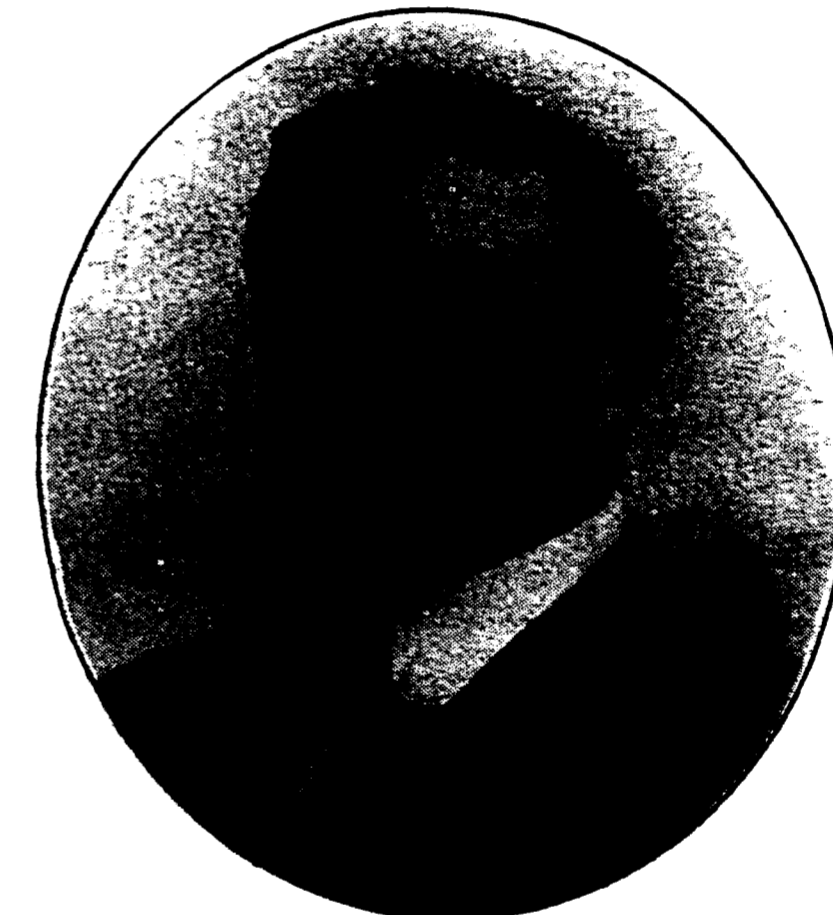


The Sabbath Recorder

Build the Denominational Building

Our Material Prosperity is Sufficient.
Our Religious Enthusiasm Must Equal It.



FRANK J. HUBBARD
1868-1927

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at Westerly, R. I., August 23 to 28, 1927.
President—Benjamin F. Johanson, Battle Creek, Mich.
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Treasurer of Onward Movement—Harold R. Crandall, 10 Stanley Place, Yonkers, N. Y.
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Terms expiring in 1927—S. Orestes Bond, Salem, W. Va.; Gerald D. Hargis, Riverside, Cal.; J. Nelson Norwood, Alfred, N. Y.

Terms expiring in 1928—Benjamin F. Johanson, Battle Creek, Mich.; Alexander W. Vars, Plainfield, N. J.; Claude L. Hill, Farina, Ill.

Terms expiring in 1929—Frank L. Hill, Ashaway, R. I.; Herbert L. Polan, North Loup, Neb.; Loyal F. Hurley, Adams Center, N. Y.

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

The Memorial Board acts as the Financial Agent of the Denomination.

Write the Treasurer for information as to ways in which the Board can be of service.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

President—Corliss F. Randolph, Maplewood, N. J.
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ADDRESSES OF MISSIONARIES IN CHINA

Miss Susie M. Burdick, Rev. and Mrs. H. Eugene Davis, Miss Mabel L. West, Pont. Ste. Catherine, W. 3. Shanghai, China.

Dr. Rosa W. Palmborg, Dr. Grace I. Crandall, Dr. and Mrs. George Thorngate, Grace Hospital, Liuho, Ku, China.

Postage, 5 cents for first ounce; 3 cents for every additional ounce or fraction.

The Sabbath Recorder

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

VOL. 102, No. 10

PLAINFIELD, N. J., MARCH 7, 1927

WHOLE No. 4,279

Our Father who art in heaven, we thank thee for the faithful men and women whom we have known in the years gone by; for all who have stood true under burdens and trials, and who have been cross-bearers for the advancement of thy kingdom on earth.

Grant unto us, we pray thee, the needed grace to learn well the lessons of sorrow that come to us in this vale of tears. May we never doubt thy faithful and loving care.

In the name of him who hath brought life and immortality to light, help us, we pray thee, to realize beyond a doubt that our loved and lost who have trusted in thee are safe in thy keeping and that we shall meet them again in the land where we shall be known even as we are known.

Be thou the stay and comfort of all who mourn, and bless even our sorrows for our everlasting good. In the name of thy dear Son. Amen.

Mr. Frank J. Hubbard For several months the friends of Frank J. Hubbard, Plainfield, N. J., have been anxiously watching and hoping for more favorable news regarding his declining health. Day after day his immediate friends and loved ones have almost feared to hear from his sick room, lest unfavorable messages might come; and yet we have all persistently hoped for more favorable news; until at last, about ten o'clock on the morning of February 23, the sad message of his departure moved many hearts to tears.

Mr. Hubbard was educated in the Massachusetts Institute of Technology and as a civil engineer he followed that profession during his lifetime, in his home city. Thus he was brought into close touch with the civic, social, educational, and constructive life of his town and the surrounding country. Upon his death Plainfield found herself in the mood of tears. For more than a quarter of a century our brother had been identified with the leading benevolent and uplifting institutions here. He served many years on the Board of Governors of the Muhlenberg Hospital, a part of the time president of the board. Thus he had much to do with the construction of its excellent fire-proof hospital buildings.

For more than twelve years Mr. Hubbard served on the Board of Education, and ten of those years he was chairman of its Building Committee, which had charge of the construction of some of Plainfield's most attractive school buildings. He also supervised the construction of the two buildings for the Young Men's and Young Women's Christian Associations. At the time of his death he was borough engineer for Dunellen, and had served North Plainfield in the same capacity. So I do not need to tell you that the loss of our brother is most deeply felt in his native town and surrounding community. The city paper said of him editorially: "He was ever ready and willing to help those who sought his aid, and in passing he leaves the greatest legacy that one can ever hope to leave—a good name. He tried to make the world better by good deeds, and in passing he leaves behind the respect and admiration of his fellow citizens."

Former Mayor Calkins said of him:

Mr. Hubbard's death will be a shock to the entire city as well as to those who have been associated with him in community work, and who knew of his serious illness.

Few men have given more unselfishly of their time to public welfare work in Plainfield. It would be hard to name a more useful citizen, and his ability and close application to every task which he undertook was a guaranty that the work would be well performed.

For this reason he was a veritable target whenever a capable man was wanted for institutional work, since he never sidestepped.

I have no doubt that this shortened his life because he never spared himself. Words can not express the loss which this community suffers by his death.

Mr. Hubbard's Loyalty to The Faith of His Fathers While what we have said about Mr. Hubbard's relations to his home city is interesting to all, I am sure that readers of the SABBATH RECORDER will be not only interested but thrilled with the story of his loyalty to the faith of his fathers, and his consistent living as a Seventh Day Baptist.

The same obstacles stood in his way as a Sabbath keeper, and the same temptations

confronted him, that have caused others to leave the Sabbath of the Bible and of Christ, but never for a moment could he think of turning away from the cause we love.

Frank was not only a member of the Seventh Day Baptist Church in Plainfield, but he was a broad-minded, conscientious denominational man. I mean by that he was interested in and identified with several lines of denominational work.

For many years he was the faithful treasurer of the Tract Society, and after his father's death he became treasurer of the Memorial Board.

In 1918 he was president of the General Conference, which was held that year in Nortonville, Kan. Those who were fortunate enough to attend that great meeting can never forget the wonderful uplift given it by its clear-sighted, patriotic, conscientious president. His views of our needs as a people; his thoughts upon reconstruction of denominational affairs; his patriotism in war time, manifested in connection with his great banner of stars for our own soldier boys—everything about that wonderful Conference will abide in our memories while life shall last.

At the beginning of his Conference address Mr. Hubbard said:

The world today is a challenge—a challenge to our faith in God, to our belief in truth, and to our confidence in our fellowman. To Seventh Day Baptists it challenges, perhaps as it never has before, our faith in the Sabbath of Jehovah.

The world today demands that broad charity of view, that Christian forbearance and kindly tolerance of the other's point of view, that co-operation one with another regardless of our peculiar beliefs, that it never has before. It demands in a bigger way than ever that we shall be first, *Christians*, and *then*, Seventh Day Baptist Christians.

Then after a strong plea for loyalty to the boys who had gone over seas, risking their lives on battle fields, he pleaded for a strong united Forward Movement that would show the soldier boys, when they returned, that we too in the home land had *lived* for something worth while. His call for the concentration of efforts by our department workers, so that the spirit of unity should vitalize us as a people and so as to ensure a strong Forward Movement in all lines of our work, was indeed full of helpful, inspiring suggestions. Hoping to advance the

needed denominational unity, President Hubbard urged a renewed effort on the part of all our people, to promulgate in loving statements our sincere belief in the Sabbath of Jehovah in a broader and "more general manner than we have yet undertaken."

Concerning the demand for more consecrated ministers, he said:

The demands upon us, the pressure upon us, are ever increasing and necessitate an ever higher order of faith and a clearer vision of our work. They demand ministers of the highest type, men of great natural gifts, trained by education to take their places with the best in the land, and especially trained to meet the demands of the ever-changing social conditions. We may as well recognize the fact that our boys are not going into the ministry, and it is a serious situation which confronts us, for unless our pulpits can be supplied with men of high attainments, as they have been in the past, there is no question but that the churches will soon lose their grip on the communities. There are probably many reasons for this changed attitude toward the ministry, but is it not a fact that the lack of financial support is one of the chief of these? Don't blame the boys for not doing this work—blame yourself for not doing your share in furnishing an adequate recompense. The man who would be attracted to the ministry because of the salary is of too low an order to be mentioned in connection with this high calling, but, on the other hand, the man who hears this call and knows he is foredoomed to a life of privation for himself and family is exercising only prudence if he looks for other fields of service where his remuneration will be more nearly in proportion to his abilities, and where the opportunities of leading men to Christ are nearly, if not quite, as great.

Concerning our denominational building Mr. Hubbard spoke as follows:

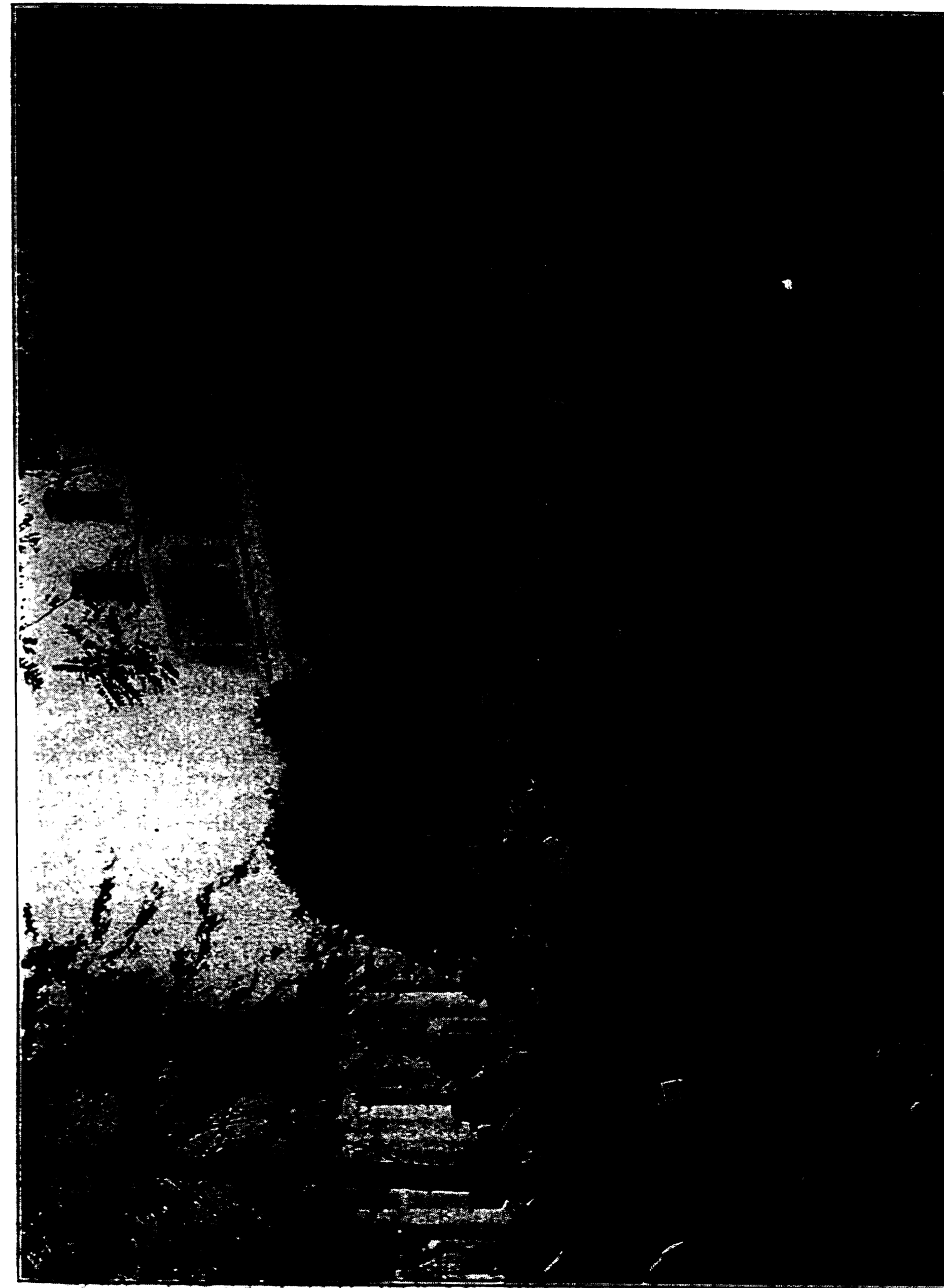
There is another fund which should have our serious thought, that of the denominational building.

