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

THE DENOMINATIONAL BUILDING
Ethel L. Titworth
203 Park Ave-

Vol. 106, No. 9
August 22, 1923

The Sabbath Recorder

SONG OF LIBERTY

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

America, thou promised land,
Thy dreams and hopes are mine,
And I will break thy sacred bread
And drink thy living wine.

O God, our source of liberty,
Stretch forth thy mighty hand
And bless the life of her we love,
The free man's chosen land.

—Louise Ayres Garnett.

Contents


Seventh Day Baptist General Conference—Report of Committees to Consider the Report of the Commission, Tract Society Meeting Board of Trustees, Messages—Letter from Dr. Palmberg—Letter from Britah Galana, Jesse F. Randolph, Christian Students' Problems in China, Education Society's Page—Religion As an Art...
Our Father in heaven, we thank thee for all the ways in which thou hast led in the work which thou hast given us. For the marvelous things that have happened, for the small people to survive amid so many adverse influences and discouraging conditions we do render unto thee our heartfelt thanksgiving and praise. We'll show us how to cherish the blessed Sabbath truth more and more as the years go on. Help us, we pray thee, to consistently carry out our work with great zeal so that we may stand firm and loyally in the faith of the fatherland and the influences of the recent General Conference, for the loyalty of our people, the efforts of so many people, for the helpful spirit of brotherly love that prevailed during the meetings, we are truly thankful. Help us all to keep up the unity of the spirit in the bonds of peace. In Jesus' name. Amen.

A General View

In the last two issues of the "Plainfield Recorder," our readers found a description of the ideal place for our General Conference work, and a "wardent" of the first forenoon of Conference week.

The Historical Society's program was also given and Brother Ballenger's sermon. On account of the lack of time for writing, it was impossible to prepare copy for the other five days of meetings until they were all ended and so it cannot be given in this number. Now it seems good to simply give our readers here a brief general outline of the program for the entire six days that followed, and then in later issues to give you the story each society's program in the regular order.

Tuesday morning the Education Society's program was presided over by Reverend Edgar D. Van Horn, president, and in the evening came the Sabbath School Board's program with Mr. Hugo K. Carver as the program chairman.

On Wednesday, both the morning and evening sessions were given to the young people's program. The next morning, the Sabbath Recorder's program followed, by a sermon by Edgar D. Van Horn on the Lone Sabbath Keeper as a Missionary.

The Friday morning session came on Friday morning, with Vice-President William C. Hubbard in the chair. The praise and prayer service on the eve of the Sabbath was excellent, after the message by Pastor Hargis, and fifty-two volunteers were present. The theme to be emphasized was "The tie that binds" was the closing song.

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

After the usual business was attended to on Sunday morning. Rev. Claude Hill preached from Romans 14:1. The evening service was given largely to an excellent "sabbath hour," led by Professor J. Nelson Norwood and President E. C. Davis.

Each church received the hand of fellowship by the president of Conference and at the end of the evening, the Lone Sabbath keeper was baptized by Pastor Hills at the church in the early morning of one day.

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

There were twenty-six of our ministers in attendance. There were one hundred and forty delegates reported, and two hundred visitors, making the attendance fifty-two. One hundred and twenty-nine of these were from states outside of California, and two hundred were from states outside of Riverside. Fifteen states were represented and one foreign country.
The next Conference will be held in Mil­
ton, Wis., and the officers are: President, Rev. Claude L. Hill; first vice-president, D. W. Ingham; recording secretary, Paul G. Saunders; corresponding secretary, Willard D. Burdick; treasurer, James H. Coon; Forward Movement treasurer Rev. Harold Crandall, New York City.

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

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

Do Not Fail to Study the Commission's Recommendations

We are trying to give the "right of way" to the most important General Conference matters as soon as possible. By special request the entire report of the Commission appears in this issue, as it was adopted by Conference. It is important that all our people study it carefully and co-op­erate in making the right recommendations.

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

A Important Resolution

In due By Northwestern Association
time we shall give our full report of the excellent association held in Northwestern Lo­ung, Neb., a few days after Conference. The report of the committee on resolutions is in the form of a letter appearing in the Recorder in full. But the first one of these resolutions expresses such loyalty to the Orthodox Foundation, and is in such harmony with some matters in the Commis­sion's report, found elsewhere in this Rec­order, that we will print and request that it be given careful attention. We find that all our churches and associations will ap­prove and make practical its recommendations. Here it is:

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

If the spirit and letter of this excellent resolution adopted by the great Northwest in its annual gathering, is carefully carried out by all our churches, the Seventh Day Baptist denomination will make the very best record of any year in its history. As a result of this resolution the watchword for the entire year will be:

A Well-Known Tune

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

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

I do know this, that when we come to almost the depth of eternity, as some of us have, the length of time and many other matters have questions seem as nothing at all; but the divinity of Christ is power to save, it all; and I do not think that we have a pastor in our denomina­tion who does not believe in that. Even now, we do need a real spirit of sympathy as a people, and, as a lone Sabbath keeper, I wish I could per­haps make it in Conference where our knes together and seek the blessing we all need.

