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

Our Father and our God, our hearts turn to thee for help when we see thy church in trouble. We feel that the world-wide application of the gospel disturbs our peace and gives the enemy the advantage. We know we can do nothing with the power from on high give thy people the victory.

Help us to trust thee, and fill our hearts with all the affections of thy kingdom. We know that a public watch care over all the interests of thy kingdom is expected. We begin the annual revival shall bring seekers from all lands to the foot of the cross in loyal, loving service for the salvation of men in Jesus name. Amen.

The Spiritual Christ I have been impressed by the difference between the fourth gospel and the other three in the New Testament. Matthew and John seem to dwell more upon the words and deeds of Jesus, as he moved about in human form among men. They wrote in a different type to different audiences, not to give the history of his life and his works.

John, who probably came into closer spiritual touch with Jesus than the others, wrote many years after the gospels of the other three, and therefore at a time when there had been more of something more than the mere record, he gave a time in which Jesus did He lived in a great Greek city, where the story of the Christ had gone beyond the order of things by Jesus did in the Messiah, and there was need of a more world-wide application of the gospel messages and the nature of the Divine "Love"—a word of which the Greeks were fond. John seemed to catch a vision of what the great work had been looking for, a real manifestation of the nature and character of God. They had long sought to discover the divine nature, and John had so fully apprehended the very essence of divinity—the image and character of God. He apprehended the spiritual Christ, who had promised to abide with believers forever. He seemed to understand, better than some, the Savior's meaning when he taught them that it was better for his physical body to be withdrawn, in order that they might realize his spiritual, ever-shining presence in the world.

John understood the meaning of Jesus when he said, "I am the bread of life," the "water of life," the "resurrection and the life," the "way of life," and he interpreted them as teaching that in Christ was to be found everything that human spirits could need. He was the only one of the apostles who had lived long enough to see it. In him was soul rest, perfect satisfaction—indeed, all the immortal values which human minds could crave.

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

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

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

There are certain definite laws to which men of every profession must conform in order to succeed. And these laws—or limitations—make the only conditions upon which success is possible.

The physician, the artist, the musician, the teacher—all must accept certain laws to which he must be true, or fail. Such men gladly accept the conditions and do not think of having lost their freedom.

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

To live nobly is the highest thing in life, the real end for which we were created. To control our desires and to rob their fellows of the good things which the waters flow freely to the soul that comes by fellowship with God and the beautiful truth leading to the highest happiness and the spiritual improvement of mankind, have all come through Bible teachings. Who, through love and a personal God, I can see no ground of hope for a sin-cursed world by any move which tends to weaken or destroy such a belief. I wonder if in our enthusiasm for the teachings of science and for emphasizing our belief in natural physical law, we have not changed our manner of expression as we might have been? If those whose study has enabled them to see wonderful things in this world, and in whose book, will only remember the danger of leading many conscientious Christians to fear that intellectualism is practically "Bowling the personal Creator, Sustainer, and Father God out of his universe." I am sure great care would be taken to avoid any such imprecision.

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

Can it be that the old Christian spirit of fervent religious evangelism has no longer needed in the American church has the day of revival of religion gone by?

Is it true that a cold, logical, intellectual attitude toward life, an exalt science above all else, has so completely cooled men's ardor for religion and for the conversion of sinful men by the altars of devotion and fervent activities for evangelical religious spiritual efforts to reach and save sinners have come to be foolish and of no avail?

It goes without saying that something in modern times has brought about these changes. What if men on both sides have not been careful enough about the tendency of their teachings. Believers in the old faith have been dogmatic enough and so insistent upon literal or literalistic interpretation, that thinking men have been driven to the other extreme. And it may be that those thus driven out may have been too unguarded in their manner of protesting, so that the tendency of their teachings has been in the wrong direction. Let me repeat my first sentence above: "He is wise who makes any tendency to religious immorality and the spiritual growth of mankind, have all come through Bible teachings. Is anything more the Lord— is there is liberty," is a fundamental truth leading to the highest happiness and the spiritual improvement of mankind, have all come through Bible teachings. In this world, and in whose book, will only remember the danger of leading many conscientious Christians to fear that intellectualism is practically "Bowling the personal Creator, Sustainer, and Father God out of his universe." I am sure great care would be taken to avoid any such imprecision.

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what you had learned with the microscope, and then working me up to the telescopic scope; I must have a broader, larger view of this matter; let me see these parts as they stand in the whole.

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

The Book of books has been studied as a lot of propositions and texts, stories, biographies, and particular subjects, which have been taken out of the general mass and emphasized as gems by themselves, with little or no regard for the great whole to which they belong. In this way it is easy enough to magnify a text out of proportion to its proper light as they stand in the "sundry times" of ages gone by.

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

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

A Sermon

As the outcome of some questions regarding reviving the Pulpit, it has been decided to have a sermon in each Recorder, provided we can get the right people.

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

Gifts for Denomination

Our last statement of the educational building fund was made in the Recorder of May 21, 1928. Since that time our treasurer, Miss Ethel Titsworth, has received cash and pledges amounting to $1,019.

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

OUR ASSISTANT CORRESPONDING SECRETARY

REV. CHARLES W. SPENCER
Leader in Sabbath Promotion

The name of Miss Bernice Brewer has become quite familiar to Sabbath Recorder readers during the last few weeks through an address which she made at the recent General Conference, which was held earlier this year at her own home church at Riverside, Calif. Since her name has been mentioned in these columns in connection with a report of that address, and by many who heard the address, it becomes our great pleasure to present a cut of Miss Brewer in this issue of the Recorder, and to acquant all who are interested with the fact that she is at present employed of the American Sabbath Tract Society on full time.

