

The Sabbath Recorder

"The final test of any way is, 'Does it arrive?' A young lad travelling for the first time through New England came to a cross roads, and asked the native who stood near which turn to take. The villager pointed to the less attractive trail. The lad demurred, saying, 'The other road looks better to me.' The native answered laconically, 'Yes, looks good, but *does not go there.*'" --Dr. Daniel A. Poling.

Which road shall we take?

The easier, or more attractive road, or
THE ROAD THAT GETS THERE?

Let's finish the Denominational Building *now!*

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

If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob, thy father: for the mouth of the Lord hath spoken it.—Isaiah 58:13, 14.

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill . . . Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.—Matthew 5:17, 18.

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WHOLE No. 4,290

*Our Father who art in heaven, wilt thou help us to see whatever in our lives is inconsistent with thy holy will and out of harmony with our Saviour's teachings. Help us to overcome our evil propensities and to avoid presumptuous sins.
Wilt thou sit as a refiner of silver in our lives until thine own image is clearly revealed and we are better prepared to serve our fellowmen. May the world be better and happier for our having lived in it. In Christ's name Amen.*

Stirring Scenes in Yesterday, May 15, was Plymouth Church a great day in Henry Ward Beecher's famous church, Brooklyn, N. Y. It was the eightieth anniversary of the founding of Plymouth Church, and the beginning of Mr. Beecher's famous work in the interests of freedom for the slaves.

Sixty-seven years ago, before a crowded house on one Sunday morning, Mr. Beecher auctioned off a little slave girl called Pinky, for whom \$2,000 was given by his congregation, in order to set her free. She was half white, her master being her father; but together with her mother, grandmother, and brothers and sisters she was about to be sent to the slave market in New Orleans for sale. By pledging to return \$900 to her owners in case the price was not raised, Mr. Beecher secured her, and in one of his wonderful flights of eloquence, moved his great audience to tears, and stirred their hearts to the breaking point, until they gave, not only her price in cash but raised enough to send her to school besides.

This was only one remarkable incident in Henry Ward Beecher's untiring fight against human slavery. Probably no man in America was more thoroughly hated by slaveholders, and by those in the North who sympathized with slavery, than was the famous, soul-stirring pastor of Plymouth Church.

Rev. J. Stanley Durkee is Plymouth's new pastor. He had been president of Howard University where "Pinky" had gone to school years before. Mr. Durkee had succeeded in finding her some time ago, but kept it a secret until the approach of

this anniversary in honor of Beecher, when he decided to bring her from Washington and to tell her story at this great meeting.

The slave girl had secured an education, become a teacher and Christian worker, and had married Mr. James E. Hunt, a colored lawyer, whose name she now bears. Today, as a gray-haired, well-preserved grandmother, she sat in an armchair on the platform, before a house as crowded as when she was bought by freewill offerings more than sixty-seven years ago.

After some stirring remarks by the pastor she read an interesting statement, from which we take the following:

I am glad of this opportunity to publicly acknowledge that I have always had a feeling of deep love and gratitude toward this church, whose congregation did so much for me. These agents of the Almighty snatched me from a fate which can only be imagined, never known, as my dear mother and brothers have never been heard of by any of our family since that separation sixty-seven years ago. These Christians did not stop there, but saw to it that I was given a start on the road to good citizenship. I was sent to school through their willing assistance. I have looked upon all of this as a trust reposed in me and have endeavored to shape my life in keeping with such confidence. My lot has been a humble one, but I have tried to help in the lowly places. As a teacher, a wife and a mother, I have tried to exemplify and to inculcate the principles of a Christian life. I have found, as those whom we honor today found, that service is the highest expression of love.

As the years went by, I came to a full realization of the Christlike work of Mr. Beecher and his associates—Harriet Beecher Stowe, the Falkner brothers, and others. What great love, what great compassion for their unfortunate fellowmen, redeeming their bodies as Another had long before redeemed their souls! And in this they followed that great example, inasmuch as they did not defy the law. Such an attitude toward this insidious foe of the nation was the leaven which led to the manumission of thousands, black and white.

There were twenty persons in the morning congregation who, as children, were present when "Pinky" was sold. They well remembered the scene of her sale, and came forward to give her their hand of welcome. The present sexton was a boy of twelve years.

Mrs. Hunt ("Pinky") was born in Maryland in 1851, and in 1858 she was sold to a slave dealer of Baltimore, where Beecher secured her and took her to Brooklyn. The bidding was so spirited that \$2,000 was given, and all above the \$900—her price—was used in her education.

One woman had but little money with her, so she threw in her fine finger ring. The *New York Tribune* this morning has a picture, taken in 1860, of the little girl sitting on the floor looking at this ring on her own finger. The *World*, of today, has a cut of Dr. Durkee and Mrs. Hunt standing by the Henry Ward Beecher memorial statue.

How this story does bring back memories of the anti-slavery controversy of my own childhood days! The fight for freedom was long and bitter, settled only by the four years of Civil War. Everybody in our town went wild over Harriet Beecher Stowe's *Uncle Tom's Cabin*. Probably this book did as much as any one thing to arouse public sentiment against the curse of slavery.

The reminder of Henry Ward Beecher's great work and influence, recalls the days he spent in England, pouring out his matchless influence night after night in the face of howling mobs in sympathy with the South, until he won them to the cause of freedom, and probably saved us from having to face England as an ally of the Rebellion. It was during the darkest days of the war—1863—that Beecher braved those violent angry audiences, with his eloquence, his physical and moral courage, until the tide was turned and the republic was saved.

The Power of Gospel Song I read the story of a Christian minister who was called to see a dying girl in a poverty stricken home, where no religious training had been known, and where the one nearing death's door and lying on a bed of rags, never had been taught a prayer. She was ignorant of the Bible, and knew nothing of the real way of life, excepting what she had learned in a gospel mission. She loved the songs, and after the minister prayed with her she asked him to sing "My heavenly home is bright and fair," and in her feeble way she tried to sing with him. Her earthly home was in-

deed miserable. There was no bright thing there, but the song seemed to carry her mind to a better home where suffering could never enter.

Then came the song beginning, "Precious promise God hath given," the last verse of which touched her poor heart:

"When the shades of night are falling,
And the hour has come to die,
Hear thy trusty Pilot calling
I will guide thee with mine eye."

It did seem that she heard her Savior's call and that she could see the blessed home prepared for her.

I sometimes fear that Christians who possess the gift of song do not consecrate it to the service of Christ as they should. It is better to win others to Christ by song than to use this gift to win the applause of the multitude.

I believe there are many hearts yearning for the help which gospel songs can give, whose desire, if expressed, would be:

"Sing them over again to me,
Wonderful words of life;
Let me more of their beauty see,
Wonderful words of life.
Words of life and beauty,
Teach me faith and duty,
Beautiful words, wonderful words,
Wonderful words of life."

It was the wonderful experience of the shepherds of old to be led to the Christ child by songs which the angels sang and since that blessed day very many souls have found the Savior by the power of gospel songs sung by the children of God.

WHAT I MEAN BY GOSPEL SONG

By gospel song I do not mean the so-called "first class" music, whose main charm is in harmonious sounds, and concerning which the skill of execution is all people carry away and remember.

The music of God's house should go deeper and do more than that. It should bring comfort for troubled souls, give strength to the weak, touch the heart of sinners and bring them to the foot of the cross.

When all the people fill the house with gospel songs, many hearts are touched and the preacher can be more eloquent. There is a good deal of truth in the saying, "Fill the church with warm gospel songs and his

satanic majesty will freeze on top of the steeple."

I remember seeing a large class of rough men, noted as disturbers of the church and as scoffers, brought to penitent tears and confession, by the song containing the phrase, "And when thou sittest on thy throne, dear Lord, remember me." Their leader was a good singer, and before he was aware of it he found himself entering into the spirit of that song—a deep spirit of devotion which every one could feel—and his heart was melted. When the song ceased, his sobs were heard by all, and his confession was followed by the surrender of every member of that class, all brought to Christ by the power of gospel song.

Frank L. Stanton in the *Atlanta Constitution* tells us in verse how Christians are quickened and their courage renewed by the hymns of long ago:

There's a lot of music in 'em—the hymns of long ago;
And when some gray-haired brother sings the ones I used to know,
I sorter want to take a hand—I think of days gone by—
"On Jordan's stormy banks I stand and cast a wistful eye!"

There's lots of music in 'em—those dear, sweet hymns of old,
With visions bright of lands of light and shining streets of gold;
And I hear 'em ringing—singing where Memory dreaming stands,
"From Greenland's icy mountains to India's coral strands."

They seem to sing forever of holier, sweeter days
When the lilies of the love of God bloomed white in all the ways;
And I want to hear their music from the old-time meetin's rise
Till "I can read my title clear to mansions in the skies."

We never needed singin' books in them old days—we knew
The words, the tunes of every one—the dear old hymn book through!
We didn't have no trumpets then, no organs built for show,
We only sang to praise the Lord "from whom all blessings flow."

An' so I love the good old hymns; and when my time shall come—
Before the light has left me, and my singing lips are dumb—
If I can hear 'em sing them, I'll pass without a sigh
To "Canaan's fair and happy land, where my possessions lie."

Minorities Right Or Wrong? In a recent article by one

of the prominent advocates of Sunday laws, some very sharp, unkind things are said regarding the minorities, which he says are blocking the movements for such law making in Congress. He is very severe on the Adventists and the Jews because they protest against the enforcement of Sunday keeping by law, and he charges the failure of such a measure in Congress to what he calls an insignificant minority. That writer claims the *Bible* as his authority for Sunday keeping—or what he terms the "American Sabbath"—while his despised minority remain true to the *Bible* for conscience' sake; because there is no word in God's rule of life for the Sunday which the majority are trying to establish by civil law.