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

CHARACTER BUILDING

RALPH LANGWORTHY BROOKS

(Berton preached at the little church on Hartsville Hill, and we give the text for publication by the congregations.)

Text, Luke 6, 47-49: "Whosoever receiveth thee, and heareth my sayings, and doeth them, I will shew you to whom he is like: he is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it; for it was founded upon a rock." But he that heareth, and doeth not, is like a man that without a foundation builds an house. And the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

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

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

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

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

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

The humble Christian is watchful. He is always alert, watching for pitfalls that he may avoid them; watching for op­portunities to help another along the pathway of the world, remembering his goal in life and is faithfully pushing on it. He is firm in his convictions that right shall triumph and steadfast in his efforts to aid others.

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

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

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

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

We can perhaps understand the ex­pression "pure in heart" if we read it "pure in mind." The two terms mean...
 But the temple, the mother builded Will last to be the ages roll. For that beautiful unseen temple
Was a child's immortal
Hattie Vose Hall.

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

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

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

Alfred, N. Y. July, 1928.

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

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

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

The Commission recommends that the balance in the contingent fund, July 1, 1928, amounting to $1,300.00 be transferred to the fund of the General Conference.

The Commission recommends the adoption of the following statement:

WHEREAS, direct information has come to the Commission regarding the application of the White Cloud Seventh Day Baptist Church, which was received one year ago, for recognition of Roy E. Hostetler as a minister of the gospel by the Seventh Day Baptist General Conference, therefore be it resolved, That the application be laid on the table.

The Commission recommends the employment by the General Conference of Rev. William D. Burdick as general secretary for traveling and office expenses, and are in all cases bills which must be paid from the General Conference each month such sums as may be necessary to meet these bills; and the treasurer of the General Conference is expected to notify the treasurer of the Onward Movement Fund of the amount of money which will be needed for this purpose.

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

<table>
<thead>
<tr>
<th>Budget Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Deficit, July 1, 1928</td>
<td>$600.00</td>
</tr>
<tr>
<td>General Secretary, salary</td>
<td>$1,200.00</td>
</tr>
<tr>
<td>Expense for office and traveling</td>
<td>$600.00</td>
</tr>
<tr>
<td>General expenses</td>
<td>$2,500.00</td>
</tr>
<tr>
<td>Federal Council</td>
<td>$200.00</td>
</tr>
<tr>
<td>Local Combined Secretary Aux.</td>
<td>$100.00</td>
</tr>
<tr>
<td>Year Book</td>
<td>$600.00</td>
</tr>
<tr>
<td>Other printing</td>
<td>$100.00</td>
</tr>
<tr>
<td>Total</td>
<td>$6,800.00</td>
</tr>
</tbody>
</table>

The Commission recommends that the General Conference amend its budgets to provide for the work of the coming year. These budgets have been studied and considered carefully, and have been condensed into the following unified denominational Onward Movement Budget, which the Commission recommends be approved by the General Conference:

<table>
<thead>
<tr>
<th>Budget Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Missionary Society</td>
<td>$22,000.00</td>
</tr>
<tr>
<td>Tract Society</td>
<td>$6,500.00</td>
</tr>
<tr>
<td>Education Society</td>
<td>$1,500.00</td>
</tr>
<tr>
<td>Sabbath School Board</td>
<td>$3,800.00</td>
</tr>
<tr>
<td>Woman's Board</td>
<td>$4,200.00</td>
</tr>
<tr>
<td>Young People's Board</td>
<td>$2,200.00</td>
</tr>
<tr>
<td>School Board Fellowships Fund</td>
<td>$1,200.00</td>
</tr>
<tr>
<td>Historical Society</td>
<td>$500.00</td>
</tr>
<tr>
<td>Ministerial Relief Fund</td>
<td>$4,000.00</td>
</tr>
<tr>
<td>General Conference</td>
<td>$6,800.00</td>
</tr>
<tr>
<td>Contingent Fund</td>
<td>$450.00</td>
</tr>
<tr>
<td>Total</td>
<td>$35,500.00</td>
</tr>
</tbody>
</table>

This total is the same amount as the Onward Movement Budget of 1927-1928.
Verona, Waterford and Walworth contain their own immediate friends and relatives on terms mutually satisfactory, 100.

At Milton, 1929, they purchase a quantity of cots and mattresses.

Make provision for shower baths.

Provide lodging in dormitories at nominal rate of from $1 to $2 for one per quarter. If possible, some provision should be made for shower baths.

The Commission submits its following preliminary survey on entertaining Conference, for careful consideration and action: At Milton, 1929; Salem, 1930; Alfred, 1931. Assumed delegation, 450. Assumed local people will wish to entertain their friends and relatives on terms mutually satisfactory, 100. Assume local delegates will stay in own homes, 50.

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

Camping
Provide free camping site with appropriate conveniences.

Dormitories
Provide lodging in dormitories for one hundred delegates.

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

Rooms in Private Homes
Secure a list of available rooms in private homes for the period of Conference at a nominal rate of from $1 to $2 for one person or from $1.50 to $2 each for persons sharing a room. This rate should be fixed and should be uniform for all rooms whether near Conference headquarters or not. These rooms are to be occupied and paid for by delegates who do not wish to use camps or dormitories. If it is thought best, delegates could be asked to bring towels and bed linens for their own use. The delegates should pay for lodging in advance, that is at the time quarters are assigned.

