"We reach our best by devoting ourselves to the interests of others. We remain at our worst by devoting ourselves to self. The spring of all our activities must be devotion to Christ."

MAY GRACE BE GIVEN

And as the path of duty is made plain,
May grace be given that I may walk therein,
Not like the hireling for his selfish gain,
With backward glances and reluctant tread,
But cheerful in the light around me thrown,
Walking as one to pleasant service led;
Doing God's will as if it were my own,
Yet trusting not in mine, but in his strength alone.
—J. G. Whittier.
SEVENTH DAY BAPTIST GENERAL MEMORIAL

THE SEVENTH DAY BAPTIST GENERAL MEMORIAL CONFERENCE
Next Session will be held with the Seventh Day Baptist Church at Waterford, N. J., on the Ninth Day of May, 1927. For Presidential-Walter E. Whiffen, Milton, N. J. For First Presidential—Edward E. Whiffen, Milton, N. J. Gould or begins for any denominational purpose are excluded. This Conference is not for the best interests of the benefactors in accordance with the E. Y. A. and B. S. The Memorial Board acts as the Financial Agent of the Conference, the Board being the sole authority as to ways in which the Board can be of service.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY
(Incarnate, 1916)

COMMISSION OF THE GENERAL CONFERENCE


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Good for all grace and truth
It is evidently the combined sentiment of most American newspapers, regarding the situation in China, to "Keep Cool with Coolidge," in order that we may protect Americans in China and to guard against the destruction of American property, and that we do without committing this nation to any joint action with other powers. The President's statesmanship wins the approval of representative papers all over the country. While our government means to stand by the powers in complete cooperation to protect foreigners in China, it will stand just as firmly against any combination that is likely to involve us in another world war. Letters from Shanghai, received April 22, assure us that the protection is so complete by the English and American troops in the settlements that our people feel quite safe, and friends in America are urged not to worry about them.

The annual report of the New York Bible Society shows the excellent work being done by way of distributing the Scriptures. It makes a business of giving Bibles to the same and seamen along the entire water line, both in the offices and on board all kinds of ships. The representatives of the society also meet the immigrants as they reach our shores. They hold a Bible in his own language. Many are printed in parallel columns of English and the language with which the new-comer is familiar. Hotels and hospitals are also supplied in New York with copies of the Bible. During the year 43,363 volumes have been given to immigrants; 17,803 to sailors and ships; and 632,462 to inmates of institutions in the city. In ten years the society has given away more than four and a half million Bibles.

The resolution regarding China, passed by Congress on February 21, 1927, meets with general approval so far as we have seen. It shows something of the friendly feeling in this nation toward fair and honorable treatment of the people of China. It is this kindliness on our part that has won the friendship of the Chinese toward America.

We give here what is known as the Porter Resolution of Congress, with its preamble of explanation, taken from the Federal Council Bulletin:

The Porter Resolution

"WHEREAS, The United States, in its relations with China, has always endeavored to act in a spirit of nonintervention and without regard for the conditions prevailing from time to time in the two countries, it is evident that the present development of conditions in China makes it desirable that this understanding be maintained in accord with its traditional policy, it is therefore resolved:

"Resolved by the House of Representatives (the Senate concurred) that the government of the United States be, and it hereby is, respectfully requested to enter into negotiations with duly accredited agents of the government of China, authorized to speak for the people of China, with a view to the negotiation and the drafting of a treaty or of treaties between the United States of America and the Republic of China which shall take the place of the treaties now in force between the two countries, which provide for the exercise in China of American rights by treaty or by law and shall be temporary in character, to the end that henceforth the treaty relations between the two countries shall be upon an equitable and reciprocal basis and will be such as will in no way offend the sovereign dignity of either of the parties, or, in the way of realization by either of them of their several national aspirations or eliminate any of their several legitimate domestic policies."

Yes, Simply "Taken Over One of the As Lord's Day"

The battle on the Grounds shows that inevitably come to a Sabbath-keeping Bible student can not be avoided when some modern thinker replaces the real origin of Sunday as a Sabbath. A writer in the Baptist in speaking of the resurrection describes it as "a simple personality" as "flooding human prospects of death" and weaving "new things into old symbols of Hebrew life," goes on to say: "The resurrection is the decisive, what a radiance of new life and light it has cast over the world." (The italics above are mine.)

I do not remember, in all my years of study on the Bible, to have ever heard so frank and true an explanation by any Sunday School teacher of the real source of the first day of the week as a holy day for rest and worship.

Sunday was Baal's day among the pagans Syro-Philistines. It had no shadow of sanction as a Sabbath in the Old or New Testament. Under the Roman influence it was given to the Church, and we say that the Reformation stopped short of completing its good work when it left this day of a pagan male deity as a substitute for the Sabbath commanded by Jehovah to be observed by Christ and his disciples all their lives.

Yes, indeed, the truth of the matter is told in the Church, and we says that Sunday (Baal's day) "had thus become by social custom and sanctity, the venerable day of the sun." And this is the real authority for keeping Sunday instead of Sabbath. No wonder the great world cares so little for Sunday. Sinners know very well that it has no Bible authority, no matter what Christians may say about it.

We can hardly avoid repeating the question here which we have asked more than once before: "What would be the effect if all the Protestant world should see the error imposed upon the Church by Rome and ordered by Constantine, and unitedly accept the Bible teaching as to God's holy Sabbath?"

All far-fetched efforts to explain away simple Bible teachings regarding Sabbath would be in vain. The Bible would be more than ever, enshrined in the hearts of men. True spiritual Sabbathism would take on new life, and such spiritual uplift as the world has never known would come to the churches of Protestant Christians.

Think of it! What if the pagan day, which our writer says, had become, by social custom and sanctity, the venerable day of the sun, and was taken over as the Lord's day, should, by all the churches, be replaced by the day commanded by God? What if it was kept by Christ and his disciples as the Sabbath? Christian practice would then be consistent with Bible teachings and with Christ's example, so far as the Sabbath is concerned.

Important and Helpful: One of the strong Scriptures that everyone should know about is: "Take up the whole armor of God, that ye may be able to withstand in the evil day, and have an impenetrable shield against the crimes of the devil."

The Sabbath Recorder
THE SABBATH RECORDER

THE FIVE-DAY WEEK

REV. AHVA J. C. BOND

Leader in Sabbath Promotion

It was just about a year ago that I first became acquainted with the movement for a five-day working week promoted by the Jewish Sabbath Alliance of America. During the year I have had some communication with this organization, which has its headquarters in New York City, and just now I am in receipt of the first issue of the Sabbath Bulletin, which is devoted to this subject.

There are several items of interest contained in this pamphlet, including a report of progress by the secretary of the committee for promotion of the five-day week, working under the auspices of the Jewish Sabbath Alliance, and in an address by Dr. Bernard Drachman. Certain large cities in several towns in Massachusetts enjoy a two-day weekly holiday, and many large companies in some of our larger cities operate on the five-day week plan. There are listed one hundred fifty cities and local unions in the Brotherhood of Painters, Decorators, and Paperhangers of America that operate on this basis. In this number are included Plainfield, N. J., and Westerly, R. I.

While we have not engaged actively in this movement, and while there may be differences of opinion among us as to its possibilities, the subscriber is pleased to learn that the Sabbath Recorder will be interested to read what Mr. Rosenberg and Dr. Drachman have to say. I am therefore presenting in the columns the report of Secretary Rosenberg and the address by Rabbi Drachman.

PROGRESS OF THE FIVE-DAY WEEK MOVEMENT

By William Rosenberg, executive secretary.

