, Kan., June 23, 1929.

Practical suggestions were prepared for the use of our young people in stimulating Sabbath loyalty and Sabbath promotion campaigns.

A booklet has been published setting forth the purpose and the attractions of Lewis Summer Camp, the cost of which was taken care of by a friend of the young people.

#### THE BOARD REPRESENTED AT VARIOUS MEETINGS

The Tract Board has been represented at the General Conference, the associations, and other denominational meetings by one of the secretaries or by some member of the board. The board has been represented also at several interdenominational meetings and at a hearing before the Committee on Foreign Affairs of the House of Representatives at Washington on a bill calling for a World Conference on the Revision of the Calendar. An important, well-attended, and significant conference of college administrators, board secretaries, and others was held at Battle Creek, Mich., March 27-29. At this meeting there was a frank and helpful discussion of the question of religion in our colleges.

#### THE DENOMINATIONAL BUILDING

The one activity of the board during the past year of most significant importance to the denomination has been that of the completing of the canvass for funds and the letting of the contract for the new denominational building. This building is now in the

course of construction. While it is not a large building, some disinterested men who have watched the progress of the work and who are competent to judge say that it will be the most beautiful building in Plainfield. It will be ready for dedication within a few months, and ought to be an inspiration to all Seventh Day Baptists and to give impetus to all our work.

#### THE CORRESPONDING SECRETARY

Rev. Willard D. Burdick, who has served the Tract Board for a number of years as corresponding secretary, first in conjunction with his pastorate at New Market, N. J., and later in connection with his work as general secretary of the General Conference, resigned his office early in the Conference year. Miss Bernice A. Brewer, of Riverside, Calif., was elected assistant corresponding secretary, beginning September 1, 1928. October 1, Rev. Ahva J. C. Bond, leader in Sabbath promotion, assumed the office of acting corresponding secretary for one year, the Plainfield Church, which he serves as pastor, consenting to the arrangement for that length of time. The board is still without a corresponding secretary, but will have the service of Miss Brewer during the coming year to carry on the work of the office.

#### OUR PROGRAM

The board looks forward to the employment at some time in the future of a corresponding secretary who will devote his entire time to the work of the Tract Board and to the promotion of the one truth which makes us a separate denomination.

Meanwhile it is the purpose of the board, with such means and methods as it is able to employ under the circumstances, to continue the work along certain definite lines:

(a) Building up the Christian life and Sabbath loyalty of our own people. The primary means for such service are the *SABBATH RECORDER* and other literature, Sabbath Rally Day, and the spoken message, especially at our regular denominational meetings. The young people are reached through summer camps, Teen-Age Conferences, and conferences for college young people, correspondence, etc.

(b) Bringing others to a knowledge of the Sabbath truth and to the observance of the Sabbath day. Our primary means for this work at present is the distribution of

literature. Certain persons who have become interested in the Sabbath through this means during the year ought to be visited.

(c) Co-operating with other Christians gives evidence of our interest in the whole Christian task and commends the Sabbath. The Tract Board encourages such co-operation.

All of which is respectfully submitted.

AHVA J. C. BOND,  
*Acting Corresponding Secretary.*

#### ANNUAL REPORT OF THE PUBLISHING HOUSE

*To the Board of Trustees of the American Sabbath Tract Society:*

The report of the publishing house for the year ending June 30, 1929, is submitted in detail for your consideration and approval.

Work for the Tract Society, the General Conference, and other denominational agencies totaled about \$16,600. This represents its actual cost, as all denominational work is billed on a cost basis. This same amount of printing, if bought at regular commercial prices, would have amounted to over \$18,000.

About \$50,000 in commercial work passed through the plant during the past year.

Since we found that the arrangements we have had for three or four years with a New York salesman were not proving satisfactory from a financial point of view, we terminated the relationship on June 1. Since then we have arranged with a New York advertising man, who sells rotogravure, lithography, and other forms of advertising, as well as printing, to represent us in New York. He allows us the use of his office and telephone, and lists us on the office door and bulletin board, for \$10 weekly. We pay him a flat commission of ten per cent on all the business he sends us. The arrangement should work out satisfactorily to both parties.

The *SABBATH RECORDER* has been produced at about the same cost as last year, and there was a saving of \$168.13 on the printing cost of the *Helping Hand* as compared with last year. No graded lesson helps have been published. Attention is called to the fact that the *Helping Hand* is now sent out regularly from six weeks to two months before the date of the first les-

son, and reaches China, South America, and other distant points before needed. The fourth quarter's helps were ready July 1, awaiting the proper time to be mailed out. Credit for this happy state of affairs is almost entirely due to the editor, Rev. Erlo E. Sutton, director of religious education, who prepares the copy far enough in advance so that the publishing house has ample time to produce the job.

*Sabbath Recorder*

|   |             |              |
|---|-------------|--------------|
| Stock on hand, July 1, 1928....                                   | \$289.46    |              |
| Cost of printing, editor's salary, clerical assistance, etc. .... | 11,492.75   |              |
|   |             | \$ 11,782.21 |
| Received on subscriptions, advertising, etc. ....                 | \$ 3,887.73 |              |
| Stock on hand, June 30, 1929                                      | 237.53      |              |
|   |             | 4,125.26     |
| Cost in excess of income.....                                     | \$ 7,656.95 |              |
| Amount paid in advance.....                                       | 1,778.06    |              |
| Amount in arrears .....   | 671.48      |              |
| Circulation:  |             |              |
| Paying subscribers .....  | 1,488       |              |
| Agents .....  | 6           |              |
| Free (Exchanges, libraries, newly-wed, etc.) .....                | 168         |              |
|   |             | 1,662        |

*Helping Hand*

|   |             |
|---|-------------|
| Cost of printing, stock, postage, etc.... | \$ 1,690.63 |
| Received on subscriptions.....            | 1,735.05    |
| Amount paid in advance.....               | 281.19      |
| Amount in arrears .....                   | 254.39      |

*Junior Graded Lessons*

|  |           |
|--|-----------|
| Received on subscriptions (Parts 1, 2, 3, 4) ..... | \$ 126.00 |
| Postage .....                                      | 10.85     |

|                                      |           |
|--------------------------------------|-----------|
| Net receipts .....                   | \$ 115.15 |
| Amount in arrears .....              | 22.50     |
| Number sent out:                     |           |
| Year 1                               |           |
| Part 1 .....                         | 70        |
| Part 2 .....                         | 72        |
| Part 3 .....                         | 70        |
| Part 4 .....                         | 76        |
| Year 2                               | 288       |
| Part 1 .....                         | 71        |
| Part 2 .....                         | 69        |
| Part 3 .....                         | 57        |
| Part 4 .....                         | 41        |
| Year 3                               | 238       |
| Part 1 .....                         | 57        |
| Part 2 .....                         | 56        |
| Part 3 .....                         | 51        |
| Part 4 .....                         | 48        |
| Year 4                               | 212       |
| Part 1 .....                         | 41        |
| Part 2 .....                         | 37        |
| Part 3 .....                         | 44        |
| Part 4 .....                         | 52        |
|                                      | 174       |
| Total number of copies sent out..... | 912       |

|                                      |          |
|--------------------------------------|----------|
| <i>Intermediate Graded Lessons</i>   |          |
| Received on subscriptions.....       | \$ 66.15 |
| Postage .....                        | 4.65     |
| Net receipts .....                   | \$ 61.50 |
| Amount in arrears.....               | 5.10     |
| Number sent out:                     |          |
| Year 1                               |          |
| Part 1 .....                         | 61       |
| Part 2 .....                         | 52       |
| Part 3 .....                         | 48       |
| Part 4 .....                         | 54       |
|                                      | 215      |
| Year 2                               |          |
| Part 1 .....                         | 26       |
| Part 2 .....                         | 7        |
| Part 3 .....                         | 2        |
| Part 4 .....                         | 20       |
|                                      | 55       |
| Year 3                               |          |
| Part 1 .....                         | 37       |
| Part 2 .....                         | 46       |
| Part 3 .....                         | 30       |
| Part 4 .....                         | 19       |
|                                      | 132      |
| Total number of copies sent out..... | 402      |

*Outside Publications*

|  |       |
|--|-------|
| Received from sale of Teachers' Helps \$ | 38.00 |
| Cost of helps purchased during year...   | 52.93 |
| Value of helps on hand.....              | 23.70 |
| Amount in arrears.....                   | 19.89 |

*Receipts for Books, Tracts, Etc.*

|   |           |
|---|-----------|
| <i>Hymns and Songs</i> .....  | \$ 1.84   |
| <i>Water of Life</i> .....  | 7.60      |
| <i>A Course in Church Membership for Junior Boys and Girls</i> .....              | 17.00     |
| <i>The Sabbath</i> .....  | 1.20      |
| <i>Letters to the Smiths</i> .....  | 6.60      |
| <i>Spiritual Sabbathism</i> .....   | 1.80      |
| <i>Country Life Leadership</i> .....  | 2.00      |
| <i>A Critical History of the Sabbath and the Sunday in the Christian Church..</i> | 2.70      |
| <i>Sabbath and Sunday: Biblical Teachings</i>                                     | 1.00      |
| <i>Weekly Sabbath Mottoes</i> .....   | 9.00      |
| <i>Seventh Day Baptist Handbook</i> .....   | 4.30      |
| <i>Seventh Day Baptists in Europe and America</i> .....                           | 3.50      |
| <i>When I Was a Boy: Sermons to Boys and Girls</i> .....                          | 32.60     |
| <i>Manual of Seventh Day Baptist Procedure</i> .....                              | 4.00      |
| <i>Swift Decadence of Sunday: What Next?</i> .....                                | 4.00      |
| <i>The Sabbath: Thoughts Suggested by the Perusal of Gilfillan</i> .....          | .25       |
| <i>Reconstruction Messages from a Seventh Day Baptist Pulpit in War Time</i>      | .45       |
| <i>Seventh Day Baptist Missions in China</i>                                      | .30       |
| <i>Letters to Young Preachers and Their Hearers</i> .....                         | .50       |
| <i>Bible Studies on the Sabbath Question</i>                                      | 4.50      |
| Tracts—donations .....  | 15.25     |
| Postage .....   | 3.22      |
| Calendars 1929 .....  | 207.18    |
| Calendars 1928 .....  | 1.80      |
|   | \$ 332.59 |

Following are the detailed figures of the balance sheet and the profit and loss statement:

BALANCE SHEET OF THE PUBLISHING HOUSE  
June 30, 1929

|   |              |
|---|--------------|
| <i>Assets</i>   |              |
| Current:  |              |
| Cash (including petty cash and postage deposit) ..... | \$ 5,774.96  |
| Accounts receivable .....                             | 7,374.19     |
| Notes receivable .....                                | 163.32       |
| Paper stock, materials, work in process, etc. ....    | 4,880.49     |
|   | \$ 18,192.96 |
| Deferred:   |              |
| Unexpired insurance .....                             | \$ 167.72    |
| Miscellaneous .....                                   | 227.31       |
|   | 395.03       |
| Fixed:  |              |
| Plant (appraised value, 1922 appraisal) .....         | \$ 43,669.38 |
| Less depreciation .....                               | 16,561.61    |
|   | 27,107.77    |
|   | \$ 45,695.76 |

*Liabilities*

|  |              |
|--|--------------|
| Current:   |              |
| Accounts payable .....                                 | \$ 656.99    |
| Bills payable (Tract Society for Miehle press loan) .. | 5,000.00     |
| Accrued payroll .....                                  | 171.54       |
| Reserve, accounts receivable ..                        | 134.45       |
|  | \$ 5,962.98  |
| Fixed:   |              |
| Capital .....  | \$ 25,975.37 |
| Surplus .....  | 13,757.41    |
|  | 39,732.78    |
|  | \$ 45,695.76 |

PROFIT AND LOSS STATEMENT

For Year Ending June 30, 1929

|  |              |
|--|--------------|
| Sales:   |              |
| Tract Society .....  | \$ 14,419.42 |
| Denominational .....   | 2,188.75     |
| Commercial .....   | 50,485.12    |
| Sundry .....   | 178.64       |
| Returns and allowances ..  | 244.47       |
|  | 55,907.59    |
| Gross operating profit .....                                     | \$ 11,364.34 |
| Salaries:  |              |
| Administrative and selling .....                                 | \$ 6,134.69  |
| Clerical .....   | 2,783.84     |
| Commissions .....  | 546.28       |
| Telephone, stationery, postage, advertising, auditing, etc. .... | 1,286.40     |
|  | 10,751.22    |
| Net operating profit.....  | \$ 613.12    |
| Miscellaneous income:  |              |
| Interest earned, discount on purchases, etc. ....                | 659.25       |
|  | \$ 1,272.37  |

|  |           |
|--|-----------|
| Miscellaneous charges:                 |           |
| Cash discounts allowed...\$            | 105.98    |
| Interest on equipment notes            | 684.42    |
| Taxes and miscellaneous expenses ..... | 213.88    |
|  | 1,004.28  |
| Net profit .....                       | \$ 268.09 |

There has been added to the plant since our last report about \$4,600 in type and machinery. The largest item was the installation of a new Model 8 linotype, replacing the obsolete model 3 that had given service for a great many years. About \$900 has been invested in new type for the composing room. An 8 x 12 hand feed press was added recently to the press equipment.

