

The Sabbath Recorder

"We reach our best by devoting ourselves to the interests of others.

We remain at our worst by devoting ourselves to self.

The spring of all our activities must be devotion to Christ."

THE DENOMINATIONAL BUILDING
 Ethel L. Titworth,
 Acting Treasurer
 203 PARK AVE., PLAINFIELD, N. J.

MAY GRACE BE GIVEN

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

—J. G. Whittier.

CONTENTS

Editorial—Good Cheer for a Small People.—Editorial Notes.—Yes, Simply "Taken Over as the Lord's Day" But Not on Bible Grounds.—Important and Helpful Scriptures that Everyone Should Know.—Our Literature is Mentioned	545-547	Young People's Work.—Bible Guide Posts.—A Thought for the Quiet Hour.—The Intermediate Corner.—Junior Work.—Meeting of the Young People's Board	561-563
The Five-day Week	548	Confederates in Crime	563
The Christian League of Methuen	548	Tract Society — Meeting Board of Trustees	564
Seventh Day Baptist Oward Movement.—Our Bulletin Board.—Short Messages on Important Subjects	551	Children's Page.—School Life.—A Bible Puzzle	566
Arthur L. Titworth, Organist Forty-five Years, Highly Honored	552	Home News	566
The Eastern Association, June 9-12	552	Sabbath School.—"The Greatest of These."—Lesson for May 14, 1927	568
Missionary Society's Minutes	553-557	Edinburg, Texas	569
Education Society's Page.—What is an Education?—Milton College Notes	558	Heart Worship	570
Annual Report of Pastor T. J. Van Horn of the New Market Church	559	Lone Sabbath Keeper's Page.—Work Among Lone Sabbath Keepers in Texas.—The Lone Sabbath Keepers' Paper	571
Notes from the Moody Bible Institute of Chicago	560	At the Place of Decision	571
		Marriages	575
		Deaths	575

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at Westerly, R. I., August 23 to 28, 1927.
President—Benjamin F. Johanson, Battle Creek, Mich.
First Vice-President—Edward E. Whitford, 3681 Broadway, New York, N. Y.
Vice-Presidents—Edgar D. Van Horn, Alfred Station, N. Y.; Sand C. Maxson, Utica, N. Y.; George M. Ellis, Milton, Wis.; Miss Elsie Bond, Salem, W. Va.; Ellis R. Lewis, Gentry, Ark.; W. Ray Rood, Riverside, Cal.
Recording Secretary—J. Nelson Norwood, Alfred, N. Y.
Corresponding Secretary—Edwin Shaw, Milton, Wis.
Treasurer of General Conference—James H. Coon, Milton, Wis.
Treasurer of Onward Movement—Harold R. Crandall, 10 Stanley Place, Yonkers, N. Y.
General Secretary of Onward Movement—Willard D. Burdick, Plainfield, N. J.

COMMISSION OF THE GENERAL CONFERENCE
Terms expiring in 1927—S. Orestes Bond, Salem, W. Va.; Gerald D. Hargis, Riverside, Cal.; J. Nelson Norwood, Alfred, N. Y.
Terms expiring in 1928—Benjamin F. Johanson, Battle Creek, Mich.; Alexander W. Vars, Plainfield, N. J.; Claude L. Hill, Farina, Ill.
Terms expiring in 1929—Frank L. Hill, Ashaway, R. I.; Herbert L. Polan, North Loup, Neb.; Loyal F. Hürley, Adams Center, N. Y.

AMERICAN SABBATH TRACT SOCIETY

BOARD OF DIRECTORS
President—Corliss F. Randolph, Maplewood, N. J.
Recording Secretary—Arthur L. Titworth, Plainfield, N. J.
Assistant Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Corresponding Secretary—Willard D. Burdick, Plainfield, N. J.
Acting Treasurer—Ethel L. Titworth, 203 Park Avenue, Plainfield, N. J.
 Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 p. m.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Clayton A. Burdick, Westerly, R. I.
Recording Secretary—George B. Utter, Westerly, R. I.
Corresponding Secretary—William L. Burdick, Ashaway, R. I.
Treasurer—Samuel H. Davis, Westerly, R. I.
 The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Edgar D. Van Horn, Alfred Station, N. Y.
Recording Secretary and Treasurer—Earl P. Saunders, Alfred, N. Y.
Corresponding Secretary—Mrs. Dora K. Degen, Alfred, N. Y.
 The regular meetings of the Board are held on the second Sunday of January, April, July and October.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

President—Mrs. Allen B. West, Milton Junction, Wis.
Corresponding Secretary—Mrs. Edwin Shaw, Milton, Wis.
Recording Secretary—Mrs. James L. Skaggs, Milton, Wis.
Treasurer—Mrs. Alfred E. Whitford, Milton, Wis.
Editor Woman's Page, SABBATH RECORDER—Mrs. George E. Crosley, Milton, Wis.

ASSOCIATIONAL SECRETARIES
Eastern—Mrs. Willard D. Burdick, Plainfield, N. J.
Southeastern—Mrs. M. Wardner Davis, Salem, W. Va.
Central—Mrs. Jay S. Brown, Brookfield, N. Y.
Western—Mrs. Walter L. Greene, Andover, N. Y.
Southwestern—Mrs. R. J. Mills, Hammond, La.
Northwestern—Miss Phoebe S. Coon, Walworth, Wis.
Pacific Coast—Mrs. Charles D. Coon, Riverside, Cal.

THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—Henry M. Maxson, Plainfield, N. J.
Vice-President—William M. Stillman, Plainfield, N. J.
Secretary—William C. Hubbard, Plainfield, N. J.
Acting Treasurer—Anna L. Mackey, 203 Park Avenue, Plainfield, N. J.
 Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.
 The Memorial Board acts as the Financial Agent of the Denomination.
 Write the Treasurer for information as to ways in which the Board can be of service.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)
President—Corliss F. Randolph, Maplewood, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Treasurer—
Advisory Committee—William L. Burdick, Chairman, Ashaway, R. I.

SABBATH SCHOOL BOARD

President—D. Nelson Inglis, Milton, Wis.
Secretary—Dr. A. Lovelle Burdick, Janesville, Wis.
Treasurer—Louis A. Babcock, Milton, Wis.
Director of Religious Education—Erlo E. Sutton, Milton Junction, Wis.
 Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

YOUNG PEOPLE'S EXECUTIVE BOARD

President—Benjamin F. Johanson, Battle Creek, Mich.
Recording Secretary—Miss Marjorie Willis, Battle Creek, Mich.
Corresponding Secretary—Mrs. Frances F. Babcock, R. F. D. 5, Battle Creek, Mich.
Treasurer—Elvan H. Clarke, 229 N. Washington Ave., Battle Creek, Mich.
Trustee of United Societies—Benjamin F. Johanson, Battle Creek, Mich.
Editor of Young People's Department of SABBATH RECORDER—Mrs. Ruby Coon Babcock, Battle Creek, Mich.
Junior Superintendents—Miss Elisabeth Kenyon, Westerly, R. I.
Intermediate Superintendent—Paul S. Burdick, Rockville, R. I.

CONFERENCE AUXILIARY FOR LONE SABBATH KEEPERS

General Field Secretary—Mrs. Angelina Abbey Allen, Edinburg, Texas.
Assistant Field Secretary—Miss Lois R. Fay, Princeton, Mass.

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

Robert B. St. Clair, Chairman, Detroit, Mich.; **Carl U. Parker**, Chicago, Ill.; **Edwin S. Maxson**, Syracuse, N. Y.; **George W. Davis**, Los Angeles, Calif.; **D. Nelson Inglis**, Milton, Wis.; **Holly W. Maxson**, West New York, N. J.; **Gael V. Simpson**, Battle Creek, Mich.; **John H. Austin**, Westerly, R. I.; **Winfred Harris**, Plainfield, N. J.; **Moses H. Van Horn**, Salem, W. Va.; **Horace L. Hulett**, Bolivar, N. Y.; **William Coalwell**, Hammond, La.; **Rosa W. Palmberg**, Liuho, Ku, China; **H. L. Mignott**, Kingston, Jamaica.

ADDRESSES OF MISSIONARIES IN CHINA
Miss Susie M. Burdick, Rev. and Mrs. H. Eugene Davis, Miss Mabel L. West, Pont. Ste. Catherine, W. 3. Shanghai, China.
Dr. Rosa W. Palmberg, Dr. Grace I. Crandall, Dr. and Mrs. George Thorgate, Grace Hospital, Liuho, Ku, China.
 Postage, 5 cents for first ounce; 3 cents for every additional ounce or fraction.

The Sabbath Recorder

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

VOL. 102, No. 18

PLAINFIELD, N. J., MAY 2, 1927

WHOLE No. 4,287

I SHALL NOT PASS AGAIN THIS WAY
*The bread that giveth strength I want to give,
 The water pure that bids the thirsty live;
 I want to give the oil of joy for tears,
 The faith to conquer cruel doubts and fears;
 I want to help the fainting day by day,
 I'm sure I shall not pass again this way.*

—Daniel S. Ford.

Good Cheer for A Small People We sometimes hear discouraging things said about our being a small people and therefore unable to do great things for God, just as though our Lord could not use us as he can a larger people. Men are too apt to forget that in all generations God has given mighty power to weak and humble instruments. We will do well to remember that our weakness is no bar to successful and victorious work for the advancement of God's kingdom and the triumph of his truth.

If we study the history of Christianity we shall see that our God has not made use of the weak or small things because he could get no others; but invariably he has, from choice, taken the weak things to confound the mighty. If he depended upon the greatest things and worked only with the strong, if he chose great multitudes instead of little flocks to establish and exalt his truths, men would be more likely to take all the honor to themselves. But when great things are done through a small and trusting people, everybody sees that God is in the work and that flesh may not try to take the glory. Indeed, the very fact that we are a small people may, if our faith and zeal are strong, make it all the more certain that God wants to use us for great things.

If we study God's methods in his creative work, we shall learn better than to despise the day of small things. When he wants to form a continent in the sea, instead of marshaling some giant power to hammer down the mountains and lift up the land, he chooses to set some tiny polyp that lives but a day, to do the work, and in his own time a coral reef is built up and the foun-

dations are laid for land upon which men can build homes and dwell.

When the great Master was ready to begin the world's conquest and establish his kingdom, he did not choose some great potentate with a million to do his bidding; but he selected a few Galilean fishermen and common peasants, and left the great work to them. He might have called an angel host to do his bidding and to establish his power, but he preferred to make use of a little company of commonplace persons. Instead of the great scholars with their wisdom and philosophy, he chose the foolishness of preaching by a humble and faithful little band of followers.

Thus in all generations since the days of the Son of man every great advance movement has been by the use of means that had to rely upon him for its power. When he has wanted some great kingdom work done, he has raised up little bands of followers to do his bidding. The one requirement has been, strong clear faith in God. The conquering characteristics have been consecration and zeal in his service.

If these things be true, the very fact that we are a small people is our greatest asset, provided we possess the faith and consecration so essential before God can use us.

When I think of that little band of praying boys under a haystack near Williams College, devoting their feeble powers to the cause of foreign missions, and what, under God they accomplished, I am thrilled with the thought of what a few thousand Seventh Day Baptists might do for the kingdom, if they too were filled with the Spirit and marshaled under the leadership of the Power from on high to do all they can for saving men and for the promotion of true Sabbathism.

Editorial Notes We are glad to hear that Pastor S. Duane Ogden of the Waterford Church is to be ordained on Sabbath day, April 30. Brother Ogden has been making good in Waterford and has proved to be a God-send to that little church.

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

The annual report of the New York Bible Society shows the excellent work being done by way of distributing the Scriptures. It makes a business of giving Bibles to the sailors and seamen along the entire water line, both in the offices and on board all kinds of ships. The representatives of the society also meet the immigrants as they reach our shores, giving each one a Bible in his own language. Many are printed in parallel columns of English and the language with which the new-comer is familiar. Hotels and hospitals are also supplied in New York with copies of the Bible. During the year 43,363 volumes have been given to immigrants; 171,803 to sailors and ships; and 632,462 to inmates of institutions in the city. In ten years the society has given away more than four and a half million copies.

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

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

THE PORTER RESOLUTION

"WHEREAS, The United States, in its relations with China, has always endeavored to act in a spirit of mutual fairness and equity and with due regard for the conditions prevailing from time to time in the two countries, and since the development of conditions in China makes it desirable that the United States at the present time, in accordance with its traditional policy, should take the initiative in bringing about a readjustment of its treaty relations with China; therefore be it

"Resolved by the House of Representatives (the Senate concurring), That the President of the United States be, and he hereby is, respectfully requested to enter into negotiations with duly accredited agents of the Republic of China, authorized to speak for the people of China, with a view to the negotiation and the drafting of a treaty or of treaties between the United States of America and the Republic of China which shall take the place of the treaties now in force between the two countries, which provide for the exercise in China of American extraterritorial or jurisdictional rights or limit her full autonomy with reference to the levying of customs dues, or other taxes, or of such other treaty provisions as may be found to be unequal or nonreciprocal in character, to the end that henceforth the treaty relations between the two countries shall be upon an equitable and reciprocal basis and will be such as will in no way offend the sovereign dignity of either of the parties or place obstacles in the way of realization by either of them of their several national aspirations or the maintenance by them of their several legitimate domestic policies."