To achieve this, every member of the denomination must have some part in this work, a part that means real sacrifice for the individual, that out of that sacrifice may come a consciousness of having put into the denomination of our belief that which cost us something.

If we are going to be a power hereafter we have got to fight for the place. This is the day of battles, and the men or the church or the denomination that would hold a place worthy the name must do it by standing in the front rank—and standing in the front rank means training that wearies every muscle but that shows results.

And so, not only do I look upon this building as filling a material need, but I look upon the drive for it as a training that will crystallize us as a people, through sacrifice and striving, into a denomination that will emerge in the front rank—strong, dominant, purposeful.

I can think of nothing that would result in greater blessings to our good cause, than



FRANK J. HUBBARD LIFTING THE FIRST SHOVEL OF DIRT FOR THE SHOP PART OF THE NEW BUILDING

would a full realization of the "training that will crystallize us as a people," spoken of in the last paragraph by Mr. Hubbard.

One year later, 1919, in General Conference, Mr. Hubbard, on the Tract Society's program, made the address which is given in part at the end of the editorials below. Who can read his words there without being moved to do something for so important a matter?

Again, after another year had gone by, Mr. Hubbard, as chairman of a committee on the building matter, closed his report with these words:

Such a building, in our judgment, should contain not only room for the business and mechanical work of the printing department, but also editorial rooms, an office for the corresponding secretary, possibly a Board room, a library for our valuable collection of Sabbath literature, fireproof vaults, and such other accommodations as may be found necessary or desirable.

This was seven years ago this very week. Now if you will go back in your RECORDER files to March 18, 1918, nine years ago this month, and read the last page of the back cover, you will find these words covering the entire page, written by Mr. Hubbard:

WHY A DENOMINATIONAL BUILDING?

Because of present needs.
Because of future heritage.

FOR WHAT USE?

To house the publishing house properly.
To provide—

Offices for editor of the SABBATH RECORDER.
Office for the Memorial Board.
Office for the corresponding secretary.
Fireproof vaults for safeguarding our valuable records.
A directors' meeting room.
A denominational library.
Historical Society rooms.
To promote denominational loyalty.

GIVE IT THOUGHTFUL CONSIDERATION

You will see the need of it.
Then you will work for it—
Pray for it—
Pay for it.

WHO IS GOING TO DO IT?

Every Seventh Day Baptist man, woman and child.

When you have read this, please think of the nine full years during which Frank J. Hubbard, chairman of our Building Committee, has carried this cover page week by week, in many and varied forms of loving appeal, for our people to rally in united effort to complete this good work. This

he has done in the sweetest spirit during a year of illness, even to the last week of his life.

While Mr. Hubbard was loyal to all our schools and ready to help every separate interest undertaken by our people, he looked upon this movement as belonging to the entire denomination in the most *important sense*. To him it seemed, "larger in its scope and significance than any one society or board or school. It is a *denominational* matter and thus includes the interests of all our organizations, missionary, evangelistic, educational, historical, endowments, and all that we hold dear."

In August, 1922, six years after the movement began, Brother Hubbard, as chairman of the Building Committee, had the pleasure of breaking ground for the shop part of our building. The picture here shows him in the presence of a large company, lifting the first shovel full of dirt for the excavation.

Five years have fled since that time and his faith never wavered. It is pitiful indeed to think of the true courage and sweet spirit with which he stuck to this work and appealed to our people to see it through.

Now we are left without his aid and wise counsels to carry on the work alone. Brother Bond and myself hardly know how to go on without our faithful brother, but we do trust that our people will rally and soon see Frank J. Hubbard's dream fulfilled—a dream of a building worth while as Seventh Day Baptist headquarters to speak to coming generations of our loyalty to the faith of our fathers.

THE DENOMINATIONAL BUILDING

FRANK J. HUBBARD

(Conference Paper, Tract Society's Hour, 1919)

It was not so very long ago that I heard a very excellent discourse on the value of historical settings, which was concluded in substance with the statement that the speaker was concerned not so much with the past as he was with the present and the future, and I remember thinking that would make an excellent subject for a Seventh Day Baptist talk: The Present and the Future of Seventh Day Baptists.

But as I began to think about the matter it occurred to me that Seventh Day Baptists,

denominationally, were much like people and that you can no more separate denominations from their past than you can individuals. That *history*, in other words, is simply a record of those things, those happenings, those thoughts, those prayers, those deeds that make us what we are. And history, if you please, is not a thing of dead bones, but it is a live, breathing record of what you and I did a moment ago, just as much as it is a tale of the life of the Cæsars. The *present* is but a fleeting heart throb, bound on the one side by the past and on the other by the future, the slenderest thread which binds the generations of the past to the generations yet to come.

There is a *past* and without it Seventh Day Baptists would not be here today discussing the hopes, the aspirations, and the problems of the future, and for that past so replete with stalwart men and women of unshakable faith, we are proud and thankful, and a monument erected in their memory would be well worth while.

But a denominational building, as we have thought of and planned for it, is no mere monument of the past—we are building for ourselves, that we may better carry on our appointed work, and we are building for the next generation that they may be inspired to reach out for larger and better things.

The material needs of such a building have been set out too many times to need repeating, and yet I want briefly to review them. There are in the denomination many boards and societies doing our work. The one requiring the largest space being our publishing house, which has always occupied rented quarters.

Ever since we have been printing our own publications, we have, I presume, done more or less job work, and for the past twenty years such work has been recognized of value in filling up all the working hours and in helping bear the burden of the overhead expense, and thus reduce the cost of our own publications. From year to year our own work has increased, the job work has been built up and the plant gradually expanded, until we have outgrown our quarters and must have more room. Every inch of space in our printing establishment is crowded beyond reasonable limits. The

outer office, subject to all the interruptions and the annoyances of business calls, is not only a business office, but it is also a proof-reading and correcting room. It is possibly ten feet square and so crowded with desks, table, and safe, that when three people are there, two of whom are reading proof, there is just about room enough for a fourth person to crowd in to pay a bill or discuss some business detail and either upset the work of the proofreaders or himself be distracted because it is continued. The adjoining room for the manager is still smaller than the first one, and still more filled with necessary working paraphernalia, and you can imagine his inconvenience. The composing room is filled to the limit with linotypes, imposing tables, and crowded with machinery that there is not room to pass between the rows of machines, and when we planned to put in another small job press, it was necessary to build a gallery to carry stacks of paper piled on the floor for want of a better place, and put the press under this gallery in the dark.

The entire working conditions are such as would be instantly condemned in any well-ordered establishment.

The editor has always furnished his own office, using the best rooms of his home for his work, instead of for living quarters, as you and I would like to do; and it is not fitting that a great body of people like this should not provide a suitable work-room for one of its most important officers.

The joint secretary of the Tract and Missionary societies is working, as he always has, in rooms that are provided rent free, the privilege of which may be withdrawn at any time.

The Memorial Board is similarly situated as regards its office. Two great rooms full of books and records are stored in a warehouse because there is no other place for them. The other work of these boards is carried on, as is the work of some of our other societies, in the church and in the homes and offices of its officers.

Then there is the Historical Society—the custodian of those volumes and records which called out the remarks at the beginning of this paper. Though the infant among our societies and boards, the Historical Society has already accumulated some thousands of dollars' worth of most

valuable documents. At present they are stored in packing cases in fireproof vaults, in Newark, N. J. They are just about as inaccessible and unusable in their present location, as could well be imagined and yet their value to our people makes them worthy a fireproof room in the new building.

Of the physical need then there is no question; the only question is THE BUILDING. Why not rent larger quarters is an entirely fair question. That *can* be done. But why not rent your own home all your life—it is cheaper than owning one of your own—yet somehow every one seems to have an inborn desire for a place to call his own.

Why build Seventh Day Baptist churches, there is a Sunday church in every community that could be rented for Sabbath services, and yet again we find that our forefathers had in mind a religious house for the community and provided it for their own and our use. Most of the other denominations find it advisable and desirable to erect denominational buildings. Is it because they are of more importance, because they are larger numerically, because they are doing a more important work? Why should not they continue in rented quarters and get along in a makeshift way? Are we ready to admit just because we are not numerically as strong as some of these other peoples and sects, that we should not attempt to build a little place of our own *that stands* for the faith we profess? If we are, then let's drop the whole thought of the Sabbath and all efforts to keep it alive.

Why a home for our families, why a church for our community, why a building for our denomination! Why? Because each one of them is the natural and logical expression of the love that we have for the home and church and denomination. You would think a man or woman pretty poor stuff that didn't think more of *home* and the love of family than of anything else. You just as naturally carry that thought to the church, and now we are carrying it to the denomination. I say "we are carrying it" advisedly, for the heart-throb of our people comes to me from all over the land, telling in dollars and telling in words of the interest this and that one has in the matter; and one can not receive, week after week

and month after month, a constantly increasing number of subscriptions to this fund and not realize that the people are becoming more and more interested in this project. Only a day or two ago, since coming to Conference, one of our well-known men said to me, "What is going to become of our people and the Sabbath?" and I have been asking that question over and over in my mind ever since—what is going to become of our people and the Sabbath? I don't pretend to have the wisdom to answer that question, but I *can* tell you what you all know, if you stop to think, and that is, the answer rests with you and me. If our faith in the future of our cause is unquestioned—is big enough and broad enough to go forward, then we have done our part, but if we are quitters, we can not wonder should the next generation quit.

In one of our Sabbath school classes a short time ago, two youngsters in their teens were openly saying to their teacher, "There won't be any Seventh Day Baptists after a while, what's the use of our keeping it?" And that teacher came back with the answer in ringing faith, "Why, there never was a time when the opportunity has been greater than now and the thing for you to do is to stay on the hand wagon." Are we going to justify the teacher or the youngsters? And what, I ask, could we do better, denominationally, to justify that teacher and all teachers, than to show our young people of today that our faith is *going* to *stand* and that we believe in it and that it is worth building for?

For generations we have been circumscribed by our limitations, for generations we have preached the difficulty of keeping the Sabbath and making a living—why not face about and try once, at least, to develop a business that will give our young people a practical opportunity to work and to grow and to develop ability for any phase of work from printer's "devil" to pressman, compositor, proofreader, manager or editor?

Why not then do this thing—build something that will be a memorial for the generations that have gone before and that are responsible not only for your *being*, but are responsible also for your love of God without which you would not be a *man* or a *woman*. Build it for the next generation, a

sign to them that we had a faith which they must live up to, but above all, build it for *this* generation, build it for *yourselves*—to strengthen your conviction in the things that are good. Put your treasure into it of soul and mind and money, and then you will build this building as a symbol of the belief we have been expressing through the ages—"The seventh day is the sabbath of the Lord thy God."

FRANK J. HUBBARD: A PERSONAL TRIBUTE

CORLISS F. RANDOLPH

The death of Frank J. Hubbard comes to the present writer with a many-sided sense of loss. On the purely personal side, he has lost a very dear and intimate friend, whose confidence he has enjoyed to a very unusual degree, and whose sympathy on more than one occasion has brought him unutterable comfort.

Mr. Hubbard's place as treasurer of the Tract Society can not be filled. He brought to the position, not merely marked ability as a fiduciary officer but, along with that, an outlook upon, and an interpretation of, the work and destiny of the society that was reflected in his every move. He exhibited, to a very marked degree, the rare, three-fold combination of a lofty plane of ethics growing out of his profession as a civil engineer, of a high degree of executive ability as a business man, and of a lofty idealism of life in whatever contact he made with it. As an example of all three of these qualities, no better instance can be cited than that of our denominational building, to which, from its very inception up to the time of his death, he gave of the very best of all that was in him.

For many years a trustee of the Seventh Day Baptist Memorial Fund and its treasurer since the death of his father, he there exhibited the same qualifications for that task that he brought to that of treasurer of the Tract Society. Here he came into an intimate and sympathetic, as well as a highly intelligent, contact with the many diverse interests represented in the Memorial Fund, and served them to the full measure of his ability and of his well-known deep-seated convictions as to the weighty significance of his trust in such a capacity.

When, several years ago, he became president of the General Conference, he found that body very loosely organized and without any controlling policy, a mere aggregation of interests, each of which strove as best it could to accomplish the task which it conceived was assigned to it, but without any real agency through which it could articulate with its various sister interests. The year during which he was president, he made a very careful study of this most perplexing problem, out of which grew the creation of the present Commission as a central body, thus welding together so many diverse interests with a common ultimate purpose, as effectively as probably can be under our Baptist form of church polity.

In the first meeting of the Commission, probably the most momentous in its history, which was held at Syracuse and continued for several days, he was one of its leading spirits. Policies were formulated and subsequently adopted by the General Conference, which have continued through all the years which have since elapsed and which promise to continue indefinitely in the future, with such modifications as exigencies of current conditions have dictated, and may continue to demand.

In all of these activities, it has been the good fortune of the present writer to be intimately associated with Mr. Hubbard. And, though inadequately as they have been so briefly outlined, this tribute is offered to one who has left an all too conspicuous vacancy in our denominational activities and an aching void in the heart of him who pens these words.