Our indebtedness to the Tract Society, on account of the loan on the Seybold cutter, has been reduced \$900 during the year.

As our last appraisal was made in 1922 it was thought best to have a reappraisal, which was made, and the revised figures received, shortly before closing our books for the year. It shows that our plant is worth several thousand dollars more than the figures in the balance sheet indicate. The adjustment in the plant account will be reported in next year's statement.

Respectfully submitted,

E. & O. E.

L. H. NORTH,  
Business Manager.

July 12, 1929.

[The annual report of the treasurer will be found in the *Year Book*. The suggested budget for 1929-1930 will be found in RECORDER of August 5, pages 135 and 136.]

ANNUAL MEETING OF THE SABBATH SCHOOL BOARD

The annual meeting of the corporation of the Sabbath School Board of the Seventh Day Baptist General Conference will be held in the "Gothic" at Alfred, N. Y., Wednesday, September 11, 1929, at 7.30 o'clock p. m.

By order of the president,  
A. LOVELLE BURDICK,  
Secretary.

Milton, Wis.,  
August 15, 1929.

**WOMAN'S WORK**

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

**A QUESTION ANSWERED**

The world is such a cheery place  
If we but see it so;  
There's beauty everywhere we step  
To set the heart aglow.  
The air is full of rhythmic joy,  
The blue sky throbs with love,  
And every leaf and flower and bird  
By pure delight in life is stirred  
Its thankfulness to prove.

The world is such a sorry place  
If we but see it so;  
There's sadness in the skies above  
And on the earth below.  
The children weep, the birds are mute,  
The flowers droop and die;  
All sounds are tuned in minor key,  
All sights but picture misery;  
We wonder, wonder why.

How can we solve the problem?—we  
Who fain the truth would know;  
How can earth be so beautiful,  
And how so full of woe?  
O human heart! give answer, for  
In thee that answer lies;  
'Tis not for birds or flowers or air  
To make life either dull or fair,  
Or prove its mysteries.

Life's radiance from within must shine,  
Its harmony express  
The aspirations of the soul,  
The power to cheer and bless.  
'Tis love, love only, in the air,  
The sky, the birds, the flowers,  
That glorifies the common life,  
That triumphs over care and strife  
In this dear world of ours.  
—Emily Hartley.

**REPORT OF WOMAN'S BOARD TO  
GENERAL CONFERENCE**

The specific work done by the Woman's Board the past year has been providing worship service guides and lists of questions for use in the women's societies. The former were adaptations, and supplied a need in approximately two dozen societies. Twenty-one requested them another year. The questions were based on articles

found in current issues of the SABBATH RECORDER. The object was to promote and stimulate interest in reading and supporting our denominational paper. A prize of \$2 was offered each month to the society sending in the largest percentage of correct answers. Twenty-two societies sent in answers, and sixteen have voted to ask their continuance another year. Prizes were awarded to New Auburn, Dodge Center, Garwin, Hammond, Milton Junction and North Loup, amounting to \$18. The expense of the two sets of leaflets approximately was \$9.27 for typing, \$12.65 for paper, stencils, and \$11 postage.

Many interesting quotations could be made from the annual reports sent to the board from the women's societies of the denomination; space permits only a few outstanding facts to be noted. There are fifty-six societies and forty-seven reported as follows:

| Associations  | Societies | Reported |
|---------------|-----------|----------|
| Eastern       | 12        | 12       |
| Western       | 8         | 3        |
| Central       | 6         | 5        |
| Southeastern  | 4         | 2        |
| Southwestern  | 4         | 3        |
| Northwestern  | 21        | 21       |
| Pacific Coast | 1         | 1        |

"Money talks" is a trite saying, but money is a necessary medium between plans and accomplishments and therefore its possession is significant. This is our excuse for quoting the following from the reports. Be it understood the work of the societies not mentioned is in no way disparaged, and their least showing may have much spiritual value as gifts to God. We do not judge, we report.

The Waterford Ladies' Aid, twenty resident members, raised the most money per member, \$24.97. The First Hopkinton Ladies' Sewing Society, fifty-four resident members, reports the largest amount of money raised, \$1442.69, and most for local work, \$1200.90. The Pawcatuck Woman's Aid gave most to the denomination, \$620. Their roll of 109 members includes men.

There has been a persistent feeling among members of the board that it is not functioning efficiently under the regime of the Onward Movement. In that light the board has appealed to the Commission to decision, the budget, personnel, and all

determine its future status at their coming sessions. Awaiting their deliberations and plans are held in abeyance. Trusting they will be divinely guided and wishing only the growth of the kingdom of God upon the earth, we cheerfully submit this report.

In behalf of the board,  
MRS. ALLEN B. WEST,  
*President.*

MRS. EDWIN SHAW,  
*Corresponding Secretary.*

August 14, 1929,  
Milton, Wisconsin.

**TREASURER'S REPORT**

For the year July 1, 1928 to July 1, 1929

MRS. ALFRED E. WHITFORD  
In account with  
THE WOMAN'S EXECUTIVE BOARD OF THE SEVENTH  
DAY BAPTIST GENERAL CONFERENCE

| Dr.   |          |
|---|----------|
| Balance on hand, July 1, 1928.....  | \$ 30.23 |
| Alfred, N. Y., Woman's Evangelical Society, board expenses.....                     | 8.00     |
| China, Dr. Palmberg, Miss West's salary.....  | 10.00    |
| Collection, General Conference.....   | 19.65    |
| Collection, Central Association.....  | 7.43     |
| Collection, Eastern Association.....  | 7.15     |
| Glenn Ranch, Calif., Mrs. Lucy Sweet, Jamaica.....                                  | 5.00     |
| Gift.....   | 5.00     |
| Hartsville, N. Y., Ladies' Aid society.....   | 25.00    |
| Milton, Wis., Circle No. 3, Dr. Grace Crandall's expenses to N. W. Association..... | 20.00    |
| Milton, Wis., Circle No. 3, Mrs. C. C. Van Horn.....                                | 30.00    |
| Riverside, Calif., Mrs. Metta Babcock..   | 5.00     |
| Riverside, Calif., Dorcas Society.....  | 25.00    |
| Riverside, Calif., Mrs. C. D. Coon.....   | 3.00     |
| H. R. Crandall, treasurer Onward Movement.....                                      | 1,919.14 |
| Albion, Wis., Home Benefit.....   | 35.00    |
| Albion, Wis., Willing Workers:<br>Denominational building.....                      | \$ 10.00 |
| Jamaica.....  | 5.00     |
| Boys' School.....   | 5.00     |
| Girls' School.....  | 5.00     |
| Fouke.....  | 5.00     |
| Retired Ministers' Fund.....  | 5.00     |
|   | 35.00    |
| Albion Missionary and Benevolent Society:<br>Miss Burdick's salary.....             | \$ 15.00 |
| Home Missions.....  | 13.34    |
| Retired Ministers' Fund.....  | 5.00     |
|   | 33.34    |
| Fouke, Ladies' Aid.....   | 25.00    |
| Hartsville, Ladies' Aid.....  | 20.00    |

|   |            |
|---|------------|
| First Hopkinton, Ladies' Sewing Society:<br>Miss Burdick..... | \$ 25.00   |
| Unappropriated.....   | 25.00      |
|   | 50.00      |
| Little Prairie, Ladies' Aid.....                              | 5.00       |
| Milton Junction, Ladies Aid, Miss West's salary.....          | 50.00      |
| Milton, Circle No. 1.....                                     | 3.00       |
| North Loup, Woman's Missionary Society.....                   | 100.00     |
| Pawcatuck, S. D. B. Society.....                              | 50.00      |
| Richburg, Ladies' Aid.....                                    | 5.00       |
| Verona.....   | 55.00      |
| Walworth, Helping Hand Society.....                           | 27.00      |
| Waterford, Ladies' Aid.....                                   | 50.00      |
| White Cloud.....  | 25.00      |
|   | \$2,722.94 |

| Cr.   |            |
|---|------------|
| S. H. Davis, treasurer, Missionary Society:<br>Miss Burdick's salary..... | \$800.00   |
| Miss West's salary.....   | 800.00     |
| Home Missions.....  | 215.00     |
| Fouke, Pastor's salary.....   | 54.00      |
| Jamaica.....  | 5.00       |
|   | \$1,874.00 |

|   |        |
|---|--------|
| Ethel Titsworth, treasurer, Tract Society                               | 500.00 |
| Asa F. Randolph, treasurer Memorial Board, Retired Ministers' Fund..... | 67.00  |

| Expenses Woman's Board:  |          |
|--|----------|
| Prizes, contest.....   | \$ 18.00 |
| Davis Printing Co., secretary's and treasurer's reports.....                       | 10.52    |
| Programs for Conference.....   | 2.00     |
| Mrs. F. G. Cook, treasurer General Federation of Women's Boards, dues 2 years..... | 20.00    |
| Expenses of officers and associational secretaries.....                            | 53.00    |
| Rubie Ferguson, typing.....  | 9.27     |
| Stencils and paper.....  | 12.65    |
|  | 125.44   |

|                          |       |
|--------------------------|-------|
| Dr. Grace Crandall.....  | 20.00 |
| Mrs. C. C. Van Horn..... | 30.00 |

Cash on hand, June 30, 1929..... 106.50

July 15, 1929  
Respectfully submitted,  
MRS. ALFRED E. WHITFORD,  
*Treasurer.*

\$2,722.94

**ANNUAL REPORT OF THE LADIES' AID  
SOCIETY OF PISCATAWAY, N. J.**

For year ending July 1, 1929

In reviewing the record of the Ladies' Aid society for the year just closed, there are revealed lights and shadows that lie across our hearts. The labors of our hands have been blessed with a good degree of success. For this we thank our heavenly Father and take courage for further suc-

cess. With deep sorrow and a keen sense of our loss, we have been called to mourn the breaks in our small circle, caused by the death in September of Miss Agnes Burdick, in October of Mrs. Emma Tappen Randolph, and in January of Mrs. Mabel Whitford Burdick.

"The workers may fall, but, please God, the work shall go on." One new member has been added, Mrs. Kizzie Titsworth.

Flowers and fruit have been sent to cheer the sickroom of several of our number, and the last tribute of love has been laid upon the graves of our dead.

A church picnic was held in July. In September we made a surprise birthday visit to Mrs. Lizzie Dunham. In October we held a public supper, and on October 26, at the request of the pastor, the society took charge of the Sabbath eve prayer meeting. There was a food sale in November. In December we served a public supper and held a sale of plain and fancy articles in connection with it. Candy was also on sale.

In January, on account of the loss by fire of the New Market school building, the church gave permission for the use of the session room by one grade of the school. This made it difficult to carry out our plans for public suppers and sales, so we made free-will offerings instead.

In March we were delightfully entertained at a luncheon by the ladies of the Plainfield Seventh Day Church in honor of Rev. and Mrs. Jay W. Crofoot. Also in March it was an occasion of sincere pleasure when the society was able to install a Mears church microphone in the church for the use of the deaf. Two ear phones were connected with the transmitter on the pulpit, thus enabling two listeners to get the benefit of the Sabbath services.

In April the society presented the pageant, "The Consecration of Sir Galahad," which was participated in by about twenty persons. Some sewing has been done from time to time which has brought in a pleasant sum.

