

The Sabbath Recorder

Copy for this page, devoted to the Denominational Building, was prepared by Frank J. Hubbard, Chairman of the Building Committee, with his own hand so long as he had the physical strength to do so; and then at the hand of another, under his direction, until his death.

We pause now to pay tribute to his labor in this behalf, his courage in leadership, his devotion to this task, and to his unalterable faith in its final completion.

C. F. R.

If we can hear the voice of God in all sounds, see the sweep of his will in all motions, catch hints of his taste in all beauty, follow the reach of his imagination in all heights and distances, and trace the delicate ministry of his love in all the little graces and utilities that spring and blossom about us as thick as the grass, we shall tread God's world with reverent feet as if it were a temple. The pure and solemn eyes of the indwelling soul will look forth upon us from everything which his hands have made. Nature will be to us, not like some cloth of dark tissue full of mystery, flowing from some unseen loom, but like a vesture of light in which God has enrobed himself; and with worshipful fingers we shall rejoice to touch even the hem of his garment.—J. H. Ecob.

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 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. 12

PLAINFIELD, N. J., MARCH 21, 1927

WHOLE No. 4,281

Our Father who art in heaven, we pray for grace that will enable us to realize thy love amid all the troubles and sorrows that befall us here. May we be able to see thy hand leading us for good, even though our eyes are dim with tears. May every sorrow bring to us a deeper appreciation of what thou canst be to thy children who trust in thee.
Wilt thou give us grace to trust thee when we can not see. Fortify our hearts against the allurements of the world, and help us as pilgrims and strangers to set our faces toward the city that hath foundations, and toward the rest that remaineth for the people of God. May we never lose confidence in thy willingness to supply all our needs out of the fullness of thy great love. In Christ's Name. Amen.

Lone Sabbath Keepers too Feel the Loss Keenly

Here comes a letter from the far West, written by a lone Sabbath keeper living under the shadow of the "Rockies." It shows a true spirit of loyalty to the causes we all love and tells us something of the good cheer the RECORDER brings to the scattered ones. This writer says:

The RECORDER came on sixth day and I could not wait until Sabbath to read it. I read it covers and all; but some way I missed Treasurer Hubbard's name on the back cover. Of course I turned to the death notices. It surely made me feel sad. We do need the earnest, faithful ones who do the Master's work; but we trust that our loss is his gain. I could not refrain from writing a few words, for I have watched that name on the back cover so much.

I read the RECORDER from beginning to end every week, and I do enjoy the news from the churches, as it appears. Oh! I can not express my feelings as a lone Sabbath keeper, yet I have good neighbors and friends.

It is encouraging to know that so many lone Sabbath keepers all over America are so deeply interested in the work and in the workers. May our denominational paper ever continue to be a welcome and helpful guest to the lonely ones who find in it a link that binds them to the churches of their faith.

Please Do Not Be a Grumbler Did you ever see a well-meaning soul, too honest to shirk, too conscientious to leave any duty half done, and yet going about the work

complaining of the burdens every step of the way?

Such persons are something like heavily loaded wagons which carry their loads safely enough but go grinding and creaking all the way. I have read of one who visited a friend's home where everything in the house was kept neat and tidy, even immaculate for cleanliness and good order, and yet the housekeeper was constantly bewailing her hard lot! After the visitor had listened long to the grumbling until weary of it she went away saying, "Oh, if the dear woman would only do half as much and do it happily."

Like poor Martha of old, too many good folks are so "cumbered about much serving" that they lose the better part which the Master comes into their homes to offer freely.

Grumbling goodness may be goodness still, but it makes many uncomfortable besides the one who does the complaining.

Good Counsel for Any Minister

In the papers of at least two denominations there has appeared, in the form of poetry, a message entitled, "For Any Minister," which is full as it can be of excellent advice for ministers of the gospel. No less than twelve "ifs" begin the stanzas, on each one of which hangs some message to help meet certain conditions that may confront a pastor in his work. The first introduces counsel for one when his people are extravagant in commendation and praise. Sometimes this condition makes a very serious one for a pastor to meet without some harm resulting. If people are loud in his praise, assuring him that his preaching is almost divine, that the church has long searched for such a gifted minister, and if the air is made to ring with prophecies of future triumph for him in his work, then he stands at a critical point in his life-work, where he needs to be very wise; and happy will it be for him if he can be duly modest and keep himself from being puffed up with self-conceit—a fault that will spoil him for his Master's work.

Among other "ifs" in this poem which are well worth attention, we find some that promise blessings to the minister who can be equally kind and courteous to the rich and the poor; who can listen kindly to the clamorings of the foolish as well as to the words of the wise; who can take a deep interest in the children as well as in the man whose soul is overwhelmed in ruin; and one who can hate sin without hating the sinner. If he can fail and *fail* and yet try again; if he can preach as earnestly to a few as he can to a multitude; and if he can hold great crowds to his following and still keep himself humble—if he can do all these, he will be a great man among men, help his church and everyone in it, and will be able to hold his job a lifetime.

A Blessed Assurance It is very difficult to be so sure of anything regarding many common matters of knowledge that we are able to answer any and every question that can be asked about it. For instance, here are three straight lines making the letter "H," and if a little child should ask us why this character is called "H" we would be put to our wits' end to give him a full reason. We who know beyond all question may still be unable to explain it to a child.

So it may be in matters of religion. While we may be unable to answer many questions about it, we may, nevertheless, be so absolutely certain of its reality—our convictions may be so strong—that all the questions which may be asked could never unsettle our assurances. There is such a thing as *moral* certainty regarding God, Christ, the Holy Spirit, and divine approval—a realization by faith—which these unanswered questions can never disturb. Happy is the one who can remain so clear on these things he does know, or believe, that nothing in the line of skeptical questions can crowd them out.

Many people grow half-hearted when questions are raised, and yield to unbelief. But millions upon millions, with full cognizance of the positions taken by unbelievers, find themselves acting and believing as though the precious things of revealed religion are true. And the more they cling to them the stronger grows the conviction of their reality. Such men not only live for the truths of religion, but they die for them.

These are the men whose lives have been marked by the uplifting and inspiring influences which have made our old world a better place to live in. My friend, in which class would you rather be counted? Will it not be far better for you, and for all concerned, if you cling to the assurance that God is your Father and that Christ is your Savior?

Legislation Will Never Do It Nation-wide attention has been drawn toward the efforts of some southern states to prohibit the teaching of certain sciences in the public schools, hoping thus to stay the rising tide of modern thought, which some think tends to undermine religious belief.

It now comes to pass that certain brave leaders of the Education Association in the Methodist Church, South, have seen their way clear to enter a strong protest against such legislation, on the ground that such law making "is futile and can serve no good purpose."

In commenting upon this matter the *Presbyterian Advance* expresses the opinion that all such legislation—that has to do with religious belief—is futile. This paper goes on to say:

It may serve some party purpose, but the Methodist leaders are right when they affirm that it "can serve no good purpose." The idea that religious beliefs can be sustained and propagated by law has been proved both foolish and futile time and time again, and it is also a very dangerous doctrine. It tends toward the medieval and Roman Catholic conception that the State is to be considered as an arm of the Church in enforcing the decrees of the Church, and—what is worse—it tends toward a loss of respect for the Church. It may be more or less hazardous for Church leaders to speak out frankly but, again quoting the *Chicago Daily*, "That is the way of leadership." Would that all of us had more of that quality of leadership.

This is good Seventh Day Baptist doctrine. It is refreshing to see these two great denominations taking such strong stand against efforts to enforce or to brace up religious beliefs by civil laws. It may be that after a little more of such advocacy of religious freedom, a certain other large denomination may see fit to advise its famous advocate of Sunday laws to cease his long continued and persistent efforts to persuade Congress to pass stringent laws against Sabbath keepers.

Let Us Bury Some Of the Initials and Spell the Names

For some time I have found it hard to be fully reconciled to the increasing use of initial letters in place of proper names in the public prints. I admit that it is difficult to know just how far to go and where to stop in the use of initials. It seems that some initials, such as Y. M. C. A. for the Young Men's Christian Association, and C. E. for Christian Endeavor, have been in use so long that they have gained a residence in our literature; and in some cases it may be considered in good taste to use them. But as a general rule I would rather see the names spelled out, even in case of the most common and best known initials.

This matter was recently called to my attention by a friend who sent me an article entitled, "Let's Bury the M. E. Church." The writer of that article might have improved its very heading by writing, "Let Us" instead of "Let's"; but his main point was well taken. He wished to attend the funeral of the "M. E. Church" in the hope that it might result in a glorious resurrection of the "Methodist Episcopal Church." He thinks that "a name that is not worth spelling out is not worth putting up."

With all our editorial faults in the SABBATH RECORDER I can but feel that the criticism is well taken.

In some English papers the initial craze causes more confusion than in the American, but in both England and America the reader will find himself unable to decipher some of the symbols used in public prints.

In all too many cases I am quite sure that the little to be gained in brevity by use of initials is no compensation for the loss of dignity and meaning which results from neglecting to use the proper names.

Why would it not be a good plan to bury such initials as W. C. T. U., S. D. B., Y. P. S. C. E., L. S. K., and in all our public documents spell the names for which these symbols—and others as well—stand. I like Seventh Day Baptist Church much better than S. D. B. Church. I know that many must be at a loss to know the meaning of L. S. K., but the real name, lone Sabbath keeper, does have a real meaning, full of significance. So far as the SABBATH RECORDER is concerned let us try to improve in these matters. It may seem a little diffi-

cult at first, but we will all like it better in a little while.

Milton College's Strong Appeal We are sorry that all our colleges are in such dire distress for funds. We regret exceedingly that in two of them the distress is so great that their very existence depends upon the heartiness with which their friends and alumni respond to their appeals.

The Milton College *Bulletin* has announced a "Thousand-and-over Club," in which appeals are made for gifts of one thousand dollars at least and as much more as possible from members of its alumni.

Among other things this appeal says:

"SAVIORS OF MILTON COLLEGE"

All gifts to Milton College will be appreciated in the spirit in which they are given—all from real friends.

But it is inevitable that they will count on the adding machine exactly in proportion to their size in figures.

A small gift may express just as much of good will, and possibly as much or more of sacrifice, but it will not go so far in yielding income or in buying brick and mortar as the larger gift.

Then Milton's need is so great that it can not be met with gifts its friends can spare—it calls for sacrificial giving and for investments rather than for mere contributions.

It is the size of our gifts that will determine whether or not we can solve Milton's problems in the present crisis.

After further explanation of the purpose of this club the *Bulletin* goes on to say:

THE APPEAL IS MADE

To recent graduates, who are not fully established in life, whose outlook is mostly prospects and hopes—who are willing to share with alma mater as these prospects and hopes are realized.

To persons of comparatively small means, but who are willing to make big sacrifices that the cause of Christian education may be conserved under the standards that have long made Milton College unique.

To persons in middle life, who have never been privileged to do great things because of limited resources, but who are willing to make a supreme effort to do this thing, because Christian education is of supreme importance.

To persons somewhat advanced in years, who wish to leave something to bless generations to come, years after the givers have gone to their reward. There are several forms of giving that are especially adapted to such cases.

To persons in the vicinity of Milton, who are interested in having a college in their midst devoted to high ideals and therefore necessarily exerting a wholesome influence in their community.

A special appeal is made to alumni classes to try to get every living alumnus into the thousand-

and-over club every member of every class co-operating to help make their respective classes UNANIMOUS.

It seems very proper that strong appeals by all our colleges should be made to their alumni at large. Probably those students from other peoples who have been helped by our colleges, greatly outnumber the young people from our own churches who have received help therefrom. And it does seem exactly right for the schools to extend a wide, far-reaching canvass, covering the large multitudes to whom they have so generously and successfully ministered in years gone by.

Tract Board Meeting On March 13, the **A Touching Scene** Board of the American Sabbath Tract Society held its first meeting since the death of its efficient and faithful treasurer, Frank J. Hubbard. Under the deep sense of our great loss the members seemed to be in the mood of tears. After calling to order President Randolph made tender and loving reference to Brother Hubbard's long years of service on various important committees and as treasurer for the society and for the Memorial Board. He thought it very appropriate now for the members to feel free to use some time in a sort of memorial service together at the beginning of this meeting, and he accordingly opened the way for any one to bring a message of tribute who might be moved to do so.

The first hour and a half of the session was improved in this way. Almost every one present brought some message of love and words of tribute in memory of the beloved one who had been called to his everlasting home.

Good resolutions were expressed, not merely in writing for publication, but also by individuals to the effect that we must now buckle on the armor a little tighter and give ourselves more devotedly to the work while life shall last.

A Generous Thing On another page will be **Full of Blessings** found an interesting article by Mary E. Stillman of Methuen, Mass.—a lone Sabbath keeper—regarding an excellent resting place for tired teachers, called "Riverbank Lodge." It is the gift of a benevolent woman in Washington, D. C.

I am deeply impressed with the thought that such a gift must be the means of help and blessings to hundreds in the course of years, who have spent their lives in helping others until such rest is greatly needed.

Then, too, I can but feel that such a use of funds by wealthy persons must be, to the givers, a source of real pleasure when its benefits to worthy workers are so apparent. What better could be done with surplus money? What a pity that more of earth's wealthy ones do not see the open chances to help their fellow men!

A Happy Golden Wedding On January 20, 1927, occurred the golden wedding of Mr. and Mrs. Alexander F. Randolph of Piscataway, N. J. Loss of a letter in the mail, sent to the SABBATH RECORDER at the time, has caused the delay in this report.

Mrs. Randolph will be remembered by her old-time friends as Miss Jessie Witter of Nile, N. Y., the daughter of Charles and Abby Edwards Witter. After fifty years of happy married life Mr. and Mrs. Randolph invited their many friends to aid in celebrating their golden wedding. Entertainment was given in a near-by pleasant hall, where seventy-five friends from Philadelphia, Rahway, Newark, Metuchen, Plainfield, and New Market extended congratulations, and wished the happy couple many years yet of life together here on earth. Substantial gifts of gold and beautiful flowers added emphasis to the expressions of love and good will, and the feast of good things in the evening made it an occasion long to be remembered.