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

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

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

Service Provided by Local Church
1. Provide free camping site with proper conveniences.

2. Secure necessary dormitory space with toilet and lavatory facilities, and conveniences for hanging clothes. If necessary, the cots and mattresses belonging to Conference, these are to be set up in sleeping quarters.

3. Listing of available rooms at nominal price.

4. Assign delegates to quarters, and collect fees for lodging.

5. Provide local head waiters, their meals to be furnished at Conference expense.

6. Provide rest rooms, writing rooms, nursery, post office, and appropriate decorations.

7. Study feasibility of assigning a Conference representative to care for some of the above items with local volunteer help.

General Observations
It has been suggested that some time in the near future a registration fee be charged for Delegate. For the Social Committee, or is so is interested in and approves of a property that is used at our annual gatherings, and is shipped from place to place, it may be practicable to attempt this method. It is not necessary to have a registration fee for the interest which the donors had in the future of the denomination.

3. It appears that the denomination has no legal jurisdiction whatever in the affairs of Alfred University, even in that which we have termed the "Theological Seminary." At the same time there must exist a moral and spiritual relation. The denomination has an interest in the institution which none will deny, and the denomination is not bound to recognize that interest and provide a corresponding service.

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

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

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

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

Seventh Day Baptists, along with other Christian bodies and organizations, respect the wide-spread disregard of law and authority exhibited in the attempts to nullify the Eighteenth Amendment. We therefore reaffirm our determination to observe it.

The Seventh Day Baptists, along with other Christian bodies and organizations, have watched with apprehension the wide-spread disregard of law and authority exhibited in the attempts to nullify the Eighteenth Amendment. We therefore reaffirm our determination to observe it.

We also view with satisfaction the earnest organized effort to outlaw war as a means of settling disputes between...
nations; and as a denomination we pledge our support to every worthy means to promote the peace on earth and good will among men.

WORK OF THE GENERAL SECRETARY

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

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

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

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

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

That the Tract Societies go to Conference out of debt. That your church carefully and prayerfully join in supporting the Tract Societies.

The Commission believes that at no time has there been greater need for same and clear thinking and conscientious leadership, and, since devoted following, to the end that our work may be well done.

We believe the kingly tasks committed to us make imperative the leadership of a full time general secretary. The building up and deepening of the spiritual life of our church is the Commission's first duty; the building of our denomination program, the unifying of our interests, and the rallying of pastors and workers together in task which calls for the undivided time, thought, and energy of our Onward Movement general secretary.

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

The Commission believes that bringing our pastors and workers together in group conferences to study and plan our work, will accomplish much and such plans are already formulated. We urge them to join and cooperate with these churches in working out the details of the plan for entertainment.

Respectfully submitted,

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

TRACT SOCIETY MEETING BOARD OF TRUSTEES

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


Minutes of last meeting were read:

REPORT OF THE CORRESPONDING SECRETARY

Rev. J. C. Bond, secretary of the Seventh Day Baptist Church at New Market till the fall of 1923, and for four years has served as corresponding secretary of the Tract Societies and general secretary of the denomination.

This joint work is to end August 31. I shall leave for my successor the file of this office and the work that has been done is in as good condition as possible.

I wish to thank the Sabbath Tract Society for the encouragement and help given me while serving on the Board of Directors.
THE SABBATH RECORDER

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WORTHY OF HER TRUST.

Thousands have signed their names to the Visitors' Book at Rest Cottage, Evaston, but it is likely that Miss Dorothy Frances Barnes, who visited the home of the immortal Frances E. Willard and the headquarters of the National Woman's Christian Temperance Union, has a record and story unique among the many interesting tales of the White Ribbon Home.

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

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

She was dedicated to the W. C. T. U. work and has proved worthy of her trust, for at five she won her first W. C. T. U. silver medal in a speaking contest and at six she won a gold medal. She has read the Young Crusader, the church paper of the town, every week. She is interested in every matter of importance in the home and school. She is a member of the church choir and of the Young Women's Christian Association.

Four years ago, at the age of nine, she won the first grand prize of the Elgin School, now a part of the township, was given her a fine pair of shoes and $2.00 to spend as she liked. She bought shoes and clothing worth $1.00 and was left with $1.00. She had a chance to use it but decided to save it for a rainy day. She gave the other $1.00 to the Home for the Aged.

She is only a child, but she has shown so much interest in her work and so much regard for her fellow beings that she is a valuable asset to the home, and is a credit to the school. She is a charming little girl, with a kind heart, and is always ready to help others.

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

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

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

Our Liuho friends sent a large number of scrolls and tablets, to my surprise, and said that they would like to see me, but I feared I could not go, therefore, they came from people who are non-church members, and all expressed such sentiments favorable to Christianity, and many of them a hope that it would spread.