Yes. Simply "Taken Over As the Lord's Day" But Not on Bible Grounds

One of the shocks that inevitably come to a Sabbath-keeping Bible student can not be avoided when some modern thinker frankly states the real origin of Sunday as a sabbath. A writer in the *Baptist* in speaking of the resurrection of Christ "in his old simple personality" as "flooding human prospects of death" and weaving "new meanings into old symbols of Hebrew life," goes on to say: "He came not to destroy but to fulfill. Thus, for a long time and over a vast region, a day had been consecrated weekly to the honor of the sun as the source of light, beauty, opportunity, and happiness. Sunday had thus become by social custom and sanctity the 'venerable day of the sun.' Taken over as the Lord's day, what a radiance of new life and light it has cast over the world." (The italics above are mine.)

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

Sunday was Baal's day among the pagan Syrophenicians. It had no shadow of sanction as a Sabbath in the Old or New Testament. Under the Roman influences it was given to the Church, and we have often said that the Reformation stopped short of completing its good work when it left this day of a pagan male divinity as a substitute for the holy day commanded by Jehovah and observed by Christ and his disciples all their lives.

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

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

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

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

Important and Helpful Scriptures that Everyone Should Know One of the strong denominational magazines publishes a list of Scripture texts which it deems important that everyone should know where to find. Students in religious

education will do well to master some such list so they can turn readily to any passage they may desire to find. The list follows:

YOU SHOULD KNOW WHERE TO FIND:

The Lord's Prayer. (*Matthew* 6.)
The Ten Commandments. (*Exodus* 20.)
The Beatitudes. (*Matthew* 5.)
Paul's conversion. (*Acts* 9.)
Christ's Great Prayer. (*John* 17.)
The Prodigal Son. (*Luke* 15.)
The Ten Virgins. (*Matthew* 25.)
Parable of the Talents. (*Matthew* 25.)
Abiding chapter. (*John* 15.)
Resurrection chapter. (*1 Cor.* 15.)
Shepherd chapter. (*John* 10.)
Love chapter. (*1 Cor.* 13.)
Tongue chapter. (*James* 3.)
Armor chapter. (*Ephesians* 6.)
Travelers' Psalm. (*Psalms* 121.)
Bible-study Psalm. (*Psalms* 119.)
Greatest verse. (*John* 3: 16.)
Great invitation. (*Rev.* 22: 17; *Isaiah* 55: 1.)
Rest verse. (*Matthew* 11: 28.)
Consecration verse. (*Romans* 12: 1.)
Workers' verse. (*1 Timothy* 2: 15.)
Another workers' verse. (*Psalms* 126: 6.)
Teachers' verse. (*Daniel* 12: 3.)
The Great Commission. (*Mark* 16: 15.)
Christ's last command. (*Acts* 1: 8.)

Our Literature In the excellent Christian magazine, *Record of Christian Work*, founded by Dwight L. Moody in Northfield, Mass., we find the following notice of the "Manual" sent out by the Tract Society:

Manual of Seventh Day Baptist Church Procedure, compiled and edited by William Lewis Burdick and Corliss Fitz Randolph. American Sabbath Tract Society, Plainfield, N. J. 120 pages.

All about the organization and independence of a Seventh Day Baptist Church, its membership, covenant, communion, and other social services, constitution and rules for transaction of business, its ministry and discipline.

This branch of the church claims to have three centuries of existence as a separate denomination of English-speaking Christians.

Many men want a religion in which there is no cross, but they can not enter heaven that way. If we are to be disciples of Jesus Christ we must deny ourselves and take up our cross and follow him. Do not think you will have no battles if you follow the Nazarene: many battles are before you! But men do not object to a battle if they are confident that they will have the victory, and, thank God, every one of us may have the victory if he will.—D. L. Moody.

THE FIVE-DAY WEEK

REV. AHVA J. C. BOND

Leader in Sabbath Promotion

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

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

While we have not engaged actively in this movement, and while there may be differences of opinion among us as to its possibilities, I am sure many readers of the SABBATH RECORDER will be interested to read what Mr. Rosenberg and Dr. Drachman have to say. I am therefore presenting in these columns the report of Secretary Rosenberg and the address by Rabbi Drachman.

PROGRESS OF THE FIVE-DAY WEEK MOVEMENT

By William Rosenberg, executive secretary, Committee for the Promotion of Five-day Week, working under the auspices of the Jewish Sabbath Alliance of America, Inc.

All reports and figures mentioned in this bulletin are the result of careful investigation from reliable sources. The committee has done all in its power to record the progress of the five-day week movement since 1910, when at a convention held by the Jewish Sabbath Alliance of America, an organization devoted to promotion of the observance of the seventh-day Sabbath, Rev. Dr. Bernard Drachman, its president then and now, stated before that gathering that

in his opinion, the day of rest problem for both Jew and Gentile in America would never be solved until two days of rest, Saturday and Sunday, were observed. He suggested that a committee be formed for the promotion of a five-day week system to begin work for the Saturday and Sunday rest with factories, and should gradually be extended to include all branches of commercial and industrial activities. About two years later this committee was formed, which included some of the most prominent clergymen, rabbis, and business people. Their first step was to bring this question before the Convention of the Amalgamated Clothing Workers held in Boston, which adopted resolutions favoring the five-day week system, but were not able to enforce same until several years later.

It was again in July, 1915, that Dr. Drachman advocated the five-day week system, not before any Jewish gathering but before the Fourteenth International Lord's Day Congress in Oakland, Calif., during the Panama-Pacific International Exposition. He traveled to Oakland, Calif., to attend this convention, which had for its purpose the strengthening of the Sunday. Being the only one there to represent the Jewish viewpoint, he made an appeal for tolerance towards those observing the seventh-day Sabbath, and made a most fervent plea to that convention to go on record favoring the five-day week, as is outlined in the report issued by the New York Sabbath Committee, which contains Dr. Drachman's address to this convention and which will be reprinted in another issue of this bulletin. It was there that he proposed the practical solution of the controversies existing between those observing the first and those observing the seventh day of the week. That practical proposal was none other than the adoption of the five-day week. He there showed that not only would this system benefit all from the religious viewpoint but also economically and socially.

Within the last six months this committee has been gathering all the facts regarding the progress of this system and has found the results amazing. What wonderful strides it has made since that time. In the Middle West individual factories began to adopt this system as early as 1914. In many instances, employers and employees would get together and come to an under-

standing to give a two-day holiday each week if the production would be kept up as usual, and from reports on hand from employers, they praise highly the adoption of this system and hope never again to return to the six-day or even five-and-one-half-day week. In the first place, they have found no falling off of production, for the employees like this system so much that they produce just as much in the five days as in the five-and-a-half, always with the object in view not to return to the old system. They have also found that it has reduced overhead charges especially where preliminary processes require the making of steam and fire, and gives them an opportunity for cleaning and repairing machinery and overhauling their plant. Some employers have even found a new source of labor as the five-day week permits many women to work when they have two free days. From the several hundred reports received from various parts of the country, almost without exception, all who have tried the five-day week system have a good word for it.

Employers are not all in agreement as to the economic effects of the five-day week. One employer who has tried out the five-day week with full pay reports that his output is greater for the shorter week. Another employer states that the five-day week has reduced his labor costs because the health and morale of his force have improved. Other employers hold that the all-day Saturday closing is time thrown away.

Despite the conflicting conclusions of employers as to the effect of the five-day week on production, the movement for a full Saturday off for factories is rapidly extending. Most workers prefer the shorter week and less pay than the longer one and more pay. Of course, when the same wages are paid for a shorter week it surely pleases the workers.

Nearly all of the larger department stores in New York City are closed all day Saturday in July and August, and every year various small stores are establishing this custom. Managers are almost unanimously agreed that the morale of their workers has been improved by this policy. They have also recognized that "with all-day Saturday closing so universal, but little shopping is done on that day, with a corresponding minimum loss in weekly sales." While the full day off on Saturday was first estab-

lished as a summer measure, various industries in many communities are making the all-day Saturday closing a year-round policy.

From time to time the Committee for the Five-day Week issued pamphlets, held meetings, and in many other ways continued to speak regarding this movement. Especially when the forty-four-hour week came into effect, did it become easier to adopt this system by simply dividing the four hours of Saturday throughout the week. In a canvass made throughout the country, with many figures still missing, it has been found that over a million organized workers are enjoying the five-day week. Leading the unions is the Brotherhood of Painters, Decorators, and Paper Hangers who were the first to introduce this system, which is almost universal in that trade affecting over 100,000 workers in 152 locals in 147 cities of the United States. Even Industrial Commissions of 19 states of the United States, having noticed the progress of the five-day week in their respective territories, found it necessary to record same in their annual reports issued on labor questions. The United States Department of Labor too has noticed the marked progress of this system and records its findings in almost every issue of the *Labor Review*. In another part of this booklet will be found other reports on this question. It is the result of the most careful investigation ever made on this subject, with many reports still missing which will be embodied in other issues of this bulletin.

The five-day week is becoming a realism. People everywhere are beginning to see the benefits of such a system for mankind. Neither the alliance nor its committee is any longer accused by many narrow-minded persons of intentions to make the Americans a lazy people, as was the case several years ago when it first came out to the public with this idea of the five-day week. The movement is growing larger and larger and may yet become an established institution in our economic system tending towards a better life socially, economically, and religiously.

It is the intention of this committee to further the promotion of the five-day week system through this bulletin, issued each month and distributed free of charge to thousands of people throughout the country.

This is made possible through the kind cooperation of those mentioned in this booklet who have so kindly assisted to cover the cost of printing and distributing this bulletin. The committee would welcome expressions of opinion from the readers.—*From the Sabbath Bulletin.*

THE CHRISTIAN LEAGUE OF METHUEN

MARY A. STILLMAN

Methuen, Mass., has the distinction of having the first interdenominational federation of churches in the United States, perhaps in the world. Forty years ago four churches in the center of the town decided to end their bickering and rivalry, and to form a league for the moral uplift of the community. Since then all the other Protestant churches in town have joined this federation—twelve in number—the last three being interdenominational community churches.

At a recent annual meeting a Congregational minister was chosen president; an Episcopal rector, vice-president; and a layman secretary-treasurer. The report of their activities for the past year was interesting. The league works always for the enforcement of prohibition, and sent a letter of commendation to the speaker of the house for casting the deciding vote against another referendum as to law enforcement in our commonwealth. A resolution was also passed in regard to the Mexican, Nicaraguan, and Chinese situations. Through its Moral Welfare Committee a moving picture film was censored and changes recommended; and a number of local cases were investigated. During the summer a Daily Vacation Bible School was maintained, with classes under expert leadership in five different churches. For several years the Women's Auxiliary has maintained a free bed in the general hospital.

The twelve churches combined in furnishing a float in the parade for the two hundredth anniversary of the town. On Sunday, July 4, a religious gathering was held in a central park with about two thousand persons in attendance. There was a union Thanksgiving service, and services for the week of prayer with exchange of pastors. The Christian League and the Board of Trade united in providing a community Christmas tree. In January a deputation of

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

During the year many excellent speakers from away have been invited to Methuen. One of them recently took for his topic, "The Great Adventure." He said in part: All youth likes to adventure. Once pioneering satisfied this craving, and developed men and women strong of body and mind; but now there is little to seek, since all places from the North Pole to the South have been discovered. In the middle ages war was an adventure, the Crusades developing a sturdy type of manhood; but war at the present time is anything but picturesque. There can be no great adventure in sitting in a laboratory inventing poisonous gasses with which to wipe out whole villages, combatants and non-combatants as well!

What then remains for our youth to undertake? Why may they not try an adventure in friendship? A beginning has already been made when two years ago delegates from all Christian countries met at Stockholm to consider a faith and order movement. At Geneva, a year ago, young people from Belgium, Holland, and Germany joined hands and marched up a hill together, singing, each in his own language, a song of Christian brotherhood and peace. What could be more thrilling than such a sight as this? Let us encourage the youth of our land to unite for universal Christian friendship and brotherhood.

What men shall catch daybreak first? Not the men who are wicked and are to be as stubble, but the watchers on the mountains—souls who have been tired of the apostate age and have been saying, "Lord, come, come!" They first will see the break of day, and to them its rosy tints will bring healing.—*G. Campbell Morgan.*

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

OUR BULLETIN BOARD

Honor roll of churches that have paid their quotas:

No. 1.—New York City, and \$104.66 additional.

No. 2.—Riverside, Calif.

No. 3.—Greenbrier, W. Va.

No. 4.—Wellsville, N. Y.

No. 5—?

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

May 21—Sabbath Rally day.

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

SHORT MESSAGES ON IMPORTANT SUBJECTS

No. III

MAN

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

"So God created man in his own image, in the image of God created he him; male and female created he them." Genesis 1: 26, 27.

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

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

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

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

Man differs from other forms of life about him in that he has a superior body and a mind capable of far greater development, and especially in that he has a spiritual nature. He can *die* spiritually, and he can be saved—can be born again, can *live*. A dog, a monkey, a bird can not be saved. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16.