MY FOLKS

I think my folks are very queer—
You'd be surprised at things I hear.
Sometimes it seems I'm very small,
And then again I'm big and tall.

At night I tease to stay up late,
But mother says: "No, no, it's eight.
Go right upstairs, and hurry, too!
Indeed, a little boy like you!"

At six next morning from the hall
She wakes me with this funny call:
"Come, come, get up, and hurry, too!
For shame, a great big boy like you!"

When through the night I grow so fast,
How very strange it doesn't last!
I shrink and shrink till eight, and then
I'm just a little boy again.

—Anne Porter Johnson, in *Harper's Magazine*.

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

STATEMENT ONWARD MOVEMENT TREASURER, FEBRUARY, 1927

DENOMINATIONAL BUDGET

Receipts

Alfred, First	\$ 95.55
Alfred, Second	54.30
Battle Creek	150.00
Brookfield, First	47.15
Brookfield, Second	100.89
De Ruyter	83.00
Detroit	12.00
Dodge Center	42.50
Edinburg	11.00
Hammond	100.00
Hartsville	15.00
Hopkinton, First	9.00
Independence	205.00
Jackson Center Ladies' Benevolent so-	
ciety	25.00
Jackson Center, S. C. Groves	5.00
Jackson Center, O. G. Davis	5.00
Little Prairie	5.00
Marlboro	50.00
Middle Island	20.00
Milton	184.64
New York City	197.30
Pawcatuck	250.00
Plainfield	59.75
Salem	116.25
Salemville	23.00
Syracuse	9.00
Verona	70.00
Waterford	36.00
White Cloud	15.00
R. I. Crouch	10.00
	\$2,006.33

SPECIAL

Missionary Society:	
Gentry	\$16.00
Hopkinton, First	25.00
Rockville	25.65
	\$ 66.65
Tract Society:	
Hopkinton, First	\$25.00
Brookfield, First (For denomina-	
tional building)	10.00
	35.00
Young People's Board:	
Hopkinton, First	\$25.00
	25.00
Woman's Board:	
Walworth Ladies' Benevolent so-	
ciety	\$30.00
	30.00
	\$156.65

Denominational budget	\$2,006.33
Special	156.65
Balance, February 1, 1927	90.79
	\$2,253.77

Disbursements

Missionary Society	\$ 806.65
Tract Society	381.00
Sabbath School Board	144.00
Young People's Board	113.00
Woman's Board	202.00
Education Society	40.00
Historical Society	20.00
Scholarships and Fellowships	48.00
Ministerial Relief	160.00
General Conference	180.00
Contingent Fund	62.00

	\$2,156.65
Balance, March 1, 1927	97.12
	\$2,253.77

HAROLD R. CRANDALL,
Treasurer.
10 Stanley Place,
Yonkers, N. Y.,
March 1, 1927.

A PAPER IN FAVOR OF INTRODUCING THE NEW TESTAMENT AND A PURE FORM OF CHRISTIANITY INTO THE SYNAGOGUE

EDWIN S. MAXSON, M. D.,
SYRACUSE, N. Y.

(The writer had the great privilege of reading this paper to some of the most prominent Jews in Syracuse. The paper was commended by many of them.)

I hold, dear friends, that the Christian who does not love the Jews is an unnatural creature. I love the Jew, first of all, because Jesus, according to the flesh, was a Jew. Then I have very many good friends among the Jewish people. Furthermore, I have had a considerable number of Christian Israelite friends. On the fingers of my two hands I can not count all of the Hebrew friends I have had who have come to believe in Jesus, to believe that Jesus was what he claimed to be.

One of these was a student in the University of Berlin and there studied the New Testament in the original Greek. As he carefully studied the New Testament in the original tongue he became satisfied that Jesus was all that he claimed to be. He became satisfied that Jesus was the Messiah, that he was the Son of God in a peculiar sense, and that he was an offering for the sins of the world. For a long time he

worked most enthusiastically to persuade his Jewish brethren to believe in Jesus Christ. He came to New York City years ago and there engaged in Christian work. While in New York at the Union Theological Seminary he became acquainted with a Seventh Day Baptist and was rejoiced to find a body of Christians who observe the Bible Sabbath. I met him in the year 1888, at the Seventh Day Baptist Conference in Leonardsville, N. Y. That year this Hebrew Christian friend visited me in Syracuse. Together we called on three rabbis here in the city. The first was Dr. Adolph Guttman, who was living at that time on Jefferson Street down by Foreman Park. I well remember what Dr. Guttman said to us as we left him. He said, "Well, fishers of men."

From Dr. Guttman's we went around onto Cedar Street. On that street near Orange Street was living at that time Dr. Schweizer. Dr. Schweizer was then rabbi at the Synagogue Adath Yeshurun on State Street, where Dr. Coblenz was later rabbi. My Hebrew Christian friend, Mr. C. T. Lucky, had an earnest talk with Dr. Schweizer about Jesus and the Christian religion. Afterwards Dr. Schweizer was in my father's office and said to my father and me, "I don't know, I can not tell whether Jesus was the Messiah or not. How do I know? How can I tell?" My father suggested that perhaps the Holy Spirit might reveal the truth to him.

From Dr. Schweizer's my friend and I went down to Grape Street and called on Rabbi Oshinsky, who then had the Orthodox Congregation on that street. To this rabbi my friend, Mr. Lucky, speaking in the German language, related the conversion of Paul. The rabbi listened attentively. Mr. Lucky was at that time editor of the Hebrew paper, *Eduth le Israel*, Witness to Israel. The rabbi subscribed for this paper. My friend's heart was knit to the heart of the rabbi. I remember Mr. Lucky said, "I love Rabbi Oshinsky." I understand this rabbi is still living and that he is in Pittsburgh, Pa. I would be glad if I might meet him again some time and take him by the hand.

Years have passed since then. My friend, Mr. Lucky, was working in the city of Stanislaw in Galicia, Austria. Just before the

terrible World War began he went over into Germany to attend some religious convention. Then he went down into Holland, as he had an appointment to meet a friend there. While he was in Holland the great European war opened and Mr. Lucky was unable to return to Galicia. It seems the mercy of God that he could not return, for the city of Stanislaw, like so many other cities, was swept by the relentless armies.

Mr. Lucky was not a man to waste his time. The Seventh Day Baptist Church at Rotterdam, Holland, was glad to secure his services as pastor for a period covering quite a number of months.

However, he determined to try to return, if possible, to Stanislaw. While on his way he became sick in Germany and died. Those well able to judge say that Mr. Lucky was a fine Hebrew scholar.

Well, Mr. Lucky was one of my Christian Israelite friends. I might go on, mentioning Mr. Gruenwald, now Dr. Gruenwald, who has visited me in Syracuse. Then there was Mr. Schreiber whose friendship I greatly enjoyed and whose acquaintance I made at the German Y. M. C. A. on Second Avenue in New York.

When in Pittsburgh some years ago I went to call on the celebrated Christian Israelite, Maurice Ruben. It so happened that Mr. Ruben was out of town that day, but I had the pleasure of meeting Mrs. Ruben, who kindly explained to me the wonderful work that the Christian Israelites are doing in Pittsburgh.

Among my more recent Hebrew Christian friends, whose friendship I prize, I would mention the English Jew, Rev. Mark J. Levy, who has spoken a number of times in Syracuse. In one of his memorable addresses in this city, Mr. Levy said, "You must be patient with the Jews, for there are thousands of them in the synagogues who are secret believers in Jesus."

Well, thank God, the synagogues are changing their attitude toward Jesus Christ. Our friend, Dr. Adolph Coblenz, told me he did not think that a Jew should be turned out of the synagogue for believing that Jesus is the Messiah.

Dr. Nathan Jacobson was in the front row of surgeons, not only in New York State, but in the United States. Years ago in his office on Salina Street, Dr. Jacobson

expressed to me his opinion that Jesus might be the Messiah. Was Dr. Jacobson turned out of the synagogue? By no means. On the contrary, at his funeral in the Hebrew temple, Dr. Guttman declared that he was a true son of Israel.

That Jesus was all he claimed to be, I have not the slightest doubt. Jesus claimed to be the Messiah. He claimed to be the Son of God in a peculiar sense. He claimed to be an offering for the sins of the world.

In northern Palestine, in central Palestine, and in Jerusalem Jesus claimed to be the Messiah. Jesus, it is true, more often called himself the Son of man. This is a beautiful Messianic title found in the seventh chapter of the book of Daniel. But we find that once in northern Palestine and twice in Jerusalem Jesus claimed to be the Son of God. In northern Palestine Jesus asked his disciples, "Whom do men say that I the Son of man am?" They said, "Some say that thou art John the Baptist; some, Elias; and others Jeremias, or one of the prophets." Then Jesus said, "But whom say ye that I am?" Simon Peter answered, "Thou art the Christ, the Son of the living God." Jesus answered and said to him, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."

Yes, surely, Jesus was the Son of God—not as Moody or some other very good man is the son of God; but he was the Son of God in a peculiar sense. I have no trouble in believing in the virgin birth of Jesus. I believe it and I teach it. The prophet Isaiah said, "The hand of the Lord is not shortened." What did he mean? Oh! he meant that there is nothing too hard for God. If God could make Adam out of the dust of the earth; and I fully believe that he did, for there is not an element in our bodies that is not found in the earth. There is lime in our bones. There is lime in the earth. There is iron in our blood. There is iron in the earth. There is sulphur in our hair. There is sulphur in the earth. If God could make Adam out of the dust of the earth; if he could create the heavenly bodies—the sun, the moon, and the stars—

and set them into harmonious revolution, surely he could do a much easier thing—he could cause a virgin to bring forth a son.

Then Jesus claimed to be an offering for the sins of the world. In that wonderful third chapter of the Gospel according to John we read these words of Jesus: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life.

"For God so loved the world, that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life."

We know absolutely that there is a God, because we can not have a design without a designer; we can not have a plan without one to make the plan.

If you and I had never seen a watch and walking on the plains of Texas should pick one up and examine it, we would say certainly some one had designed it; some one had planned it.

Take the human body. It is even more complex than a watch. If we study the human body, we find in it very many evidences of design. The largest blood vessels of our fingers, for example, were not placed on the front or the back side of the fingers where they would easily be cut off; but they were placed along the inside of our fingers where they would be in the safest and most protected place.

God gave us two eyes. If one eye is put out, the other may be left to help us. He gave us two ears. If by accident or disease one ear is rendered deaf, the other ear may help us out. The sharp incisor teeth God placed in front to help us to bite off our food, while the double teeth for grinding the food he placed farther back in the mouth.

The fact that we can not have a design without a designer proves that there is a God.

In still another way, however, we can prove that there is a God. Right here in Syracuse we can find scores of good honest Hebrew people who will testify that God in their life-time has answered prayer. Well, this proves that there is a God.

Let us now go one step further. Right here in Syracuse we can find scores of good, honest Christian people, whose testimony

would be good in a court of law, who will bear witness that God in their life-time has answered prayer offered in the name of Jesus Christ. Now I can not believe that God would answer prayer offered in the name of an impostor. Hence the testimony of these Christian people proves to me that Jesus was what he claimed to be—the Messiah, the Son of God in a peculiar sense, and an offering for the sins of the world.

Some time ago I called on my dear old friend, Rev. Dr. Albert Coit. I said to him, "Dr. Coit, I have known you for fifteen years. You have preached for our people in Syracuse perhaps fifty times. I have never known you to lie. Tell me, has God in your life-time answered prayer offered in the name of Jesus Christ?" Without hesitation he replied, "Yes." The testimony of Dr. Coit will be confirmed by the witness of scores of other honest and reliable Christian people right here in Syracuse.

So my faith in God and my faith in Jesus Christ is steadfast and firm. Christianity came from the Jews and it came from God. The first Christian Church in the world was the great church of Jerusalem. It was composed almost wholly of Jews. Some of the greatest men that have ever walked this earth have been Jews that believed in Jesus Christ. It was Edersheim, the Christian Jew, who wrote the great work on "The Life and Times of Jesus the Messiah."

At my home I have a monumental work. It is the greatest history of the Christian Church that was written in the nineteenth century. Who wrote it? Neander, a Jew who believed in Jesus.

All of the New Testament, except two books, was written by Jews.

A Jew who comes to believe in Jesus is still a Jew just as much as a Chinaman who comes to believe in Jesus is still a Chinaman, or a Japanese who comes to believe in Jesus is a Japanese.

We find Jesus teaching that the first of all the commandments is, "Hear, O Israel: The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength."

But as I have said, Jesus claimed to be the Son of God, always doing the will of his Father. He claimed to be the Messiah. He

claimed to be an offering for the sins of the world.

It seems to me natural and legitimate that the Jew should wish to preserve the Hebrew race and the Hebrew language. More than this, if Jews who come to believe in Jesus wish still to keep some of the great Jewish festivals, like the feast of Pentecost, the feast of tabernacles, and the Jewish new year, why should they not be allowed to do so?

I once said to a Jewish rabbi: "I would like to see in every great city of the world a good Christian Israelite church that would preserve the Hebrew race and the Hebrew language and keep some of the great Jewish festivals." He replied, "That would be a noble ideal to work for"; and as I left him he said, "Let us hope that it may be so."

Jewish rabbis and other Jewish leaders who have noble ideals need the help and support of the rank and file of the Jewish people to help realize and carry out these ideals.

I most certainly sympathize with those Jews in Syracuse and in other cities who wish to see the New Testament and a sane form of Christianity introduced into the synagogues. When I say a sane form of Christianity, I do not mean the Roman Catholic faith with its adoration of images or the Greek Catholic Church with its adoration of pictures. But I mean a pure form of Protestant Christianity.