The society has paid in full its pledge to the Onward Movement, and the first installment on its pledge for the denominational building.

There have been held eleven regular meetings and one special. The membership list shows a total of sixteen members with an average attendance of seven.

One year ago there was a balance  
in the treasury of .....\$ 8.62  
Receipts from all sources during the  
year ..... 215.07

\$223.69

There has been paid out..... 157.35

Leaving a balance in the treasury,  
July 1, 1929 .....\$ 66.34

Respectfully submitted,

HARRIET C. VAN HORN,  
*Secretary.*

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

The annual meeting of the members of the American Sabbath Tract Society of New Jersey, for the election of officers and trustees and the transactoin of such business as may properly come before them, will be held in the Seventh Day Baptist Church, Plainfield, N. J., on Sunday, September 15, 1929, at 2.30 o'clock p. m.

CORLISS F. RANDOLPH,  
*President,*

ARTHUR L. TITSWORTH,  
*Recording Secretary.*

(Next board meeting September 15, 1929.)

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

The annual meeting of the members of the American Sabbath Tract Society of New York, for the election of officers and directors and the transaction of such business as may properly come before them, will be held in the Seventh Day Baptist Church, Plainfield, N. J., on Sunday, September 15, 1929 at 2 o'clock p. m.

CORLISS F. RANDOLPH,  
*President,*

ARTHUR L. TITSWORTH,  
*Recording Secretary.*

## YOUNG PEOPLE'S WORK

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

### CO-OPERATION

Christian Endeavor Topic for Sabbath Day,  
September 28, 1929

#### DAILY READINGS

Sunday—Co-operation essential (1 Cor. 12: 12-21)  
Monday—Dangers of discord (1 Cor. 1: 11-18)  
Tuesday—Organized co-operation (Exod. 18: 13-27)  
Wednesday—Harmony restored (Acts 6: 1-4)  
Thursday—United effort (1 Cor. 16: 1, 2)  
Friday—Planned work (1 Chron. 9: 22-30)  
Sabbath Day—Topic: How can the young people's organizations in our church work together? (1 Cor. 3: 4-9; Rom. 12: 10-12)

L. EMILE BABCOCK

#### THE GET-TOGETHER MOVEMENT

There will be plenty of movement all right where all of the young people's organizations get together.

#### GETTING SET

The prayer meeting committee together with the leader should ask the various young people's organizations to send members to the meeting prepared to tell in one minute: Why they exist and what they are doing about it.

The leader, working with the pastor, should make out a list of the things which can and ought to be done.

#### TAKING OFF

Hymns carrying the idea of working together with God, may be used.

Ask various member to read Bible references containing the idea of co-operation. Daily Bible readings may be used.

Suggestions for sentence prayers:

Ask God to guide us in finding our work.  
Open our eyes to the needs of the young people of the church.

Put away all selfishness.

Fill us with a love for others.

#### ON THE WAY

Suggestions for the leader's talk:

Introduce as many phases of the subject as possible.

Co-operation is a big popular word now because it is recognized as the best way to do the big things we have to do.

Co-operation in business.

Co-operation in dry law enforcement.

Co-operation among nations to end war.

Co-operation on mission fields where needs are great and workers are few.

Co-operation among denominations to accomplish the big things of the kingdom.

Co-operation of the different young people's organizations of the church.

Here the representatives from the other organizations should give their one minute talks followed by a similar talk on Christian Endeavor.

Open discussion of the problem centering around the following questions:

1. What are the needs of the young people of this community?
2. What are the different organizations of the church doing to meet these needs?
3. Are there any lines of work in which we are competing rather than co-operating?
4. What work is being left undone which should be undertaken?
5. What part of the whole program should be assigned to each organization?
6. How can each organization best serve in promoting the programs of the others and of the church as a whole?

#### THE HAPPY ARRIVAL AT THE DESTINATION

After open discussion of the above questions the representatives of the various organizations should report to their organizations, the conclusions of the meeting with a request for the appointment of representatives from the different organizations, who shall meet at regular intervals for the purpose of co-ordinating the various young people's activities.

The important requisite for the success of this movement is a desire of every one to meet the needs of all of the young people of the community rather than to boost the interests of any particular organization.



## INTERMEDIATE CORNER

REV. JOHN FITZ RANDOLPH,  
Intermediate Superintendent,  
Milton Junction, Wis.

## DAILY READINGS

Sunday—Help support them (1 Cor. 9: 1-10)  
Monday—Pray for missionaries (Matt. 9: 35-38)  
Tuesday—Develop missionary interest (Acts 13: 1-3; 14: 27, 28)  
Wednesday—Welcome missionaries (Matt. 10: 5-15)  
Thursday—Send forth more missionaries (1 Thess. 1: 1-10)  
Friday—Encourage new workers (Acts 9: 23-31)  
Sabbath Day—Topic: How can we help our missionaries? (Phil. 4: 10-18; 1 John 3: 16-18)

Topic for Sabbath Day, September 28, 1929

## HINTS FOR THE LEADER

Use a blackboard in the meeting. Write the following list —of helps on the board, one at a time, and have some one prepared to speak briefly on each as it is written. Before the whole list is on the board it will be seen that the initial letters of the words spell MISSIONS.

HELP OUR MISSIONARIES  
WITH:

M ONEY  
I NTEREST  
S YMPATHY  
S UPPLIES  
I NFORMATION  
O UR PRAYERS  
N EW RECRUITS  
S UPPORT

## JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

A little rhyme taken from the *Dixie Endeavorer*:

I'd hate to miss a story,  
A song or a little rhyme,  
And so I have to be sure  
To get there on time.  
So now you know the reason  
Why in spite of book or fun  
When it's time for Junior Endeavor  
I get my hat and run.

## A NEW EDITOR

Next week our new editor, Rev. Clifford A. Beebe of Berea, W. Va., will be in charge of this department.

As a hearty welcome, why not send him a shower of news items, committee plans, etc.? I know he would be grateful.

In leaving this work, I want to say "Thank you" most heartily to those who have so faithfully sent in reports of society activities. Those are things in which everyone is interested. Please continue to send them to Mr. Beebe.—RUBY C. BABCOCK.

## BE PREPARED! CHART YOUR COURSE NOW! PILOT THE GOOD SHIP C. E.

Take on board this cargo of *New Activities Chart!* Can you break your endurance record? Set yourselves a new high mark. *Go above it!*

*Take off from a standard social.* Soar above the clouds! A *standard social* will raise you to a higher altitude.

*TIME + MONEY + DEVOTION = A SUCCESSFUL FLIGHT.* The stewardship superintendent will tell you how.

Get your bearings from the beacon "*CHRIST.*" *Crusade with him.*

*Refuel with RECORDER reading.* Fuel delivered regularly by superintendent of RECORDER reading.

*Strengthen the morale of pilots by regularly repeating the pledge at consecration meetings.*

*Low flying is dangerous! Your plane can not avoid the entangling wires of ill-prepared monotonous programs for the meetings.* Rise above this snag by means of novel features introduced into the program.

*Place "Christ" at the controls. Communicate with him often—at least fifteen minutes daily.*

*A new day has dawned. Ground training comes first.* C. E. experts are better pilots. A study course will insure a steady course.

Re-time your motor with *C. E. week.* Follow the beacon "*Christ.*"

Each society will receive more definite plans after Conference elects the members of the Young People's Board for the year 1929-1930.

RUSSELL MAXSON, *Chairman,*  
GLEE L. ELLIS, *Secretary,*  
*Committee on Plans for 1929-1930.*

## SPECIAL MEETING OF THE YOUNG PEOPLE'S BOARD

A special meeting of the Young People's Board was called to order by the president, at the Seventh Day Baptist church.

Mrs. Ruby Babcock opened the meeting with a word of prayer.

Since the regular meeting further correspondence has been received from Miss Marjorie Burdick in regard to field work for next year. Considerable discussion of the matter followed. Moved that Russell Maxson be authorized to arrange with Miss Burdick to spend a month with this board as soon after Conference as possible, for the purpose of conferring with the board regarding all phases of our work and young people's work in the denomination. This motion carried.

Moved that Miss Burdick be employed as field secretary under the conditions mentioned in her letter of July 7, namely, for a period of eight months at a salary of \$800 and \$500 traveling expenses, provided that Conference and the Commission accept our budget of \$2,800. This motion carried.

Moved that a slogan be adopted for next year and that it be "Purposeful Endeavor." Motion carried.

Moved that in the future all presidents of local unions in the denomination automatically become members of the board. Motion carried.

Moved that the Ritchie Christian Endeavor society, which holds second place in the activities chart ratings with a rating of 1200, which is double their rating for last year and 500 points above the nearest competitor, be presented an award to the value of \$4.

Members present: Dr. Johanson, Mrs. Ruby Babcock, Glee Ellis, Dorothy Maxson, E. H. Clarke, Mrs. Frances F. Babcock, Virginia Willis, Lyle Crandall, L. E. Babcock, Russell Maxson, Marjorie W. Maxson.

Visitor, Rev. Wm. M. Simpson.

Respectfully submitted,

MARJORIE W. MAXSON,  
*Recording Secretary.*

*Battle Creek, Mich.,  
August 13, 1929.*

## YOUNG PEOPLE'S PRE-CONFERENCE MEETING

CLIFFORD A. BEEBE

The fifth pre-Conference meeting of Seventh Day Baptist young people was held at the church at Milton Junction, Wis., Monday, August 19, 1929.

If we will glance back over the past seven years, it is easy to see that there has been little short of a revolution in the part young people have had on our Conference programs. Then, one session of Conference was given to the young people's program, with a little time on Sabbath afternoon for a Christian Endeavor meeting, and an early morning fellowship breakfast. It was at North Loup in 1923 that the Conference approved the idea of daily meetings for young people, which was carried out so successfully the next year at Milton that plans were made for a pre-Conference session the next year. Thus the first pre-Conference meeting was held as something of an experiment, at Salem in 1925; but it was easy to see, this year, that it is no longer an experiment.

As I was unable to reach Milton Junction in time for the afternoon session at 3 o'clock, Miss Helen Hill very kindly gave me the following report:

"The pre-Conference meetings of the young people were held in the Milton Junction church. The hymns sung during the afternoon session are the favorite songs of young people, such as "O Worship the King," "This is My Father's World," "Dear Lord and Father of Mankind," and "Faith of Our Fathers," while the Scriptures were read from the twelfth chapter of Romans.

"The young people of the Conference were given a very cordial welcome by Elston Loofboro, while Janette Loofboro made the response.

"The very stirring address of the hour was made by Rev. Hurley Warren, whose topic was, 'The Possible You.' He made us each want to say with the young man who was looking at the picture of the 'Man at Prayer,' 'O Man of Galilee, if there is anything that you have left undone, that I can do, count on me.'

"Following the address, all joined in singing the hymn, 'Be Not Dismayed Whatever Betide,' and repeated the Christian Endeavor benediction."

Following the afternoon session we spent a delightful hour in getting acquainted, meeting old friends again and making new ones, and then joined together in the dining room for a good lunch prepared by the Milton Junction folks. Pastor Hargis of Riverside acted as toastmaster, and after a lively time singing pep songs, he called on each society, and also the Young People's Board, for a word of greeting. A large number of societies, from Rhode Island to California, and from Minnesota to Arkansas, responded. An especially interesting feature was the collection of pictures of Seventh Day Baptist churches, which was passed around the table.

At seven-thirty we gathered again for the evening session, which opened with a vesper service, a number of selections of beautiful and inspiring vocal and instrumental music putting us in a worshipful spirit for the service which followed.

Pastor Clifford A. Beebe, of Berea, read as a Scripture lesson the parable of the Sower from Matthew 13, and offered prayer, and the devotional service was concluded by Mrs. H. C. Van Horn's beautiful and helpful talk, "A Garden of Roses." If you have not read this address on the Young People's Page of the RECORDER for August 19, get it and read it.

The larger part of the meeting was taken up with echoes from the International Christian Endeavor Convention at Kansas City, by the delegates, Pastor Wm. Simpson, Mrs. Marion Hargis, and Charlotte Babcock.