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

In preparation for life work there is danger of neglecting the care of some part of our being. Rev. J. Lee Gamble says: "The true education embraces the symmetrical development of mind and body and heart. An old and wise writer (Smiles) has said, 'Cultivate the physical exclusively, and you have an athlete or a savage; the moral only, and you have an enthusiast or a maniac; the intellectual only, and you have a diseased oddity—it may be a monster. It is only by wisely training all of them together that the complete man may be found.'"

The book of Ecclesiastes is expressive of the search of many a person for that which is profitable and satisfying in life, and the conclusion reached by the writer of the book is good advice for all of us to accept. "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man."

Wife: "John, I'm afraid our Junior is lazy. He persuades little Freddy to do all his work."

Husband: "Lazy! That's executive ability."—*Stone Cutters' Journal.*

**ARTHUR L. TITSWORTH, ORGANIST
FORTY-FIVE YEARS, HIGHLY
HONORED**

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

In his reply to the words of Dr. Broek, Mr. Titsworth expressed his appreciation of all the kind words spoken and reminded the audience that while the celebration was in completion of his forty-five years as organist of Trinity, he was also rounding out half a century as a church organist, having been organist of Park Avenue Baptist Church for five years before coming to Trinity. During those five years he was also organist of the Seventh Day Baptist Church, playing there on the Sabbath. Rev. Dr. Robert Lowry, a noted composer of hymns, was pastor of Park Avenue Baptist Church during Mr. Titsworth's services there.

Mr. Titsworth declared it to have been a delightful experience to accompany Dr. Lowry, as he led the singing of many of his own famous hymns. The pathos and fervor that Dr. Lowry put into the singing of these simple hymns was said to be inspiring. Several years later it was the privilege of Mr. Titsworth to play several of those hymns at Dr. Lowry's funeral.

"It was my privilege," continued Mr. Titsworth, "to serve Trinity Church during the last five years of the pastorate of your first pastor, Rev. Dr. Andrew Van Vranken Raymond; the entire pastorate of Rev. Dr. Cornelius Schenck; during the interim supplied by Rev. Dr. Edward P. Johnson, all of whom have gone to their reward, and during the present pastorate of Rev. Dr. John Y. Broek. In all these pastorates the relation of the pastors and organist has been most cordial and harmonious.

"Dr. Broek came here," he said, "simply as Rev. John Y. Broek, but since then he has risen to the dignity of Rev. John Y. Broek, Doctor of Divinity. We have been united in the effort to have both sermons

and music imbued with the religious spirit."

In the music presented, it was explained, the aim had been to cultivate a devotional spirit and to interpret religious thought musically in a dignified manner, with a view to strengthening Christian character.

The Force Memorial organ the audience was reminded, was installed in March, 1911, and it has been the privilege of Mr. Titsworth to preside at the organ every service during those sixteen years, with but one exception.

Of the more than one thousand present members of the church, there are but ten who were here when Mr. Titsworth came on the first Sunday in May, 1882.

In closing, Mr. Titsworth congratulated Dr. Broek on the new generation that is so earnestly supporting him and the work of the church, and the church on the beautiful, dignified, and churchly edifice, the faithful pastor, and the efficient choir. For the token of appreciation and to the ladies for their floral decorations, Mr. Titsworth expressed his heart-felt thanks.

The program of music rendered at the service was one of masterpieces, all finely given and listened to with profit by a large audience. Rosemary Evans, harpist, and Frederick Millar, English concert basso, were special features of the program and were largely enjoyed in their renditions.—*Courier-News*.

[Mr. Titsworth is a member of the Seventh Day Baptist Church of Plainfield. He is a son of the late Rudolph Titsworth of blessed memory and a brother of Joseph Titsworth, our old student friend of Alfred. He is also recording secretary of the American Sabbath Tract Society, in Plainfield, N. J.—T. L. G.]

THE EASTERN ASSOCIATION, JUNE 9-12

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

LYRA B. IRISH,
Corresponding Secretary.

MISSIONS

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

LETTER FROM CHINA

DEAR FRIENDS WHO READ THE RECORDER:

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

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

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

a man who had some influence with one of the soldiers.

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

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

We here in Shanghai have had a few experiences this last week, but they seem so tame beside those of others that I feel they are scarcely worth recording. Then too by the time you will be reading this, it will be very old history. Last Friday our neighbors, the Irvine sisters of the Woman's Union Mission, came to stay here, as it was not thought safe for them over so near the armed labor leaders' quarters. The next day just about sundown the order came from the consul for all foreigners to get out of the Chinese territory in this section. There were a large number in the compound of the Union Medical Hospital and College to the east of us. Many came into the Crofoot house, and the rest here. The Bible school girls and their teacher, Miss Clara Nelson, came over into our school, so as to give over the entire Crofoot house to the doctors and nurses. The servants from their two households even brought the dinner that was

already prepared, so as to save us that trouble. We took all from one household here, and the others went over to the Davises' to eat on Sunday. The next morning we went about our packing, as much as we could here, because we had been told that we must be ready to move at a moment's notice. There was a big mass meeting of laborers and students planned for the afternoon in the public recreation ground near us. Two prayer services were held here—one with the Chinese and one for the foreigners, with Dr. Lawney from the medical school in charge. Her thought was for the workers whom we must leave, and the prayer and song service centered around that idea. Before we had hardly finished singing the last song, the word came that the order to move as quickly and quietly as possible had come. Dinner was hurried up, arrangements were made by different groups for places to go, and bedding was rolled up. It was a sad time indeed because we did not know just what was to happen. The medical people found refuge in the big Southern Methodist Girls' School, which at the time was closed for the spring vacation. The two Bridgman teachers went to friends, and the rest of the Woman's Union Mission people to a place not far away in French town. We of our mission with the Moncriefs, who are in the Davis home, were invited to Alfred Davis'. He and his wife came out to get some of us. We had an empty house out there at our disposal, where we put up cots or spread beds on the floor for most of us. The little babies and their families went into the Davis home. Alfred himself is out on volunteer service all of the time.

Dr. Thorngate and Mr. Eugene Davis stayed by the mission property with one of the cars. They witnessed a very large procession that was a part of the celebration of the death of Sun Yat Sen, Sunday afternoon. All was quiet except for the further re-enforcements being put up around this corner. Miss Burdick and I came back the next day to try to straighten out the very disordered house, but more to cheer up our people on the place. The teachers who had gone away for the night were glad to come back. Many called during the day. We went back to the Alfred Davis place that night. Out there we were so far away from noise and the ordinary sounds of the city

that it did not seem possible that fighting could be imminent.

Tuesday we all moved back and plans were made for the re-opening of school. Bridgman had opened and I went down to meet my classes. I have been every day and I have seen no anti-foreign hatred. Today the girls in my senior class were very much upset. They fear for us and for themselves. Everyone is talking another world war, to be fought this time on Chinese soil. I do feel so sorry for them. We all agreed that work is the best thing for us and that too much talking only makes us excited to no purpose.

Here the two schools are carrying on, but with only part of the pupils back. Some people are moving to Ningpo and other towns for safety. Foreigners are still coming into our city. Many are trying to get passage home. A waiting list of some three hundred is in the hands of Mr. Boynton. He will try to make arrangements for many to go stearage on the *President* boats with first class accommodations as to food and deck space. As to those of us in Shanghai, we will carry on as long as it seems advisable. We do wish that the doctors at Liuho would come in before it may be too late. Each life that is lost makes the breach wider between the Chinese and foreigners. The people of Liuho are not the ones who will bring harm to the doctors.

Our own school ground looks like war, with its rows of barbed wire inside of the fence, and the iron gate closed. In front of it are rolls and rolls of wire. Many streets between the two concessions are closed, and at night there is no going or coming after ten o'clock. Propaganda against the foreigners is being distributed, more by word of mouth than by paper, but still that is going on too. Yet we are all told that there is no cause for alarm. Some changes are being made in schools, but nothing has happened here in these schools as yet. The post office is beginning to function again. Tram cars are running. Our neighbors are settled down to work again. They sleep in the Crofoot house and go daily to their work. The Bible school to the south of us is to close, as it is impossible for the foreigners to come and go. Dr. Mary Stone's hospital has even closed for the time being. If Chinese can not

carry on in their territory, you can see how much more difficult it will be for foreigners in the Bible school to do anything.

As you may know, Dr. Thorngate was caught in Shanghai when the storm broke. He has found it very difficult to stay on here when he felt that he should be at the hospital. Mr. Davis and he even planned to go out this week, but Mr. Dzau was in and definitely urged them not to go. Dr. Thorngate will go if there is any way at all of doing so. They have some patients who could be brought into the hospitals in Shanghai, and those who are recuperating can be left in charge of Mr. Dzau. He has said he would carry on after the foreigners leave.

You have doubtless heard of the two factions in the Kuomintang party. Report has it that there is a sharp conflict on between the two. If the Right Wing can gain supremacy, there will be greater prospects of missionaries' being able to continue their work here. Some think that help is to be seen for them in the form of an alliance with some leaders now in the North.

As for us, do not be troubled. Mr. Davis is in close touch with our consul and we will be given time to get out if we need to do so. Kind Chinese friends of the Davises have offered us three rooms in the central district, where we can all stay and where trunks can be stored. In the meantime we will go on with our work here as long as it is possible or practical to do that.

To close with a more cheerful topic, let me tell you that in spite of wars and rumors of wars, we have celebrated the birthday of Mrs. Thorngate. For the sake of the children especially, it is good to turn aside from the thoughts of the times and relax. They had fun at the Davis household with various April fool jokes, quinine in the water, a birthday cake which proved to be a box with fake frosting; while over here we had a real birthday cake with the families here to help her celebrate.

As I close, the word comes that the situation is growing more tense. We know that you are praying for us and surely the prayers will be answered.

Yours sincerely,

MABEL L. WEST.

*St. Catherine's Bridge,
Shanghai, China,
April 1, 1927.*

MISSIONARY SOCIETY'S MINUTES

The regularly quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held in the Pawcatuck Seventh Day Baptist church at Westerly, R. I., Wednesday, April 20, 1927.

The members present were: President C. A. Burdick, Corresponding Secretary William L. Burdick, Treasurer Samuel H. Davis, Recording Secretary George B. Utter, Ira B. Crandall, A. S. Babcock, Dr. Edwin Whitford, Allen C. Whitford, John H. Austin, Rev. Paul S. Burdick, J. A. Saunders, Rev. William M. Simpson, Mrs. C. A. Burdick, Mrs. A. H. Langworthy, Miss Amelia Potter, Dr. Anne L. Waite, Rev. Willard D. Burdick, Walter D. Kenyon, Frank Hill.

The visitors present were: Mrs. William M. Simpson, Mrs. Robert L. Coon, Mrs. LaVerne Langworthy, Mrs. Ruth Nash, Mrs. Dell Burdick, Miss Anna West, Mrs. John H. Austin, Mrs. L. K. Burdick, Rev. J. W. Crofoot, Mrs. Allen C. Whitford, Miss Elisabeth Kenyon, Dr. B. F. Johanson, president of Conference.

The meeting was called to order at 9.35 a. m., by the president.

Prayer was offered by Rev. Willard D. Burdick.

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

Voted that the visitors be asked to take part in the work of the board during the meeting.

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

REPORT OF CORRESPONDING SECRETARY

As corresponding secretary I would report that in addition to endeavoring to carry on the usual work I have spent a considerable time in an effort to help General Secretary Willard D. Burdick raise the denominational budget for the year closing June 30. In the interests of this work we have held twenty-two meetings, in twelve churches, with delegates in attendance from fifteen churches. It is now planned to hold conferences in other sections of the denomination next month.

Together with the president of this society I attended a meeting of the China Committee of the Foreign Missions Conference held in New York City, February 15. At this meeting the puzzling questions growing out of the crisis in China were considered by the representatives of many boards doing work in that distracted land.

The funeral of Mr. Frank J. Hubbard was held in Plainfield, N. J., February 26. Brother Hubbard had been treasurer of the American Sabbath Tract Society for over twenty-five years and president of our General Conference. He had also

been prominently connected with many other denominational enterprises. Upon the advice of President Clayton A. Burdick, I attended Brother Hubbard's funeral as the representative of this society.

Respectfully submitted,
WILLIAM L. BURDICK,
Corresponding Secretary.