The Five-Day Week Committee for the Promotion of Five-Day Week, founded under the Jewish Sabbath Alliance of America, Inc.

The reports and figures mentioned in this bulletin are the result of the careful investigation from reliable sources. The committee has done all in its power to record the progress of this movement since 1910, when at a convention held by the Jewish Sabbath Alliance of America, an organization devoted to promotion of the observance of the Sabbath, and attended by Dr. Bernard Drachman, its president then and now, stated before that gathering that in his opinion, the day of rest problem for both Jew and Gentile in America would never be solved until two days of rest, Saturday and Sunday, the adoption of this system and hope never again to return to the six-day or even five-and-one-half-day week. In the first place, they have found no end to the controversy for the employer likes this system so much that they produce just as much in the five days as in the five and a half, always with the object in view of reducing the old system of long hours. They have also found that it has reduced overhead charges especially where preliminary processes require the making of steam and fire, and gives them an opportunity for cleaning and repairing machinery and overhauling their plant. Some employers have even found a new source of labor as the five-day week permits many women to work when they have two free days. From the several hundred reports received from various parts of the country, almost without exception, all who have tried the five-day week system have a good word for it.

Employers are not all in agreement as to the economic effect of the five-day week. One employer who has tried out the five-day week with full pay reports that his output per man per week has increased. Another employer states that the five-day week has reduced his labor costs because the health and morale of his force have improved. Other employers hold that the all-day Saturday closing is time thrown away. It is the intention of this committee to turn to the six-day or even the seven-day closing, if the employers will, and we think they will, adopt this system as early as 1914. In any case, the same in the workmen is the strengthening of the labor unions throughout the country.

We have been interested to learn that the Brotherhood of Painters, Decorators, and Paperhangers of America, which is devoted to the promotion of the five-day week, has issued a pamphlet on this subject, with many reports still missing. It is the intention of this committee to have its findings in almost every issue of the Labor Report.

THE FIVE-DAY WEEK

The movement is growing larger and larger and may yet become an established institution of our economic system, tending towards a better life socially, economically, and religiously.

It is the intention of this committee to continue to publish a bulletin on the progress of this system through this bulletin, issued each month and distributed free of charge to thousands of people throughout the country.
This is made possible through the kind cooperation of those mentioned in this book who have so kindly assisted to cover the cost of printing and distribute this publication. The committee would welcome expressions of opinion from the readers.—From the Sabbath Bulletin.

THE CHRISTIAN LEAGUE OF METHUEN
MARY A. STILLMAN

Methuen, Mass., has the distinction of having the first interdenominational federation of churches in the United States, perhaps in the world. Forty years ago four churches in the center of the town decided to end their bickering and rivalry, and to form a league for the moral uplift of the community. Since then all six churches in town have joined this federation—twelve in number—the last three being interdenominational community churches. At a recent annual meeting, a layman, pastor of one of the churches, was chosen president; an Episcopal rector, vice-president; and a layman, secretary-treasurer. The report of their activities during the past year was interesting. The league works always for the enforcement of prohibition, and sent a delegation to the capital in 1945. In the same year the league joined a vote against another referendum as to law enforcement in our commonwealth. A resolution was also passed in regard to the Mexican, Nicaragua and Chinese situations. Through its Moral Welfare Committee a moving picture film was censored and changes recommended; and a number of local cases were investigated. During the summer a Daily Vacation Bible School was maintained in five different churches and a number of local classes were also conducted.

The Christian League of Methuen holds its meeting in the Methuen Christian Union Church, the only church in the town which has no assigned quota, but it has been made the headquarters of the league for many years. It is well known that the Christian League has done much to improve the morals of our community, and that it has been a most beneficial influence for the good of Methuen.

Harvard students was invited to town for the purpose of interesting young people in religious work. This activity began with supper in a central hall, followed by a fraternal meeting in the evening. The next day all the leading pulpits were occupied by the young divinity students. Union services were held during the week preceding Easter, at one of which the Lord's Supper was celebrated. At a missionary institute a returned missionary from China and one from Turkey made after-supper speeches.

During the week many excellent speakers from away have been invited to Methuen. One of them recently took for his topic, "The Great Adventure." He said in part: "We are going through life, not just *living* life, but *living* life; not just *enduring* life, but living *meaningful* life. Life is a process, a journey, a challenge."

What then remains for our youth to undertake? Why may they not try an adventure? Is there any reason why they should not? One pioneer, having satisfied this craving, and developed men and women strong of body and mind; but now there is little to seek, since all places from the North Pole to the South have been discovered. In the middle ages war was an adventure, Crusades developing a sturdy type of manhood; but war time is anything but picturesque. There can be no great adventure in sitting in a laboratory inventing poisonous gasses with which to wipe out whole villages of combatants and non-combatants as well!

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The Christian League of Methuen should be on the honor roll for a newly organized church it had no assigned quota, but it has sent $46.50 to the Onward Movement treasurers.

May 21—Sabbath Rally day.

Secretaries William L. Burdick and Willard D. Burdick spoke on Life Work and Recruits for the Ministry in the Ashway Church, April 19 and 20. As these addresses were given in the midst of programs prepared by Pastor W. M. Simpson, I will not attempt to review the programs.

SHORT MESSAGES ON IMPORTANT SUBJECTS

No. III

MAN

"And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." (Genesis 1: 26, 27.)

"For thou hast made him a little lower than the angels, and hast crowned him with glory and honor." (Psalm 8: 5.)

Man was created a wonderful being, with great possibilities of development, and of dominion over all forms of life beneath him and of the forces of nature.

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

OUR BULLETIN BOARD

Honor roll of churches that have paid their quotas:

No. 1—New York City, and $104.66 additional.
No. 2—Riverside, Calif.
No. 3—Boonville, Mo.
No. 4—Wellsville, N. Y.
No. 5—?

The Edinburg, Tex., Church should be on the honor roll for as a newly organized church it had no assigned quota, but it has sent $46.50 to the Onward Movement treasurers.

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Man was created a wonderful being, with great possibilities of development, and of dominion over all forms of life beneath him and of the forces of nature.

And he does not cease to exist when his earthly life ends, "For we must all appear before the judgment seat of Christ; that every one may receive the things done in the body, according to that he hath done, whether it be good or bad." 2 Corinthians 5: 10.

It is worth while for us to think often of our possibilities physically, mentally, and spiritually while we are on earth, and of the nature of our existence when we physically die.

Man differs from other forms of life about how he has a superior body and a mind capable of far greater development, and especially in that he has a spiritual nature. He can "See" the spiritual, and he can "see" the physical.

A dog, a monkey, a bird can not be saved.

"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.

To realize one's possibilities in life and render the most helpful service in the world one needs to have his nature changed by divine power, and observe the teachings given in God's Word concerning his relationship to God and humanity.

In gaining his work there is danger of neglecting the care of some part of our being. Rev. J. Lee Gamble says: "The true education embraces the symmetrical development of mind and body and heart.

An old and wise writer (Smiles) has said, 'Cultivate the physical exclusively, and you have an athlete or a savant: cultivate the moral only and you have an enthusiast or a maniac; the intellectual only, and you have a deceived and dull—nay, it may be a monster. It is only by wisely training all of them together that the complete man may be found.'"

The book of Ecclesiastes is expressive of the search of man for that which is profitable and satisfying in life, and the conclusion reached by the writer of the book is good advice for all of us to accept. Let us be a fruitful whole, the body, mind, and spirit, the whole man, the whole church, the whole denomination, the whole world. The world is not an end, the end is the world, Fear God, and keep his commandments: for this is the whole duty of man."