I would, therefore, very much like to see the New Testament in Hebrew (or some other language) introduced into the synagogue. I think the public reading of the New Testament should be in such language as is understood by the greatest number of the people. In the synagogues of Syracuse this would doubtless be the English or the Yiddish language. In one synagogue it might be the English; in another it might be the Yiddish.

Of course, the Jew who understands and loves the Hebrew language should have for his private reading, at least, the beautiful Hebrew translation of the New Testament made by the late Dr. Franz Delitzsch, a man who served on the faculties of three German universities.

God made the promise to Abraham and to Isaac that in their seed all the nations of the earth should be blessed. That promise has

been fulfilled, for God through the Jews has given to the world the Old Testament, the New Testament, and the Savior, Jesus the Christ, the Son of God.

You Jews have given to us the New Testament. No one has a better right to it than you. You have given to us the Christ. No one has a better right to him than you. May the Lord help you to claim your own.

Jesus is the good Shepherd, and he thought so much of his Jewish sheep. Speaking of his sheep he said, "I am come that they might have life and that they might have it more abundantly."

Dear friends, that more abundant life is for me and it is for you—for all that will follow him.

HOME NEWS

BEREA, W. VA.—Perhaps RECORDER readers will be interested to know how this little church in the West Virginia hills is prospering. We came here about the middle of December to take up the work that Brother John Babcock had left. Elder Seager had been with the church in the meantime, holding revival meetings and organizing a campaign for funds to finish our church house.

The church is still using the Methodist building at the Pine Grove, about a half mile from Berea, which has served our purposes very well, usually; but it is hard to reach in time of high water, as there is no bridge across Otterslide. We are all anxiously looking forward to having an edifice of our own. Prospects seem to be good now for starting work on the building as early in the spring as roads permit. The location is on the parsonage farm, just across the river from Berea, where it can be conveniently reached from the village, as well as by those who live up Otterslide.

Attendance at services has necessarily been small, this winter, owing to bad weather and road conditions; but there are many who attend faithfully, some walking five or six miles quite regularly to church. We are settled at the parsonage now, which is a splendid home, in a beautiful location on a high point overlooking the river on each side, with Berea just across. One day last week the parsonage suffered an invasion, a houseful of people from the church and community coming with filled baskets

or bags. We spent a very enjoyable afternoon, and when the crowd left, our shelves were well filled with various good things to eat and a nice flock of chickens in the coop.

The pastor has had the privilege, this winter, of visiting Salem, Lost Creek, Roanoke, and Smithburg in the interest of the church building. The West Virginia churches are co-operating well in our building program. He attended services at Lost Creek and visited in many of the homes there and at Roanoke. At Smithburg there are a number of Seventh Day Baptist families who ought to have regular Sabbath services. The pastor had the privilege there of spending the night with the aged deacon and one surviving member of the Bear Fork Church, "Uncle Billy" Flesher.

The Ritchie Church is looking forward to entertaining the association, the first of July; and although we regret that we can not have a church building of our own by that time, we are hoping for a good attendance and a fine spiritual meeting. The church has a large group of young people, many of whom are active in church and Christian Endeavor work. The outlook here is splendid, but there are many difficult problems to face, which can only be met through the guidance of the Holy Spirit.

"Pray for us, that our faith fail not."

C. A. BEEBE,

Pastor.

February 23, 1927.

ROCKVILLE, R. I.—The members of the church are looking forward to the coming of the Eastern Association here in June. We enjoyed the meetings of the association when it met here eight years ago, and expect good things from the coming one. Our parish house has been recently finished inside, and church, parish house, and parsonage now have electric lights.

We have been pleased to have Rev. and Mrs. D. B. Coon with us for two weeks, while they were waiting for steamer accommodations on their way to Jamaica. Meetings were held every evening of the two weeks except the night after the Sabbath. A good deal of interest was shown, the attendance growing from about thirty to over sixty. Mr. Coon preached strong sermons, appealing to reason and conscience. Many

(Continued on page 306)

MISSIONS

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

As a result of the special meeting of the Board of Managers of the Seventh Day Baptist Missionary Society, which was held in Westerly Wednesday, February 23, 1927, it was decided to issue no instructions to the missionaries in the China field as to what they should do in regard to the demand from the Chinese government, that the schools of all denominations should register along with the other private schools if they are to be permitted to open.

The board decided that this matter should be discussed by the Conference which is to be held in Westerly in August.

On the other hand, the corresponding secretary was given full authority to act in any emergency which might arise as a result of the revolution in China, and the board went on record as endorsing the policy adopted by the China Committee of the Foreign Missions Conference of North America, which was held in New York Tuesday, February 15, 1927, when it recognized the propriety of registration by China of private schools, and of "the establishment of educational standards applicable to all schools"; but the board went on to say that it believed "such registration should allow full liberty of religious instruction and worship in schools supported by private funds as in other enlightened lands throughout the world."

The minutes of the special meeting, as prepared by the recording secretary, George B. Utter of Westerly, are as follows.

MINUTES OF THE BOARD MEETING

A special meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held in the Pawcatuck Seventh Day Baptist church, Westerly, R. I., Wednesday, February 23, 1927.

The members present were: President Clayton A. Burdick, Corresponding Secretary William L. Burdick, Recording Secretary George B. Utter, Frank Hill, A. S.

Babcock, Harlan P. Hakes, James A. Saunders, Rev. Paul Burdick, Rev. William M. Simpson, Miss Amelia Potter, Mrs. C. A. Burdick, Mrs. A. H. Langworthy, Dr. Edwin Whitford, Allan C. Whitford.

The visitors present were: Miss Anna West, Mrs. A. C. Whitford, and A. W. Vars.

The president and corresponding secretary told of the meeting of the China Committee of the Foreign Missions Conference of North America in New York, Tuesday, February 15, 1927.

The only action taken by that conference was the passage of a vote prepared by Robert E. Speer, which appears later as a quotation in a vote taken at this meeting.

Correspondence was read from Dr. Rosa Palmberg of Liuho, Ku, China, dated January 16, and January 28, 1927, in which she expressed a desire to remain in Liuho, no matter what happens. But on the other hand, she said, she hesitated about carrying out her own desires, if her remaining at the hospital meant that American soldiers might be sent for her protection or for her relief. She would not want to embarrass the United States government.

Correspondence was also read from J. W. Crofoot from Daytona, Fla., February 17, 1927, in regard to the deeds of the Chinese property. Mr. Crofoot suggested that "in the application of the policies perhaps much freedom be given to the missionaries on the field to act, after discussion together and consultation with other missionaries in a similar situation."

It was voted that in any and all matters relative to our work as now conducted in China, including the direction for safety of our missionaries now in China (if requested by them), our corresponding secretary be given full power to act in our behalf until the next meeting of this board.

It was voted that the board endorse the policy adopted by the China Committee of the Foreign Missions Conference of North America held in New York, Tuesday, February 15, 1927, which was as follows:

"The American Missionary Boards desire to make it unmistakably clear that the institutions to which they give aid are not alien in their character and purposes. They recognize the entire propriety of the registration of private schools by the govern-

ment, and of establishment of educational standards applicable to all schools, but they believe that such registration should allow full liberty of religious instruction and worship in schools supported by private funds, as in other enlightened lands throughout the world."

It was voted that the matter of registering the China schools, as demanded by the Chinese authorities, be left by the Board until General Conference.

The question of whether or not bookings which have already been made for the return of our missionaries to China should be changed, was left with the treasurer and the corresponding secretary.

The minutes were read and approved.

Following prayer by the president, the meeting adjourned at 12.05 p. m.

A STATEMENT BY THE EXECUTIVE COMMITTEE OF THE NATIONAL COUNCIL OF CHINA

[In these days when there is so much uncertainty regarding everything pertaining to China, the problems connected with work in that land need to be viewed from every angle, and light from every source is more than welcome. The Christians of all Protestant denominations are organized, and the organization is called "The National Christian Council of China." On February 12, the Executive Committee of this organization adopted the following statement. Coming, as it does, from an organization composed largely of native Christians, it is of especial value at this time.]

"The Chinese Christians fully recognize the danger to the Church and to Christian workers from the extreme elements, but share in the Nationalist aspirations for unity in China, with justice, equality, and freedom. We are prepared to accept risks and even face persecution rather than oppose the most hopeful movement in modern China.

"This Nationalist movement is not confined to one party, but is shared by the thoughtful Chinese of both the North and South, irrespective of political allegiance.

"The present situation is calling out and developing Chinese leadership and initiative in the Church, which is an encouraging fact.

Though the Church may have lost in members, it is gaining in spiritual power. In certain parts of China missionaries have been obliged to leave their stations, but they do so reluctantly, mainly on consular instructions and as a precautionary measure.

"Any general missionary withdrawal would be regretted by the Chinese Christians, who emphasize the continued need for missionaries, especially those who are co-operating with the Chinese Church."

THE CONFERENCE YEAR IS SWIFTLY PASSING

We are now well into the last half of the Conference year. The weeks are flying very swiftly and what is accomplished this year for the blessed Master, church, and denomination must not be delayed.

Many churches of all denominations plan that the Easter season be a special time for decisions and ingathering. The Easter time is now upon us. Men's minds are to be drawn to Christ, his sufferings, service, and claims upon all. It is well that we take advantage of this situation and make the most of the opportunities it offers. We should all unite in prayer that many may be led to decide for Christ during this season. We should work very diligently to the same end. To all the pastors has been sent a pamphlet called, "The Fellowship of Prayer," and it is hoped this may be found useful.

The fact that the Conference year is so far spent reminds us that we should give more attention to the denominational budget, commonly called the Onward Movement. Many, evidently, have been neglecting this; but the work must go forward and the bills must be paid. If the work as outlined at last Conference is carried on beyond a certain point, the budget must be raised without much more delay. Also new calls are constantly coming to the boards; and if these new fields are entered, there must be an increase of funds beyond what has been planned. It will be easy to meet every demand of the work if every one will help. Are you and your church among those holding back the "tithes and offerings"?

We are in sore need of more workers for the needy fields. Are we going to let

the Conference year pass without meeting the problems forced upon us as a people by the lack of workers? The year should record something very definite accomplished in regard to this vital matter. The situation is crippling all our interests, and to neglect it longer is suicidal. During the first one hundred fifty years of our work in this country, churches expected to produce their own ministers. For the last seventy-five years and more, churches have been neglecting this work and looking to other churches to bring forth workers. How long has it been since any one who grew up in your church entered the ministry? Every church should be leading into the ministry those whom God calls.

The Conference year is swiftly passing.

"Work, for the night is coming,
Under the sunset skies,
While their bright tints are glowing
Work, for the daylight flies;
Work, till the last beam fadeth,
Fadeth to shine no more;
Work, while the night is darkening,
When man's work is o'er."

THE SUPREME EVANGELISTIC OPPORTUNITY

The spiritual life of some churches has been greatly quickened of late by the adoption of the methods of "visitation evangelism." The results are really wonderful.

The outcome has been gratifying in every case, and in some places the ingatherings have even exceeded those which have resulted from the old-time revival campaigns. My study of the work in Philadelphia and elsewhere leads me to the conviction that this form of soul-winning work opens a door of very large opportunity.

The day of mass evangelism appears to have passed, at least for the present. The big tabernacle with its sawdust trail, its great chorus, eager multitudes, striking publicity, and extraordinary organization, no longer attracts the crowds. I am expressing no judgment upon the reasons for the decline of public interest in the great mass meetings. I am simply stating a fact.

Almost the same thing is true of revival meetings conducted in the church. They do not draw the people as they once did. A goodly number of church members feel it to be their duty to attend, and thus show their loyalty to the church and the minister. But

unconverted people do not ordinarily come. Christian people receive much spiritual benefit, but, as a rule, such meetings make no impact upon the outside world. There are exceptions. I am writing of the situation as we usually find it.

We might as well face the situation. *If unconverted people will not come to us, should we not go to them?*

That is exactly what evangelism of the visitation type aims to do. After much prayer and careful instruction Christians go out two by two. They make a house-to-house canvass of a designated territory. They distribute spiritual literature. They visit their neighbors and personal friends. They call upon newcomers. They discover church members who have become indifferent to their Christian obligations and are hiding away. They make personal appeals to unsaved fathers and mothers and to the young people of the family. They pray in most of the homes they visit, and seek to lead people to an immediate decision.

It is a notable fact that almost without exception such approaches are received most graciously, and the visitors are cordially thanked for coming. But, best of all, in a large majority of cases, immediate and definite evangelistic results are secured.

Is not this method simply a return to the original type of evangelism? Jesus was that kind of evangelist. The disciples were that kind of evangelists. The early Christians were that kind of evangelists. Through all the years that method of approach has yielded the largest evangelistic results. Even in great organized revival campaigns, where whole communities have been shaken and hundreds saved, the personal appeal of awakened Christians has produced the largest fruitage.

Why should not our church take up, with consuming zeal, this form of evangelistic appeal? If encouraged and directed by pastors there are tens of thousands of our people who will willingly become walking evangelists. The reflex influence upon those who engage in it would be blessed beyond my ability to express. And the inevitable results in reclamations and conversions would give us a spiritual harvest such as we have not had in all the years.

Such a movement is the overwhelming need of modern Methodism. We need

money. We need institutions. We need reinforcements in our great organized activities. *But our primary need is a rebirth of conviction and holy enthusiasm for the rescue of unsaved people.* The tides of worldliness surge around us. The demand for recreation has become a passion. Leadership in public life has sunk to low levels. Society is stark mad in its insistence upon new forms of riotous living. To hundreds of thousands life is one round of gaiety and selfish indulgence.

Meanwhile many churches are merely "holding their own." Others are steadily sinking into their graves. The multitude of Christian people are not different from those of the world. They have no conception of what is involved in Christian discipleship. They have no acute concern for lost souls. This means spiritual impotency. *The Church must wake up!* She must recognize the tremendous fact that the Church is God's only human agency for the redemption of the world.