Pastor Simpson spoke of the difference in looks of the endeavorers from other folks, which should be the case if Christ is living in us; he stressed the three fundamental principles on which Doctor Clark founded the society: Daily Devotions, Loyalty to Christ and the Church, and Pledged Service. His full report of the convention has already appeared on this page.

Mrs. Hargis was impressed with the large number—over fourteen thousand registered delegates—attending the convention; young people of all classes and nationalities, with a good spirit of friendship and fellowship among them all. She also spoke of her impression of the fine music and of the sunrise meeting on a hill above the city.

Miss Babcock brought us her three great-

est impressions: the fellowship of the conference; the Crusade school of methods; and the outstanding address of the convention, by Dr. James Kelley of Glasgow, on World Peace. We organize for war, why not for peace? The salvation of the world is in the hands of the young people today.

The addresses were followed by a beautiful solo played on a saw by Robert Randolph, of Milton Junction, and we closed with the Mizpah benediction.

Berea, W. Va.,  
August 29, 1929.

### HOME NEWS

NORTH LOUP, NEB. — Vesper services were in charge of the Bert Sayre family and, as usual, a delightful program was given. The prelude was played by Gertrude Hemphill. Other parts were given by Elvabelle Clement, who sang a solo; Dell Barber also sang a solo with a violin obligato, which was played by Ruth Babcock. The boys' quartet gave a very pleasing selection and, by the way, the boys' quartet is rapidly coming into its own. Margaret Sayre played an appropriate piano selection. These services will end in a few weeks. They are proving to be as popular as any of the Sabbath services.

The Intermediate society was led by Gertrude Hemphill. Her topic was "Hobbies," and each one present gave his or her hobby. The disclosures proved most interesting.

Herbert Greene led the Junior meeting. The topic was "Why truth is best." The music committee is planning for some special music for next Sabbath.

Mrs. Russell Hill of Chicago sang a splendid solo at the morning service Sabbath day.

The W. M. S. met at the church Tuesday and gave the building a thorough cleaning. The parsonage was scrubbed and polished by the Y. W. M. S. on last Wednesday. All things are now in readiness to receive our new pastor.

The Senior Endeavor society discussed "Harnessing nature's laws," with Leona Sayre as leader. The leader drew upon her fund of teaching experience and made an interesting lesson. A solo by Pastor Greene was a pleasant feature of the lesson.—*The Loyalist*.

## CHILDREN'S PAGE

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

### TAKE JESUS INTO YOUR LIFE

DEVILLO E. LIVERMORE

Take Jesus into your life, dear friend,  
As you pass on the voyage of life,  
Your little craft will be safer far,  
Through the perils, danger, and strife.

There will be sunshine and beautiful sailing;  
There'll be breezes soft and clear;  
But you can not tell where the breakers lie,  
Or the dangers that may be near.

Take Jesus into your life, dear friends,  
When the springtime of life is fair,  
While your days are glad and filled with joy,  
Let him abide with you there.

Take Jesus into your life today,  
As you come where the two ways meet;  
There's much at stake in the things you  
choose  
To make your joy complete.

"Lo, I am with you always,"  
"The Way, the Truth, and the Life."  
He spoke those words to those he loved,  
To strengthen and help and bless.

Take Jesus with you along the way,  
For all that is good and true,  
The lessons he taught to those that heard  
Are the lessons just right for you.

Take Jesus into your homes, dear friends,  
Where your loved ones are wont to meet;  
Your fireside lights will brighter glow,  
And love will be pure and sweet.

Take Jesus into your lives for the things  
That count for the better part,  
For the hope and the joy and the blessing,  
That come to the faithful heart.

### OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I thought I would write to you before I go to school this year. School begins soon, and I am sorry for I do not like to go.

Have you many letters this year? I would like to hear from you soon. My writing isn't very good. I don't know whether you can read it or not. Maybe I will write

again some time. This is all I can think of for this time.

Yours truly,  
MATTIE L. SHERMAN.

Rockville, R. I.,  
August 17, 1929.

Raining, raining all night long,  
Sometimes loud and sometimes soft,  
Just like a song.

There will be rivers in the gutters  
And lakes around the street;  
It will make our lazy kitten  
Wash her dirty little feet.

The roses will wear diamonds  
Like kings and queens at court;  
The pansies will get muddy  
Because they are so short.

I'll sail my boat tomorrow  
In wonderful new places;  
But first I'll take my watering pot  
And wash the pansies' faces.

MARY IDA SHERMAN.  
Rockville, R. I.,  
August 19, 1929.

DEAR MATTIE AND MARY IDA:

I am writing to you both at the same time because I am pretty sure you are sisters. Am I right?

I am sorry to hear you say, Mattie dear, that you do not like to go to school, for of course you will have to go for a number of years yet, and it is so much pleasanter to do things we have to do if we can make ourselves like them. I'll have to tell you what my dear grandmother said to me one time when I said, like you, "I don't like to go to school." She said, "Why child, would you like to grow up to be a know-nothing? Think of all the things you like about school and how much it's going to do for you, and don't think about the things you don't like; study hard and see if you don't like it better." I tried to follow her advice and to my surprise I really began to like to go to school. You try her plan too, and write me sometime how you come out.

Now Mattie, I think you are a pretty good writer and I can read every word without half trying. I surely hope you will write again and soon.

And my dear Mary Ida,—I am ever so glad to hear from you again. Your poem is very pretty and very true, too. Is it one of

your favorite poems you have memorized, or did you compose it your very own self? Either way, I hope you will send more.

Very sincerely your friend,  
MIZPAH S. GREENE.

DEAR MARGARET:

You know I promised to answer your letter after Conference, so I am doing so this very day. This Conference was one of the very best I have ever attended and I wish all my RECORDER boys and girls could have been there. Quite a number of them were there, I am glad to say, and some day soon I'll tell all about some of the good times they had there.

I think you are getting along splendidly in school to be in sixth grade at ten years; and you are surely making a fine record in Sabbath school and Junior. If you keep on in the same way, some day you will be able to do much good in the world, and that is why God has placed us all in his world, isn't it? I am so glad you have been baptized and joined the church, for you can not begin too early to serve God.

I think it is fine that you have learned to swim. I wish all boys and girls could do the same. You are surely fortunate to have a kind, big brother to teach you. I hope you will be able to come to Alfred to see him graduate, and that I may see you.

Your sincere friend,  
MIZPAH S. GREENE.

#### ADDRESS IN TRACT SOCIETY HOUR

REV. LEWIS C. SHEAFE, WASHINGTON, D. C.

The subject under discussion this afternoon is one that is of vital interest to me, "How to restore the Sabbath to the Christian Church."

I have found that when the subject of the Sabbath is presented to my people these questions are asked: What advantage will it be to me to keep the seventh day Sabbath? How will it repay me to cut myself off from my family, church associations, business, and friends, thus making myself an outcast? Are Sabbath keepers a better brand or more spiritual minded Christians than other people? Do they deal more fairly and squarely with their fellow men?

As I have listened to these and other questions I have wondered if we have prided ourselves on observing the Sabbath and have left undone some of the other principles of the Bible with the thought that by observing the Sabbath we have a passport into glory on that alone.

In the church I represent in Washington, D. C., we have now only about sixty members. When I went there in 1902 and pitched a tent under the auspices of the Seventh Day Adventists, during that first season two hundred persons felt impressed with the importance of the Bible Sabbath, and determined to observe it.

The leaders of this denomination came forward a little later, drawing close their racial lines; in fact so severe did this become, that in 1906 our church withdrew from the conference; and never since that time has any denomination had such success in presenting the Sabbath.

Under promise that they would do something definite for my people, in 1913, we again united with the Seventh Day Adventist Conference. I was asked to go to Los Angeles, Calif., to take charge of the church there, and later we went to Jacksonville, Fla., to build up a school.

During my absence the church in Washington, D. C., found that the promises had not and would not be fulfilled, and the second time we left the conference.

Experiencing difficulties, this church again asked me to come and take charge. This I did in 1917, and we have remained a separate organization until we united with this body of Sabbath keepers, a few years ago.

I am very well pleased with the spirit I have observed in my connection with this people, and I am anxious to get some help from this Conference that will aid me in answering the question before us.

There are in Washington, D. C., about 125,000 Negroes who have not been reached with this blessed truth. Yes, there are other Sabbath-keeping bodies there, but what the world is looking for is a Christianity that will mean more than a mere ritual or a creed. We have seen it in the Bible; we have caught glimpses of it in spirit; but what is needed is to see *living examples walking about in shoes.*

## OUR PULPIT

### LIFE'S SUPREME TRAGEDY

REV. LOYAL F. HURLEY  
Pastor of the church at Adams Center, N. Y.  
(Sermon delivered at Conference, Milton, Wis.)

SERMON FOR SABBATH, SEPTEMBER 21, 1929

Text—Romans 5: 12 (Moffatt).

#### ORDER OF SERVICE

HYMN  
LORD'S PRAYER  
RESPONSIVE READING  
HYMN  
SCRIPTURE LESSON  
PRAYER  
OFFERING  
HYMN  
SERMON  
HYMN—Rock of Ages  
CLOSING PRAYER



Life's supreme tragedy is not ignorance. I am conscious when I make the statement that we are gathered at a college town and that I am speaking in one of the buildings of that seat of learning. I am conscious that the world's illiteracy and ignorance are appalling. Yet ignorance is not universal. Millions are not illiterate.

Life's supreme tragedy is not poverty. I am conscious when I make that statement that probably from one-third to one-half of the world's peoples on the face of the earth will go to bed hungry tonight, and have gone to bed hungry every night of their lives. Yet poverty is not universal. There are millions who have plenty.

Life's supreme tragedy is sin. It is universal in its sway, deadly in its results.

Those of you who consulted your program will remember that the text is from a letter of Paul: "Thus, then, sin came into the world by one man, and death came in by sin; and so death spread to all men, inasmuch as all men sinned." It is foolish to talk about its being all caused by the sin of Adam. Paul did not talk any such thing. Someone had to commence the tragic process. Paul says that sin entered by one man and death passed to all men inasmuch

as all men took part in the same business of sinning.

My task is to paint the picture of sin in all its horror and devastating power, to point out to you afresh the only cure for sin. Let me say that I come to you with nothing original. I remind you of that which hundreds of ministers have preached throughout the ages. Some laugh when much is said about the crime wave. Those who revel in statistics like to remind us that the cost of the entire Protestant Church in the United States is about \$50,000,000 a year. They forget to add that the crime bill of this nation is somewhere between \$10,000,000,000 and \$15,000,000,000 per year. In this land where there is more education, more money piled up than in any

other country, and where our wealth is increasing fourteen times as fast as our population, we have the most tragic crime bill on the face of the earth. The crime bill costs twenty times the cost of our Protestant religion. It is, some say, due to war or to prohibition. Doctor Sockman, one of the outstanding Methodist ministers of New York said that climbing a steep hill may reveal your heart disease but will not cause it. War, prohibition, and the like may reveal the malady, but they did not cause it. Joseph F. Newton has said "In our hearts is the key to the chaos. Our malady is not the crime wave but it is the sin wave. Every policeman and every jail, and every war shows what is our trouble."

The world's greatest problem is the problem of sin. The world advances by character and retrogrades by lack of it. Turn to great literature of the world, and those pieces which live are centered around the problem of human sin. George Eliot always has portrayed the tragedy of some human failure. Hawthorne writes the "Scarlet Letter" about sin. William Shakespeare has Hamlet or Macbeth twisted around a human wreckage.

What does sin do anyway? When sin gets its grip on the life of an individual what is the result?

In the first place, sin produces a sense of guilt from which no man by his own effort can escape. There is a wonderful study if we look down into our own hearts. You have stood face to face with temptation—something you wanted to do but feared was not right. How enticing it was and gaudy, and finally you yield. But the moment you yield anticipation has changed to the realization, and somehow it is beautiful no longer. You find only the ashes of expectation. Remorse sets in. Turn to the great literature of the world. Listen to Lady Macbeth after she has been guilty of murder and she sees herself as she is, and that hand once so lily white is now crimson, and in desperation she cries out, "Out, out, damned spot!" Turn to the story of Judas, his betrayal of Christ, his remorse which ended in suicide. Sin produces a sense of guilt in the soul of man and man is helpless.