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

QUARTERLY REPORT

January 1, 1927, to April 1, 1927

S. H. DAVIS
In account with
THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

Cash Received

On hand, January 1, 1927	\$20,075.22
For—	
General Fund	2,991.87
Home field	300.00
China field	507.52
Boys' School	5.00
Girls' School	5.00
Java	16.00
Calcutta, India	76.71
Jamaica	258.92
From—	
Income permanent funds	500.00
Memorial Board	729.38
Interest	4.23
	<u>\$25,469.85</u>

Disbursements

To—	
Corresponding secretary and general missionaries	\$ 1,616.60
Churches and pastors	909.43
China field	2,047.24
South American field	284.05
Jamaica	591.50
Holland	291.68
Specials	62.91
Treasurer's expenses	84.00
	<u>\$ 5,887.41</u>
Total disbursements	\$ 5,887.41
Balance on hand, April 1, 1927	19,582.44
	<u>\$25,469.85</u>

SPECIAL FUNDS

1. Boys' School Fund:	
Amount on hand, January 1, 1927	\$ 9,954.48
Received during the quarter	5.00
Balance	\$ 9,959.48
2. Girls' School Fund:	
Amount on hand, January 1, 1927	\$ 9,970.43
Received during the quarter	5.00
Balance	\$ 9,975.43
3. Georgetown Chapel Fund:	
Amount on hand, January 1, 1927	\$ 548.53
Paid interest on mortgage	34.05
Balance	\$ 514.48

Total\$20,449.39
Balance on hand, April 1, 1927 19,582.44

Net indebtedness April 1, 1927\$ 866.95

E. & O. E.

S. H. DAVIS, Treasurer.

TREASURER'S EXPENSES

Clerk Hire:		\$
January 10	.....	7.00
" 17	.....	7.00
" 24	.....	7.00
" 31	.....	7.00
February 7	.....	7.00
" 14	.....	7.00
" 21	.....	7.00
" 28	.....	7.00
March 7	.....	7.00
" 14	.....	7.00
" 21	.....	7.00
" 28	.....	7.00
		<u>\$84.00</u>

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

Voted to allow Rev. C. B. Loofbourrow \$200 for traveling expenses in his work on the Iowa field.

Dr. Edwin Whitford, chairman of the China Committee, gave the following verbal report:

No meetings of the committee have been held as there was no need for such meetings. The chairman suggested that power be left to the missionaries to act at present as they think wise, looking to God for help.

The president reported that at his suggestion the Board of Managers had set aside March 16 as a day of prayer for our China missionaries.

After much discussion it was voted that we authorize our missionaries in China to continue at their posts or retire from the field as in their judgment may seem best, looking to God for his guidance and taking every reasonable precaution for their personal safety.

Frank Hill, chairman of the American

Tropics Committee, reported verbally that the only action taken by this committee was the making of arrangements to send Rev. Royal Thorngate to the American Tropics field, to leave this country soon after Conference. It was also reported that Rev. and Mrs. D. B. Coon sailed from this country on February 23 and arrived in Jamaica on February 28. Mr. Coon was granted the power of attorney as voted by this board.

Matters growing out of correspondence from the American Tropics field were discussed.

Ira B. Crandall expressed his appreciation for the loving cup which the members of the board presented to him.

President C. A. Burdick, as chairman of the committee regarding the repairing of the Lincklaen church, reported that through investigation he found that this board has no right nor power to do anything about the church, as the ownership of said church is not in the hands of this board.

Voted that this report be accepted and the committee discharged.

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

Board of Managers,
Seventh Day Baptist Missionary Society:

Your committee would present a report of progress. The Conference president's tentative program gives our board the two hours of 9.45 to 11.45, Friday forenoon, August 26. As there will be a devotional period just following our program, we have considered having no other devotional feature in our two hours than the opening prayer.

Some subjects relating to the work of the Missionary Board are to be considered in general sessions outside our two hours. And some members of our board, including the corresponding secretary, are to be speakers on some of these subjects. Your committee, therefore, deems it advisable that at this Conference, which meets at the home of the Missionary Board, no members of our board should appear on our program, except that there should be a president's address.

Moreover, people coming from distant parts of the denomination will desire to see the faces of those people whose names they read in the board's reports in the RECORDER; and your committee thinks it advisable that at some time during the program all the members should appear upon the platform and be briefly introduced.

On account of the anxiety concerning our mission in China, surely one or more of our China missionaries at home on furlough at Conference time should have adequate time to present their work. So also should Rev. R. R. Thorngate, who will be preparing to sail for the American Tropics.

Your committee is considering the plan of closing

our program with a series of very short talks on various phases of evangelism.

Respectfully submitted,
WILLIAM M. SIMPSON,
GEORGE B. UTTER,
WM. L. BURDICK,

Committee.

Voted that this be accepted as a report of progress and the committee be given full authority in completing the program.

Items growing out of correspondence were next taken up.

Voted to appropriate a sum not to exceed \$500 for expenses for the work of the evangelistic student quartet of the Northwestern Association. The personnel of this quartet is Ellis Johanson of Battle Creek, Morris Sayre of Albion, Everett Harris of Shiloh, and Loyal Todd of Milton.

The following resolution was discussed:

Moved that Rev. C. A. Burdick, Rev. William L. Burdick, R. L. Coon, A. S. Babcock, and I. B. Crandall be a committee to consider the changed conditions of our China mission and to report back to the board not later than the July meeting their findings and recommendations.

Voted to adjourn to meet at 12.45 o'clock.

The morning session closed with prayer by Rev. William L. Burdick.

The afternoon session opened at 12.50 with prayer by Rev. William M. Simpson.

Voted that the above resolution, appointing a committee to investigate conditions in China, be adopted.

Further items growing out of correspondence were taken up.

Voted to increase the appropriation to the Jackson Center Church at the rate of \$200, making the total apportionment \$500, provided the church secures Verney Wilson as their pastor.

Voted that the correspondence from Mrs. Florence Haworth of England, and Rev. William Dalback of Esthonia be referred to the Missionary Evangelistic Committee.

Voted to raise the apportionment of H. Louie Mignott from \$35 to \$50 per month, beginning May 1.

Fitting remarks were made by Dr. B. F. Johanson, president of the General Conference.

The meeting adjourned at 3.20 p. m., with a season of silent prayer.

GEORGE B. UTTER,
Recording Secretary.

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

WHAT IS AN EDUCATION?

A certain national magazine the other day complained that our universities and colleges must be falling down on the job, since they teach students so many things that will not help them to make a living after they graduate.

This plain is old and somewhat stereotyped. It can be summed up as follows: don't load students up with a lot of useless classics; teach them how to better their material condition; give them training that will enable them to make \$10,000 a year where their fathers made \$3,000; train them for business, for industry; make solid, prosperous citizens out of them and forget all unnecessary "frills."

This attitude represents the feelings of a considerable proportion of our citizens.

Schools giving technical training undoubtedly are highly important. These range all the way from the post graduate schools of medicine and law to agricultural colleges and business schools. They include training in business administration, banking, salesmanship, industrial chemistry, and so on; and they do a vast deal of good.

This much admitted, however, the question remains: should we make this kind of training the most important part of education? Why? Is it that we as a nation can comprehend and appreciate only those things which readily are convertible into dollars and cents?

A true education, according to the older school of thought, has very little to do with the realities of business and industrial struggle; its chief aim is to equip the young man's mind so that he will see business and industry in their proper perspective; so that he will be able to get from life a meaning and a richness totally apart from money; so that he will be able to provide his own values for the world and its rewards, instead of accepting unquestioningly the values his fellows place on them.

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

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

MILTON COLLEGE NOTES

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

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

The Chicago alumni held their annual dinner Thursday evening, March 24, at the Woman's City Club. This has always been an occasion of real enjoyment to the many old students of Milton living in and near Chicago. The Glee Club was present. Their songs added much to the after dinner program. Dr. L. A. Platts was the toastmaster. Dean J. N. Daland, Vice-President C. D. Royse, and President A. E. Whitford were present and appeared on the program.

Another organization that has acquitted itself with great credit is the Milton College Symphony Orchestra. Under the devoted

leadership of Dr. G. W. Post they presented their annual concert on March 19. They were assisted by the Treble Clef, who sang remarkably well. The entire program was given a second time in the afternoon of the following day in the high school auditorium at Janesville, under the auspices of the Janesville Chamber of Commerce.

Already work has been begun in preparation for the Shakespearean play in June. "Twelfth Night" will be presented.

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

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

TO THE MEMBERS OF THE PISCATAWAY SEVENTH DAY BAPTIST CHURCH:

In submitting this annual report, the pastor desires first of all to acknowledge with sincere gratitude the unfailing goodness of our Father in heaven. This has been manifest in the good degree of physical health and strength that he has enjoyed, a comfortable home, and a pleasant field of work. Only once during the year did physical disability forbid meeting his regular appointments. A faithful and loyal band of workers has supported him in his effort to do efficiently the task assigned him here. And so in the second place I want to express my appreciation of this generous support in the lines of work that have been undertaken. Whatever of success has rewarded the effort, is due in a large measure to this.

As you can not pass final judgment upon a man from his external appearance, so we can not be sure that any tabulated report, such as I am expected to present, is a thing by which to determine definitely the value of the work that has been done. Were it

not for this recognized fact, it would be with more reluctance that I face the record that is here presented.

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

We have been favored during the year with stirring sermons by the following ministers: Rev. Gerald D. Hargis, Rev. J. W. Crofoot, Rev. V. F. Hurley, who was our evangelist in the November series of meetings, Rev. W. D. Burdick, Rev. E. E. Sutton, Rev. Noah C. Gause of the Anti-Saloon League, and Rev. D. B. Coon, now of Jamaica, B. W. I.

As a member of the Executive boards of the Tract and Missionary societies I have had the privilege of attending one of the sessions of the Missionary Board, and all but two of the monthly meetings of the Tract Board. It has been my privilege to officiate at three weddings during the year—one in Alfred, N. Y., and two in Dunellen. The record of my calls has been neglected, but including calls upon all classes and in all places where my work has called me, a rough estimate would place them at three hundred. In reviewing the year, I gratefully recall the exhilarating experiences of the Sabbath eve prayer meeting, the Christian Endeavor work, and the Sabbath school. I desire to thankfully acknowledge the efficient leadership that has been exhibited in these auxiliary branches of our kingdom service—that of our dear Superintendent Kellogg of the Sabbath school, Mrs. Myrta Randolph of the Ladies' Aid, Mrs. Jennie Dunham of the Christian Endeavor, Mr. Russell Burdick of the Junior department of Christian Endeavor.

We are all grateful for the opportunity for community service that has been opened

for us in the Religious Vacation Bible School. This work has been well supported by the community, and has received its appreciative recognition. The work promises much for the ensuing year. The daily attendance in this school came almost to the one hundred figure, but diligent effort must be made to greatly augment this number by the addition of those who are without the influence of any religious culture in the neighborhood. During the year a Boy Scout troop has been organized under the leadership of Scoutmaster Russell W. Burdick, and this promises much for the moral and physical culture of our boys.

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

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

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

In closing this annual report the pastor wishes to express his gratitude for all the kindnesses that have been shown to the dwellers in the parsonage. We shall never forget the thoughtfulness that prompted the

action of one year ago, making provision for the vacation for the month of August with continued salary. We can only hope and pray that all these evidences of good will may minister to greater efficiency in the work to which you have called us.

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

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

NOTES FROM THE MOODY BIBLE INSTITUTE OF CHICAGO

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

April 25, 1927.

A BROKEN BUCKLE

"Dr. James Hamilton," says a writer in the *Congregationalist*, "tells of a gallant officer who was pursued by an overwhelming force, and his followers were urging him to greater speed, when he discovered that his saddle-girth was becoming loose. He coolly dismounted, repaired the girth by tightening the buckle, and then dashed away like our Sheridan on his famous ride from Winchester. The broken buckle would have left him on the field a prisoner; the wise delay to repair damages sent him on in safety amid the huzzas of his comrades.

"The Christian who is in such haste to get about his business in the morning that he neglects his Bible and his season of prayer rides all day with a broken buckle. 'He rides for a fall,' as the English say, and if he is tumbled into the dust he has nobody to blame but himself."

YOUNG PEOPLE'S WORK

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

BIBLE GUIDE-POSTS

Christian Endeavor Topic for Sabbath Day,
May 21, 1927

DAILY READINGS

Sunday—Guide-post to God (John 14: 8, 9)
Monday—To service (Matt. 20: 25-28)
Tuesday—To a useful life (John 15: 4, 5)
Wednesday—To soul-winning (John 1: 40-42)
Thursday—To faith's prayer (Mark 11: 12-14)
Friday—To humility (Matt. 23: 1-39)
Sabbath Day—Topic: Bible guide-posts (Ps. 119: 9-16)

HOW TO USE THE BIBLE

When in sorrow, read John 14.
When men fail you, read Psalm 27.
When you have sinned, read Psalm 51.
When you worry, read Matthew 6: 19-34.
Before church service, read Psalm 84.
When you are in danger, read Psalm 91.
When you have the blues, read Psalm 34.
When God seems far away, read Psalm 139.
When you are discouraged, read Isaiah 40.
If you want to be fruitful, read John 15.
When doubts come upon you, try John 7: 17.
When you are lonely or fearful, read Psalm 23.
When you forget your blessings, read Psalm 103.
For Jesus' idea of a Christian, read Matthew 5.
For James' idea of religion, read James 1: 19-27.
When your faith needs stirring, read Hebrews 11.
When you feel down and out, read Romans 8: 31-39.
When you want courage for your task, read Joshua 1.
When the world seems bigger than God, read Psalm 90.
When you want rest and peace, read Matthew 11: 25-30.

When you want Christian assurance, read Romans 8: 1-30.

For Paul's secret of happiness, read Colossians 3: 12-17.

When you leave home for labor or travel, read Psalm 121.

When you grow bitter or critical, read I Corinthians 13.

When your prayers grow narrow or selfish, read Psalm 67.