In my little speech at the dedication, I said that my joy in having the building itself had been even surpassed by the hopes I entertained for the hopes it would bring. I think that is true, for it shows that with the best people Christ and Christianity are at least as likely to be accepted in the Chinese as in the Western world, although not generally adopted. We hope that will follow later. The singing by the Shanghai Church choir, mostly students from the two schools, led by Mr. Tsang, Bay-ung was very good, and the male quartet composed of him and another Methodist minister and two ladies, with their music, which seemed to us almost as good as that produced by our famous Seventh Day Baptist male quartets at home. Mr. Eugene Davis gave a powerful sermon; two Methodist evangelists and one from the Church of God made short speeches, and three of the most important men in town gave impromptu speeches, which were not so short.

These latter were full of appreciation for what we have done in Liuho. One feelingly spoke of Christ sacrificing himself on the cross, and another said it was better to sacrifice in 1880 when he said he felt the very heart of the Christian religion was self-sacrifice; he expressed his feeling that we missionaries were sacrificing ourselves for the sake of self-sacrifice in our coming here and in our work. After the service we had tea and cake, etc. When it was all over, I felt as if a burden had rolled off my shoulders.

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

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

MISSIONS

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

LETTER FROM DR. PALMBORG

DEAR HOME FRIENDS:

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

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

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

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

Our Liuho friends sent a large number of scrolls and tablets, to my surprise, and said that they would like to see me, but I feared I could not go, therefore, they came from people who are non-church members, and all expressed such sentiments favorable to Christianity, and many of them a hope that it would spread.

In my little speech at the dedication, I said that my joy in having the building itself had been even surpassed by the hopes I entertained for the hopes it would bring. I think that is true, for it shows that with the best people Christ and Christianity are at least as likely to be accepted in the Chinese as in the Western world, although not generally adopted. We hope that will follow later. The singing by the Shanghai Church choir, mostly students from the two schools, led by Mr. Tsang, Bay-ung was very good, and the male quartet composed of him and another Methodist minister and two ladies, with their music, which seemed to us almost as good as that produced by our famous Seventh Day Baptist male quartets at home. Mr. Eugene Davis gave a powerful sermon; two Methodist evangelists and one from the Church of God made short speeches, and three of the most important men in town gave impromptu speeches, which were not so short.

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

And the Nationalists are in Peking, so now all the provinces of China proper are
their. Now our prayer is that they will agree amongst themselves and keep out of war with other nations.

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

Rosa Palmborg.

June 11, 1928.

LETTER FROM BRITISH GUIANA

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

DEAR BROTHER BURDICK:

It may seem a long time since you received a word from me, which would almost cause you to say I had forgotten you; but forgetfulness never could be a cause for not corresponding with you, as all that is good within me would cry shame! shame! for through your ruling Mr. Spencer admitted me into the church, and through your liberality, I was relieved when in one of my dark days of distress.

How could I ever forget you? So, Brother Burdick, in my daily petitions I remember you, and pray that our heavenly Father will be pleased to spare your life many, many more years to fill the post wherein you are placed, so that his name be glorified and his work perfected.

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

Our services are as follows, and I am certain if you were present you would enjoy them heartily. Friday evening, or to be more correct, preparation for the Sunday morning prayer meeting, led by Brother Crackwell in our Sabbath school, ten-thirty Sabbath morning; eleven-thirty divine service; four in the afternoon, singing class; four-thirty in the afternoon, Bible instruction or church doctrines made known; Sunday night, seven-thirty, evangelistic service; Wednesday night, seven-thirty, Bible reading with exposition. These services are all under and regulated by Elder Thorngate, assisted by Elder Crackwell, who reads the lessons chosen for the occasion on the Sabbath and evangelistic services. The attendances are on the increase, to our joy and hope that many will be saved and added to the church. You are no doubt, aware of our first baptism; five souls were baptised with Christ on confession of their faith, and on the following day the solemn "breaking of bread" in simple trusting faith was partaken. Baptism and Lord's Supper have made, for through your assistance, a deep impression on the minds of those who have been immersed.

Wakenaam and Hurst Dairen: I accompanied Elder Thorngate on his visit to the first named place where services are being conducted and the dear souls were standing on the solid rock of ages. Since then Brother Thorngate had the building replaced and now it is on firm brick pillars, and things are well with them. At the second place (Hurst Dairen), the people were overwhelmed with joy at the fact that the "Elder" for they had never seen one or his representative; therefore they gave way to their feelings, and at the parting the remainder—questseven alongside the car as it moved away—were "Come again sir, come again." Malalai: One hundred and twenty miles from Georgetown up the Demerara River, I was sent to visit the叶cases that afternoon, seven-thirty prayer meeting, led by Brother Crackwell in Sabbath school, ten-thirty Sabbath morning; eleven-thirty divine service; four in the afternoon, singing class; four-thirty in the afternoon, Bible instruction or church doctrines made known; Sunday night, seven-thirty, evangelistic service; Wednesday night, seven-thirty, Bible reading with exposition. These services are all under and regulated by Elder Thorngate, assisted by Elder Crackwell, who reads the lessons chosen for the occasion on the Sabbath and evangelistic services. The attendances are on the increase, to our joy and hope that many will be saved and added to the church. You are no doubt, aware of our first baptism; five souls were baptised with Christ on confession of their faith, and on the following day the solemn "breaking of bread" in simple trusting faith was partaken. Baptism and Lord's Supper have made, for through your assistance, a deep impression on the minds of those who have been immersed.