It was said of Hugh Price Hughes that "he recovered for his church the ancient passion for the souls of men, and set it as a living force in the stream of modern life." It is that passion modern Methodism needs. Bishops need it. Editors need it. Secretaries need it. District superintendents need it. Pastors need it. Official members need it. Sunday school teachers need it. The members of organized Bible classes need it. Our young people's organizations need it. Our whole membership needs the uplift of its purpose and power.

Are we willing to heed the ringing commission of our Lord and enlist, with a burning passion, in this new-old crusade of individuals for the salvation of individuals—a crusade which promises to the Church the most fruitful spiritual conquest in all its history?

"They that sow in tears shall reap in joy. He that goeth forth and weepeth bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him."—*Bishop Joseph F. Berry, in Christian Advocate.*

The open door in China isn't of nearly as much importance as a few more emergency exits.—*El Paso Times.*

SENATOR BORAH TO DR. BUTLER

In an open letter touching a recent statement of Dr. Nicholas Murray Butler to the effect that prohibition would be a main issue in the 1928 election and that none but a wet candidate could be elected, Senator Borah agrees with him that the issue should not be dodged, but insists that the party, as a party, should declare itself on the question, instead of leaving it to the declaration or supposed personal attitude of the candidate. Again the senator is right. It would be a comparatively easy thing to select some strong candidate whose personal attitude would be satisfactory to the wets and whom the dries would support because there was nobody better for them to support. That way an apparent victory for the wets might easily be won and the situation be further complicated. The only way to face the issue is to face it. Let the issue be presented in the respective states, as Senator Borah suggests, prior to the election of delegates, so that the delegates may be elected in accordance with the popular view. He announces his willingness to arrange with Dr. Butler and those associated with him for having the matter thus presented and to assist in presenting it. It would be exceedingly interesting and not at all discouraging to prohibitionists to have Senator Borah and Dr. Butler debate the matter.—*The Presbyterian Advance.*

ANTI-EVOLUTION FAILS IN MISSOURI

It will be good news to many earnest Christians that the anti-evolution bill failed of passage in the Missouri legislature by a substantial majority, not because said Christians are evolutionists, but because they believe such measures hinder more than help Christian progress. Perhaps a majority of Christians are not familiar with the arguments for and against evolution, and have little disposition for weighing those arguments, but many of these are perfectly sure that their Christian assurance can not be shaken by what may or may not prove to be the truth concerning it and are not willing to put any prohibition upon any honest search for the truth for fear that it might prove unfriendly to their faith. They believe that Christianity is abundantly able to take care of itself in a thinking world.—*The Presbyterian Advance.*

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

ALFRED COLLEGE RAISES TUITION FEES TO MEET EDUCATION COSTS

A courageous step in the history of educational finance has just been taken by Alfred College in western New York, in its decision to initiate at the beginning of the academic year, 1927-28, a new tuition policy by which student fees shall be gradually increased over a comparatively few years until they approximate the cost of education to the college.

Institutions of higher learning throughout the country, unwillingly accustomed to the necessity of begging from alumni to make up the deficit between tuition charges, income from endowment, and running expenses will watch with interest this logical departure from the old method.

CASH REQUIREMENT TO BE REDUCED

The sting of the higher charges will be removed by the reduction of the cash requirement from students, and the taking of deferred obligations which will be handled according to the Harmon plan and administered over a preliminary period by the division of student loans. These student notes will be converted into cash through the bank affiliations of the Harmon Foundation so that sufficient funds for running expenses of the college will be possible. Thus comes a change in the financial policy of education without burden on the student, the college, or the administering organization.

Alfred's tuition is now \$180. Under the present plan it will advance next fall to \$200, the following year to \$250, and eventually to an amount which more nearly covers the cost per student. The cash requirements from students for tuition will be reduced to \$150. A note for the remainder will be turned over to the Harmon Foundation for administration.

It would seem that the bringing of college finance into business organization

should impress itself on the student body and that there would develop the self-respecting attitude of a desire to pay the entire cost for something which is sought for its economic value.—*Harmon Foundation, News Bulletin.*

MILTON COLLEGE EXPANSION

We have known of and something about Milton College for a great many years. It is a small college. It gives individual and personal faculty attention to every student. It has a moral and spiritual atmosphere, wholesome and elevating, yet at the same time there is freedom in expression of social life. It is a denominational college but not a theological school in any sense. Through the years it has given to the world a number of men and women of outstanding achievement and should continue to do so. It ought not to be handicapped by financial poverty. Rich in spirit, it should not be poor in purse.

The college needs funds to carry on, to grow, to improve, to keep pace with scientific and general educational research and to give more to the youth who attend its classes. So it is seeking such aid from its alumni and from all others who feel that such a college is deserving a place in the educational scheme of things. We must remember that Milton also affords an opportunity for boys and girls of limited means to make headway toward an education in surroundings that are pleasant and where economies are looked upon with favor. And again it is a southern Wisconsin college and we have a personal interest in it.

Janesville has here a neighborly interest. The people have seen and heard something of the college work through the fine musical events that have had leadership in Milton. Those who believe in the work of education being done and the improvement which is planned for an expanded Milton College, may feel confident in giving to this work, that the cause is one of the best.—*Janesville, Wis., Daily Gazette.*

"Now," said the school superintendent, "give me a definition of space."

Richard stood up, flustered and red.

"Space," he replied, "is where there is nothing. I—I can't explain it exactly, but I have it in my head all right."—*Pathfinder.*

WOMAN'S WORK

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

KINDNESS

One never knows
How far a word of kindness goes;
One never sees
How far a smile of friendship flees.
Down through the years
The deed forgotten reappears.

One kindly word
The souls of many here has stirred.
Man goes his way
And tells with every passing day,
Until life's end:
"Once unto me he played the friend."

We can not say
What lips are praising us today.
We can not tell
Whose prayers ask God to guard us well.
But kindness lives
Beyond the memory of him who gives.
—Edgar A. Guest.

MRS. JENNIE BOND MORTON

Once more the Woman's Board has had to gather for a last farewell to a beloved member.

On Friday afternoon, February 25, we sat together in the Milton church, but that one who had longest been associated with the board lay before the pulpit with the sister from whom she had not been separated in death.

Our pastor reminded us that the passing of a life so completely rounded ought not to be an occasion of mourning, and President Whitford showed us the remote events which, though they seem like dim history to us, yet have all taken place within the life span of Mrs. Morton.

There was no city of Chicago when she was born, in 1833; she was a school girl of sixteen when Edgar Allan Poe died; she could have heard Daniel Webster's golden speech, for she was a young woman of nineteen when that eloquent tongue was stilled forever.

Poe and Webster shine only as nebulous stars before our modern eyes, so far away seems their day from ours, but Mrs. Morton belonged to the twentieth century as truly as to the early nineteenth.

To have lived ninety-four years is not the unique fact for our remembrance in thinking of her. Others have approached this great age without making any such impression upon those about them.

To those who knew her best, the supreme reality of Mrs. Morton's life was not its unusual duration, but its quality. The writer of these words has known her for only twenty-four years of the many she passed on earth, but upon her Mrs. Morton made an instant impression which has only been strengthened by succeeding years.

She was a woman of great dignity and poise. She had acquired her sound education and her perfect manners in an age more exacting than ours, but she was able to adapt this fineness in herself to the daily life of our time, and to be one of us without in any way lessening the charm of a personality which was rooted in a serener day. Milton has lost a gentlewoman of the old school.

She never swerved from the firm faith of her fathers, but she was tolerant of new ideas. She was kind as well as courteous. We all held her in great respect and admiration. We know that we should not mourn for her going to a better world than this, but our parting from her is not a perfunctory ceremony—we have lost a vital force in our deliberations. MRS. W. C. DALAND.

HOME NEWS

(Continued from page 300)

both within and outside the membership of the church felt the reviving power of the Spirit. Several have asked for baptism. Much credit is due the musical director, Mrs. Lyra B. Irish, and to members of the choir for special music.

The church has lost two of its oldest members this winter in the deaths of Miss Lucetta Crandall, aged ninety-nine, and Mrs. Lydia Church, aged eighty-six. With the passing of these more elderly members we must turn more and more to our young people for support. We are glad for the renewed interest in the Christian Endeavor society, which has been re-organized with Miss Lucy Irish as president and Miss Grace Jordan as secretary. The meetings are held Sabbath afternoon at six o'clock, and the attendance has been very good.

NEW AUBURN, WIS.—February has been sending some nice weather to us here, and the last few days have been warm enough to cause the snow to melt rapidly. There is certainly plenty of it left to melt between now and the time for grass to grow. The state roads and some of the county lines have been kept open, so the cars have been going part of the winter at least, but the sleighs are still in the majority. The regular attendance at church has been very small here, as it commonly is in the winter season.

The Sunday on February sixth a good share of the church spent a few very enjoyable hours at the home of R. C. North at an all-day social. Games awaited all upon arrival and furnished entertainment until called to a bountiful dinner, which was served to about fifty adults and children. Early afternoon found most of the young people and children enjoying the day in coasting, in snowball skirmishes, and helping the fox to locate the goose in snow two feet deep in the front yard. Another social was planned at Arthur North's for Sunday, March the sixth, as we believe that the church is helped by the fellowship and friendliness of such gatherings, when all meet together so seldom.

Many friends of the family of C. A. Crandall gathered at their home on Sunday to bid them farewell and God speed. Many games were enjoyed, and afterwards a musical program was given. Pastor Loofbourrow expressed the feelings of the assembly in stating that the Crandalls would be much missed in our own small circle. Mrs. Conrad, he stated, had always been an inspirational listener to his sermons, and her face would be a great lack in the congregation of the future. It was a surprise even to the people of New Auburn to hear of the contemplated move to Battle Creek, Mich., and of the consequent sale to be held this week. Mr. Crandall and son will leave immediately afterward, and Mrs. Crandall and her mother plan to remain until spring, when Mrs. Conrad will probably go to Minnesota to live with the daughter there.

On January 2, the annual church business meeting was held. Reports of the clerk, treasurer, and pastor were given and plans were made for 1927. Officers elected were as follows: president, Alton Churchward; vice-president, R. C. North; clerk, Esther

L. Loofboro; chorister, Ray North; organist, Mrs. Kitty North, with Esther Ling as assistant; trustee, A. N. North; pastor, Rev. C. B. Loofbourrow.

We are glad that our present pastor found it possible to remain with us a good share of the next year, at least.

CORRESPONDENT.

February 23, 1927.

MINISTERS' SABBATH CONFERENCE AT UTICA, N. Y.

REV. AHVA J. C. BOND

Leader in Sabbath Promotion

The second Ministers' Conference, called to discuss the subject of the Sabbath and its promotion, was held at Utica, N. Y., Tuesday, February 15, 1927. There were present Rev. F. E. Peterson, Leonardsville, N. Y.; Rev. Loyal F. Hurley, Adams Center, N. Y.; Mrs. Lena G. Crofoot, West Edmeston, N. Y.; Rev. L. A. Wing, Berlin, N. Y., and S. D. Ogden, Waterford, Conn.

Mr. Wing and Mr. Ogden had been invited to attend the meeting at Plainfield, but Mr. Wing found it more convenient to attend at Utica, and the meeting at Plainfield came at the close of the semester at Yale when Mr. Ogden was unusually busy with his school work. We were very glad to have them both present at the meeting at Utica. They added very much to the discussions and to the interest of the conference.

We were very sorry that three of the pastors of the Central Association could not be present. Mr. Clayton of Syracuse was unable to be present on account of a very serious illness from which he was just recovering. Mr. Osborn found his school work too exacting to let him get away for the day, and Mr. Babcock, who had planned to come, was detained at home on account of a funeral.

Mr. Peterson was elected chairman of the conference, and Mr. Hurley secretary. We held two very lively sessions, and Mr. Peterson had to "shake his paper" quite often to bring us back to the program. He proved himself a very efficient presiding officer, exhibiting a due sense of proportion in considering the various items of the agenda, and with his balance of good sense

and humor he steered us through, to the satisfaction of all. At one point in the discussion, when the men had done a good deal of talking, the chairman asked Mrs. Crofoot to make some contribution to the discussion before we passed on to the next topic. She replied, "I do not think I can discuss it as you men have." To which Mr. Peterson quickly replied, "I hope not."

But we shall let those present report the conference. It was a suggestion of the chairman that each one write something to go into a report for the SABBATH RECORDER. We liked the suggestion, and so far as those present have been heard from their contributions are herewith presented to RECORDER readers.

Before we present them, however, I want to express my gratitude to Dr. S. C. Maxson for material assistance, so graciously given in locating us in such comfortable quarters in Utica.

FROM PASTOR JOHN T. BABCOCK OF
DE RUYTER

When Mr. Babcock found he could not be present, he wrote a letter in which he discussed some of the topics. In substance the following is what he says:

The Sabbath is no less important today than in Jesus' time. If he is the same yesterday, today, and forever, then it, being a part of the eternal plan, can not change.

Sabbath keeping is a humble recognition of God's plan for us from creation, and symbolizes a holy devotion to him. It is a seeking for wider knowledge in spiritual things. It is serving others, spiritually, and physically when needed.

There is no compromise between the seventh day Sabbath and another day. Those who keep another, either ignorantly or wilfully disobey. Disobedience is sin.

We can make the Sabbath a more vital, spiritual influence in our lives by placing it first when considering business or pleasure and by being consistent in our living. It is primarily a spiritual institution and should be treated as such.

We can enlarge and make more effective our work of promoting the Sabbath by using the laity. Encourage them to bear a fair share of the responsibility. We should be very decided in teaching the importance of the Sabbath. Teach by example and precept.