For Paul's idea of Christianity, read 2 Corinthians 5: 15-19.

For Paul's rules on how to get along with men, read Romans 12.

When you think of investments and returns read Mark 10: 17-31.

For a great invitation and a great opportunity, read Isaiah 55.

For Jesus' idea of prayer, read Luke 11: 1-13, and Matthew 6: 5-15.

For the prophet's picture of worship that counts, read Isaiah 58: 1-12.

For the prophet's idea of religion, read Isaiah 1: 10-18, and Micah 6: 6-8.

Why not follow Psalm 119: 11, and hide some of these in your memory?—*Professor Harris Hall, American Bible Society, Bible House, Astor Place, New York.*

A SUGGESTION FOR THE MEETING

Ask the members a week in advance to watch their Bible reading for verses which are good guide-posts for living.

At the meeting, call first for old favorites—verses that have helped in times past; then ask for new ones discovered during the week.

Write all references on the blackboard so that any who wish may copy them. See which verses are general favorites and discuss how and why they have helped.

QUESTIONS FOR DISCUSSION

How are the Ten Commandments guide-posts?

What Bible warning has helped you?

What Bible suggestion has influenced you?

What verses have made it easier to overcome the little annoyances of every day life?

What help may we get from portions of the Bible which are hard to understand?

Why does memorizing Bible verses add to their helpfulness?

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

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

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

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

"The Bible points out the way. Christ gives us power to walk that way. The Bible must be united to faith and prayer and effort."

Battle Creek, Mich.

THE INTERMEDIATE CORNER

REV. PAUL S. BURDICK

Intermediate Christian Endeavor Superintendent
Sabbath Day, May 21, 1927

WHAT KIND OF CHURCH DO YOUNG PEOPLE WANT? (1 THESS. 5:12-22)

JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

SUGGESTIONS FOR SABBATH DAY, MAY 21, 1927

LEORA GRAY

GOOD THINGS IN SCHOOL LIFE (PROVERBS 3:1-7)

In the Bible God tells us if we have wisdom and understanding they will bring us prosperity. Some of us are not naturally intelligent, but by studying we can develop our minds. Here are a few hints as to how we may acquire wisdom:

W-illingness to learn

I-n humbleness

S-incerity

D-e-part from evil

O-bey God

M-aking the most of our time

The superintendent might ask a teacher of the public school to give a short talk at this meeting.

MEETING OF THE YOUNG PEOPLE'S BOARD

The Young People's Board convened in regular session at eight o'clock. The president called the meeting to order and Mrs. Frances Babcock led in prayer.

Members present: Dr. B. F. Johanson, Mrs. Frances Babcock, Allison Skaggs, Russell Maxson, Mrs. Ruby C. Babcock, E. H. Clarke, Lloyd Simpson, Dorothy Maxson, L. E. Babcock.

The minutes of the last meeting were read.

The treasurer read the quarterly report, which was accepted as follows:

TREASURER'S REPORT FOR QUARTER ENDING MARCH 31

<i>Dr.</i>	
Balance, January 1, 1927	\$543.26
Conference treasurer	311.15
Conference treasurer, for First Hopkinton Church	25.00
Total	<u>\$879.41</u>

<i>Cr.</i>	
Corresponding secretary, salary and expense	\$ 41.14
S. H. Davis, January account	200.00
Balance	638.27
Total	<u>\$879.41</u>

The corresponding secretary presented a monthly report which was received and ordered placed on file:

REPORT OF CORRESPONDING SECRETARY FOR MARCH, 1927

Number of letters written, 50.
No bulletins have been sent out this month.
Correspondence has been received from: Miss Anna Burdick, Albert Rogers, Rev. George Shaw, Rev. Wm. Simpson, Duane Ogden, Hurley Warren, Mrs. Blanche Burdick, Miss Velma Davis.

Several reports have been received in response to the RECORDER Reading Contest.

The Conference program for the young people's sessions is progressing nicely. The societies will hear about the oratorical contest soon.

MRS. FRANCES BABCOCK.

Correspondence was read from Mrs. Blanche Burdick, Rev. William Simpson, Hurley Warren.

The corresponding secretary gave an outline of the plans for Conference programs.

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

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

Respectfully submitted,

MRS. RUBY BABCOCK,

Secretary pro tem.

Battle Creek, Mich., April 7, 1927.

CONFEDERATES IN CRIME

MRS. MINNIE PERRY

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

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

Not a whisper was heard anywhere and the situation had become painfully oppressive, when the prisoner was seen to move; his head was raised, his hands were clenched, and the blood had rushed into his pale careworn face. His teeth were firmly set, and into his eyes came a flash of light. Suddenly he rose to his feet, and in a low firm voice he said:

"I have! Your honor, you have asked me a question, and I now ask it as the last favor on earth that you will not interrupt my answer until I am through.

"I stand here before this bar, convicted of the willful murder of my wife. Truthful witnesses have testified to the fact that I was a loafer, a drunkard, and a wretch; that I returned from one of my prolonged debauches and fired the fatal shot that killed the wife I had sworn to love, cherish, and protect. While I have no remembrance of committing the fearful, cowardly, inhuman deed, I have no right to complain or condemn the verdict of twelve good men who have acted as a jury in this case, for their verdict is in accordance with the evidence.

"But, may it please the court, I wish to show that I am not alone responsible for the murder of my wife."

This startling statement created a tremendous sensation. The judge leaned over the desk. The lawyers wheeled around and faced the prisoner, the jurors looked at each other in amazement, while the spectators

could hardly repress their intense excitement. The prisoner paused a few seconds, and then continued in the same firm, distinct voice:

"I repeat, your honor, that I am not the only one guilty of the murder of my wife. The judge on his bench, the jury in the box, the lawyers in this bar, and most of the witnesses are guilty before Almighty God, and will have to appear before his judgment throne, where we shall all be righteously judged.

"If twenty men conspire together for the murder of one person, the law of this land will arrest the twenty, and each will be tried, convicted, and executed for a whole murder and not for one-twentieth of a crime.

"I have been made a drunkard by law. If it had not been for the legalized saloons in my own town I would never have become a drunkard; I would not be here now, ready to be hurled into eternity. Had it not been for the human traps set out with the consent of the government I would have been a sober man, an industrious workman, a tender father, and a loving husband. But today my home is destroyed, my wife murdered, my little children—God bless them—cast out upon the mercy of the cold world, while I am to be murdered by the strong arm of the state in which I live.

"God knows I tried to reform, but as long as the open saloon was in my open pathway, my weak, diseased will-power was no mate against the fearful, consuming, agonizing appetite for liquor. At last I sought the protection, care, and sympathy of the Church of Jesus Christ.

"For one year our town was without a saloon. For one year I was a sober man. For one year my wife and children were supremely happy and our home was a perfect paradise.

"I was one of those who signed remonstrances against reopening the saloons in our town. The names of half of this jury can be found today on the petition certifying to the good moral character of these rum-sellers and falsely saying that the sale of liquor was necessary in our town. The prosecuting attorney in this case is one that so eloquently pleaded with the court for the license; and the judge who now sits on the bench, and who asks me if I have anything to say before the sentence of death is passed upon me, granted this license."

The impassioned words of the prisoner fell like coals of fire upon the hearts of those present, and many of the spectators and some lawyers were moved to tears.

The judge made a motion as if to stop any further speech on the part of the prisoner, when the speaker hastily said:

"No, no, your honor, do not close my lips. They are the last words I shall utter on earth.

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

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

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

"Your honor, I am done. I am now ready to receive my sentence and be led forth to the place of execution and murdered according to the laws of this state. You will close by asking the Lord to have mercy on my soul. I will close by asking

God so to open your blind eyes to the truth that you will cease to give your support to this hell-born traffic."

Belzoni, Okla.

TRACT SOCIETY—MEETING BOARD OF TRUSTEES

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

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, Orra S. Rogers, Jesse G. Burdick, Irving A. Hunting, Otis B. Whitford, Harold R. Crandall, Laverne C. Bassett, George R. Crandall, Theodore J. Van Horn, Courtland V. Davis, Arthur L. Titsworth, and Business Manager L. Harrison North.

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

Prayer was offered by Rev. Harold R. Crandall.

Minutes of last meeting were read.

Corresponding Secretary Willard D. Burdick presented the following report:

A week ago Secretary William L. Burdick and I were with the Berlin, N. Y., Church, holding meetings in the interests of denominational work and the raising of the budget, and recruits for the ministry.

A copy of *The Handbook of the Churches* for 1926, just issued by the Federal Council of Churches of Christ in America, has been received. The Sabbath Tract Society has a half page advertisement in this book.

Verbal notice has been given me that the Sabbath Tract Society is to have an hour on the program of the Eastern Association.

In harmony with your instructions at the March meeting of the Tract Board I have transmitted to the corresponding secretary of the Missionary Society the recent letters from Rev. William Dalback of Esthonia, and Mrs. Florence Haworth of London, asking their sympathetic consideration of the same and assuring them of our co-operation in any action that may seem advisable.

I have also sent copies of the report of your special committee appointed to consider the ques-

tion of a new department in the SABBATH RECORDER, to the chairman and recording secretary of the Commission.

The recording secretary of the Commission replied to this communication with a letter concerning the action of the Tract Board. (The corresponding secretary read the letter from Secretary Edwin Shaw.)

It is my expectation to spend the month of May in the Northwestern Association with Secretary William L. Burdick, holding group conferences and speaking in the interests of denominational work.

Voted that the program for the Tract Society hour at the coming Eastern Association be referred to Secretary Burdick.

Voted that he also be requested to make a suitable reply to the communication received from Secretary Edwin Shaw of the Commission.

Sabbath Promoter Ahva J. C. Bond reported that a ministers' conference was held at Salem, W. Va., and Alfred, N. Y., and one will be held this week at Milton, Wis., which will be the fifth conference.

The Teen-Age Committee reported favorable progress in securing funds to finance the coming summer session to be held in Rhode Island.

The committee on distribution of the Salem Conference addresses given on Sabbath Tract Society day, has sent 1807 copies to Baptist ministers, and has several hundred copies more ready to mail.

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

WILLARD D. BURDICK,
AHVA J. C. BOND,
CORLISS F. RANDOLPH.

Committee.

Acting Treasurer Ethel L. Titsworth presented her report for the third quarter duly audited, which was adopted.

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

The following communication was received:

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

MY DEAR FRIENDS:

Your gracious words of esteem for Frank, your expression of your own loss, and of the loss to the Tract Society in his passing away, your high estimation of the value and purpose of his work for the cause which he held so dear, and your feeling of sympathy for me and the others who

feel this sorrow most keenly are indeed a cause for gratitude.

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

With deepest appreciation of your tender, loving message.

Faithfully yours,

BESSIE T. HUBBARD,
(Mrs. Frank J. Hubbard.)

April 17, 1927.

The Supervisory Committee reported business good at the publishing house.

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

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

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

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

Dr. Benjamin F. Johanson, president of the General Conference, being present, addressed the board, and first paid a tribute to the memory of Frank J. Hubbard, for his useful life denominationally and civically, and his deep sense of personal loss. He outlined in general the plans for the General Conference, stating the Tract Society session would be held on Thursday afternoon of Conference week.

A very interesting discussion followed relating to the program.

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

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

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

CHILDREN'S PAGE

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

SCHOOL LIFE

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,
May 21, 1927

DAILY READINGS

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

A BIBLE PUZZLE

H. V. G.

In the following little story there are hidden eight books of the Old Testament.

A mosquito, named Iah, flew in the window and was so ruthless as to bite a little girl on her head. She asked her brother Sam to kill it.

"Sam, you'll kill him, won't you?" she asked.

"It's too big a job for me," he answered, "Jo'll do it."

So the little girl turned to Jo and said, "O, bad Iah has stung me. Will you kill him, Jo?" Then lest her brother should refuse she offered him her big red ball.

So Jo killed Iah exclaiming, "Ho, who couldn't kill a mosquito! That's an easy kill."

ANSWER TO LAST WEEK'S PUZZLE.—
Psalm.

1. P eter
2. S olomon
3. A dam
4. L aban
5. M artha

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

HOME NEWS

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

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

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

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

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

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

The attendance at the prayer meetings which was reduced during the winter months by sickness and other causes has markedly improved and is approaching normalcy again. From January 5 to February 9 inclusive were considered each week the following topics under the subject of the Kingdom of God: Its Growth, Its Value, Its Characteristics, Its Power and Inclusiveness, Its Manifestations, Its Imperialism.

For six Friday evenings, beginning February 16 and ending March 25 the subject of Personal Evangelism was studied in the prayer meeting under the headings: The Superiority of the Personal Method of Evangelism, The Power of Evangelism, Preparation for Personal Evangelism, The

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

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

Since the death of our beloved Pastor Fifield, our pulpit has been filled by different ministers. The inspiring sermons by Elder H. D. Clarke and Dr. T. L. Gardiner have been mentioned by others in former letters to the *RECORDER*. For several weeks Rev. Stewart B. Crandell, the pastor of the First Baptist Church here, has preached for us, and his sermons have been very inspiring and uplifting. The children enjoyed the talks he gave them. On April 23, he preached his last sermon, and at the close of the service the audience gave him a unanimous vote of appreciation for the service he has rendered. We expect to have Rev. E. E. Sutton, our director of religious education, with us April 30, and he will preach for us then. Rev. Jay W. Crofoot, who has consented to act as our pastor for a few months, expects to commence his duties May 7, and we look forward to his coming with pleasure.