Another of Salem's pioneer, widely known and highly esteemed citizens was returned to the earth after a period of suffering. ending in death. Jesse F. Randolph was laid to rest in the Salem Seventh Day Baptist cemetery here yesterday noon. Although his passing was not unexpected, it was none the less an occasion of mourning to Mr. Randolph was one of the founders of the college and for forty years was a member of its board of trustees. This year, because of his age, not a few of his friends were menaced with the possibility of his being unable to perform for the time for the first time in these two score years. In the audience of sorrows there were three persons who served with the college's first board of directors, namely: George L. Bond, David M. Boirder and F. J. Echert. Each of these former board members was present at the service.

It was a more than pleasing sight to see Mr. Randolph's body, in a casket, being borne into the college chapel. The body was placed in the center of the chapel, with the college's first board of directors present. The service was conducted by Rev. Geo. B. Shaw, assisted by Rev. E. J. Wooster, pastor of the First Baptist church. Two pall bearers were Mayor William L. Joyce and five ex-mayors of the city, namely: Lucien D. Lowlther, W. F. Meredith, M. T. Frum, Claude Pepper and Ons F. Swiger.

When in one of my dark days of distress, I was not prepared for the happy news that a day when my spirits were low, the Lord would be pleased to spare me, that I would have found out that he is not only spiritual but material also.

Wakenaam and Hurst Dairen: I accompanied Elder Thorngate on his visit to both of these places. The building at the first named place where services are kept, slipped off its foundation and it was found on the ground; but Brother Berry and the dear souls were standing on the solid rock of ages. Since then Brother Thorngate had the building replaced and now it is on firm brick pillars, and things are well with them. At the second place (Hurst Dairen), the people were overwhelmed with joy at the fact that the "Elder" for they had never seen one or his representative; therefore they gave way to their feelings, and at the parting the remaining three persons who served with the college's first board of directors, namely: George L. Bond, David M. Boirder and F. J. Echert. Each of these former board members was present at the service.

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Christian Students' Problems in China

(A report of the annual China Y. M. C. A. Student Secretaries Conference, by L. Koo)

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

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

A general pessimism prevails among students in their attitude towards the Nationalist Movement. After their hopes had been raised to a high pitch by the initial victories of the Chinese, they were amazed to see how quickly things could slip back into the old rut. Now they are wondering where national salvation is to come from and how.

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

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

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

As a group of Y. M. C. A. student secretaries, we feel very much in our hearts the burden of the situation. In the midst of our daily life and as moral confusion among our students, our mission is not so much the imparting of knowledge as the sharing of life--the life which is hid with Christ in God. In order to realize such a purpose...

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

3. The Demands of Art.

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


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

III. Religion.

A. Definition.

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

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

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

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

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

B. unfoldment.

1. The Source of Religion—God.

Dr. Eiselen says: "Religion involves a sense of personal relationship to God. Many there are, too, with the larger conception of the universe more divided in the clouds. For, temperamental as he is, he never forgets the demands of his art."

2. Religion is the releasing of life's forces, It is the rational clue to the significance of every word and act of Jesus. The thing that counts in society today is our access to Jesus' verified experience as a living personality dealing with life's realities. . . . To understand Jesus best . . . means a new appreciation of the capacities of personality for higher experience. Religion is the denominating of what we are dealing with a world that is spiritual in its organization and, therefore, all doors to truth and power and attainment lie open to spiritual personality. . . . He is the Way of life. No man cometh to the Father but by him.

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

3. Demands of Religion.

The demands of the Christian religion are the demands of the kingdom of God. Christ prayed and taught the kingdom.

He instructed his disciples to pray and work essentially two things. And the kingdom of God is that realm in which his will is done. Jesus also said, "This kingdom is within you." If we believe in the kingdom of God, we shall keep the kingdom of God. The kingdom is here and now.

The fundamental laws of the kingdom of God are love; the Lord thy God with thy whole personality; love thy neighbor as thyself with the same completeness. Dr. Eiselen.

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


The goal of religion is the perfection of the human personality which is the process of making the mind master of matter and the spirit supreme. This will be accomplished as every attitude and act of the human personality comes into harmony with the will of the Master of men.
The school closed with a splendid program Sabbath morning, July 28, which was greatly enjoyed by the parents and audience as a whole. We were all proud of the ability and success of our children. The results of all this will surely be great in the future.

**Program**

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

_Song, "I love to tell the story" School Dramatization of the Ten Virgins Ten girls Setting of the hymn, "I love to tell the story" Frances Gamble_
hearts and ask ourselves the question, "Have I been working in my strength or in the strength of the Spirit?"

Would we do our best? If so, we will seek to retain that ever-increasing, unceasing, unyielding love which caused some command greater respect and had the great effect of teaching us to feel the responsibility that we should have towards humanity. It is love. God is love.

"Work out in the presence of God and upon the broad theme, "Responsibility." This is a personal problem for me. Let us not lose sight in the Lord. He will make provision for the worth while things, both in the church and in other work."