From what this man says one would think it a great discredit to be found in the minority. It would seem that to act with the majority is the only proper way, and that to be found in the minority is sure to be in the wrong.

It seems to me that a little candid, careful thinking upon this question will convince one that the great forward movements of the world have all started with faithful minorities, and the majorities have never come to the right until the hardest fighting is over. The movements of history by which errors have been corrected and reforms brought about which renovate public life, have always come by the small, compact, consistent bodies called "the minority."

From a despised down-trodden minority—the very class our writer seems most severe upon—there came the world's greatest Deliverer. Indeed, God has surely worked with and by human minorities more often than by majorities. No idea is more prominent in all Bible history than this of the chosen few, the salt, the leaven, the little light, all suggesting that one with God is a majority. It may be after all that our writer is mistaken as to who is in the majority and as to which must be right. I think that the one man, Martin Luther, had much to do with changing the outlook for the world. He and his little band belonged to the despised minority!

The one all important question to be settled in this case is this: Is the minority right or wrong? Both parties claim the

Bible as the only guide. What does that teach regarding the day of the Sabbath? Does it uphold the "American Sabbath" so-called, or the seventh day of the week as holy time to be held sacred according to God's command and according to the practice of Christ and his disciples?

If the writer of that criticism were consistent with his own acknowledged rule of life, he too would become one of the "minority."

Testimonies From Lone Sabbath Keepers Among the many encouraging testimonies that keep coming to the editor regarding the helpfulness of the SABBATH RECORDER, none are more precious than those from widely scattered lone Sabbath keepers. Some of these have never been able to meet with our people in annual conventions, or even in any of our churches, and yet their loyalty to the causes we love—especially to the Sabbath—is really wonderful.

It is a real satisfaction to the editor, and it should be great encouragement to all the associate editors of departments, to see how thoroughly the lone Sabbath keepers enjoy our paper, and what a help it is to them in their loneliness.

Two or three letters just at hand bring testimonies which I know you will be glad to see. Here is one from Texas:

DEAR DOCTOR GARDINER:

I am enclosing a bit of home news I was asked to send to the RECORDER. I could not keep from telling you how much the RECORDER is appreciated and enjoyed by lone Sabbath keepers way off here in Texas. I wish you could see the eyes of that dear old Mr. Snell, of Groveton, brighten at the mention of the RECORDER. To him it is church and Sabbath school and prayer meeting and association with others of the faith he has championed alone for so many years. I suppose there are many other lonely ones who are as eager and sympathetic readers of your pages.

Houston, Tex.

May 10, 1927.

The next is from a dear old loyal friend in Virginia, in whose home sickness and misfortune have come, filling their hearts with trouble and making hard times financially for them. Yet the sister whose husband is sick sends ten dollars for foreign missions, and goes on to say, "We do surely enjoy reading the RECORDER on Sabbath days."

Do Your Best One's Best is Enough We read of an unprofitable servant who lost out because he failed to use his one talent. He makes a mistake who excuses himself from duty because he is not endowed with ten talents. The widow's mite was more in the Master's sight than the gifts of the rich. The poor woman of Bethany shines as a star in the Bible story because she "did what she could," and it was what no one else there would do.

My Christian friend, God simply requires of you the use of what talents he has given you. To refuse to do what you can because you are not able to do as much as some others means for you to lose out entirely. I do not believe one can be truly happy or feel fully satisfied unless he has done his best. But when he is conscious of having used what talents God has given him, he should rest in the thought that God requires nothing more.

If we faithfully do our best with what gifts we may have, we shall never have cause to blush for shame when confronted with the record we have made.

Items of Interest In response to our call for help to replenish the fund for sending the RECORDER to lone Sabbath keepers and others who are unable to take it, and yet who love it, the morning mail brought the cash for one such renewal.

This kind help came from one who is, herself, a lone Sabbath keeper and a daughter of one of our departed ministers. She renewed her own subscription and paid for another.

As the year draws to a close I am wondering what the record will be regarding the payment of the Onward Movement budget by the various churches. I am sure that if the budget is met in full, all our people will be greatly encouraged, and the outlook for our good cause will be bright. But if we fall short again, the tendency to discouragement will be hard to overcome.

Never in our history, so far as I can remember, have there been greater signs of prosperity—more evidences of affluence—than may be seen by a careful observer all along the line. And it will seem to many that we shall have no adequate excuse for falling down in our payments this year.

We do hope for full and satisfactory returns when Conference comes.

Since our last report of the Building Fund—which on May 10, showed \$28,983.51 in cash and pledges—we have received no additions. We are looking every day for further gifts, for we know full well that Seventh Day Baptists will never be willing to lie down on this memorial building job, with it only half done. Here in this prominent place, the longer the empty lot beside the Young Men's Christian Association, and opposite city hall, stands waiting for needed help, the more damaging will be the record against us.

MINISTERS' SABBATH ENLISTMENT CONFERENCES

REV. AHVA J. C. BOND
Leader in Sabbath Promotion

During the first four months of the present calendar year five conferences of ministers and other Christian leaders were held in five Seventh Day Baptist associations, namely, the Eastern, Central, Southeastern, Western, and Northwestern. The places where these meetings were held were Plainfield, N. J.; Utica, N. Y.; Salem, W. Va.; Alfred, N. Y., and Milton, Wis., respectively.

The attendance in all cases was very good. While not all the pastors were present at these conference, more than one half of the absences were due to illness or other legitimate causes. Where so many persons are involved it would be next to impossible to get a hundred per cent attendance.

These conferences were promoted and financed by the American Sabbath Tract Society. And while it was agreed that the direct results of getting together the ministers of the denomination to discuss the Sabbath question would be quite worth while, a question has been given consideration all along as to how to extend the helpfulness of the conferences to all the people.

While with every invitation to a conference went a list of questions for possible consideration, the discussions were frank and informal, and the utmost freedom of expression was encouraged. The same is true with respect to the various "findings"

of the different groups. In some of the conferences a committee on findings was appointed, in others the secretary made up the report under the guidance of the entire group. At the Utica conference each member was asked to write up some particular phase of the subject. Only the last paragraph of the report of that conference represents the vote of all the members. In every other case the "findings" represent the mind of the entire group.

While this material has appeared piecemeal in the SABBATH RECORDER, it has been thought wise to bring it all together in a single issue, so as to make it more readily available for use in other study groups. The one subject for discussion in all these meetings was the Sabbath. It is hoped that groups of laymen and women's societies and young people's societies may get together for the consideration of the same subject. We trust that such groups may find help as they study the results of the deliberations of the ministers in a sincere consideration of the Sabbath question as it affects Seventh Day Baptists, both in their own practice as Sabbath keepers and in the work of promoting the Sabbath.

It was our plan to conduct a conference in the Southwestern Association, possibly at Memphis or New Orleans, but the terrible Mississippi flood disaster put a veto on that plan.

We believe there is great value in the conference and discussion method of promoting a truth. The feeling of fellowship and of comradeship in a great cause was strengthened. In some cases at least we believe the issue was clarified, and the importance of the Sabbath in the on-going development of the religion of Jesus better understood. The Sabbath was lifted to a higher place in our thoughts, to a warmer place in our hearts, and we trust to a more vital place in our preaching, as well as in our own religious experience.

These conferences were called, "Ministers' Sabbath Enlistment Conferences." The conferences have been held. The work of enlistment must go on. It is our hope that the publication of the "findings" of these conferences may assist in the work of enlisting all the people in a better observance of the Sabbath and in a more enthusiastic support of the cause of Sabbath promotion.

PLAINFIELD CONFERENCE

January 25, 26

Delegates present: Rev. Eli F. Looffboro, Shiloh, N. J.; Rev. Theodore L. Gardiner, Plainfield, N. J.; Rev. William M. Simpson, Ashaway, R. I.; Rev. Harold R. Crandall, New York, N. Y.; Rev. Willard D. Burdick, Plainfield, N. J.; Rev. Rolla J. Severance, Marlboro, N. J.; Rev. Jay W. Crofoot, Shanghai, China; Rev. Theodore J. Van Horn, New Market, N. J.; Rev. Paul S. Burdick, Rockville, R. I.; Rev. William L. Burdick, Ashaway, R. I.; Rev. D. Burdett Coon, Kingston, Jamaica, B. W. I.; Rev. Ahva J. C. Bond, Plainfield, N. J.

FINDINGS

The report of the Findings Committee was read.

This report, after discussion and amendment, was adopted as follows:

A. Statement regarding the basis of Sabbath keeping:

1. The Sabbath is an essential in the well-ordered Christian life.
2. It is a part of God's plan, given to us in love and mercy.
3. It is to be kept, not only because we are so commanded, but because we wish to accept in love his full plan for us, and because we recognize the service which Sabbath keeping renders to the Sabbath keeper, and through him to the world.

B. A statement of methods for promoting the Sabbath:

1. We commend the Teen-Age Conferences as a proved method, and encourage the further development of summer camps.
2. We would encourage joint meetings of neighboring Seventh Day Baptist Christian Endeavor societies, especially when the topic is the Sabbath.
3. In a one-church community, the pastor should shepherd all, especially those who do not attend any church. Evening Bible study groups should be helpful.
4. Our people, and especially the pastors, should accept opportunities to present objections to legislation curtailing religious liberty, both in private conversation and in religious conventions, and every pastor should be ready to write

to the press when occasion presents itself, as for instance when a discussion of the Sabbath question arises, or special effort is made to enforce Sunday laws.

C. Essentials to a Sabbath Promotion program:

1. There must be renewed dependence upon God. This is no task for man alone. It calls for prayer and devotion.
2. In order to commend Sabbath keeping to other churches and to the world, it must show results in our lives. We must be more Christian, more kindly, and more lovable, as well as keepers of all the commandments.