On March 26, the marriage of Miss Beatrice Wood to Rev. August Johansen, pastor of our Chicago Church, occurred at the home of the bride's sister, Mrs. Herbert Lippincott, of this city. Both young people were formerly associated with our church.

We were favored by a visit by the Milton College Glee Club on March 26. This visit was sponsored by the Milton Club, composed of about seventy-five alumni and former students of Milton College who reside here. The Glee Club arrived on Friday afternoon, and sang at the sanitarium song service Friday evening. Following this service they took charge of our Christian Endeavor meeting, and on Sabbath morning they sang at the regular church service. Their concert was given on Sabbath evening in the sanitarium gymnasium to a large and appreciative audience.

On Monday evening the Milton Club gave a banquet in honor of the Glee Club. This banquet was held in the parlors of the First Baptist church, and was attended by a large

crowd. The Glee Club sang several selections, the Milton College spirit was in the air, and everyone had a huge good time. The Glee Club is certainly a credit to its director, Professor L. H. Stringer, and to Milton College. We are always very glad to welcome them to Battle Creek.

Lester Crandall and family, who have spent the winter in Florida, have returned, and we are glad to have them with us again. Lester is our Sabbath school superintendent, and during his absence his place was filled very acceptably by Gail and Lloyd Simpson.

Our church building fund is steadily increasing. The ladies of the church are doing their bit by serving some excellent cafeteria suppers. The Christian Endeavor society has raised over eighty dollars toward the fund.

The church has sustained a great loss in the death of Brother Albert Hill. He was intensely interested in the welfare of the church, and his death is keenly felt by all.

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

LYLE CRANDALL.

April 23, 1927.

LISTEN TO THIS, GIRLS

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

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

"THE GREATEST OF THESE"

One of my favorite passages of Scripture is the *Charity Chapter*. It has a peculiar beauty in thought, feeling, and expression. I suppose that in the so-called revised version the word *love* means more than *charity*. Yet I like *charity* the better. I have been looking up this word in my dictionary and find that it comes from a Latin word meaning dearness, high regard, love. It has three definitions given differing according to use. "1. Love, universal benevolence; good will. 2. Liberality and kindness in judging men and their actions. 3. Alms giving to the needy or suffering; any act of kindness." In every case it is a fundamental virtue. "And now abideth faith, hope, charity, these three; but the greatest of these is charity." I have seen a little pamphlet written years ago by a well-known divine upon, "Love, the Greatest Thing in the World."

I find in my Bible at least a hundred passages about love to God and man. Jesus said, Matthew 22:37-40, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Well may love be called "the greatest thing in the world."

In a very common use of the word *charity* we mean that of the second definition—"Liberality and kindness in judging of men and their actions." Jesus seems to put the same stress upon loving our neighbors as loving God. This must mean that not to love our fellow men is much the same as not to love God. While doing this writing I have looked through my Bible for passages concerning love toward our fellow men, and I am surprised to find so many of them. In the most of them admonitions to love our neighbor are recorded alongside those admonishing us to love God. It is as if the sacred writers considered that the love of

man must supplement the love of God. John, in his first epistle, 4:20, said, "If a man say I love God and hateth his brother, he is a liar, for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

But some one may say it is impossible to love a bad man, especially if he be an enemy. I once heard a blessed good man whom I knew and loved say from the pulpit, "I am bound to love some men whom I do not like." By this he meant that though he did not, because of his habits and character, like a certain bad man, he must, as a Christian, cherish no ill will toward him personally, but must judge of him kindly, see in him what good he could, being all the time courteous and polite; and act before him the part of a Christian gentleman. I am glad today to have heard Comrade McKay say what he did. It has all along been helpful to me, and I am the better for it. He not only said this from the pulpit but in his daily life he lived it. Though a Methodist minister, a leader in all church work, he had the real charity that led him to judge kindly of all others. His Catholic neighbors were his friends in every way. They highly respected him for his broad Christian manhood. I was introduced a year ago at a social gathering in a Methodist church to the pastor. It was some former Catholic pupils of mine who gave me the introduction. They told me he was just the best kind of man—a power for good in the community. It did me good to hear them say what they did. I found they loved not only God but their neighbors. Was not this a great deal more Christian than to hold themselves aloof?

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

LESSON VII.—MAY 14, 1927

PETER AT PENTECOST. Acts 2: 12-14, 32-41.

Golden Text.—"Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." Acts 2: 38.

DAILY READINGS

- May 8—Peter's Sermon at Pentecost. Acts 2: 14-21.
May 9—Peter's Sermon at Pentecost. Acts 2: 22-36.
May 10—The Result of Peter's Sermon. Acts 2: 37-47.

May 11—The Promise of the Holy Spirit. John 16: 7-15.

May 12—Spiritual Gifts. 1 Cor. 12: 1-11.

May 13—Precious Promises. 2 Peter 1: 1-11.

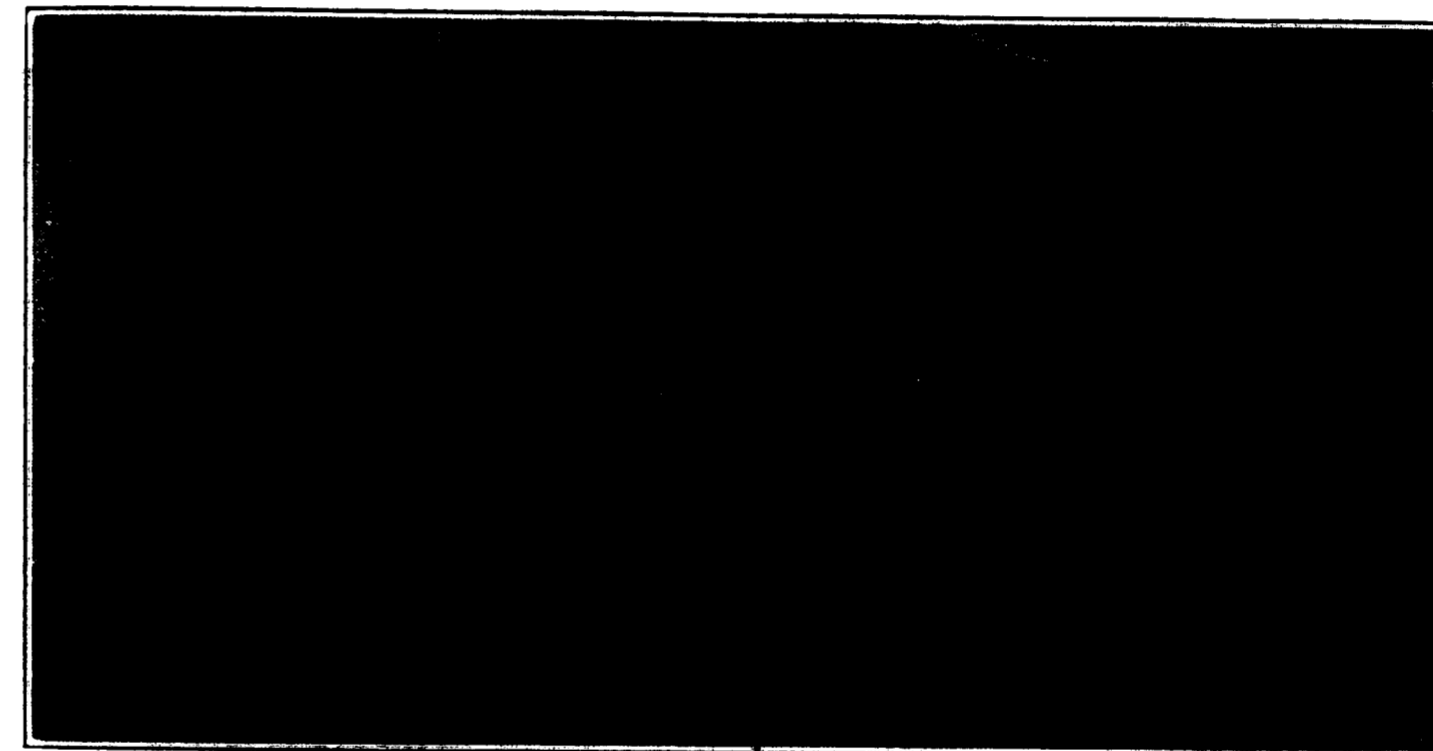
May 14—The Acceptable Spirit. Phil. 2: 5-11.

(For Lesson Notes, see *Helping Hand*)

EDINBURG, TEXAS

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

The first six months of my pastorate has nearly expired. The church pledged a certain sum toward my support, and has paid double in money or its equivalent. The members have paid more for the Onward



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

Movement budget than they expected to at the beginning of the year. This first year is largely an experiment. We did not know what could be done.

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

In the afternoon the business meeting was held, after which a "sing," in which practically all joined, lasted nearly an hour. Some neighbors dropped in and participated. Song after song was called for by our own

people and by others. It was a joyful occasion. Everyone seemed happy.

Our whole church is a choir, the various parts being carried. At the Sabbath meetings the house is filled with the volume of song.

The annual election of the Sabbath school officers took place at the residence of Deacon Jesson the next Sabbath, resulting in the following being elected: superintendent, J. E. Jesson; assistant superintendent, Jay Van Horn; secretary-treasurer, Pauline Moman; pianist, Mrs. Alfred Fisher; chorister, Pauline Moman; teacher Bible class, D. S. Allen.

There is good attendance and good interest is shown at the regular meetings. Frequently there are visitors at the Sabbath eve meeting, and sometimes at the morning service.

This country is developing rapidly. Edinburg claims five thousand population, and is growing; new buildings are going up all the time. McAllen, nine miles from Edinburg, claims a population of eight thousand. Pharr,

between these towns, is a small village, growing also. All along the Missouri Pacific Railroad villages and small cities are found, three to five or six miles apart. People make a living on a small acreage. The first of the year the Southern Pacific was extended from Falfurias to McAllen, passing through Edinburg, which greatly helps the shipment of produce. New towns are springing up along this new railroad, which means opportunity for those living near, and for those who come to the valley soon.

The climate here is as near ideal as in any place I have seen, and I have lived in nine different states. Some people make a fortune here in a few years. But it seems that any one who is strong and energetic, who has a few hundred dollars to start with,

can make a living here as easily as in any other place. This is not in the tornado district of the South, but is near enough to the Gulf of Mexico to be benefited by the Gulf breezes, which add much to the health and comfort.

A few more Seventh Day Baptists who are zealous for good works are needed to help strengthen the cause here.

Brothers and sisters, pray for us.

ANGELINE PRENTICE ALLEN,
Box 828, Edinburg, Tex. Pastor.

HEART WORSHIP

SELECTED BY DEAN ARTHUR E. MAIN

The eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him.

The Lord is nigh unto all them that call upon him, to all that call upon him in truth.

Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness.

Religion is simply the laying of life—each thing and thought of life as it comes—down before the Lord. Sorrow, anguish, fear, anxiety; repentance, renunciation of evil, longing for cleansing and absolution; hope, motive, purpose, pleasure, success; little common annoyances or satisfactions—everything—brought to him, laid open before him, to help or heal, to use, to sanctify with the divine sympathy and permission—his gladness to be acknowledged in our gladness, his pity in our pain, his commandment in our wish and intent—that is just all of it. This is Moses in the mountain; this is to “fall down before the Lord.” “O come,” the beautiful psalm sings to us, “let us worship and fall down; let us kneel before the Lord our Maker.”—*Adeline D. T. Whitney.*

O patient God, whom men forsake,
All-kind, all-gracious as thou art,
How soon our faithlessness would break
A human heart!

How vast must be the love so strong,
Its yearning, oh, how fathomless,
That sin prolonged should yet prolong
Thy tenderness!
—*Harriet McEwen Kimball.*

The Scripture gives four names to Christians, taken from the four cardinal graces so essential to man's salvation: saints for

their holiness, believers for their faith, brethren for their love, disciples for their knowledge.—*Thomas Fuller.*

PRAYER

O God, thou art Life, Wisdom, Truth, Bounty, and Blessedness, the Eternal, the only true Good! My God and my Lord, thou art my hope and my heart's joy. I confess, with thanksgiving, that thou hast made me in thine image, that I may direct all my thoughts to thee and love thee. Lord, make me to know thee aright, that I may more and more love, and enjoy, and possess thee. And since, in the life here below, I can not fully attain this blessedness, let it at least grow in me day by day, until it all be fulfilled at last in the life to come. Here be the knowledge of thee increased, and there let it be perfected. Here let my love to thee grow, and there let it ripen; that my joy, being here great in hope, may there in fruition be made perfect. Amen.

GOD'S PLAN

O Youth, O Youth, elusive golden hour,
I would that I possessed some magic power
To stay your flight, to hold you yet a while
And linger in the sunshine of your smile.
For when you go, you take within your arms
Romance, love, and beauty. All my charms
Fade quickly, as the roseate glow at eve
Fades when the shining sun has taken leave.