We feel little interest to know that the Son of them who are brought by others to Christ, who would never find him if we fail, we shall break all our promises when we set out to do, and make some contribution to the denomination building the other points of the worst things that happen to us. We are going to see what we shall do, and he came back with a "sure:" We did not know what it is due to our noble leader. Claude Hills, our one hundred per cent support.

Yours in his service, 
Mr. Dzu and I are making it one-hundred per cent support.

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SUGGESTIONS FOR TOPIC OF SEPTEMBER 8
Just the rearrangement of the chairs at some meetings will lend variety. They may be arranged as the seats in a train, in a triangle, in the form of a T, in the shape of a cross, in a circle, etc.

SUGGESTIONS FOR TOPIC OF SEPTEMBER 15
In this lesson make God’s love and care seem very real to the children. One very small child gave this definition of God—“I think God is like the wind. You can’t see him but you know he’s there.” The following Bible study on the topic may prove helpful for your talk today.

Jesus teaches that God is—
True—John 17: 3.
Good—Matthew 19: 17.
The Creator—John 1:3.
Has over each person who is saved—Luke 15:7.

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

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

JUNIOR C. E. JUMBLES
MRS. ELISABETH K. AUSTIN
Junior Christian Endeavor Superintendent

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

SUGGESTIONS FOR WORK
Marching through the history of the Middle Ages, we learn of the process of knights, bound by vows to fulfill a sacred task. Perhaps some of the blood they shed was unnecessary, or seems so to us. But the motives which prompted these actions might well be used as guides for our present crusade.

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

The more rigorous the vows, the more determined is the will and desire to accomplish the aims set forth.

The so-called weapons for the crusade are our talents and abilities of various kinds. God has given some splendid gift to each person, which can and must be used for the benefit of others or the talent will disappear.

A beautiful poem begins with these words: “In an inspiring sermon or talk delivered, a pointed story or article written, a campaign for religious purposes directed, or a good social put over, are a few of the innumerable opportunities for using God’s greatest gifts to us—our talents. Outside or inside the church every person can find an opportunity to use any talent he may have, no matter how small.

The crusaders for Christ throughout the ages would gladly have given their lives for the cause they held so high. Ours is a giving of our wills and spirits to the cause of others. We can not live for ourselves and others at the same time. Subjection of self and its interests is our greatest task if we are to be effective in bringing others to Christ or in being spiritually alert to the opportunities around us. It must be with us as the crusaders said of the book is seventy-five cents. A set of samples for hand work is also included with the book.

CRUSADES FOR OTHERS
BURLON B. CRANDALL
(Conference paper—Young people’s program)

SUGGESTIONS FOR WORK
The foreign mission study for this year is on Africa, and the home mission on Alaska. “In the African Bush” by Jewel Huestler Schwab contains six stories of life in Africa, suggestions for studying each story, six fables, and five African games. In the back there are samples of hand work which may be used with the lessons. The book costs seventy-five cents. “Livingstone’s Hero Stories” price fifteen cents is a pamphlet of four stories about Livingstone. “Camp Fires in the Congo” by Mrs. John M. Springer is a book of stories about the lives of some of the boys who have left their native religion and become fine Christians. Mrs. Springer is an interesting story of the people of the Congo. The costs of the fifty cents is a set of African pictures costs twenty-five cents. The home mission book “Under the North Star” contains five stories, two folktales, seven short articles written by boys and girls in Alaska describing their country and people, plans for eleven study classes with worship services and several historical articles, etc. The price of the book is seventy-five cents. A set of samples for hand work is also included with the book.

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

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

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

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

The life of Edward Bok, the famous editor of the Ladies Home Journal, is fit to be remembered. Bok was a man of great affable manner and the promotion of peace, is perhaps one of the best examples of a life devoted to human welfare. One feature of his journal was the reproduction in color of a large number of the masterpiece of art. Hundreds of those pictures now adorn the walls of homes throughout the country, bringing beauty and cheer into the lives of those who look upon them.

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

It makes not what I may say or do to grammar school or college; it makes not what I may know if I but use that knowledge.

It makes not what I may do in business or profession; I only know that I am true.

It makes not what I may think at work, at play, or rest: It matters not, if I but sink

All which those think and think the best

It matters not what men may say: If it matter not that I should give;

Tis my resolve that, day by day, I'll do my best to give and live

For others.

CRUSADING FOR UNIVERSAL BROTHERHOOD

(The conference paper—youth people's program)

Behold! God's dwelling is with men, and he will live with them. They will be his people, God himself will be with them, and he will wipe every tear from their eyes. There will be no grief, crying, or pain any longer. The God that has passed away. Behold! God is making everything new.

This is the prophecy in answering the Lord's Prayer, Thy kingdom come, thy will be done on earth as in heaven.

The prophecy has been there ever since the time Apostle John first tried to reveal the kingdom of God, approximately nineteen-hundred years ago, and now the prophecy is still the prophecy. Well then, when shall it come to be true? Will it ever come to be true? Or will it ever be a reality? The tenth World's Sunday School Convention, held in the city of Los Angeles a week ago, attended by 350 delegates of Christian workers in every land on earth, endeavored to make the vision of the kingdom a real possibility, and assured us that the removal of racial prejudice and the promotion of good will, fellowship, and brotherhood are primarily the things we ought to advance today.

