

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. Titsworth,
Acting Treasurer
203 PARK AVE., PLAINFIELD, N. J.

"Toil on, O weary, wayworn sufferer! Bear up, O crushed and sorrowing heart! Thy bed of pain, thy silent heroism, thy patient Christian walk, thy resignation, and thy grief, glow all unconsciously to thee with winning radiance, and fill the world with life's sweetest fragrance—as bruised flowers with perfume do the air."

He knows the bitter, weary way,
The endless striving day by day,
The souls that weep, the souls that pray
He knows!

He knows! O thought so full of bliss!
For though on earth our joy we miss,
We still can bear it, feeling this—
He knows!

He knows; O heart take up thy cross,
And know earth's treasures are but dross,
And he will prove as gain our loss!
He knows.

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The Sabbath Recorder

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

VOL. 102, No. 19 PLAINFIELD, N. J., MAY 9, 1927 WHOLE No. 4,288

Our Father in heaven, who hast redeemed us at such cost and revealed thy love for the lost by the gift of thy beloved Son, wilt thou continue to lead us through this world of temptation, keeping us from the evil and giving us needed grace and wisdom for thy blessed work until our days of service are numbered. Give us souls for our hire, and when our work is done, may we be so happy as to enter into the heavenly rest, through Jesus Christ, our Lord. Amen.

Thank God for Another Springtime Every day now brightens the outlook for nature's revival of life and beauty, after the weary months of winter. Just a day or two ago the attractions of warmer breezes, brightening sunshine, opening buds, and coming blossoms, became so strong that I laid down this old pen, closed my desk and started out for a walk in the woods.

This is the time of year when as a young man among the hill farms of western New York, my days were largely spent in the old "sugar bush"; and earlier, in boyhood days, it was my joy to wander beside the forest brooks with rod and line for the fishes, and with open eyes for birds and squirrels. At every step in this afternoon walk my heart was stirred by the reminders of other days. What daydreams such a visit to the woodlands will awaken! The years seem to roll back to the times when, with "neck yoke" and "carrying buckets," my feet wandered through the rustling dry leaves among maples and beeches, and ashes and hickories, through underbrush paths, gathering the sap for sugar making, and other duties around the "boiling place."

Once again, on this day, my feet rustled through the dead forest leaves, my eyes feasted on the earth thickly sprinkled with "spring beauties," adder's tongues, reviving mosses, and young mandrakes, all of them doing their part in hiding the signs of death and winter frosts. Then there were the tender, opening buds on bush and tree—preludes to the cool quiet shade of summer leaves and fruits.

Oh, what a blessed treat this springtime

walk was! How it did recall the scenes and the friends of long ago! Even the black-birds and robins and a squirrel, and a bird's nest, seemed to join with nature's open charms, to fill this hour with memories of days gone by—days for which I shall thank God as long as I live.

Though there was not a fish in this brook, by which I walked this day, nor any sign of living thing, still the very presence of the little stream itself brought back memory visions of swarms of darting fishes in the brooks of my childhood days.

Friends of long ago loved such scenes and enjoyed them with me, almost all of whom have passed beyond life's winter in God's realm of eternal spring. From my heart I thanked the heavenly Father for the Spirit's touch of assurance which came with this walk in the woods, that, not very far away, are waiting the happy reunions in a land where winters never come.

A Sure Remedy Is at Hand Notwithstanding all the lamented prevalence of crime, there is still a sure remedy at hand if men will only rise up and use it as they might. There is one infallible cure for the evils of lust, lawlessness, superstition, and skepticism; and there is no hope of the world's growing better if this is ignored.

Education alone can not save us. Schools for learning may be planted in every hamlet; literature may feed the mind with practical knowledge; but ruin is sure to come just in proportion to the neglect of the God blessed Bible. If we become destitute of the moral principles taught in that Book, ruin is sure to overtake us as a people. Yes, the means for our preservation and our salvation are within our reach. They are to be found in the simple gospel of Christ. With this let consecrated missionaries go into the highways and byways of the homeland, into the huddled foreign quarters of our cities where the unchurched masses are soured by memories of old world oppression, and let them demonstrate there the real spirit of Christ until the hearts of the multi-

tudes are touched, and America will begin to see a happy change for the better.

If Christians could make the unchurched multitudes see the beauty of holiness as revealed in their blessed Master, instead of the cold selfishness revealed in their mad scramble after riches and pleasures and political high places, we should then see a wonderful change in this our own dear country. Skepticism and worldly wisdom will never take the place of true Christian teaching as a means of making this old world a better and happier place in which to live.

One thing seems evident: modernism, so-called, has not seemed to make matters any better. There is nothing like the good old-fashioned spiritual pentecosts to transform men's lives and make them good and true.

Ancient civilizations fell because they lacked the preserving and uplifting power of Christianity; and nothing short of the life-giving light of Christian truth can give any hope for the future of America. Take this away and we are sure to have either Babel or Sodom—confusion first and degradation at last.

Politics, legislation, human theories, can not raise a nation from degradation and sin. Civilization alone does not meet the wants of man as a sinner. It can not take the place of God's way of salvation through Christ.

The Age-long Victory God in Christ Reconciling The World Unto Himself

In times when the spirit of skepticism seems especially active, what can be more helpful than a careful study of the age-long victory by which "God in Christ is reconciling the world unto himself."

It requires only a glance at the story of ages to see that Christ Jesus possessed a magnetism of splendid personality far beyond and above that of any other human being. He did not need any of the ordinary equipments and paraphernalia of earthly kings, and so he sought to become king of men without kingly robe or crown or throne or scepter—indeed the King of kings. As no other one in all history he has been winning men by the practical, convincing power of his teachings and by the wonderfully winning power of love.

Against the bulwarks of Satan, Jesus set the wonderful love-passion of his cross, un-

til the spirit and flame of Infinite love took possession of his immediate disciples; and then he left them, giving the full assurance that he had overcome the world.

When we remember that this Galilean Fisherman had no wealth nor learning nor any political organization, and that he was only like the small mustard seed of his own parable, we must know that if such one made any lasting impression upon the world it must be by the wonderful power of his teaching—and let me repeat, by the *matchless force of his own personality*.

What makes this seem so marvelous to me is the fact that he framed no system, wrote out no treaties, but simply dropped disconnected teachings and fragmentary discourses among the multitudes and explained them to a few disciples; and yet, for two thousand years they have been winning men from the most hostile and unpromising world! And today the best scholarship of the world is calling men "Back to Christ." Standing the test of centuries by his most hostile foes, Jesus the Nazarene is still the age-long Victor.

HIS VICTORY OVER SAUL OF TARSUS

What gave Saul, who became Paul, his wonderful power over men and his commanding leadership in promoting the very religion he had hated all his life? He had held the clothes of the men who murdered Stephen, after which he went to the extreme limit as an enemy of Christianity. It was the all-conquering spirit of Jesus that humbled this mighty enemy of Christianity and made of him a man whose influence overshadowed the power of the twelve apostles in the great work among the Gentiles.

Yet this man was handicapped by being a despised Jew, to which was added the other stigma, after his conversion, of teaching the doctrine of a crucified Messiah. To the Greeks he was "foolishness" and to the Jews a "stumbling block." It was under this handicap that Paul went forth to win the world! He went to the very strongholds of Greek and Roman civilization—Antioch, Corinth, Ephesus and Rome—and there became a giant by the spirit of the crucified Christ, which had entered his soul and transformed his life. It was the all-conquering power of the spirit of the Christ that made Paul a new man, mighty in good

works, preaching the very gospel he had despised.

Many great men have lived and taught great principles, but no one else but Jesus has ever been able to arouse such unselfish enthusiasm for the uplift of humanity. He could move loyal men to live the self-sacrificing lives of missionaries and reformers and martyrs. Men may admire the works of great geniuses, but where do they risk their lives and suffer privations in order to acquaint savages and aliens with the teachings of Shakespeare or the philosophies of Plato?

Pharisees and Sadducees alike thought they were able to overcome the teachings of Christ; but his persistent influence and growing power were too much for them. They finally put him to death, but his death only increased his influence and added to his power over men. For twenty centuries this conquering power has been winning victories, and yet today there are many who deny the Christ. How can men make careful study of the facts in history, when all the nations of earth were arrayed against Jesus, and note the transformations that have come by him since he conquered Rome, even to the present day of Christianity, and still hold out against the power of his peace-giving reign?

Oh! that men might see that civilization, good as it is, important as it is, valuable as it is, does not meet man's needs as a sinner. It can not take the place of God's way of salvation through Christ. The tree of knowledge is not the tree of life.

Two Conspicuous Sources of Crime Someone has said: "The curse of American politics is the cowardice and criminality of public officials." It seems to me that this some one hit the nail squarely on the head, and it ought to be a stunning blow to the widespread lawlessness of these times. It would be, if the voting public would make it practical when the officials are to be elected.

When public officials deliberately neglect the obligations taken upon them by their oath to execute the laws of the land, and persist in allowing their evasion and open violation, what can be expected of those whose appetites and love of illicit gains prompt them to violate these laws?

Lawlessness is always bred when officials

dishonor law by violating their oath. To violate one's oath is perjury, and such neglect by officials not only betrays a sacred trust but it also encourages criminals. If every oath-bound executive would do his honest duty as an official, the wholesale criminal record, so disgracing to our country, would soon cease.

No one is deceived when officials try to shield themselves by the common excuses made for laxity. Their deliberate compromise with evil destroys the dignity of law in the minds of the common people, and trains the rising generation to think lightly of a sacred oath.

A stream rises no higher than its source, and when public sentiment becomes debauched by official connivance with criminals until moral standards are lowered, then the dignity of law vanishes.

Another cause of crime is seen in the secular press, with papers filled with the revolting details of the doings of all sorts of criminals. Such publications are sure to breed criminals and to educate men for out-laws. No wonder that a certain reform school had these criminal records carefully expunged from all papers before the boys were allowed to read them. That school claimed that much of its success as a reformatory was due to the fact that sinfully inclined boys were never allowed to read the miserable crime records. The world has all too many "sinfully inclined boys" whose tendencies to evil are strengthened and for whom the highways to crime are paved with the daily publication of all sorts of crime. A conspicuous example of such low-down stuff is filling the papers this morning and being eagerly read by millions in America.

Our country greatly needs a revival of sacred honor in politics and a more exalted sense of purity in its daily papers.

Why So Few Ministers? The Main Reason In recent discussions concerning the scarcity of ministers several reasons have been offered, any one of which may be true in some cases; but I am quite sure that the main reason is being overlooked almost entirely.

It may be true that the small salary question does influence some young men to choose other professions rather than the ministry. It is also true that more remun-

nerative professions have multiplied since some of us older ministers were young men, and that one who longs to do good may be better able to do so, in some ways, if he accepts another line of life work. The calls of the business world and of several learned professions are indeed loud and persistent, offering strong inducements for ambitious young men. And if the prevailing influences of home and school life have, for years, magnified only the money-getting, business side of life—the side toward which the multitudes are rushing; and if home and school have practically overlooked and neglected the high and holy claims of religion, it is not so very strange that the sacred calling of the ministry is neglected and ignored.

To my mind this very "if" sentence suggests the main reason for the scarcity of ministers.

We all know that when a boy stands at the open doors of life's work, he is almost entirely what home and school have made him. His outlook and his choice for future work have practically been settled during the years before his graduation. He is now the result of his home and school life, the influences of which have practically settled the question as to his choice of life work. For years he has breathed the spiritual atmosphere of home and school, until now his future course is largely pre-determined.

In these days the influences of the home life are not so conducive to turning the boy's heart and mind toward the religious professions as they were two or three generations ago. Most of the world's great preachers grew up in homes of piety under the influence of praying fathers and mothers. They lived during their formative years in an atmosphere of beautiful piety, where fathers and mothers were more deeply interested in religious and intellectual things, and where high ideals of true religious manhood were cherished.

Had the home life of those days surrounded their young men with the sporting spirit of these times; had the parents and friends of the boys been more deeply interested in the sporting news, the ball games, the filthy literature, Sunday sports, and the rattle-to-bang good times that tend to empty the churches, I am sure the world would never have known many of America's great-

est preachers with their blessed uplifting work for the kingdom of God.

Again, if the schools and colleges of those years had utterly failed to make their influence count for pure religion and for true church life; if they had been indifferent regarding the holy calling, while exalting every other profession or business, I am sure the scarcity of ministers would have been felt long before it was.

Once more, if pastors and teachers of other years had not been zealous and faithful in searching out their young men and in pleading with them for the sacred calling as a life work, some of us at least would never have become ministers of the gospel. It seems to me that if we could have a thorough revival of true religion in the homes of America, and if a renewed interest in the matter of persuading the boys to become ministers could prevail in both church and school, we should soon see better days and have fewer pastorless churches.

Some Matters Of Interest Our readers will see something in this issue about the meeting in Alfred of the "Sabbath Enlistment Conference," which we trust will not be overlooked. To me it seems like an excellent move in the right direction—a move which will, if well supported, result in great good to us as a Sabbath-keeping people.

The ordination of S. Duane Ogden at Waterford, Conn., brings to the editor many happy memories. For many terms in Salem College Duane's father and mother were faithful students in my classes, and many pleasant memories remain with me regarding these good students. It was my privilege to serve at their wedding.

Then the name of my present pastor appears in the ordination program, which recalls his good work as student in my classes for many terms, after which he became Duane's pastor for five or six years.