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

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

Since that time the work of the Tract Society among the young people has been greatly enlarged. With this development of the work among the young people the opportunity in the Tract Board for a young woman to assist in the work has become increasingly apparent. So far as the present writer is aware, however, the matter was never discussed in public, or brought to the attention of such person contemplated until the resignation of Secretary Willard D. Burdick made it necessary for the board to take some steps toward securing a successor. It is to the special committee appointed to consider this matter that was struggling with the question without success that we turn. This committee held a conference held with Milton College students last year, and the earnest desire expressed by Miss Brewer, a senior in the college, to serve the denomination in some form of Christian work.

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

At the September Tract Board meeting, the first meeting attended by Miss Brewer, the appreciation and of consecration was held. Mr. A. W. Vars, chairman of the committee to nominate a corresponding secretary, in fitting words introduced Miss Brewer, the employment of the latter was welcomed with words of appreciation and expressions of desire and purpose to serve the board and the great interests it represents; President Coliss F. Randolph welcomed
Miss Brewer to the work of the board; Pastor A., with the idea that the work is so
of the work to which she had been called; and Dr. Theodore L. Gardiner offered a
prayer of consecration on behalf of the new
assistant secretary and of the board mem-

bers. It would seem, in view of what has been
told above, with reference to the events
leading up to the employment of Miss
Brewer by the Tract Board, that her com-
ing to Plainfield is but the final act in a
rather long chain of circumstances. Doubt-
less that is quite true. But it has been my
repeated experience that it is in a chain of
circumstances that the hand of God has been
most evident and his leading most intimate-
ly revealed. I do not doubt the fact that some-
times he guides his people by what is
a celestial flash that suddenly changes a human

soul or turns the tide of events. It has been
my experience that the observation that more
often he guides his people by what
we may call more natural means, through
the use of human agencies, and by means of
ordinary events and of the common

things of our every-day life. In whatever manner
his will may be revealed, may we come
more and more to learn that.

It is just because Miss Brewer has come
to the Tract Board as a result of a long
chain of circumstances, first in her own
life and then in the history of the board,
that I have faith to believe that all have been
tried by fire. We, the members of the choir
of the Seventh Day Baptist Church of
Shanghai, would be most happy to receive it.
On looking over my papers I have discovered
the letter written by the secretary, Miss Evelyn
Wo, and I am sending it to you with
the request that you let the people through-
out our church, Miss Evelyn Wo, Secretary.
Shanghai, June 11, 1928.

"There is nothing more appreciated than
appraisal."
gression by faith in the redemption which Christ has purchased for us by his own death. So, as Paul says, the law is established by faith. The law can not be shaken. It must ever remain, and it is now our Christian privilege to keep and honor that law, since Christ has died to preserve its integrity.

The next passage to consider is in the fourth and fifth chapters of Romans. These chapters are an argument that grace is bestowed on the believer as a reward for his faith in Jesus Christ as his substitute in bearing the penalty of the law. In the fifteenth verse of the fourth chapter Paul assures us that where no law is there is no transgression, and if there is no transgression there can be nothing to forgive, then no grace of free forgiveness.

Now we know there is sin in the world and therefore transgression of the law, and for this transgression we must pay the penalty or find a substitute which we do find in Christ. Oh, how grateful to God we should be that he has provided the Substitute and we accept his proffered assistance. Thus it is by his grace alone that we are saved, not by works of righteousness that we have done.

Paul says that the law entered that the offense might abound. The law, as an argument before our eyes, that we might become better able to condemn ourselves. So the Mosaic administration was added for that dispensation. Galatians 3: 19, that is, it was added to the principles of the Ten Commandments already in the earth. It was added for our instruction and all the rest of God's people honored and kept. And, as he says here in Romans, that the offense which might have made us more commodious to our conscience in order that we might be more ashamed of our unworky deeds and so be driven to the grace of faith in Jesus Christ. Paul says, Romans 2: 15: 16, "We know that the law is spiritual, but I am flesh, sold under sin."

Romans 1: 19 to 32: 20. In matter of this section he says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye prove what is that good, and acceptable, and perfect will of God." Romans 12: 1. This verse and the following verse have been done that if not, why? Humble ourselves under the mighty hand of God that he may exalt you in due time. James puts it this way: "If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye are done well. . . . So spake also the law which he shall be judged by the law of liberty." James 2: 8-12.