A niece of Mrs. Randolph, Marguerite S. Whitford of West Edmeston, N. Y., sent the following poem to be read.

1877-1927

I have no gold to offer,
There's nothing in my purse,
But I think of golden memories
And I'll write it here in verse.

I surely do regret the fact
That we can not be there,
We would be if 'twere possible
And help your joys to share.

We send congratulations,
Best wishes, and good cheer,
Prosperity, and blessings
For many a happy year.

But we know that the bold Alex,
Bold, I say, in love,

Took his fair young Jessie Witter
And away they drove.

To the parson straight they glided,
There stood side by side,
And the gay young maiden, Jessie,
Became his blushing bride.

Four children came to bless their union,
Such happy girls and boys,
Adding comfort to their household,
Multiplying joys.

Now for the golden memories,
Perhaps 'tis very bold
For me to write about them
For to you I know they're gold.

Fifty years have passed and vanished,
Bringing joy and pain,
Leaving memories too dear
Events explain.

Fifty years you've trod together
Up life's winding way,
Through the joys and through the sorrows
That come day by day.

Years have come and marked with silver
Each dear furrowed brow,
But their hearts are light and happy
Just as ever, now.

Blessings rich and blessings many
May God send your way,
And give health and prosperity
'Till your diamond wedding day.

The SABBATH RECORDER joins most heartily in good wishes for Brother and Sister Randolph.

THE BASIS OF CHRISTIAN UNITY

REV. AHVA J. C. BOND

The present world conditions, the spirit of the times, and the temper of the Christian Church, all combine to bring into prominence the principle of co-operation, and call for its application to the great task of spiritual ministry to a needy world. There is a oneness of life which the Master longed to see in his disciples, and for which he prayed. This oneness exemplified in the relationship of the Son to the Father, can be secured only through a common sonship of all believers. It is not, therefore, a matter for juggling, or some combination to be secured according to methods used by cheap company promoters. It is not a thing to be advanced by precipitate action to bring into one organization all the churches. No action should be taken that would require any communion to surrender an element of its faith. The very thing it is asked to sur-

render for the sake of union may be that which has given it missionary zeal, and may constitute its richest individual contribution to the life of the whole church. Therefore, church union on such a basis would weaken the total impact of the Christian Church upon the world, rather than strengthen it. The primary colors when passed through a prism become one white light. Likewise shades of truth held by different denominations may be passed through the prism of co-operative Christianity and shine out in the world, one clear and steady flame. But the light becomes imperfect as one particular color is eliminated or fades. Let us pray to be delivered from the colossal calamity of a colorless religion.

A study of the Christian denominations as they exist today in Protestantism reveals two general facts which should be reckoned with in discussing any form of Christian union. First, there are Christian communions which are separated from all others by some distinct doctrine or practice, which is held as a historical heritage, and as a matter of loyalty to divine revelation. Second, there are distinct groups which include members of one denominational family, and which are separated from each other not by doctrinal beliefs but by minor differences of polity and organization.

The reunion of the various branches of the Lutheran Church is an example of what may be expected to transpire in the case of other groups of Christians. A later and more emphatic testimony to the strength and character of this movement toward unity is the amalgamation of three great denominations in Canada. It is something that all welcome who deplore the many divisions of the Church. The elimination of every temporary cause for division drives the Church back upon the verities of faith, and brings to the front those fundamental truths upon which Christianity must finally rest. The fact may not be apparent at first, but to my mind the Faith and Order Movement is accelerating this tendency to union on the part of denominations that claim little doctrinal differences. When the study of the faith and order of another denomination discovers them to be in practical harmony with our own, the question naturally arises, why not

unite? Of course such union is promoted by the spirit which possesses all Christians in these days—a spirit not only of tolerance but of mutual confidence. This spirit is quite different from that which prevailed in colonial days when a certain Episcopal Church of New England could write back to the mother church in England, "We are consistently offensive to those that are without." In relating this incident, Bishop Anderson of that church said, "We are determined in these days to reveal our love for God in some other way than by showing spite for each other."

The question of Christian co-operation may be considered from two distinct viewpoints. We may think of co-operation as opposed to exclusiveness, and consider how it may advance the interest of the kingdom of Christ in the world, as all believers in our Lord work together. On the other hand, we may seek to prove that co-operation in Christian service is more important to the work of the Church in the immediate future than "organic union," which many seem to think is the next step in Christian progress.

There is little that needs to be said here in favor of the first proposition. Co-operation among the Protestant churches of our country, especially through the Federal Council of the Churches of Christ in America, has been recognized as a settled policy and as a practical method for a number of years. For most Protestant churches, therefore, co-operation is a present reality, and from this position of larger opportunity and greater service forward-looking denominations are not likely to take a backward step.

In regard to the question of Christian co-operation as over against church union; it is one as yet unsettled, but one that must be given consideration in the immediate future. In many instances the union of denominations will mean nothing more than the taking on of a new name. In certain cases it will not mean even so much as that, but will require simply the removal of a modifier or the elimination of a hyphen. But to carry this process very far it will be necessary to cut across helpful traditions and to sever cords that bind the present to a cherished past. The organic union of all churches, even in the Protestant branch of

Christendom, as urged by certain ardent advocates of a single great denomination, would violate the conscientious convictions of many good Christians, and would reduce to a mutual admiration society the Church of Jesus Christ.

No doubt there are many Christians who could unite with all the followers of our Lord on the common basis of faith in him and without a compromise of conviction or loss of piety. But the question may well be raised as to whether the progress of truth, which alone makes men free, can best be promoted along that line. Truth may be considered in two ways: as something to be believed, and as something to be lived. To have value as life-stuff it must be lived. The Church must have in it men of conviction—men who hold hearty allegiance to Jesus Christ, and who while charitable to all, are unwavering in their loyalty to truth, and are faithful to every religious rite and practice which brings spiritual satisfaction and strengthens faith. A League of Nations is a means of steadying and strengthening international relations, and will therefore be a boon to mankind. Bolshevistic internationalism is more comprehensive perhaps, but it is a menace to society, because it is irresponsible, lacks anchorage and substantial elements of adhesion. The analogy is doubtless apparent as applied to the present discussion.

Union by the process of elimination is negative, and therefore destructive. As a method it will succeed temporarily, or until certain minor causes of division have been removed. But the Church can not safely proceed far on that road. Positive and constructive grounds must be sought, which will give it permanency and power. The war taught us the value of co-operation in other fields of activity and increased our consciousness of its value in Christian work. But the war taught us another great lesson, also, which has its application in the realm of religion. It taught us to use every ounce of energy and to reckon every element of strength. Every church and denomination owes it to humanity to cherish and to propagate every truth that is vital to its faith and that seems to it to be of service in establishing the kingdom of God in the earth.

The way is open and the time is oppor-

tune for the co-operation of all Christians in the work of reconstructing a world destroyed by war and of rebuilding a broken humanity. The bigness of the task ahead demands the sympathetic and intelligent service of all Christians in a symphony of prayer and in one mighty program of action. Of course there must be back of it all consecrated lives, constantly nourished on the bread of divine truth, and invigorated by allegiance to the crucified Christ. Co-operation is essential to the work of the Church; but it must be the co-operation of men and women whose lives are rooted in the soil of Scripture and nurtured in the sunlight of the Son of God, and whose characters are stiffened to stand against the storms of doubt and discouragement through an unflinching loyalty to every religious conviction.

RIVERBANK LODGE

MARY A. STILLMAN

The readers of the RECORDER may be interested in the home for rest and recreation recently acquired by the Massachusetts Teachers' Federation. Riverbank Lodge, a beautiful colonial mansion situated at Sherborn on the banks of the Charles River, was presented to the federation by a benevolent woman of Washington, D. C. She had purchased the place some years ago and fitted it with every modern convenience for the use of her daughter, whose health has now failed so that the house was standing idle. The gift was accepted, not as a permanent home for superannuated teachers but rather as a country place for inspiration to teachers now in the service.

The house is heated by two furnaces and five fireplaces. On the ground floor are living room, sun parlor, dining room, kitchen, laundry, banquet hall (formerly the woodshed), and two commodious rooms for the caretakers. Upstairs are bed chambers for twelve guests and bath rooms with both tubs and shower. The other buildings consist of garage (with dormitory for ten persons over it), a cow barn and a hay barn. There are four acres of land in the plot already acquired, with as much more as is desired up to one hundred acres of orchard, meadow, and woodland waiting to be accepted.

Last year the federation asked of every

teacher in the state a free will offering of one dollar for furnishings. With this money beautiful old-fashioned furniture, rugs, and hangings were purchased. A man and his wife from Maine have been secured as caretakers. The man cares for the grounds and garden, the artesian wells, and the automobile; while his wife does the cooking and with suitable help cares for the guests.

During the eight months that the house has been open there have been only four days without guests, and when school is not in session the capacity of the house has been taxed to the utmost. It is hoped to have a tent colony in the orchard next summer.

Besides regular boarders who pay only a nominal sum, there are many supper parties of from fifty to seventy-five in the banquet hall and picnic parties of any size. Free use of the grounds and outdoor fireplaces is accorded to any teachers of the state.

In winter skating, coasting, skiing, and hiking are the amusements, while in the warmer months tennis, golf, swimming, and boating are possible, with swings and hammocks for the less athletic guests.

The National Education Association is watching this experiment with interest, as Massachusetts is the first state to have such a recreation place for its teachers. An effort is being made this year through club activities and personal gifts to raise an endowment fund of one hundred thousand dollars. The interest of this sum would cover the overhead charges as well as care for expansion and improvements. It would certainly be fine if every state might have such recreation centers, where tired teachers could shake off the annoyances of the class room and come in contact for a season with nature and nature's God.

Methuen, Mass.

Christian, begin to use intercession as a means of grace for yourself and for others! Pray for your neighbors! Pray for souls with the definite desire that they may be won for Christ! Pray for your minister, for all ministers and missionaries! Pray for your country and people, for rulers and subjects. Pray for all men!—*Andrew Murray.*

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

OUR BULLETIN BOARD

Hats off to the New York City Church!
The first of our churches to pay its quota in full for the Conference year.

LOCAL ONWARD MOVEMENT COMMITTEES

It is sometimes difficult for the general secretary to find the right persons in a church to correspond with about the financial matters of our denominational work.

Several of the churches are without pastors, and in some cases pastors prefer that others in the church shall lead in considering the financial side of our denominational work.

A recent suggestion appeals to me as having possibilities of aiding in a more satisfactory connection of our churches in our Onward Movement program.

In line with the suggestion I am asking each church to appoint a committee of three members, who with the pastor and the church treasurer as ex-officio members, shall be known as the Onward Movement Committee of the church. If the church already has a Finance Committee this work may be delegated to it.

This committee is to be the medium through which the general secretary will send information to the church, and in turn it will give information about the progress of the financial part of the Onward Movement in the church, and make suggestions and give information that will aid the Commission in apportioning the financial budget among the churches.

This in no wise is to interfere with the always welcomed information and suggestions that pastors and other leaders give concerning our work and properly financing it.

I hope this request will appeal to you as practical and desirable, and that each church will at once appoint such a committee and notify me of the same.

SHORT MESSAGES ON IMPORTANT SUBJECTS

No. 1

INTRODUCTION

During a wakeful hour last night I decided to write some short articles on subjects that appear to me to be worthy of careful study.

The articles may not prove worthy of the name "messages," but I hope that they will encourage and help the readers to give further study and thought to the subjects mentioned so that some good may be realized.

I shall not attempt to write on a series of subjects, partly because I did not remain awake long enough to think out such a series, and in part because I shall at times wish to write on subjects that could not properly be introduced into a set series of subjects.

HOME NEWS

MARLBORO, N. J.—The officers of the Marlboro Church for the ensuing year are as follows: moderator, Leslie B. Tomlinson; clerk, Luther S. Davis; treasurer, Howard L. Davis; auditor, Joseph Bivins; organist, Mrs. Leslie B. Tomlinson; assistant organist, Miss Emma Tomlinson; chorister, Mrs. L. S. Davis; Finance Committee, Howard L. Davis, William Lawrence, Robert Jones.

The annual "chicken picking" dinner was in charge of Mr. and Mrs. Lewis Davis, and the annual church dinner in January in charge of Mr. and Mrs. Leslie B. Tomlinson.

A special effort is being made to grade, seed, and put in good condition generally the two cemeteries belonging to the church, and a fund has been put in the custody of the Trust Company of Salem, the income of which shall be used for the upkeep of the cemeteries. This fund already contains over \$500, and is growing.

We very much enjoyed having Rev. E. E. Sutton, director of religious education, with us for an address and an afternoon conference. He is thoroughly interested in and alive to the importance of religious education.

The Marlboro Church enjoyed the session

of the Eastern Association at Shiloh, also joined with Shiloh in the series of meetings held by Rev. H. M. Lawson of Washington, D. C., who presented and opened up the Bible in a never-to-be-forgotten way.

Three weddings have taken place recently among our young people: Miss Lucy Davis and Miss Bessie Davis, daughters of Deacon and Mrs. Thomas Davis, became the brides of Edward Rainear and Charles Van Meter respectively. Miss Alberta Severance and Mr. Earl Godfrey were married, and later went to Hammond, La.

Harry S. Davis, one of our members who has lived for many years in Texas, is with us for a short time, having brought the body of his wife, Cornelia Campbell Davis, here for burial.

We hope to have with us this summer three of our members who have been away—Paul G. Davis and Roscoe Lawrence, who are in Milton College, the former a senior and the latter a freshman; and Arthur C. R. Davis, who is at Fort Winfield Scott, Calif., finishing his third year of enlistment in the army.

Pastor Severance, Miss Ella Tomlinson, Mrs. E. B. Fisher, Mrs. Luther S. Davis, and Fisher Davis, all enjoyed the session of Conference at Alfred.