Of course the whole scene at Waterford touched a tender chord and stirred happy memories of years gone by. May the blessing of heaven abide with this dear boy and give him many years of faithful service for Christ and the Church.

Our readers will see that the children's department has a new editor, who begins her work in this issue of the RECORDER.

THE FIVE-DAY WORKING WEEK

II

A SOLUTION OF SOCIAL AND RELIGIOUS PROBLEMS

All civilized peoples and all of the great religions are united on the necessity for, and desirability of, a weekly day of rest. To Judaism belongs the credit for having made the idea that men shall not labor unceasingly at the wearisome material tasks of life but shall be entitled, at stated intervals, to regular periods of relief, for physical recuperation and spiritual uplifting—the common possession of humanity. The view of Delitsch, in his famous essay *Bibel und Babel*, that the roots of the Sabbath idea are to be found in the pre-Mosaic institutions of Assyria, does not seem to be correct. But whether there be any truth in this theory or not, the historic fact is indisputable that the day of rest idea found its way into the world not from Assyria but from Judea.

The Jewish doctrine of the need of a weekly rest period for toiling humanity, has conquered the minds of practically all the nations of the world, in particular of those of Europe and America and their descendants. Unfortunately, however, there exist differences of opinion as to the proper time and manner of its observance which lessen its joyous character and deprive it of much of the pleasing and beneficial effects which it would otherwise have. The chief dispute and main source of trouble are found in the difference of opinion between the adherents of the Sunday and those of the seventh day Sabbath. To the former belong the vast majority of Christians who have elevated the first day of the week, the supposed day of resurrection of the founder of their faith, to the dignity of the weekly day of rest and worship, and who even designate it by the name of Sabbath; to the latter, the Jews who adhere unswervingly to the Sabbath enjoined upon them at Sinai and sanctified by the traditions handed down throughout all the centuries of their history, and also those Christian sects, such as the Seventh Day Baptists, the Seventh Day Adventists and the Church of Abyssinia, which agree with the Jews in regard to the bindingness of the Biblical precept. There would be no purpose here in investigating as to which party is in the

We were sorry to learn that failing health made it necessary for Miss Carpenter to give up her faithful work after so many years. And we are free to say that we had no idea where one could be found to take her place. We are glad, however, that somebody did know where to look, and we are pleased to know of their success in finding some one. The RECORDER extends to Mrs. Greene a cordial welcome in behalf of the children to this good work.

The New Building Fund Report Our last report on the fund for the denominational building was given in the RECORDER of April 18, 1927, page 485. The amount then was \$28,655.06. Today, May 4, we can add \$228.45, making the amount to this date \$28,883.51 in cash and pledges.

For a few weeks the payments on pledges made some time ago have seemed to slacken somewhat. Probably this is due to lack of knowledge as to the proper person to whom payments should be made. Our great loss in the death of Brother Hubbard has somewhat paralyzed us all, and it has required time for us to get settled as to every needful thing for the people to know in order to prevent any great slackening of interest in the movement. Perhaps we should have given particulars regarding the matter before.

Please, now, let it be understood that Frank J. Hubbard's office has not been closed. The helpers he had are still carrying on, and Miss Ethel Titsworth, who carried the accounts during his illness, is the appointed treasurer of the board; and pledges, or payments on previous pledges, sent to her will go all right. Even if sent to the old address of Mr. Hubbard, communications will now reach the proper persons.

We have gone too far with this very important movement to allow it to drag now. To stop here would give Seventh Day Baptists the saddest blow they have ever received. Let us all rally and make good now. Our fine empty lot in front of our excellent print shop, opposite City Hall and next to the new Young Men's Christian Association, is pleading loudly for a response by our people to complete the good work begun.

right, theologically speaking. All that concerns us now is the fact that this dispute is apparently incurable as each party thereto seems convinced of the righteousness of its attitude and manifests no disposition to depart therefrom. The consequences of this antagonism are most lamentable, especially to the minority, the adherents of the seventh day Sabbath.

It is no pleasure to be in a position of antagonism to one's fellow citizens in a matter of such importance as the observance of the weekly day of rest, to consider a day sacred which they do not regard as such, and to regard as an ordinary secular day the one which they look upon with religious reverence. There is considerable embarrassment in being obliged to desist from all commercial and industrial activity on the day which the general usage of the community stamps as the busiest and most active of all the week, and to continue one's secular pursuits on the day which the universal practice of non-Jewish humanity sets aside for recuperation and religious devotion. It is most disagreeable and aggravating when the desire or necessity of the seventh day observer to attend to his ordinary secular affairs on the first day of the week, brings him into conflict, as it often does, with the law of the state and forces him to the halls of legislation, there humbly to supplicate, as for an extraordinary and exceptional privilege, for that which he thinks should be accorded him as a self-understood and unquestionable prerogative of citizenship, the right to attend to his work or business at such times as meet with the approval of his conscience and do not involve the taking of any unfair advantage over his fellow citizens. The sincere seventh day observer, in particular, the loyal Jew, must face all these difficulties as the price of his faithful adherence to the dictates of his own conscience.

It is true that some consideration is shown in the legislation of the various nations and states to the needs of conscientious seventh day observers, but the concessions granted are, as a rule, far from adequate. Thus the position of the conscientious seventh day observer in the midst of a Sunday observing majority is far from agreeable or satisfactory. But the adherents of the Sunday Sabbath are by no means content

with the conditions surrounding the observance of their day of rest. They have their own difficulties which seem almost insuperable and appear to render impossible the attainment of their ideal of the universal observance of Sunday as a religious day of rest. The mighty power of the State, in its legislative and police departments, is exerted in their behalf, but even this potent agency does not seem able to accomplish the wished for end in the face of certain very definite and widespread forms of opposition. First, there is a very general conviction among broad circles of the citizenry, including a great proportion of its best elements, that the State, in accordance with the fundamental principles of Americanism, has no right to enact legislation of a religious nature. This sentiment is usually powerful enough in legislatures to prevent anything like a general suspension of secular activity on Sunday, and to secure the exemption from Sunday cessation of many activities considered essential to the health and comfort of the community. Second, there is a very widespread tendency even on the part of elements in sympathy with the idea of Sunday observance, to use the day exclusively for physical exercise and recuperation, since it is the only day of the week available for that purpose. This tendency is not due to a mere desire for sport or amusement. It is mainly the result of a sincere conviction that attention must be paid to the well being of the body as well as of the mind or the soul, and that this aim can be attained only through vigorous exercise in the open and through pleasurable diversions and amusements.

That this view is disastrous to church attendance is self evident. The churches, naturally, are obliged in self defense to combat this tendency which means for them empty benches and the practical negation of the spiritual work which is the whole purpose of their existence. Hence the constant efforts of church forces, mainly through the agency of Sunday observance societies, by legislative or police action to suppress not only all forms of business and industry on Sunday, but every kind of sport and amusement as well. These efforts meet with a very moderate degree of success, and though spasmodically renewed from time to time, do not accomplish the wished

for result of making the Sunday a day of universal religious observance.

The same difficulty as regards the Sabbath exists also among seventh day observers. The young people who are free on Saturday but must labor on Sunday, feel also the urge of the open on the Sabbath and frequently prefer the fields, the mountains, and the seashore with the invigorating physical exercises which they invite, to the spiritual exercises of the house of worship. And who can blame them if they desire to escape at least one day in the week from the irksome confinement of counting house, store, or factory and do not care to substitute for it another confinement which, while perhaps less irksome and not devoid of attractive features, yet utterly fails to gratify the cravings of their youthful bodies for stirring activity and physical recuperation?

It is clear that the only method properly to care for both the spiritual and physical needs of men, is to grant freedom from business and labor on two days of the week, in other words to institute the five-day working week. If two free days in the week are available and those two are Saturday and Sunday, the churches and synagogues may properly ask that one of these days shall be exclusively reserved for religious observance, since the other is available for physical exercise and recreation. In the case of the Jews and other seventh day observers the Saturday would naturally be observed as holy time, while the majority of Christians would, of course, observe the Sunday as such. Business and industry would, under the five-day working week system, be discontinued on both days, except as regards the period from sundown on Saturday until midnight, which is not regarded as Sabbath by either religion, and which could be used to procure necessities for household and personal use on Sunday.

This, it appears to the writer, would be an ideal solution of the Sabbath problem. It would give ample opportunity for satisfying the needs of both the soul and the body, of doing justice alike to the claims of religion and the hygienic necessity of bodily recreation. It would also make a most welcome end of the constant strife between observant Christians and Jews as regards the effect of Sunday laws on the latter. For

aggravating and disagreeable bickering, it would substitute sympathetic and harmonious co-operation. The idea of the five-day working week has the initial advantage that it is no mere theory, no idle, though beautiful, dream of the idealistic dreamer but is eminently practicable.

The Saturday has been observed since many years as a half holiday in a great number of mercantile and industrial establishments, and found entirely feasible, indeed very satisfactory and beneficial. It ought not to be a matter of particular difficulty to add the few morning hours to the holiday, and to spread the observance to those sections of the community which have not yet taken it up.

And not only the Saturday half-holiday but the Saturday whole holiday, that is to say, the five-day working week, has already been introduced into many commercial and industrial establishments belonging both to Jews and to non-Jews, and is giving eminently satisfactory results.

A recent report of the State Industrial Commissioner discloses some interesting facts. It reveals that Saturday and Sunday closing during July and August is practically universal among the larger department stores, and is being followed in increasing numbers by the smaller establishments. It is declared that the managers of these retail shops are practically unanimous in holding that the two days' rest is distinctly beneficial to the morale of the workers, and that the decrease in sales is negligible. The following section of the report is particularly noteworthy.

"The Industrial Commissioner reports that the five-day week is gaining ground in factories as a year round policy. A survey made recently by the Bureau of Women in industry brought out the fact that a number of manufacturers did not give vacations with pay to their production workers but did close all day Saturday during July and August with full pay. Moreover, this Saturday off with pay is now declared to be establishing itself as a year round institution, and the survey says:

"Nor is the Saturday closing limited to the large factory; it is quite as common in small factories in small communities as in large factories in the larger industrial centers. In one of the smaller cities, with a

total of five factories, every one closed all day Saturday. In a second class city of this state nine of the largest factories closed all day Saturday. Many employers have placed their closing policy on a production basis, that is, they say if the weekly production can be reached by Friday night the factory will close all day Saturday.

"In some cases wages have been reduced by 10 per cent to 15 per cent on account of the Saturday holiday. In others they remain unchanged. In some shops the workmen have voluntarily put out six days' production in five days to win the extra holiday.

"Employers differ as to the effects of the five-day week. One says that three years' experience has convinced him he gets as high production as he would have in six; another reports that while production has not increased, labor costs have been decreased by the better health and spirits of his employees. Others hold that the five-day week means loss to them in production and in higher costs."

The sentiment in favor of the five-day working week, whenever it has been tried, is, therefore, according to the above, very nearly unanimous. It is exceedingly gratifying to the writer, who, in his capacity as president of the Jewish Sabbath Alliance of America, for the past quarter of a century has advocated the five-day working week as the solution of the Sabbath problem in this country and in the entire civilized world, to find this plan demonstrating its usefulness and practicability in such conclusive fashion, and growing constantly in public recognition and appreciation. It is still, however, far from being universally accepted. A vigorous campaign of education is needed in order to show the people in general the eminent desirability of the double weekly holiday from every point of view, sanitary, social, and religious.

Should such a campaign be undertaken, the indications are that it would be successful and that the observance of two weekly rest days would become a permanent and cherished institution of the entire people.—

—Dr. Bernard Drachman, in *Sabbath Bulletin*, taken from the *New York Sun*.

"When a nation demands a place in the sun it is usually getting ready to throw a shadow on peace prospects."

INDIA

ELDER R. B. ST. CLAIR

Since last writing an article for the *Sabbath Recorder* on the work in India, I have received probably thirty letters from that country telling of the progress and problems of the work.

The deep consecration of the workers in the face of the conditions confronting them makes a profound impression upon me. Surely some of us in America who think that we occasionally are passing through deep waters can conclude from the reports of our Indian brethren in the good Seventh Day Baptist cause that our lives are indeed fallen in pleasant places.

The work of the five Seventh Day Baptist churches in the Indian Empire appears to be "onward and upward." I think, however, that there should be closer touch with the workers on the part of our American Seventh Day Baptists. I will be pleased to give these names and addresses to any of our people, especially to Christian Endeavor and Ladies' Aid societies. Let us write them and send them literature. Practically all of these people can read English, and so far as writing is concerned, our Indian brethren write it. That is more than can be said of some of our American friends. I recall hearing an anecdote concerning the late Horace Greeley illustrating this point. It appears that one of his employees had committed an offense which called for his instant dismissal from the Greeley service. Horace wrote: "You are hereby dismissed from my service. HORACE GREELEY." The dismissed employee took the note down to the coal yard and said to the clerk, "Here is an order from Horace Greeley for a ton of coal to be sent to my house." The coal was sent, and Greeley paid the bill, not being able to establish that his dismissal note did not call for the anthracite.

The school at Howrah has been enlarged and is prospering. A missionary trip to Assam is contemplated by Pastor Dey of Calcutta.

The thorn and the lily both live in the same soil, in the same atmosphere. They receive the same ministry from without, yet how different the result!—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.—Waterford, Conn.

No. 6.—?

Honorable mention: Edinburg, Tex.