UTICA CONFERENCE

February 15

Delegates present: Rev. Frank E. Peterson, Leonardsville, N. Y.; Rev. Loyal F. Hurley, Adams Center, N. Y.; Rev. Luther A. Wing, Berlin, N. Y.; Mrs. Lena G. Crofoot, West Edmeston, N. Y.; Mr. S. Duane Ogden, Waterford, Conn.; Rev. Ahva J. C. Bond.

FINDINGS

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

While the Sabbath originated with the Hebrews, the Sabbath we observe is a Christian institution. It is the Sabbath regarded and exalted and enriched by Jesus Christ. Accordingly, the Sabbath is not regarded by us as a legal requirement.

So our Sabbath is no legal institution of Judaism, but a gift of God. It is a privilege, then, rather than a requirement; a blessing more than an obligation.

The Sabbath, from another point of view, is a symbol. It symbolizes our dependence upon God and our devotion to him and his service. It is not itself sufficient as a show of devotion. We believe that the whole life must show that. Nor is the observance of

the Sabbath discharging our obligation to serve him, of course. It is merely a token of these attitudes: devotion to God and disposition to live in his service. Just as baptism is merely a symbol of regeneration—not actually regeneration itself—so the Sabbath represents our devotion to God's service; it is not itself to be regarded as that service. Of the great symbols of the Christian religion, the Sabbath is one of the most important.

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

Sabbath keeping is a humble recognition of God's plan for us from creation, and symbolizes a holy devotion to him.

We can make the Sabbath a more vital, spiritual influence in our lives by placing it first when considering business or pleasure and by being consistent in our living.

One of the most necessary factors in spreading the Sabbath truth is to maintain and increase the strength of the Sabbath-keeping churches which we already have.

We have little groups of twenty or thirty or fifty here and there over the land in which we seem to have very little interest. To mention only a few, there are Brookfield and Jackson Center and Welton and Garwin. Count the others. And the folks in those churches do not need to be converted to the Sabbath. They already love it and are faithful to it. And they are worth helping. Think of the workers they have given to the denomination! They might continue to do it, with a little help. They already have generations of Sabbath-keeping blood in their veins! They need help, that is all.

It was recommended that Pastor Bond conduct a "Question Box" in the SABBATH RECORDER in which questions relating to the Sabbath shall be considered.

SALEM CONFERENCE

March 14, 15

Delegates present: Rev. George B. Shaw, Salem, W. Va.; Rev. Herbert C. Van Horn, Lost Creek, W. Va.; Rev. Clifford A. Beebe, Berea, W. Va.; Harley Sutton, senior in

Salem College; Everett Harris, senior in Salem College; President S. Orestes Bond, of Salem College; Rev. Ahva J. C. Bond.

FINDINGS

In regard to the nature and value of the Sabbath, the conference came to the following conclusions:

A Sabbath is a day given to God and sanctified by him. It is important, if not essential to the maintenance of the Christian religion. While at one time the first day of the week served the purpose of a Sabbath for many Christian people, yet whatever foundations it had have been destroyed by present day scholarship, and can never be restored. There is no sanction for the seventh-day Sabbath except in the Bible, and the Bible sanctions no other day. Thus the world at the present time faces the alternative of the seventh-day Sabbath, or no Sabbath.

In regard to Sabbath Promotion work, the following topics were discussed and approved:

Each one must be granted the privilege of keeping the Sabbath as he sees fit, and in the way most helpful to him, but *our* Sabbath keeping should be above criticism.

The Tract Society recommends the observance of a Sabbath rally day in May, and a Sabbath sermon in November. The conference approved that recommendation and suggested that pastors exchange pulpits to preach on the Sabbath question. Such a plan will give the people fresh ideas on the topic and serve to unite the churches in a common Sabbath interest. It is hoped that this plan can be carried out in the Southeastern Association.

Our pastors should take opportunity to give personal testimony as to the value of the Sabbath and should encourage our people to bear public and private testimony to its meaning.

The young people should have more opportunity to study the question and to testify in regard to it. It would be helpful to give the young people a Sabbath service in which to present their thoughts on the subject. Some of the pastors are planning to carry out this suggestion.

The work of the Teen-Age Conferences and summer camps, as presented by Director Bond, met the hearty approval of the conference. A Teen-Age Conference is

being planned to be held in the Southeastern Association this summer, and it is hoped that the work of the summer camps may eventually be extended to include different sections of the country.

ALFRED CONFERENCE

April 5, 6

Delegates present: Dean Arthur E. Main, Alfred, N. Y.; Rev. A. Clyde Ehret, Alfred, N. Y.; Rev. Walter L. Greene, Andover, N. Y.; Rev. Erlo E. Sutton, Milton Junction, Wis.; Mr. Mark Sanford, Little Genesee, N. Y., supply at Hebron, Pa.; Mr. Hurley S. Warren, Alfred, N. Y., student pastor at Nile, N. Y.; Mr. Carroll L. Hill, Alfred, N. Y.; Mrs. Dora K. Degen, Alfred, N. Y.; Dean J. Nelson Norwood, Alfred, N. Y.; Mr. Ralph Brooks, Alfred, N. Y., student pastor at Hartsville, N. Y.; Mr. Leonard Hunting, junior in Alfred College; Rev. Ahva J. C. Bond.

FINDINGS

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 the 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.

MILTON CONFERENCE

April 19, 20

Delegates present: Rev. Edward M. Holston, Dodge Center, Minn.; Rev. Herbert L. Polan, North Loup, Neb.; Rev. Herbert L. Cottrell, Nortonville, Kan.; Rev. James L. Skaggs, Milton, Wis.; Rev. James H. Hurley, Albion, Wis.; Rev. E. Adelbert Witter, Walworth, Wis.; Rev. John F. Randolph, Milton Junction, Wis.; Rev. August E. Johansen, Chicago, Ill.; Mr. Charles W. Thorngate, Exeland, Wis.; President Alfred E. Whitford of Milton College; Professor Edwin Shaw of Milton College; Rev. M. G. Stillman, Milton, Wis.; Rev. Ahva J. C. Bond.

FINDINGS

The statement follows the outline of the discussion as was presented in the questions which had been previously sent to those invited.

I. What constitutes a Sabbath?

It was recognized by those present at the conference that the spiritual significance of the Sabbath must be given increasing recognition and emphasis, and that the positive aspects of the Sabbath truth must receive emphasis as against its formal, legalistic, and purely negative side. It was agreed, however, that this legalistic and formal aspect must be given recognition insofar as this phase of the Sabbath has a part in contributing to its spiritual meaning and significance in a world which is largely under the influence of tendencies inimical to the spiritual. And while the importance of the experiential side of Sabbath observance and loyalty must be emphasized, it was also felt that the significance of the Sabbath day as a distinctly sacred entity must always be recognized. It was brought out frequently during the conference that just because the conception of the Sabbath has changed historically from time to time, it remains for Seventh Day Baptists to present to the world the highest and most positive conception of the Sabbath, as revealed in the teaching and example of Jesus.

II. Can the Christian Church maintain its spiritual life and render a vital ministry to the world without a Sabbath?

It was the unanimous sentiment of those present that the existence of a Sabbath is essential to the maintenance of the spiritual life and effective ministry of the Christian Church. The historical fact that the Church, throughout all ages, has observed and maintained a weekly worship day is itself an indication that the need for a regular period of religious worship, in the form of a weekly worship day, has always been recognized.

III-IV. What advantage has the seventh day of the week over every other day as a Sabbath? Is this advantage such as to exclude every other day from consideration by the one who would live Jesus' way?

The fact that the seventh day Sabbath is generally recognized as the Sabbath of the Bible and of Jesus was felt to give to that day a unique advantage and significance over every other day.

V. How can we make Sabbath keeping a vital, spiritual influence in the lives of our own people rather than a mere formal, legal observance?

Those attending the conference felt that by a deepening and quickening of the spiritual lives of the people generally, by the force of personal example and high standard set by the ministers and leaders of the denomination, and by an attitude of Christian consideration and helpfulness toward others which does not seek to impose one's personal practices upon his brethren, but which by precept and example appeals rather to the individual conscience, the most progress can be made toward giving the Sabbath a place in the lives of our own people as a vital, spiritual influence.

VI. How can we enlarge and make more effective our work of promoting the Sabbath?

It was agreed that the actual work of promoting the Sabbath must follow two main lines, that of the conservation of the Sabbath truth within the denomination, and of its spread among those outside.

In connection with the first item, it was felt that a more general use might be made of the Sabbath school as an agency in the conservation of the Sabbath truth within the ranks of our own people. A need for a textbook, prepared by a competent Seventh Day Baptist, which would present the Sabbath principles, together with the other Seventh Day Baptist principles, to the children of early adolescence in our Sabbath schools, was recognized by all those present.

The practice of regular Sabbath sermons once or twice through the year, was again commended to the pastors. The work of the Teen-Age Conferences was unanimously commended, and suggestions made, in a general way, for the continuation and extension of the work. The need for a similar program of study for the older young people of the denomination was also pointed out.

The suggestion was also made that Seventh Day Baptists might work out a more adequate program for the Sabbath day religious habits of the children in the home, outside of the regular church activities of the day.

As far as actual effort in the spread of the Sabbath among non-Sabbath keepers is

concerned, the feeling was generally expressed that this work could be best carried on through the distribution of literature, and that this literature should be sent among the laity of the Sunday-keeping churches, as well as to the ministry.

The opinion was expressed that the attendance of Pastor Bond at the Lausanne Conference provides an opportunity for further acquainting the other religious groups with the purposes and particular truth of the Seventh Day Baptists.

The largest contribution that can be made to the spread of the Sabbath is through the force of example by our own professing Sabbath keepers. This indeed seemed to be the keynote of the conference. The spread of the truth must be in spiritual terms, and example is the most potent force in this direction, it was agreed.