No man ever sinned to himself alone. It always drags someone else into the swirl of it. A boy sins, and father and mother

suffer too. A husband sins, and wife and children may carry the scars for life. Again and again innocent folks suffer for the sins of fathers. Innocent babies suffer for the sins of grandfathers. You can not keep the slimy trail of sin on your own person. Years ago, when I came to Milton College, there was a young man who wanted to be wined up, and wasn't just sure he knew how. He used to pay my expenses to go with him so that I could set the pace, and years ago that young man was a drunken sot. You can not sin and keep the results all in your own life.

Again, another tragic fact about sin is that it destroys the freedom of human will. Most of us can say "yes" or "no." But when we get the grip of sin on us, somehow we lose that freedom. When we begin we are perfectly free to say "yes," but after being gripped, we lose our ability to say "no." Millions say that we can drink or let it alone. But the tragic fact is that we do not let it alone, and I have come to the place where I could not say "no." I know what it is to be a slave where I had no hope of freeing myself. I am not talking out of an empty experience. Sin destroys the freedom of human will and, again, sin brings to mankind final and complete ruin. I mean to say, if there is any sin in your life that you make no attempt to conquer it, it will conquer you and bring you to utter and final ruin.

I am not going to talk about hell. It is not popular to talk about it. Rather, we joke about it. I read a story of a Negro minister down South who was trying to impress upon his congregation the furies of hell. "Brothers, does you all know how the melted iron looks when it done comes from one of these here blast furnaces? Well dey use dat for ice cream in the place I'se talking about."

There are three laws of the human soul which make for every sinner final and utter ruin. The first law is the law of change. There is nothing in the universe that is not changing. Not a blade of grass on the Milton campus is the same today as yesterday. Not a cell in the body is the same tonight as it was in the morning. None of your characters are the same tonight as yesterday. Everything is changing; everything is in constant flux.

And the next fact is the law of habit, one of the most blessed gifts God gave to man. Nobody could learn anything if it were not for habits. Tonight we listened to beautiful music. All its possibilities depend on law of habit. Evil is also dependent upon habit. Our nervous system is so constituted that when once we react, we react the same way again. Now our habits may lead up or down but they determine the direction in which we change. There is a point in the human life in which the direction of change is fixed. I mean by that, that good people come to the place where they will forever go on good people. I mean that bad people, unless by the grace of God they are redeemed, will come to the place where they go on bad. I read of a story of a rich man lying on his death bed. He had never made any generous gifts to colleges, schools, etc., and several people gathered to plead with him that some of his millions be given to worthy causes. Finally he said, "My friends, I am glad that you have come and I would like to help you. I wish I could. I have money but I have turned aside the calls for help and I have claimed ownership in it until I can't part with it. I wish I could but I can't."

There once lived across the street from me an old man, strong rough. He lived there three or four years. I talked with him about being a Christian. The old fellow always seemed to like to have me talk to him. He said he knew my way was right but he never did make a decision. He came to lay on his death bed and I went to plead with him; he did say, "Yes, I would like to have the peace of God in my heart," but always when he came to the point when he should say "yes," he said "no." You see he had set his will and had said "no" until he could not say "yes!"

The most beautiful but appalling verse of the Bible is near the end! "He that is holy let him be holy still, and he that is filthy let him be filthy still." I mean to say, my friends, that if there is a sin in your life that is unforgiven and unconquered, that sin will bring you to your ruin. You will come to the place where you can not repent. How would you like to go on forever more lazy, unkind, selfish, degraded?

What I have tried to say is that sin produces a sense of guilt from which no one

can escape, always involves someone else, destroys your will, and results in final utter ruin.

What can we do with sin? Most folks try to hide it, ignore it, or try to run away from it, as bank officials when they embezzle funds. Does that do away with the sin? What can you do with sin anyway? A lot of folks say, I know I did wrong, but I shall train my qualities in the hope that I shall outgrow it.

I love my garden, and I like to read and then go out in the garden and work, for I can think best there. I expect that the subconscious mind takes care of the routine of pushing the hoe. I tended a patch of cabbage several years ago. It was growing fine and I was pushing the wheel hoe up and down the rows, thinking as I went. I came by a cabbage and stared at it. I certainly did not know that I had planted that kind of cabbage. I had never really seen it before. That full cabbage had headed out underground. I had to call the thing a rutabaga. You see I had probably set the cabbage plants out in a hurry and there had been a turnip instead of a cabbage. It had as good care as the cabbages, but there is no amount of education that could make a cabbage out of it.

If you are a sinner, if you have the love of evil, all the training of your better qualities can not take the sin out of you. Do you know what Jesus offers to do for the human race and what he is doing through all the ages? This is a matter of fact. Sin creates the sense of guilt that no one can escape by himself. Jesus takes away the burden from a man's soul and makes him free from it. If I were to call on the audience tonight and ask you who have felt the shame of guilt roll off you through Jesus, there would be hundreds of hands raised to heaven. He takes a man and makes him a helper of others. When Jesus comes into your life, you are not a menace but a helper. You are no longer a slave for he restores that balance in the will. Drunkards are set free by the grace of Jesus. Not only does he do that for men, but Jesus holds up before us, instead of the prospect of final ruin, the prospect of a life so rich and full that eye hath not seen nor ear heard the things that God had prepared for those who love him.

If sin is life's supreme tragedy, Jesus is life's supreme triumph. You and I may choose whether we will be victims of life's supreme tragedy or triumph. It is up to us to choose. I wonder if we will choose right.

I read of a prince who inherited his father's estate and moved back to the boyhood castle. He went back happy because he remembered the joy of his family life there. When he moved in, one of the first items that claimed his attention was an old harp his father had had made years ago. When the prince went to the old harp it was out of tune. A musician could not get the harp in tune and others were called, to no avail. Finally the prince told a servant to cover the harp with a curtain. One evening as they sat about the fire, there came a knock at the door and there stood an old man. The prince invited him in. After eating, the old man turned and asked why the old harp was covered. "Alas!" said the prince, "it is covered because I can not get anyone to tune it." There are only discords and shrieks. The old man asked to try to tune it. He carefully looked at it, then asked the prince to call in the family, and when the family assembled the old man brought forth from it the most entrancing music. "Will you tell me why you can tune the harp when all musicians have failed?" "Yes, that is easy," said the old man. "I can tune the harp because I made it."

Oh, brothers of mine, is the harp deep down in your hearts out of tune? Do the strings make only a jangle? Maybe you would be wise to turn it over to the Master Musician that he may put it in tune and bring sweetness and melody into your life again. Oh, how much we need it! You know your problem and I know mine. I have only this appeal to make of you tonight. I want you quietly in your own mind and heart to turn anew to God for cleansing and peace and music and harmony which only God can bring. He can tune your harp. Let him do it. If there is one here needing help won't you go to your own pastor or to any of these pastors? God knows that I will help you if I can. If there is one life out of tune won't you surrender your will to Christ?

## PRAYER

Gracious Father in heaven, help us to remember thee. As we bow reverently in thy presence will thou help us to yield anew to thee that thou mayest do in and for us what only the Infinite God can do. Forgive us, O Father, for the things that are wrong. Cleanse us from the things impure, and heal our backslidings for Jesus' sake. Amen.

Closing hymn: Rock of Ages.

And now may the grace of God and the love of the Lord and Savior, Jesus Christ, and the fellowship and communion of the Holy Spirit be ours forever. Amen.

(Stenographic Report)

### ELEVENTH ANNUAL REPORT OF THE COMMISSION OF THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

*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 Milton, Wis., August 20, 1929.

Immediately at the close of the General Conference at Riverside, Calif., in 1928, the president, Claude L. Hill, appointed the standing committees.

The mid-year meeting of the Commission was held in Pittsburgh, Pa., December 31, 1928, and January 1, 1929. Reports of that meeting and the Mid-year Message of the Commission to the Church have appeared in the SABBATH RECORDER.

The pre-Conference meeting of the Commission was held August 14, 15, 16, 1929 at the cottage of Mr. W. M. Davis at Lake Geneva, Wis., and the Sabbath night following in the Milton Seventh Day Baptist church.

Thanks are due Mr. and Mrs. Davis for their thoughtful and kindly hospitality.

Upon invitation, Rev. Wm. L. Burdick, corresponding secretary of the Missionary Society, Rev. Ahva J. C. Bond, acting corresponding secretary of the Tract Society, Mrs. Allen B. West, president of the Woman's Board, and Mrs. George E. Crosley of the Woman's Board, and Rev. Erlo E. Sutton, director of religious education of

the Sabbath School Board, appeared before the Commission for consultation concerning the work of these boards and the method of promoting the denominational program during the coming year.

The recommendations and official actions of the Commission during the year have been assembled and printed in pamphlet form for distribution at the General Conference.

CLAUDE L. HILL, *President*,  
WILLARD D. BURDICK, *Secretary*.

*Milton, Wis.,*

*August 20, 1929.*

## PERSONNEL OF THE COMMISSION

The members of the Commission during the year have been as follows:

Rev. Claude L. Hill, president, Farina, Ill.; Frank Hill, Ashaway, R. I.; Rev. Herbert L. Polan, Brookfield, N. Y.; Rev. Loyal F. Hurley, Adams Center, N. Y.; Moses H. Van Horn, Salem, W. Va.; Curtis F. Randolph, Alfred, N. Y.; Rev. Edgar D. Van Horn, Alfred Station, N. Y.; George M. Ellis, Milton, Wis.; Edward E. Whitford, New York, N. Y.

Secretary—Rev. Willard D. Burdick, Plainfield, N. J.

The terms of office of the following expire at the close of this session of the General Conference: Frank Hill, Rev. Herbert L. Polan, Rev. Loyal F. Hurley, and on August 31, that of the secretary, Rev. Willard D. Burdick.

## OFFICIAL LIST OF SEVENTH DAY BAPTIST MINISTERS

In the matter of the "Official List of Seventh Day Baptist Ministers" the Commission authorizes and directs its secretary to drop from the list the name of any one who is no longer a member in good standing of a Seventh Day Baptist church. This is done in accordance with Seventh Day Baptist polity. (Cf. Charter, Sec. 3, Membership. Year Book, 1928, page 87.)

## ITEMS OF INTEREST

The year has seen the realization of almost a century of hopes and aspirations of our people in the securing of sufficient funds to complete the denominational building, which will be ready for occupancy in the near future, thus presenting to the world and to coming generations this evidence of our faith and confidence in the permanency of the Sabbath of Jehovah.

Two beautiful, modern church buildings have been dedicated during the year, one at Boulder, Colo., and the other at Battle Creek, Mich.

Our missionaries, Rev. and Mrs. J. W. Crofoot and Doctor Grace Crandall, have been returned to the China field.

Three churches are asking for admittance to the General Conference.

A conference of college presidents, deans and denominational representatives was held at Battle Creek, Mich., the theme for discussion being, "How can our three Colleges help the Seventh Day Baptist Denomination fulfil its Mission?"

Our leader in Sabbath promotion appeared before a committee of Congress and spoke in opposition to the proposed simplified calendar.

The Committee on Scholarships and Fellowships reported the estimated combined funds from the Memorial Board, the Missionary Society, Alfred University, and General Conference to aid young men in preparing for the ministry at approximately \$2,700.

Seven students in preparation for the ministry have received assistance from these funds this year as follows: Carroll L. Hill, Ralph Brooks, Everett Harris, Harley Sutton, Neal Mills, Lester G. Osborn, and August E. Johansen.

## SUMMARIZED REPORT OF THE GENERAL SECRETARY

The general secretary has conducted during the year thirteen group and local conferences on our denominational work. Forty-nine churches were represented; sixty-eight meetings were held.

He has visited thirty-two churches, speaking in twenty-seven of them, and has given fifty-five sermons and addresses in addition to talks in group conferences.

He has provided for the Onward Movement department in forty-six of the fifty-six numbers of the SABBATH RECORDER since his last annual report.

He has attended the Eastern, Central, Western, Southeastern, and the Washington Union associations; meetings of the Sabbath School Board, the Woman's Board, the Young People's Board, three of the quarterly meetings of the Missionary Board, seven of the Tract Board, and numerous

committee meetings of boards, associations, and the General Conference.