Wife: "John, I'm afraid our Junior is lacking.

Husband: "Persuades little Freddy to do all his work."

"Lazy! That's executive ability."—Stone Cutters' Journal.
Arthur L. Titsworth, organist and choir director of Trinity Reformed Church, was presented a purse of gold last night at a special musical service held in his honor and in recognition of his having completed forty-five years of official service for the church. The presentation was made by the pastor, Rev. Dr. John Y. Broek, who elaborated on the faithful and efficient service rendered by the director.

In his reply to the words of Dr. Broek, Mr. Titsworth expressed his appreciation of all the aid and encouragement received from the audience that while the celebration was in completion of his forty-five years as organist of Trinity, he was also rounding out half a century as a church organist, having been organist of Park Avenue Baptist Church for five years before coming to Trinity. During those five years he was also organist of the Van Vranken Reformed Church, playing there on the Sabbath. Rev. Dr. Robert Lowry, a noted composer of hymns, was pastor of Park Avenue Baptist Church during Mr. Lowry's term there. Mr. Titsworth declared it to have been a delightful experience to accompany Dr. Lowry, as he led the singing of many of his own famous hymns. The pathos and sentiment of the music rendered at the service was one of masterpieces, all finely given and listened to with profit by a large audience. Rosemary Evans, harpist, and Frederick Millar, English concert basso, were special features of the program and were largely enjoyed in their renditions.

Mr. Titsworth is a member of the Seventh Day Baptist Church of Plainfield. He is a son of the late Rudolph Titsworth of Manville, New Jersey, and was graduated in 1926 by the college of the Seventh Day Baptist Church. He is also recording secretary of the American Sabbath Tract Society, in Plainfield, N. J. — R. L. TITSWORTH.

The EASTERN ASSOCIATION, JUNE 9-12

The Rockville Church sends greetings to the churches of this association and also to the delegates from the sister associations, reminding them of the date set for our meeting together, which is June 9-12, 1927, at Rockville, Connecticut, and extends a most cordial invitation to all to come and receive a blessing. Pray for an out-pouring of God's blessing on these meetings.

P. B. IRISH, Corresponding Secretary.

THE SABBATH RECORDER

LETTER FROM CHINA

Dear Friends who read The Recorder:

Since there is so much happening in this part of the country, probably it is well to try to get off a letter from this mission more often than heretofore. Miss Burdick and Dr. Palmborg wrote this last week, so I need only continue from the point they left off.

Before our letters had left the city we were getting reports of the Nanking affair, as it is now being called. Dr. Williams was known personally to some of our mission. People came down from that city who actually saw the Cantonese soldiers shoot him through the head. He was a most beloved American teacher. His death can not be explained on the ground of mob rule, or anti-British feeling, or even local hatred that might have been brought on by some thoughtless act. He was deliberately killed by a soldier of the Nationalist army, who undoubtedly knew the nationality of the man he was shooting.

I say the above to give you a little idea of how we are thinking and feeling. We are one of the few places in the world that have been able to give full treatment of foreigners by the angry soldiers. Many were stripped naked, even women, and most everyone came into Shanghai, with nothing but the clothes they had been wearing or clothes given them by loyal Chinese friends who came to their assistance after they were stripped of everything. We could tell you of instances after instance of the loyal assistance of servants and students to the fleeing foreigners. Some of these are in hospitals as a result of exposure, injuries, or from poor food eaten on the boats. Mission property has been looted and the furniture deliberately smashed to pieces, not only in Nanking, but in many other cities which have come into the hands of the anti-foreign element. Ginling College, the school for girls in Nanking, is the only place that has been protected, and that through the kindness of a man who had some influence with one of the soldiers.

Since writing this early in the morning, several stories of the terrible things which happened in Nanking have come to me, but after all, the part to be remembered is that the doctors, nurses, and other missionaries, with the foreigners even in the consular offices were not the only ones who brought trouble upon themselves. The students and servants risked their lives and spent their last pennies to try to make their friends more comfortable while they were waiting to be taken to the places of safety on the gunboats. Whatever happens here, we must know that thousands of loyal Chinese are grieving that their foreign co-workers, teachers, and friends are losing lives and health experiences while living in China. The foreigners are not suffering one bit more than the Chinese. Perhaps we are making it harder for them by staying. It is so hard to know.

Last Friday the Southern soldiers came to our hospital at Liiho and tried to get quarters there, but through the tactfulness of our young Mr. Dzau and Dr. Crandall trouble was averted. As to how and what happened Dr. Crandall can tell you and probably will as soon as she has time to write. She herself was busy, the last we heard from her was carting for some soldiers who had been wounded very badly.

We are here in Shanghai have had a few experiences of the past week, but they seem so tame beside those of other places, but they are scarcely worth recording. Then too by the time you will be reading this, it will be very old history. Last Friday our neighbors, the Irvine sisters of the Woman's Union Mission, came to stay here, as it was not thought safe for them over so near the border. We are a large number in the compound of the Union Medical Hospital and College to the east of us. Many came into the Crofoot house and the rest here. The Bible school girls and their teacher, Miss Clara Nelson, came over into our school, so as to give over the entire Crofoot house to the doctors and nurses. The doctors and nurses in the two households even brought the dinner that was.
already prepared, so as to save us that trouble. We took all from one household here, and the others went over to the Davies's to eat out. The next morning we went over to packing, as much as we could here, because we had been told that we must be ready to move at a moment's notice. There was to be a meeting of the workers and students planned for the afternoon in the public recreation ground near us. Two prayer services were held here—one with the Chinese and one for the foreign workers under Dr. Lawney from the medical school in charge. Her thought was for the workers whom we must leave, and the practical and song service centered around that idea. Before we had hardly finished singing the last song, the word came that the order to move had come. All was quiet except for the further financial changes being made in schools, but nothing new. The little babies and their families were left to get some of us. We had an empty house for the two Bridgman teachers who went into the Davis home. Alfred himself of us. The little babies and their families were left to get some of us. We had an empty house for the two Bridgman teachers who went into the Davis home. Alfred himself

The Bible school in the neighborhood is to close, as it is impossible for us to maintain it. The post office is beginning to function again. Tram cars are running. The central district, where we can all stay and between the two. If the Right Wing can gain control, there will be greater prospects for foreigners. The post office is beginning to function again. Tram cars are running. The central district, where we can all stay and

THE SABBATH RECORDER

The minutes of the last regular and the two special meetings were read.

Ira B. Babcock, Dr. H. Austin, Mrs. K. Burdick, Rev. J. W. Crofoot, Mrs. Allen C. Whitford, Miss Elizabeth Kenyon, Dr. B. F. Johnson, president of Conference.

The meeting adjourned to order at 9.35 a.m. by the president.

Prayer was offered by Rev. Willard D. Burdick.

The minutes of the last regular and the two special meetings were read. Voted that the visitors be asked to take part in the work of the board during the meeting.

The report of the corresponding secretary was read and accepted. It follows:

REPORT OF CORRESPONDING SECRETARY

As corresponding secretary I would report that in addition to endeavoring to carry on the usual work I have spent considerable time in an effort to help General Secretary Willard D. Burdick raise the sum of $100,000 for the building of the American United Church at Shanghai during June 30. In the interests of this work we have held twenty-two meetings, in twelve churches, in eighteen different places over here. It is now planned to hold conferences in other sections of the denomination next month.