May 21—Sabbath Rally day.

THE BROOK BY THE WAY

"He shall drink of the brook in the way."
Psalm 110:7.

The grace of God is not a stagnant pool. It is not a water-hole in an oasis. It is a flowing fountain, and from it proceeds a stream. The spring itself is not portable. It has its historic and permanent relationships; but its waters flow down through the ages and nourish human history.

We need not move back to, much less camp down beside, the fountain, nor can we move in circles that bring us back periodically to the place from which we started; our road is onward, and it has no lack. The highway is no longer than the stream.

The path of duty does not lie remote from the sources of strength. Gravity works the will of God. The very forces of nature are a help and not a hindrance. We have no need to lose our way in barren lands; the flowing stream is both guide and refreshment. He wrote with good knowledge of woodcraft and of life who said:

"The falling waters led me;
The foodful waters fed me."

He might well have written an added line, for the waters furnish not only guidance to the habitations of men, and fish for food, but, most of all, water. The common path

of human life is paralleled by the flowing stream from the fountain of God's grace.

This is a more cheerful picture than is sometimes presented to us, of a long, weary quest through a wilderness, with comfort and reward at the long, far end of the pilgrimage. There is something of that, the reward at the end of the quest, the goal at the finish of the race, the dropping of anchor when the voyage is over. But good work has its reward as it is in process of doing. There are daily compensations and constant inspirations and joys. There is a zest in the life of progress toward the goal. And there is refreshment as we go. We drink of the brook by the way.—*From the Youth's Companion.*

STATEMENT ONWARD MOVEMENT TREASURER, APRIL, 1927

Receipts

DENOMINATIONAL BUDGET

Adams Center	\$ 48.30
Alfred, First	141.19
Berlin	43.00
Brookfield, First	45.00
Edinburg	20.25
Farina	75.00
Fouke	10.00
Friendship	30.00
Genesee, First	22.00
Gentry	12.00
Greenbrier	25.00
Hebron, First	50.00
Hopkinton, Second	10.05
Independence	93.00
Little Prairie	3.00
Marlboro	25.00
Milton	159.89
Milton Junction	240.00
New York City	132.00
Pawcatuck	500.00
Richburg	15.00
Rockville	6.00
Salem	94.60
Syracuse	14.50
Verona	25.00
Waterford	147.00
Wellsville	13.00
Welton	25.00
West Edmeston	25.00
L. S. K., W. H. Tassell, M. D.	10.00
Dr. Rosa W. Palmberg	20.00
	<hr/>
	\$2,079.78

SPECIAL

Alfred, First:	
For denominational building:	
(From Woman's Evangelical Society)	\$35.00
(From Emily Allen)	5.00
	<hr/>
	\$40.00

Brookfield, First:	
For denominational building:	
(From Miss Eda R. Coon)	50.00
Carlton:	
For Woman's Board (From Ladies'	
Aid society)	10.00
Milton:	
For Miss Susie Burdick (From Mrs.	
Rose Coon)	\$10.00
For Miss Anna West (From Mrs.	
Rose Coon)	10.00
	20.00
New York City:	
For Missionary Society	\$25.00
For Tract Society	5.00
	30.00
Verona:	
For Woman's Board (From Woman's	
society)	20.00
Walworth:	
For denominational building:	
(From Rev. and Mrs. E. A. Witter) ..	10.00
	\$180.00
Denominational budget	\$2,079.78
Special	180.00
Balance, April 1, 1927	14.41
Total	\$2,274.19

Disbursements

Missionary Society	\$ 785.00
Tract Society	451.00
Sabbath School Board	144.00
Young People's Board	88.00
Woman's Board	202.00
Education Society	40.00
Historical Society	20.00
Scholarships and Fellowships	48.00
Ministerial Relief	160.00
General Conference	180.00
Contingent Fund	62.00
	\$2,180.00
Balance, May 1, 1927	94.19
Total	\$2,274.19

HAROLD R. CRANDALL,
Treasurer.

10 Stanley Place, Yonkers, N. Y.,
May 1, 1927.

WHICH ESPECIAL VOCATIONS SHOULD CONSCIENTIOUS SEVENTH DAY BAPTISTS CHOOSE?

REV. R. B. ST. CLAIR

Every once in a while, the writer notes instances of professing *Seventh Day* Baptists selecting vocations in which it is practically impossible to secure exemptions from Sabbath labor.

In most cases it is a fact that a city employee, a postal employee, a railroad em-

ployee, etc., etc., can not secure complete freedom from labor upon God's sacred day. This is true, likewise, in certain factories where labor is carried on daily, excepting Sundays.

It is with a view to securing more definite information along these lines that this query is being sent forth.

Each and every reader of the *SABBATH RECORDER* is earnestly requested to address R. B. St. Clair, 4012 Field Avenue, Detroit, Mich., and point out just which vocations with which he or she has acquaintance are open from time to time to Sabbath keepers, and also, those specifically, which appear not to be open in any instance.

This will aid the writer, who is, as some know, the chairman of the denominational Vocational Committee, in compiling a general article upon this subject for publication in the near future.

Especially are the following members of the Vocational Committee invited to send in their views: Carl U. Parker, Chicago; Edwin S. Maxson, Syracuse; George W. Davis, Los Angeles; D. Nelson Inglis, Milton; Holly W. Maxson, West New York, N. J.; Gael V. Simpson, Battle Creek; John H. Austin, Westerly; Winfred Harris, Plainfield; Moses H. Van Horn, Salem; Horace L. Hulett, Bolivar, N. Y.; William Coalwell, Hammond, La.; Rosa W. Palmberg, Liuho, Ku, China; H. L. Mignott, Kingston, Jamaica, B. W. I.

Geographically speaking, the committee about "covers" the field of operations of the General Conference. We need but to add England, Holland, Java, Trinidad, Costa Rica, British Guiana, Argentina, Nyassaland, Cape Colony, Ceylon, and India to make the list complete. This distribution of committee members is made in order that applicants may consult committee members in their own localities and further that the chairman may make use of these committee members in placing applicants in their districts who apply directly to him.

Let us remember that God's call comes to us most often and most continuously through the needs of men. Every burden we help to bear will prove us in partnership with him who is ever calling men to roll their burdens on him.—*G. Campbell Morgan.*

MISSIONS

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

MISUNDERSTOOD

Papers and magazines are carrying very much material regarding China these days, and many addresses are being delivered on the same subject. This is as it should be; but occasionally writers and speakers seem to misunderstand the attitude of the United States and represent our government as antagonistic to China, some even going as far as to picture it as worse than Russia. Whether this is intentional or otherwise, it is unfortunate because with intelligent people it injures the one who gives utterance to such sentiments and it gives a wrong impression to those not so well informed.

Passing by the attitude of the United States at the close of the Boxer Movement and in the Disarmament Conference, in both of which our government took a brotherly stand in regard to China, we should not forget the statement made by Frank B. Kellogg, Secretary of State, last January. It is as follows:

"The United States is ready now to continue the negotiations on the entire subject of the tariff and extraterritoriality, or to take up negotiations on behalf of the United States alone. The only question is with whom it shall negotiate. If China can agree upon the appointment of delegates representing the authorities or the people of the country, we are prepared to negotiate such a treaty.

"However, the existing treaties which were ratified by the Senate of the United States can not be abrogated by the President, but must be superseded by new treaties negotiated with somebody representing China and subsequently ratified by the Senate.

"The United States expects that the people of China and their leaders will recognize the right of American citizens in China to protection for life and property during the period of conflict for which they are responsible. In the event that the Chinese authorities are unable to afford such protection, it is of course the fundamental duty of the United States to protect the lives and property of its citizens."

From this declaration we see that our government stands ready to negotiate adjustments of disputed questions and that it is impossible to do this so long as China has no government to represent the interests of that distracted land.

In an address delivered in New York City the twenty-fifth of last month, President Coolidge set forth more fully the relation of our government to China and what he hopes to accomplish by the policy he is pursuing. The following is what he said, as reported by the *New York Times*:

"We have many missionaries and some commercial establishments," he said. "We have nothing in the way of concessions. We have never occupied any territory. Our citizens are being concentrated in ports where we can protect them and remove them. It is solely for this purpose that our warships and marines are in that territory. . .

"The friendship of America for China has become proverbial. We feel for her the deepest sympathy in these times of her distress. We have no disposition to do otherwise than to assist and encourage every legitimate aspiration for freedom, for unity, for the cultivation of a national spirit, and the realization of a republican form of government. In the turmoil and strife of the present time we realize fully that forces may be let loose temporarily beyond their power to control, which may do injury to American nationals. It is to guard against the eventuality that our forces are in Chinese waters and to do what China itself would do if peace prevailed. We do not wish to pursue any course of aggression against the Chinese people.

"We are there to prevent aggression against our people by any of their disorderly elements. Ultimately the turmoil will quiet down and some form of authority will emerge, which will no doubt be prepared to make adequate settlement for any wrongs we have suffered. . . We shall, of course, maintain the dignity of our government and insist upon proper respect being extended to our authority. But our actions will at all times be those of a friend solicitous for the well-being of the Chinese people."

Apropos to this subject is a question raised last winter by the missionary statesman, Dr. Robert E. Speer, who had just returned from a four months' study of conditions in China. He was speaking of the school question and he stated that it was a serious question whether we would not be doing China an injury by submitting to mob violence and injustice without protest. There are many very grave questions connected with affairs in China and it is very hard to be sure that anyone has the facts. While this is true, the problems should be studied with great care, humility, and an open mind. No one can afford to take the position of a partisan. Governments, church boards, and individuals should take into account every phase of the situation, weigh all carefully, and seek God's help in deciding.

MORE NOTES BY THE WAY

(Continued)

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

DEAR BROTHER BURDICK:

I think it proper that I write you a few conclusions now in relation to this overland trip.

1. You know it was a surprise to us to learn for the first time in New Jersey that passage for us could not be secured for Jamaica before February 23.

2. Meeting you and other ministers of the Eastern Association in the special ministers' meeting in Plainfield, the next day after our arrival in New Jersey, was a pleasant surprise.

3. To be told by you that you believed we had better go by train instead of by auto, as we had planned, to Rhode Island for meeting members of the Missionary Board brought a feeling of quiet peace and rest to our hearts after our journey of more than two thousand miles.

4. Now I want to make a confession in relation to the Monessen experience. It was Friday afternoon when the police of that city in Pennsylvania hustled me into the police station. It was on Friday night, the Sabbath, that Mrs. Coon and I spent about two hours in that station. It was the next forenoon, the holy Sabbath day, that we spent four more hours in that police station. It was on that holy Sabbath afternoon that Mrs. Coon and I traveled one hundred sixteen miles at the orders of the Monessen city police and the constable who arrested me. It was the strangest Sabbath experience we ever had. We do not know how we could have done better under the circumstances. We have no desire to pass under false colors or to be misunderstood in this matter. It is very difficult for people weak in the faith to make distinctions between proper and improper actions upon the Sabbath. They easily excuse themselves for seeking their own pleasure or business on the Sabbath day. The Bible and the Bible only can settle these questions for us. Principles are therein set forth that, rightly understood, will enable us to solve every problem in a way pleasing to God. Jesus plainly showed from the Scriptures that his

disciples were blameless one Sabbath day when, passing through the wheat fields, they gathered heads of wheat in their hands and then ate the wheat because they were hungry. But never on any occasion did he hint that there was no longer any Sabbath or that it was not a sacred day. The Scriptures of both the Old and the New Testaments are very plain on this question. All readily grant that the Old Testament is very definite in its specifications as to how the Sabbath should be observed. Isaiah 58: 13, 14, furnishes us the principles of the whole matter. Dr. A. H. Lewis used to say that Jesus, according to the New Testament, had ten times as much to say about proper Sabbath observance as he had to say about the proper observance of all the other commandments combined. Jesus is Lord of the Sabbath. He is not Lord of something that does not exist. "The Sabbath was made for man." It is well for us to know by whom it was made, and how it can minister to man's need. The Word is plain touching this matter. If we want to know we may find out. The Sabbath is a sacred day, differing in that respect from every other day of the week. The Sabbath was not made for auto riding, picnics, mountain climbing, pleasure trips, or business seeking. It is not a day for starting on, continuing, or ending pleasure or business journeys. It always pains our hearts to know of people bearing the Seventh Day Baptist name who go on needless trips on the Sabbath day. Unless we are willing to sacrifice our pleasure and our business for it, and to practice self-denial in recognition of its sanctity we shall lose our Sabbath conscience and be the occasion of many others falling away from the Sabbath. We have no right to expect that our children and other people will give up things for the sake of keeping the Sabbath unless we are willing ourselves to remember the day to keep it holy.

Mrs. Coon and I have taken very many long trips across country by auto. Often times a single trip has required more than a week of time. In all of those experiences we never traveled on the Sabbath day. It is true that we have traveled an hour or more on Sabbaths for meeting church appointments. We have felt it was right to do this in helping to sustain religious services. But the example of Jesus and the

entire teachings of the Bible are altogether against our making the Sabbath a day for worldly pleasure or business. We can find no legitimate excuse for making argument or conduct that will ultimately do away with the sacredness of the Sabbath.