Peter puts it this way: "For even here-
dominion over you: for ye are not under the law, but under grace. Romans 6:13, 14. This command in this context can not possibly mean that we are no longer to respect the law of the Ten Commandments, as alleged by so many. It simply means that we have been redeemed from the curse of the law, thereby becoming debtors to his grace, through whom we have been redeemed. With are no longer held by the law for execution of the sentence for transgression, for that has been passed upon Jesus Christ. It is to him we owe our liberty or redemption, for we are redeemed by grace and made citizens of the kingdom of heaven. Should we not hold its laws in the very highest honor and respect? If we transgress the laws of Canada, we come under the law and are locked up in prison and death. That some kind friend may come and pay the penalty for us and so liberate us from prison and death. That does not abolish the law of Canada, but simply says the kingdom of heaven. If we wilfully transgress them, the sentence of death is pronounced. To him the name of salvation. If we believe in the Lord, and confess our transgressions, so shall it appear before the true throne of God which is the sabbath of the Lord thy God. Exodus 20:11. We are free men, subject to the grace of God. If we willingly transgress them, we are subjects of the kingdom of heaven. If we wilfully transgress them, we are under the law. If we hold the Sabbath day to keep it holy, we are free men. walk at liberty. Mark 16:16; Galatians 3:13. It is just so with the laws of the kingdom of heaven. If we wilfully transgress them, we are sentenced to death. If we believe in the Lord, we are subjects of the kingdom of heaven. If we hold the Sabbath day to keep it holy, we are free men. walk at liberty. Psalms 119:44, 45; James 2:12. We do not keep the commandments and the Sabbath to be saved, as seems the impression of some, as we are already saved and become patriotic citizens of the kingdom of heaven. Therefore are not under the law, but under grace. Christ redeemed us from the kingdom of darkness and so we say "good-by" to the old things of that kingdom and enter into the joys and bliss of the kingdom of God. The Sabbath is one of its blissful institutions, one that speaks for the authority of our King and brings us rest, joy, and gladness. It is a complete salvation, not a partial one, as it would be if we were saved only from the transgression of nine commandments, instead of the Ten. Thirty years after the resurrection, James holds up the Ten Commandments as the rule of the Christian life. See James 2:8-12. Now suppose we take the eleventh verse and instead of quoting the commandment, we will quote the fourth, which has exactly the same bearing on James' argument, for his document is,"For whomsoever shall keep the whole law and yet offend in one point, he is guilty of all." Substituting, "For he that said," Do not commit adultery, said also, Remember the Sabbath day to keep it holy . . . . The seventh day is the sabbath of the Lord thy God. For in six days the Lord made heaven and earth, the sea, and all that is in them, and rested the seventh day. Therefore the Lord blessed the sabbath day, and hallowed it. Ex. 31:14-17. This is the sabbath of the Lord thy God. It is just so with the laws of the kingdom of heaven. If we willingly transgress them, we are condemned. We are no longer redeemed. We are no longer saved and have become patriotic citizens of the kingdom of heaven. It is the sabbath of the Lord thy God. Consequently, the laws of Canada, we come under the law and are locked up in prison and death. That does not abolish the law of Canada, but simply says the kingdom of heaven. If we wilfully transgress them, we are subjects of the kingdom of heaven. If we believe in the Lord, and confess our transgressions, so shall it appear before the true throne of God which is the sabbath of the Lord thy God. Exodus 20:11. We are free men, subject to the grace of God. If we willingly transgress them, we are subjects of the kingdom of heaven. If we believe in the Lord, we are subjects of the kingdom of heaven.
The annual report of the Board of Trustees, prepared by the corresponding secretary, the treasurer, the business manager, and the leaders of Sabbath Promotion, was presented and adopted.

The special annual report of the treasurer of the corporation as required by section 3 of article 11 of the constitution was presented and adopted as follows:

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

In accordance with the requirements of section 1, article 4, of the constitution and by laws, I herewith submit the following report of the financial condition of the society as of June 30, 1928.

The property of the corporation is as follows:

<table>
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<tr>
<th>Description</th>
<th>Amount</th>
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<tr>
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</tr>
<tr>
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<tr>
<td>Cash on hand</td>
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</tr>
<tr>
<td>12,581.18</td>
<td></td>
</tr>
</tbody>
</table>

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

And if any man would come after me, let him take up his cross and follow me, said the Savior. And I, if I be lifted up, will draw all men unto me. Jesus was lifted up unto the heavenly home he used a much greater Consecration, higher ideals, and greater victories. If an man would come after me, let him take up his cross and follow me, said the Savior. And I, if I be lifted up, will draw all men unto me. Jesus was lifted up unto the heavenly home he used a much greater

The kingdom of God costs something. It cost God the dearest thing he had in heaven. It cost Christ his life on Calvary. Jesus Christ had a heart that would follow him and we must take up our cross and deny himself. He says, If any man puts his hand to the plough and turns back, he is not worthy of the kingdom of God. I wonder if we have got a vision of God's service. Are we willing to pay the price? It seems to me that we shall answer "Yes," to Jesus. That question has been through the entire service of this meeting. If we do so answer we must recognize the fact that the set of our faces must be forward toward the kingdom of God. We shall not lack for one way or the other, but we shall look it in the face and tell him if there be any fault there, and reconstitute ourselves for service in his kingdom.

It seems to me as we face the multitude of gates that swing open, we are convinced of the fact that no factor of human agency will be sufficient to stop us. Only Jesus Christ has the remedy. Only he can show the way. So first of all, as we consider these things, there is a great vision of Jesus Christ. We need to get back into our hearts and examine them and see if our feet stand as when he said, "Happy day that fixed my choice on thee my Savior and my Lord." Have we the same intensity in our faces and enthusiasm in going about things? If our boys and girls, fathers and mothers, are united under the banner of Jesus Christ, we can go forward. It seems to me as it is the supreme and great thing of this day.

When Christ was on earth he used the word "Abide." Then he was going on to the heavenly home he used a much more spiritual term, "Abide in me. I am mother." He went back and she prayed with him and sang to him and tucked him in bed as of yore, and heard him say his boyish prayer. Now I lay my hand on you. I take the Master's hand and I say to you that is the message of this morning. This morning we need to go back to the mountain and there confer with God until our hearts are inspired, until our lives are hid in his. When the disciples were on their way to Emmaus, their hearts burned within them. They had learned of his death and resurrection, of his sufferings and his success. I want to say that the world cares nothing for our creeds, it cares nothing for our theological beliefs of the past. The world is coming when it will care little for the Church of Jesus Christ. We have hidden our light under a multitude of things. But the people of the world do care for the plan of Jesus Christ. They are willing also to admit that Christ gave the only rules by which the world can be healed.