It is the fact that the differences either in race, nation, religion, social class, or political interest give the ultimate cause for the rise of antagonisms and suspicion, envy and greed, pride and fear, hatred and distrust. Some people will undoubtedly puzzle and raise the question: Why doesn't God make those differences? Well, the answer is this: "The differences of the people are as such created by God for this its particular gift to his kingdom, so that all may enhance its glory by the rich diversities of their varying contributions.

So is the will of God that we set at rest. I have to say, with great regret, that the trouble today is that men with better chances and better means used them to take advantage over the poorer ones. Well now, men must not exploit the difference. We must glorify it. For instance, with regard to the matter of the sexual difference, do we ever take advantage over our fair sex? Do we ever exploit our dear ladies? Oh, no, by all means. We look up to them, don't we? We glorify the difference and we thank God for that difference. Because of that difference, the world is the world today. Why do we not see that all the other differences do have the same importance and significance in attending the perfection of this world? Oh, we must thank God for all the existing differences which constitute the unity of life and forever. The world is the world today.

Now, in spite of the fact that we each possess certain outstanding characteristics among many others, we must not live apart from each other, but we must associate with each other and live together. We must not work each other but we must work together. We are the different parts of one big machine of humanity. We must live together for the sake of our own benefit and his cause. We must somehow manage to live together, and there is only one way in which we can succeed—by breaking down the barriers of race. Christians, must start the way for "Jesus Christ revealed the vital truth of the Fatherhood of God and the brotherhood of mankind, and he himself pressed hard into action all these relations of life."

In his great teachings, he strongly denied any "discrimination against human beings of the ground of race or color, any selfish exploitation, and any oppression of men by men."

So we must crusade with Christ for universal brotherhood because we are commanded to do so by the call of our conscience and the appeal by every educator in religion has confidence and faith to believe that the great challenge of bringing to fruition a worldwide good will will come to pass.

In union and in harmony we may be brothers of all races, nations, religions, races, and all, with the power of God's love, may be the task of a Christian man and Christian youth to get together and work for the removal of racial barriers and ignorance and misunderstanding, selfishness and hatred; at the same time with our patience and endurance to cultivate a closer acquaintance among the people of different races, nation, or class hereafter. Again we must seek every opportunity in cooperation and in adjustment of differences in the spirit of Jesus Christ.

Shall the world peoples set at once to emulate the Christian Crusaders of old and speak and keep true our fellowship, friendship, and brotherhood among the nations, and most of all to crown each day with some kindly and while deeds done to promote inter-racial good will and worldwide peace. One and all, our closest union with each other is our union with Christ and his commandments, "Do unto others as ye would that men should do unto you,

and "that ye love one another even as I have loved you," "Oh, the loving Fatherhood of God as shown in the life and teachings of Jesus is the only tie which will permanently unite the people of the world in brotherhood. Let us carry these teachings into practice in our homes and shape the cause of history and build up a new world order in which love will supplant force; cooperation, rivalry; and good will, avarice.

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

Shanghai, China.

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

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

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

Rev. J. L. McCorison, Jr., Pastor.

Talk not of wasted affection, affection never was wasted;

If it enrich not the heart of another, its waters return;

Bury its springs, like the rain, shall fill them full of refreshment.

—H. W. Longfellow.
THE SABBATH RECORDER

CHILDREN'S PAGE

JESUS TELLING ABOUT GOD

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

DAILY READINGS

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

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

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

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

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

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

"He is lowering himself to go to the house of this tax-gatherer," complained the crowd. But Jesus answered, "I have come to seek and save that which is lost. If you would understand how my Father rejoices when one sinner gives up his wrong-doing and seeks God's forgiveness, you would know there is no more important work in all the world than winning sinners to become members of the kingdom of God." "Can it be possible," asked the astonished people as Jesus walked off with Zacchaeus, "that God wants to win for his kingdom despised publicans, like the tax-gatherer?"

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

OUR LETTER EXCHANGE

Dear Mrs. Greene,

I enjoyed the letters in the Sabbath Recorder, so I will write one.

My grandpa has a horse which he has driven a great many miles, but it is too old to drive. All those who were born with the horse. The horse's name is Dan, and he is very gentle.

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

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

Your friend,

Charles Spicer

A. J. C. Bond.
DEATHS

Ayers.—Harriett Alice Coon, daughter of Eliza and Melissa Coon, was born at Alison, Wis., May 2, 1863. She died at Milwaukee, July 13, 1928. She was the youngest child of Eliza and Melissa Coon. She was a member of the Seventh Day Baptist Church of which she maintained a faithful member through life.

November 2, 1872, she was united in marriage to Elba DeForest Crack. Two daughters were born to this union, Mrs. M. Slagg and Mrs. Maud Humphry, both of Alison.

In 1896, she moved to Wisconsin to Warren and gave a mother's care and love to Mr. and Mrs. Elton A. Ayers. She was a faithful wife, a devoted mother, a kind and gentle neighbor. She leaves to mourn her loss two daughters, Irma and Maud, five grandchildren, and the two step-siblings, besides many relatives and friends.