One of the saddest things in our church family life occurred a few days before Conference, when Henry Lawrence, oldest son of Mr. and Mrs. William Lawrence and grandson of Deacon and Mrs. Henry L. Davis, met his death in an automobile accident only a few rods from the church of which he was a faithful member.

Secretaries William L. Burdick and Willard D. Burdick have recently visited the two churches and given interesting information along many lines. One of the hardest storms of the winter made the attendance small on Sabbath afternoon and Sunday afternoon, but anyway it seems that the importance of the interests they represent and the time and money necessarily spent in order to present them, should warrant the use of the Sabbath morning service for their presentation by these brethren.

Pastor Severance's sermons are excellent and we are happy in having him and Mrs. Severance with us.

L. F. D.

BOULDER, COLO.—At the last Sabbath morning service in October Pastor Coon presented his resignation, to take effect the first of January. It came as quite a blow to the church and society, for it seemed that he was needed here very much. But inasmuch as he stated in his resignation that he felt that the Lord was calling him to activities in other fields we tried to forget our needs and to look at things from the pastor's point of view.

A general feeling of depression and discouragement settled upon us not withstanding, and it has not lifted yet. However, the little flock here has risen to the emergency, and church activities are moving along in a most encouraging way. At a meeting of the Advisory Committee, held immediately after the annual church meeting, January 3, it was arranged that Paul Hummel's class have charge of the service on January 8, Circle number 1 on January 15, Circle number 2 on January 22, Mr. Landrum's class on January 29, Roy Rogers' class on February 5, and Mrs. Dorcas Dagget's class on February 12.

The members of Paul's class of girls read short papers on the general subject, "What Can I Do to Help My Church?" Gladys Coon, Wanda Burdick, Geneva Saunders, and several others took part.

January 15, Mrs. Andrews presided and read a good sermon. Mrs. Mina Coon sang a solo.

January 22, the subject of the meeting was "Proverbs." The different ones taking part read papers or gave talks on the proverbs assigned to them. Those taking part were Mrs. Rasmussen, Mrs. Alice Davis, Mrs. D. E. Hummel, Mrs. Lester Dagget, Mr. Sweet. Geneva Saunders sang a solo.

January 29, Mrs. S. F. Mattock, a missionary from India, gave a very interesting talk on her work there. Mrs. Mattock has been in India for several years and was married there to an officer of the English army.

February 5, Roy Rogers' class took the subject of "Prayer." Those taking part were Mrs. Weaver, Mrs. Rasmussen, Mrs. Myrle Saunders, Mrs. Alice Davis, Roy Rogers.

February 12, Mrs. Lester Dagget's class took the subject of "Character." Oletha

Wheeler read a paper on "Character Building"; Beth Wheeler on "Wise and Unwise Decisions"; Helen Landrum on "Showing Loyalty to the Church." Barbara Rogers also gave a paper.

February 19, the Denver congregation had charge of the services here. Their choir occupied the choir seats, with Mrs. Mildred Jeffrey at the piano. Mrs. Mattie Burdick and her son sang a duet, and the choir sang a fine anthem. Mrs. Lottie Wright presided and read the sermon. There were sixty-eight at the service and although the writer was not able to be present, she feels sure, from what she has been told, that it was a happy time for everybody.

February 26, the Boulder people, as many as possible, went to Denver and had charge of the service there. Paul Hummel's class furnished the program, consisting of papers and special music. Beth Wheeler, Geneva Saunders, Wanda Burdick, and Gladys Coon read papers. Beth and Geneva sang a duet. Mrs. Myrle Saunders, Geneva, and Beth sang a trio. A ladies' quartet and also a mixed quartet sang several selections.

This class is doing fine work—which is not at all to be wondered at. It is a sort of fifty-fifty proposition. It would be a poor class that would not do well with Paul as its teacher; and it would be a poor teacher who would not be inspired to his best efforts by such a class!

It has been arranged that the Denver people shall have charge here once a month, and that the Boulder folks shall go to Denver and conduct the services once a month. It is a good plan. It brings the two societies into closer fellowship and they will feel a greater interest in each other's work and problems. Quite a number from Denver attended the annual dinner and church meeting held at Buckingham Hall January 3. Two of them—W. M. Jeffrey and Deacon Crosby—were added to the Advisory Committee of the Boulder Church—both of them being members here. Mrs. Mildred Jeffrey was elected a member of the Finance Committee, and Orson Davis a member of the Missionary Committee.

We all feel that this is a step in the right direction, and that both groups will do better work because of this affiliation. The Denver society has pledged a certain amount

toward the support of a new pastor, who will serve both churches as far as he is able. Efforts are being made to secure a pastor, and it is to be hoped that the right man may be secured before time for the field work of the summer to begin.

At a meeting held to consider Pastor Coon's resignation the clerk read a few words of appreciation of Mr. and Mrs. Coon's work while on the Colorado field. The article, as read, was accepted as the sentiment of the church, and the clerk was instructed to send it to the RECORDER for publication.

The article follows:

It has been suggested that the clerk write something concerning Pastor Coon's pastorate with the Boulder Church. Mr. Coon became acquainted with the church and society during the special meetings which he and Mr. Wing conducted here during the fall of 1922, when he was sent here for evangelistic work by the Missionary Board. The meetings began November 20, and continued until December 3. While no conversions resulted, much good was accomplished. The Church experienced a general spiritual awakening, the effects of which were manifest for many months to come. At the close of the meetings and while Mr. Coon was still here, seven names were added to the Church roll, five by letter and two by verbal testimony.

December 3, a special Church meeting was held to select a pastor, Mr. Coon being the unanimous choice. This selection was approved by the Missionary Board. Secretary W. L. Burdick wrote in a letter to the church at this time: "I am confident that the board considers Brother Coon eminently qualified for the position. He is a wise counselor, a strong preacher, a good pastor and an enthusiastic missionary." The church has never had reason to disagree with all that Secretary Burdick wrote at that time. Brother Coon's acceptance to the call was received just before the first of the year. It was a time of general rejoicing when the letter was read at the next Sabbath morning service, for each and every one had hoped and prayed that he would decide to come among us as our leader.

Mr. Coon began his services as pastor of the Boulder Church on the second Sabbath in February. The first summer he and his wife spent three months on the field, as they have done each summer since. They have traveled hundreds of miles by auto, visiting Sabbath keepers and holding special meetings whenever and wherever it seemed advisable. They have worked beyond their strength many times on the great Colorado field, but have always returned cheerful, hopeful, and full of enthusiasm for the work. They have made many, many friends who have reason to feel that they are sincere and faithful in their relationship to others.

Pastor Coon has done splendid work in Denver, building up the interest there until there is a good-

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MISSIONS

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

SELECTING MISSION FIELDS

Practically the whole world is open to Christian missions. The number of fields on which any denomination can establish missions is limited seemingly only by the number of missionaries who can be enlisted and the means which can be secured for their support. The amount that may be expended on one field alone in most cases is limited only by the money in hand.

Such are the conditions which confront Christian organizations today, the Seventh Day Baptist denomination with others. There is scarcely an inhabited part of the globe where we can not establish and maintain churches if we are willing to make a well-directed and continuous effort, and people from all continents and many of the isles of the sea are calling upon us to do this.

Under the pressure of these calls some are inclined to think that we should respond to every one, while others are discouraged by the immensity of the task these open doors present. The situation should not be allowed to confuse and discourage us on the one hand; neither is it certain that with limited means and lack of workers we can enter an unlimited number of fields. The apostles themselves were unable to pass certain limitations in the extension of Christ's work. Beyond a doubt we would surprise ourselves and the world if all among us would devote to Christ a reasonable portion of the things which he has given them; but we are not under ideal conditions any more than were the workers in apostolic times, and we must plan according to existing conditions.

In the presence of these facts certain conclusions are apparent. First, we must extend every branch of our work as fast as possible; second, everyone in all lands must do everything possible to advance the work; third, what is undertaken should be carried on efficiently; fourth, as efficient work can

not be done in all fields open to us, we must select the most promising one.

These paragraphs bring to mind many things in connection with our mission work which must be considered and settled in the months to come; but whatever solution is given to the questions before us as a people, the fact confronts us that we can not successfully carry on work among all peoples stretching out their hands to us, as much as we wish to, and that there must be a wise choice of fields as well as a greater effort on the part of all.

SOLVING OUR PROBLEMS

If there is any place where the right methods and spirit should prevail it is in the affairs of the Church and the evangelization of the world. The times in which we live may or may not present more difficult problems than other days. However this may be, the situation in which the churches and denominations find themselves is very perplexing in many respects. More than human wisdom is needed. This is very apparent in the field of missions, and some think it is no less true regarding the local work of churches.

What is to be done? It is no time for cure-alls and much less for religious quacks and quackery; it is no time to force to the front unsanctified personal schemes, and much less for a guidance which comes from proud ignorance and prejudice. While humbling ourselves before God in the presence of the appalling conditions, we should seek his guidance as well as grace and strength.

In doing this we will be helped if we can really take the attitude of reasoning together as brethren with common limitations and purposes. God has promised to give his Spirit to guide us as individual disciples, but there is a promise of especial help when his followers in love, unison, and humility come together and present to him the problems of his Church and kingdom. God has promised to guide his Church and the work of world-wide evangelization, but he has never indicated that his will would be made known through any one disciple. To assume the attitude of putting something through is far from Christ's idea and New Testament practice. In directing the work of churches, boards, and committees, God's plan is that every individual member be under divine

guidance and that by the combined knowledge of all and by the enlightenment of the Holy Spirit, given to all, the right conclusion shall be reached.

The right solution of our perplexing problems will come by all seeking the direction of the Holy Spirit and by talking them over with the idea of learning more of the mind of the Spirit through consultation with other disciples.

REV. AND MRS. COON HAVE A PLEASANT VOYAGE TO JAMAICA

Rev. William L. Burdick,
Corresponding Secretary,
Ashaway, R. I.

DEAR BROTHER BURDICK:

Please tell RECORDER readers that Mrs. Coon and I arrived here at ten o'clock this morning after a very pleasant voyage.

A fine delegation from our Kingston Church met us at the dock, bringing with them for Mrs. Coon lovely roses and other beautiful Jamaica flowers.

We hope to be able sometime to answer personally the many excellent boat letters we received from people from California to Vermont, and from Michigan to Florida, and the many, many places between these points. Address till further notice, Kingston, Jamaica, B. W. I., General Delivery.

We are well. To us it seems here now like mid-summer.

Sincerely yours,

D. BURDETT COON.

Rostrevor House,
89 East Street,
Kingston,
Jamaica, B. W. I.,
February 28, 1927.

THREE CALLS TO HEED FOR MISSIONS

A journey around the world leaves me uncertain whether achievements or needs are more impressive and challenging in the foreign missionary enterprise. It is much farther along than some people imagine; it is far more beset with needs and problems than other people suppose. Some travelers are amazed, others are disappointed, with what they find on the mission field.

The essential needs which Christianity sets out to serve are the same in all the world. The supply is farther along in some places

than in others; it is complete nowhere. No intelligent Christian policy suggests that it should be complete in one place before going forward to another. Christ frankly stated that the work was to "begin" at Jerusalem and the early apostles had not made more than a beginning there nor even in Judea and Samaria before they undertook the movement toward the uttermost parts.

THE CALL FOR SOLID MISSIONARY PREACHING

The foundation of a good deal of supposed missionary interest is rickety and easily becomes unsettled. News that is utterly commonplace to people intelligent on the subject is upheaving to the unintelligent. When such people think of evils in Christian lands and virtues in non-Christian lands they are doubtful whether there is really any occasion for mission work. When they learn of a traveler who has "been in China" and who raises a question about missions, they are troubled. All that he pretends to know may be a commonplace of intelligent missionary discussion, but it is new to them and they wonder if they have been deceived. Increase of travel and specially of talking and writing after travel has created new problems of intelligence, but it has not changed the fundamental needs which Christianity is in the world to supply in both Christian and non-Christian lands. The inspiring development of national self-consciousness in many lands increases and complicates missionary problems, but it does not change the fundamental Christian purpose. The more accurate knowledge of Western faults by Eastern observers does not vitiate our missionary message; we never meant to offer Christendom to the world. Our faults are not Christ's fault. Ministers and other missionary leaders are under added obligation to be intelligent about so wide an enterprise. This is the month for building a permanent foundation under our missionary interest.

THE CALL FOR WIDE MISSIONARY THINKING

The missionary enterprise is too large for petty thinking. The Presbyterian phase of it is responsible for making Christ known and real to 110,000,000 people in other lands, almost exactly the population of the United States. For this vast number we are co-operating with existing national Christian groups in those lands. Other

HOME NEWS

(Continued from page 362)

sized society established, with a Sabbath school and a Women's Missionary society of its own. Services have been held Sabbath afternoons during a large part of the time Brother Coon has been here.

He has been a faithful leader to the Boulder Church. Since he became our pastor, forty-five names have been added to our roll of members—twenty-four by letter, five by verbal testimony, and sixteen by baptism. Five of these were converts to the Sabbath. This increase in membership has come about almost entirely through the efforts of the pastor—the Church deserving little or no credit.

Pastor Coon has given us good, practical sermons. He has been most faithful in the work of the Friday night prayer meetings. He has given freely of his time and strength to whatever pertained to the welfare of the Church. Mrs. Coon has worked side by side with her husband at all times. She has been truly a "helpmeet." She has been most active in the Missionary society, in the Sabbath school, and in the choir.

Mr. and Mrs. Coon have had many discouragements, but they have kept cheerful and optimistic. They will be greatly missed, and the prayers and good wishes of all will go with them as they leave us for their new field of work.

L. R. W., Clerk.

The Friday evening prayer meetings are being conducted by the young people of the church. Barbara, Helen, Oletha, Geneva, and Beth have led the meetings up to the present time.