5. Some would say it was a fool-hardy piece of business for a missionary and his wife to undertake such a trip in the dead of winter. Now listen. Everywhere on that trip we saw business men taking all the risks, and often more, that we were taking. Commercial men were traveling over these same roads, and very often much worse side roads, in the hope of financial gain. We found keen business men traveling in all directions in all kinds of weather over all kinds of roads by auto. Others were traveling the same way for pleasure. Some of them meet up with wrecks and misfortunes. At the same hotel where we stopped those four days in Warrenton, Mo., a family from near New York City, on their way to California, were stopping because of a breakdown in their car. Very near the spot where we had our wreck their big, fine, new, seven-passenger car broke down. They had to be towed into town. The owner of the car himself went back to St. Louis, sixty miles away, to secure new parts for the car. A little before we were there another family traveling through the country waited an entire week at this same hotel for repairs to be made on their car. One business man told me how, out of the kindness of his heart, he one time took two men he found walking on the road into his car to give them a lift, who proved to be bank robbers. He had a long hard time before the courts, proving that he was not connected up with the same gang. "Why mention these matters in this connection?" do you say? I said something in the beginning of these "Notes" about its being hard to break the old ties in order to come to Jamaica. You know by this time it was no picnic to go more than two thousand miles by auto across country in midwinter. All that I have written is true.

But I want you to know that the sacrifices we have made for this work are very small after all. Many are making the same kind of sacrifices for pleasure and business. Shame to us if we are not willing to do as

much for our great cause. Paul, the great apostle to the Gentiles, was wrecked at sea and had a good many hard times on land when working for his Lord and Master. What were our hardships as compared with his? We were not stoned and dragged out of the city and left to die. We were never flogged and feet put in the stocks and left in a dungeon to suffer. We were not held by a cruel emperor who would find his keenest delight in seeing our heads chopped off. Shame to us if we are not willing to suffer some for the sake of the Master who suffered so much for us. Seeking personal ease and comfort will never bring the millennium.

6. If anyone thinks the life and experience of a missionary are filled only with dull and stupid things I wish they would follow our tracks awhile.

Sincerely yours,

D. BURDETT COON.

Dufferin, No. 2, Bon Air Road,
Cross Roads P. O.,
Jamaica, B. W. I.,
April 14, 1927.

(To be continued)

THE UNDISTURBED HEART

Familiar is the story of the little daughter of the old sea captain who had command of a sailing vessel. A furious gale arose one night, and there was much commotion among both crew and passengers. Many of the latter arose and dressed, ready for any emergency. Some one went to the room of the eight-year-old girl and informed her of the apparent danger. "Is father on deck?" was her question.

"Yes, your father is on deck," was the answer she received. Assured of this, she dropped back on the pillows again; and, in spite of the howling storm, was soon fast asleep. The undisturbed heart was hers because of the confidence which she had in her father who was in command of the ship. Even so does the Christian say, amid the confusion and bewilderment of life:

"In peace will I both lay me down and sleep;

For thou, Jehovah, alone makest me dwell in safety."—Psalm 4:8.—*Canadian Baptist.*

WOMAN'S WORK

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

"When a bit of sunshine hits ye,
After passing of a cloud,
When a fit of laughter gits ye,
An' ye'r spine is feelin' proud,
Don't fergit to up and fling it
At a soul that's feelin' blue,
For the minnit that ye sling it
It's a boomerang to you."

A HOUSE BY A WEST AFRICAN ROAD

The Methodist Episcopal mission at Nanah Kroo, Liberia, is,

"A house by the side of the road
Where the race of men go by."

The little corrugated iron house stands on the top of a hill, with dense jungle to one side of it and the great Atlantic stretching to the east, south, and west; but just at the foot of the knoll runs the road leading from the towns far in the southeast to the many towns in the midst of which we live. It is such a narrow road, a mere footpath of hard trodden earth, running through green cassava farms, through stretches of open country where the brown grass on either side grows higher than a man's head, through swamps, through jungle, until it is lost in the sandy bed of a river; but it is *the* road, the *only* road, and over it pass men and women and children in whom the missionary and his wife are intensely interested.

Let me tell you of some who pause to sit awhile in the house by the side of the road and take counsel.

A party of seven men and women and one of the cutest babies you will find anywhere in the world, come up the road, waving their hands and calling "do-wi" (good morning). Their leader, a quiet, dignified man, tells us that his name is Kabo and that these friends from the town of Ka, bearing a gift of seven fowls, have come to bid the white man welcome and to beg him to preach in their town. A native man, passing through, has been teaching them "God-palaver" but they want to know more,

and they beg the missionary to visit them and to give them a preacher. But we have neither a man to send nor money to support one! We sing and read God's Word and pray with these brothers and sisters who are hungering after righteousness.

Kabo confesses that he has three women and adds that he is willing to give up two of them, retaining the mother of the afore-said "cutest" baby, if we will advise him the best way to go about it. We counsel him to tell the two women frankly that he is going to follow God and can have only one wife, which will be the woman who has borne him a child; but that they can stay in the houses he has built for them and look around until they see a man they would care to have for a husband; and if the liking is mutual, he will let them go. Two weeks later we learn from another traveler on the road that one of Kabo's women has taken another husband and left, and that the second woman is expected to do the same shortly. Kabo has given his whole heart to God; and when this woman-palaver is settled there will be a great day in the church when Kabo, his wife, and baby are baptized and received as probationers.

On Christmas day he plans to give a "big chop" to the king and chiefs of his town and pray them to let him remove his house close to the mission, in a Christian town that is being planned, for no man may leave his town to live in another, still less in a Christian settlement, without his king's consent. It is Kabo's purpose to study at the mission school and fit himself to be a preacher. How much we need men of his type! All men speak well of Kabo. They say he is a man of much physical strength and that he is extremely industrious, an element of the greatest value here, and "his mouth," they add, "never changes." Truthfulness is a kingly virtue anywhere.

Very early in the morning a party of quite another caliber passes along the road, and the missionary hails them with sadness at his heart. An old, old man, treasurer in our native Wissipo Church, accompanied by his aged wife, two daughters, and other relatives, is passing into exile. A quiet, inoffensive old man, forced to begin life all over again with nothing on which to begin, no house to cover his head, and no second shirt to his back. The reason? In his town a man has

lain ill many weeks, and the devil doctor has charged this old man, and two women, with having "witched" him. Learning that he and two of our church girls had been accused of witchcraft and condemned to drink sasswood by the heathen town people, the missionary had crossed the river the day before to reason with the people and plead for these three lives.

Drinking sasswood is the test all over Africa to discover witchcraft and thievery. If the victim vomits after drinking the poison, he is declared innocent, but if the poison passes from his body any other way he is judged to be guilty, and if he does not die is driven away into an exile of from seven to twelve years. There is much trickery employed in administering sasswood, and if a death is desired the victim always dies. In the present case the old man's death had been positively determined upon by the town people.

On the ground of their connection with the church, the missionary won his point and spent the thankfulest Thanksgiving day in his experience, rejoicing over the averted tragedy. But though his life is spared, the old man must leave the town, and so he and his family pass sadly along the road. The missionary goes down to greet them—for the soldiers will not permit them to come up to the house—brings some rice and fish for them to eat along the way, accompanies the party to the seashore, kneels with them in prayer, and rising, bids the old man God-speed. And even as our old church treasurer, ripe for heaven and longing for God to send for him to come home, passes into exile, the sick man in the town behind breathes his last and enters upon a still longer journey to that undiscovered country, all mystery and darkness to the heathen mind.

Hardly have they passed when youth, strong, vigorous, ambitious, presses along the road and up to the mission. Two small boys, clad only in their black skins and a pair of bracelets, present themselves, and state that they have come to school. Bright little fellows they seem to be. There are no other boys from their town enrolled. Shall they have their chance? The missionary has no funds to support them. Already a considerable portion of his own income is being spent in rice and fish to feed half

a dozen other small students, equally ambitious to learn "book-palaver." Memory brings up the picture of some of our neighbors, kings with snow-white hair who have said to us, "Oh, if we were only young again and could have the chance that our boys have!" Men from neighboring towns plead for the white man to come in and civilize them and teach them God-palaver. Big chiefs shout for joy when a boy is accepted from their town, and say, "Now our town will have a man who can read and write." The missionary turns to the "white mammy" and says, "We will take them and trust for help to be given." "Mammy" slips a shirt over each woolly head, and two more boys are added to the mission family.

Late the same night the frantic barking of the watchdog brings "mammy" to the door to see three strangers standing on the threshold. They have come after the boys who, it develops, have run away. Their heathen people need them to carry water and help fish. That boys should have an education is foolishness to them. That boys have a soul and a life to save does not enter into the question at all. The brighter boy of the two is, moreover, a slave, purchased in Monrovia. Domestic slavery is no uncommon thing in this republic, though it is against the law. The missionary pleads hard for the lads, but without avail. The men seize the boys and begin to beat them, whereupon the missionary interferes and separates them. . . . One of the boys, quick to take in the situation, jumps into the bush and hides. Unable to find him, the party finally retrace their steps along the road, the other boy hanging back with all his might from his angry mother's determined hands. But it is probably only a question of time before we shall have him again. Hunger for book learning is not easily satisfied. Later, the lost boy appeared at the mission and is still with us.

A man from Kinicadi, far down the coast, comes next. Three years ago, when the missionary first went into his town to preach, the big men beat the war drum; and three times the white man was besought to depart lest harm should come to him from the aroused people. "No," said the missionary, "I have come to preach, and I am going to preach." So the seed was planted. Three months later the missionary

came again. He noticed the women were wearing a little more cloth to cover their bodies, and that now they carried small boxes to sit on during the service instead of sitting on the dirty ground. Another three months, and he brought a native preacher and built him a house there, a gift from a Minnesota Sunday school. A Sunday school of two hundred fifty was organized, and the work went on with leaps and bounds. The man from Kinicadi, coming along the road, stopped to tell us that now his town has twenty young men studying at the seminary at Cape Palmas, a higher institution of learning belonging to our church, and four more at a still higher school, and that four of their women are at school, too. This is the outcome of about \$135 given by the First Church of Duluth. This man, Dixon, stayed with us for a season and has now gone home to bring back the girl who is to be his wife, to leave her for "mammy" to teach, while he, too, studies at our mission, preparing to be a preacher.

But oftenest along the road pass the forms of our two assistant preachers, Sanso and Kronyer. "Sanso," meaning "glad," aptly describes the man who is always and everywhere bubbling over with "joy in the Lord." He goes to and fro, visiting the people, preaching the Word, watchful over the interests of the mission, loyal to the missionary—a fine type of the kind of pastor our Methodist mission schools turn out. And Kronyer, close on to sixty years of age, without any advantages in his youth, was converted late in life, but is faithful to his God through many trials and tests and consumed with the desire to learn to read the Bible. "I am an old man," he says, "too old to learn to write, but, ah, my heart is hungry to learn to read God's Word. I want to savvy it right so that I shall have something to preach." So almost every day he comes along the road and up to the mission, with Bible and first reader under his arm. He is making good progress, too.

It is great to be here, with the antidote for Africa's bane to

"Live in a house by the side of the road
And be a friend to man!"

—Mrs. Walter B. Williams, Nanah Kroo, Liberia, West Africa.—Taken from the *Missionary Review of the World*.

HOME NEWS

LITTLE PRAIRIE, ARK.—Just now, April 23, our state is reported to be three fourths under water. This report may be doubted by some, but according to the oldest historians Arkansas is more nearly submerged at this time than it has been since the Flood.

The pike, or "Hibbard levee" as it is called, at Tichnor, ten miles north of our church, is so nearly destroyed that it will be impassible for weeks, possibly months; and for this reason the pastor and family have not been able to get to church for the last two Sabbaths.

One of our families has been driven from home by back water. It will be many days before the water will recede so that farming and travel will return to normal. The town of DeWitt, our post office, is now furnishing homes for two hundred fifty flood refugees, and more are being brought in.

The appointments of the church have been greatly interrupted by rain and bad roads. There has also been a great deal of sickness among our members during the winter and early spring. The interest, however, has been well maintained. Three of the older juniors have expressed a desire to publicly put on Christ in baptism and church membership. Two of our valued members, Nathan Monroe and wife, have gone to Fouke and have placed their membership with the church at that place. We miss them. Our problems are many. We need your earnest prayers. C. C. VAN HORN.

THE VOICE IN THE HOME

What a fine thing it would be if children could have the benefit at home of hearing their parents speak at all times in gentle tones, for it is the home environment that has most to do with the right and wrong use of the voice. If children always heard in the home only low, gentle tones, a marked improvement would speedily come in the American voice which has a tendency to stridency, shrillness and an overly high pitch. While all parents may not be able to give their children examples of fine voices or a perfect use of them, all can at least exclude from the home the irritating, shrill and angry tones that influence the young people sadly in a similar direction.

—*Wisconsin Agriculturist*.

YOUNG PEOPLE'S WORK

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

HOW MISSIONS HELP CHINA

Christian Endeavor Topic for Sabbath Day,
May 28, 1927

DAILY READINGS

Sunday—Old conditions (Isa. 59: 1-8)
Monday—Educational missions (Prov. 1: 1-9)
Tuesday—Health help (John 9: 1-12)
Wednesday—Superstition overcome (Acts 19: 13-20)
Thursday—Helping home life (Tit. 2: 1-15)
Friday—Helping individuals (1 Tim. 1: 12-17)
Sabbath Day—Topic: How have missions helped China? (Luke 4: 16-31)

THOUGHTS FOR DISCUSSION

How have missions helped China?
How are missions helping China now?
How can Christians in America help China now?