LONE SABBATH KEEPERS ORGANIZE IN TEXAS

KATHARINE SHAW STILLMAN

On May 7, 8, and 9, a small group of people from various parts of Texas gathered in Houston, and in the course of a series of meetings organized as the Semi-annual Meeting of Texas Seventh Day Baptists. The services, held at the home of Mr. and Mrs. James I. Stillman, began with prayer meeting on Sabbath eve, with the secretary of lone Sabbath keepers, Rev. Angeline Allen, as the leader. The next morning, after a Sabbath school session, Rev. Ellis R. Lewis, missionary in the Southwest, preached a sermon based on the story of Naaman, applying the lesson to the mission of lone Sabbath keepers. At noon the company sat down to dinner together, and in the afternoon held a covenant and communion service. Several of those present had never partaken of the Lord's Supper with other Seventh Day Baptists. On the evening after the Sabbath, Pastor Allen preached again to an interested audience. Sunday morning there was a picnic breakfast under the tall pines of Hermann Park, and there Pastor Lewis gave an inspiring talk, which closed the series of meetings.

These days spent together mean a great deal to lone Sabbath keepers, who may not have attended a Seventh Day Baptist service for years. To them it is a great pleasure to

meet with others of their own faith, and all went away encouraged and strengthened. Representing the Edinburg Church were Mr. D. S. Allen, Mrs. Allen, and Ross Van Horn. Mrs. Lola Smith and her daughter, Mrs. Evans, came from Freeport. Mrs. Milton Barrett, superintendent of the interesting Texas lone Sabbath keepers' Sabbath school, was able to teach her class, assembled for once. The meetings were also blessed by the kind and helpful presence of Mr. Snell of Groveton. Besides these, there were a number of welcome visitors. It is hoped that in the autumn many more of the Seventh Day Baptists scattered over this great state will be present, and that the spiritual gain from these efforts may be great.

NOTES FROM THE MOODY BIBLE INSTITUTE OF CHICAGO

MOODY BIBLE INSTITUTE SUMMER CONFERENCES FOR 1927

The summer Bible conferences promoted by the Moody Bible Institute of Chicago constitute an ever increasing agency for good. Strategic points are chosen as conference centers—localities in the lake and mountain regions where summer tourists throng and where a local population is available to help build the eager audiences attending. These conferences are anticipated by both residents and tourists, and increasing numbers make their vacation plans to include one or more of these opportunities for Bible study and spiritual inspiration.

The programs are built for strength. Nationally known pastors and eminent speakers from overseas join with the field staff of evangelists and Bible teachers of the extension department of the institute to make each conference an occasion of rare spiritual privilege and assured value.

Lake Geneva, Wis., at Conference Point, is dated for July 4 to 11. Other places and dates are Montrose, Pa., July 11 to 28; Ocean City, N. J., evangelistic and Bible conference programs in the new tabernacle on the boardwalk, from July 3 to September 5; Brevard and Hendersonville, N. C., each conference from July 24 to August 7; Lake Orion, Mich., July 31 to August 14; Denver, Colo., July 31 to August 14; Colorado Springs, and simultaneously at Manitou, Colo., August 14 to 28; and at Eagles Mere, Pa., August 27 to September 4.

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

OUR BULLETIN BOARD

The Situation is Serious. Only five weeks of the year left. Less than one-half of our budget raised. *What can be done? What will you do?*

Honor roll of churches that have paid their quotas:

No. 1.—New York City, and \$266.66 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.

June 9-12—Eastern Association at Rockville, R. I.

THE TWO SECRETARIES VISITING THE CHURCHES

About midnight on April 27, Secretary William L. Burdick and I left New York City to spend four or five weeks in visiting churches in the interest of denominational work.

REVISION COMMITTEE

As our first visits were to be at Alfred and Alfred Station, arrangements had been made for a meeting at Alfred, of the Committee on Revision of Literature of the American Sabbath Tract Society. The chairman of this committee, Brother Corliss F. Randolph, went with us from New York City, and Rev. Edwin Shaw joined us at Hornell. Dr. Arthur E. Main, the fifth member of the committee, was waiting for us in his class room in the "Gothic" when we went to our first meeting on Thursday afternoon.

The committee held seven meetings, which were attended by all of the members. The discussions held and the plans considered we trust will be of real value in our work as Seventh Day Baptists.

GROUP MEETINGS AND CONFERENCES

On Friday night a group of young people from fourteen of our churches, many of them students of Alfred University, gathered in the Alfred church, where Secretary W. L. Burdick and I talked with them about their life work and the call of God to the ministry.

On Sabbath morning Secretary W. L. Burdick spoke in the church at Alfred and I at Alfred Station. Good congregations welcomed us, and listened sympathetically to the messages given. Sabbath afternoon a company of young people met with us at Alfred Station for a conference on life work and the Christian ministry.

The last conference was held in the parish house at Alfred, on Sunday night. Pastor Ehret had invited to this meeting the officers of the church and Sabbath school, chairmen of committees, and others. Charts and maps were used by the secretaries as they considered our denominational work. Questions were asked by the audience, suggestions made, and information given, thus adding much to the interest of the meeting and making it one of the best conferences we have held.

I was requested to have three of the charts used at this meeting printed and sent to the churches, that all might see and consider them. You have already received the charts. As May and June are the last months of the Conference year, I trust that the charts will immediately be placed in conspicuous places in our churches and carefully studied by our people.

On Monday morning Secretary Burdick and I took the train at Hornell for Chicago. As we had attended a dozen meetings between Thursday afternoon and Sunday night, we were ready to relax when we started on our western trip, but we spent some time talking over programs for future meetings and considering questions that are calling for attention.

CHICAGO AND WALWORTH

A group of our Chicago people met on Tuesday night at the home of Dr. and Mrs. George W. Post, Jr., to talk about our denominational work. Here, too, those present entered into the discussions, making the meeting interesting and helpful.

The following morning we went to Wal-

worth, where we spent twenty-four hours. In the afternoon we went with Pastor and Mrs. Witter on a thirty-one mile drive around beautiful Lake Geneva. In the evening we held a conference at the church.

The evening was too short for us to consider all the important questions, but we were glad for this evening with the Walworth Church.

THE CHANGING SITUATION IN CHINA: AN INTERPRETATION

REV. SIDNEY L. GULICK

(Secretary, Commission on International Justice and Goodwill, Federal Council of the Churches of Christ in America.)

Great things are happening in China. They are not the military struggles between the war lords, to which the press largely confines attention. A new China is being born. "There never was a time," writes one of China's leaders, "when the hearts of the people bounded with more hope than today." An ancient people is becoming a nation. New life is surging through her veins. She is undergoing inner transformations in a single generation that have occupied the peoples of the West for half a millennium.

A *literary and linguistic revolution* is sweeping away the classical language, dead now for two thousand years, and is substituting for it the language of the people. This is making it possible even for adults to learn to read and write their own language in less than a year. Within a generation Chinese illiteracy should be largely overcome. In consequence, newspapers are springing up all over the country and the nation is able to know what is happening the world over—and especially to China, as she faces the powerful and hitherto aggressive nations of the West.

An *educational revolution* has already taken place. The classical education is abandoned. Modern occidental education is being rapidly introduced, creating young men and women by the millions, dominated by practically the same world view, the same ideas and ideals, and the same patriotism that dominate our young folk of the West.

A vigorous *intellectual revolution* is in progress. Every tradition, social, moral, religious, handed down dogmatically or imported from the West, is being questioned.

New China is questioning Christianity, in the so-called "anti-Christian movement"; but she also questions every assertion of authority. Confucianism, Buddhism, and Taoism are subjected to the same questions and tests.

A *scientific revolution* is well on, especially among the youth. Ancient Chinese ideas of heaven and earth, of nature and the supernatural, of deities and of men, are beginning to disappear. Occidental science is beginning to create the new mind of China as well as to transform her physical life.

The *industrial revolution* has started. Enormous factories and mass production have already invaded many centers, upsetting old industrial methods, carrying tragedy to multitudes of industrial workers, and creating new economic, financial, and social problems.

The *political revolution*, from feudal autocracy to a form suited to her modern life, is in violent process. The downfall of the Manchu dynasty (1911) has been followed by a decade of confusion of competing war lords.

The significant thing in the immediate present is the *rising power of nationalism* and of the National party. It has recently set up headquarters in central China and appears to be the one party with a policy and a program based on moral ideals, social principles, and patriotism. The ultimate outcome of this conflict can not be doubted. The prospect of the ending of the period of political turmoil, and of civil war, is brighter than at any time during the past decade. Some observers even believe that the People's party will be triumphant and in substantial control of all China within a year or two.

Dr. Sun Yat-sen, in his "will," now regarded as almost sacred, formulated three fundamental principles as the objectives of his party. These three principles have become the slogans of all forward-looking Chinese: (1) the recognition of China as an equal among the nations and the readjustment of all existing treaties; (2) the political unification of China with a truly democratic government controlled by the People's party; (3) the betterment of economic conditions for all industrial workers.

All China is now demanding that all "unequal" treaties be abrogated and new ones

be negotiated on a basis of *complete equality and reciprocity*. She wants to control her own tariff absolutely, as England and America do. She wants to have her own courts in full control within her jurisdiction, as are those of Western lands. She wants all "concessions" and "foreign settlements" and rights of "extraterritoriality" abolished.

The fundamental fact back of all these changes and demands is the rise in the Chinese mind and heart of the same impulse that has dominated Western nations and Japan during recent decades—conscious nationalism. China is now determined that oppression both from within and from without must end.

Whether Chinese nationalism will keep within bounds or go to violent extremes depends largely on the response which other nations make to the demands for readjustment of relations which the Chinese have come to regard as intolerable.