The Missionary and Aid society is very active, as it always is. It is keeping busy with quilting, cooked food sales, socials, "showers," and with all the little things which are always falling on the shoulders of the women of a church. When the monthly payment on the new piano can not be met, the treasurer of the society writes a check. When there is a deficit in the church treasury, which happened at the end of the year, the society voted a substantial sum to tide over the emergency. Blessings on the women of the church—of all the churches.

Mrs. S. R. Wheeler, who broke her hip October 24, is able to be up in a wheel chair a large part of each day. It is thought that the bone has knit, but the doctor does not want her to bear her weight on it for at least two months yet. It is a tiresome time for her, but we all hope she will be up and around before many more weeks. Elder Wheeler is about as usual—not at all well, not at all strong. Remember these two dear people in your prayers.

L. R. W.

forces from Christian lands have their own additional non-Christian populations to help. Our service is scattered widely: in Mexico, Central America, South America, the Philippine Islands, Japan, Korea, China, Siam, India, Persia, Mesopotamia, Syria, Africa. In various sections of Europe financial aid is given to local Christian groups. In Siam and Persia we carry all the foreign load. As local Christian groups increase, the work which they take over at first is the less expensive phase of it, the foreign helpers continuing the more costly phases.

THE CALL FOR PERSONAL CO-OPERATION

The existing force is too valuable to be crippled by lack of equipment and re-enforcement. It is illogical to send out workers without providing equipment for their work and without completing the force so that good work can be kept going. The total number on the field, small when the need is faced, is powerful when it passes into Hands that have multiplying power. Christ is multiplying foreign workers by adding daily nationals who have the Christian impulse and desire. Together, with growing intimacy and interaction, they are setting forward the enterprise. Their Christian brethren in America weaken them by unintelligent criticism, divisive discussion, delayed support, or else they put courage and energy into them by intelligent re-enforcement in men and money. This is the month for strengthening our personal co-operation with the enterprise.—Cleland B. McAfee, member, Board of Foreign Missions, in the Presbyterian Magazine.

Science says that copper is elementary, aboriginal matter which was on its way to become gold, but by some accident it got shunted on to the wrong track and stopped short.

In digging diamonds in Africa they often find a substance half charcoal and half diamond. It was intended to be diamond, but it stopped short and only became diamondiferous, and never got into the king's crown.

There is need of watchfulness on our part lest we too become only diamondiferous. It is the final surrender of our wills, "Not as I will, but as thou wilt!" that transforms our cinderiferous nature into a jewel for the Master's crown.—Ida Q. Moulton.

WOMAN'S WORK

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

A LITTLE VERSE

This is a very little verse,
This is its word to you—
"There is a One who watches all
The things you do.
"And when the things are very good,
It makes him glad—"
Just say this over to yourself
When you are sad! —Selected.

A STUDY IN HOME MISSIONS

At the February meeting of the Woman's Board the Southwestern Association was the topic for study.

The extent of the field was shown by a map of the states including Alabama, Louisiana, Arkansas, Oklahoma, and part of Texas.

On this map the following places should be located: Attalla and Athens in Alabama; Hammond in Louisiana; Fouke, Gentry, Little Prairie Church at Nady, in Arkansas; the Belzoni Church in the eastern part of Oklahoma; and Edinburg in the southeastern part of Texas.

The Edinburg Church was organized in 1926. See SABBATH RECORDER for August 9, page 163. About the Athens Church, see RECORDER for October 4, page 426. See page 425 for an account of the evangelistic work at Little Prairie Church near Nady. Copies of letters from these various churches containing information and suggestions may be obtained from Mrs. A. B. West, Milton Junction, Wis.

MRS. M. M. S.

● A BOOK, AN APPLE, AND AN EASY CHAIR

It had been a long, hard day, and I was very tired. When I found that every one was out and the big front room was empty, I looked at the glowing fireplace with a sigh of content. It was not often that I had such a pleasant prospect of rest.

The easy chair was by the fire. There was a plate of red apples on the table near. In my hand was the book for which I had

been vainly trying to find time all the week.

I sank into the soft cushions of the chair, took a bite of the apple, and opened my book—when the bell rang!

With a smothered exclamation of impatience I reluctantly went to the door.

On the step stood a slight girlish form. A low quiet voice inquired for the doctor. I was glad to say that he was out, and had almost closed the door, when the soft voice persisted, asking with a smothered perturbation when he might be likely to return.

Assuring her that I did not know, being only a roomer in the house, but that his office hours were over for the day, I turned involuntarily to glance longingly at my easy chair awaiting me. She then spoke of the weather and of the prospects of rain. I replied without interest.

Still she lingered, and leaned wearily against the side of the door, and began to inquire the way to some place to which I could not direct her. I told her that I was almost a stranger in the city.

"Ah, then you must be lonely," she said.

"No," I replied, then waited for her to go. I was thinking regretfully of the precious moments slipping away, while there awaited me the book, the apple, and the easy chair.

For a full minute we stood there in silence; then, with a sigh pregnant with hopelessness, she turned, and, saying "Good-by," quietly went down the steps.

Slowly she walked away without a backward glance. I half expected her to turn back for another attempt at conversation. So eager was I to find my comfort that I hastily shut the door and soon was absorbed in the pleasure of the book, the apple, and the easy chair.

The next morning at breakfast some one said casually, "That heading sounds good to me: A Book, An Apple, and An Easy Chair." Then as he folded the paper and went out to work, "Good copy, that!"

I was startled. The phrase had not left my lips the night before, though it had been in my mind, after I let the woman go, for my selfishness upbraided me. I bought the morning paper at the corner news stand, and read:

A BOOK, AN APPLE, AND AN EASY CHAIR

A letter picked up at the foot of Powell Street early this morning is the only clue

to a mysterious suicide. It is supposed to be that of a well-dressed young girl, whose body was found in the water near. The note speaks for itself:

TO THE OCCUPANT OF THE EASY CHAIR:

You with your apple, book, and easy chair turned aside and ignored last night one who had despaired. You might have induced me to take heart again had you only given the slightest sign.

Through your open window I saw a picture that touched my lonely soul. I stood outside for a moment; then the comfort and cheer of the glowing fire, the temptation of the rosy apples, the lure of the book, and the invitation of the easy chair drew me irresistibly, as they doubtless had drawn you. But all these were within your reach. They were beyond mine—unless—a sudden impulse—a last appeal—and with this hope I rang the bell. My aching heart gave one more throb for the life I still coveted, though I had decided to leave it. The world had treated me too shabbily. I was friendless.

Perhaps there was yet a chance to win the sympathy of a fellow-sister, perhaps a friend; and I rang your doorbell.

You stood and listlessly replied to my questions. I could not interest you. I saw the doctor's sign and used that as an excuse when I saw your face and knew that you would not understand a direct appeal for sympathy. It was only a little friendly interest that I needed. I was so desperately lonely—and stranded.

I dared to hope that you might invite me in. I tried to induce you to do so, determined that if I could find one human being, even one, who cared enough to speak to me kindly, I would take up my burden of life again and go on. But there was no one to care. No one in all the world to care in the real way whether I lived or died.

So I made the wager with Fate—and lost.
You went back to your book, your apple, and your easy chair.

I—came on to the river.

—Jean White in Christian Herald.

WORKERS' EXCHANGE

NORTH LOUP, NEB.—The interest in the Young Woman's Missionary society seems to be growing. We feel it due, in part, to our programs outlined for the year. Two years the copies were written by hand, but this year we felt justified in the expense of having them printed. They are mere outlines giving the date, place, leader, and lesson topic and response for roll call. Each leader prepares her program as she may choose.

Our average attendance is small compared with the membership list, for so many live in the country and most of the members are busy mothers. In fact it is not

unusual that there are as many or more children than members at the meetings. If it were possible to have a one hundred per cent attendance it would mean about two hundred miles traveled.

Now you see where the outline programs for the year help. Those who can not attend every meeting can know what the lesson is and make an effort to attend when the lesson is of especial interest.

On October 6 the topic was "The RECORDER and Its Home," with Mrs. Fern Maxson as leader. Mrs. Polan gave a history of our publications up to the SABBATH RECORDER. Mrs. Elaine Boehler read an article by Dr. Gardiner about the building of the new home for the SABBATH RECORDER.

Another good meeting was an absent member's meeting at the home of Mrs. Addie Gowen. This meeting was not confined to absent members, for in preparing for the meeting the leader, so far as she was able, sent a note to each one who had ever been a member asking for a letter to be read that day. There was a good response. Mrs. Hattie Lane read a paper on "Bible Women Who Went Away From Home." Mrs. Stella Babcock had charge of the topic, "1927, Looking Forward." The question of finance was involved in one of the talks at this meeting that brought out a lively discussion on tithing.

During the winter when the farmer husbands are not so busy we hold several all-day meetings when we all take something for dinner and also take those members of the family who are not in school. There is more time for a good social visit and for any work on hand, such as making quilts or sewing or mending.

Ten years ago we, with the Woman's Missionary society, began paying for a scholarship in Milton College. We make the last payment this winter. This is known as the Elizabeth Crandall Scholarship.

The North Loup Church is justly proud of the new parsonage. The old house was torn down last summer and a new one stands in its place. The pastor's family moved into it the first of December. Mrs. Polan surely finds her home-making less burdensome in the all-modern seven-room cottage, with full basement.

Y. W. M. S.
Corresponding Secretary.

TRACT SOCIETY—MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society of New Jersey met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, March 13, 1927, at 2 o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, William C. Hubbard, Alexander W. Vars, Willard D. Burdick, Asa F. Randolph, Ahva J. C. Bond, William M. Stillman, Theodore L. Gardiner, Esle F. Randolph, Iseus F. Randolph, Jesse G. Burdick, Irving A. Hunting, Edward E. Whitford, Harold R. Crandall, Frank A. Langworthy, George R. Crandall, Theodore J. Van Horn, Nathan E. Lewis, Courtland V. Davis, Arthur L. Titsworth, and Business Manager L. Harrison North.

Visitors: Mr. Irving Crandall, Mrs. Willard D. Burdick, Mrs. David E. Titsworth, Miss Ethel L. Titsworth, Miss Anna L. Mackey.

Prayer was offered by Rev. Theodore J. Van Horn.

Minutes of last meeting were read.

At the opening of the meeting President Randolph referred very feelingly to the recent death of our treasurer, Frank J. Hubbard, and his realization of our loss denominationally, our loss as a society and board, and also his personal loss of a very near and dear friend.

Time was taken to have an informal memorial service, and members of the board upon being called upon by the president, freely expressed their appreciation of Mr. Hubbard's services and their deep sense of loss.

The characteristics noted by the members of the board emphasized his ability as an organizer and executive; his pleasure to serve, devoting only enough time to his business to earn a living; his accurate work as a civil engineer and accountant; his insight and trust in the future, which elicited the confidence of the people; his friendliness; his hospitality; his example as a successful Sabbath keeper; his forward look spiritually to the larger life of the church and its adjuncts; his tender appreciation of the sanctity of the home; and finally the example set us, so worthy of imitation.

The committee appointed by President Randolph presented the following report:

TRIBUTE TO FRANK J. HUBBARD

Once in a while we lose from this world one whose life of unselfish service in all walks of life endears him universally—such a one was Frank James Hubbard, who passed from earth into eternal rest on the morning of February 23, 1927, after an illness of several months, lacking one day of being fifty-nine years of age.

Frank J. Hubbard became a life member of the American Sabbath Tract Society in 1888.

At the Annual Meeting of the society in 1900, he was elected a member of the Board of Directors, and was elected treasurer of the society in 1901, which position he held for nearly twenty-six years to the time of his death.

He was a member and chairman of the Supervisory Committee from 1901 for nine years; chairman of the Committee on Investment of Funds from 1906 for twenty-one years; chairman of the Budget Committee from 1910 for seventeen years; member of the Joint Committee with the Missionary Board from 1915 to November 14, 1920, when the committee was discontinued; member of the Committee on Sabbath School Board Publications for the year 1917-18; chairman of the Committee on the Denominational Building since September 17, 1916—eleven years.

In the latter capacity, he brought to partial realization the denominational building, which for many years had been only the dream and cherished hope of our forefathers. Land has been acquired, and that portion of the building which the publishing house now occupies, has been erected and paid for, and funds to the amount of about one-third of the estimated cost of completing such denominational building are in hand.

In all these places of trust he was a most faithful and efficient workman, counting no duty too arduous, no problem too difficult for him to meet and face, if so be it were in the line of helping the cause, counting all sacrifice of time and effort as being a delight and a pleasure if thereby the work he loved were promoted.

The Board of Trustees as a body, as committees, and as individuals will sadly miss his wise counsel and his sane and sympathetic leadership.

We have met with a great loss, but the inspiration of his quiet, helpful, hopeful life of loving service will remain with us and lead us out and give us strength and courage to carry on the work that was so dear to him.

Our hearts go out especially to the bereaved companion, the sister-in-law, and the brother, our esteemed colaborer; and we extend to them our warmest brotherly love and sympathy, trusting the sorrow visited upon them may be assuaged by the memories of his life so nobly lived and closed; and we commend them to the loving care of him who alone can bring consolation and comfort out of so great grief.

Respectfully submitted,

ARTHUR L. TITSWORTH,
WM. M. STILLMAN,
ASA F. RANDOLPH.

Committee.

The report was unanimously adopted by a rising vote and a copy of same was ordered sent to Mrs. Hubbard.

The following communication was received:

To the Board of Directors of the American Sabbath Tract Society:

DEAR FRIENDS:

Flowers bring a message all their own of sympathy, of joy, of life here, and the suggestion of life everlasting. It was this message that the very beautiful wreath of tulips, pansies, and other lovely flowers that the board sent in remembrance of Frank at the time of his farewell service, brought to me.

Frank's life and his interests were always so closely bound up in the affairs of, the ideals for, and the faith in the Tract Society, that your thought of him and of us at this time is most keenly appreciated.

Most faithfully yours in the interest of the Tract Society.

BESSIE T. HUBBARD.

(MRS. FRANK J. HUBBARD)

March 13, 1927.