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

Medical missions have been a great blessing to China, for through them hospitals and sanitariums have been established where the sick ones are cared for and also receive religious instruction. Medical missionaries are following the example of the Master who healed and taught the people. They believe that if the body is healed first, it is easy to heal the soul. So the medical missionary is rendering a great service to China.

The work of educational missions is also very important. It was my privilege, some time ago, to hear Rev. Lowry Davis, a missionary from Kashing, China, and a friend of our Eugene Davis, tell of his work among the boys in his high school. He has spent many years in this work and it was interesting to hear him tell what education has done for his boys. Hundreds of young men have graduated from his school, and now hold prominent positions, both political and social. They are a blessing to China. This is only one example of the work which educational missions are doing, showing how they are helping China.

We know that at the present time China is in a very chaotic condition, and we wonder what the outcome of this chaos will be. This is a time when Christian people must have a strong faith in God. We must have the faith to believe that he will protect the missionaries, and that his hand will guide the affairs of China, so that some good will come from this civil war. Let us pray for the missionaries and for China.

Battle Creek, Mich.

THE INTERMEDIATE CORNER

REV. PAUL S. BURDICK
Intermediate Christian Endeavor Superintendent
Sabbath Day, May 21, 1927

DAILY READINGS

Sunday—A friendly church (Acts 2: 44-47)
Monday—A generous church (Acts 4: 32-37)
Tuesday—A witnessing church (1 Thess. 1: 1-10)
Wednesday—A serving church (Rom. 12: 1-13)
Thursday—A united church (1 Cor. 12: 1-14)
Friday—A missionary church (Acts 13: 1-3)
Sabbath Day—Topic: What kind of church do young people want? (1 Thess. 5: 12-22)

How does your church minister to young people?

Suggest ways in which the church could more nearly fill the needs of young people.

Think of ways in which the young people could help to make the church a "young people's church."

Sabbath Day, May 28, 1927

DAILY READINGS

Sunday—Banishing superstition (Acts 28: 1-6)
Monday—Teaching the new life (Eph. 4: 15-25)
Tuesday—Making better homes (Tit. 2: 1-10)
Wednesday—Healing disease (Acts 3: 1-10)
Thursday—Educating women (Luke 10: 38-42)
Friday—Christianizing industry (Eph. 6: 5-9)
Sabbath Day—Topic: How have missions helped China? (Luke 4: 16-31)

This meeting would offer a good opportunity for discussing the general situation in China at the present time. Have someone who is well posted on matters there address the meeting. Have some members read and tell in their own words, if possible, extracts from letters which have appeared from our missionaries. Have a season of prayer for them in these times of peril.

Never in the history of recent times has it been more apparent than it is now in China, that the forces of righteousness and Christianity are waging a mighty struggle against lawlessness, discord, and destruction.

The next few years are to show decisively that the hundred years of missionary labor in China have not been wasted.

NEWS FROM THE ALFRED INTERMEDIATE SOCIETY

The Intermediate Christian Endeavor has held regular sessions throughout the year with the exception of a few Sabbaths, when most of the members were away on a vacation. There are fifteen members who attend with more or less regularity and who lead the meeting when called upon, and in various ways get training for religious work and helpfulness. Several socials have been held. At these the members themselves plan for the games and all activities that make the good time a success.—*Annual Bulletin.*

JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

SUGGESTIONS FOR SABBATH DAY, MAY 28, 1928

LEORA GRAY

A MISSIONARY SLEIGH RIDE IN ALASKA.

ISAIAH 42:5-10

Let us try to imagine we are to have a sleigh ride in Alaska with a missionary. Would it be like the sleigh rides we have in our country? How would it be different? Perhaps the juniors could bring pictures from geography books, giving them an idea what kind of country Alaska is. The missionaries must have faith in God to go into a cold country like Alaska, which seems so far away from civilization.

Milton, Wis.

"Blessed is he that understands the poor!" We can not understand the poor simply as an intellectual study. No man understands hunger who has not been hungry. There are dictionary interpretations of words which help us but a short way towards their true comprehension. Think of turning to the dictionary to find the meaning of poverty, hunger, sorrow, death! All the words may be neatly and clearly defined in terms, but to understand any one of them we must pass through the experience which it indicates.—*Joseph Parker.*

FED BY THE BIRDS

REV. AHVA J. C. BOND

(Sermon to the boys and girls, Plainfield, N. J., April 30, 1927)

Text: *I have commanded the ravens to feed thee there.* 1 Kings 17:4.

All my Plainfield boys and girls know something about Elijah. In the Bible are some very beautiful stories about this wonderful prophet of God who lived a long, long time ago.

One time in the land where he lived there was no rain or dew for months and months, and everything became very dry and all the growing crops burned up, for in that hilly country they had to have rains very often to make things grow. But God told Elijah where to go to find a brook where there would be enough water so that he could have water to drink, and he told him also that the ravens would bring him food. So Elijah went as God told him to do, and there he found water to drink, and the ravens brought him bread and meat two times a day—in the morning and in the evening.

Do you boys and girls know what made me think of this story of Elijah and the ravens this week? Well, I was reading about the terrible floods in the Mississippi valley here in our own country, and how some of the people are being fed by great birds of the air. Do you know what kind of birds I mean? They are not ravens. We don't exactly call them birds either. Only sometimes we do. But they are not really birds. You see them fly over Plainfield sometimes. And I presume you have been down to Hadley Field, and have seen them start from there, and have seen them come down. Yes, of course I mean the airplane.

In some of our American states right now there are miles and miles of country covered with muddy water. People have left their homes because the water is clear up over their houses. They have had to flee to higher ground. There they are safe on dry land, but with water all around them, so that they can not get food. It has been cold there, too, and many of them do not have warm clothing. Among them are little children and babies. But men in airplanes fly out over the deep, muddy waters and find where these people are. Then they send boats to get them, or to carry to them tents and food and clothing. But some-

times boats can not get to these people. Then airplanes fly right over them and drop down to them warm clothes and things to eat. There is no place for these airplanes to light, so they have to sail around overhead and drop the things down where the people can get them.

I have been wondering how the people are getting along whom I know, and who live between the Arkansas and White rivers, and very near the Mississippi. I have been wondering, too, about a little boy who lived right on top of the levee near Rosedale, about fifteen years ago. I do not know his name, but I saw him there one time. I was at Nady, Ark., and I wanted to go to Hammond, La. The nearest way was to go right down the White River to the Mississippi River, and down it to Rosedale, Miss., and then by train to Hammond. So a man took me down the river in a boat to Rosedale. Well, he didn't take me quite to Rosedale, but he took me as far as he could take me in the boat. Then I started to walk up over the levee to Rosedale.

There was a little house up on top of the levee, and a little boy who lived in the house saw me coming, carrying a suitcase and a grip. So he got his little wagon out and put his mother's washtub on it, and came out to the road and asked me if he could haul my baggage over to the station. I thanked him and told him no and said I could carry it myself all right. He seemed to be a very contented sort of boy, and so he walked along with me, he pulling his wagon and I carrying my baggage. I think he knew just about how it would all come out, for he kept right along with me, chatting away very pleasantly until we got out to the edge of the levee where we could look over in the valley to Rosedale. It was a very hot day, and my grips were getting heavy, and it looked like a long way over to the station, and it was about time for my train. So I said, "I guess I *will* let you haul my baggage over to the station." He may have laughed in his sleeve, I don't know. If he felt like laughing at me he was too much of a little gentleman to let me know it. He had told me just when the train was due, and it came just when he said it would. And he waited to see me on my train. When I started out in the morning I had expected to get a one-o'clock

train, but because of a lame engine and a leaky boat I made it just in time for the six-o'clock. I was glad to be on my way, and the happy, helpful spirit of the boy made up for some of the disappointing experiences of the day.

That boy, if he is alive, is a man grown now. I wonder if he is in the flood. If the airplanes and the boats bring him food I wonder if he doesn't thank God, just as Elijah did. God still helps those in need. He doesn't use the ravens. There wouldn't be birds enough to feed all who are hungry. He doesn't have to send the birds because he has good children everywhere who are anxious to help.

Do you want to help? I am sure if you want to bring some money this afternoon to your Christian Endeavor meeting it will be sent right straight down there where the folks are who need bread and clothes and medicine and care.

MINISTERS' SABBATH ENLISTMENT CONFERENCE, ALFRED, N. Y.

The fourth Ministers' Sabbath Enlistment Conference met at the Gothic at Alfred, N. Y., April 5 and 6, 1927.

The first meeting was called to order at one-thirty by Rev. A. J. C. Bond, director of Sabbath Promotion. Pastor Hurley S. Warren was elected chairman and Carroll L. Hill secretary. A brief outline of the purpose of the meeting was given by Director Bond, and each member present was given a copy of the list of questions prepared to direct the discussion. The first meeting was given over entirely to a discussion of our needs in regard to the Sabbath.

The second meeting was held at seven-thirty at the home of Dean A. E. Main. At this meeting Director Bond presented the work of the Tract Board in regard to Sabbath Promotion. This was taken up under four heads:

1. Sunday legislation.
2. Sabbath promotion among non-Sabbath keepers.
3. What we can do to co-operate with other Sabbath keepers.
4. What the Tract Board is doing and what we can do to promote better Sabbath keeping among our own people. This meeting was open to informal discussion.

The third session of the conference was

opened at ten-thirty Wednesday morning at the Gothic. Discussion of points brought up at previous meetings, and of problems growing out of these, took up the time until twelve-twenty, when the group adjourned to the fellowship luncheon.

Since it was felt that more time might be spent profitably in conference, a fourth session was held, lasting from one-fifty-five until three o'clock. At that time the conference was adjourned.

All those in attendance felt that it had been time well spent, and that we as Sabbath keepers have a very hopeful future.

During the course of the meetings the conference voted:

1. To commend the work of the Tract Board in sponsoring the Teen-Age Conferences;

2. To express hearty approval of the "Lewis Summer Camp" project;

3. To endorse the plan of the Sabbath School Board to publish two textbooks regarding denominational history and denominational missions, respectively, and to urge the board to consider the publication of a third—Bible doctrine of the Sabbath for children of the junior age;

4. To express our thanks to the Tract Board for sending Director Bond to us for this conference.

Those present at one meeting at least (including the fellowship luncheon) are as follows: Director A. J. C. Bond, Dean A. E. Main, Rev. A. Clyde Ehret, Rev. Walter L. Greene, Rev. Erlo E. Sutton, Dean J. Nelson, Norwood, Pastor Hurley S. Warren, Mrs. Dora K. Degen, Ralph Brooks, Mrs. A. E. Main, Mrs. Carroll L. Hill, Mark Sanford, Leonard Hunting, and Carroll L. Hill.

REPORT OF THE FINDINGS COMMITTEE

The Sabbath is pre-eminently a religious rest day, a day of fellowship which should turn our minds and hearts to God.

It was felt that the Christian Church could not in full measure maintain its spiritual life and render a vital ministry to the world without a Sabbath.

There was a feeling among the members of the conference that our Sabbath conscience ought to be strengthened, and that our young people should be better informed in regard to the highest motive of Sabbath keeping. We need to build up an intelligent

Sabbath conscience; we need to prove to our young people that Sunday is not a Sabbath, and that the seventh day is the Sabbath; we need more Sabbath instruction from the pulpit and in the Sabbath school; and we need better examples of true Sabbath keeping.

We have the example and teachings of Jesus, backed by the religious history of the Old Testament, in support of the seventh day Sabbath. Whatever the sanctions of the seventh day are, they are just that much more than are possessed by any other day. It is, therefore, no longer a question of which day of the week is better than all others; it is a question of accepting the Sabbath principle, which in practice means the observance of the seventh day. We can, and must, hold to the Sabbath, live it, and preach it, until the world feels the need of it.

It is suggested that a family program for Sabbath observance would be an important step in maintaining the Sabbath. The present day conditions are having their effect on the Sabbath conscience. The development of such a conscience must begin at home. One can not bring up his children to keep the Sabbath without deep religious conviction in regard to it on his part. It is God's day in a particular way. However this conscience is developed, it is the vital thing. Family life is the working basis, or unit, in establishing a Sabbath conscience, and it is supplemented by our church and Sabbath school.

The Sabbath keeps us "toned up" in our religious life. The idea of making our religion a thing of glory and beauty must not be allowed to drop. We must uphold the spiritual significance of the Sabbath, communion, and baptism.

Our young people are confronted with difficult problems in the light of prevalent instruction in the Bible and study in science. Our task is one of showing that it is not a choice between the Bible and science, but rather a matter of co-ordination between them.

In the light of the fact that a strong program of home mission work has always resulted in an increased number of Sabbath converts the conference was of the opinion that one of the best means of spreading the Sabbath truth is by home mission work.

CARROLL L. HILL, Secretary.

CHILDREN'S PAGE

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

GOOD THINGS IN SCHOOL LIFE

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

A SENIOR ENDEAVORER

Do you boys and girls ever stop and think about the good things that you get out of your school? I know there are a great many of us who do not. It is just the same as it is with our homes.

We think most about how much school means to us when the time comes that we can not attend school. Sometimes we are sick, or perhaps father or mother is sick and we can not go to school for a few days. What a lot of things we miss! And then, too, what a great deal we are learning in school. Just think for a moment about the boys and girls in other places who do not have a chance to go to school.