FROM PASTOR FRANK E. PETERSON OF
LEONARDSVILLE, N. Y.

The Ministers' Conference at Utica was mainly confined to a comparison of views as to the nature and right use of the Bible Sabbath, and to the best ways of promoting its observance among our own people, and by others outside our own communion. I really think some light was thrown upon this important question and our interest greatly quickened. The interest, and I believe, the effect, were better than my anticipations.

FROM MRS. LENA G. CROFOOT, PASTOR WEST
EDMESTON, N. Y.

My impressions of the Ministers' Conference of the Central Association held in Utica, N. Y., February 15, were far beyond my expectations as to helpfulness and encouragement. Not that so many new thoughts were brought out, but that the discussions were spirited and whetted up one's attitude as to their belief in what the Sabbath is and what it was meant for.

Although the discussions were spirited and full of vim, it was all done in a Christian spirit. There were other things discussed which I think helped us to understand some things the leaders of the denomination are trying to do, handicapped as they are for the want of funds.

As a whole, I am sure those there felt encouraged and helped, and thought the meetings worth while.

FROM PASTOR LOYAL F. HURLEY, ADAMS
CENTER, N. Y.

Since returning home from our Sabbath Conference in Utica I am impressed with the value and worth of such meetings. It helps to deepen one's own conviction of the eternal significance of the Sabbath our Savior loved and kept. And we ought to be more zealous in both keeping and promoting it. I feel that it doesn't need defending half so much as it needs to be loved and kept.

We all wish more folks would keep the Sabbath. One of the most necessary factors in spreading the Sabbath truth is to maintain and increase the strength of the Sabbath-keeping churches which we already have. But here we seem to fail.

If a Sabbath evangelist were to go to some place where the Sabbath was unknown and convert a group of thirty or forty, how eager we would be to support that field! How promising that would seem! Yet we have little groups of twenty or thirty or fifty here and there over the land in which we seem to have very little interest. To mention only a few, there are Brookfield and Jackson Center and Welton and Garwin. Count the others. And the folks in those churches do not need to be converted to the Sabbath. They already love it and are faithful to it. And they are worth helping. Think of the workers they have given to the denomination! They might continue to do it, with a little help.

Last summer we had the privilege of going home for our vacation. That means Garwin. Would I be misunderstood if I should enter a plea for my old home church? Well, after the worship and sermon there were forty-one people who remained to Sabbath school. Leaving out our four, there were thirty-seven. Of these ten were older people like my father and mother and some a little younger, while twenty-seven were young married people and their children and young folks. Two or three years ago Claude Hill told me that the most promising field for work he knew was at Garwin, Iowa. And he was thinking of the number of young folks and children. There hasn't been a pastor there regularly now for about five years. Some families have moved away because there was no pastor or to get better school privileges for their children, but there is still a live, faithful group there keeping the work going. And they do not need to be won to the Sabbath! They already have generations of Sabbath-keeping blood in their veins! They need help, that is all.

WHAT CONSTITUTES A SABBATH?

PASTOR DUANE OGDEN, WATERFORD, CONN.

The Sabbath is a religious institution—a day set apart by religion for rest from labor and for the exercise and cultivation of the religious life. The Sabbath institution, as we know it in connection with monotheistic religion, has its origin in the Bible. Historically and exactly speaking, the Sabbath is the institution by that name of which we

read in the Scriptures, namely the seventh day of the week. It should be borne in mind that any other day—whatever the sabbatical qualities it may have possessed, may now possess or may come to have, or whatever such qualities may be associated with it—it is, strictly speaking, a distinct institution. Whether another institution of sabbatic nature is or is not of equal merit and value to religion, it is certainly true that the Sabbath of the Bible is distinct from other similar institutions. Scholars more and more agree on this point. Indeed it may be taken as established.

While the Sabbath originated with the Hebrews, the Sabbath we observe is a Christian institution. It is the Sabbath regarded and exalted and enriched by Jesus Christ. Accordingly, the Sabbath is not regarded by us as a legal requirement. We do not feel that God *demand*s our observance of the institution. We do not consider ourselves *bound* to its observance, for we follow Jesus who said, "The Sabbath was made *for man*, not man for the Sabbath." That is to say, the day is for *man's benefit and blessing*. It is *not* something which he is required to give, but rather a blessing which *is given to him* for his benefit. So our Sabbath is no legal institution of Judaism, but a gift of God. It is a privilege, then, rather than a requirement; a blessing more than an obligation.

The Sabbath, from another point of view, is a symbol. It symbolizes our dependence upon God and our devotion to him and his service. It is not itself sufficient as a show of devotion. We believe that the whole life must show that. Nor is the observance of the Sabbath discharging our obligation to serve him, of course. It is merely a token of these attitudes: devotion to God and disposition to live in his service. Just as baptism is merely a symbol of regeneration—not actually regeneration itself—so the Sabbath represents our devotion to God's service; it is not itself to be regarded as that service. Of the great symbols of the Christian religion, the Sabbath is one of the most important.

Seventh Day Baptists believe that men need the Sabbath of Jesus, because he said it was made *for man*—for mankind's own good.

YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK
R. F. D. 5, Box 165, Battle Creek, Mich.
Contributing Editor

WHAT DOES A MISSIONARY DO?

Christian Endeavor Topic for Sabbath Day,
March 26, 1927

DAILY READINGS

Sunday—A missionary prays (Acts 10: 9)
Monday—A missionary travels (2 Cor. 12: 18)
Tuesday—Facing dangers (2 Cor. 11: 23-33)
Wednesday—Healing service (Acts 3: 1-10)
Thursday—Preaching service (1 Cor. 2: 1-5)
Friday—Educational service (Acts 19: 1-10)
Sabbath Day—Topic: What does a missionary do?
(Matt. 10: 5-10)

MRS. NETTIE M. WEST

I am glad your daily readings begin with the topic, "A missionary prays," for that is certainly one of the things a missionary does. There are so many perplexing questions coming to him every day for which he must have wisdom; there are so many difficult things to be done for which he must have strength; there is often so much of danger in his life, he must have courage to meet it; there is so much of unpleasantness in the daily round of duties, he must have love in his heart to endure it; there is so much in the lives of those about him which he can not understand, that he must have discernment and keenness of intellect as well as great tact and understanding sympathy in dealing with them. For all this he must have help from a source higher than human. He realizes his own weakness, but believing with the apostle Paul that he can do all things through Christ who strengthens him, he asks in faith believing for those needs so necessary in his work.

All this he does in preparation for his work, which is certainly most varied, no matter what kind of missionary he is, whether home or foreign. Among the foreign missionaries there are the medical missionary, the evangelistic missionary, the Bible school missionary, the house boat missionary who travels about from place to place, the missionary in the schools, the Y. M. and Y. W. C. A. missionaries, and the agricultural missionary.

To give but a glimpse into the lives of these missionaries and tell what they do from day to day would take more time than we have today, so I will tell you in but a general way some of the things our own missionaries do.

First, there is the home missionary. His is surely one of the hard tasks. He goes to the small church whose members have but little of this world's goods. Here he must work with head and heart and hands, and often without many of the comforts and conveniences which we have come to think are almost necessities. His parishioners are often scattered over wide areas, and in his ministrations to them he must make many miles of weary travel, often over all but impassable roads, and in all kinds of weather. Sometimes there is not even a church—just people, hard working people, with little of pleasure in their lives, and not much desire for the higher life. Then again he will find those who are hungry for the Word of God. All these must be fed and ministered to. Home ties demand he educate his children. Sometimes there is no school near, and they must be sent away from home, or the home moved where there is a school. If the latter, this often means a longer distance from the work. To be sure there is the auto, but not all roads are good roads, and poor roads are hard on the auto as well as the driver. In rain or shine, or cold or heat, the people are there, and the missionary must go to them, help and encourage them, love and inspire them, be on hand for their marriages, bury their dead, and in every phase of their lives serve them to the best of his ability in such a way as to make them realize he cares for them as does the Good Shepherd for his sheep.

In some ways the foreign missionary has the harder task, because he goes where everything is strange—strange people, strange customs, and above all for strangeness is the strange language, which must be mastered in at least a small degree before much can be accomplished by way of getting close to the people. And so the first thing he does after reaching this strange land is to study the language. This he sometimes does in a language school, but the missionaries our board sends out, must hire their own teachers, for there is no fund provided for school attendance. So the stu-

dent sits day after day with the Chinese teacher, usually at the beginning of the study, neither knowing any of the language of the other. Sometimes the teacher becomes very sleepy as the student tries to fix in his mind the elusive sounds and straight and curved lines in their varied combinations which represent words and phrases.

By the end of six months the student takes his first examination, given not by the teacher but in our mission, by one who is familiar with the Chinese language. By this time the student is able to sift out from the conversations about him a few words which have some meaning to him, and if he is very brave, will try a few sentences of his own with his Chinese acquaintances. Usually before the six months is over he will be given work, and then he begins to feel of some use and that life is less monotonous than whensitting day after day with the sleepy teacher.

This is but the beginning of the student life in China. It must be kept up if time permits, whether the stay there be a long time or short, whether he be there five years or thirty. Unfortunate indeed is the missionary who does not have at least an hour a day for concentrated study.

Now I want to tell you of a few of the things the missionary actually does after he gets into the work; and I will take the work of those in our Girls' School in Shanghai—not that this is more important, but because I am more familiar with it.

She supervises in detail all housekeeping affairs, from the scrubbing of the floors to planning the menu for the dinner guest; she buys food in the Chinese and foreign markets, and of course must know their values; she supervises the work in the garden; hires carpenters, painters, masons, etc., for repair work on the mission property; looks after all expenditures in the home and school; promptly pays the wages of servants and workmen; oversees the weighing of the coal for the house and school as it comes from the dealer; must be able to put up with theft and inefficient servants; conducts religious services of all kinds in Chinese, from those for the girls to those for men and women; in the school room she teaches all grades from the beginners in English to high school subjects; she looks after the health of the pupils and

treats all minor ailments incident to a group of sixty girls, such as the open chilblain sores, itch, malaria, and trachoma; she has to be able to distinguish contagious diseases; she comforts the homesick pupil, deals justly, or tries to, with the naughty one, and shows no favoritism with the good ones. In short, she must be teacher, doctor, friend, and counselor.

Then there are the Chinese wedding feasts, the birthday feasts, and feasts for all occasions that the missionary is supposed to give to, and attend. Our missionary must visit the pupils who are sick in their homes, keep in touch, if possible, with the girls who have gone out from the school, and be ever ready to lend a hand in cases of sorrow and distress. In short, she must "rejoice with those who do rejoice and weep with those who weep."

The teacher in the Boys' School does very much the same kind of work as do those in the Girls' School, except that the wife in his home is the housekeeping expert, but the food problem in the school is his to supervise. The discipline in his school is perhaps a bit more strenuous, and he often has larger problems with which to deal.

Our medical missionaries are just as busy and do even a greater variety of work, from farming their own land to healing all kinds of diseases and performing delicate surgical operations; from teaching their nurses in training, the patient, and others of the "Jesus doctrine," to showing the farmers about them how to raise better stock and crops and planning with the villagers for better sanitation. Last summer, when cholera was prevalent in all the country round, Dr. Thorngate went out on the street and innoculated the people for it, thus greatly reducing the mortality in that vicinity.

As in other places where Seventh Day Baptists have lived and been ever in the front ranks for the betterment of civic and religious life, so there in China our missionaries give of their time and strength for the uplift of humanity in several different organizations, and in many of them take important positions in the support of the work.

These things may show you *some* of the things our missionaries do, but it can not tell you all, and it does not tell you of the

compensations of the work and of the joy and satisfaction gained in this going into all the world and helping in the spread of the gospel.

Milton Junction, Wis.

[Read again "The Story of the Changs," published in the RECORDERS of March 8 and March 15, 1926.—R. C. B.]

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

The greatest work accomplished through the aid of a missionary is that of changing the heart and life of an individual, making him a new creature. Please notice that I say "through the aid of a missionary." He alone can not do this; it is only the power of Christ working in the life of a person, which can change him.

This great task is accomplished by the missionary in various ways, such as through healing, teaching, traveling, and praying. The work of healing is very important, for through healing the body, one can more easily heal the soul. So the work of the medical missionary is very important. Christ healed the sick, and this gave him a chance to teach the people. Educating the people is also very important, and missionaries have realized this fact and have established mission schools. Many of those trained in these schools go out as missionaries to their own people, and so the good work spreads rapidly.

Let us pray for the missionaries and their work, for they need our prayers. At this time let us remember our missionaries in China whose lives are in great danger. Pray that they may be protected, and the work of Christ go forward in spite of the great upheaval.

THE INTERMEDIATE CORNER

REV. PAUL S. BURDICK

Intermediate Christian Endeavor Superintendent
Sabbath Day, March 26, 1927

DAILY READINGS

Sunday—The missionary preaches (Acts 13: 14-43)

Monday—The missionary organizes churches (Tit. 1: 5-9)

Tuesday—The missionary teaches (Tit. 3: 1-7)

Wednesday—The missionary works (1 Cor. 4: 8-16)

Thursday—The missionary is a pioneer (1 Cor. 3: 10-15)

Friday—The missionary heals the sick (Acts 14: 8-18)

Sabbath Day—Topic: What does the missionary do? (Matt. 10: 5-10)

TIME DOES NOT HANG HEAVY ON THE MISSIONARY'S HANDS

It might almost be easier to tell the things that a missionary does not do than to tell all the things he may and does do. Anything that is proper and right for a good person to do here, may be done by a missionary in the performance of his duty. Are there buildings to be built? The missionary not only becomes an architect, mason, and carpenter for the occasion, but he may also start a saw mill for preparing lumber from the native forests. He may, like Carey, become a great language student, translating the Bible into native dialects. He may, like Livingstone, be a great explorer or, like Grenfell, a great doctor. He may, like John G. Paton, live among cannibals, each day in danger of his life, till at last he has won thousands to Christian living. But whatever his occupation for the moment may be, its final goal is to win men and women to Christ, and that goal he keeps ever before him.