The acting treasurer, Ethel L. Titsworth, reported the balances on hand in the various funds, and in view of the fact that the equipment notes, in the amount of \$11,500, issued by the Tract Society five years ago to provide new equipment for the publishing plant, will be due April 1, offered the following recommendation:

I recommend that this board authorize the payment of the equipment notes on April 1 next, the funds to be provided as follows: \$3,476.30 from the Equipment Fund, \$1,023.70 from the General Fund of the Tract Society, a loan of \$7,000.00 from the Building Fund, making a total of \$11,500.00, the amount due in notes.

It is understood that the Building Fund will receive from the publishing house six per cent per annum on the amount of its loan.

Respectfully submitted,

ETHEL L. TITSWORTH.

Acting Treasurer.

Recommendation adopted.

REPORT OF THE CORRESPONDING SECRETARY. MARCH 13, 1927

Since the February meeting of the Board of Directors, Secretary W. L. Burdick and I, as members of two committees appointed by the Commission, have visited and held conferences with the following churches: Shiloh, Marlboro, Andover, Independence, Hebron Center, First Hebron, Little Genesee, Richburg, and Friendship.

Rev. J. A. Davidson, Kindersley, Saskatchewan, has sent two manuscripts on the Sabbath question that he wishes the American Sabbath Tract Society to print. The titles are, "Sabbath vs. Sunday," and "Here are they that keep the commandments of God, and the faith of Jesus," Rev. 14: 12.

A letter from the librarian of the Samuel Colgate Baptist Historical Collection, Hamilton, N. Y., asks for ten of our books that they do not have in their collection.

Letters from Rev. G. B. Shaw, Salem, W. Va., and Pastor A. P. C. Dey, of India, tell of the need of literature that treats of the differences between Seventh Day Baptists and Seventh Day Adventists.

Rev. Frank E. Peterson, Leonardsville, N. Y., writes of the value of the recent Sabbath Enlistment Conference of Seventh Day Baptist Ministers of the Central Association that was conducted by Rev. A. J. C. Bond.

The pastors present suggest that Brother Bond conduct a "Question Box" in the SABBATH RECORDER in which questions relating to the Sabbath shall be considered.

Rev. William Dalback, Hapsal, Esthonia, a Sabbath keeper who has written to us several times during the last five years, writes of their need of assistance to do evangelistic and Sabbath Reform work in that needy country. (See his letter in the SABBATH RECORDER, March 14, 1927.)

Another interesting letter is from Mrs. Florence Haworth, secretary of a little mission from the Mill Yard Church, London, Eng., that worships in the home of the editor of the *Sabbath Observer*, Deacon B. Andrew Morris.

Mrs. Haworth asks for copies of our periodicals, says that they believe that if "some brave man could come here as a missionary and pioneer, or even if Deacon Morris could be established to hold efforts and work up a few churches, the work would grow."

WILLARD D. BURDICK.

Corresponding Secretary.

Voted that the corresponding secretary transmit the correspondence from Rev. William Dalback and Mrs. Florence Haworth to the corresponding secretary of the Missionary Board, soliciting their sympathetic consideration and assuring them of our co-operation in any action that may seem advisable.

Leader in Sabbath Promotion Ahva J. C. Bond reported on the Sabbath Enlistment Conference of Seventh Day Baptist Ministers of the Central Association, held recently at Utica, N. Y., and stated a conference would be held this week in Salem, W. Va.

He also stated that he took his appointment as a delegate to the Faith and Order Conference at Lausanne, Switzerland, as a serious obligation and was striving to meet the situation.

Voted that Delegate Bond have authority to have a letter prepared by Dean Main printed, to be sent to each delegate to the Lausanne convention.

The Teen-Age Committee reported that

Duane Ogden will be the director at the summer camp during the boys' attendance, and progress is being made on the general arrangements.

The following report was received:

REPORT OF COMMITTEE TO CONSIDER COMMUNICATION
FROM THE COMMISSION

Your committee appointed at the January meeting of the board to consider a communication from the Commission relative to a new department in the SABBATH RECORDER under two new editors, begs leave to report that at two meetings of the committee, one held February 13, 1927, and the other held this morning, both attended by all its members including the president of the board, the communication from the Commission was given careful and prayerful consideration; that similar consideration was given other communications on the same subject which had been placed in the hands of the committee by various other interested parties; that it had a prolonged conference with the editor of the SABBATH RECORDER, in the course of which the editor made clear to the committee that it has been his policy to give a wide range of liberty to contributors to the SABBATH RECORDER; that already a large number of communications have appeared in the columns under the subject referred to by the Commission. The editor called to the attention of the committee, the statement of his policy, appearing at length in the SABBATH RECORDER, issue of February 21, 1927. Such policy he summarized on page 230 of that issue as follows:

"WHAT WE WOULD LIKE TO DO"

"So far as I can recall, no article upon the question we have been considering has ever been refused a place in the RECORDER. You will see that the line has been drawn against personalities and hard denunciations and such things. This has been the main policy of the RECORDER all the way through. The editor can not see his way clear to change this policy.

"He is very glad to see that the report of the Conference Committee on Unity takes almost exactly the same position urged so strongly in the editor's Conference address. And he wishes to say now, that the columns of the RECORDER will be open freely to any brother who will comply with the conditions proposed by the Commission. Let each one write in a sweet spirit what he believes for himself—what he understands the words 'modernist' and 'fundamentalist' to mean—and that too without any attack upon any other brother or any personal criticisms of any one who sees differently. Both sides may tell what they believe and why they believe as they do, but there is to be no attack upon the beliefs of another person.

"In this way we will gladly use acceptable articles regarding the 'modernist' and 'fundamentalist' matters. Anybody may be free to write. There can be but one editor. All writings from associate editors have to be edited here, so they will conform to the uniform style of the RECORDER.

"The editor will not change the thought or cut out any from articles on the proposed subject.

If they are suitable and not too long, in they go. But if not suitable they will be returned to the writers for correction."

In the foregoing outline of policy, will be found statements which we believe contain the essence of the Commission's recommendations or suggestions to the board.

Your committee recommends, That a copy of this action be sent at once to the chairman of the Commission, and one to its recording secretary.

Respectfully submitted,
ASA F. RANDOLPH,
NATHAN E. LEWIS,
ESLE F. RANDOLPH,
AHVA J. C. BOND,
CORLISS F. RANDOLPH, (ex officio)
FRANK A. LANGWORTHY, *Chairman.*

Plainfield, N. J.
March 13, 1927.

Report adopted.

Voted that in view of the contemplated visit to Plainfield of the president of the General Conference about the middle of April, the next meeting of the board be held on April 17, instead of April 10, the regular time.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

WORDS OF COMFORT

(To those in Plainfield and elsewhere who are mourning for the loss of a beloved leader.)

MARY E. FILLYAW

Gone—one who was able to carve
In the marble real,
With the touch of a master hand,
His pure and lofty ideal.
Gone—a friend, and more than a friend,
Leader, helper, brother,
Filling his place full to the brim—
Where will you find such another?
Gone from the shadows, mists, and dreams
Into light eternal;
Gone from toil, weariness, and pain,
Into rest and bliss supernal.
None can take that sainted one's place,
None his crown of glory:
Some may sit in his time-worn chair,
But none on his throne in heaven's upper story.

While time is passing, one by one
Our friends so loved still leave us,
Leave us weeping, lonely and sad,
Yes, their going does so grieve us;
Yet our God whose tender love
Always watching o'er us,
Guides us through our blinding mists of tears,
And always leading, walks before us.
R. 4, Fayetteville, N. C.
March 13, 1927.

YOUNG PEOPLE'S WORK

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

GREATEST BOOK IN THE WORLD

Christian Endeavor Topic for Sabbath Day,
April 9, 1927

DAILY READINGS

Sunday—Great in poetry (Ps. 103: 1-22)
Monday—Great in religion (Matt. 6: 5-15)
Tuesday—Great in ethics (Matt. 5: 1-16)
Wednesday—Great in revealing God (John 14: 1-14)
Thursday—Great in inspiration (2 Tim. 3: 14-17)
Friday—Great because God's Word (Matt. 5: 17-20)
Sabbath Day—Topic: Why is the Bible the greatest book in the world? (Rom. 15: 4; 2 Tim. 3: 14-17)

The Bible has been translated into eight hundred thirty-five languages. No book has ever been read so widely. And its popularity is growing.

In the Bible you have the great moral conceptions that have made the great civilizations of the last two thousand years. Without the Bible, history would have been quite different.—*Anonymous.*

In the Bible you have a conception of God that has generated all the philanthropy at work in the world today. What a miracle!—*Anonymous.*

You have in the Bible a conception of man that has generated discontent with all false conditions of human life, out of which all great reforms have proceeded.—*Anonymous.*

In the Bible you have the deduction that the God of the universe has made a way by which derelict humanity may be reborn. A book that does all this is divine.—*Anonymous.—Endeavorer's Daily Companion.*

Reading the Bible puts into the mind words, thoughts, and lessons that the Spirit of God can use in our quiet moments. God does not work in a vacuum. If we know the Bible, we give God a chance to speak to us through his Word.—*Luke E. Sharpe.*

One of the most interesting and profitable ways to study the Bible is to follow some Bible character through all the books

that mention him or are concerned with the times in which he lived, and seek thus to become well acquainted with the character and his surroundings. A great advantage of this mode of study is a realization of how the different books of the Bible substantiate one another, fit into one another, complete one another. The Bible is seen to be a wonderful entity. The authenticity of the different books becomes strikingly apparent, and infidelity has small chance with such a Bible student.—*R. L. Lewis.*

Whoever seeks the light from heaven as a guide on his path in life will turn often to the Bible in search of help. Not only for the daily questions that the individual has to face, but for important social problems raised by conditions in the twentieth century, wisdom is to be found in principles laid down in the Book.—*Robert T. Treadwell.*

There is wonderful charm in studying the Bible carefully, as under a microscope, word by word; but there is also entrancement in just reading the Book, stopping here to examine a treasure of beauty, and stopping there to gather comfort and strength.

No book in the world contains so much sheer beauty as the Bible.—*Robert P. Anderson.*

FOR DISCUSSION

Why do you believe the Bible?
What fine things have you found in the Bible?
What test would you apply to show the Bible's greatness?
What is the reason for the Bible's popularity?

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

(One reason why the Bible is the greatest book in the world is the fact that it has stood through all ages. No book has been so criticized, so picked to pieces, and so scorned as the Bible. People have ridiculed it, and have even burned it. Atheists have predicted that it would soon go out of existence. It has been said that one atheist, when on his death bed, said that within one hundred years from that time not a single copy of the Bible would be left in this country. Just one hundred years from that day

the very room in which he died was packed to the ceiling with Bibles, waiting to be sold.

So in spite of all these adverse criticisms, the blessed Book has stood through every age, and it is still a light in a dark world, and a lamp to our feet. Its truths can never die, but will live forever, from age to age. Let us read it more and meditate on these truths.

"Blessed Bible, Book divine!
From whose pages light doth shine.
Let us read it more and more,
Till this fleeting life is o'er."

Battle Creek, Mich.

THE INTERMEDIATE CORNER

REV. PAUL S. BURDICK
Intermediate Christian Endeavor Superintendent
Sabbath Day, April 2, 1927

WHAT MUST I DO TO BE WELL EDUCATED?
(1 KINGS 3:7-13; JOSH. 1:7, 8.
CONSECRATION MEETING)

What is Education?

To be educated is to know enough about your own business to make a success of it, and enough about the other fellow's to make you a good listener when he starts telling you about it. It is better to know a little and be able to put it to useful work, than to fill the mind with a lot of undigested material and not know how to make use of it. If a man is a farmer he ought to know enough about his particular branch of farming to be able properly to cultivate and grow the crops he wishes to raise, or feed and care for the live stock he chooses to keep. Then if he knows a little about chemistry, he will be a good listener when the chemist comes to tell him about the composition of soils, fertilizers, and feeds. If he knows a little about music and poetry, he will be able to appreciate the good selections he hears over the radio. If he knows a little about religion, he will make a ready and intelligent listener to the minister's sermon when he goes to church.

So we see that an education is not just the product of study in books or in schools. It comes partly from these things, but partly also from having an eye open to the wonders of God's universe, a heart open to the thoughts and feelings of our neigh-

bor, a mind open to what wise men in all ages have taught—but especially the whole being open to the guidance of our heavenly Father, who will teach us how and what to learn and how to put our learning to the best use.

How is Education Gained?

To those who are able to attend our high schools and colleges, I would give all the encouragement in my power, provided you carry the love of God into your study. To those who are unable to have these advantages, let me suggest that nowadays there are many ways for us to learn through papers, magazines, and books of the best nature. The radio adds another means of education, if one selects only the best in the programs that are offered. There is no reason why you can not gain the equivalent of a college education at home by the means at hand today. But it will require steady application of mind and heart and hand to the things that are best, and above all the wisdom from above to teach you what to choose and what to leave alone.

Sabbath Day, April 9, 1927

READING THE BIBLE TO KNOW GOD (2 TIM.
3:14-17)

Suggestions for the Meeting

This topic offers a good opportunity to explain about the Quiet Hour, and to secure new comrades. Have the covenant read some time during the meeting. If any new members can be secured, their names and addresses should be sent to the Christian Endeavor headquarters at Boston. The "Quiet Hour Catechism" can be secured at two cents each, and the booklet, "Keeping in Touch with God" at twenty-five cents. The following quotations are taken from the latter book.

"Keeping in Touch with God"

"The Bible, both Old and New Testaments, has fed the spiritual life of God's saints in all ages of the world. It was by reading and meditating upon the Scriptures that the soul of the Son of God himself was nourished and grew."

"It is not enough to read a chapter of God's Word at the end of a busy day and call our duty done."

"To gallop through the words of the

record will not reveal the beauty of the message, nor will this haste bring us a sense of the divine presence any more than a mad automobile ride through country lanes, when one is tired and sleepy, will reveal the beauty of the scenery through which one is passing."