For a century the United States has been a real friend to China. On the whole, with certain unhappy exceptions in our treatment of Chinese in America, we have treated China well. The return of the Boxer Indemnity, the policy of an "open door," the demand of the Washington Conference on Limitation of Armament for the restoration of Shantung, may be mentioned as examples. But *the time has come for a new expression of our national good will*. Clearly and promptly should we express our interest in China's problems and aspirations, our sympathy with her national desires for unity, equality, autonomy, and freedom to be herself and to direct her own life. Our government should be foremost in recognizing the new China that is in the making. We should be ready to help her, so far as an outside nation can help her, in achieving her ideals and in meeting her responsibilities, both internal and international.

This, however, we can intelligently do only as we see China's problems and needs as they really are. To be a true friend, America must truly understand China and the realities of her task. These problems concern not only her external relations but her internal life. China's 400,000,000 people are terribly poor. They lack adequate food and clothing, housing, and education. China is suffering from under-nourishment,

from physical diseases of many kinds, from superstitions inevitable in an unscientific age, from political corruption, and from social injustice.

China needs and needs desperately more efficient agriculture and industry, more adequate roads and railroads, a more general education and intelligence. She needs, moreover, able and reliable, skillful and honest governmental officials, patriots by the million who will give themselves for the welfare of China.

Restoration of the "concessions," abolition of "extraterritoriality," and achievement of "equal treaties" should be secured as promptly as possible, yet they alone will give China none of these fundamental things and will, therefore, help little in solving her real problems.

Americans need also to realize that *Russian influences in China* constitute a real menace. No one can say at present how far Bolshevik forces are really successful. For the moment they are utilizing China's difficulties and unrest to foment international tension. Whether the radical, communistic, and anti-occidental influences are to gain permanent ascendancy in the National party, it is still too soon to forecast. But Americans need to realize that Russia's present preponderant influence in China is due to her voluntary relinquishments of rights and privileges secured by force or fraud and by her professions of friendship and help as against foreign oppression.

Americans need also to realize that the *safety of American lives* and interests in China can in reality be permanently secured only by *reliance on China's good will*. And this can be had, not by a show of force, much less by use of battalions and battleships, but only by a genuine friendship evinced by actual deeds.

It is a matter of satisfaction to Americans that our government has through many decades been an intelligently helpful friend to China, and that in the most recent times it has announced its *readiness to negotiate new treaties* on a basis of equality, mutuality, and reciprocity, independently, if necessary, of other nations. American citizens, in every part of the United States, might well express unmistakably their desire that our nation should promptly invite the appoint-

(Continued on page 656)

MISSIONS

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

LETTER FROM CHINA

It was learned today that Dr. Rosa Palmberg and Dr. Grace E. Crandall, two Seventh Day Baptist missionaries in Shanghai, China, have remained with the hospital at Liuho, Ku, China, where they have carried on their work. They had been advised to go with other refugees into Shanghai, but preferred to take their chances with their normal work of helping the Chinese in and about Liuho, which is ten or fifteen miles to the north of Shanghai.

The letter was received by Rev. W. L. Burdick of Ashaway yesterday, and was dated in China, April 16, 1927. The letter is as follows:

"Perhaps you and the board have been disappointed that Dr. Crandall and I have not left Liuho. There certainly has been effort enough made to pry us loose! The cablegram from the board, 'Save life at any expense,' sent Mr. Davis out here fully persuaded, I think, that we would go right back with him, but we did not.

"From time to time there have been renewed efforts made; but as the principle has remained the same and we have seen not the slightest danger to our lives, we have stayed on—doing our work in quietness and peace of mind, helping the people in various ways, getting closer to them than ever, knowing by many signs that they are pleased that we trust them and have not run away and that more and more they consider us as one with them. We can not help feeling that we are laying stronger the foundation for future work.

"Dr. Crandall is caring for many sick—just now ten of them, soldiers. Their comrades sometimes come to call on them—very respectful and courteous to us. We meet with no rudeness, less than usual in fact.

"We have been carrying on our work here as usual now for three months since the warning came to come to Shanghai, while the people there have been living in a constant turmoil of excitement and unable

to carry on their work a good deal of the time. Still—

"Day before yesterday we had a note from Shanghai saying our missionaries there had had a meeting, voting that Dr. Crandall should go home as soon as possible on her furlough, which is due; that the industrial work and the hospital should be closed, in their 'opinion.' It was suggested that the hospital and dwelling be sealed by the American consul seal. But in these days that would only arouse anger and have no weight.

"I read that the Door of Hope buildings in Shanghai, Chinese district (larger than ours), have been looted and have soldiers living in them. They no doubt had a consular seal on them. Our hospital would have been taken over by soldiers weeks ago had Dr. Crandall not been there carrying on her work. When they found that out, they were very nice. Some of the officers stayed in the waiting room one night and part of a day, and made the soldiers understand that the hospital was not to be molested."—*Dr. Rosa Palmberg in Westerly Sun.*

NEWS NOTES BY THE WAY

(Concluded)

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

DEAR BROTHER BURDICK:

It was a joy to us to find soon that we were not to be idle while waiting for our boat. We could not be that anyway. It was soon planned that we should go to Rockville, R. I., to assist Pastor Paul S. Burdick, of that church, in evangelistic meetings. It had been my good fortune to baptize Brother Burdick and his mother and three of his brothers years before. We knew his dear wife well too, long before he knew her. So we felt quite at home with them.

Some said the Rockville Church had made no preparations for special meetings at this time. They did not know that folks would attend meetings on such short notice with no special plans for them. But it has been my experience a number of times that people sometimes spoil a "special" series of evangelistic meetings before they begin by imagining that organizations of human origin

can take the place of dependence upon the spirit of God. We were all made happy by a good attendance and increasing interest to the last.

Nothing else gives the people of God greater joy than seeing sinners turning to God for salvation. Soon after our arrival in Jamaica we were justified in rejoicing greatly upon learning that some eight or ten had been baptized as a result of the special meetings in Rockville. Of course this result would not have been obtained but for the prayers and personal work for Christ on the part of Rockville people. This is the kind of work that should be pushed with great vigor among all of our churches. No other work will result in so great increase in numbers and spiritual good.

It was no small pleasure to preach once more, after our work in Rockville, in our oldest church in the States at Ashaway, R. I., where I was the pastor a few years ago. It did our hearts good to see the friends there. We were much in earnest consultation with members of the American Tropics Committee of the Missionary Board concerning our work in Jamaica.

Then we returned to New Jersey to make final preparations for sailing. There we were greeted with the worst snow and sleet storm of the season. On Friday night and Sabbath morning I preached in our church in New Market, which is next to the oldest church among us. We spent one night very pleasantly and profitably in the home of General Secretary Willard D. Burdick of Plainfield. The other nights in New Jersey were spent in the parsonage with Pastor and Mrs. T. J. Van Horn. February 23 we were established in our stateroom on the boat two hours before sailing time. To our great pleasure Brother and Sister Van Horn were with us till just before the boat sailed.

We most deeply appreciated the fine basket of fruit and the beautiful red roses sent to the boat for us by the kind friends of the Piscataway Church. Then, the large pot of tropical plants and flowers sent by your daughter Edith, of New York City, was a delight to us. All these and the great bundle of letters sent to the boat for us from almost everywhere were and still are a very great comfort to us. We shall never forget your great kindness in making such excel-

lent preparations for our departure from the homeland.

You already know that the voyage was comparatively peaceful and pleasant. When we left New York snow and ice were everywhere. The decks were covered with snow. We hovered about the heated radiator in our stateroom trying to keep warm. A couple of days later we were in the tropics. We have wanted no artificial heat since then. The second day out we entered into stomach-felt sympathy with seasick people. Our boat was a good deal larger than an ordinary rowboat. It carried eighty-seven passengers. But it was somewhat subject to the action of the waves. So long as it pitched only forward and aft we stood the motion well. But, when in addition to that motion it began to roll from side to side, it interfered with our equilibrium. I had to leave the table once. We went without one meal. One morning we had a little breakfast brought to our room. Mrs. Coon gave the fish a good meal. I wanted to give them one, but decided to keep it. After some twenty-four hours of these funny feelings the sea was very calm for the rest of the journey.

We saw thousands upon thousands of flying fish. We accepted your advice and did not attempt to write while enroute. The much needed rest after our strenuous days of travel and change and special work in the States was made the most of and did us good. Sitting in the shade on deck for hours at a time was a delightful experience. Our messmates, Mr. and Mrs. Prior, had lived in the American Tropics for six years. The greater part of these years had been spent in Trinidad. But they had also spent much time in Jamaica. They furnished us much valuable information concerning manners and customs in our future island home. Mr. Prior is an Englishman in business here. We saw land for the first time as we passed around the eastern end of Cuba. Coming into sight of the Blue Mountains of Jamaica as we rounded the eastern end of our island reminded us of the great foothills of the Rockies, except that these mountains are covered with luxuriant vegetation. A little time before coming into Kingston Harbor we saw a good sized shark swimming leisurely close to the boat.

We have told you of the wonderful greet-

ing we received from our Kingston Church people upon landing. After the first getting through with the customs officials, which was not so bad, finding our hotel, and then selecting and renting our present quarters, began what seemed an interminable tangle of red tape connected with getting our car, tent, and other belongings through the customs house. It was a long and wearisome task. Pastor Mignott stayed right by like a good brother through the entire tedious proceedings. He made the way much easier and cheaper than it would otherwise have been. Thanks be unto God for his safe keeping of his humble servants through all these experiences.

Thus endeth the chapter.

Sincerely yours,

D. BURDETT COON.

Dufferin,
No. 2, Bon Air Road,
Cross Roads P. O.,
Jamaica, B. W. I.,
April 22, 1927.

THE CHANGING SITUATION IN CHINA: AN INTERPRETATION

(Continued from page 653)

ment by China of representatives for the negotiation of new treaties. We believe that prompt action of this kind will do much to retain China's friendship for the United States for the decades ahead.