Together with the president of this society I attended a meeting of the China Committee of the Foreign Missions Conference in New York City, February 15. At this meeting the puzzling question was discussed whether the work here would be considered by the representatives of many foreign boards doing work in that country.
THE SABBATH RECORDER

The treasurer's report was read and accepted. It follows:

**QUARTERLY REPORT**

January 1, 1927, to April 1, 1927

S. H. Davis, Corresponding Secretary.

In account with

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

Cash Received

On hand, January 1, 1927

20,075.22

For:

General Fund

2,991.87

Home field

300.00

China field

507.52

Boys' School

5.00

Girls' School

3.00

Java

16.00

Calcutta, India

76.71

Jamaica

258.92

From:

Income permanent funds

528.00

Memorial Board

729.38

Interest

4.23

Net indebtedness April 1, 1927

$ 866.95

E. & O. E.

S. H. Davis, Treasurer.

**TREASURER'S EXPENSES**

Clerk Hire:

January 10

$ 7.00

17

7.00

February 14

7.00

21

7.00

March 7

14

7.00

21

7.00

Total

$ 34.00

**SPECIAL FUNDS**

1. Boys' School Fund

Amount on hand, January 1, 1927

9,954.48

Received during the quarter

5.00

Balance

9,959.48

2. Girls' School Fund

Amount on hand, January 1, 1927

9,970.43

Received during the quarter

5.00

Balance

9,975.43

3. Georgetown Chapel Fund

Amount on hand, January 1, 1927

548.53

Paid interest on mortgage

34.05

Balance

$ 514.48

Total

$ 20,449.30

Balance on hand, April 1, 1927

19,582.44

Net indebtedness April 1, 1927

$ 866.95

**Disbursements**

To:

Corresponding secretary and general missionaries

$ 1,616.60

Churches and workers

909.43

China field

2,047.24

India field

284.05

Jamaica

591.30

Holland

291.68

11.45

62.91

Treasurer's expenses

84.00

Total disbursements

$ 5,887.41

Balance on hand, April 1, 1927

19,582.44

$25,469.85

**Tropics Committee**

John H. Austin, chairman of the Missionary Evangelistic Committee, gave a verbal report, stating that one meeting of the committee had been held with the matter of securing a worker for the Iowa field. All the Iowa field was discussed. Rev. E. A. Witter had written that he deemed it wise to remain where he was. Rev. C. B. Loofbourrow of New Auburn, Wis., undertook this work at a salary of $1,200, with traveling expenses, estimated at $200. The committee would recommend that the extra amount of $200 for traveling expenses be granted.

Treasurer's report was read and adopted.

The committee discussed the China mission and to report to the Conference.

Rev. William M. Simpson, chairman of the Conference Program Committee, gave the following report:

**Board of Missionary Directors**

**Seventh Day Baptist Missionary Society**

Your committee would present a report of progress. The conference president's tentative program gives our board the two hours of 9:45 to 11:45 as a time for our reports. As we do not feel that this would be a devotional period just following our program, we have considered having no other devotional feature in connection with the opening session.

We agreed to adopt the report of Mr. Coon as submitted.

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It is for this that our universities teach Homer and Virgil and Horace. It is for this that Dante is studied, and Petrarch, and Shakespeare and Marlowe and Keats and Whitman. It is for this that students are taught the philosophies of Plato and Spinoza and Kant. It is for this that they delve in the history of ancient Rome, trace the courses of the distant stars, study such things as geology and psychology.

These studies do little to help the average graduate get a job. But they do immeasurably increase the young man's capacity for living a life full of beauty and meaning; which, perhaps, may be slightly more important.—Tallahassee (Fla.) State News.

MILTON COLLEGE NOTES

Milton College is approaching the close of another successful year. The students have enjoyed their spring vacation in the last week in March, and are now ready for the home stretch. In many ways this year has been one of the best years Milton College has had. Especially has this been true in the grade of work done and in student achievements.

The Glee Club has returned from a very successful trip. This included concerts in several of the cities near Milton, in Chicago, Racine, West Allis, and Battle Creek, Mich. While in Chicago the club broadcast programs from two radio stations to the delight of many who have reported on their reception of the boys’ music. The Glee Club is fully up to high standards of previous years. They gave their home concert on Tuesday evening, April 5, to a large and appreciative audience.

The Chicago alumni held their annual dinner Thursday evening, March 24, at the Woman’s City Club. This has always been an occasion of real enjoyment to the many old students of Milton living in and near Chicago. The Glee Club was present. Their songs added much to the after dinner program. Dr. E. A. Watts was the toastmaster. Dean J. N. Daland, Vice-President C. D. Royce, and President A. E. Whitford were present and appeared on the program. Another organization associated itself with great credit is the Milton Symphony Orchestra. Under the devoted leadership of Dr. G. W. Post they presented their annual concert on March 19. They were assisted by the Treble Clef, who sang remarkably well. The entire program was given a second performance after the following day in the high school auditorium at Janesville, under the auspices of the Janesville Chamber of Commerce.

Gems are already in preparation for the Shakespearean play in June. “Twelfth Night” will be presented.

The campaign for funds for increased endowment and new buildings is proceeding slowly but surely. The feature now being stressed is the “Thousand-and-Over Club.” Friends everywhere are urged to invest at least one thousand dollars in Milton College, and thus assume large responsibility for its growth and larger usefulness. Some gratifying results have been reached. During the month of May a thoroughly organized campaign for funds will be conducted in the Milton area, which includes the towns and country within a radius of ten or fifteen miles of Milton. Now is the time to give tangible support to Milton College.—The Quarterly Visitor.

ANNUAL REPORT OF PASTOR T. J. VAN HORN OF THE NEW MARKET CHURCH

TO THE MEMBERS OF THE PISCATAWAY SEVENTH-DAY BAPTIST CHURCH

In submitting this annual report, the pastor desires first of all to acknowledge with sincere gratitude the unfailing goodness of our heavenly Father which has been manifested in the good degree of physical health and strength that he has enjoyed, a comfortable home, and a pleasant field of work. Only once during the year did physical disability forbid meeting his regular appointments. A faithful and loyal band of workers to assist him made the effort as efficiently the task assigned him here. And so in the second place I want to express my appreciation of this generous support in the lines of work that have been undertaken. Whatever of success has rewarded the effort, is due in a large measure to this. Lastly, but by no means least, I can not pass final judgment upon a man from his external appearance, so we can not be sure that any tabulated report, such as I am expected to present, is a thing by which we can measure the success of the work that has been done. Were it not for this recognized fact, it would be with much reluctance that I face the record that is here presented.

According to this record I have preached thirty-six sermons in the home pulpit and six in other churches or in public places. This includes my work as delegate to the Eastern Association at Shiloh, to the National Conference at Alfred, N. Y., and the Conference at Little Prairie, Ark., and the Northwestern Association at Farina, Ill. It also includes sermons in South Plainfield, our neighboring church in New Market, during the week of prayer. It was my joy to be asked to preach the sermon at the ordination of deacons of our church. A special and unique privilege it was to conduct the communion meditation at the joint service of the Plainfield and Piscataway churches in November.