"When we read the Bible in our Quiet Hour we should ask: What message does this portion contain for *me*? What practical truth is taught in this section? What does this teach me about God? What does it teach me about Jesus? What prayer naturally arises out of this portion?"

The intermediates at Alfred Station put on a home talent entertainment with the help of the juniors, February 5. They are trying to raise money to place a bulletin board on the front of the church. All three branches of Christian Endeavor seem to be working well this winter.

Your Intermediate superintendent was invited to attend a social and business meeting at Ashaway, at which the organization of the Ashaway Intermediate society was completed. Pastor and Mrs. Simpson made us all feel at home, and games and refreshments were fully enjoyed. There are ten active members and one associate. The meeting closed with the singing of the Young People's Rally Song, and the Christian Endeavor benediction.

A NEW INTERMEDIATE SOCIETY AT ASHAWAY

On Tuesday evening, March 1, a number of young people met at the parsonage for a social, having with them as their guest, Rev. Paul S. Burdick of Rockville, the Intermediate superintendent. After the games and a social hour a business meeting was held, at which time the Ashaway Intermediate society was permanently organized with ten active members and one associate member. Pastor Simpson is our superintendent and Mrs. Simpson is our assistant superintendent.

The following officers and committees were elected: president, Alberta Simpson; vice-president, Elisha Peckham; recording secretary, Eleanor Champlin; corresponding secretary, Anna Burdick; treasurer, Everet Perrin; Lookout Committee, Waldo

Merritt, Elisha Peckham; Prayer Meeting Committee, Mrs. Simpson, Carol Chester; Missionary Committee, George Herrick, Pastor Simpson; Social Committee, Nina Hurtado, Violet Main, Elisabeth Kenyon.

Previous to this meeting we had been holding meetings every Sabbath since February 5, meeting at the parsonage. We are only a small society, but we hope to be an active society and soon to add more members.

ANNA L. BURDICK,
Corresponding Secretary.

JUNIOR WORK

ELISABETH KENYON
Junior Christian Endeavor Superintendent
SUGGESTIONS FOR SABBATH DAY, APRIL 9,
1927

MRS. EMMA JEFFREY

As a talent is a God-given power, we might draw on the blackboard a circle with the word "God" in the center, and have lines radiating from it with different things we call talents at the end. A few are mentioned, tact, planning, singing, speaking, leading. Others may be suggested.

Nortonville, Kan.

CHRISTIAN ENDEAVOR NEWS NOTES

LOST CREEK, W. VA.

DEAR ENDEAVORERS:

It has been quite a while since you have heard from the Lost Creek Christian Endeavor society. We are still working to make our Christian Endeavor a society that our denomination will be proud of, and I feel that it is doing fine work.

We have our meetings every Sabbath afternoon at the parsonage.

The society observed Christian Endeavor week by giving a program on January 29 at the church, which was made up of special music, talks, prayer, and the reading of the pledge.

We were unable to give a program at the close of Christian Endeavor week, but we gave one at the church the night of February 12. This was a pageant entitled "The Keeper of the Keys." The Christian Endeavor members had parts in the pageant. After the pageant we were invited to the parsonage where we spent our social hour

in a very delightful manner. The members of the society thought they had been helped in many ways by observing Christian Endeavor week.

Our society is working hard in the RECORDER Reading Contest, and we are certainly making progress.

The society holds a Christian Endeavor business meeting and social the second Sabbath night in each month at the home of one of the members. We all look forward to these meetings.

Two of our young people are in college at Salem.

The society appreciates the work and cooperation of our pastor and his wife in our Christian Endeavor work. We are trying to stand firm in the work.

Sincerely yours,

VELMA DAVIS,
President.

NULLIFICATION IS LAW-BREAKING VIOLENCE

SENATOR WILLIAM E. BORAH

(From an address before the annual meeting of the Citizens' Committee of One Thousand at Washington, D. C.)

Mr. Borah quoted the following words of a distinguished educator in this country whose business is to train and direct the minds of American youth:

"Some people go so far as to say that this nullification of statutes is wrong in practice as well as theory, that the best way to get rid of a law is to enforce it. But the cost of trying to compel obedience to a law which violates the conscience of the considerable minority of the people or the traditional usages and privileges of anything like a majority is usually too great."

In plain unadorned language, said the senator: This says that if a considerable crowd can be gathered together, they are perfectly justified in breaking the law, in defying the authorities. The learned professor says nothing about the right and the power of the people to change laws, the right of the people to repeal laws, but assumes that the only way the people can deal with the law is to break it.

There is no law upon the statute books which may not be repealed. There is no provision of the Constitution which may not be changed.

I want to ask you: What would be the

condition of this country in a single fortnight if every law displeasing to a considerable number of people were disregarded, some disregarding one law and some disregarding another? Whose home would be safe? Whose happiness would be secure? How long would we enjoy the blessings of orderly regulated liberty?

And why does he speak of a "considerable minority"? If it is good, it is good as a matter of principle, not dependent upon numbers, and just as good for a single individual as for a group.

Again it is said: "The attitude (of those who disbelieve in the law) should be one of acquiescence in and encouragement of the process of nullification."

Here is your doctrine. No repeal. No respect for the orderly processes of government, but *nullification* is the general law-breaking violence.

By all means, let's have the judgment of the American people upon this policy. Let's recur to this "first principle" to find what the people think of this doctrine of lawlessness.

THE NEW MINISTER

"Let me see," said Miss Eleanor Banks on the first afternoon of her visit to her aunt at Farmington village, "didn't you write to me last winter that your minister had resigned?"

"I guess perhaps I did," was the reply, in a somewhat absent-minded tone.

"It seems to me that I got the impression from your letter that the resignation did not cause universal regret," suggested the niece, after waiting a moment for her aunt to enlarge upon the theme.

"Maybe you did," said the old lady, who was apparently absorbed in learning how hard it may be for a thread to pass through the eye of a needle.

Presently she added, with the manner of one who, after all, is quite willing to let the subject drop, "There were some of the people who thought that Mr. Pease had kind of lost his usefulness."

"He had been here a long time, hadn't he?" asked the niece.

"Yes, that was just it. Mr. Pease had been here going on thirty years, and as you might say, we'd got him learned by heart.

We always knew what he was going to say next, and it's no use denying that he was getting to be rather dry in the pulpit. I didn't mind it so much myself, but your Uncle Andrew did, and that was worse. The preaching I could stand, but what with that of a Sunday, and Andrew's taking on about it all the rest of the week, I was beginning to get about beat out myself.

"Every now and then somebody would come around and want him to speak to the minister about resigning. Of course, if anything of consequence is to be done in the parish, it is always your Uncle Andrew that has to go ahead with it. They would argue that Mr. Pease was comfortably off and that his wife had property besides, and so it would be no hardship for him to step aside.

"But Andrew couldn't make up his mind to do it, so things went along, with the society fast running to seed, when all of a sudden, and without any help from anybody, the minister did resign.

"Well, I presume there were a good many that rejoiced, but I guess nobody was quite so tickled as Andrew. For a few days it seemed that he could not do enough to show how kind of grateful he was.

"He did the papering and painting that I had been at him about for two years, and he bought a new parlor carpet that I hadn't so much as asked for. Then he took it in his head that we must get up a farewell reception to the minister.

"Well, all the folks seemed to fall in with the idea, and if you'll believe me, they raised \$100 in gold for a parting gift.

"Of course, there was a general invitation to the reception, and we had to hold it in the town hall. Well, after we had all shaken hands with the minister and his wife, Andrew came up front and made the presentation speech.

"I do wish you could have heard him! Of course, your uncle is gifted in speech, but I guess he surprised himself that night. Yet he didn't say anything but the truth. Mr. Pease had been a faithful minister—one that had visited the widows and fatherless in their affliction and been helpful in sickness, and stood by us all in trouble, and tried to comfort us when we buried our dead.

"But it was wonderful the way your Uncle Andrew worked all those good things Mr. Pease had done into the speech. It took hold of us more and more as he went along, until by the time he got through and handed over the money to the minister, about everybody in the hall was having a good, hard cry.

"As for Mr. Pease, he could hardly speak at first. But when he found his voice I guess what he said made full as much impression as Andrew's talk.

"He said that he had been simply amazed at the feeling that had been manifested, and it led him to think perhaps he had been hasty in the step he had taken. Perhaps it was his duty, after all, to spend the rest of his days as the pastor of his dear flock. He went on in that way for a while, and finally he asked all those who wished him to withdraw his resignation to rise.

"Well, there were some queer looks went over a good many faces, but in a minute all those that hadn't been standing before got up from their seats.

"There were to have been other exercises after the presentation. Adeladia Tinkham had written a poem appropriate to the occasion as she had expected it to be, but she slipped around to Andrew and told him not to call on her.

"And the choir had been rehearsing a handsome song for a week, but it was all about parting, and they wouldn't sing it. When they were called on they whispered together for a while, and then announced that they would sing 'Blest Be the Tie that Binds,' and they requested all present to join."

"So you still have the same minister?" said Eleanor, with a smile.

"Why, yes, in one sense we have. But, really, Mr. Pease has seemed like a new man ever since. It's wonderful how that reception seemed to freshen him up. He preaches a new sermon almost every Sunday, and the whole parish seems to be alive again. As for your Uncle Andrew, you'd think to hear him talk there was nobody like Mr. Pease. You see, he's bound to stand by that presentation speech. So, in one sense, we've got our change after all."

—The Youth's Companion.

CHILDREN'S PAGE

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

USING OUR TALENTS

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,
April 9, 1927

DAILY READINGS

Sunday—Timothy's talent (2 Tim. 1: 6, 7)

Monday—Paul's talents (Phil. 3: 9, 10)

Tuesday—Using what a boy had (John 6: 8-13)

Wednesday—Using a girl's knowledge (2 Kings
5: 1-4)

Thursday—Doing his best (Acts 18: 24-26)

Friday—Using her mite (Mark 12: 41-44)

Sabbath Day—Topic: Using what talents we have
(Matt. 25: 14-29)

MRS. WILBURT DAVIS

Paul felt that Timothy had the talents of power, love, and sound mind, so he wanted him to stir up his gifts and use them, not to be ashamed of them. Our talents may be different. We may say we have no talents. But just look at Naaman's wife's maid who told her mistress that her God could cure Naaman of his leprosy. God, working through Elisha, cured him, but the little maid had used her talent for God. Also the little lad with the barley loaves and fishes was willing to give the Master what he had to feed the five thousand, and it was enough and to spare.

Some of you boys and girls have one talent, others another. You do not all have the same, yet the service that each one of you may give to your Master is what he asks of you.

A little song comes to my mind at this time:

"Hear ye the Master's call,
Give me thy best!
For, be it great or small,
That is his test.
Do then the best you can.
Not for reward,
Not for the praise of man,
But for the Lord.
Every work for Jesus will be blest,
But he asks from every one his best.
Our talents may be few,
These may be small,
But unto him is due
Our best, our all."

A BIBLE PUZZLE

H. V. G.

Each number stands for a letter in the alphabet, 1 for a, 2 for b, 3 for c, and so on. See if you can tell what Bible verse is concealed here.

1-14-4 14-15-23 1-2-9-4-5-20-8 6-1-9-20-8,
8-15-16-5, 3-8-1-18-9-20-25, 20-8-5-19-5
20-8-18-5-5; 2-21-20 20-8-5 7-18-5-1-20-
5-19-20 15-6 20-8-5-19-5 9-19 3-8-1-18-9-
20-25.

ANSWER TO LAST WEEK'S PUZZLE.—
Ecclesiastes 12: 1.

FIRST HOURS IN A FAMOUS CITY

LOIS R. FAY

"Is *this* Newport?"

These were Tom's first words as his family party started briskly up one of the streets that led away from the railroad station.

"Oh, do ask somebody the way to the old church," said Rose as she skipped gaily along to keep pace with her father's quick steps.

"Our first duty," replied her father, "Is to hunt up our lodging. Suppose the Sabbath twilight should settle down upon us without a roof over our heads! We'd be regular tramps and the police might have to help us! Mrs. Jones, of whom we engaged rooms when we planned to come in August, lives about a half a mile up this way, I expect, and we'll go and see what she can do for us on so short notice. Now we are away from the taxi-drivers, let's walk more leisurely. As long as it isn't far, I think we will get a better idea of our surroundings if we go afoot, don't you?"

The children and their mother agreed, and they walked along up the street, looking to the left and right at each corner, as there seemed to be considerable noise of traffic ahead.

Suddenly Tom exclaimed, "Maybe the church is here! Wasn't there a museum around it, and here's a museum?"

"Well, I wonder," said his father slowly; then he added, "I don't believe it's the place we are looking for. It seems to be all low wooden buildings. The signs say

'Children's Museum,' but we'll find out anyway."

There was no one in sight, every entrance to the buildings and the yard was closed, and frequent signs emphasized the fact, so after a few moments' pause our friends continued on up the hill. They passed a very busy corner where stood two traffic policemen, across a street on which were electric car tracks and almost continuous traffic; then still up they went, on a quieter street. The houses bore less of the dingy railroad atmosphere.

"Father, what was that noise?" asked Tom as several deep, loud reports of a whistle sounded from the direction they had just come.

"It sounded to me like a boat signal," replied his father.

"It did to me," added his mother, "a ferry or some such large boat. It can't be very far down that way, and it must be running, to whistle like that."

"Oh, a boat we could ride on?" exclaimed Rose, stopping to look back wistfully.

"Want to go back?" asked her mother playfully.

But her father, who was ahead, was turning in to a gate. "This is Mrs. Jones' number," he said, in answer to their inquiring glances. The children stopped to admire the flowers in the yard while their father went up to the door. In a moment a pleasant faced woman came from within, and the children looked up from the flowers in dismay as they heard her say, "I am very sorry—"

But with the next breath she was saying, "You see that white house over there? The woman who lives there often takes people. It is too bad you couldn't have written to me. The last of my vacant rooms were let this noon, just for transient."