The new China now coming to the fore is largely the product of the new ideas and ideals which multitudes of Americans have been faithfully imparting for more than a century and which have permeated the people like leaven. There is no occasion for discouragement in what is taking place. Christian missions and Christian education have achieved an extraordinary success.

Now is not the time to withdraw or even weaken, but to press forward and to strengthen the work. This, of course, should be done *in fullest co-operation with the able Chinese leadership* that is coming to the fore. Chinese Christians should take administrative control just as rapidly as responsible and competent leaders can be found. They should be urged to assume the responsibilities that must be theirs for the support and direction of the evangelistic and educational work of the churches.

Recognition and approval should be given them as they take their rightful and loyal place among China's patriotic forces. Such action should lead not to the diminution but rather to the increase of support by the churches of the United States.

Finally, in these momentous days of turmoil and, it may be, of fateful crisis, prayer should be offered for China in all our churches. Our statesmen need wisdom and insight and appreciation. The attitude of our government toward China should be manifestly controlled by sympathy and helpful understanding. Justice and good will should manifestly exist in the mutual relations of the United States and China. A new nation is taking her place in the great human family. An ancient and mighty people is achieving a new life and a new status. This is an integral part of God's gracious plan for mankind, for the full establishment of his kingdom among men.—*From Federal Council Bulletin.*

WET POLITICIAN MAKES NO IMPRESSION ON INTELLIGENT WOMAN VOTER

Mrs. John D. Sherman, president of the National Federation of Women's Clubs, interviewed in Washington recently on the large vote of the women at the November election, had the following to say on the women's dry vote: "The 'sob' stuff of today is being put over by men. The political candidate who pleads eloquently for a modification of the National Prohibition Act, so that our 'dear children' may not fall into the relentless clutches of the unprincipled bootlegger, makes no impression upon the average clubwoman who understands the mental, moral, and economic waste of intemperance. The only reaction to his eloquence is contempt for his rather cheap manner of expressing his own desires."—*Union Signal.*

We ought to make self as little as possible the subject of conversation. Falsehood comes of it somehow, and the sense of having forfeited grace and gone down in our own estimation as well as that of others. We must avoid explaining and commenting upon our own actions in conversation. A man hardly ever comments on his own actions or explains his own motives without being false.—*F. W. Faber.*

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

THE ADVANCING SOUTH

PAUL E. TITSWORTH

(Address given at the annual dinner of the New York City Chapter of Alfred University Alumni Association, April 23, 1927.)

I am constrained at the outset to tell you a joke on myself which will introduce my thought and illustrate incidentally the fact that things are not always what they seem.

One hot day last August I took the train at Chestertown for Philadelphia. A fellow passenger, who sat across the aisle from me, an elderly gentleman, made use of the temperature as a bridge over which to pass to a conversation.

After some small talk he turned on me brusquely with the question:

"Where do you live?"

"Chestertown," said I.

"You don't say so! I live in Chestertown, but I never saw you there. What's your name?"

"Titworth," I replied.

"Oh, I see," said he. "You're the son of the president up at college."

Well, I may not be quite so youthful as I appear, nor am I as ancient as the Old Man of the Mountain, and yet I am amazed to realize that I have lived years enough to see astounding, far-reaching changes in human affairs. I have seen the vulnerable doctrine of the divine right of kings receive its death blow and the hoary scourge of war, long looked at as a glorious adventure, regarded as a nasty business.

I have seen the population of the United States grow from 50,000,000 to 125,000,000, and the great West develop out of a pioneer country, picturesque with its buffalo, its cowboys, and its Indians, into a domain of superb extent, largely staidly agricultural, but with multiplying factories and commerce in locally manufactured articles. I have seen the Pacific grow out of a dreaded, unfrequented water highway, the backyard of the world, into a world ocean carrying an ever increasing commerce, an arena on and

around which will be staged some of the great future events of history.

It is small wonder that Horace Greeley, foreseeing years ago something of this trans-Mississippi development, said to the ambitious American youth, "Go West, young man, go West!"

Probably half of you who are listening to me have seen this big chapter of human history in the writing as I have. And I am not thereby classifying you among the antiques, either.

But most of you, as well as myself, have witnessed an even more astounding, a more heroic progress, to the significance of which the nation is only just now awaking—the advance of the South. It is not at all improbable that, were Horace Greeley alive today, he would admonish energetic, capable men and women to go South.

In 1865, the area bounded on the north by Mason and Dixon's line, on the east by the Atlantic, on the south by the Gulf of Mexico, and on the west by the Mississippi, or a little beyond, was economically flat on its back. It was a waste land populated by a broken-hearted people who had undergone the tragedy of defeat in a fratricidal war and were to undergo the greater tragedy of so-called reconstruction.

Even ten years later, in 1875, conditions were so bad in the South that the great Southern poet, Sidney Lanier, who fought gallantly in behalf of the Confederacy, wrote his brother:

"I can not contemplate with any patience your stay in the South. In my soberest moments I can perceive no outlook for that land. . . . It really seems as if any prosperity at the South must come long after your time and mine. Our people have failed to perceive the deeper movement under-running the times; they lie wholly off, out of the stream of thought, and whirl their poor dead leaves of recollection round and round, in a piteous eddy that has all the wear and tear of motion without any of the rewards of progress. By the best information I can get, the country is substantially poorer now than when the war was closed, and Southern securities have become simply a catchword. . . . Whatever is to be done you and I can do our part of it far better here than there. Come away."

During these and later years, discouragement

ment gnawed at the vitals of the South. The philosophy of desolation and defeat actuated many another than Lanier. It became epidemic, almost pandemic. Indeed, between 1875 and 1900 there were drained off from the South into the North and West some 5,000,000 in man power. This emigration signified the loss, not only of hands to plow and reap, but also of brains and souls to think and aspire.

This spirit of discouragement is but one side of the picture, however. Most fortunately there were men who, from the midst of defeat and desolation, saw the light of a bright future.

One of the earliest believers—if not the earliest—in the New South was none other than Robert E. Lee who, after laying aside his sword at Appomattox, took up the pursuits of peace. There is hardly a more majestic figure in history, one who rises more grandly from the ashes of defeat, than Lee. He had no time for disgruntlement or for nursing his wrongs, or for idle complaints that the times were out of joint. Accepting, without bitterness and in the best traditions of sportsmanship, the arbitrament of the war, he went straightway about the business of building up the South and integrating it with a grander America.

Seeing in the thorough education of all classes of people the most efficacious means for promoting the prosperity of the South, he accepted, in 1865, the presidency of Washington College at Lexington, Va., now Washington and Lee University, and labored faithfully and loyally until his death in 1870, to train the young men of Virginia for the exacting tasks of the new day. No wavering faith was his but a steadfast belief in the power of his homeland to come back.

Lee's work was powerful but quiet. Perhaps the first nation-wide herald of the New South was the eminent Georgian orator and distinguished editor of the *Atlanta Constitution*, Henry W. Grady. In a famous address, which he delivered in 1887, before the New England Club of New York City, he carried a message from the heart of the Southland to the very heart of Yankeeedom. Without fear and without truckling he interpreted the work, the attitude, and the hopes of the South.

To the South, he said, "Your future lies not in politics but in an industrial order which should be the basis of a more enduring civilization."

To the North, Grady said:

"The New South is enamored of her own work. Her soul is stirred with the breath of a new life. The light of a grander day is falling fair on her face. She is thrilling with the consciousness of growing power and prosperity. As she stands upright, full-statured, and equal among the people of the earth, breathing the keen air and looking out upon the expanded horizon, she understands that her emancipation came because through the inscrutable wisdom of God her honest purpose was crossed and her brave arms were beaten.

"This is said in no spirit of time-serving or apology. The South has nothing for which to apologize. . . . I should be unjust to the dauntless spirit of the South and to my own convictions if I did not make this plain in this presence. (Recall he was talking to the New England Club in New York City.) The South has nothing to take back."

"The New South," he continued, "presents a perfect democracy, the oligarchs leading in this popular movement—a social system compact and closely knitted, less splendid on the surface, but stronger at the core—a hundred farms for every plantation, fifty homes for every palace—and a diversified industry that meets the complex needs of this complex age."

These were wise and prophetic words to be spoken near the beginning of what was to prove a quarter century of astounding progress, and only eleven years after Lanier's cry of despair.

To this address, as if it had been broadcasted over the radio, the whole nation listened—and rubbed its eyes. And the attention of America, and increasingly of the world, is, as a result, now focused with interest, sympathy, and growing joy of the South.

I feel that my supply of vocabularic accessories is quite too limited adequately to picture for you what has taken place in the South in the last quarter century—1900-1925. Walter Hines Page, another Southerner, declares that "the present industrial

awakening in the Southern states is the most important economic event in our history since the settlement of the West." Personally, I hold it to be a greater event than the opening of the West. The forty-niners and the army of their followers who crossed the Mississippi went into a land of no traditions. In order to establish the present foundations of its success, the South, however, was compelled to overcome discouragement, inertia, and habits of mind of two centuries. It is easier to fight Indians, cut down forests, and subdue the prairie than to get an entire people to change its mind.

I want you somehow to get the magnitude of the South's achievement in the last quarter century. I should like to sketch graphically the rapidly multiplying industries, mining plants, electric power developments, wharfage, shipping, lumbering, railroad building, highway construction, public structures, banking resources, diversified farming ventures, churches, schoolhouses, colleges, and universities. Indeed, I should like to show you that an empire is being built before our eyes.

Up to about 1875 the economic structure of the South rested on the slender and uncertain foundation of a single crop. The writer of *Dixie* was saying simply what everybody thought and what was a fact when he penned the well-known opening line: "Away down South in the land of cotton."