Our own missionaries, as they report to us through the pages of the RECORDER show us an example of industry, devotion to duty, and consecration to the cause of Christ. One is giving work to the women of a city, hiring a house, and teaching them to do fancy work that can be sold readily in this country. Our doctors treat patients in the hospital or go to the homes of patients. Some are teachers, with a schedule of work that not many teachers in this country have to equal. One is engaged in a work that touches the lives of many young people throughout China. Yet through it all runs a passion to save the souls of sinful people to Christ, and these activities are only for the purpose of helping in this great work.

Of course, to save a human being for Christ does not mean merely a yielded will. That is included, and is the first step. But completely to save the person means to save the body as well, and that calls for the ministrations of doctors and nurses. It means also the education of the mind in good things, so we have need for the work of the teacher. Thus it happens that in connection with most missions today there are

schools and hospitals, as well as churches, and this will probably be the case until the people of these countries are able to carry the burden of healing and teaching without the help of the missions.

I would suggest that in preparation for this meeting some of the members be asked to read the letters from our missionaries in past RECORDERS. Many good mission study books are also available.

JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

SUGGESTIONS FOR SABBATH DAY, MARCH 26, 1927

MRS. GERALD GREENE

Half of the juniors might be asked a week or two before this meeting to learn how Mexicans live, and what they might see in Mexico. Suggest the use of pictures, especially those in geographies. Let this half of the class tell what they have learned and show their pictures.

The other half might be asked to learn about South America and especially about our mission there. Perhaps they could find pictures of our leaders there. Then when they have finished, the superintendent can draw out from the class how we can be "doers of good" to these people.

Try to guard against the class getting the idea that they are not as good as we are.

Adams Center, N. Y.

CHRISTIAN ENDEAVOR WEEK AT FOUKE

Fucia Fitz Randolph led the prayer meeting, using the suggestions made in the general program. Flora Warren led Christian Endeavor on January 29, and Vance Kerr led on February 5. A joint Junior, Intermediate, and Senior Christian Endeavor social was held at the home of Mrs. W. J. S. Smith. The questions about the RECORDER were used for the program hour. Bernice Pierce read a good paper on "The SABBATH RECORDER"—a brief history. Earlier in the evening the names of many of our churches were presented in charades. There was also a song and prayer service. After the program and refreshments, many of the guests

stayed until a late hour listening to the radio.

The Fouke Senior society is entering heartily into the RECORDER Reading Contest.

FRANK J. HUBBARD

Frank J. Hubbard was the younger son of Joseph A. and Charlotte Robertson Hubbard. He was born in Plainfield, N. J., February 24, 1868, and died at his home in that city, February 23, 1927. Had he lived another day he would have been fifty-nine years of age. He is survived by his widow, Mrs. Bessie Titsworth Hubbard, a sister-in-law, Miss Ethel L. Titsworth, who made her home with him. He also leaves a brother, William C. Hubbard, who lives next door to his home.

He was educated in the public schools of Plainfield, graduating from the Plainfield High School with the class of 1887. Upon his graduation he went to Wyoming, where he spent nearly three years for the benefit of his health. On his return he entered the Massachusetts Institute of Technology as a student of civil engineering. Not having good health, he returned to Plainfield and began practical work in his chosen field.

He was married June 9, 1897, to Miss Bessie E. Titsworth, daughter of Joseph M. and Eva Potter Titsworth. Their home was a truly Christian home, husband and wife working together always in promoting church, denominational, and many other Christian interests. He was a loyal member of the Plainfield Seventh Day Baptist Church, and a devoted worker in the denomination.

During his life Mr. Hubbard gave much time and attention to Muhlenberg Hospital, being a member of its Board of Governors for nearly a quarter of a century, and its president for four years. He also took an active interest in the building of the newer and larger fireproof structures.

He was a member of the Board of Education of Plainfield since 1915, and its president since 1923. He was chairman of the Building Committee since 1917. During this time many of Plainfield's most attractive and modern school buildings were erected.

It was at the request of the trustees of the Y. M. C. A. and the Y. W. C. A. that

he supervised the construction of both of these association buildings. He was, at the time of his death, borough engineer for Dunellen, and held the same position for some years for North Plainfield.

He was treasurer of the Board of Trustees of the Seventh Day Baptist Memorial Fund, succeeding his father, and for more than a quarter of a century was treasurer of the American Sabbath Tract Society. His reports to the Seventh Day Baptist General Conference did not consist of an array of figures. The figures were there, complete and clear to all who had need to consult them, but they were always accompanied by a message, usually flavored with subtle wit, and always interesting and inspiring.

It was in 1918, during the Great War, that Mr. Hubbard was president of the General Conference. As president of the Conference that year he was chairman of the Commission in the beginning of our Forward Movement, to which he gave impetus, shape, and direction. The denomination owes much to his clear thinking and genuine interest during the early days of our enlarged program of denominational activities. A re-reading of his address delivered at Nortonville, Kan., would at this time give a new vision and new courage to all Seventh Day Baptists. The unfurling at that Conference of a denominational service flag, prepared for the occasion by Mr. Hubbard, was a thrilling experience for all who witnessed it.

Mr. Hubbard was one of the prime movers and one of the most ardent and constant promoters of the project for a denominational building. He saw the completion of the first stage of that work, but still dreamed of and worked for the building that would express to the world Seventh Day Baptist principles and ideals. He always expressed great faith in the future of Seventh Day Baptists, and did what he could to insure its greater future. In the first place he was a conscientious Sabbath keeper. He practiced what he believed. His home was a center of Seventh Day Baptist interests and plans. There was no one with whom one could discuss the interests of the denomination with more freedom or with greater satisfaction. He was interested in every phase of denominational

work. He had a personal interest in the young men who received help from the fund to aid young men studying for the ministry. The Seventh Day Baptist denomination owes much to the far-visioned interest and earnest labors of Frank J. Hubbard.

Services in memory of his fruitful life were held Sabbath afternoon, February 26, 1927. His pastor, Rev. Ahva J. C. Bond, read a brief Scripture lesson and offered prayer in the home. He was assisted at the church by Dr. Theodore L. Gardiner, editor of the SABBATH RECORDER, and at the grave by Rev. George B. Shaw of Salem, W. Va., a former pastor. Burial was made in Hillside Cemetery.

A. J. C. B.

SUBSTANCE OF MEMORIAL ADDRESS BY PASTOR BOND

Text: *The God of heaven, he will prosper us; therefore we his servants will arise and build.* Nehemiah 2:20.

Friends, we are brought together here today by a common friendship. He in whose memory we have come once in public address spoke of friendship as "that most sacred of sacred things." Because he so held it he was a true friend, and made and held to himself many friends. No words of mine are needed at this time to laud his work, and I would not attempt to appraise his worth. His entire life was lived in this city. He has left his record which all may read, and has left his impress upon the life of the city and upon the denomination of which he was a member, which will not pass with this generation. Quoting again his own words, we discover in a single line his own life purpose, "the worship of God through service to mankind."

In thinking of an appropriate text upon which to base a few remarks that might be helpful to the friends of Frank Hubbard, gathered here for this service in his memory, my mind turned to the words of Nehemiah, the builder of city walls and of the temple of God: "The God of heaven, he will prosper us; therefore we his servants will arise and build."

Frank J. Hubbard was a builder. His most conspicuous service as a builder may be seen in the buildings about this city

whose construction was supervised under his watchful eye, his skilled knowledge, and his conscientious devotion to the best interests of those whom he served. I need but to mention the hospital, our schools, and the Christian Association buildings to remind you that in this material but highly serviceable sense he was a builder. With all that he had accomplished in the completion of many noble building enterprises, there is one dream of many years which he did not live to see realized—that is a denominational building on the vacant lot on Watchung Avenue in front of the present publishing house of the American Sabbath Tract Society. Without him that enterprise would never have been brought to its present stage of completion, and largely by his efforts one-third of the amount necessary to build the added structure has been subscribed.

It is not strange that he should leave some work unfinished. Beyond most men it was his to accomplish, but with his vision and energy it was but natural that some worth while tasks should be left for others to complete. The world makes progress because some men vision and undertake tasks too big for one generation to finish. Others enter into their labors, and while the workers fall the work goes on.

But why do I mention *buildings*? Is it because they represent his chief service to his generation? Although no mean achievement, yet if these were all I would not stop to speak of them here—rather these buildings which we can see with our eyes but symbolize the real service that he rendered. He was a builder of bodies as well as of buildings. Note that institution to which he gave without measure of his time and talents. The hospital *buildings* were incidental to the work of providing and equipping an institution which would adequately and efficiently care for the suffering. While he was a builder of buildings, in this case he was interested in building up the bodies that were sick and broken.

But he was a builder also of society. In our country the public schools are fundamental to the maintenance of high standards in the life of its citizens. He who concerns himself with the building up of the schools is working at the foundations of

society and in the interest of an ever advancing civilization. Here again his interest was not in buildings primarily, nor in the institution, but in young people.

He was an expert in figures, and had much to do with finances, but these again were incidental. On one occasion when appealing for a larger financial support of certain interests he said: "But greater than any of these considerations of finance is the opportunity of development which we owe our young people. They are at once our life and our hope; they are our greatest asset."

But he was interested always and primarily in the building of life and character. I want to give you again his own words. I remember how faithfully and with what high purpose he worked to prepare the program of the Seventh Day Baptist General Conference the year he was its president. That was in war time, and in his address he spoke of the uniform that "marks the man . . . for it is the badge of service." Then he closed his address with these words: "But there is another uniform to be reckoned with—the uniform of Jesus Christ worn indelibly in the face of every one of his soldiers. It is this uniform, this allegiance to our Lord and Savior, which gives us the answer to the world challenge to our faith in God, to our belief in truth, and to our confidence in our fellow men."

May we all here present be exhorted to carry on in his spirit.

"Lord of the breeze, the rolling tide,
The rivers rushing to the sea,
The clouds that through the azure glide—
Well works the hand that works with thee.

"How finely toil, from morn till eve,
These ministers of light and shade;
How fair a web the sunbeams weave
Of waving grass and blossoms made!

"O thou that madest earth and man
That man should make an earth more fair,
Give us to see thy larger plan
And thy creative joy to share.

"Had we but eyes, and hands of skill,
Had we but love, our work would be
Wisely begun, and bettered still,
Till all were perfected by thee.

"Work thou with us, that what is wrought
May bring to earth diviner days,
While in the higher realms of thought
A temple glorious we raise."

CHILDREN'S PAGE

RUTH MARION CARPENTER, ALFRED, N. Y.
Contributing Editor

MEXICO AND SOUTH AMERICA

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,
March 26, 1927

DAILY READINGS

Sunday—A strange people (Acts 28: 1, 2)

Monday—Superstition (Acts 28: 3-6)

Tuesday—Our message (Luke 4: 18, 19)

Wednesday—Salvation for all (Mark 16: 15, 16)

Thursday—Missions meet opposition (Acts 16:
16-24)

Friday—Missions win converts (Acts 16: 25-32)

Sabbath Day—Topic: A trip to Mexico and South
America (Gal. 6: 9, 10. Missionary meeting.)

MRS. EDNA BURDICK

Let us imagine that all the Junior boys and girls are ready for a trip to South America.

Before we land, we want to remember that we have all had a chance to study the Bible and learn about Jesus. So we must have a lot of patience with the people in these lands. Remember that until a short time ago, they have had no one but Catholics to teach them about religion. The priests have them frightened into doing anything they want them to do. You know South America is a very large country. It seems too bad that so many people so near to us are ignorant of Jesus.

The continent was discovered in the fifteenth century by the Spanish. Some of the countries in it have been at war a great deal of the time since. Naturally the people are very cruel. A woman has been known, in a fit of rage, to stick hairpins into her maid who had offended her. They are cruel to animals too, often making a horse draw too heavy a load or work until it drops in the harness. Is it any wonder that they know no better when they have never been taught that God is love?

Some of their houses are made of sun-baked mud bricks. The poorer ones are made of long slender canes or Indian corn-stalks tied together with grass and coated with mud. When you want to enter one of

these houses, you do not knock, you clap your hands.

The people have gardens where they raise peaches, figs, oranges, limes, sweet potatoes, tobacco, nuts, and garlic. The queer prickly pear grows there too. The fruit grows on the thick leaves of the tree, sometimes as many as thirteen on one leaf. The skin is thick and covered with small prickles, but the fruit is very good to eat.

Until a few years ago, the Bible was unknown in these places, as all Bibles and Protestant literature were gathered and burned as fast as they were sent there. The priests do not want the people to learn about Jesus.

But now, thanks to the missionaries and teachers, Christ and education are being taken to these poor people. The men and women have to be taught, as well as the children. In many cases the women have had no pride in their homes and have to be taught to make them attractive.

When we return home, let us be thinking how much there is to be done and save some of our pennies for this work. Let us remember, too, that we can all pray for them, and that helps a lot.

Little Genesee, N. Y.

JUDY STORIES

H. V. G.

A LOST KEY

If Mary Walker lacked dresses and pretty things other girls had, she certainly had dolls, eight of them, which her mother's customers had given her at different Christmas seasons. This was wealth indeed in the eyes of Judy and Betty, and they had glorious times at Mary's house making fancy wardrobes for the doll families. Judy's and Betty's dolls were ordinary American children, but among Mary's dolls were a princess, a Parisian lady, two baby dolls, and one boy doll who served as hero or villain as occasion demanded. Those were great play days in the little house, especially for Mary who had been lonely heretofore with her mother away sewing all day. Right away after school Judy and Betty practiced their music lessons while Mary did her housework. This housework was Mary's daily task for, as her mother said, "Insides of houses must be kept in

order or they might have indigestion, and goodness knows what else might happen!" Then their duties done, the three met at Mary's, and indeed the little house came to seem their own and a wonderland of play. But one day something happened.