Let us see how many good things in school life we can name. Perhaps one of the first we think of is the love and good will of our teacher. Then we think about our playmates. We are forming friendships which may continue throughout our whole life. We are having some of the best social times that we will ever have. With our teacher as leader we are finding the treasures in God's great book of nature. We are learning how to live better lives. We are learning how to build up our characters. Our lesson from Proverbs tells us that we must always be obedient, that we must always tell the truth, and be kind to everyone. These are some of the things which we are learning to do in school.

Alfred Station, N. Y.

ALASKA

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,
May 28, 1927

DAILY READINGS

Sunday—Helping our own people (Mark 7: 24-30)

Monday—Strong preaching (Matt. 3: 7, 8)

Tuesday—Finding prodigals (Luke 15: 11-19)

Wednesday—Casting off falsehood (1 Tim. 1: 4)
Thursday—Guarding against money-madness (1 Tim. 6: 10)
Friday—Bringing in law (Lev. 18: 1-5)
Sabbath Day—Topic: A missionary sleigh ride in Alaska (Isa. 42: 5-10. Missionary meeting)

A SENIOR ENDEAVORER

Iris and Ira were twins. Their father, James Roberts, was a missionary doctor, and their mother, being a trained nurse, was going to be a great help to her husband.

When we first meet the Roberts family they are traveling in the ocean steamer *Helena*. To Alaska, the land of ice and snow, they are bound.

Iris being the first to waken one morning, called, "Oh, Ira, get up! I see Iceland Cliff now. Just think, today we have our first sleigh ride in Alaska."

They were met at the dock by three men from the settlement to which they were going. Each man had a sled with four pairs of dogs hitched to it.

However, before starting for their new home they had to dress as the Eskimos. That meant wearing two fur suits, the inside one with the fur next to them, and the outside one with the fur on the outside.

One man took the luggage on his sled, another took Dr. Roberts and Ira, while Mrs. Roberts and Iris rode with the third man. "Now we are real Eskimos, aren't we, daddy?" said Ira, as they got on the sled and wrapped themselves in bear skins.

How fast those dog went. Ira and Iris thought this sleigh ride was the greatest fun. They rode for miles and miles without seeing anything but mountains and snow. Late in the afternoon one of the drivers said that a snowstorm was coming. So they hurried the dogs as fast as possible. Not long afterward the snow began to fall. "Isn't it wonderful to be in such a heavy snowstorm?" exclaimed Iris, who just enjoyed the great white flakes coming against her face. "No," returned the driver, "not if we lose our way."

For a long time Iris was very quiet, thinking about what the driver had said. Suppose they were lost. Suppose they froze, or were eaten by a drove of wolves. She began to grow frightened and wished they had stayed in their comfortable home in the United States. Then she remembered God, and how ashamed she felt that she

had forgotten he was always with her. "God will take care of us," she said, proudly. "He will tell the dogs the way."

In her heart she asked God to tell the dogs the way. By this time the drivers could not direct the dogs, for they could see nothing through the blinding storm. The dogs never hesitated but kept right on going. Often the drivers thought they were wrong, but did not dare to change their course. At last the driver said, "Well, little girl, I guess you were right about God, for we are near home."

Before Iris and Ira went to sleep on their new beds of ice, in their new ice house, called an igloo, they knelt down and thanked God for their safe ride through the snow-storm.

Alfred Station, N. Y.

THE NEW CHILDREN'S EDITOR'S FIRST MESSAGE

DEAR BOYS AND GIRLS OF THE RECORDER FAMILY:

Some days ago you read on this page a letter from Rev. Erlo E. Sutton, telling you that he had located a new editor for you, in the person of Mrs. Walter L. Greene, she being "yours truly." He has tried to show you that this is your very own page and has urged you to help fill it yourselves. I wish to add my request to his and to say, "Please, please, please!"

Perhaps you have some cunning pets that you can write about, or a little story or poem of your own composition. Maybe you would like to write a letter to me or to the other children. You may have some extra funny jokes and want to give us a chance to have a good laugh with you, or you may know some interesting incident you can share with us. Talk with your parents about it and then let us hear from you. Come on, boys and girls! Who is going to be the first?

"Who are you? Where do you live? What do you look like?" you ask. Well, I am the wife of Pastor Walter L. Greene, of the Independence and Andover churches, and I live in a pretty, little, new parsonage, next door to the Andover Seventh Day Baptist church. As to how I look, oh, dear me! I don't believe I can tell you. See if you can guess. One of my own dear boys

said to me one day, when he had been in mischief, "Don't look so, mamma!" "How do I look?" I asked; and he answered, "I can't tell how you look, but I know how you smile and I don't like to see you unsmile." So I try very hard to keep smiling and I think it is a good thing for us all to do, don't you? Oh, let us try with all our might to never, never unsmile.

When I was a girl of twelve or thirteen years of age and attended school in Walworth, Wis., I made my home with the principal of the school and his splendid family for nearly a year. There were two children in the family, a boy and a girl, to whom I used to tell bedtime stories, often those of my own composition. One of these original stories, entitled, "Winkie's Adventures," was their greatest favorite, and I had to tell it over and over again. These children are, of course, grown man and woman now and the boy has children of his own. No doubt they have forgotten all about this story, but since they liked it so well, perhaps you will like it too. I am going to tell it to you, at any rate, and if you like it, perhaps some of you will tell me so.

Lovingly yours,
MIZPAH S. GREENE.

WINKIE'S ADVENTURES

Once upon a time, in a quiet corner of a stubby field, where the air was all sweet and sticky with sunshine, a very tiny baby was born.

Now you may think a field a curious place in which to be born; but truly it wasn't, for he was a field mouse baby; so of course it was just the place for him to be born, bless his little heart. Winkie, for that was the mouse baby's name, was anything but a pretty baby at first, although his mother thought he was beautiful. Mothers are like that, you know. But he soon grew into a very attractive, cunning little fellow, with his sleek grey coat and his twinkling little beads of eyes. He had a dear father and mother, whom he called mommy and poppy, and two brothers and two sisters—Squeaky, Blinky, Bright-eyes, and Puff. He ought to have been a very happy and contented little mouse boy. But I am sorry to say that he was a regular little grumbler. He was always wanting to do something he could not do, or to go somewhere he

could not go. He said he wanted to have a great adventure. Poor foolish little Winkie.

One day as he sat grumbling by himself, while his brothers and sisters played happily together, a big green frog, Pop-eyes by name, came hopping along.

"Ho! ho!" said he, "don't you want to go traveling with me, mousie boy?"

"Yes, yes," said Winky, with a delighted squeak, and although poppy and mommy had told him never to go out of the field, he slipped quietly away with Pop-eyes, and they hurried out of the field and along the dusty road. Winkie did not find it very much fun after all. The sun was hot, the dust tickled his little nose, and they were in fear of their lives from larger animals. By the time they reached the bank of a nearby stream, Winkie was a very frightened little mouse, and oh, so cross and unhappy. He cried, "Oh, dear! oh, dear! I want to go home."

"Let us get into the water, where it is cool and safe," said Pop-eyes.

"No, no!" said the poor, naughty little mouse, "I'm afraid to."

"Oh, you silly! there's nothing to be afraid of," laughed the frog. "Let's go across to the other side."

"I can't," sobbed Winkie. "I have never been in the water in my whole life."

"What a fraidy mouse you are," chuckled the frog. "I'll tell you what we can do. I'll tie your right front foot to my right hind foot and take you across in a jiffy."

So he tied Winkie to him with some strong grasses, and in a twinkling, kerpunk! they went into the stream. My! my! but Winkie was frightened. He bumped his head on the stones, the water got into his eyes, nose, and mouth, and he could hardly breathe. He could not even cry out and he was sure he would soon be a dead mouse. Indeed he was nearly dead when Pop-eyes pulled him up on the other side of the stream. Then, worst of all, as he was gasping for breath, a huge hawk swooped down and, grabbing the frog into his strong claws, flew swiftly away. Of course Winkie was taken along too.

"If I had only stayed at home in my nice field," moaned Winkie. "How foolish I was to let the frog tie me to him. Oh,

dear! oh, dear! Better to have been drowned than to be eaten up."

Just then the wisp of grass broke and down dropped Winkie to the ground, squeaking as hard as ever he could, for he was sure this was the end of him. But where do you think he landed? Right in his own field and in the very midst of his own family. Of course he was lame and sick, but so very happy to be at home once more. And he was petted and coddled to his heart's content. He promised that never again would he be so naughty and disobedient. Let us hope he kept his promise.

JUDY STORIES

H. V. G.

THE UNSEEN FAIRY AND THE CHOCOLATE CAKES

The strangest thing had happened, and Judy and Betty could hardly wait until Mary should come home so they could tell her. For, when they had come to Mary's that afternoon after school to straighten up their house—for now the little house seemed to belong to all of them—they found that someone had been there, done the dishes and all the dusting, and had left no sign to tell who it had been.

"Who could it be?" they wondered. "And who could get in the house without a key?"

They then went all over the house, in every room, and in every corner. Not even Poll Parrot would offer any explanation of what he had seen.

"It is another perplexity situation," Judy finally decided as they sat on the front steps to wait for Mary.

When Mary came, the strange event was related, Judy and Betty both talking at the same time.

"Perhaps it was your mother," Mary suggested to Judy. "Did you ask her?"

Judy ran home, but she soon returned all out of breath from running.

"She isn't home," she announced before Betty and Mary had time to ask. "So I don't believe she is the one."

Then they went over the house again. In the kitchen Mary noticed the dishpan turned over on the table.

"We don't keep the dishpan there." She

went over to put it in its right place, and then all three cried out when the dishpan was lifted from the table. There, hidden under it, was a plate of little brownie cakes, all chocolate with nuts. On the bottom of the plate was a little note written with green ink. Judy opened it while Mary read over her shoulder:

Be kind in every way,
Some good do every day;
Then I shall come again,
Your fairy I'll remain.

But every night you must put here
A note of some good deed of cheer.
Then I shall know some good you've done
To prove my visit you have won.

For you see, my dears,
I'm from the land of the sun;
So then have no fears,
Because my love you have won.

"This is just like a fairy story," Betty exclaimed.

"Course, I don't believe in fairies," Judy began doubtfully.

"But it would be fun to pretend in one, wouldn't it?" interrupted Mary. "And what can we do today so she'll come tomorrow?"

"Let's eat these cakes while we decide." And Judy reached out to take one of the tempting pieces of cake.

"One thing we could do is to give the cakes to somebody," Mary suggested, and Judy's hand slowly drew back. The idea was not pleasing to Judy because she happened to be very hungry.

"Oh, no, Mary, I think you should have the cakes," she said, thinking to herself that then it would be all right for all three to enjoy at least a few of the cakes. But Betty soon put an end to this suggestion.

"We can put half away for you and your mother, Mary, and then give the other half to someone. For I think some of the cakes were meant for your supper. Then our share we can take to Mrs. Henderson. She has been ill a long time, and she would enjoy them."

Judy said not a word, while Mary and Betty divided the cakes. Six went up in the cupboard for Mary and her mother, while the rest were put in a paper bag for Mrs. Henderson.

"Now, who will take them?" asked Mary. "I promised mother I would go downtown

to get some sugar, so you can go to Mrs. Henderson's while I am at the store if you would like to."

"I really should go to the store, too," Betty replied. "Mother gave me ten cents to get some pansy seeds today."

Both turned to Judy.

"Well," Judy spoke slowly, "I can take them."

So all three started out after planning to meet again at the house as soon as they had finished their errands. At that time they decided they would write to the fairy: Judy to say she had taken half of the cakes to Mrs. Henderson, Betty and Mary to write that half were saved for Mary and her mother to have for their supper; but a half hour later, when Mary and Betty had returned there was no Judy. Nor was there any sign of Judy the rest of the afternoon.

Judy's way had led up the road where the houses were fewer in number and where, instead of a sidewalk, there was a little dirt path winding curiously alongside the road as all little paths do. Judy was not walking fast. Indeed when the little path curved to go around a tree, she stopped altogether. Something was on her mind, and that was the delicious odor of the little chocolate cakes she was carrying. What could be more tempting when one is so very hungry, and Judy was especially fond of chocolate too. She lifted the bag to smell them better, and then she opened the bag just to take one, just one, little peek. How good they looked, and how sweet they would taste, and nuts in them too!

"I wonder if it would matter if I ate one," Judy spoke aloud; and not even the big black crow on a limb above her had an answer to give.

"There are just six," Judy counted. "Perhaps one won't make any difference. Still it probably wouldn't be right. Oh, dear, I wish I didn't have to carry them anyway. It is all right to eat one, I guess."

She started to reach inside the bag. Just then with a great flap of wings and a raucous "caw, caw" the big black crow who had been watching from above flew away. Judy jumped, she was so startled, and out rolled all the cakes into the road. There they were, six lovely cakes all covered with dirt. Now they were certainly lost and couldn't be eaten. Then Judy realized

what she had been about to do, and she felt bad about it.

"Oh, what shall I do?" And she sat down at the foot of the tree, a dejected, forlorn little creature. The cakes were gone, Mrs. Henderson would have no gift, and worst of all Betty and Mary would never understand how she could let such good cakes fall out of the bag.

"I won't tell Betty and Mary," Judy decided, "but I'll have to tell mother, get some of my money out of my bank, and buy some more cakes."

Now this was really a brave resolve, for the money in the little bank was being carefully saved for a pair of roller skates. Judy was all too likely to be impulsive, but way down deep was the little voice of the good fairy which Judy knew was right when she stopped to think about it. So she jumped up and quickly ran for home. It was getting late so she would have to hurry. Mother had just come in when Judy arrived, and Judy told her all her story even to how she had almost taken one of the cakes.