O Age, O Age, from whose relentless hand
There's no escape, I now can understand
Why Youth must not abide beyond his day,
Nor steal your power, nor usurp your sway.
For yours is the task to lead the soul
Into repose; prepare it for its goal;
Distinguish what is gain and what is loss;
Refine the gold; eliminate the dross.

O Life, O Life, what have you yet in store
For one whose back bends low, whose feet are sore
With the long journey, one who seeks surcease
From cares and woes, who longs for sweet release?

For Youth gave me his golden draught of wine.
I drank it all and still for more did pine.
But ere I knew, Age opened wide the door
To finer things. And now what more? What more?

O Death, O Death, supreme adventure still!
Life's fitting climax! How my soul does thrill.
Oh, why do mortals cling to that great fear
Of the inevitable? Year after year
I feel your presence drawing sweetly nigh.
To him, whose vision long has been on high,
Who is conscious of a scheme since time began,
You are but the unfolding of God's plan.

—*Opal L. Paap, in The Baptist.*

Lone Sabbath Keeper's Page

WORK AMONG LONE SABBATH KEEPERS IN TEXAS

The latter part of October a meeting of some lone Sabbath keepers was held at the home of James I., and Catherine Shaw Stillman in Houston, Tex. Five of those present were members of the Fouke, Ark., Church. Mrs. Barrett of Hull, who is superintendent of the Lone Sabbath Keepers' Texas-Arkansas Bible class came from her home, sixty miles away, to attend. Mrs. Lola Smith and daughter, Mrs. J. C. Evans, came from Freeport, about sixty miles in another direction, to attend. The meeting was quickly arranged, as Mrs. Allen was en route to her new charge at Edinburg, and not many could be notified. However, a very spiritual meeting was enjoyed. The people felt that the meeting was so helpful and that the joy of getting together was so great that some such meeting should be held regularly, once in three or six months, planned far enough in advance so that all Texas lone Sabbath keepers could be notified, in the hopes that more could attend. Such a meeting has been planned for May 6 to 8. All lone Sabbath keepers in the state are urged to attend. Come praying, and help us plan for the future. If any have not been notified, it is because the lone Sabbath keepers' secretary has not your name and address. Please send it at once, and come to the meeting if possible.

Some new people have been discovered—gifted Christian workers—not far from Houston, for whom we praise the Lord, and hope that they may soon find a place of special service.

THE LONE SABBATH KEEPERS' PAPER

From the North and from the South, from the East and from the West, the kindest, most encouraging letters have come, expressing earnest desires that the lone Sabbath keepers' *Messenger* continue. If the appreciative and complimentary words were to be quoted, they would fill many pages of the *RECORDER* or the *Messenger*, and seem like egotism on the part of the secretary-editors. But enough has been said, and

enough support has come so that they feel justified in publishing subsequent editions. Many are enthusiastic, saying that the paper is just what is needed.

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

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

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

A limited number of copies can be sent free. Some money has been sent to pay for the paper for others, and no name specified, so if you who read this know of any who have not subscribed who would care for the paper, please send names (your own or others), as soon as possible to the editor, and such names will be put on the list.

AT THE PLACE OF DECISION

(Northfield Young Women's Conference, 1926)

And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem. Luke 9: 51.

“He steadfastly set his face,” literally, “He turned his face into steel.” The word lays bare that intense struggle in which Jesus wrought his will into a fixed resolve. We see him at the place of decision.

From the city of Jericho two roads lead out, one north to quiet Galilee, the other south to Jerusalem. There Jesus made his choice. He could go north to crowds of simple fisherfolk hanging on his words, to his boyhood home, to long years of teaching, at last to die with “honors thick upon him.” He could go south to Jerusalem, to whose temple thousands of pilgrims were then journeying for the feast of Passover.

But at Jerusalem his foes had already plotted his destruction. That south road meant death!

But why should he not go north? Surely he could do more good alive than dead. "A living dog is better than a dead lion." There was sickness to heal, there were minds to enlighten, and the disciples needed him. Voluntary death was no more pleasant to Jesus at thirty-three than it would be at that age to any of us. Obviously, he could win the world by living.

Yes, there are always obvious, practical, and perfectly plausible reasons on one side when the peremptory challenge of the soul is on the other. It was the crossroads of decision, the "watershed," as Dr. James Black has termed it, of the Master's life: and as he stood, "he set his face like a flint to go to Jerusalem"—to a cross on which they butchered their slaves, to a cross on which they slew their thieves. Oh, Jesus knew! His words are on record: "And he took the twelve, and began to tell them what things should happen to him, saying, . . . The Son of man shall be delivered up, . . . and they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him." Yet, he steadfastly set his face.

A FACE ANGUISHED BY STRUGGLE

I never could understand the interpretation of Jesus that bids us believe the Master's inner conflict was ended as soon as he overcame temptation in the wilderness. If after just one encounter he lived untroubled and serene, then he did not share our nature, nor has his life any meaning for our life. If we strike down the enemy today, he revives and meets us in unexpected places tomorrow. So it was with Jesus. To assume that he could choose the cross as a matter of course, with a smile on his lips, with no torment of soul, belittles the cross and dilutes his manhood. Perhaps there was more real agony involved in that choice of the south road than in Gethsemane itself, for the garden was but the aftermath of this great crisis of decision.

Fortunately one of the gospelists has told us of this anguish. Here are his simple words:

"And they were in the way going up to Jerusalem: and Jesus went before them: and they were amazed: and as they followed, they were afraid."

See him striding along the road, the world forgotten! See his set lips, his eyes alight, the print of agony on his brow! His pace quickens, so that they stumble on behind. Nowhere else do they speak of him in any other terms than those of love and worship, but on this day they are dumb with terror and amazement. See him clenching his hands, every muscle taut as whipcord in his intensity of emotion fighting his temptation! And—"he steadfastly set his face to go to Jerusalem."

You remember the story of an American visitor who called on Benedict Arnold in London after his treachery and flight, and asked him if he "wanted anything."

"Only a friend," Arnold answered.

Had he only known he had a Friend who struggled in agony, but did not fall! One there was—and is—who never committed treason against his soul.

AGAIN, THE FACE OF JESUS WAS HEROIC

Why have we made of Jesus a passive, cloistered saint? Why have we stressed his sweetness almost to the forgetting of a rugged and unflinching courage? Was there ever such heroism as this that could walk deliberately down a road knowing that road to be blocked by a cross?

There are two types of courage. One is a courage of the body, largely constitutional, a matter of temperament; the other is an affair of the inner life. A leader boasted that he could make his soldiers do anything. Asked how, he replied cynically:

"Plenty of drink!"

The remark traveled to the opposing Puritan camp, where the leader promptly made a like boast for his army.

"And how?"

"Plenty of prayer," was the answer.

There you find two kinds of courage—one an animal recklessness, the other the triumph of the spirit even over physical timidity.

The impenitent thief crucified with Jesus had bodily courage. He taunted Jesus while he died because his sensibilities were coarse. But Christ's courage was of a finer kind. Every sensibility of an exquisitely refined spirit was on edge. An unstained purity revolted from the loathsome shame of the gallows. All the holiness within him shrank from the evil that could be blind to the crime of Calvary. Yet "he steadfastly set his

face." That is heroism indeed! A discord may pass unnoticed by my ear, but be almost like a gash from a knife to the ear of a trained musician. The discord of pain and sin left the impenitent thief almost untouched, but for Jesus it was intensified a millionfold by the white, quivering sensitiveness of his nature. "We may not know, we can not tell, what pains he had to bear"—yet he strode on to his death!

The call of Jesus is always to the heroic. Our modern religion is at fault in this respect: it speaks to us too often in terms of contentment and success. If we continue that plea we shall languish from spiritual diabetes—too much sugar. Jesus declared that we must live not for comfort, but for conviction—to keep inviolate at any cost the fundamental sanctities of our souls. He never hid the sharp stone, or softened the shadows, or gilded the cross for the sake of winning followers. At times he seemed needlessly austere. "Foxes have holes and the birds of the air have nests, but the Son of man hath not where to lay his head"—that was the manner of his challenge. He had nothing but scorn for flabby contentment. "What went ye out for to see? A man clothed in soft raiment?" He was looking for those who can set their faces like flint. "If any man would come after me, let him deny himself, and take up his cross daily, and follow!" Beneath all the tender grace of his character there was a framework of steel which no torture or antagonism could bend.

But most of all, the face of Jesus was

A FACE OF SACRIFICE

However much of a struggle and heroism there may be, sacrifice is the dominant expression.

Just what do we mean by sacrifice? We mean first of all an impulse and intuition of the heart. "Greater love hath no man than this, that a man lay down his life for his friends." He will have other loves. He will love his comfort. He will love his pleasure. He will love his life. Yet these are lower affections: the higher is that which bids him surrender even life itself for another. Self-preservation may be the first law of life but what part of the self shall we preserve? Shall we preserve this greater love or some lesser love?

For there comes a time when these ele-

ments in our nature meet in decisive battle. The lower threatens the life of the higher, and the higher threatens the life of the lower. Jesus never forced those hours of crisis. Once he said plainly, "Mine hour is not yet come." In this text it is written, "When the time was come that he should be received up." There is that other remarkable word from his lips, "I am come to throw fire on the earth. How I would it were already kindled!" But he never forced the issue before its time. "I must journey on today and tomorrow and the next day, and then . . ." But when the decisive moment struck, then Jesus always was loyal to this greater love.

Not that good and plausible reasons can not always be urged for the lesser love. The reasons are usually on the side of the lesser. Was there not more reason why Father Damien should remain in holy orders near Louvain University than that he should seek death in a leper colony? See him in that loathsome island during five years of lingering disease, beginning his sermons, "We lepers"! Is there any "reason" to that? None, except the imperative reason of an inner dictate. That is how sacrifice begins.

These hours of choice between a lesser love and a greater are known to us also. We are aware when "our time" has come.

Sacrifice which begins as this soul-impulse continues as a redemptive force, perhaps as the only redemptive force. That the mother bird should imprison herself on the nest, and the father bird grow thin in foraging for food is needful: it is the only way the tiny brood can live. The law of your home is that father and mother, strong and mature, should surrender freedom and some measure of comfort for the children who are too weak and small as yet to bear the weight of circumstance.

That rule is not repealed in the life of the larger family of mankind. The doctor, for instance, suffers years of training, then days of exacting labor and nights of disturbed sleep for the sake of those incapacitated by sickness. The evil of the world, likewise, is overcome only as people of good will agonize over the evil and pour out time, strength, and compassion to overcome it. "The Son of man must suffer"—it's the mysterious law of things, a necessity rooted in the life of the universe. "With-

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

These, then, are the two aspects of sacrifice. In us as individuals it is an imperious demand of a "greater love"; in the life of society it is a redeeming force.

Now notice one further fact: the sacrifice is availing to redeem only in the measure to which "it seeks not its own" in holy and complete surrender.

"Though I bestow all my goods to feed the poor, and though I give my body to be burned," and have not this greater love, it is all worthless. But suppose someone—a mother, for instance—obeys this greater love, thinking not of herself, then her sacrifice avails for redemption according to the measure of her love. Have you ever knelt confessing wrong to a pure-spirited mother? If you have, you have known her forgiveness to have a meaning beyond itself. It became a channel for the secret outpouring of God's healing mercy. But suppose, again, someone who never stained for one instant this "greater love" within him, whose compassion embraced the worst of mankind and the best, in whom there was and is nothing to impede the flowing of life-giving streams, would he not become the Savior of the world?

So "he steadfastly set his face to go to Jerusalem." "Without shedding of blood there is no remission"—well, he would shed his blood. "Greater love hath no man"—well, he would be true to that "greater love." The lesser love, yet a worthy one, of home called him by that gentle, sun-drenched road leading north to Galilee. The love of teaching called him there, and the love of life—for he was but thirty-three. But the "greater love" called him south to Jerusalem and Golgotha, a bleak and stony path, stained red. But the "hour" had struck. This was the crisis of decision. He might do the "eminently reasonable thing" and go north, or, because an intuition bade him, he might seek that gallows which to the Greeks was sheer folly and to the Jews a barrier of disgust. He steadfastly set his face. He turned his face into steel. And the cross, what now shall we say of the cross? Verily,

the soul has reasons which the blundering intellect can not understand! The face of Jesus, set like a flint, is a face of eternal sacrifice.

"Jesus went before them . . . and they followed." How far behind they followed! What a gulf between them and him as they climbed that rocky, shadowed road! What were they thinking about? "They disputed among themselves"—yes, it is written here!—"which of them should be greatest." But he strode on with no one to share his purpose, no one to understand his sorrow or his secret of joy.

Do you scorn the disciples for their crass deadness? Look about you today and you will still see the world disputing which "shall be greatest" in social rank, in business success, in the eminence of high office! If you have eyes you will still see Jesus also, striding on down the road to Jerusalem—a lonely face, the loneliest face in the world!

There is an old legend which tells how a Crusader king won back the true cross of Jesus from the pagan hordes. He brought it back to Jerusalem with great pomp and splendor, only to find the gate of the city walled up and an angel standing there and saying to him:

"Thou hast brought the cross with great pride and power. He that died on it had shame for his companion, and carried it upon his back."