"I knew something would spoil our fun." It was Mary talking as the three girls were walking home from school. "Mrs. Robbins wants me to take care of her little boy for an hour every afternoon, and mother thinks I had better do it so I can earn enough for a new dress. It just seems as if I can't do it, because, when I get home, there's all the work to be done, and then there'll be no time to play."

Betty and Judy were silent, as for the time they could think of no way out of the problem. For three blocks no word was spoken. When they came to the corner where Mary had to leave them, Betty said:

"It is a shame, Mary, but don't you care. We just can't give up our play house."

"We will think about it, and maybe we can find a way to play after all," Judy added. "You just wait and see."

With a sad little smile on her face Mary waved good-bye and ran off to her new duty. Judy and Betty slowly turned in the direction of Judy's house, all thoughts of practicing being forgotten.

"It's too bad Mary has to work," Judy finally said. "Now if she didn't have all that housework, we still would have time to play."

"Yes," Betty nodded emphatically. "It's that house which is the whole trouble. What can we do?"

No solution could be found, and, when they reached Judy's house, they sat down on the front steps to think it over. The snow was fast disappearing in the warm sunshine, and Nature would soon be putting on her protecting leaves to make hiding places for the shy little visitors winging their way from the South. Already the battle between the squirrels and the grackles had been renewed, and which enjoyed it more in this fine new springtime it would be hard to say. But for once Judy did not even see Teddy Grey Squirrel as he scolded so vigorously at Mr. Grackle in the opposite tree. Nor did she see him jump from a limb right in an open attic window of her house.

"Don't believe our game would work here, would it?" asked Judy. "I don't see that we can do anything as we have to practice. Oh—" Here she remembered her music lesson. "I forgot all about my lesson. I'll have to go in the house."

"So did I," Betty sprang up quickly. "If we didn't have to practice, I 'spose we could do Mary's work for her, and then we could play when she comes."

Judy suddenly jumped up.

"I know. Why can't we practice before school in the morning. I know a girl at school who does. 'Course you have to get up earlier, but then we can help Mary and have our play. Let's try it anyway."

"Will Mrs. Walker let us, do you think?" queried Betty doubtfully.

"I'll get mother to ask her," Judy replied. "And we can have more fun. Let's not tell Mary, and she'll be surprised to find her work done. We can skip out the back door and come back when she comes just as if we hadn't been there before. Won't she be puzzled?"

"She probably will think a fairy is helping her," Betty laughed. "Now I must run home. I'll ask my mother and see what she says."

Judy's mother agreed to see Mrs. Walker, for indeed she thought the idea of the two girls' helping another was a good plan. But when Mrs. Walker was seen, a new problem presented itself, that of a key, for the two keys she had were carried, one by Mrs. Walker and one by Mary.

"I did have an extra one for the back door," Mrs. Walker explained. "an old rusty one, that fitted, but what became of it I declare I don't know. I lost it one day just about in front of your house. Yes, that's just about where it was. And I looked and looked, but do you think I could find it in all those old leaves? I might just as well have looked for Mrs. Robbins' little boy who runs away every day, and even the police can't find him."

When mother was telling this to Judy the next morning, Judy's eyes opened wide.

"Why, mother, that's our key, the one Betty and I found. I know it is. I'm going out to get it now."

So away she ran for the ladder and she was soon reaching in the hollow of the tree where she and Betty had hidden their

friendship key. Down, down she felt through the dead leaves which had accumulated there, then around on all sides, but no key! Then she took out all the leaves one by one, as Teddy Grey Squirrel scolded disapprovingly from a branch on a nearby tree. The last leaf was out, and the key was not there.

The disappointment was almost more than Judy could bear. She climbed down and, forgetting the ladder, ran for the house. First she felt too amazed to think, and then slowly she began to feel angry. It seems so easy to get angry when plans go awry, especially when one is also as excited as Judy was. By the time she had reached the house, she was quite a different Judy.

"It's gone, mother. Somebody's stolen it," she shouted from the doorway.

Mother appeared from the kitchen.

"That can't be, Judy, because only you and Betty knew where the key was," she reasoned, but Judy was not ready to listen to reason.

"Then Betty has taken it," Judy stormed. "I know she has. Oh, I didn't think she could be so mean."

"Be careful, Judy," mother warned. "You are losing another key more valuable."

"Well," Judy pouted, "It was our friendship key, and it's gone, so now, I don't care."

A storm would certainly have followed if at this moment big brother had not come down the stairs all ready for school. In his hand was the baseball he had just been up to the attic to get.

"Say, mom," he called, "How long has that attic window been open? That squirrel has made a fine clutter up there of nut shells and old sticks. Found this key there, too."

Judy looked at the key and then hung her head. Teddy Grey Squirrel had been up to his tricks again, but Judy was not thinking of Teddy this time. She was very much ashamed. Even the knowledge that now with the key they would probably be able to surprise Mary and then play once more together in the little house did not drive away that uncomfortable feeling. Next time she surely would not be so hasty, she thought. Mother put the key behind the clock on the mantel.

"Thank you, big brother," she said. "I will keep the key for awhile as perhaps it is a valuable one."

"Mother, it is our key, isn't it?" Judy asked still doubting that the returned key could be true.

"Yes, I think it is," she replied. "Do you think you can keep it again?"

Judy again hung her head. "Perhaps you had better keep it, mother, but—" Here Judy raised her head with a determined expression. "I'm going to try to keep our pretend key anyway."

"That is right," mother agreed. "And we will keep the key here now, for the best place for such keys is safe in a real, warm home."

A BIBLE PUZZLE

H. V. G.

This is the puzzle Judy made with her mother's help, and it was quite a few minutes before Betty could solve it. Instead of a cross word puzzle it is a vertical puzzle. After each word, in the blank space at the right, put a word with a similar meaning. Then, when you have finished, reading down, you will have a well-known Bible verse.

For this reason

any

deeds

no matter what

personal pronoun

desire

word introducing clause

people

ought to

practice

towards

pronoun

perform

pronoun

just the same

preposition

pronoun

because

opposite to that

consists of

article

rule

connecting word

article

inspired persons

ANSWER TO LAST WEEK'S PUZZLE.—
Proverbs 3:1-6.

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

THE ETHICS OF FAIRY STORIES

Once there was teaching with me, as principal of one of the ward schools, a good man named David. He had been a village merchant, but had, through some misfortune, failed in business, so took the school in order to be earning something. His failure had come, so I heard, because of some bad debts, and he became a little pessimistic—not always in a happy state of mind. Though an upright, honest man, true and dependable, he was indifferent toward religion—inclined somewhat to criticize the church. He undertook to do good work in school and was much interested in the boys and girls. I found him very companionable, a good conversationalist, so far as he could avoid his misfortune. Though somewhat critical concerning religion as he saw it manifested, he was of a charitable nature, never unpleasant. Many a good talk we had about our work, and I came to think a great deal of him.

At our teachers' meetings we often spoke of means of keeping up the lively interest of our pupils in something worth while outside their textbooks, and so were, the most of us, in the habit of reading to them a little while every day from some book of general interest, and, perhaps, having some talk upon what we read. I remember in particular that one day, when we had in the high school that most interesting story, "The Hoosier Schoolmaster," Pastor Brown of the Presbyterian Church came in. He was lively in his interest, and as I closed the book he arose and said, "Let me tell you, young people, that this story is true, every bit of it. I know, for I was myself a long time a Hoosier schoolmaster and knew all about the country schools of Indiana. It is true to life, this story." His talk was so interesting that we asked him to come next day and tell us more about his school in the Hoosier State.

But I started out to tell about David, David Barnes, one of my associate teachers. I have said that he was much interested in his boys and girls. He wanted, in his readings to them, something educational, something abounding in facts. He was not imaginative, did not care much for poetry, and was not at all interested in fairy tales, such as some of the teachers read in school. They seemed to him silly. He doubted the wisdom of reading to children what was not true. He was not the man to make anything of Santa Claus. But he did not find his pupils so eager to hear him read as he wished they might be, and he undertook to find something of more interest to children of their age. He found in a catalogue a book named which he thought might answer the purpose, so sent for it. When it came and he took a look at it, he was annoyed to find it what seemed to him like a veritable fairy story. He had a mind not to take it to school at all, yet since it was bought and paid for he might as well start in upon it, anyhow. He had read only a page or two when he found every boy and girl sitting up and taking notice. Now I will let David tell the rest of the story as he told it to me:

"After two or three readings in the book I became interested in it myself, and was glad when the reading time came. One night after school I took it home with me. After supper I began to read it aloud to Mrs. Barnes and Grace, and they, too, were interested—so interested that I read it clear through that evening. I began then to understand why the boys and girls had been so taken up with it. Thinking it all over, I have come to believe that the child mind naturally demands some such stories as will stimulate, develop, and train the imagination. We talked the matter over that evening, and Mrs. Barnes said something well worth thinking about, 'David, some stories are ethically true that may not be true literally.'"

Many a fairy story is spiritually true.

And so some things told in the Bible may be spiritually true in a great deal larger sense than when considered in a literal sense. They are true not only in time and place, but *everywhere and all the time*.

LESSON XII.—MARCH 19, 1927

THE CHRISTIAN'S HOPE. 2 Cor. 5: 1-10.

Golden Text.—"In my Father's house are many mansions; if it were not so, I would have told you; For I go to prepare a place for you." John 14: 2.

DAILY READINGS

Mar. 13—The Christian's Hope. John 14: 1-10.
 Mar. 14—Our Heavenly Home. 2 Cor. 5: 1-10.
 Mar. 15—Heaven a Reward. Matt. 25: 31-40.
 Mar. 16—The Way to Heaven. John 10: 1-9.
 Mar. 17—A Preview of Heaven. Rev. 22: 1-7.
 Mar. 18—The Universal Invitation. Rev. 22: 10-17.
 Mar. 19—The New Jerusalem. Rev. 21: 1-7.

(For Lesson Notes, see *Helping Hand*)

EDUCATION AND DEMOCRACY

Knowledge is in every country the surest basis of public happiness. In one in which the measures of government receive their impressions so immediately from the sense of the community as in ours, it is proportionably essential.

Promote, then, as an object of primary importance, institutions for the general diffusion of knowledge. In proportion as the structure of a government gives force to public opinion, it is essential that public opinion should be enlightened. — *George Washington.*

READ THE SABBATH RECORDER

Kansas

Find enclosed check for subscription renewal to the SABBATH RECORDER. It would be a great hardship to have to be without the dear old paper. I learned to read it when a small child and the habit is well fixed as I near my seventy-fifth birthday.

Iowa

A lone Sabbath keeper sends in \$2.50 for renewal and says:

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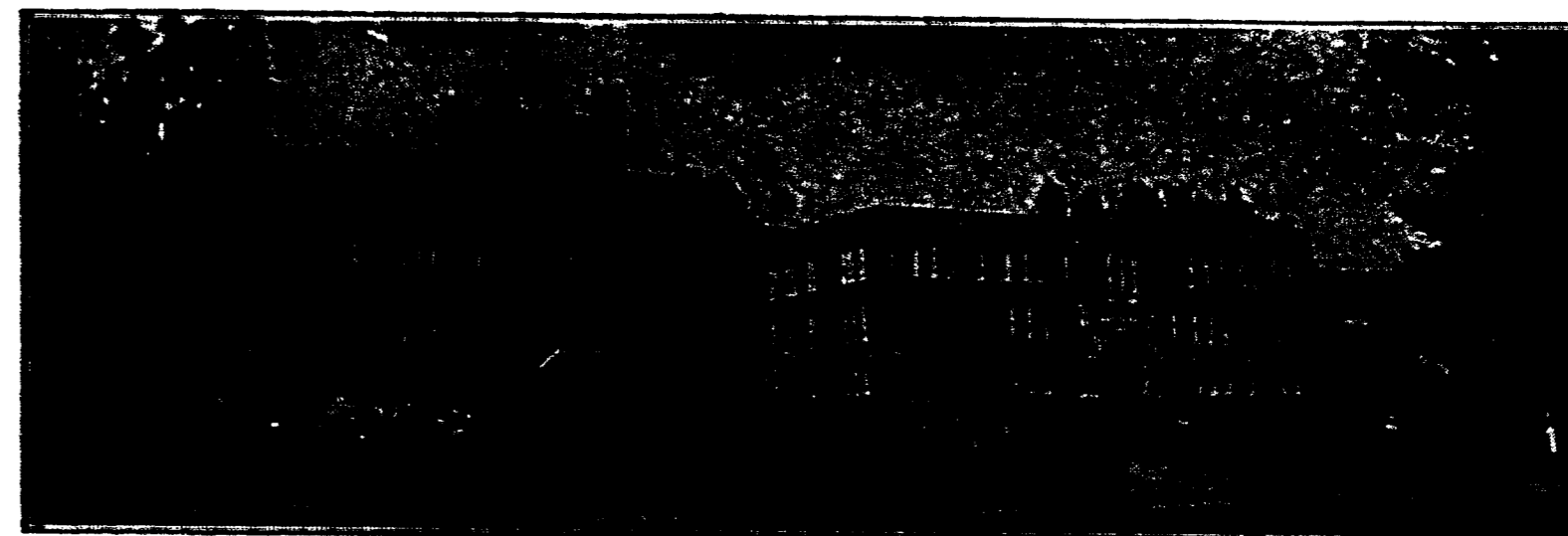
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