Tom and Rose looked very sober as their father and mother turned away from Mrs. Jones' house, and Rose asked timidly, "What'll we do if the woman in the white house doesn't have room for us?"

"I don't know. I'm terribly worried," said her father, but when the other three looked up at his face in sympathy they saw such a cheerful smile they felt cheerful too, over what really was a disappointment, but Rose was very quiet all the way around the corner to the white house.

A middle-aged English woman met them at the door, and to Rose's joy, seemed very glad to furnish lodging. She was a rapid talker, and they were all interested in her conversation, as she led them upstairs and showed them two rooms, comfortably furnished.

"I never provide meals," she said, "there are so many restaurants. There's one in the basement to this house, open day and night. Those Greeks that come in on the boats take every place and get all the money. We came here eight years ago and the old man who owned this house was living. He was old native stock, and he kept this house all shut up. It didn't yield him a bare living, and now look at it! Those Greeks pay a hundred dollars a month for their restaurant room. Then there's a branch library over it and a back hall fitted up for a repair shop. I don't know what they pay, but I pay a good high rent and work out every day to make both ends meet. I wouldn't care about the money if the old stock got it, but they're about all died out, and they were fine folks—none like 'em these days."

She shook her head in a nervous troubled manner. While she talked she rapidly arranged the furnishings of the rooms.

"I work at one of the swell places every day, coming home in the afternoon, as my mother is feeble and not able to go up and down stairs. Just now folks are going back to New York, and it takes a month to close up their houses."

As she paused a moment in her description, Rose was pleased to hear her mother say, "Perhaps you can tell us how far it is to the historical museum and the oldest church here?"

The woman replied, "Oh, there's lots of museums and antiques in Newport, and you ought to see the Episcopal church where all the rich folks go. The seats are full in the summer, but most everybody's gone now. There's a pew there where George Washington used to sit; you ought to see that. The church is open every day and the sexton'll show it to you. The man and his wife that are having such a quarrel used to go there too; you've read about it in the papers? She locked him out of the house and—oh, there's my telephone!" and away she sped with quick steps. Tom, who had been listening, though his gaze was on the

traffic of the busy street outside, turned abruptly around.

"She doesn't know much about what we want to see, does she!" he remarked.

"Never mind," said his father, "we'll find out for ourselves. We'll leave our luggage and extra wraps here. First we'll go down to this Greek restaurant and get two quarts of milk if we can, to go with the remainder of our lunch. Then we'll go on an exploring expedition."

"That's fine!" exclaimed Tom.

"I think I'd rather stay in this branch library," said his mother. "You can find your way around without me. Which will you do, Rose?"

Rose looked undecided for a moment. Then she said, "I'll stay with you mother. When they find where the dear old church is, they can come back and tell us."

So Tom and his father started out on their exploring expedition, and Rose and her mother entered the little branch library, where they tried to find books describing the city they were in. Failing in this they sat down at the magazine table and amused themselves till shadows began to gather. Rose turned around to the window and looked out. Her mother knew what she was thinking, and said:

"I am beginning to wonder if our boys are lost."

"Yes," replied Rose, "I most wish I'd gone with them."

"I'm glad you stayed with me. Let's go back to our rooms," answered her mother, but on the stairs they met Tom and his father just coming in with two quarts of milk.

"Oh, Rose!" exclaimed Tom, "We found the church, or at least the museum; and we saw lots of fine houses, and the beach!"

"Where is the church? Can mother and I go and see it?" asked Rose eagerly.

"It's inside the brick museum, which is open only from ten till two tomorrow; but you can see it then," answered Tom.

They were inside their own room now, and their father said, "Yes, we'll all want to be there at ten o'clock, and see if we can have our Sabbath lesson there. How would you like that?"

They all agreed it would be a great pleasure, and their mother added, "Now for our supper, and our first Sabbath evening away

from home all together. How shall we spend it?"

"I have something interesting in mind for our entertainment," said their father. "While we're eating, Tom and I will tell you what we saw on our walk, and you must tell us what you read. After supper I have something to read aloud to you. Ladies first, please," and encouraged by her father's nod and smile, Rose began, as her mother was occupied arranging their supper.

"Mother and I tried to find some books about the history of Newport, but everything was mostly stories. I read about a man who fell from the roof of a neighbor's house that was afire, and hurt his back. He had a wife and three children, the two older ones about Tom's and my age. When the man began to walk around a little his wife found some work and went every day to earn a living while the father kept house, doing the mending and cooking and looking after the children. It seemed funny to me and I laughed to myself to think of my father doing that. The little girl in the story liked it, because her mother usually scolded and scared her when she made mistakes, and her father didn't. He would talk kindly and gently to her, and they had a nice time, learning to cook and sew together. My mother is so good to me I don't think my father will ever have to teach me to cook and sew," and Rose laughed again to think how different the story was from her own life. Then she asked:

"Now, mother, what did you read?"

"I read about a man in Paris," said her mother, "who invents styles for women's dresses. His picture was there in the magazine, and a repulsive looking fat face he had, with such a coarse and crafty expression. He designs costumes and hires women in fashion centers to wear them. Hundreds of other women suppose what they see worn is *the fashion* and follow, till almost every woman is carried away with the demoralizing styles. Intelligent people ought not to follow such a leader, but Rose and I can discuss this later at our home dressmaking. If you boys have had all the cookies and milk you can eat, I want to hear about what you saw on your exploring trip."

So Tom and his father taking turns at talking described their search for the museum, and, when they found that closed, their walk to the beach.

"We only gave one long, longing look at the ocean," said Tom, "because the sun was going down and we knew you would worry about us. After you've seen the church, you will want to see that ocean!"

"Now I have a surprise for you all," said his father. "I am fortunate in having some papers containing a history of the church we came to see. Cousin Ralph sent them to me when he heard we were planning a trip to Newport. It is a wonderful history and records of it are rare, I judge. Now let's read about it awhile."

But we must wait till the appearance of another chapter, to hear how our friends liked their lesson in church history.

"CHINA FOR THE CHINESE"

The Chinese people, awaking to a new sense of their rights as a nation, are clamoring to be released from the discriminating and unequal treaties imposed upon them by many of the larger nations. For years the Chinese government has labored with a most commendable patience for a modification of these treaties. Some concessions have been made. Numerous conferences within recent months, both in and out of China, have had as their objective the larger freedom and the unrestricted independence of the Chinese people. But progress has been slow, much too slow, to satisfy the Chinese. The Cantonese armies are in revolt and are sweeping northward in conflict with the Peking government. Foreign concessions in some of the cities of China are being taken over by the natives. The rallying cry of the Kuomintang, the political organization of the Canton government, is "China for the Chinese." The leaders in that country, despite their differences on internal questions, seem to be agreed on one thing, namely, that China's sovereignty must be recognized by the nations of the world.

If the existing treaties are not rewritten with the consent of the treaty powers, it appears probable that they will be abrogated without their consent. The unilateral abrogation of the Sino-Belgian treaty is an in-

dication of what is likely to happen all along the line unless some remedial action is immediately forthcoming from those nations having extraterritorial and customs privileges in that aroused country. The statement of Secretary of State Kellogg on January 26 is a hopeful indication of a forward-looking policy on the part of the United States.

At the annual meeting of the Federal Council's Commission on International Justice and Goodwill, held on January 24, extended consideration was given to the question of our American duty in regard to China in the present situation. Dr. Roger S. Greene, general director of the China Medical Board of the Rockefeller Foundation, and Dr. Edward Hume, president of Yale-in-China, brought first-hand testimony of a most informing character. A cablegram from Dr. James H. Franklin, the chairman of the Federal Council's Committee on Relations with the Orient, who is now in China, urged that the Federal Council support the proposal that the United States speedily negotiate a new treaty with China on a basis of equality.

At the meeting of the Administrative Committee of the Federal Council on January 28, the following action was taken:

Resolved. That the Administrative Committee of the Federal Council of the Churches of Christ in America welcomes the significant announcement of the Department of State on January 26, 1927, that "The government of the United States . . . is ready to continue the negotiations on the entire subject of the tariff and extraterritoriality or to take up negotiations on behalf of the United States alone."

"This committee also notes with satisfaction the statement that this government is prepared to take up the negotiation of these new treaties with China on a basis of 'sympathetic interest in the national awakening in China.'

"This committee respectfully expresses the hope that the Department of State will further these negotiations by every possible approach available to the proper representatives of the Chinese people."—*Federal Council Bulletin.*

Every scholar is something added to the riches of the commonwealth.—*John Knox.*

LIGHT ON WARRING CHINA

The following statement made by a student at Yenching University at Peking sets forth compactly in good English his view of the present puzzling situation in China. The currents and counter currents now running among those people are bewildering to the occidental mind, and adequate explanations have been wanting. This statement reviews briefly the main course of events since the revolution in 1911, which resulted in the establishment of the republic. It is a partisan view but an instructive one. The student is Mr. Liu Pao-Lo, and his statement was furnished the *Pathfinder* by Mr. John V. Stewart of Johnston, Pa., whose son is on the faculty of the university:

The Kuomintang government of Canton, whose troops have recently achieved such remarkable victories, is generally represented in the press as a creation of Moscow, as a sort of gigantic Bolshevik plot for the annoyance of the Western powers. Now as a matter of fact, neither the Kuomintang nor the Canton government is anything of the kind. The Kuomintang is Sun Yat Sen's historic radical party which overthrew the Manchu dynasty in 1911, and gave China a parliamentary constitution. And now the Canton government has good grounds for its claim that it is not a secret political convention, but the legal and constitutional government of the whole republic, striving to reassert its authority against the rebellious war-lords and the usurping cabinets of Peking.

The story is a long and complex one, but the following are its essential features. After the revolution of 1911, Sun Yat Sen was elected to be the first president of the Chinese Republic by the Provisional Assembly. In hope of securing national unity, he resigned in favor of the reactionary Yuan Shih Kai. This was a generous, but a disastrous move. Yuan began at once to plot against the republic. The first parliament, elected in 1912, contained a large majority of the supporters of the Kuomintang. Yuan, supported by a group of the foreign bankers, defied parliament, broke it up, established a military despotism, and finally, in 1915, proclaimed himself emperor.

The Kuomintang leaders, and members of parliament, exiled from Peking, set up a provisional government at Canton. This government, be it noted, was the instrument of the majority of a parliament which had never been legally dissolved. Thereafter it was only in Canton and the province of Kwangtung that the constitutional government was maintained. The North became the scene of complex and unending civil wars, in which rival war-lords struggled for Peking and shamelessly purchased foreign favor at the cost of the welfare of their country, plundering the treasury when successful, flying to treaty ports when defeated.

Every war-lord had his patron among the foreign powers; but Canton, because it held not only to the constitution but to Sun Yat Sen's original program of asserting China's sovereign right against foreign encroachment, had no assistance except from soviet Russia. They naturally showed friendship to a government whose real strength lay in the support of the trade unions. However, the talk of Russian influence was deliberately created by the enemies of the Kuomintang for the purpose of discrediting it. The party is and always has been committed solely to the development of China, politically and economically, along lines already achieved by the Western nations.

Attempt after attempt has been made to overthrow the Canton government. Armies were sent against it; revolts were fomented among its troops. Once, in 1922, Sun Yat Sen himself was driven out by a treacherous lieutenant, Chu Chueh Ming, but he soon returned. He died the year before last in Peking while endeavoring to make peace with the North. But since Sun was not a personal autocrat, like the war-lords of the North, his death left the Canton government unshaken. The work went forward under the lead of men like Wang Ching Wei and the brilliant young general Chiang Chia Shih. The boycott and the struggle with Hongkong, only recently ended, were the dramatic incidents of the next twelve months; but the really important thing that was going on was the building up of an efficient government and an efficient army, well disciplined and conscious of the cause for which it is fighting.

Russian advisers have helped the Canton

government, just as the British and German advisers once helped Japan to remake the Japanese army and navy. The Southern army is certainly the best army in China today. Step by step it has extended and consolidated the authority of the Canton government. A few months ago the government's hold on the very suburbs of Canton was precarious. Today it rules six provinces; and there are strong popular movements in its favor all through China.

The fighting of the next few weeks may be decisive. If the Kuomintang troops are victorious, constitutional government may be restored throughout a country that has been devastated for ten years by brigand generals, financed and encouraged by foreign powers.—*The Pathfinder*.

"THE SALVATION OF THE LORD"

"Stand still and see the salvation of the Lord."—Exodus 14:13.

We still believe in eternal salvation. That church is doomed which minimizes individual accountability to God. The world will not be saved and transformed en masse. It can only be brought to the realization of divine forgiveness by the individual's personal contact with Deity.

Note, if you will, the first injunction of the text. "Stand still," said the Lord.

You are in desperate straits. You can not move forward and you will not retreat. What can be done? "Stand still," says Jehovah.

Despair whispers, "Lie down and die; find a juniper tree and give up." But God says, "Stand still."

Fear cries out, "Retreat. Go back into the world. God has forsaken you." But still the Father says, "Stand still."

Impetuosity demands, "Stir yourself. Do something." But can one go against Deity's injunction to "Stand still"?

Presumption boasts: "If the sea is before you march into it and expect a miracle"; and the still small voice answers, "Stand still."

Why stand still? To see the salvation of the Lord. Be pliant in the hands of God. Have such an overwhelming sense of his power that you care for no other demonstration than that of his guiding hand.—*W. Clyde Howard, in Presbyterian Advance*.

WHAT WE NEED

"We do not need more national development, we need more spiritual development. We do not need more intellectual power, we need more moral power. We do not need more knowledge, we need more character. We do not need more government, we need more religion."

Terming ignorance "the most fruitful source of poverty, vice, and crime," the President pointed out to the teachers that there are in this country 3,000,000 native born illiterates, as well as 14,000,000 foreign born illiterate white persons who must be given an opportunity to read and write the English language "that they may come into more direct contact with the ideals and standards of our political and social life."