Among the concluding words of his report are these: "In my opinion this has been a banner year in our giving for the *Onward Movement budget and specials*, but by far the larger part has been for *specials*. We are dangerously near the point of supporting specials to the detriment of the long established lines of our work upon which the very life of the denomination depends."

"In concluding my service as general secretary, I wish to re-affirm my belief in the commission form of our Conference organization, and repeat my desire to see a better supervision of denominational work—such supervision as shall eventually realize greater coordination of our activities and the desired cooperation of our boards in carrying on our entire denominational program. . . .

"I am by no means discouraged as to our future as a denomination. I look for a much more encouraging year, financially, this coming Conference year.

"I return to the pastorate with a clearer understanding of the vital relation of the pastor and the church to the denomination, and with a determination to do my part in promoting our denominational work."

**"OVERHEAD EXPENSES"**

The following is the report of the committee chosen by the Commission to study the question of overhead expense.

*Conference Expenses*

|   |             |
|---|-------------|
| 1. President and Commission—traveling expenses .....  | \$1,250.00  |
| 2. General Secretary—salary .....                     | \$1,800.00  |
| Traveling expenses .....                              | 500.00      |
|   | 2,300.00    |
| 3. Conference—local expenses, music, etc.             | 400.00      |
| 4. Conference programs .....                          | 50.00       |
| 5. Lone Sabbath Keepers Auxiliary—appropriation ..... | 50.00       |
| 6. Federal Council—appropriation .....                | 100.00      |
| 7. Year Book .....                                    | 750.00      |
| 8. Miscellaneous .....                                | 100.00      |
|   | Total ..... |
|   | \$5,000.00  |

The above is chargeable to "overhead" in our judgment except the appropriation to Lone Sabbath Keeper's Auxiliary and the Federal Council and the part of the general secretary's time and expense used in such activities as the group conferences. This work is as near home missionary work as anything that is being done by our denomination and should not be charged to "Overhead."

It was the intention of the Commission in recommending to Conference a full time general secretary, that a large part of his time should be given up to the spiritual welfare of our people, and the balance of his time and energy be employed in raising the money necessary for carrying on our denominational activities. Therefore, it would seem fair to deduct one-half of the salary of the general secretary and one-half of his traveling expenses, together with the appropriations for the Lone Sabbath Keeper's Auxiliary and the Federal Council, from the total Conference expense in arriving at the real overhead. These deductions would leave the overhead expense to the denomination at \$3,700, which is slightly more than eleven per cent of the money raised.

*Expenses of the Missionary Society*

|                            |            |
|----------------------------|------------|
| Treasurer—clerk hire ..... | \$ 400.00  |
| Corresponding secretary—   |            |
| Salary .....               | \$1,800.00 |
| Traveling expense .....    | 400.00     |
| Stenographer .....         | 400.00     |
|                            | 2,600.00   |
| Total .....                | \$3,000.00 |

The \$400 paid for clerk hire for the treasurer is chargeable to overhead, but the expenses of the corresponding secretary are not, in our judgment, overhead expenses. His time is not used in the raising of money to carry on the interests of the board, nor in caring for the funds. His time is largely spent in looking after the missions and missionaries and in working up a missionary spirit among our people through the RECORDER and by visitation.

The corresponding secretary is the head missionary and his salary and expenses should be treated as the salary of other missionaries.

*Expenses of the Tract Society*

|  |             |
|--|-------------|
| Corresponding secretary .....          | \$ 600.00   |
| Assistant corresponding secretary..... | 1,000.00    |
| Traveling expenses .....               | 400.00      |
| Office secretary .....                 | 100.00      |
|  | Total ..... |
|  | \$2,100.00  |

The time of the corresponding secretary and that of the assistant is given up largely to the work in connection with the Teen-Age Conferencs and Sabbath promotion, and not more than one-fourth of their time can properly be charged to overhead expense.

RECOMMENDATIONS

1. The Commission recommends to the General Conference that ownership of the remaining bound and unbound copies of the history, "Seventh Day Baptists in Europe and America," be turned over to the American Sabbath Tract Society.

2. The Commission recommends that Edwin Shaw and Willard D. Burdick be appointed a committee with authority to revise and have printed blanks for the "Annual Statistical Reports of the Churches to the General Conference."

3. The Commission recommends that during the fifty days, April 20 to June 8, 1930, pastors and churches observe the nineteen-hundredth anniversary of Jesus' ministry, and also recommends that the Missionary Society organize and promote programs to this end.

4. In view of certain suggestions made by the Woman's Board, both by correspondence and by special representatives in consultation with the Commission.

The Commission recommends that the president of the General Conference appoint a special committee composed, in part at least, of women of the denomination, to which the Woman's Board may present these matters for consideration, the committee to report at the present session of the General Conference.

5. The resignation of the general secretary, Rev. Willard D. Burdick, to take effect August 31, 1929, was accepted by the Commission and the following action taken:

The Commission wishes to express again its most sincere appreciation of the faithful services of the General Secretary, Rev. Willard D. Burdick, who now retires from his work with the Commission to return to the pastorate.

Therefore, to provide for the promotion of the denominational program for the coming year, the Commission recommends that the General Conference approve the appointment of the following committees:

Committee to Promote the Financial Program—Alexander W. Vars, Plainfield, N. J.; William C. Hubbard, Plainfield, N. J.; Orra S. Rogers, Plainfield, N. J.; George M. Clarke, Plainfield, N. J.; Courtland V. Davis, Plainfield, N. J.

(Continued on Page 315)

*Expense of the Memorial Board*

The administrative expense of the Memorial Board is five per cent of the income—\$1,831.49, according to the 1928 *Year Book*, and is chargeable to overhead.

*Expenses of the Woman's Board*

There are no salaried officers in the Woman's Board and practically no overhead expense.

*Expenses of the Sabbath School Board*

|                                      |            |
|--------------------------------------|------------|
| Director of religious education..... | \$1,600.00 |
| Traveling expenses .....             | 400.00     |

Very little of the time of the director of religious education can be charged to overhead as there is very little clerical work in connection with his office.

There is no more important work being done by our denomination than his work and it is being done at a minimum cost.

*Expenses of Historical Society*

There is no administrative expense connected with the Historical Society.

*Expenses of the Young People's Board*

The Young People's Board pays its corresponding secretary \$200, and expects her to do that amount of work on the field among the young people, so there is very little that can rightly be charged to overhead expense.

There is a great deal of loose classification on the part of some of our people when they are considering the work done and money spent by the officers and boards of our denomination.

This condition leads to fault-finding and unkind criticism which are the mightiest weapons used by the devil in breaking down the work of the Church. It adds to the burdens of those who are trying to carry on the Master's work and cools the ardor of those who should support the work with their sympathy and substance.

The work done by our general secretary, the corresponding secretary of the Missionary Society, the corresponding secretary of the Tract Society and the director of religious education, is the sustaining influence among our people, and the good accomplished can not be measured in dollars and cents.

(Signed) FRANK HILL,  
EDGAR D. VAN HORN,  
G. M. ELLIS,  
*Committee.*

## Fundamentalists' Page

REV. ALVA L. DAVIS, LITTLE GENESEE, N. Y.  
Contributing Editor

### INTELLECTUAL BARRIERS TO FAITH

Are we thoroughly astray about our young people? From a hundred seats of authority and sources of highest wisdom, we are being told that one of the most imperative services of the Church is to relieve the Christian system of all those supernatural features, which clash with the assertions of science, so as to make simple and easy an acceptance of the sublime gospel message. Thus it is affirmed that college students and university men must be treated as if they are incapable of accepting a supernatural redemption. We ask the question, Is this assumption a true one?

The *Reformed Church Messenger* has called our attention to an interview of Dr. Bernard Bell, of St. Stephen's College, with a group of students who frankly said that the usual college preacher assumed that the students were informed, while they are not; and that what they are hungry for are the certainties and realities rather than the uncertainties and the fancies of the imagination. It is a woeful mistake to think that the college man has more serious conflicts with doubt than do others. The *Messenger* adds: "Those who are attentively studying the signs of the times can not help feeling that there is a genuine yearning for the strong meat of the gospel." Is not this much nearer the truth than the theory that to reach these young people you must divest the gospel of its mantle of power? The moment a soul awakens to a sense of need, that moment it feels the importance, yes, the imperative necessity, of a supernatural Helper. No teacher of ancient ethics is quite sufficient then, though it is the moral code of the great Teacher himself. With the commands there must be power to obey them. If not, they stand as mere mockeries to all holy aspirations. A supernatural Helper becomes an absolute necessity.

Of course, there are intellectual barriers to faith, but they are not the top-most hin-

drance to Christian living. The miracles are not the most disturbing problems to most undergraduates. They have much more intimate and insistent questions to settle, the most stubborn ones being: What shall I do to inherit eternal life; and where-withal shall a young man cleanse his way? If it is not possible to evade the Ten Commandments, how shall I find power to obey them? A young minister of large promise who comes recently from a series of splendid services at one of our church colleges, insists that the big question is not one of the head, but that it is one of the heart. Can I dodge my clear convictions, becomes more serious than how to secure clear convictions. The barriers to faith are largely moral, and only occasionally intellectual. When the heart cries out, "Lord, I will follow thee, whithersoever thou goest," the rugged road soon comes to view.

We are not indifferent to the facts that mystery and shadow, yea, "clouds and darkness are round about him"; and also that many suffer in their struggle as they cry: "Oh, that I knew where I might find him." The finer the spirit, the more intense is the pain as this search is made. It is true also that those who pass this rough road and come finally into the broad open, who find their treasure after earnest searching, are among the most joyful of all who have found this pearl of great price. In this age of feverish haste and shallow digging, we have only a small percentage of honest souls who are confused by the great intellectual mysteries. We should care for them and lead them gently, but we should not estimate them as more numerous than they are. "The offense of the cross is not ceased." Far better allow an honest soul to remain as an earnest seeker after truth than to deceive him by false assertions that he has found this pearl, while he holds in his hand simply a worthless pebble.

When one passes out of Christian geography into lands that are non-Christian, he marvels at the holy audacity of our missionaries. To exalt the cross when the centuries have been unmoved from ancient traditions and vicious superstitions, is something so daring that were it not for the knowledge that "when the Spirit of truth is come he will convince the world of sin and of right-

eousness and of judgment," there would be no answer to the glorious results.

"Ask and it shall be given you. Seek and ye shall find. Knock and it shall be opened unto you." The way out of doubt is not by the high road of reason and argument, but by the low road of penitence and prayer.

"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3: 16.—*Dr. W. B. Riley.*

### ELEVENTH ANNUAL REPORT OF THE COMMISSION OF THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

(Continued from Page 313)

Committee to Promote the Religious Program—Rev. William L. Burdick, corresponding secretary of the Missionary Society, Ashaway, R. I.; Rev. Ahva J. C. Bond, leader in Sabbath promotion, Plainfield, N. J.; Rev. Erlo E. Sutton, director of religious education of the Sabbath School Board, Milton Junction, Wis.

6. The Commission recommends that the president of the General Conference appoint a committee whose task shall be a thorough re-study of the problems involved in the present unified budget plan, the subject of denominational administration, the proper adjustment of the church quotas, and other related problems.

The necessary clerical and other expenses of these committees shall be paid out of the appropriation for general expenses of Conference.

#### SUGGESTED DENOMINATIONAL BUDGET

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

|   |            |
|---|------------|
| General expenses .....                  | \$2,900.00 |
| Year Book .....                         | 800.00     |
| Federal Council .....                   | 200.00     |
| Denominational building maintenance.... | 1,000.00   |

Total .....

The Commission received from various denominational societies and boards suggested budgets to provide for the work of the coming year. These budgets have been carefully studied and assembled into the fol-

lowing unified Denominational Budget, and the Commission recommends that it be approved by the General Conference.

|                                   |             |
|-----------------------------------|-------------|
| Missionary Society .....          | \$31,000.00 |
| Tract Society .....               | 7,800.00    |
| Education Society .....           | 1,500.00    |
| Sabbath School Board .....        | 3,800.00    |
| Woman's Board .....               | 500.00      |
| Young People's Board.....         | 1,800.00    |
| Scholarships and Fellowships..... | 1,200.00    |
| Historical Society .....          | 500.00      |
| Ministerial Relief Fund.....      | 4,000.00    |
| General Conference .....          | 4,900.00    |

Total .....