We have been favored during the year with stirring sermons by the following ministers: Rev. Gerald D. Hargis, Rev. J. W. Crofoot, Rev. L. F. Hurley, who was our evangelist in the November series of meetings, Rev. W. D. Burdick, Rev. E. E. Sutton, Rev. Noah G. Cuse of the Anti-Sale League, and Rev. D. B. Coon, now of Jamaica, B. W. As a member of the Executive boards of the Tract and Missionary societies I have had the privilege of attending one of the sessions of the Missionary Board, and all but one of the meetings of the Tract Board. It has been my privilege to officiate at three weddings during the year.—Rev. T. J. Van Horn, of the New Market Church.
for us in the Religious Vacation Bible School. This work has been well supported by the community, and has received its appreciative recognition. The work promises much for the ensuing year. The daily attendance in the school came almost to the one hundred figure, but diligent effort must be made to greatly augment this number by the addition of those who are without the influence of any religious culture in the neighborhood. During the year a Boy Scout troop has been organized under the leadership of Scoutmaster Russell W. Burtick, and this promises much for the moral and physical culture of our boys.

We have been called upon as a church during the year to pass through the deep waters of affliction in the loss by death of two of our beloved members. One of them, our aged Brother Dunn, who, after being attainted to his one hundredth birthday, and the other our dear sister, Miss Bernice Rogers, who, it is said in the bloom of a promising young womanhood, gave her efficient labor for the Sabbath school and the church to promotion to service in the immediate presence of the great King, our Lord and Savior.

These breaks in our ranks are hard for us to bear, but we are admonished to greater effort so that the loss to the work may not be too great. There is comfort to remember that heaven is richer for their going home, and that the memory of these sainted lives will always be an inspiration to more consecrated service. Thus in the midst of our sorrow we may yet thank our heavenly Father for the example of their faithfulness, and the memory of their deeds will be ours forever, to stimulate to highest endeavor.

This report will not be complete until acknowledgment is made of the debt we owe to our chorister, who with a few members of the church and the Sunday School gave much of their time and efforts to the singing of song and praise in our Sabbath worship. This ministration is of much larger benefit than we can recognize in a few words of appreciation. And its influence in our lives is more than we realize as we perhaps too thoughtlessly listen to their singing.

In closing this annual report the pastor wishes to express his appreciation for all the kindnesses that have been shown to the dwellers in the parsonage. We shall never forget the thoughtfulness that prompted the action of one year ago making provision for the vacation for the month of August. And if continued, we can only hope and pray that all these evidences of goodwill will may minister to greater efficiency in the work to which you have called us.

The future of the work is a challenge to the loyalty and consecration of every member of the old Piscataway Church. We are sure that such a body with a mighty work to do, God works with the many or the few. We catch this from a page of the calendar that is before me as I come to the close of this account, and think of what there is to do in the coming year:

"Many strokes, though with a little axe, new, down and tell the hardest timbered oak."

**NOTES FROM THE MOODY BIBLE INSTITUTE OF CHICAGO**

Rev. R. A. Torrey, D. D., the well-known evangelist; Rev. Samuel E. Long, D. D., professor of Biblical literature and homiletics in Indiana Central College of the United Brethren in Christ; and Rev. Samuel Dodd, D. D., professor of Biblical doctrine in the College of Wooster, have been added to the teaching staff of the Moody Bible Institute for its summer course, which runs until August 4.

**A BROKEN BUCKLE**

"Dr. James Hamilton," says a writer in the Congregationalist, "tells of a gallant officer who was pursued by an over-whelming force, and his followers were urging him to greater speed, when he discovered that his saddle-girth was becoming loose. He coolly dismounted, repaired the girth by tightening the buckle, and then dashed away like our Sheridan on his famous ride from Winchester. The buckle had left him on the field a prisoner; the wise delay to repair damages sent him on in safety among the huzzas of his comrades. "The Christian who in such haste has no time to get about his business in the morning that he neglects his Bible and his season of prayer rides out of his grace with a broken buckle. He rides for a fall," as the English say, and if he is tumbled into the dust he has nobody to blame but himself."
A THOUGHT FOR THE QUIET HOUR
LYLE CRANDALL

When driving along a country road we pass posts having a certain highway number on them. They are placed there to guide tourists to their destination, and if they were not there people might wander and get lost.

The Bible is a guide-post on the path of life, guiding us to eternal life and its glories. If we did not have it to guide us we would be utterly lost. If we Jesus Christ and His holy Scriptures we shall never wander from the straight and narrow path which leads to life eternal. 

Sometimes along the country road we pass signs which read, "Dangerous curve ahead." They warn us of danger and tell us to be careful. So the Bible warns us not to indulge in sin, and tells us the awful consequences of it. "The Sabbath must be observed," says God, and we shall be righteously judged.

If we did not have it to guide us we would be utterly lost. If we follow its principles carefully, it will lead us to the saving knowledge of Christ. But, by studying we can develop sincerity. The Junior Christian Endeavor Superintendent, Rev. William Simpson, led in prayer.

THE SABBATH RECORDER

Dr. Johanson told of the plans for a regional conference to be held in Battle Creek by Rev. W. L. Burdicke and Rev. W. D. Burdick.

The minutes were read and approved. The meeting was adjourned.

Respectfully submitted,
MRS. RUBY BABCOCK, President, May 71, 1927

CONFEDERATES IN CRIME
MRS. MINNIE PERBY

"Prisoner at the bar, have you any thing to say why sentence of death shall not be passed upon you?"

A solemn hush fell over the crowded court room and every person waited in almost breathless expectation for an answer to the judge's question. The judge still waited in dignified silence.

Not a whisper was heard anywhere and the situation had become painfully oppressive, when the prisoner was seen to move; his head was raised, his hands were clenched, and the blood had rushed into his pale face.

"I have been nude a drunkard for one year, and the law of this land is to execute me. I could hardly repress their intense excitement. The prisoner paused a few seconds, and then continued in the same firm, distinct voice:

"If you will not alit once I will demand the verdict of the law of this land. I have been a drunkard; I would not be here now, ready to be haled into eternity. Had it not been for the human traps set up with the consent of the government I would have been a sober man, an industrious workman, a tender father, and a loving husband. But I have been the victim of the saloons. My wife is mur­dered, my little children—God bless them—cast out upon the mercy of the cold world. Why should I be murdered by the strong arm of the state in which I live."

"God knows I tried to reform, but as long as the open saloons were in our midst all hope was vain. I can not drive the aromatic perfume of the saloons away. I can not make a drunkard, could not control my appetites, and I have been a drunkard all my life."

"I have been a drunkard all my life, and I am no more against the fearful, consuming, aggravating appetite for liquor. At last I turned to God for protection, care, and sympathy of the Church of Christ."

"For one year our town was without a saloon. For one year I was a sober man. For one year our women and children were subject to Commit suicide and our home was a perfect paradise."

"I was one of those who signed remonstrances against the saloons, and I set an example for the people of the town. The names of half of this jury can be found today on the petition certifying to the good moral character of these russell men and falsely saying that the sale of liquor was necessary in our town. The prosecuting attorney in this case is one that so eloquently pleads for the sale of liquor; and the judge who now sits on the bench, and who asks me if I have anything to say before the sentence of death is passed upon me, granted this license."
The impassioned words of the prisoner fell like coal of fire upon the hearts of those present, and of many of the spectators and some lawyers were tears.

The judge made a motion as if to stop any further speech on the part of the prisoner, when the speaker hastily said: "No, no, your honor, do not close my lips. They are the last words I shall utter on earth."

"I began my downward career at a saloon bar—legalized and protected by the commonwealth, which has received annually a part of the blood money from the poor, deluded victims. After the state has made me a drunkard and a murderer, I am taken before another bar—the bar of justice—by the power of that bar, the first bar, and now the law power will conduct me to the place of execution and hasten my soul to eternity. I shall appear before another bar—the judgment bar of God—and there you, who have legalized the traffic, will have to appear with me. Think you that the great Judge will hold me—the poor, weak victim of your traffic—alone responsible for the murder of my wife? Nay, I in my dreams, of an impossible condition have murdered one; but you have willfully and deliberately murdered your thousands, and the murder mills are today in operation with your consent.