Then, says the legend, the king dismounted, stripped off his robes, laid the cross on his shoulder, and walked forward barefooted—to find the gates of the city barred no longer but opening of themselves.

"Oh," you reply, "don't shadow our lives with such denials and restraints! Leave the day free and sweet as the summer air!"

I am not denying anything good. I am saying that this "greater love" alone is life. I want you to be yourselves, your best selves. You can not achieve life except when the time comes to choose that higher in face of the lower. Ultimately, that way and only that way brings joy. "These things have I spoken unto you that your joy might be full." Turn from the cross if you will, refuse to have life shadowed, but first think of Judas, then think of him who set his face like a flint—and entered into his joy!—*Rev. George A. Buttrick, in Record of Christian Work.*

MARRIAGES

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

DEATHS

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

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

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

He leaves a sister, two nieces, and uncle Charlie Hull of Chicago, and many relatives.

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

E. A. W.

SCHOLL.—Joan Esther Scholl, one of twin girls born to Lyle and Nellie Green Scholl on March 3, 1927, at Milton Junction, Wis., died March 6, 1927.

Prayer was offered at the house by Pastor John F. Randolph and the infant body was laid at rest in the Rock River Cemetery, near Milton Junction, March 7. "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God."

J. F. R.

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

In 1854, he with his parents and baby sister, Alice, moved to Farmington, Fulton County, Ill. After a residence there of eleven years they moved to West Hallock, Ill., where he grew to manhood. Under the preaching of his pastor, Rev. Nathan Wardner, he became one of a large class to put on Christ in baptism and joined the West Hallock Church. Two other members of the class were the late Rev. E. B. Saunders, for many years secretary of the Seventh Day Baptist Missionary Society, and Rev. H. Eugene Socwell.

Annuity Bonds

OF THE

AMERICAN SABBATH TRACT SOCIETY

PLAINFIELD, NEW JERSEY

Be Your Own Executor

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

Send it to us now in exchange for one of our bonds on which you will receive an income for life and be assured that the money will be used thereafter as you desire.

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

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

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

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

He is survived by his daughters—Mrs. Frank Grunloh of Effingham, Mrs. Carl Smith of Alma, Mrs. Annie Kepner of Tampico; Miss Novah Bouseman of Belleville; and his son, Willie Bouseman of Decatur; three grandchildren of whom he was especially fond—Mary Katherine Smith, Clara and Katherin Grunloh; and one sister, Mrs. Lucy Childs of Farina. These relatives together with many friends and acquaintances mourn their loss.

The funeral service was at the Seventh Day Baptist church, Friday morning by the pastor, Rev. C. L. Hill, burial in Farina cemetery.

C. L. H.

The early days of Christianity were rich in expectation. The first Christians were "a transfigured band whom the world could not tame." They took the world by storm. To this day it is inspiring to touch their enthusiasms in the Acts. Are the old enthusiasms dead? Have they withdrawn from the life of the Church? We seem to have come upon times of the dearth of expectation. Stagnation envelops many souls. The Church appears swathed and smothered in conventional activities. Why is it that God's people brood so little over sin and its cure in the gospel? Where is the New Testament stir about salvation? Why does the Church quail before the modern world, forgetting that even this puissant world has hidden hope and hunger that contain infinite travail of soul?—*Edgar W. Work.*

"Religion is the first thing and the last thing, and until a man has found God and been found by God he begins at no beginning and he works to no end."

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	Per Month	Per Copy
Per Year	\$2.50	1.25	.25
Six Months	1.25	.62	.12
Per Month			
Per Copy			.05

Papers to foreign countries, including Canada will be charged 50 cents additional, on account of postage.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Subscriptions will be discontinued at date of expiration when so requested.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

Advertising rates furnished on request.

RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

COLLECTION ENVELOPES, Pledge Cards, and other supplies carried in stock. Collection envelopes, 25c per 100, or \$1.00 per 500; denominational budget pledge cards 30c per 100; duplex pledge cards 40c per 100. Address orders to Sabbath Recorder, Plainfield, N. J.

JUNIOR GRADED HELPS, four year course, four parts each year, 15c each. Intermediate Helps, three year course, four parts each year, each 15c. Teacher's helps for Junior lessons, each part 35c; for Intermediate, 25c each. Sabbath Recorder, Plainfield, N. J.

LETTERS TO THE SMITHS, by Uncle Oliver. Of especial interest to young people, but contain many helpful words for parents who have the interests of their sons and daughters at heart. Paper bound, 96 pages and cover, 25 cents; bound in cloth, 50 cents. Mailed on receipt of price. Sabbath Recorder, Plainfield, N. J.

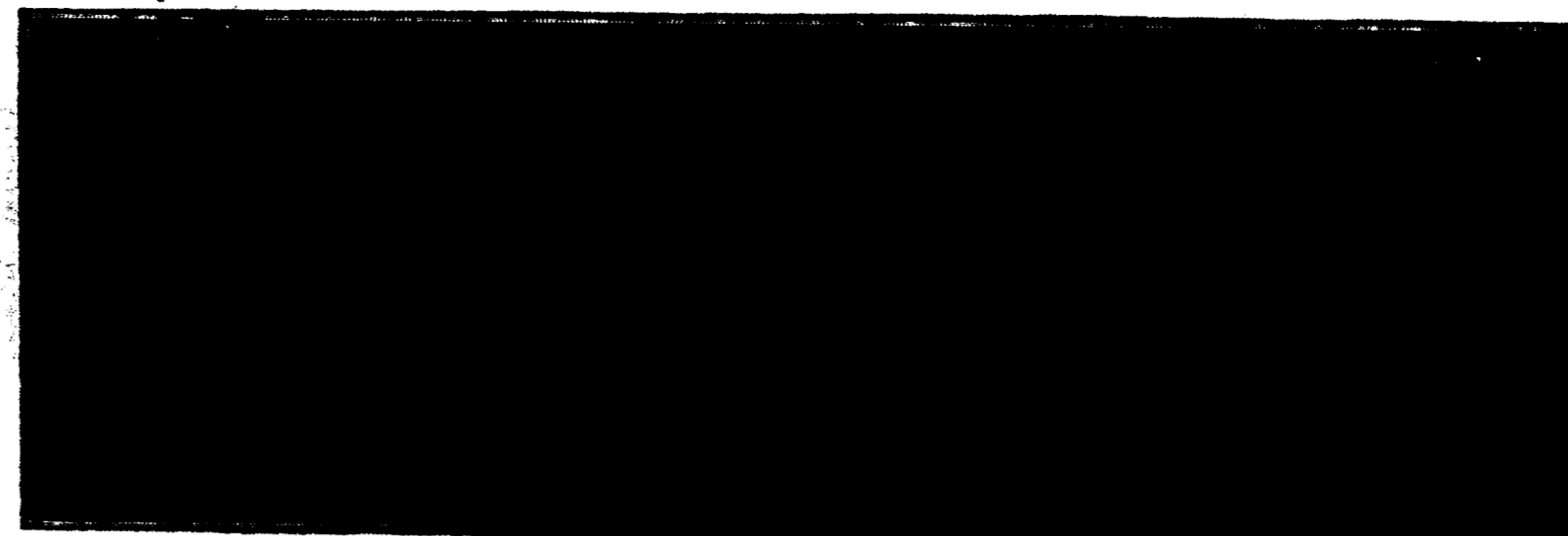
A MANUAL OF SEVENTH DAY BAPTIST PROCEDURE (Revised), is a book of exceptional value to those who would know more about Seventh Day Baptist ecclesiastical manners and customs. Price, attractively bound in cloth, \$1 postpaid. Sabbath Recorder, Plainfield, N. J.

NEW TESTAMENT AND PSALMS—Printed attractively in large clear type and beautifully bound in cloth, \$2 postpaid. Bound in leather, \$3.50. Makes a fine birthday or Christmas present. Sabbath Recorder, Plainfield, N. J.

TO RECORDER READERS.—DeRuyter, N. Y., offers an opening to a competent shoe and harness maker and repairer, also a jeweler and watch repairer with some kind of side line. This is also an excellent dairy section. Many good farms for sale or rent. School privileges first class. Our church solicits correspondence with interested parties. Lone Sabbath keepers are asked to correspond with us. This is not an agency with selfish ends in view. Write us, or better, if able, come and see—Rev. John T. Babcock, F. W. Kenyon, Robert W. Wing, or others.

4-11-4w

SALEM COLLEGE



Administration Building

Huffman Hall

Salem College has a catalog for each interested SABBATH RECORDER reader. Write for yours College, Normal, Secondary, and Musical Courses.

Literary, musical, scientific and athletic student organizations. Strong Christian Associations. Address S. Orestes Bond, President, Salem, W. Va.

ALFRED UNIVERSITY

A modern, well equipped, Class A, standard college, with technical schools.

Buildings, equipment and endowments valued at over a million dollars.

Course offered in Liberal Arts, Sciences, Ceramic Engineering, Applied Art, Agriculture, Rural Teacher Training, Music and Summer Schools. These include Pre-medical, Pre-dental and Pre-law courses.

Faculty of highly trained specialists, representing the principal American colleges.

Combines high class cultural with technical and vocational training. Social and moral influences good. Expenses moderate.

Tuition free in Ceramic Engineering, Applied Art, Agriculture and Rural Teacher Training.

For catalog and other information, address The Registrar, Alfred, N. Y.

THE FOUKE S. D. B. SCHOOL

Miss Flora E. Warren, Principal and Teacher,
Fouke, Ark.

Former excellent standard of work will be maintained.

BOOKLETS AND TRACTS

GOSPEL TRACTS—A Series of Ten Gospel Tracts, eight pages each, printed in attractive form. A sample package free on request.

THE SABBATH AND SEVENTH DAY BAPTISTS—A neat little booklet with cover, twenty-four pages, illustrated. Just the information needed, in condensed form.

BAPTISM—Twelve page booklet, with embossed cover. A brief study of the topic of Baptism, with a valuable Bibliography. By Rev. Arthur E. Main, D. D.

FIRST DAY OF THE WEEK IN THE NEW TESTAMENT—By Prof. W. C. Whitford, D. D. A clear and scholarly treatment of the English translation and the original Greek of the expression, "First day of the week." Sixteen pages, fine paper, embossed cover.

STUDIES IN SABBATH REFORM.
A HAND BOOK OF THE SEVENTH DAY BAPTIST NEW FORWARD MOVEMENT.

SEVENTH DAY BAPTIST HYMNS AND SONGS—10 cents each.

A SABBATH CATECHISM FOR BOYS AND GIRLS OF JUNIOR AGE—10 cents each.

THE ABIDING GOD AND HIS HOLY DAY—10 cents each.

MAKING THE ANNUAL CANVASS.

SABBATH LITERATURE—Sample copies of tracts on various phases of the Sabbath question will be sent on request with enclosure of five cents in stamps for postage, to any address.

AMERICAN SABBATH TRACT SOCIETY
Plainfield, New Jersey

MILTON COLLEGE

THE COLLEGE OF CULTURE AND ECONOMY

All graduates receive the degree of Bachelor of Arts. Well-balanced required courses in freshman and sophomore years. Many elective courses. Special opportunities for students in chorus singing, oratory, and debating. Four live lyceums.

The School of Music has thorough courses in all lines of musical instruction. A large symphony orchestra is a part of its musical activities.

The institution has a strong program of physical education and intercollegiate athletics under the direction of a resident coach.

For fuller information, address

ALFRED EDWARD WHITFORD, M. A.,
PRESIDENT

Milton,

Wisconsin

Alfred, N. Y.

DEPARTMENT of Theology and Religious Education,
Alfred University. Catalogue and further information sent upon request.

Chicago, Ill.

LANGWORTHY, STEVENS & McKEAG
ATTORNEYS AND COUNSELLORS-AT-LAW
1235 First Nat'l Bank Building, Phone Central 0811

THE TWENTIETH CENTURY ENDOWMENT FUND
Alfred, N. Y.

For the joint benefit of Salem and Milton Colleges and Alfred University.

The Seventh Day Baptist Education Society solicits gifts and bequests for these denominational colleges.

BIBLE STUDIES ON THE SABBATH QUESTION.
By Dean Arthur E. Main, D.D., of Alfred University. Third edition, revised, cloth, \$1.00 postpaid. American Sabbath Tract Society, Plainfield, N. J.

COUNTRY LIFE LEADERSHIP. By Boothe Colwell Davis, S. T. D., LL. D. A Series of Baccalaureate Sermons Delivered Before Students of Alfred University. Price, \$1.50 prepaid. American Sabbath Tract Society, Plainfield, N. J.

HELPING HAND IN BIBLE SCHOOL WORK
A quarterly, containing carefully prepared helps on the International Lessons. Conducted by the Sabbath School Board. Price 60 cents per year in advance.

Address communications to The American Sabbath Tract Society, Plainfield, N. J.

S. D. B. GRADED LESSONS
Junior Series—Illustrated, issued quarterly, 15c per copy.
Intermediate Series—Issued quarterly, 15c per copy.
Send subscriptions to American Sabbath Tract Society, Plainfield, N. J.