"Another element must be secured in the training of citizenship, or all else will be in vain. All of our learning and science, our culture and our arts, will be of little avail unless they are supported by high character. Unless there be honor, truth, and justice, unless our material resources are supported by moral and spiritual resources, there is no foundation for progress. A trained intelligence can do much, but there is no substitute for morality, character, and religious convictions. Unless these abide, American citizenship will be found unequal to its task."—*Calvin Coolidge*.

ARBITRATION NOT ARMS

Many groups of American citizens, both secular and religious, are making appeals to the United States government to settle disputes with Mexico, Nicaragua, and China without resort to arms or show of disposition to use arms. The Federal Council of Churches, President Green for American Labor, professors of international law in colleges, churches, clubs, and individuals have made overtures for arbitration instead of arms. The people of the United States are coming more and more to demand that international differences be settled by some practical and judicial method. There is a growing sentiment and often a deep-seated conviction that war is no more necessary between nations than between individuals and that both may be and must be submitted to judicial settlement.—*Union Signal*.

MARRIAGES

SPIVEY-POTTER.—At St. Petersburg, Fla., February 19, 1927, Miss Helen Louise Potter, daughter of J. A. and Bertha Irish Potter, to Walter Boone Spivey, both of Atlanta, Ga.
E. F. R.

DEATHS

GREENE.—Orville D. Greene was born at Adams Center, N. Y., November 23, 1842, and died at the Broad Street hospital in Oneida, N. Y., February 28, 1927, at the age of 84 years.

He was the only son and youngest child in the family of Spicer Greene and Harriet Maxson Greene. His parents and his two sisters, Mrs. Jane Brundidge and Mrs. Augusta Gurley, have all passed away.

Mr. Greene made his home in Adams Center for many years. In early life he taught school. Later he engaged in farming and still later he became a nurseryman.

He first married Miss Mary Damuth of Sacket Harbor. Mrs. Greene and their infant son Worden died in 1872. In 1889 he married Miss Susannah Price of Scranton, Pa., and they established their home in Syracuse. He then moved his office to that city. She died in 1921. His

third wife was Mrs. Elizabeth Briggs Clark of Westerly, R. I., who died in January, 1924.

Mr. Greene had been a member of the Adams Center Seventh Day Baptist Church for seventy-one years. He was one of a company of twenty-eight young people who were baptized and united with the church February 16, 1856, during the pastorate of Rev. James Summerbell. Of the sixty people who joined the church during that year, only one is living. Mr. Greene loved his home church with a deep devotion and was interested in everything that was in any way connected with its success and prosperity.

He is survived by four nephews, David S. Gurley of Adams Center; Willis Brundidge of Orlando, Fla.; Jesse Brundidge of Oneida; and Myron Brundidge.

Funeral services were held at the home of Mr. D. S. Gurley, March 2, 1927, at two o'clock, pastor Hurley officiating. Burial was made in Union Cemetery.
L. F. H.

HEWITT.—Minnie Switzer Hewitt was born in Farina, Ill., July 9, 1869, where she also died February 24, 1927, aged 57 years, 7 months, 15 days. She was the daughter of Thomas D. and Charlotte Brickwood Switzer, both of whom have long since passed into the great beyond.

Besides her husband, Fred E. Hewitt, she leaves one brother, E. A. Switzer of Farina, and two sisters, Mrs. Willard Brown of Effingham and Mrs. Lucile Kingdon of New York City.

At four years of age, upon the death of her mother, she was placed in the home of Mrs. D. P. Marsh, who thus for a time became her foster mother. It was during this period while attending the infant class at the Seventh Day Baptist church that she became acquainted with her future

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husband, F. E. Hewitt, to whom she was united in marriage June 30, 1887, at the age of eighteen years. Thus began a singularly happy union of two hearts and lives which has been notable not only in this community but also among their many friends and acquaintances extending from Massachusetts to California, and from Canada to the Gulf. Few persons are as fortunate in their friends as she—indeed she seldom lost one and she found her greatest happiness, together with her husband, in their entertainment in her home. Her correspondents numbered more than one hundred and covered most of the United States.

But we would speak briefly of her life and work here at home, where she was best known. Ignoring her own progressive and finally fatal illness of twenty years, she, with great sympathy for those who suffered, devoted herself to them. Was there a hospital case? She was there with flowers and words of cheer, or by letters of sympathy and encouragement where distance forbade a personal call. Was there death and sorrow anywhere? She was there offering help and comfort to the afflicted. Everybody knew her; she was held in universal esteem; perhaps no person in or around Farina came in close touch with so many individuals of different station and calling. Hers was a life well spent in service to her fellow men.

Thus she gave account of her stewardship as secretary of the Ladies' Aid society of the Seventh Day Baptist Church and also of the Rural Domestic Science Club and as Oracle of the Royal Neighbors of which she was also a charter member. And so passes a good woman who has done what she could to make this world a better place in which to live and to ease the burden of the weary and heavy laden with whom she came in contact.

The funeral service was conducted at the Seventh Day Baptist church Sabbath morning, February 26, by her pastor, Rev. C. L. Hill, assisted by Rev. George Switzer of St. Joseph, Mich.
C. L. H.

WHEELER.—Treva Madeline, the infant daughter of Mr. and Mrs. Ernest Wheeler, was born February 6, 1927, and died at the Atchison hospital February 15, where she had been taken in the hope of saving her life.

A short funeral service was conducted by Pastor H. L. Cottrell at the home, and the little body was laid to rest in the Nortonville cemetery.

"A bud of beauty nipt by death!
Oh, no! but upward borne,
Where no rude wind or poisoned breath
Can blast a flower of paradise."
H. L. C.

RITTER.—Ella Mabel Spencer, one of nine children of Samuel and Susan Spencer, was born in the town of Hopkinton, South County, R. I., June 23, 1887, and died at the Westerly hospital, March 2, 1927.

On December 22, 1905, she was united in marriage with F. Robert Ritter at Wyoming, R. I., Rev. Lewis F. Randolph officiating. To Mr. and Mrs. Ritter were born two children, Maurice and Madeline.

Mrs. Ritter was a member of the First Hop-

kinton Seventh Day Baptist Church at Ashaway.

Besides her husband, their two children, and her aged mother, she leaves two sisters and two brothers to mourn her unexpected early death. Farewell services were held the afternoon of March 4, and the body was laid to rest in the Oaklawn Cemetery at Ashaway. The sympathy of the entire community is extended to the bereaved family.
W. M. S.

LIGHTS OF HOME

The lights of a hundred cities have broidered
the dark for me.

Lying full-blown on the breast of night, from
murmuring sea to sea;

I have followed their lure from the Golden
Gate to the horny head of Maine.

But there isn't one that can match the light
from our kitchen window pane.

I have watched from a lonely twilight height,
delicate gems of gold

Pouring into the valley below, more than her
lap could hold;

Blazing the crown of the distant hills, and
hailing the evening star,

And one there was that circled the earth, and
signalled me from afar.

The garish lights of Broadway, the glare of
the Great White Way,

The maze of a myriad torches that turn the
night into day—

A single hour of ennui has snuffed them from
my sight;

But always there burns in memory the glow
of the dear home light.

The light from a kitchen window streams
down through the foggy lane,

Paling the fires that have lured me, and failed
me again and again.

Oh, even the stars of heaven peer in at that
little door,

As it swings on the boy who has followed and
found the lights of home once more.

—Ruby Weyburn Tobias,
in Youth's Companion.

Sabbath School Lesson I—April 2, 1927

PETER BECOMES A DISCIPLE OF JESUS
Mark 1: 14-18, 29-31

Golden Text.—"Come ye after me, and I will
make you fishers of men." Mark 1: 17.

DAILY READINGS

March 27—Peter Becomes a Disciple of Jesus.
Mark 1: 14-20.

March 28—Andrew Finds Peter. John 1: 35-42.

March 29—A Fisher of Men. Luke 5: 1-11.

March 30—The Cost of Discipleship. Luke 14:
25-35.

March 31—The Work of the Disciple. Matt. 10:
5-15.

April 1—Making the Great Decision. Josh. 24:
14-25.

April 2—The Gracious Invitation. Isa. 55: 1-5.
(For Lesson Notes, see *Helping Hand*)

SPECIAL NOTICES

Contributions to the work in Pangoengsen, Java, will be gladly received and forwarded by the American Sabbath Tract Society.

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The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work in Pangoengsen Java. Send remittances to the treasurer, S. H. DAVIS, Westerly, R. I.

The First Seventh Day Baptist Church of Syracuse, N. Y., holds regular Sabbath services in the Auditorium, first floor, of the Y. M. C. A. Building, 334 Montgomery St. Bible study at 2.30 p. m. followed by preaching service. For information concerning weekly prayer meeting held in various homes, call Pastor William Clayton, 1427 W. Colvin Street, Phone Warren 4270-J. The church clerk is Mrs. Edith Cross Spaid, 240 Nottingham Road. Phone James 3082-W. A cordial welcome to all services.

The Seventh Day Baptist Church of New York City holds services at the Judson Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. Harold R. Crandall, Pastor, 10 Stanley Place, Yonkers, N. Y.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in Hall 601, Capitol Building (formerly Masonic Temple), corner of State and Randolph Streets, at 2 o'clock. Everybody welcome. August Johansen, Pastor, 6118 Woodlawn Avenue.

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42nd Street and Moneta Avenue every Sabbath. Sabbath School at 10 a. m., preaching at 11 a. m. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. 42nd Street.

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible School. Christian Endeavor, Sabbath afternoon, 3 o'clock. Cottage prayer meeting Friday night at 158 Date Street. Church services in United Brethren Church corner 8th and Park Avenue. Gerald D. Hargis, Pastor, 902 West Second Street.

Minneapolis Seventh Day Baptists meet regularly each Sabbath at 10 a. m., at the homes. Mr. Lloyd Burdick, 4615 Vincent Avenue South, Superintendent of the Sabbath school; Mrs. William A. Saunders, Robinsdale, Phone "Hyland 4220," assistant. Visitors cordially welcomed.

The Detroit Seventh Day Baptist Church of Christ holds regular Sabbath services at 2.30 p. m., in Room 402, Y. M. C. A. Building, Fourth Floor (elevator), Adams and Witherell Streets. For information concerning Christian Endeavor and other services, call Pastor R. B. St. Clair, 4012 Field Avenue, phone, Melrose 0414. A cordial welcome to all.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 10.30 a. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium) 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Parsonage, 198 N. Washington Avenue.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a. m. Christian Endeavor and prayer meeting each Friday evening at 7.30. Visitors are welcome.

Services are held each Sabbath in Daytona, Florida, at 10 A. M., during the winter season at some public meeting place and at the several homes in the summer. Visiting Sabbath-keepers and friends are always welcome; telephone 347-J or 233-J for additional information. R. W. Wing, Pastor

The Mill Yard Seventh Day Baptist Church of London, holds a regular Sabbath service at 3 p. m., at Argyle Hall, 105 Seven Sisters' Road, Holloway N. 7. Strangers and visiting brethren are cordially invited to attend these services.

THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor
L. H. North, Business Manager

Entered as second-class matter at Plainfield, N. J.

Terms of Subscription
Per Year \$2.50
Six Months 1.25
Per Month25
Per Copy05

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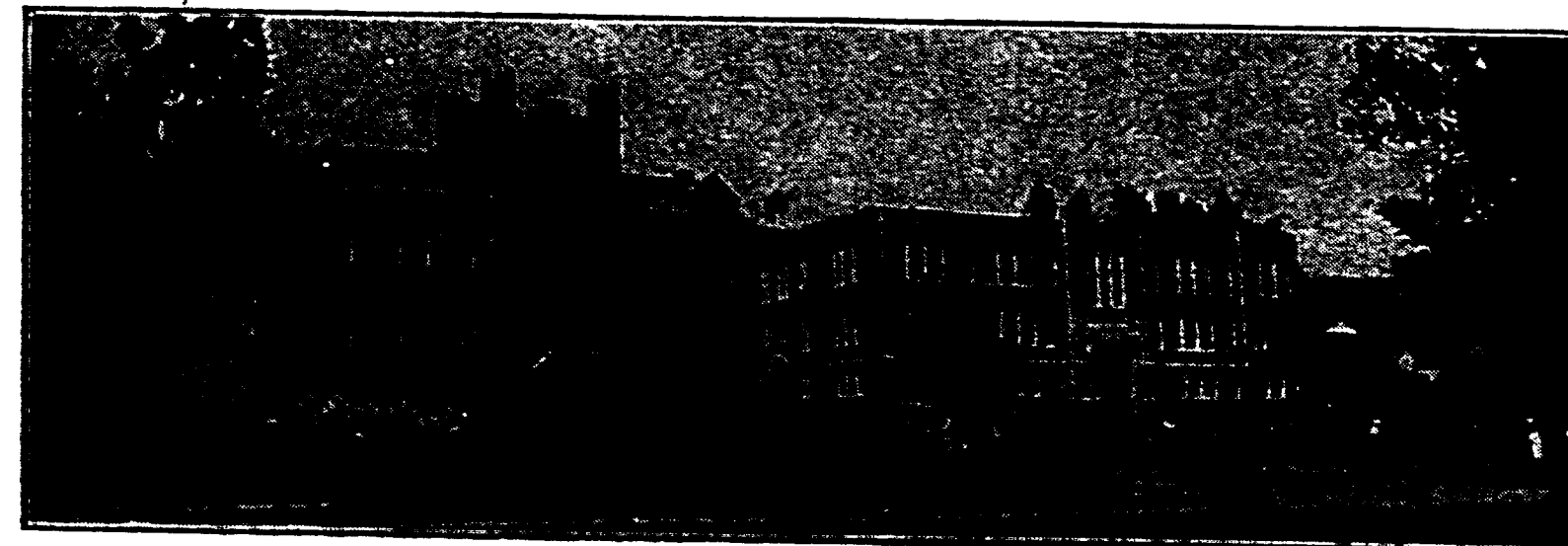
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