"All of you know in your hearts that these words of mine are not the ravings of an unsound mind, but God Almighty's truth. For the liquor is a bar to the prevention of nearly all the bloodshed, murders, riots, poverty, misery, wretchedness and woe. It breaks up thousands of happy homes every year, sends the husbands and fathers to the prison and the gallows, and drives countless mothers and children out into the world to suffer and die. It furnishes nearly all the means of the criminal business of this and every other court, and blasts every community it touches.

"You legalizado the saloons that made me a drunkard and murderer, and you are guilty with me before God and man for the murder of my wife."

"Your honor, I am done. I am now ready to receive my sentence and be led forth to the place of execution and murdered accordingly, for the state. You will close by asking the Lord to have mercy on my soul. I will close by asking God so to open your blind eyes to the truth that you will cease to give your support to this hell-born traffic."

Belzoni, Okla.

THE SABBATH RECORDER

TRACT SOCIETY—MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society of New Jersey met for their April meeting according to action taken at the March meeting, in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, April 17, 1927, at 2 o'clock p.m., President Corliss F. Randolph in the chair.


Visitors: Dr. Benjamin Johnson, Mrs. Corliss F. Randolph, Mrs. Willard D. Burdick, Mrs. David E. Tittsworth, Mrs. Laverne C. Bassett, Irving Crandall, Abert Whitford.

Prayer was offered by Rev. Harold R. Crandall.

Minutes of last meeting were read.

Corresponding Secretary Willard D. Burdick presented the following report:

A week ago Secretary William L. Burdick and I were with the Berlin, N. Y., Church, holding meetings in the Tract Board I have national work and the raising of the budget, and recruits for the mission, and several hundred copies more ready to mail.

A second edition of 5,000 copies is being printed.

William D. Burdick.

Alva J. C. Bond.

Corliss F. Randolph.

Committee.

Acting Treasurer Ethel I. Tittsworth presented her report for the third quarter fully audited, which was adopted.

Voted that the proper officers be authorized to instruct the officers of the First National Bank to allow Miss Tittsworth the use of the safe deposit box in that bank for business purposes in relation to the American Sabbath Tract Society.

The following communication was received:

To the Board of Trustees of the American Sabbath Tract Society.

My dear Friends:

You have sent me words of esteem for Frank, your expression of your own loss, and of the loss to the church in his passing away, your high estimation of the work which, by the grace of God, he has done for the cause which he held so dear, and your feeling of sympathy for me and the others who feel this sorrow most keenly are indeed a cause for gratitude.

The memory of Frank's joy in life and his work will truly help us in the future, as it has already, to live cheerfully, faithfully, and hopefully.

With deepest appreciation of your tender, loving message.

Sincerely yours,

Bessie T. Hubbard.

(Mrs. Frank J. Hubbard.)

April 17, 1927.

The Supervisory Committee reported business good at the publishing house.

Voted that the president appoint a committee of three to suggest names for the vacancies caused by the death of Treasurer Frank J. Hubbard, and to report at the next meeting.

The president appointed William M. Stillman, Asa F. Randolph, and Alexander W. Nars as such committee.

Voted that Orra S. Rogers and William C. Hubbard be appointed members of the Investment Committee.

The amount appropriated to Delegate Alva J. C. Bond toward his expenses to the Lausanne Conference be advanced to him at an early date.

Voted that the president of the General Conference, being present, address the board, and first paid a tribute to the memory of Frank J. Hubbard, for his useful life denominationally and civilly, and his deep sense of personal loss.

He outlined in general the plans for the General Conference and the Tract Society session would be held on Thursday afternoon of Conference week.

A very interesting discussion followed relating to the program.

Voted that the president and the two secretaries be a committee on program for Tract Society hour at Conference.

Minutes read and approved.

Board adjourned.

Arthur L. Tittsworth.

Recording Secretary.

The secret of backsliding is that reformations are not carried deep enough. Christians are not set with all their hearts to aim at a speedy deliverance from all sin, but on the contrary are left, and in many instances taught, to indulge the expectation that they shall sin as long as they live.

Charles G. Finney.
CHILDREN'S PAGE

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

SCHOOL LIFE

ELIZABETH KNIGHT
Junior Christian Endeavor Superintendent
Junior Christian Endeavor Topic for Sabbath Day, May 1, 1927

DAILY READINGS

Sunday—Training memory (Prov. 2: 1-5)
Monday—Giving knowledge (Prov. 1: 1-4)
Tuesday—Good comrades (Prov. 17: 17)
Wednesday—Learning team-work (Mark 6: 7)
Thursday—Learning humility (Rom. 12: 3)
Friday—Learning helpfulness (Rom. 15: 1, 2)

Sabbath Day—Good things in school life
(Prov. 3: 1-7)

A BIBLE PUZZLE

H. V. G.

In the following little story there are hidden eight books of the Old Testament.
A mosquito, named Ich, flew in the window and he so runtless as to bite a little girl on her head. She asked her brother Sam to kill it.
"Sam, you'll kill him, won't you?"
"Oh, yes, I'll do it."
So the little girl turned to Jo and said, "Oh, Jo, but I'll run away if you kill him, Jo?"
Then lest her brother should refuse she offered him her big red ball.
But Jo killed Ich, exclaiming, "Ho, who couldn't kill a mosquito? That's an easy kill."

ANSWER TO LAST WEEK'S PUZZLE—Psalms

1. Peter
2. Solomon
3. A dam
4. Lynx
5. Martha

Obedience is the secret. Not slavish obedience, but sympathetic, loving, eager obedience. May the law of holiness be to me welcome as the light, as the flowers, more to be desired than much fine gold!—W. L. Watkinson.

THE SABBATH RECORDER

HOME NEWS

Waterford, Conn.—The following items are taken from the Waterford Review, the church paper of that church:

Fourteen members of the society attended the union rally held at the First Congregational church of New London on March 8. This number being more than ninety-three per cent of the membership of the society, and the largest proportional delegation present, the union banner was awarded the society, to be held until the next rally.

Members of the Executive Committee met with the president on February 15. Among other business, the Prayer Meeting Committee presented plans for a special program to be used in the regular weekly meetings, and a pleasant social hour followed the business.

For the past several weeks the pastor has been preaching a series of sermons on the subject of the Cross. The course will be completed with the Easter sermon. The titles are:

March 5—The Prophecy of the Cross
March 12—The Way of the Cross
March 19—The Crucifixion of the Cross
March 26—The Redeeming Power of the Cross
April 2—The Shadow of the Cross
April 9—The Cost of the Cross
April 16—The Victory of the Cross

The special numbers of music furnished for these services by Miss Helen Maxson, Miss Josephine Maxson, and by the quartet have greatly enriched the worship and added much of inspiration.

The attendance at the prayer meetings which was reduced during the winter months by sickness and other causes has markedly improved and is approaching normal again. From Club Extra List, of the girls having on Friday afternoon, and sang at the sanctuary song service Friday evening. Following this service they took charge of our Christian Endeavor meetings, and on Sabbath morning they sang at the regular church service. Their concert was given on Sabbath evening in the sanitarium gymnasium to a large and appreciative audience.

On March 26, the marriage of Miss Beatrice Wood to Rev. August Johansen, pastor of our Chicago Church, occurred at the Church of the Brethren in the person of Mrs. Herbert Lippincott, of this city. Both young people were formerly associated with our church. We were favored by a visit by the Milton College Glee Club on March 26. This visit was sponsored by the Milton Club, composed of about seventy-five alumni and former students of Milton College who reside in Illinois and Indiana.