Cotton was not only king but tyrant. My own earliest memories of the South cluster around a visit to an old southern Alabama plantation with its singing darkies and its far-flung fields of cotton.

In the light of the South's experience of these latter years, Henry Grady was right in asserting that its future rested on a diversified agriculture and on industry.

Now, I am going to ask you to bear with me, while, in my effort to give you a panoramic view of twenty-five years of Southern advance, I call to my help a few statistics: (For fuller details I commend *The Blue Book of Southern Progress*, an annual, published by the *Manufacturers' Record* in Baltimore.) I am not ambitious to be a statistical Moses, to lead you around for forty years or even for forty minutes in a wilderness of figures. Nor am I skittish of tables

of data as Mark Twain pretended to be when he asserted that there were three kinds of falsehood—"lies, damn lies, and statistics."

May I further remind you that the South contains about one-quarter of the country's population and one-third of its land area. Fronting on the Gulf of Mexico and the Caribbean Sea, it looks across these two bodies of water around which lies one of the world's greatest treasure chambers of mineral wealth. With its harbors on the Gulf coast, it possesses first claim to a large carrying trade with the West Indies, South and Central America, and through the Panama Canal, with all Pacific ports and the Far East. In its side yard, the South has the Atlantic with all its possibilities of intercourse by water with Europe and the Near East. These facts serve to explain the growing commercial importance of Baltimore, Norfolk, Charleston, Mobile, and New Orleans.

While diversified cropping is on the increase, agriculture in the South languishes as it does in most other parts of the country, for not yet have the same training and capital gone into farming as into industry. So we have the spectacle of the South racing industrially but limping agriculturally.

According to the 1925 census, the South has more than half the total number of the country's farms, 38.5 per cent of its farm acreage, 34.5 per cent of the country's crop production, and 27 per cent of farm values. The number of American farms in 1925 was less than in 1920, in the South, decreasing in these five years by 77,000, while in the rest of the United States by only slightly more than 1,000. The farm value in the South in 1900 was five million, in 1920 twenty-one million, but in 1925 it had dropped back to fifteen million.

The value of farm crops in 1925 was \$500,000 less than in the previous year and only about twice that of 1900—twenty-five years ago. Cotton acreage and production in these years about doubled—that is, kept up with other farm products.

I want to show you, however, a pleasanter picture—one of significant, substantial progress. I want to compare briefly the situation in industry, commerce, and finance in 1900 with that of 1925:

	1900	1925
1. General manufacturing Value of products..	\$1,564,183,490	\$ 9,805,041,000
2. Mineral production Value of	129,857,303	1,506,900,000
3. Highway expenditure*	12,636,839	316,000,000
4. Number of automobiles	159,632	3,153,140
5. Railway trackage Miles	61,701	90,658
6. Commerce		
a. Exports	484,644,200	1,799,259,483
b. Imports	32,094,150	488,768,614
7. Banking (1910)	1,902,616,297	7,057,488,000
8. Life insurance Value in force	1,493,605,580	13,570,387,403
9. Taxable property Value of	6,511,195,329	31,048,588,000

If these figures signify anything, they mean that in a quarter century the South has put much economic *terra firma* under its feet, that the country has come a long way from the time when Sidney Lanier admonished his brother to leave bag and baggage, a land without life and without a future. In the forty-two years from 1880 to 1922 the estimated wealth of the South jumped from nine billion to seventy-one billion, which latter sum is twenty-seven billion more than the total wealth of the United States in 1880. Today the wealth of the South is four times what it was in 1900.

To me, a school teacher, these figures are staggering, incomprehensible. To you opulent business and professional men and women they will, of course, appear picayunish.

What is at the bottom of this progress? To be sure, first of all there are the South's superb natural resources. But soil, iron ore, coal, tobacco, cotton, concrete, steel rails and so on do not just naturally, of themselves, fall into happy, helpful, and profit-producing combinations. Fine folks with a will to win and with trained brains are the explanation.

If you want to see these factors in operation and incidentally acquaint yourself with one of the romances of modern business, I commend to you the story of George Gordon Crawford, president of the Tennessee Coal, Iron, and Railroad Company. His is a thrilling narrative of personality, science, and education commanding recalcitrant man and the brute substances of coal and iron

*From 1920-1925 the South invested in good roads \$1,415,000,000 as compared with \$4,925,000,000 spent by the entire United States in the same period. In 1914 the South was spending on good roads less than a quarter of what the whole country was spending. By 1925 the South's proportion had increased to one-third of the country's total expenditure. In 1925 Maryland alone spent nearly six and one half million for good roads.

to wrest a splendid success from amidst unpromising surroundings.

And this leads me to mention one more romance—that of educational progress in the South which shows greater relative advance than in the rest of the country.

Again, to get a running start, I shall go back about twenty-five years to 1897—when Walter Hines Page, a son of North Carolina, delivered his now famous address on "The Forgotten Man." Page showed how North Carolina and the South, providing for the education of a favored few alone, had overlooked the rich human resources of its common citizens and had made no effort to train them for happiness, success, and enlightened citizenship. He pleaded for an education for every man, woman, and child in the South. The words of that address still ring in the ears of Southern statesmen; its faith and vision still inspire them to battle against the giants of ignorance and indifference. That North Carolina is one of the most progressive states, not only of the South, but of the Union, is in very large measure due to Page's vision and leadership.

Other states took fire from Page's torch, so that in 1924 the South was spending nearly \$365,000,000 for public education—three and one half times what it spent in 1914, and 70 per cent more than the entire United States expended for like purpose in 1900, and a tremendous increase over the \$35,000,000 the South paid out in 1900.

As an illustration of the educational progress of the South, I call your attention to the fact that the amount of its public school expenditure for 1924 was within \$15,000,000 of the total spent in the entire United States in 1914, though at that time (1914) the population of the United States was about 100,000,000 as compared with the 38,000,000 for the South in 1924. The South has now about 40 per cent of the total public school enrollment of the country, though it has little more than one-third of the country's total population. Statistics of similar increase I could cite for the normal schools, colleges, and universities of the South. But I shall not prolong further the agony of statistics. What I have told you suffices to demonstrate that the South is concerned for its intellectual and spiritual advance equally with its material progress, and that, in pro-

WITH THE COLPORTEURS OF THE AMERICAN BIBLE SOCIETY

AT HOME

In a village known as Gardenville a colporteur of the American Bible Society approached a group of laboring men seated on a pile of lumber eating their lunch. He ventured to ask if any of them would like to buy a Bible.

Instead of sales the colporteur met with rough jesting. But before he left he handed one of the men a penny portion, which the man placed in his pocket.

Several months later the colporteur was canvassing another city. A man came up to him and asked if he had any Bibles to sell. The colporteur immediately opened up his case of Scriptures and the man bought a good gilt-edge Bible.

"You don't remember me," he said. "I am the man, the carpenter, you gave the little book to out at Gardenville and I want to pay you for it now, so here is the cent. We have been reading that book, and since we began we have joined the church and our children go regularly every Sunday to the Sunday school."

That seed sowing was not without result. And the credit is due the faithful colporteur.

IN JAPAN

It was a rainy day, so the colporteur of the American Bible Society's Japanese agency went to a silk-thread factory. It happened to be a holiday season and the manager felt it was useless to try to sell books there now. Yet, as there were many girls in the dormitory, the colporteur pleaded for an opportunity to speak to them.

Finally it was arranged that he might speak before breakfast the next morning. The colporteur was at the dormitory before seven o'clock. About one hundred fifty girls gathered to hear his message. Many of them wept as he told the simple gospel story. His whole supply of five hundred gospels was sold at once and an additional twenty copies sent over later.

Willie: "Hello! Why are you standin' here in front of the office you got fired from last week? Waitin' to get taken back?"

Jimmie: "Not much! I just wanted to see if they were still in business."—*Selected.*

portion to its wealth and population, it is forging ahead in education relatively faster than the other sections of the country. Surely, southward the star of empire takes its way.

With all the splendid achievements of the last twenty-five years, the South is not a finished country. The glorious sun of its progress is after all just peeping above the horizon.

As I ride in and out of our Southern towns and up and down our countrysides, I can not help noticing too many unlovely homes, too many slatternly fields, too many sterile farms, too many tumble-down shacks, too many unattractive churches and schools, too many villages and hamlets that are asleep, too many sallow, bent-shouldered people, and too many joyless faces. Here material and social and spiritual well-being have not come. Here science and art and religion have not brought their blessings. Here are yet too many forgotten folks. Here are too many unused human resources, too many unworked mines of human ore.

One prophet of the Southland, however, standing aloft on his watchtower to greet the new day declares:

No one can have too high a hope of what may be achieved within the next quarter of century. Freed from the limitations that have so long hampered it, and buoyant with the energy of a new life coursing through its veins, the South will press forward to a great destiny. If, to the sentiment, the chivalry, the hospitality that, have characterized Southern people shall be added the intellectual keenness, the spiritual sensitiveness, and the enlarged freedom of the modern world, the time is not far off when scholarship, literature, and art shall flourish, (when prosperity shall be more evenly distributed among the common people), and when all the things that make up for the material, intellectual, and spiritual emancipation of man shall find a home under Southern skies.

When you find that a man has got to praising God it is a good sign. Oh, let us get to personal love, to personal praise! That is what is wanted in the Church today. —D. L. Moody.

YOUNG PEOPLE'S WORK

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

POEMS THAT ARE WORTH WHILE

Christian Endeavor Topic for Sabbath Day,
June 11, 1927

DAILY READINGS

Sunday—A song of triumph (Exod. 15: 1-13)
Monday—A poem of faith (Ps. 91: 1-16)
Tuesday—A poem of joy (Isa. 12: 1-6)
Wednesday—A poem of comfort (Isa. 40: 1-8)
Thursday—A poem of judgment (Joel 2: 1-11)
Friday—A poem of heaven (Rev. 21: 1-7)
Sabbath Day—Topic: Poems that are worth while
(Ps. 23: 1-6)

FAVORITE POEMS

In the *American Magazine* for December, 1926, there is an article by Joe Mitchell Chapple, which I hope every Christian endeavorer can read in connection with this lesson.