Jesus came to preach the gospel of God's love and of the Holy Spirit working in our lives. As you go preach the gospel and accept the powers granted unto you. If you are a one take up your cross and go man, use it. Trust God for strength and wisdom.

Launch out on the promises of God which he has given to you. Christ said almost with his last breath, "Go into all the world." Go and be a messenger for the King, and go about your work. And remember we have placed so much emphasis on some individual things that we have forgotten the care for the salvation of the souls. Our Student Volunteer movement, with its war cry, "The world for Christ in this generation has much to do.

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

Some years ago the Y. M. C. A. convention was held at Atlantic City. After the service the boys got together. There was a world of hands and sang "Blest Be the Tie that Binds," Henry Grady declared. He said, "You men have something ahead. The command of Jesus is world wide. After his ascension then the disciples went back to that upper room and tarried there until they were endowed with power from on high. You remember that one has to say the prayer and wanted to follow him out on mission work. Jesus said to him, Go to your friends and tell them how great it has been done for you. He was to tell the gospel story in his home. You see that it is the opportunity for us to go back to our churches and tell the gospel story. They have sent men from the East, from the hills and valleys of West Virginia, from the plains of Iowa and Wisconsin, Minnesota, and Nebraska out here to California, to study the situation. We must look over the field and see how many of our ministers, our pastors, our missionaries will do this. If they do this they will send them forth to serve in some little church in order to win men to Christ. We must get back to the place where we have revivals that bring sinners into the kingdom.

It was only a little while ago I was in southern Illinois. About thirty-five boys and girls were there and I have never seen finer boys and girls. That church is soon to be without a pastor. I don't know where one can do better work than at Stonetown, III. Down there there are Baptist churches in the whole country round. Do you remember last spring the Sabbath Recorder stated that there are twenty pastors wanting in the Seventh Day Baptist denomination? We should strengthen our forces. We should like to see our churches and our missionaries there supplied with every need, and the kingdom of God advanced there.

You have heard that we have about twenty ministers who will pass on during the next ten years. There are certain to be vacancies in considerable number of supply. While I hold the pastors and churches responsible, I believe the home is the base unit. Back of every pastor and missionar there is a missionary mother or a missionary father or a missionary home. It has been said that Livingstone was the instrument in sending thousands of boys and girls into missionary work. Back of Livingstone was Moffatt who said, "I have seen the smoke of thousands of villages where
the name of Jesus Christ was never heard." Black of him was minister. I am afraid we shall have to lay the responsibility upon the home and the pastors and the churches.

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

But I must turn to the financial problem. It has been discussed. It has something to do with the missionary effort and enterprises. There are sometimes men enough but there is never enough money. We are living in a financial age. Money can not evangelize a city or a nation, but we have come to the place where it can not be done without these things. Billions are spent for just luxuries, millions for just pleasures. The kingdom of God requires more than profession, more than lip-service. (Stenographic Report) It has been discussed. It has something to do with the ability to study and ponder. To make the right conclusions, to think things through, to rank us high above other creatures. And gives us mastery over them too. The ability to study and ponder, to make the right conclusions, to think things through, to rank us high above other creatures. And gives us mastery over them too.

I am forever thanking my Heavenly Father. To me all this is true. All things that one can do and will do. We render our greatest service. All our faculties employ.

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

The gate of opportunity has swung open. We shall enter in when the set of our faces is forward. (Stenographic Report)
**THE SABBATH RECORDER**

Received on subscriptions, advertising, etc. $7,332.27

**Stock on hand, June 30, 1928**

- **Cost in excess of income** $4,121.73
- **Amount paid in advance** $1,995.83
- **Amount in arrears** 663.03
- **Circulation:** Paying subscribers 1,605
- **Agents** 18
- **Free (Exchanges, libraries, etc.)** 1.74

**Helping Hand**

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

**Junior Graded Lessons**

- **Received on subscriptions**
  - Parts 1-3, 3.41
  - Part 4, 9.86
- **Net receipts** $136.10
- **Amount in arrears** 24.00

**Number sent out:**

- **Year 1**
  - Part 1 92
  - Part 2 62
  - Part 3 45
  - Part 4 33
  - Total $232
- **Year 2**
  - Part 1 89
  - Part 2 84
  - Part 3 86
  - Part 4 37
  - Total 296
- **Year 3**
  - Part 1 35
  - Part 2 31
  - Part 3 18
  - Part 4 50
  - Total 146
- **Year 4**
  - Part 1 84
  - Part 2 64
  - Part 3 59
  - Part 4 52
  - Total 258

**Total number of copies sent out:** 932

**Intermediate Graded Lessons**

- **Received on subscriptions** $77.28
- **Postage** 4.95
- **Net receipts** $72.33
- **Amount in arrears** 11.07

**Number sent out:**

- **Year 1**
  - Part 1 99
  - Part 2 67
  - Part 3 56
  - Part 4 27
  - Total 249
- **Year 2**
  - Part 1 65
  - Part 2 32
  - Part 3 33
  - Part 4 56
  - Total 199
- **Year 3**
  - Part 1 48
  - Part 2 38
  - Part 3 5
  - Part 4 1
  - Total 102