Save and Keep: The Glee Club of the First Baptist church in Waterford held their annual banquets on Friday evening, April 26, at the home of the Rev. and Mrs. H. A. Park, to whom they were so greatly indebted for their cordial hospitality. A large and most appreciative audience were present.

The Glee Club is now preparing for their annual concert, which will be held on the Fourth of July. The members are working with great zeal and enthusiasm to make the concert a success.

THE SABBATH RECORDER

Winner of Souls, Guiding a Soul to Christ, Organizing for Evangelism. All have testified to the value and inspiration of these studies.

BATTLE CREEK, Mich.—Having been asked to write a news letter for the Battle Creek Church, I will try to tell of our activities during the last two months.

Since the death of our beloved Pastor Fifield, our pulpit has been filled by different ministers. The inspiring sermons by Elder D. Clarke and Dr. T. L. Gardiner have been read out and later been published here in this paper. The other ministers that have been called to fill the pulpit are Rev. Sturress, Rev. W. Carleson, Rev. R. W. A. Cook, and Rev. W. L. Reed. These ministers have all been invited to our church and have been received with open arms.

We have also had Sunday school classes which have been well attended. Our Sunday school attendance has been steadily increasing, and we are proud to say that we have more than doubled our attendance from last year.

Our church building fund is steadily increasing. The ladies of the church are doing more than their share in raising funds for the building. We are grateful to all who have contributed to this fund.

The church has sustained a great loss in the death of Mr. Joseph Smith. He was always a devoted member of our church, and we are grateful to have had him among us.

Pray that we may be faithful stewards of the Master, and the work of his kingdom here may continue to go forward.

LYLE CRANDALL

April 23, 1927.

LISTEN TO THIS, GIRLS

A young man gives this as his opinion why some young men fight shy of married life. It's often a girl's own fault that she does not get married. She'd expect me to keep up the same pace and to live in the same style her parents can afford. The same impulse that makes a girl demand expensive gifts and attention from a man will keep her husband's nose on the grindstone, once she lands him. I'll tell you it is the same impulse that makes a man want to keep pace with his society, to frighten off the men. Mind you, I do not say there are not exceptions. But one look at a group of modern girls and you will see what frightens off a young man of moderate means. Silk dresses, silk stockings, expensive shoes and fur coats cost too much money for a young man who is trying to make a comfortable living for his family. He wants a wife who is willing to help him save and get enough ahead to keep her in comfort.—Wisconsin Agriculturist.
THE GREATEST OF THESE

One of my favorite passages of Scripture is the Commandment concerning love, for it has peculiar beauty in thought, feeling, and expression. I suppose that in the so-called revised version the word love means more than charity. Yet I like charity the better. I have been looking up this word in my dictionary and find that it comes from a Latin word meaning dearness, high regard, love. It has three definitions given differing according to the use.

1. Love, universal benevolence; good will.
2. Liberty and kindness in judging men and their actions. 3. Alms giving to the poor.

In every case it is a fundamental virtue. And how abideth faith, hope, charity, these three; but the greatest of these is charity.

I have looked through my Bible for passages concerning love. In the most of them admonitions to love God and our fellow men are recorded alongside those with all thy soul, and with all thy mind.

Jesus said, "Thou shalt love thy neighbor as thyself." He was introducing a year ago at a social gathering in a Methodist church to the pastor. It was some form of the greatest statement of the commandments. It did me good to hear them say what they did. I found they loved not only the body but their neighbors. Was not this a great deal more Christian than to hold themselves aloof?

Religious prejudice and contention among Christians is not recognized in the beautiful Charity Chapters.

LESSON VII—May 14, 1927

Peter at Pentecost.

May 4—Mark 14:1-12, 32-41.
Golden Text.—"Repent ye, and be baptized every one of you in the name of Jesus unto the remission of your sins," Mark 16:16.

Acts 2: 38.


Group of Seventh Day Baptists, New Year's Dinner, Edinburg, Tex.

EDINBURG, TEXAS

The church here is thriving. The members have the missionary spirit and are doing much good.

The first six months of my pastorate has nearly expired. The church pledged a certain sum toward my support, and has paid double in money or its equivalent. The members have paid more for the Onward Movement budget than they expected at the beginning of the year. This first year is largely an experiment. We did not know what could be done.

The second of January we had the quarterly business meeting and New Year's dinner at the home of N. S. Fisher. Some of our own people could not be there, but we had some visitors. The day was beautiful—a summer day in the North, with green and growing things and blooming flowers. The bountiful dinner was enjoyed by all, and a portion was sent to some who were detained at home by sickness.

In the afternoon the business meeting was held, after which a "singing," in which practically all joined, lasted nearly an hour. Some neighbors dropped in and participated. Song after song was called for by our own people and by others. It was a joyful occasion. Everyone seemed happy.

Our whole church was the author of the various parts being carried. At the Sabbath meetings the house is filled with the volume of song.
can make a living here as easily as in any other place. This is not in the tornado district of the South, but is near enough to the Gulf of Mexico to be benefited by the Gulf breezes, which add much to the health and comfort.

A few more Seventh Day Baptists who are zealous for good works are needed to help strengthen the cause here. Brothers and sisters, pray for us.

S. W. WATSON, Box 828, Edinburg, Tex. Pastor.

HEART WORSHIP

SELECTED BY DEAN ARTHUR E. MAIN

The eyes of the Lord run to and fro throughout the whole earth, that he may be strong in the behalf of them whose heart is perfect toward him. The Lord is our pain; All-gracious as thou art, how soon our faithlessness would break his heart.

Give unto the Lord the glory of his name; worship the Lord in the beauty of holiness, in the adorable beauty with which he is invested. And let there be perfection toward him. A few more Seventh Day Baptists who were members of the Fouke, Ark., Church, Mrs. Barrett of Hull, who is superintendent of the Lone Sabbath Keepers' Texas-Arkansas Bible class came from her home, sixty miles away, to attend Mrs. Lola Smith and daughter, Mrs. J. C. Evans, came from Freeport, about sixty miles in another direction, to attend. The meeting was quickly arranged, as Mrs. Allen was en route to her new charge at Edinburg, and not many could be notified. However, a very spiritual meeting was enjoyed. The people felt that the meeting was so helpful and that the joy of getting together was so great that some such meeting should be held regularly, once or twice or six months, planned far enough in advance so that some Texas Lone Sabbath keepers could be notified, in the hopes that more could attend. Such a meeting has been planned for May 6 to 8. All Lone Sabbath keepers in the state are urged to attend. Come praying, and help us plan for the future. If any have a preference in place for the Lone Sabbath keepers' secretary has not your name and address. Please send it at once, and help us plan for the future. If any have a preference in place for the Lone Sabbath keepers' secretary has not your address, your name and address. Please send it at once, and have your suggestions printed. Some new people have been discovered—gipped Christian workers—not far from Houston, for whom we praise the Lord, and hope that they may soon find a place of special service.

LONE SABBATH KEEPERS' PAGE

From the North and from the South, from the East and from the West, the kindest, most encouraging letters have come, expressing earnest desires that the Lone Sabbath keepers' Messenger continue. If the appreciative and complimentary words were to be quoted, they would fill many pages of the Recorder or the Messenger, and seem to egotistical the part of the secretary-editors. But enough has been said, and enough support has come so that they feel justified in publishing editions. Many are enthusiastic, saying that the paper is just what is needed.