Farewell services were held from the last home at two-thirty and from the church at three in the afternoon. The services were conducted by Pastors J. H. Hurley, assisted by Rev. M. G. Stillman, and the body was placed in the Alison Evergreen cemetery. Special music was rendered by Rev. and Mrs. C. S. Sayre.

THE SABBATH RECORDER

A. B. Garthwaite was born October 17, 1843, in the town of Victory, N. Y.; and was married to Miss Mary A. Stillman, of Milston Junction, Wis., at the age of 84 years.

He came to Wisconsin with his parents in 1851, and remained here until 1852, when he made his home ever since, with his brother, J. B. B. Garthwaite. He spent the remainder of his time in the service of his country during the Civil War.

He was all prepared to enter Milston Academy when he was born, but it was much less than 18 years of age, with his father's consent, he enlisted to fight the Civil War in Kentucky. The war occurred on September 9, 1861, and he was mustered into the service of the United States of America.

He was mustered out and received an honorable discharge in November 1864.

His religious experience came early in life. He felt a great hunger for the Spirit of God, coming to salvation in 1866. He died April 1928.

Besides his mother he leaves eighteen grandchildren and twenty-three great-grandchildren. The age of Mrs. Garthwaite was 83 years 8 months 4 days.

He was a member of the Seventh Day Baptist Church. He traveled from the Albion Seventh Day Baptist Church, upon the Rock River Seventh Day Baptist Church. He traveled from Milston Junction Seventh Day Baptist Church, June 4, 1878, and was a faithful member of that church ever since.

He was married to Susan Emily Pierce, Oct. 17, 1868, who died July 19, 1926. Two children were born: Perry Fred, who died December 9, 1924, and Mrs. A. B. Garthwaite lived in the home and seemed like members of the home circle, Samuel Pierce, and Albert Fred, who are yet very young.

Brother Garthwaite was very fond of music and served as chair at River Rock School, and later in Milton Junction Church several years.

The home of the Old Fellow's building was built at Milton Junction when he was an active member of the organization, Noble Grand, but for some time he has been on the honorary list.

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

Farewell services were conducted from the home at two-thirty and from the church at three in the afternoon. Pastors T. R. Randolph, assisted by Rev. Anton Hatfield of the Seventh Day Baptist Church and Robert Greene sang "Saved by Grace" and "Asleep in Jesus." Mr. Edna M.Milton attended the fire and musical songs. A group of Legion men, with the band as guard, attended as the body from Milton Junction cemetery was closed with "Taps" by the bugler.

J. R. P.

Kerns.—Rebecca F. Davis was born September 2, 1844, in Iowa, and lived here since infancy, and later emigrated to Nebraska, Kansas and Iowa, there living until the time of her death June 17, 1866.

Among her descendants is a son, Mrs. Laura M., who passed away in 1900; Lillian Richardson, 19 years, and a son, Charles 18 years, both of California, and Belva Laughlin of Mason City, Iowa.

Besides her sister she leaves Mrs. R. L. Kerwin, Mrs. C. J. Kerwin, Mrs. A. R. Kerwin, Mrs. B. M. Kerwin, Mrs. W. W. Kerwin, and Mrs. J. W. Kerwin, and one grandson.

She was buried at West River Cemetery near Milston, Wis., June 17, 1866. To this union five children were born—Ida Deshant, of Denton, Mont.; Evaline M. Richardson, of Custer, S. D.; Mrs. A. B. Kerns, of Wisconsin; Mrs. J. B. Kerns, of Wisconsin; Mrs. J. B. Kerns, of Wisconsin. She was buried at West River Cemetery near Milston, Wis., June 17, 1866. To this union five children were born—Ida Deshant, of Denton, Mont.; Evaline M. Richardson, of Custer, S. D.; Mrs. A. B. Kerns, of Wisconsin; Mrs. J. B. Kerns, of Wisconsin. She was buried at West River Cemetery near Milston, Wis., June 17, 1866.

Besides her sister she leaves twenty-eight grandchildren and twenty-three great-grandchildren. The age of Mrs. Kerns was 83 years 8 months 4 days.

The age of Mrs. Garthwaite was 83 years 8 months 4 days.

She was a member of the Seventh Day Baptist Church. She was called, "Auntie," by all the children who called her home. She was very fond of music and often sang some of the best known songs.

Services were held at the home of A. W. Kerns on Thursday afternoon, conducted by Rev.
Sabbath School Lesson XI.—Sept. 8, 1928

Paul in Athens and Corinth Acts 17: 16-18; 17; 1 Corinthians 2: 1-16; 1 Timothy 2: 3-7.

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

Bread Daily:
September 6—The Spirit and Message of Paul. 1 Corinthians 2: 1-16.

For Lesson Notes, see Helping Hand.

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Time brings changes even to kings. On the first Sunday in June King George of England celebrated his sixty-third birthday, and on June 16 King Gustaf V of Sweden his seventeenth. Each king has reigned twenty years. His appreciative people presented to him a birthday gift of more than $800,000, with which he proposes to endow cancer research.—The Baptist.

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I. N. North, Business Manager
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