**Total number copies sent out:** 559

**Outstandings Publications**

- **Received from sale of Teachers' helps.** $49.10
- **Cost of helps purchased during year** 13.17
- **Value of helps on hand** 30.15

**Receipts for Books, Tracts, Etc.**

- **A Sabbath Catechism for Boys and Girls of Junior Age** $10
- **Bible Studies on the Sabbath Question** 2.70
- **Church Membership for Juniors** 17.50

**Sabbath Day Baptism**

- **Procedure** 10.50
- **Seventh Day Baptism Hand Book** 6.00

**Other**

- **The Sabbath** 2.55
- **Chinese Mission** 22.72
- **Letters to the Smiths** 4.45
- **Sabbath History I.** 4.80
- **Critical History of Sabbath and Sunday in the Christian Church** 1.19
- **Country Life Leadership** 1.25
- **Complete Sabbath Commentary** 11.10
- **Manual for Bible Study** 50.00
- **Sabbath and Sunday Biblical Teachings** 30.00
- **Sabbath Day Baptisms in Trinity and America** 5.00
- **Water of Life** 23.00
- **The Sabbath Motto** 13.00
- **Seventh Day Baptist History** 18.00
- **Samuel Ward** 50.00
- **Tract Depository** 50.00
- **Denominational calendars** 184.31
- **Seybold Cutter** 492.00

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

**BALANCE SHEET OF THE PUBLISHING HOUSE June 30, 1928**

<table>
<thead>
<tr>
<th>Assets</th>
</tr>
</thead>
<tbody>
<tr>
<td>CURRENT</td>
</tr>
<tr>
<td>Cash (including petty cash and postage deposit) $6,081.19</td>
</tr>
<tr>
<td>Accounts receivable 8,588.31</td>
</tr>
<tr>
<td>Notes and bills receivable 653.63</td>
</tr>
<tr>
<td>Paper stock, materials, work in process, etc. 6,130.54</td>
</tr>
<tr>
<td><strong>Total</strong> $21,423.67</td>
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</tbody>
</table>

**Deferred:**

- **Unexpired insurance** $171.21
- **Discounts for cash on sales** 129.58
- **Interest on equipment notes** 667.90
- **Taxes and miscellaneous expenses** 144.47

**Miscellaneous charges:** 961.95

**Fixed:**

- **Plant (appraisal value)** $39,324.94
- **Less depreciation** 14,208.39

**Liquidity:** $46,806.15

**Current:**

- **Accounts payable** $1,199.40
- **Bills payable (Tract Society for Michel Press and Seybold cutter)** 5,900.00
- **Accrued payroll** 78.91
- **Accrued interest on equipment notes** 111.08

**Reserve, accounts receivable** 116.72

**Fixed:**

- **Buildings** $25,975.37
- **Surplus** 13,487.62

**Net profit** $2,177.93

**ON OUR SHELVES**

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

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

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

510 Hutchins Ave.,
Plainsfield, N. J.

**WHAT IS IN THAT HAND?**

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

—Selecta.
S3hba.th morning

SC"rYIce-s marking the
CRtCA.GO
hours in Kansas City. At that time, high
ference in Boulder, we stopped for a few
survivor of the flood. The beautiful build­ing
that now serves the traveling public stands
monument standing on still higher ground;
the covering represents the layers of sand
they looked to me as if they were covering
that is the meaning unless I learn that I
Twenty years ago, on our way to Con­
ference in Boulder, we stopped for a few
hours in Kansas City. At that time, high
upon the station wall we saw a line mark­ing
point to which water had risen in a
flood some years previous. We measured
ourselves along that wall and speculated on
how many feet above our heads the water
had been. Twenty years is a long time in the
life of railroad stations in cities, and
so naturally it looked like that was the
survivor of the flood. The beautiful build­ing
that now serves the traveling public stands
higher ground where floods are not al­
lowed.

As one steps from the station toward
the city, one's attention is focused on a large
monument, the ugliest and highest ground;
this is Kansas City's monument to its sol­
derful dead of the World War. After follow­
ing the circular drive around the monument
grounds and walking up a hill to the steps
leading to the monument. These wide steps are guarded on either side
by great sphinxes whose eyes are covered.
Various theories are advanced for this cov­
ering of the eyes; one is that these sphinxes
are reproductions of those in Egypt and
the covering represents the layers of sand
that have accumulated during the years. It
may be that this is the correct theory, but
then one looks to me as if they were covering
their faces with their wings, mourning for
the dead. I am told that the Egyptian
sphinx did not have wings, but the Greeks
so pictured their sphinx, and I shall think
that is the meaning unless I learn that I
am wrong. The steps thus guarded lead
directly to the monument, and this is flanked
on either side by large wings. In these wings
are war memorials and an illuminated
stream of the World War, or the "Great War," as
I have lately heard it called. This monument
was originally designed to serve as "A pil­
lar of cloud by day and a pillar of fire by
night." For some reason the pillar of cloud
had not been entirely satisfactory, and at
the time of our visit, the custo­
tute for the cloud had not been found, so
we missed that part of it, but in the evening
as we drove about the city, from all points
we could see the beautiful white shaft of
the monument illuminated by concealed
lights, and from the top was pouring
the pillar of fire-in stream, but
illuminated by colored lights also concealed.
It was a beautiful and impressive sight, and
one that lingers in our memory.