"Maybe I wouldn't have taken it," Judy admitted, "but I know I wanted to."

"Yes, it was wrong," agreed mother, "you should have thought how pleased Mrs. Henderson would have been and not of how hungry you were. Here is twenty-five cents from your bank. If you hurry, you can buy the cookies, take them to Mrs. Henderson, and be back in time for supper."

Before going Judy also told her mother about the mysterious fairy in Mary's house, and then she began to wonder if their new-found fairy would consider that she had done a good deed after all.

"Anyway," she mused to herself, "I don't think I will have to say anything about it to Betty and Mary. It is not their fault I lost the cakes. I'll just write my note now and leave it at Mary's on my way. I can say we saved half of the cakes for Mary's mother."

So this is the note, sealed in an envelope, which she left at Mary's house to be put on the table for the fairy's visit the next day:

DEAR FAIRY: As you wanted us to do a good deed so you would come again, we saved half of the chocolate cakes for Mary's mother.—JUDY.

Meanwhile, during all this time, Betty and Mary were wandering around the house wondering what had become of Judy; and,

as often happens when there are sweet, tempting cakes around, both suddenly realized they were very hungry.

"We might each have taken one cake, I suppose," Betty spoke first.

"And I am getting so hungry, too," Mary agreed. "I think it will be all right if we just take one."

As she spoke, she got the cakes from the cupboard, and soon each had eaten one, leaving four cakes still on the plate. Soon in some unexplainable manner there were only two cakes left, and then not any at all!

"I guess mother won't care that we ate them," Mary said slowly, "but I wish I hadn't eaten them just the same."

"Never mind," Betty consoled, "They were really for us anyway." Then she added, "We had better write that note of some good deed we have done. We still can say we gave half of the cakes to Mrs. Henderson."

So that evening when Judy left her note to be placed on the table, this is the one that rested beside it from Betty and Mary:

DEAR FAIRY: We hope you will come again because we like to have you come and we gave half of the cakes you left us to Mrs. Henderson because she is sick so as to have a good deed for you when you come tomorrow.—BETTY AND MARY.

The next day there were three little girls very much puzzled because no good fairy had come to do the housework, and under the dishpan were—you could never guess—just twelve dried-up, dead leaves.

Then there were many explanations, each telling what she had done. Also a real good deed for that new day was planned so that the next day the fairy came again, and you may be sure the three little girls were very careful after that to have a really good deed to report.

A BIBLE PUZZLE

H. V. G.

In the following sketch are hidden seven books of the New Testament.

A little boy went to a store for some borax. On the way home he fell down, dropping his package. When he cried because he bruised his knee, a judicial but petered out old man gave him a jonquil. So with a lukewarm smile the little boy rose, picked up his package, and went on

home, thinking he had had a remarkable experience.

ANSWER TO LAST WEEK'S PUZZLE. — The eight hidden books of the Old Testament were:

1. Amos—A mosquito
2. Ruth—ruthless
3. Samuel—Sam, you'll
4. Job—job
5. Joel—Jo'll
6. Obadiah—O, bad Iah
7. Esther—lest her
8. Ezekiel—easy kill

WHAT IS YOUR LIFE?

A COMPILATION

MRS. L. A. WING

"He who would build a life so that character will be ever at command must choose his material well.

"There may be other sources of materials, but none so tried and sure as religion. Whoever relies upon this source, has this testimony and guaranty found in the Thirty-seventh Psalm, 'The law of his God is in his heart; none of his steps shall slide.'

"God does not expect you to live his life until he has given you his nature."

"Christ thought only of the contents of the heart, not alone what one is outwardly. Religious ceremony without a life of obedience and sincerity, does not count with him."

"One reason religion seems so limp in times of stress is that it has become identified in so many minds with what goes on within the four walls of an edifice dedicated to religion; with *services* rather than *service*. . . . And yet there is a great opportunity in times of strain for the abiding and eternal to shine forth, eclipsing all that is incidental and transitory."

"Religion is life inspired by heavenly love; and life is something fresh and cheerful and vigorous.

"To forget self, to keep the heart busy—and with the thought of God, and to pour forth this continual influx of spiritual health heavenward in praise, and earthward in streams of blessing—this is the essence of human, saintly, and angelic joy, the genuine Christ-life, the one life of the saved, on earth or in heaven."

"Christianity is a life rather than an occasional radiance of spirit. Only when it is generally adopted as such, will there come a fulfillment of its promise. Then the 'immortal spirit of one happy day' of which the poet sang, will no longer be so rare as now."

"The great message of Christianity is not to say that men ought to be good. Men have always known that.

"Above all else Christianity is the offer of life."

"Our growth is not measured so much by the increments of character with which we take such pains, and of which we are so proud, but in our finding that we think more nobly of Christ. No man can think better of him without becoming a better man."

"From the vine we look for grapes, and from the Christian we look for Christianity, Christian temper, and disposition; a Christian life and conversation; Christian devotion and designs."

"Christian service is a grand cathedral, with divinely pictured windows; standing without you see no glory, nor can possibly imagine any; standing within, every ray of light reveals a harmony of unspeakable splendor."

"A child of God should be a visible beatitude for joy and happiness, and a living doxology for gratitude and adoration."

"Every Christian is to be pilot-boat. He is to cruise about hard by the harbor of salvation, watching for the tempest tossed soul, if perchance he may guide that soul into the harbor of life."

"Each Christian life is meant to be a propaganda which should slowly commend itself to others."

"Get the glow and the radiance from such nearness to the throne as God permits to his own. Bring from a living communion a face luminous with light, and let it glow and shine."

Berlin, N. Y.

We have the same Father and the same Holy Ghost as Paul had. Our capacities differ, but our resources are equal. We need all that Paul needed. Blessed be God, we may have it, for the love of God is shed abroad in our hearts by the Holy Ghost!—*J. Stuart Holden.*

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

NAZARETH AS IT IS TODAY

We are much interested, at our home, in a little book written by James T. Nichols, a world traveler, in which he tells about a recent visit in Palestine. The title of the book is "Bible Lands as They Are Today." I will tell you some things he wrote about Nazareth, the home of Jesus, about whom we study so much:

Before reaching Nazareth I got out of the motor car and walked to the top of the mountain just north of the city from which one has perhaps the finest view in Palestine. No other spot on earth presents such a view. Every foot of mountain, plain, and valley is historic.

Off at the north, there is all and more than can be seen from the mountain top near Tiberias, mentioned in the last chapter. At the west, something like twenty miles, is old Mount Carmel, and just beyond the Mediterranean Sea. At the south there is the great plain of Esdraelon, which for centuries has been called the world's greatest battle field. It is said that more battles have been fought there that decided the destiny of nations than on any other spot in the world.

Beyond this plain are the mountains of Samaria, and only sixty miles is the city of Jerusalem. At the southeast is the plain of Jezreel, the mountains of Gilboa, Little Hermon, and Mount Tabor. Beyond these is the great Jordan valley. Still farther south and east are the mountains of Moab, with Mount Nebo.

From this mountain it was a great sight to look down upon the home of the Carpenter as it lies nestled on the mountain side and among the hills below. On the way down into the city is located a great Roman Catholic monastery, the buildings of which are almost new and cost many thousands of dollars. Where the people get so much money is a mystery, but they do it all the same. Some twelve thousand people today call Nazareth home. Many changes have taken place since my visit there twenty years

ago. The streets are, however, the same narrow lanes—about as dirty as ever.

INDUSTRIOUS PEOPLE

But the people of Nazareth seem quite industrious, many of them at their daily toil. There seemed to be very many children and young people, the most of them very persistent in their efforts to sell almost worthless souvenirs. Many of the women of Nazareth are skilled in making lace and embroidery, and they throng the hotel doors when tourists arrive, trying to sell their wares. Nazareth is a hallowed city. To visit it thrills the heart of a Christian. For thirty years Jesus called it home, for here he lived from his babyhood until his ministry was well begun. No doubt he played with the boys as the children play today, for these Nazareth boys and girls seem to be a happy, jolly company.

NAZARETH NEVER DESTROYED

Nearly all the cities of two thousand years ago on the hills of Galilee are now in ruins, but Nazareth is the same peaceful country town as in the days when Jesus was there as a boy. It is the one city in Palestine that has lived all through the years without ever having been destroyed. On this account it is quite possible that some of the so-called sacred places there are authentic. Perhaps the old wall shown is really that of the synagogue where Jesus attended the Jewish service regularly every Sabbath day. As he grew up he undoubtedly had now and then some part in the synagogue service.

JOSEPH'S WORKSHOP

Now the Roman Catholics own the church, under which is a grotto pointed out as Joseph's carpenter shop. Various other sects make all sorts of claims and show so many sacred relics that one turns away in sadness from all of them. In another part of the city, however, there is a great spring of fresh water, which is undoubtedly the very fountain from which Mary carried water for house use when Jesus was a little boy. This is said to be the only watering place that Nazareth has ever had. Of course, the water has been piped some distance where it is handy to get at, yet it all comes from the same fountain.

The various sects of so-called Christians are also divided over the location of the precipice where they brought Jesus to throw

him down, some showing one place, some another. Half the people of Nazareth today are Moslems, and so long as the Christians dispute over these sacred spots, the former are making converts.

GREAT WORK OF THE NEAR EAST RELIEF

In the edge of the city the Near East Relief people have an orphanage for boys that is a most creditable institution. I spent a very delightful evening at an entertainment there, and must say that the boys in this orphanage have considerable talent. For two hours they entertained a small audience in a way that, to say the least, was marvelous. There were several hundred boys in this orphanage, and every one had a history that was thrilling. Often it was a story of untold suffering and hardship. Surely the Near East Relief has done some of the most heroic work in trying to save the lives of children that has ever been done by any organization; and the people who have contributed toward this work have given better than they ever dreamed.

LESSON VIII.—MAY 21, 1927

PETER HEALS THE LAME MAN.

Acts 3: 1-10; 4: 8-10.

Golden Text.—"In none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved." Acts 4: 12.

DAILY READINGS

May 15—The Lame Man Healed. Acts 3: 1-10.
 May 16—Peter's Defense Before the Sanhedrin. Acts 4: 1-12.
 May 17—The Lame Shall Leap. Isa. 35: 1-10.
 May 18—Aeneas Healed. Acts 9: 32-35.
 May 19—Christian Helpfulness. James 5: 13-20.
 May 20—Strength from God. Mark 11: 20-25.
 May 21—The Glory of Zion. Isa. 35: 1-10.
 (For Lesson Notes, see *Helping Hand*)

QUARTERLY MEETING AT WALWORTH, WIS.

The Quarterly Meeting of the Wisconsin and Chicago Churches met with the church at Walworth, the evening of April 22, 1927. A short praise service was led by Rev. E. A. Witter and was followed by a sermon by Pastor Charles Thorngate of Exeland, Wis. Rev. J. F. Randolph of Milton Junction preached the Sabbath morning sermon, many being present from Milton, Milton Junction, and Albion. Some from Chicago also were present. This service included an anthem by the choir of the Walworth Church

and an offering of \$22.34 for the quarterly meeting fund.

The afternoon meeting opened with a chalk talk by Dr. Shaw of Milton. This was followed by the young people's meeting, led by Harold Baker of Milton Junction. The song service was led by Dorothy Burdick. There were also two songs by a quartet composed of Ellis Johanson, Maurice and Walter Sayre, and Loyal Todd. Four papers were given by four young people—Trifling with Life, by Lawrence Coon; Trifling with God, by Elizabeth Babcock; Trifling with the Soul, by Mildred Robbins; and a Christian's Viewpoint of These Three Dangers, by Harold Burdick.

At the quarterly meeting business meeting Sabbath night the Evangelistic Committee made a verbal report to the effect that a quartet for evangelistic work during the coming summer has been chosen, consisting of Ellis Johanson, Maurice Sayre, Loyal Todd, and Everett Harris—the last named being a senior in Salem College. It was voted that \$75 be appropriated from the treasury of the quarterly meeting for the Evangelistic Committee to use in quartet work.

Following the business meeting Rev. J. L. Skaggs of Milton led in a Denominational Roundtable, when these questions were presented and discussed:

1. In view of the financial situation, in respect to our denominational budget, what ought our boards to do in planning their work and budgets for next year? Should they cut down their plans and budgets to correspond with what they reasonably expect to get? Is there a moral question involved in boards' consciously building up their plans and budgets for work which they have no reasonable expectation of being able to do—perhaps with the thought that they must do so in order to get a high enough percentage of the money actually paid in so as to carry on a certain minimum of work?

2. What should be the future of our work in China in view of the situation over there? Should we maintain schools and place all legal aspects of their management in the hands of a board of Chinese directors as demanded by the Chinese government? Or should schools be discontinued and our work be devoted to the churches and evangelism?

MRS. C. M. SHELTON, *Secretary*.

THE ACID TEST

"The Acid Test" is the title of a little book which was published a few years ago during the Inter-Church World Movement. The author was dealing with the thought of a "Man and His Money," and he contends that men find their supreme tests in the way they acquire and use money.

I have chosen to use the title of that little book as my subject today. I shall use some of the material, but only a fragment here and there. If anyone may be interested to see and read the book I shall be very willing to lend it.