This is a decrease of \$5,500 in the actual working budget as compared with the 1928-29 budget, although the total is \$3,500 greater than last year because it includes the \$6,500 deficit of the Missionary Society, the \$1,500 deficit of the Tract Society, and a new item of \$1,000 in the Conference Budget for Maintenance of the Denominational Building for an estimated period of one-half year.

Inasmuch as some churches have requested that their quotas be changed, and inasmuch as General Conference has appointed a committee to re-study the unified budget plan, and the subject of denominational administration, the Commission recommends that the churches be asked to enlarge their contributions that the deficits of the boards may be met, and the needs of the field be fully provided for.

In order to reach the amount asked for this year it will be necessary for the churches, on the average, to raise the amount of their previous quotas plus about seven per cent.

In view of the fact that the Conference year is often far spent before the annual canvass for denominational funds is made, and in accordance with the wishes of the committee which has been recommended to promote the financial campaign for denominational funds, it is recommended that the annual canvass be made as soon as possible in the fall, not later than November.

#### CONCLUSION

In addition to raising nearly \$28,000 for the Onward Movement Budget during the past year, Seventh Day Baptists have given for the construction of the denominational building, for the erection of churches, and for the endowment and maintenance of our

colleges, a sum totaling not less than \$60,000 in cash, besides thousands of dollars in pledges.

Thus, instead of an apparent decline in generosity, we have probably experienced a banner year of Seventh Day Baptists giving. So that instead of feeling that our people have failed, the Commission feels that they are worthy of real commendation.

We, therefore, appeal to the denomination to face the future with courage and hope, determined that the loyal generosity which has been displayed toward these several worthy objects during the past year shall in this present year be continued with the major emphasis upon the central program of the denomination.

While much of the Commission's time and thought have necessarily been given to the financial problems of the denomination, we are deeply concerned over the more purely devotional and spiritual life of our people.

The Commission wishes to emphasize that the raising of funds to finance religious undertakings, the formulating of programs, and the carrying through of the same are forms of spiritual service.

We call attention also to the ever widening fields and increasing opportunities for instruction, inspiration, and spiritual growth in our churches and schools, and call upon all workers in these fields to prove themselves "workmen that need not to be ashamed, rightly handling the Word of Truth."

Knowing that the most carefully laid plan must fail unless prompted by the Spirit of Christ, we earnestly call upon our people and churches to cultivate a deeper spirituality, and to regard all material blessings and advantages as means of glorifying God and doing his work in the world. This is a day fraught with tremendous consequences. Let us meet it courageously and—*DO OUR BEST.*

Milton, Wis.,  
August 20, 1929.

#### ANNUAL MEETING EDUCATION SOCIETY

The annual meeting of the Education Society will be held in Alfred, N. Y., on September 12, at seven-thirty in the evening.

E. P. SAUNDERS.

#### FIFTY-FIFTH ANNIVERSARY OF THE W. C. T. U.

More than three thousand W. C. T. U. delegates, officials, and members will gather in Indianapolis, Ind., September 19-25, to attend the fifty-fifth annual convention of the National Woman's Christian Temperance Union. The principal business of the convention will be to strengthen the educational policies of the W. C. T. U.; to plan to aid the government and the administration in law observance and law enforcement; and to prepare for the senatorial and congressional election of November 1930, which the W. C. T. U. officials anticipate will be a desperate effort by the wets to unseat dry sitting legislators.

In addition, the Indianapolis convention has a historic significance. It will mark the fiftieth anniversary of a previous W. C. T. U. convention in the same city which elected Frances Willard to the presidency, and adopted the educational policies which prepared the country for national prohibition.

As a part of the convention program next month the W. C. T. U. will unveil a tablet commemorating the life and work of Frances Willard. It is to be placed in the state capitol in Indianapolis and received officially for the state by Governor Harry G. Leslie.

Several prohibition leaders and government officials will be prominent in the convention program, among them being Dr. James M. Doran, U. S. commissioner of prohibition.—*W. C. T. U. Secretary.*

#### SOME THINGS ABOUT THE CONFERENCE

COUSIN HENRY SMITH:

I am sorry you could not come to the Conference here at Milton. I know it would have done you good. You will, of course, read good things about it from the RECORDER, for its editor with his pen was here in close attention all the time—watching all that was done, hearing what was said, and taking notes of everything. Perhaps, however, he will let me speak of some matters, he may not, having so much writing to do, find time to mention.

I may, in the first place, say that it was much like a big family re-union.

There came together here many warm friends of earlier days who had not seen one another before for years—ten, fifteen, twenty, or twenty-five of them—and were made joyously happy in finding themselves once more together; white-haired, yet with hearts still warm with the old time affection that during the years in between had become more mature and richer. Some of those dear young friends of former days brought with them their children—yes, in some cases grandchildren. More than one car came filled with a whole family of boys and girls to attend their first Conference, and as lively proofs that since they left school they had been doing the good work of establishing Christian homes. It was indeed beautiful—such loads of young folks thus brought into association with other like groups. More than one mother said, "These children will not forget this, their first going to Conference."

Indeed they will not forget it. When let loose upon the grassy green college campus they began at once to get acquainted with the youngsters of other groups, and to have so good a time they could not well forget it even if they would. Now that they are again back home in Farina, Battle Creek, or Alfred, they are talking about it, and will be glad to go, if they can, next year at Salem.

The college campus at Milton was the best kind of playground for the children, and an ideal place for the older folks to gather in groups, where seats had been placed in the shade of trees about the college buildings, the ground all carpeted in green, and no dust in the air. Moreover, the weather was glorious, a cloudless sky nearly all the time during those six days. There was not a drop of rain. Though at times the mercury got up into the nineties, the campus was open on all sides to the refreshing breath of heaven. All nature was at its best in garden, field and grove.

Rooms close at hand in the college buildings were open for group meetings—writing rooms, rest rooms, a nursery for the baby class, and an infirmary with

a trained nurse in attendance. Those who came to the last Conference here and had not forgotten the "skeeters" that came also from New Jersey and took an active part in the meetings in the big tent, found themselves on this occasion in the college gymnasium with its thousand chairs, and the windows so screened as not at all to admit such little intruders.

A big dining room had been put up alongside the main college building where meals were served three times a day by the cafeteria plan. Breakfast came at seven-thirty, where the young people, besides eating, held round table discussions upon assigned subjects of especial interest to them. Dinner was served at twelve-fifteen, and supper at five-fifteen. This service was pleasantly and courteously rendered by young people, both local, and from a distance. It was a good opportunity for them to mingle and become acquainted, and by such serving pay for their own meals after the crowd had been well fed. But they did more than serve tables and eat and have a good time in a social way. They attended the meetings, especially those where some of their own problems were under discussion. They are on their way to manage some future Conferences.

One morning a lot of the young folks drove early to Jamesville, nine miles away, and ate their breakfast in a pretty park there. In no small way were such social gatherings of groups a real part of the Conference. Whatever draws good people together with a common purpose in view is well worth while. It stimulates good fellowship and brotherly love, and love is the fulfilling of the law. When made manifest it is Christianity in action. It is what the world sees of the teaching of the Master. It was good to be there. UNCLE OLIVER.

*Why Not?*—Farmer Brown drove his flivver into town one day and left it in the public square.

"Here," yelled a policeman. "You can't park your car there."

"What you got the sign up there for? Don't it say, 'Fine for Parking Automobiles'?"



## MARRIAGES

**ALGER-HAMMOND.**—At the Seventh Day Baptist parsonage, New Market, N. J., August 15, 1929, by Rev. T. J. Van Horn, Mr. Harry G. Alger and Miss Maude B. Hammond of Bound Brook, N. J.

**ELLIS-BROWN.**—At the home of the bride in Marion, Ohio, August 29, 1929, by Rev. Henry N. Jordan, Mr. Edward M. Ellis of Milton, Wis., was united in marriage to Miss Ruth Brown. Miss Frances Ellis of Milton and Walter Sayre of Albion, Wis., were the attendants. Mr. and Mrs. Ellis will make their home at 444 Hawthorne Court, Apt. 306, Madison, Wis.

**WILKINSON-BURDICK.**—At Alfred, N. Y., August 23, 1929, by Dean Arthur E. Main, Leonard C. Wilkinson and Miss Beulah M. Burdick, both of Alfred Station, N. Y.

A. E. M.

## DEATHS

**BAKKER.**—Mrs. Afien Smit Bakker, wife of Rev. Frederik J. Bakker, was born in Oude Pekela, Holland, February 11, 1849, and died in Plainfield, N. J., August 17, 1929, aged eighty years, six months, and six days.

Mr. and Mrs. Bakker had been married for more than fifty-nine years, and had spent many years in missionary service in Holland, Germany, and Denmark. Through all the years Mrs. Bakker was a faithful wife and helpful companion.

Their children having come to America to make their homes, Mr. and Mrs. Bakker followed them to this country. They came to Plainfield in August, 1913, uniting with the Plainfield Seventh Day Baptist Church of Christ.

She leaves besides her aged husband three sons, Fred and Jacob, both of Plainfield, and Garret of Portsmouth, Ohio.

It is a great comfort to Elder Bakker that he was able to care for his beloved wife in her declining years. For this privilege he had often prayed.

In the absence of her pastor and other Seventh Day Baptist ministers, Dr. Robert F. Y. Pierce, Baptist minister of Plainfield, conducted funeral services in a most gracious and sympathetic manner. Her daughter-in-law, Mrs. Fred Bakker, sang a solo.

Interment was made in Hillside Cemetery.

A. J. C. B.

**COON.**—Edward DeForest Coon, the oldest child of LaFayette and Mary Wells Coon, was born June 26, 1849, at Ashaway, R. I., and died August 31, 1929, at Bethesda Hospital, Hornell, N. Y. He was on his way from his home in Brookfield, N. Y., to attend the Seventh Day Baptist General Conference at Milton, Wis., when he was stricken with the illness that caused his death.

There were two other children in his father's family, Samuel H. Coon, who died several years ago, and George W. Coon of Milton Junction, Wis., who survives him. He was married at Utica, Wis., October 14, 1871, to Annis R. Burdick, the youngest daughter of Rev. Russell G. Burdick. She died January 31, 1922, a few weeks after the celebration of their golden wedding anniversary. There were two children: a son, Fayette B. Coon, a teacher in the public schools of West Allis, Wis.; and a daughter, Mary, now Mrs. Archie Woodstock of Otsego, Mich. There are eight grandchildren.

He was married again August 24, 1924, to Mrs. Esle Langworthy Rogers of Brookfield, N. Y., who survives him and was with him at the hospital during his last illness. The son also came to Hornell, and after the death of his father and a brief service conducted by Rev. Edgar D. Van Horn of Alfred Station, accompanied the body back to the family burying lot in Milton Junction, Wis., where a farewell service was held in the Seventh Day Baptist church on Monday, September 2. The service was in charge of a nephew, Rev. Edwin Shaw, assisted by the pastor of the church, Rev. John F. Randolph.

Mr. Coon was baptized in early life and joined the Utica, Wis., Seventh Day Baptist Church. For thirty-five years, 1891 to 1926, he was a member of the Milton Junction Church, and at the time of his death was a member of the Second Brookfield Church, where his home had been in recent years.

E. S.

**GREENE.**—Bertha I. Greene, daughter of William M. and Charlotte Potter Greene, was born at Berlin, N. Y., September 13, 1862, and died at her home in Berlin, August 20, 1929, lacking just a few days of being sixty-seven years old.

She had lived all her life in Berlin with the exception of a few years in Troy, N. Y., and New Rochelle, N. Y. After coming back to the old home farm where she was born, she cared for her mother, who passed away many years ago after a long illness, then she kept the home for her father, who passed away in 1918.

Her life was spent in doing for others even when employed in other work. She was converted and baptized while Elder Hoffman was holding evangelistic meetings in Berlin in 1877, and joined the Seventh Day Baptist Church, of which she has been a faithful member about fifty-two years. She loved her church and did all she was able to do; was a teacher in the Sabbath school and for many years sang in the choir. Many times she did more than her

strength would permit, for she never was very well, but was patient and fought sickness of some kind all her life.

She passed away Tuesday morning after a cerebral hemorrhage, without a moment's warning.