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

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

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

studies the situation and plans his buildings
with special reference to what he thinks
people like to live in. He does not dig small
streams on the land, he makes the most of that; he
builds dams in places so that the children
may have swimming pools and the garden­
ers may haveponds-the plants, the
trees and shrubbery are set out with re­
gard to beautifying the whole tract so that
the whole area seems a related district. His roads are
winding, and one is surprised at almost
every turn by some new beauty. Bridges
across the little streams are built in harmony
with the location. We were interested at
one place where the road dipped a bit and
we saw a pillar of fire-in stream, but
with the difference from any other stream
I ever forced, that the water ran over a
cement foundation. We were told that one
day he thought how children love to wade
through water and then how much pleasure
it would give people to drive through water,
and—hub the things were done. In Spanish
sections he has spared no pains to make the
places livable and truly Spanish. When he
was preparing to build these sections he
went to Spain and brought back trees and
shrubs as well as decorations for his build­
ings. Along the road in a section where
Italian arches, stand six mar­
ble columns that Mr. Nickols brought from
abroad. The setting for these columns will
be beautiful when the section is fully de­
veloped, here, too, will be found Italian
gardens.

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

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

"Roger Williams preferred to trust
the Christian savage to Narragansett
rather than the savage Christians of Massachu­
setts."
May Ordev Maxson. At the first meeting, Rev. O. U. Whitford was elected pastor and Doctor Larkin. A letter was ordered sent from the Chicago Church to the General Conference, which was to convene at Adams Center, N. Y., September 19, 1883.

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

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

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

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

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

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

THE SABBATH RECORDER

THE SABBATH RECORDER

MR. SERY COON BABBOC
E. F. D. BOX 163
BATTLE CREEK, MICH.
Contributing Editor

HOW LAW INCREASES FREEDOM
(Christian Endeavor Topic for Sabbath Day, October 2, 1883)

DAILY READINGS
Sundav—Days of anarchy (Judges 21:25)
Tuesday—Law regulates and (Hosea 11:1-5)
Wednesday—Law defies evil (Exodus 20:1-17)
Thursday—A law of liberty (Leviticus 18:17)
Friday—Paul saved by law (Acts 26:24-32)

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

CHRISTIAN CITIZENSHIP

Crusade with Christ for Christian citizenship. The implications of this purpose are stupendous but they must be faced. Let us take a lesson from a teacher. In a Christian and more wholesome social order are involved here. Just a few phrases will indicate the scope of this ideal. The place of Christ as Lord in our lives is self-evident. Our House is to be a democracy, and Christian leadership, the personal responsibility of the citizen to his government, the establishment of a Christian basis in society.

The ideal of loyalty to the Constitution and all our laws must take into consideration the present situation of prohibition legislation, which beyond question represents an overwhelming majority of our citizens. Whatever controversy there may be about the merits of prohibition as a means of redeeming society from a blighting and destroying influence, there can be no controversy among loyal citizens over the ideal of loyalty to the Constitution of the United States. That indeed is solid ground, and be it said that this is a subject of vital interest to Christian American young people. The determination to validate, enforce, and observe every provision of this Constitutional charter of American democracy will not, indeed, not be overlooked in any Christian youth movement.—Carroll M. Sherrill.
THE SABBATH RECORDER

THE RETREAT

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

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

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

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

One will forget the lesson drawn from the story of the snake-linder on a mountain side. Above this line people lived. One day a little girl who was out picking berries wandered below this line. She did not go far when a big snake coiled and was just ready to spring upon her, but a large dog, who had been watching the little girl, pounced down upon the snake, carried it away, and dashed it to death upon the rocks. There is no need of our wandering below this line in our Christian experience. We have the warning in God's Word not to go below this line, where if we do go we are so liable to be lost.

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

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

About seventy formed the circle and sang the song.

THE CHRISTIAN ENDEAVOR MEETING

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

The JUNIOR MEETING

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

Elsie Van Horn, Secretary.

A RALLY AT ROCKVILLE

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

The first service Christian Endeavor meeting, led by Mrs. Paul Burdick. This was a very fine meeting, each society being represented on the program.

Carroll Hill, pastor of the Waterford Church, led the singing. Special music was furnished by a trio, composed of Rev. William Simpson Burdick, and Carroll Hill. Ruth Gavitt, of the Westerly society, read the Scripture lesson, followed by hymns of Ruth Van Vleck of Ashaway. The poem, "Be the Best You Can," was read by Ruth Kenyon of Hopkinton. Several questions had previously been given out by the leader. These were answered by members of the various societies.

2. Why are schools essential to education? Miss Helen Hill.
3. What educational opportunities are given for those who have to remain at home? Miss Helen Maxson.
4. How important are the ministers help in education? Miss Lucille Simpson.
5. What place has Christianity in education? Mrs. Hiram Barber.
6. What are the advantages of the Christian college? Miss Dorcas Austin.

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

2. Reading University. Dr. Anne Waite.
3. Friendship College. Miss Bertha Kenyon.

After this, by the union president, Morton R. Swinney, the meeting was closed by singing "Blest Be the Tie That Binds," followed by the Messiah benediction.

The Rockville society had a fine luncheon ready for us in the parish house, to which we went just previous.

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

At seven-thirty, the rally was held in charge of the president, Morton R. Swinney.

After devotions and business, the meeting was given over to Mrs. Alexander Austin, who gave a very fine report of young people's activities at Conference.

We then returned to the parish house, where a "college Social," was held in charge of Mrs. Blanche Burdick. All seemed to have a very fine time.