During the past week we have had letters from our Finance Committee which we have appointed to serve us in making an every member canvass for pledges for the financial support of our local and our denominational work. We have laid on this committee a responsibility for raising funds to meet a local budget of \$3,875 and a denominational budget of \$3,400, or a total of \$7,275.

There is no reason for assuming that the members of this committee are more interested in raising the budgets than are many other members of the church. They are simply servants of the rest of us in this matter. So it is to be presumed that it was with gratitude that we received our letters and that we have been glad or shall be glad to make out our pledges and give the committee every possible encouragement.

We speak of money as a medium of exchange; and such it is. Money is very wonderful. A man may invest himself in an enterprise, and that investment comes back to him in gold coin or its equivalent. He thus coins his time, his intelligence, his mechanical skill, his knowledge, his leadership—in a thousand ways. And there he holds in his hands in gold coin a part of himself. He can use that part of himself as he will and where he will. He can hoard it up and keep it; he can buy a home or food or clothing; he can spend it foolishly in riotous living; he can spend it usefully in making his own and other lives more worthwhile; he can establish a business and give employment to men and produce something which men need; he can give it for charity, education, or religion. If that money is the honest product of his own

labors, he can look upon it and say, there is so much of myself. As he makes disposition of it, he can say, there goes so much of myself.

Men not only make money, but money makes men! The way a man uses his money reacts upon himself. Indeed, the use of money indicates the quality of a man. If he has the disposition of the "prodigal son" the way he uses money reveals it. If he is like the "rich young ruler" the hoarding and selfish use of his money reveals the fact. If his delight is to make a pretense of generosity as Ananias, his hypocrisy will soon be evident to his fellow men. If he has truly cast his lot with Jesus, the use of his money will declare it.

Sometimes people complain because ministers talk about money and because insistence is made that men should acquire their money honestly, that they should use it judiciously, and that they should give of it generously. But it is doubtful if there is a minister anywhere, or a Finance Committee, who dwells upon it as much as Jesus did. Jesus had much to say concerning a man's attitude toward money. Someone has gone through the gospels with that thought in mind, and it is found that "of his thirty-eight parables, sixteen relate to this theme. Throughout the four gospel records, it is reckoned, one in every six verses deals with this same subject."

If I were a chemist, I could tell you how acids may be used to test the quality and reality of many metals and substances. When it comes to human life it is well said that money is "The Acid Test." There is no limit to which some men will not go to acquire money. Men do every form of violence that they may get money. Men who would hesitate to violate law will go to any limit as long as it is technically legal that they may get money. The possession of money means power. It puts luxury, gratification of the flesh, and pleasure of every sort within reach; again its use is "The Acid Test."

The Christian ought to be the man who can stand "The Acid Test" in making money and in the use of money. It has been well said: "Acquiring makes a man prosperous; spending makes him well furnished; saving makes him thrifty; giving makes him generous; proportioning makes him discrimi-

nate; accounting makes him accurate; influencing others makes him useful."

Now I want to make a few specific observations on the acquiring of money, the spending of money, the saving of money, and the giving of money.

Christians ought to be energetic in their efforts to acquire money and property. The good which a man may do by the service which he renders and with the money which may come to him is inestimable. It were much better if the wealth of this world were in the hands of devout Christian men, at least a generous proportion of it. There is no reason why conscientious Christian men should not be successful in business. There are many examples where men have tried to be perfectly fair and honest and have made great success. They have found that laboring men will respond to a spirit of fairness on the part of employers. One of the outstanding examples is that of the Nash Company of Cincinnati. I do not believe the material values of this world should be abandoned to the hands of men of greed and of unchristian principles. But the Christian needs to watch himself lest his desire for money lead him into dishonest and unchristian ways of acquiring it.

If a man will start out in life definitely committed to a life of love and service toward God and men, and will stand resolutely on that platform, he can be trusted. No detailed rules can be laid down for him. The trouble with much of business today is that it is primarily on a profit basis instead of a service basis. If a man can not succeed in business on a Christian basis, then let him fail and still be a Christian. Let no man think he can make gain dishonestly and atone for his wickedness by giving a portion of it for God's work.

Man has a great responsibility in spending the money which he honestly acquires. He has so much of himself coined. How shall he use it—or use the coined part of himself?

The amount of money that people ought to spend upon themselves must always be a question of consideration. This was brought home to us very forcibly last fall in the drama "Two Dollars for Missions." Not all money should be spent. Some of it should be saved, some should be given. How much a man spends on himself and his fam-

ily will depend on several considerations. It must depend on his income, the circumstances under which he lives, the size of his family, the amount he determines to save, the amount he gives for religion and benevolence. Savings and benevolence should be given consideration before a man determines how much he will spend, for spending can be regulated within certain limits in accordance with what a man wants to do.

There is much wasteful spending. Doubtless we all know of individuals who earn good wages who save nothing and give nothing, but who spend all they can earn. Some such are people who have no dependents.

The wise spending of money calls for much thought and quiet consideration. Christian people ought to be ashamed to spend foolishly, to spend lavishly for non-essentials, luxuries, vacations, recreation, unnecessary travel, and give little or nothing for the church, missions, and Christian education.

Everybody who earns ought to save a part of his earnings. In saying that perhaps I ought to say, like Mark Twain, "Avoid my example." However I see the necessity of people saving some of their money. Our church people ought to save that they may own their own homes and farms, that they may establish themselves in occupations and business, that they may have a reserve in case of illness or misfortune, and that they may be able to give for the work of the church.

A successful business man said to me a few years ago that no man will accumulate property who does not make the matter of saving a definite matter in the handling of money. Buy a piece of permanent property and pay on it regularly, or take stock in a building and loan, or in some other relation which calls for saving a certain sum even though it be a very small one.

A church can not be very secure in its program if it does not have a constituency of property owners.

Perhaps I have put the responsibility of saving a portion of one's income rather strongly. I do not mean that one should be a miser, but that there should be sensible proportion in spending, saving, and giving.

How much shall I give? is a question which all who are religiously and benevo-

lently inclined must consider. There are many calls. Obviously we can not give all which we are prompted to give because of our interest in religion and benevolence to the church and denominational budget. Some of us doubtless give as much through some other channels as we do through the church and denominational budget. I do not know of any rule that we may lay down. The greatest assurance of wisdom is a spirit of consecration on the part of the giver. He must study the needs and then make distribution of his gifts as he believes is just and right and well-pleasing to God.

Some find the setting aside of a tenth a convenient and satisfactory method of determining the amount one should give. Others say a tenth is a good starting place; but not the place to stop. A man who has a good income and not a large family to care for might give a half of his income with less sacrifice on his part than another would have to make to give a tenth. I do not know of any mathematical formula by which we can arrive at a conclusion that would justly apply to all. Again, we must fall back on the spirit of the giver. But how can any man imagine he is a Christian, a disciple and co-worker with Jesus, while he gives only a little from his surplus for the church and its work? We have all known of instances where men spend large sums on themselves, on luxuries, fine automobiles, long vacation trips, while pinching out only a small sum, or perhaps, in some cases nothing for the church, denomination, and general benevolence. There is no shortage of money among such a people as we are. We could easily meet all that is asked of us if we were united in the matter. Our comforts could be provided, and some luxuries, our savings account could be kept growing, and our budgets fully met, if we would stop waste, and make a reasonable division of our money for the various needs and demands.

We have no more sacred responsibility than the giving of money for God's work. And yet I suppose there is no church in the land which does not have a considerable number of adherents which give nothing. They accept benefits of religion and the church for which they do not pay. One writer has called them "religious paupers."

Every member ought to give for the church or be helped by the church. The thing that is intolerable is a neutrality which gets neither the individual nor the church anywhere.

We know pretty well what our local budget is used for. For nearly eight years we have had our denominational budget to which we are supposed to give our money. Then the Onward Movement treasurer divides the money on a predetermined percentage basis and it is sent to the various boards and interests included in the denominational budget. Each church is apportioned a certain amount which the Commission believes it ought to be able to pay. By this budget method all the interests are cared for in the same proportion. Some people want to give to a special interest, and when they do they spoil the proportion. That is, if someone particularly interested in the Sabbath School Board should give and designate a thousand dollars for that board, it would get its proportion of the budgeted money and also the thousand dollars and would be so much better cared for than the other boards. So strong emphasis is being placed on the giving of all money to the budget that all our interests may be cared for in the same ratio.

It may be interesting to note how a dollar which you may give is divided according to the budget plan: When you give one dollar, the Missionary Society gets 37 cents, the Tract Society 17.3 cents, the Sabbath School Board 7.2 cents, the Young People's Board 4.4 cents, the Woman's Board 8.6 cents, Education Society 2 cents, Historical Society 1 cent, Scholarships and Fellowships 2.4 cents, Ministerial Relief 8 cents, the General Conference 9 cents, and the Contingent Fund 3.1 cents. So we readily see that when we give to the budget, even though the sum may be very small, we give something toward each feature of the work. It is a satisfying and inspiring thought that each of us can thus have a real part in every feature of our denominational work.

Is not the handling of money "The Acid Test" of a man's character? His honor is tested in getting it; his good sense is tested in spending and saving it; his soul is tested in giving it. Then let not those who can give a hundred dollars be content to put

down fifty, nor those who can give fifty be content to put down ten. The committee suggests that we make our gifts about fifty-fifty for the church and the denomination.

And let us remember that if we give in a right spirit, we can thus as surely give ourselves to God and to Christ, as we can in prayer or in worship or in the personal service which we may render.—*The Quarterly Visitor, Milton Church Paper.*

DEATHS

GILES.—Elsie A. Chesebro was born June 6, 1876, in South Brookfield, N. Y., and died April 5, 1927, at her home in Kingston, N. Y.

She was married October 1, 1895, to Leon M. Giles, who, with a brother, Claude Chesebro of South Brookfield, survives. She was a woman of estimable character.

Funeral services were conducted in Leonardsville, April 9, by Rev. F. E. Peterson, and burial made in the local cemetery.

F. E. P.

WILLIAMS.—At the home of his parents, C. E. and Susie Bond Williams, in Clarksburg, W. Va., April 20, 1927, Roxy Dane Williams, aged 14 months and 26 days.

The funeral was held at the home, and was conducted by George B. Shaw, pastor of the Salem Seventh Day Baptist Church. The burial was at Salem. The sorrowing parents have the sympathy of an unusually large circle of relatives and friends.

"Of such is the kingdom of heaven." "I shall go to him, but he shall not return to me."

G. B. S.



THE SABBATH RECORDER

Theodore L. Gardner, D. D., Editor

L. H. North, Business Manager

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

Terms of Subscription	
Per Year	\$2.50
Six Months	1.25
Per Month	.25
Per Copy	.06

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

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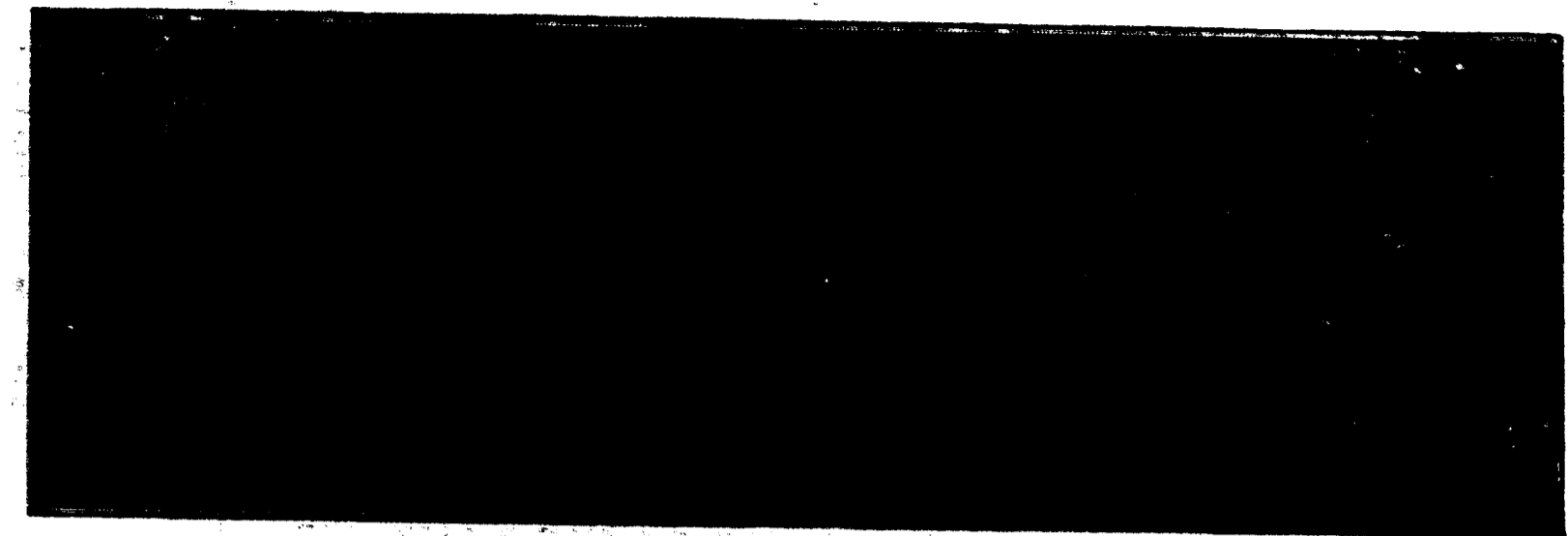
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