She leaves one brother, Elwyn D. Greene, of Troy, N. Y.; two sisters, Mrs. Harriet G. Branch of Mt. Vernon, N. Y., and Lena G. Crofoot, who had come home a few months before to be with her in her declining years; one nephew, and three nieces to mourn her loss. What is their loss is her gain, for she has passed from this life of suffering to be with her Savior.

Funeral services were held at her late home, conducted by Rev. Mr. Whitehouse, pastor of the First Day Baptist Church, as her pastor, L. A. Wing, was away at Conference.

She was laid to rest in the Berlin Seventh Day Cemetery.

**JORDAN.**—Milton J. Jordan was born May 23, 1859, and died August 2, 1929. He was the son of James and Charlotte Burdick Jordan, and was born in the town of Wirt, Allegany County, N. Y. When but a small boy his mother died and he was cared for in the home of his grandfather Jordan until his father married his aunt, Amanda Burdick.

On December 31, 1879, he was united in marriage to Laura A. Green, who with a daughter Mabel survive him. Another daughter died in infancy.

At the age of eighteen he was baptized by Rev. W. B. Gillette and united with the Seventh Day Baptist Church at Nile, where he remained a faithful member until the time of his death. In 1905 his church called and ordained him to the office of deacon, a position that he faithfully filled. For several years he has been the senior deacon of the church. He was always to be found in his place in church and Sabbath school unless kept at home by illness. He rarely missed a covenant meeting and communion service. These were a privilege as well as a duty to him. He lived a life of purity, hospitality, honesty, and practical Christian service. His passing will be mourned by many besides his immediate family.

Besides his wife and daughter he is survived by two half brothers, Rev. Henry N. Jordan of Battle Creek, Mich., and Alford R. Jordan of Blackwell, Okla.; a half sister, Mrs. Avis Woodard, of Richburg, N. Y.; a number of nephews, nieces, and cousins; and a large circle of friends, not only in the church of which he was a member, but in the surrounding community.

Mr. Jordan had been in failing health for some time, and a year ago last May he took to his bed, and for fifteen months he had been tenderly cared for by his family.

Farewell services were conducted Monday, August 5, at the Seventh Day Baptist church at Nile, by A. Clyde Ehret of Alfred, assisted by Pastor Harley Sutton. The four deacons of the Nile Church acted as the bearers. Burial was in the Mt. Hope Cemetery at Friendship.

A. C. E.

**KNIGHT.**—James M. Knight, son of John W. and Mary Knight, was born in Jackson Center, Ohio, April 3, 1845, and passed from this life at his home in Gentry, Ark., on August 25, 1929.

In early life he was converted and united with the Jackson Center Seventh Day Baptist Church. In 1861 the family moved to Garwin, Iowa, and helped in forming the Seventh Day Baptist Church of Garwin.

In 1868 he was married to Miss Elizabeth Randall, who passed away May 20, 1880.

Four children were born to this union: Oscar, of Gentry, Ark.; John W., who passed away August 24, 1921; Mrs. Alvanette Lippincott of Milton, Wis.; and Lydia of Garwin, Iowa.

March 14, 1885, he was united in marriage to Charlotte Lippincott, who survives him.

Farewell services were held from the Seventh Day Baptist church at Garwin, Iowa, conducted by Pastor J. H. Hurley, and the body was laid to rest in the Garwin, Iowa, cemetery.

J. H. H.

**MCCLURE.**—Ruth Babcock McClure, daughter of Julius T. Babcock and Sarah Petty Babcock, was born in Humbolt, Neb., November 23, 1884, and died at Mercy Hospital, St. Joseph, Mo., August 17, 1929, after a series of operations for cancer.

After the death of her mother, Ruth came to Nortonville when a little girl to live with relatives and friends. At the age of ten she came into the home of Mrs. Hannah Maxson, where she grew to womanhood. From the age of eighteen until she finished her high school course in Nortonville, she lived with her aunt, Mrs. Hannah Vandenburg.

When she was about twelve or thirteen years of age, Ruth professed her faith in Christ and united with the Nortonville Seventh Day Baptist Church.

During her early womanhood she taught school in the vicinity of Nortonville and elsewhere for about five years.

On September 23, 1913, she was married to Thomas Elza McClure, in Nortonville. During the following year the couple made their home in Kingman, Kan.; then they lived in the vicinity of Nortonville for six years. For the past nine years the family has resided at Effingham, Kan.

Mrs. McClure was known to be a conscientious Christian and devoted wife and mother. She was deeply religious but unostentatious withal. She was cheerful and optimistic by nature and always very patient. Throughout her illness and following her recent operations, she bore up with remarkable courage and fortitude. Her untimely passing was peaceful and in perfect trust.

She is survived by her husband, a step-daughter, Twila McClure, and the following five children: Gertrude, Quenten, Elwin, Ronald, and Milton, all at home.

Funeral services were held from the Nortonville Seventh Day Baptist church, August 19, at ten in the morning, the pastor officiating. Interment was made in the Nortonville cemetery.

S. D. O.

TAPPAN.—Alfred Burdick Tappan was the eldest of six children born to Joel and Caroline Saunders Tappan. He was born in Plainfield, N. J., September 10, 1849, and died at his home in Dodge Center, August 25, 1929, aged 80 years, 11 months, and 15 days.

A few weeks ago he suffered a slight stroke of paralysis, from which he improved sufficiently to be up and out of doors. A second stroke was more severe and he lived only a few minutes.

When he was but a lad of eight his family moved to Milton, Wis., where they remained only a year, coming on to Dodge County, Minn., in 1856, overland with an ox team and covered wagon. He grew to manhood here, attending the local school and seminary at Wasioja. On January 26, 1881, he was married to Polly A. Bailey and they made their home on their farm south of town for many years. About ten years ago the wife's health failed and they moved to the village. Two sons were born to them: Ray B. of Dodge Center, and Clifford A. of Minneapolis. Besides the sorrowing wife and these sons, he leaves to mourn his loss one brother, Frank E. Tappan of Battle Creek, Mich.; three sisters: Mrs. Carrie Joanna Lewis and Mrs. Clara Josephine Brown, also of Battle Creek; and Mrs. Eva Jane Langworthy of Dodge Center, and an adopted sister, Mrs. Ellen Churchwood of Dodge Center. One brother, Fred S. Tappan, was accidentally killed at New Auburn, Wis., a few years ago.

Thus has passed in ripe old age, a dutiful husband and father, a good neighbor, a loyal citizen, and one faithful to his convictions of right.

The funeral services were held at the home Wednesday afternoon, Rev. Edward M. Holston officiating, and interment was made in Riverside Cemetery.

E. M. H.

#### Sabbath School Lesson XII.—Sept. 21, 1929

MALACHI FORETELLS A NEW DAY.—Malachi 1: 1  
Golden Text: "Behold, I send my messenger, and he shall prepare the way before me." Malachi 3: 1.

#### DAILY READINGS

- September 15—Insincere Worship. Malachi 1: 6-14.  
September 16—Wicked Priests Warned. Malachi 2: 1-9.  
September 17—Purification Promised. Malachi 3: 1-6.  
September 18—The Blessings of Tithing. Malachi 3: 7-12.  
September 19—The End of the Wicked. Malachi 4: 1-6.  
September 20—A Warless World. Isaiah 2: 1-4.  
September 21—The Age of Peace. Isaiah 11: 1-9.

(For Lesson Notes, see *Helping Hand*)

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L. H. NORTH, Business Manager

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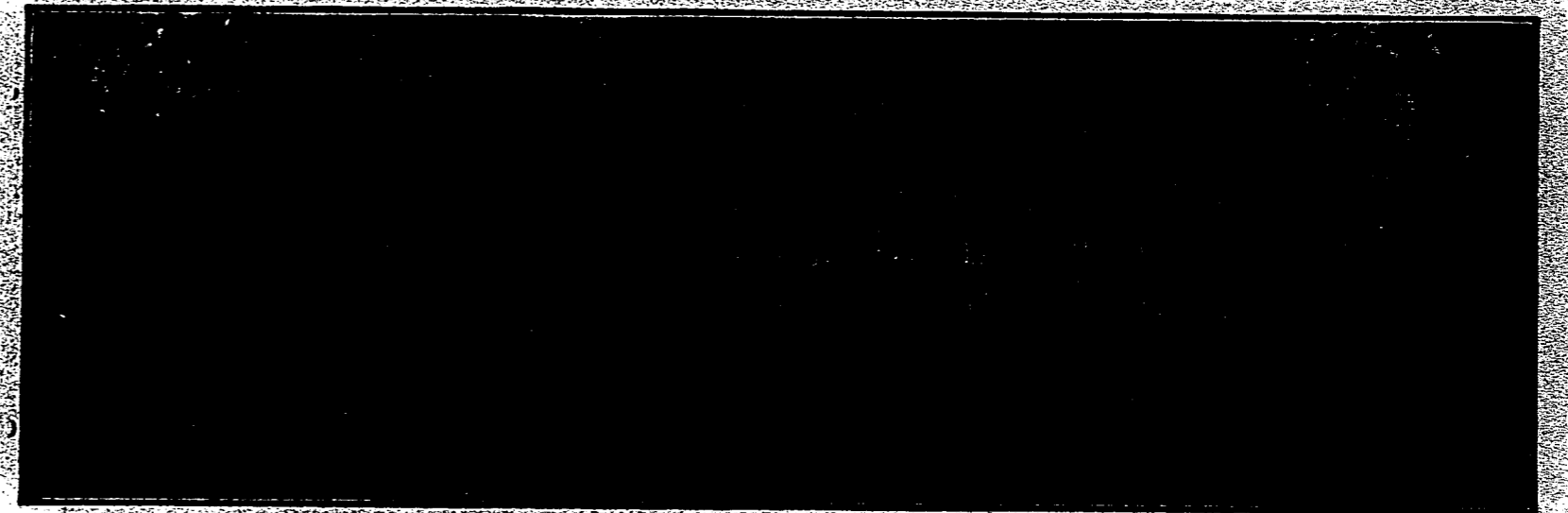
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# The Sabbath Recorder

## WORK

Let me but do my work from day to day  
 In field or forest, at desk or loom;  
 In roaring market-place or tranquil room  
 Let me but find it in my heart to say,  
 When vagrant wishes beckon me astray,  
 “This is my work, my blessing, not my doom;  
 Of all who live I am the only one by whom  
 This work can best be done in the right way.”  
 Then shall I see it not too great or small  
 To suit my spirit and to prove my powers.  
 Then shall I cheerful greet the laboring hours  
 And cheerful turn when the long shadows fall  
 At eventide, to play and love and rest,  
 Because I know, for me, my work is best.

—Henry Van Dyke.

## CONTENTS

|   |   |
|---|---|
| <b>Editorial</b> —My Unfinished Address An Appreciation.—Missionary Day At Conference.—The Quiet Hour “Almost But Not In.”—Afternoon With Missionary Society. — Rev. C. G. Scannel, A New Man Among Us.—Thursday Evening At Conference.—A Day of Important Business 321-326 | <b>Woman's Work</b> —Letter From Mrs. George Thorngate ..... 332  |
| <b>Seventh Day Baptist Onward Movement</b> —Statement Onward Movement Treasurer, August, 1929..... 327  | <b>Home News</b> ..... 336  |
| <b>Annual Statement of the Seventh Day Baptist Historical Society</b> ..... 327   | <b>A Memory of Valley Forge</b> ..... 337   |
| <b>Liberty</b> —As One of the Goals of the Service Club ..... 329   | <b>Young People's Work</b> —The Devotional Life—Ideals Worth Living For.—Young People at Conference.—Intermediate Corner.—A Picnic at Lake Geneva ..... 338-341 |
| <b>Missions</b> —Home Missions as the Foundation of Foreign Missions... 331   | <b>Pioneer Days in Nebraska</b> ..... 341   |
|   | <b>Our Pulpit</b> —“But I Have Called You Friend” ..... 343-346   |
|   | <b>Religion, The Bible, The Modernist</b> ... 346   |
|   | <b>Fundamentalists' Page</b> —“A Scientific Investigation of the Old Testament” 348   |
|   | <b>Letter from O. P. Bishop</b> ..... 350   |
|   | <b>Sabbath School Lesson for September 28, 1929</b> ..... 352   |