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

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

Now let us hear of the activities of other Christian Endeavor societies. Our fall term begins next Monday, and one by another reporting interesting items.

MRS. BLANCHE BURDICK.

Secretary, Eastern Association.

CRUSADING WITH CHRIST FOR THE LIVES OF YOUTH

DORA HURLEY

Young People's Hour at General Conference.

Now I'm going to "spring something" on you. Are you ready? 11 Timothy 2:15! 11 Timothy 2:28: "Study to sh"t-, verify approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." That was a fair response, though, I know you can do better on the next one.

Romans 12:11: "I beseech you therefore, brethren, by the mercies of God, which be"tween your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." That was better. You are learning.

Now! Romans 12:11! Romans 12:11? Don't you know that one? Just the first two words will recall that verse. "Not slothful"—there you are—"Not slothful in business; fervent in spirit; serving the Lord." Now! Just one more! John 3:16! "For God so loved the world, that he gave his only begotten Son, that whosoever be"tivereth in him should not perish, but have everlasting life." Fine! I knew there would be a full response to that challenge.

The word—"don't you?"—that when you are crusading with Christ for the lives of youth that we need to have many of these verses to use as weapons for him.
The beautiful hope and patience, and self-forgetfulness. And the little unnoticed nobilities are good in our Father's sight.

Above all we must believe that youth is eager for what Christ has in store for them. For truly they are, though, they, themselves may not realize that their eagerness really is a positive belief in religion, for, 'The Christian religion is not a negative code. It is a positive program. It is not a system of restraints. It is a spiritual dynamic. It is not a cloister. It is a call to battle. It is not a preparation for death. It is an ideal life. It is not an insurance policy. It is life's supreme investment.'

And we need love—the sort of love which is sympathetic and understanding, which thou didst receive in Christ during those dreary and the weary hours when they told again the wonderful story that is contained in the Lord, that thou art safe and well. And we need love—the sort of love which is self-forgetfulness. And we need love—just as soon as you can, and in all ways that are within your power. For the way was long and the road was dreary, boys and girls, and the spiriting for the returned travelers. Some days, as I have walked along the street or sat upstair on the screened porch, I have thought of the kindred cross. How would you like to be drawn in a cart or wagon, like a baby's carriage by a man who sometimes can pull you very fast?

And to-day I saw a wheelbarrow going by with six to eight women and girls sitting on one side, going home from work. The bicycle is used a good deal now by workmen who must go about from place to place in the city, and by delivery boys. If there is heavy lumber to be carried in, you are often driven by men on a wide, flat, two-wheeled cart. Some farmers and other fuel dealers also have a cart, and the pigs in baskets or just tied together are carried on the wheelbarrows. If you hear some loud squawks you may be sure that there are some pigs being taken by. There are the big trucks and moving vans such as we see at home. Then smaller loads are continually being carried by men, women, and children. In the morning they go by with the baskets hanging from a bamboo carrying pole across the shoulders. These baskets are filled with various kinds of green vegetables and eggs. I saw a man carrying a lot of country men. This morning. Sometimes heavy loads are carried from a pole between two or three men. The coffins are usually carried by men. Sometimes heavy loads are carried from a pole between two or three men. The coffins are usually carried by men.

Two other methods of travel that we do not see on this street, but which are not far away, are excellent. We have hay and grain carts, such as you would see in Plainfield or Milton or Riverside. It is quite different from St. Catherine's Bridge. For that reason it has been a good place for a vacation.

The following sign appeared over the door of a business house: 'We are open for business and mean business.'—Youth's World.
dren are still in Mokanshan where they have been having a good vacation. They will come down next week in time for school. Doctor Thorngate stayed in Liuho until about a week ago, when he went up here there to have a little fun at Mokanshan. It is great sport to go in the swimming pool. There are many good places for picnics on the mountain sides. But I hope someone has written all about that before.

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

"A long letter, but long enough for you, isn't it?"

Yours sincerely,

Mabel L. West.

Shanghai, August 31, 1928.

BIRDS AT WILLOWCROFT

MARY A. STILLMAN

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

One summer, after the screens were put on, two phoebes seemed determined to come in. We did not discover for two or three days that they had a nest on a rafter, and when we found it the baby birds were dead.

This year we put the screens on early to have a little fun at Mokanshan. The baby birds are dead.

They also serve

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

Not idle, empty-handed, unconcerned.

For the plaudits or the praise unearned.

To say that he is the best that ever art and work have known.

That he can fly quite strongly, as they never alight on a tree or a bush, but follow their mother through the air teasing for an insect.

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

"Today I saw a half-grown toad near the door. I have never heard him "Francoise.""

I feel sure he came from the Nokte. We can call him Frank for short, and hope he will eat many insects in the garden.

MINUTES OF THE PRE-CONFERENCE MEETING, LOS ANGELES, CALIFORNIA, JULY 19, 1928

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

Six members of the Commission and the two secretaries were present as follows: Frank Hill, president, Ashaway, R. L.; Rev. Claude L. Hill, Farmington, Ill.; Rev. Loyd F. Hurley, Adams Center, N. Y.; Rev. Herbert L. Polan, North Loop, Neb.; Rev. Edgar A. Van Horn, Alfred Station, N. Y.; and Curtis A. Nye, secretary.


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

The president then introduced the subject of the general secretary, with its various problems. He said it should be a full time worker. Or a part time worker? If the latter, shall the joint arrangement be with some board, and which board or with a pastor, and who? Shall it be a business or professional worker, and whom? Shall it be presented to the General Conference for consideration, and approved at some future time during the sessions at Riverside, Calif.