Are others interested? Many of the lone Sabbath keepers have not yet been heard from. A free copy was sent to each whose name is on our list. If any one was missed, or if the copy sent the mail was not received, if you will write Mrs. Allen, Box 828, Edinburg, Tex., a copy will be sent you.

Bi-monthly or weekly? On account of the expense of publication, we can only afford to get out bi-monthly editions for the present. If enough support comes in, and you desire it, the paper can be issued monthly.

Thank God for your liberality! Some have generously sent $1 or more to help with the expense. Some have sent for their own and other subscriptions, paying for relatives or friends. The editors thank all who have responded. A nominal charge of twenty-five cents a year has been made, hoping that more might thus be reached.

LONE SABBATH RECORDER.
But at Jerusalem his foes had already plotted his destruction. That south road meant death.

But why should he not go north? Surely he could do more good alive than dead.

“A living dog is better than a dead lion.”

There was that: if his right hand were lifted up, there were minds to enlighten, and the disciples needed him. Voluntary death was no more pleasant to Jesus at thirty than it would be at that age to any of us. Obviously, he could win the world by living.

Yes, there are always obvious, practical, and perfectly plausible reasons on one side when the peremptory challenge of the soul is on the other. It was the crossroads of decision, the “watershed,” as Dr. James Black has termed it, of the Master’s life: and as he stood, “he set his face like a flint to go to Jerusalem”—to a cross on which they huddled for three slaves, to a cross on which they slew their thieves. Oh, Jesus knew! His words are on record: “And he took the twelve, and began to tell them what he knew!”

The Son of man shall be delivered up... and they shall mock him, and shall spit upon him, and shall kill him. And the third day he shall be raised up.

He who should have been the most exalted of creatures was once, in agony, a common criminal, the lowest of all.

ANCIENT, THE FACE OF JESUS WAS HEROIC
Why have we made of Jesus a passive, cloistered saint? Why have we stressed his sweetness almost to the forgetting of a rugged and unflinching courage? Was there ever such heroism as this that could walk deliberately daily setting his feet for that road to be blocked by a cross?

There are two types of courage. One is a courage of the body, largely constitutional, a matter of temperament; the other is an affair of the inner life. A leader boasted that he could make his soldiers do anything. Asked how, he replied cynically: “Plenty of drink, but did not fail!” One there was—and is—who never committed reason against his soul.

A FACE ANGUISHED BY STRUGGLE
I never could understand the interpretation of Jesus that bids us believe the Master’s inner conflict was ended as soon as he overcame it. It is the wilderness. If we strike down the enemy he revives and meets us in unexpected places tomorrow. So it was with Jesus.

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out shedding of blood"—mental blood, emotional blood, physical blood—"there is no remission of sins," or of sickness, or of ignorance. All life-giving is costly for someone in the lower level of blood transference, for example, or on the higher level of spiritual recovery.

In these two aspects of sacrifice. In us as individuals it is an imperious demand of a "greater love"; in the life of society it is a redeeming force. Now note further that the sacrifice is availing only in the measure to which it "seeks not its own" in holy and complete surrender.

"Though I know all my goods to feed the poor, and though I give my body to be burned," and have not this greater love, it is sure and certain that you suppose someone—your mother, for instance—obeys this greater love, thinking not of herself, then her sacrifice avails for redemption according to the measure of her love. Have you ever knelt confessing wrong to a pure-spired mother? If you have, you have known her forgiveness. To have a meaning beyond the present, it became a channel for the secret outpourings of God's healing mercy. But suppose, again, someone whose composure embraced the worst of mankind and the best, in whom there was and is nothing to improve by shedding of life-giving streams, he would not become the Savior of the world?

"So he steadfastly set his face to go to Jerusalem." "Without shedding of blood there is no remission"—well, he would shed his blood. "Greater love hath no man"—well, he would be true to that "greater love." The lesser love, yet a worthy one, of home called him by that gentle, sun-drenched nave, whose com­pos­ition he had struck. But the "greater love" called him south to Jerusalem—"Thou hast brought the cross with great pride and power. He that died on the cross? Verily, He leaves a sister, two nieces, and uncle Char­lie Hull of Chicago, and many relatives.

Burial services were had from the Seventh Day Baptist church of Walworth, Wis., the afternoon of April 16, conducted by the pastor, E. Adelbert Witter, who spoke from John 10: 10. Interment in the Walworth cemetery.

Scholl—Joan Esther Scholl, one of twin girls born to Lyle and Nellie Green Scholl on March 3, 1927, at Milton Junction, Wis., died March 6, 1927. Prayer was offered at the house by Pastor John F. Randolph and the infant body was laid at rest in the Rock River Cemetery, near Milton Junction, March 7. "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God."

Dye—Giles Langworthy Dye, only son and eldest of six children born to Chauncey and Emme­line Dye, was born in Adams Center, N. Y., April 9, 1852, and died in the hospital at Effingham, III., April 13, 1927, aged 75 years, and 4 days. All the children with the excep­tion of Annie and Willie were with him at the time of his death.

In 1854, he with his parents and baby sister, Alice, moved to Farmington, Fulton County, Ill. After a residence there of eleven years they moved to West Hallock, Ill., where he grew to manhood. Under the auspices of his parents, Rev. Nathan Warder, he became one of a large class of young men who joined the West Hallock Church. Two other members of the class were the late Rev. E. B. Saunders, for many years secretary of the Baptist Missionary Society, and Rev. H. Eugene Socwell.

MARRIAGES

SMITH-MAHONEY.—At the home of the bride's parents, Mr. and Mrs. Paul Mahoney, in South Pasadena, Calif., April 20, 1927, by Pastor George W. Hille, of Los Angeles, Calif., Harvey M. Smith of Los Angeles and Geneva Evelyn Mahoney of South Pas­a­dena.

DEATHS

HELD—Clarke, son of Theodore and Lucy Jane (Maxson) Held was born November 19, 1859, in the village of Walworth, Wis. He passed away the evening of April 13, 1927, being 57 years, 4 months, and 24 days of age.

When less than two years of age his father and mother both passed away and he, with an infant sister, was cared for by Clarke and Lucy Ann Maxson, their grandparents, for a period of fourteen years, when the grandmother died and an aunt mothered them. She cared for Clarke till the time of her death some eight years ago, since which time he has had a home with others.

While Clarke was handicapped through all his life with a very defective vision, I am told that he was ambitious to do what he could to support himself.

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You are planning to leave at least part of your money to the Denomination.

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In the spring of 1881 the family moved to FaRina, where he became a member of the church of his faith, and where he held his membership until the time of his death.

In 1894 he married to Justice Rogers; two daughters, Annie and Gale, were born to this union, both dying in infancy. Death again entered the home in 1900, taking the wife and mother.

He was united in marriage in 1902 to Mrs. Annie Bouseman, and to them were born three children, Julia, Lucile, and Annie Eugene. Two children of Mrs. Bouseman came with her to the home, and to them Giles became a father. They shared equally with his own children such advantages as the home afforded.

The mother departed this life in 1907 and Mrs. Dye assumed the responsibility of keeping together the family. He was ever a hard working man; his days began when most people were still bed and ended only when the light faded. He was always ready to assume the duties of sickness and many, many times he responded to the call for aid.

Childs Greenlo of Effingham, Mrs. Carl Smith of Alma, and many, many times he responded to the call for aid.

He was united with his faith, and where he held his membership until the time of his death.

Annie Kepner of Tampico; three grandchildren of whom he cared for. He was united with Mrs. Lee Babcock, and Mrs. John Babcock.

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