Three other matters considered in the report of the general secretary were discussed briefly and put aside for further action at a future session, if deemed wise at the time, namely:

(1) A special issue of the SABBATH RECORDER is being printed for the Seventh Day Baptist General Conference, and for inclusion in the "simplified calendar" of the Seventh Day Baptists concerning this matter, said statement to be presented to the General Conference for consideration, and approved at some future time during the sessions at Riverside, Calif.

(2) A matter of locating pastors, of bringing pastors to churches and churchless pastors together.

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

On motion it was voted to recommend to
the General Conference that a special com-
mittee be appointed whose task it shall be
to make a thorough study of the problems
of the United budget plan, the proper ad-
justment of the church quotas, and other re-
lated problems, and make a report to the
Commission at its next mid-year meeting,
in order that the Commission may have time
to prepare the necessary report to the Gen-
eral Conference at its annual meeting in
1929.

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

EVENING SESSION

The evening session opened with prayer by
Edgar D. Van Horn at 7:30 o'clock.

The consideration of the general secretary-
ship was continued further, both with the
secretary present and in his absence, without
any definite action being taken until ad-
journtment at 9:30 p. m.

FRIDAY MORNING

At ten o'clock the Commission resumed
its regular work with prayer by Herbert L.
Polan.

On motion it was voted to recom-

mend to the General Conference the employ-
ment of Rev. Willard D. Burbick as general
secretary of the General Conference for full
time service, at an annual salary of $1,800
and $600 for office and traveling expenses.

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

[See annual report in Recorder of Au-
gust 27, page 263.]

The Finance Committee also presented a
list of churches in the United States with
their respective quotas to meet the
United Onward Movement Budget.

After discussion and changes it was on-
motion adopted as follows:

[See Recorder of August 27, page 263.]

The committee appointed to prepare a re-
port on entertaining the General Confer-
ence presented a statement which was on
motion received and laid on the table of
the Commission's Annual Report to the Gen-
eral Conference.

[In the annual report in Recorder of Au-
gust 27, page 264.]

The Committee on Scholarships and Fel-
lowships presented a report in part
written and in part verbal. On motion it
was voted that when the report was re-
adopted and made a part of the annual re-
port to the General Conference.

The adjourned session of the evening recess
at 12:05 o'clock. The noon and evening meals
were served, as on Thursday, at the home of
Mr. and Mrs. James R. Jeffrey.

FRIDAY AFTERNOON SESSION

The session was opened with prayer by
Edgar D. Van Horn at 1:35 o'clock.

On motion the following was adopted:

WHEREAS, The Calcutta Seventh Day Bap-
tist Church, through its clerk, has declined
to make its regular annual report to the
General Conference; and the general grounds
that it is looking for assistance to further
its organization, therefore the Commission
recommends that the Calcutta Seventh Day
Baptist Church be dropped from the list of
churches constituting the Seventh Day Bap-
tist General Conference.

On motion the following was adopted:

WHEREAS, direct information has been re-
ceived that Rev. T. L. M. Spencer has with-
drawn from the Seventh Day Baptist Church
in which he is pastor; therefore, the Commis-
sion recommends to the General Conference
that his name be dropped from the list of
accredited ministers of the Seventh Day Bap-
tist General Conference.

On motion the following was adopted:

WHEREAS, direct information has been re-
ceived that Rev. T. L. M. Spencer has with-
drawn from the Seventh Day Baptist Church
in which he is pastor; therefore, the Commis-
sion recommends to the General Conference
that his name be dropped from the list of
accredited ministers of the Seventh Day Bap-
tist General Conference.

On motion the following was adopted:

WHEREAS, the application, received a year
ago but concerning which action was post-
poned, asking for admission to the General
Conference as a Seventh Day Baptist Church
at Wakenaam near Georgetown, British Guiana,
be laid upon the table.

On motion the following was adopted:

WHEREAS, no additional information has
reached the Commission regarding the ap-
plication of the White Cloud Seventh Day Baptist
Church for denominational recognition
as a minister of Rev. Roy E. Hoster;
therefore the Commission recommends to
the General Conference that the application
be laid on the table.

On motion the president appointed Claude
L. Randolph and Loyal F. Hurley as a sub-com-
mittee to give to the General Conference
its regular work with prayer by Herbert
L. Polan; be a sub-committee to draft
a statement for the annual report to the
General Conference in reference to the work
for the coming year.

At 4:30 o'clock the Commission took a
break from its regular work with the sub-com-
mittees time to prepare their reports.

AFTERTUMPER SESSION

The sub-committee appointed to draft a
resolution relative to temperature and in
reference to war and peace, presented
their report, which was, after discussion and
change, adopted and made a part of the annual
report to the General Conference.

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

We also applaud the national action on
the earnest organized effort to outlaw war as a
means of settling disputes between nations;
and as a denomination we pledge our sup-
port to every worthy means to promote
peace on earth and good will among men.

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

Owing to the character of the disease, private services were held on the lawn at the home the day following her death, her pastor, Rev. E. M. Holston, officiating, and interment was made in Riverside cemetery. The following Sabbath public memorial services were held at the church. Beside her sorrowing parents she leaves a brother, Marvin Lindahl of Chicago, and a sister, Mrs. Mrs. C. P. Robison of Underwood, Iowa, and many other relatives and friends who will sadly miss the cheering presence of her young and hopeful life.

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