Mr. Chapple tells of his experience in collecting "Heart Throbs," those bits of verse or song which are treasured by all of us, because of some help they have been to us or because of some bit of sentiment connected with them. Only just a hint of what the article is, can be given here. For instance, the favorite poem of William Jennings Bryan was "All hail the power of Jesus' name." Rev. Frank W. Gunsaulus sent in "Abou ben Adhem and the Angel." J. Pierpont Morgan named Kipling's "Recessional." Edward W. Bok sent in the lines, "Give to the world the best you have, and the best will come back to you." Andrew Carnegie preferred these lines from Burns, "The rank is but the guinea's stamp, the man's the gowd, for a' that."

The article closes with these lines sent in by Dr. Christian F. Reisner of New York City.

"Be a breeze from the mountain height,
Be a font of pure delight,
Be a star serene, shining clear and keen,
Through the darkness and dread of night,
Be something holy and helpful and bright,
Be the best that you can with all your might."

A SUGGESTION

Do you not think it would be interesting to find out the favorite poems and quota-

tions of our Christian endeavorers? If you do, just appoint some one at the beginning of the meeting to make note of the poems or bits of verse that are given as favorites. Then send that list to me and it will be reported through this department.

Probably we will not be able to publish the long poems that are familiar to most of us, but we will name them and tell how many chose them.

The choice bits that really mean most to us because they say themselves over to us so often, will be published so that any to whom they are new may enjoy them with us. Be sure to send in your favorites and then get your quotation books ready to copy the favorites of others.

Send all lists and quotations to Mrs. Ruby C. Babcock, R. F. D. 5, Box 165, Battle Creek, Mich.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

The Bible contains many beautiful poems. If we read them simply from the point of view of English, we can not fail to see beauty in them. They have a spiritual value also.

Some of the poems which I like very much are: the song of triumph which Moses and the children of Israel sang after Pharaoh's army had been drowned in the Red Sea, the song which Mary sang after being informed by the angel that she was to be the mother of Christ, a poem about heaven given in Revelation 21: 1-7, and the Psalms. The song of Mary is very beautiful. She was very happy, and expressed her joy in this way.

I always enjoy reading the Psalms. It seems as if they express the feelings of my heart. David was a man who had the same temptations we have today. He was as human as we, and yielded to temptation. He went down into the depth of sorrow and sin, yet he was able to sing praises unto God. He had experiences very similar to ours, yet he trusted in God, and was victorious. Can we not learn valuable lessons from his life? Let us read the Bible more, and see its beauty as well as its spiritual value.

Battle Creek, Mich.

THE INTERMEDIATE CORNER

REV. PAUL S. BURDICK
Intermediate Christian Endeavor Superintendent
Sabbath Day, June 11, 1927

DAILY READINGS

Sunday—A teaching poem (Psalm 119)
Monday—A poem of faith (Psalm 91: 1-16)
Tuesday—A poem of gratitude (Psalm 103)
Wednesday—A poem about God (Psalm 139)
Thursday—A problem poem (Job. 1: 1-22)
Friday—A poem of worship (Psalm 42: 1-11)
Sabbath Day—Topic: Poems that are worth while
(Psalm 100: 1-5)

What is a poem?

Why should we read poetry?

Why is it that a thought expressed in poetic language is remembered better than the same thought expressed in prose?

Not always have I had a real liking for poetry. It used to be hard for me to take an interest in reading poetry. Yet some people seem to be born with a love for the poetic, and prefer that to other forms of reading. In my own case, I had to learn to like poetry, until now I can read it with a good deal of pleasure. I think the schools are doing a great deal of good in this way. They have reading lessons and recitations taken from the best poetry. The young person is taught first to read and enjoy that which is simple, and then to go on to what is more complex.

Browning's poems, for example, are hard for some to understand, but if you start with the *Pied Piper of Hamelin*, you learn that even he could write for children to understand. Longfellow's poems, like the *Village Blacksmith*, have started many a young person on the way to reading and loving good poetry. Poems have won battles, and poems have saved souls.

All of our hymns come from poetry. Often the poem existed before it was set to music. Then some lover of music undertook to set it to a tune, and the result is the songs we have in our hymn books. Think how much would be lost from our religious worship without these religious hymns. How often it is some snatch of a sacred song, remaining with us through the day, that has saved us from temptation, and helped us to be cheerful and hopeful. Thank God for song.

The Psalms and some of the other writings of the Old and New Testaments are

poems of the highest order. They present a truth in simple language; they throw a picture on the screen of the mind; they repeat themselves in the background of our thoughts like a little song. Think of the Shepherd Psalm in this connection. Read the thirteenth chapter of First Corinthians, and Matthew 6:19-34, as if they were poems, and get the beauty that is expressed in them. The poetic form in which great thoughts are cast often helps us to remember them, and so to think of them.

If your society will take a vote as to what they consider the greatest poem in the world, and send the result to me, I shall be glad to publish the result in the RECORDER.

JUNIOR WORK

ELISABETH KENYON
Junior Christian Endeavor Superintendent
SUGGESTIONS FOR SABBATH DAY, JUNE 11,
1927

ADELINE S. POLAN

How great games are won. 1 Corinthians 16:13.

All open your Bibles and see this verse divide itself into four parts:

Part 1—"Watch ye." stands for alertness.

Part 2—"Stand fast in." stands for steadfastness.

Part 3—"Quit you." stands for correct conduct.

Part 4—"Be strong." stands for courage.

Now let the leader call on four juniors to tell how each of these things helps to win great games.

NOTICE TO DELEGATES

The Central Association will be held at the Adams Center Church, June 16 to 19. A cordial invitation is extended to all delegates from churches of this association and from the sister associations to be with us. The Entertainment Committee would respectfully request that all delegates and visitors who plan to attend will report to this committee at an early date, so that proper arrangements may be made for your comfort.

FRANCIS L. GREENE,
FRANK S. JONES,
BERTHA W. OATMAN,
Entertainment Committee.

CHILDREN'S PAGE

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

HOW GAMES ARE WON

ELISABETH KENYON
Junior Christian Endeavor Superintendent
Junior Christian Endeavor Topic for Sabbath Day,
June 11, 1927

DAILY READINGS

Sunday—Our need of patience (Heb. 10: 36)
Monday—Working together (1 Cor. 3: 6)
Tuesday—Being generous (Rom. 15: 1)
Wednesday—Being earnest (1 Cor. 9: 24-27)
Thursday—Trying again (Luke 22: 31, 32)
Friday—Playing fair (2 Tim. 2: 5)
Sabbath Day—Topic: How great games are won
(1 Cor. 16: 13)

RUTH Z. STRINGER

There are two very important things in the winning of great games.

1. Every player must be a good man; must have one thing to do and do it well. Look up Philippians 3: 13, 14 and see what Paul says about it. Not, "These many things I dabble in," but, "This one thing I do." In a baseball game the pitcher must be an A-1 pitcher if the game is to be won.

2. You know that team work is absolutely necessary. No matter how good a center or forward may be, the team can not win if the players do not all work together. How we detest the fellow who is always trying to "show off"!

Now your Junior society game depends on each one of you juniors doing his own part, not shirking, not envying another player, not trying to "show off." It's the *game* that counts. What kind of player are you?

DEAR BOYS AND GIRLS:

I surely expected to hear from some of you before this. Yes, I really did. I almost made myself believe that stories, poems, letters, tales about your pets, jokes, and all manner of articles would come pouring in from Seventh Day Baptist children, until our page would overflow into the next week; but here I must fill it with stories of my own composition. It was good to hear from the West Virginia hills; but are

we not to hear from the hills and dales of other states?

Perhaps you are saying to yourselves, "Hold on there, Mrs. Greene! Don't be in such a hurry! Give us time!" But of course you are too polite to tell me so right out loud.

Bless your dear hearts! Of course I'll give you time; but let me hear from you, whatever you do!

Lovingly your friend,
MIZPAH S. GREENE.

A CURE FOR BETTY LOU

In a pretty brown cottage on the outskirts of a little western town, a few years ago, lived a beautiful little girl about seven years of age, named Betty Lou Allen. Her hair was golden like the sunshine, her eyes as blue as the summer skies, and her chubby cheeks like twin blush roses.

Her parents and friends loved her dearly and were very proud of her beauty, but, sad to relate, although she could be very sweet and lovable, she had one serious fault, a very bad temper, which made everyone around her unhappy. If she could not always have her own way about things, she would fly into a terrible fit of temper, and scream and cry. Sometimes she would even kick and slap those who tried to correct her.

Her dear father and mother said many times, "Oh, if we could only cure our poor little Betty Lou of her dreadful temper!" but she seemed to grow worse instead of better.

When she began to go to school, her teacher and schoolmates loved her at first, she seemed so sweet and bright; but of course she could not have her own way in school, always, any more than she could at home, and when she could not, she was cross and saucy to her teacher and unkind to her playmates. She would not even play games unless they were played just her way.

One warm spring day, Betty Lou called to the other children at the noon hour, "Come on, let us play Hide and Seek."

With a hop, skip, and jump they ran to play the game, but they did not play it her way, and when they would not change to please her, she ran home, crying and screaming.

By the time she reached home she was very hot and tired. She was ashamed to go into the house, so she threw herself down upon the grass in the garden, and in a very few moments was fast asleep.

Suddenly she thought she heard a queer noise. She sat up quickly and looked around. What was her surprise to see an ugly looking black imp sitting beside her, scowling in a dreadful manner.

"Who are you, you ugly black fellow?" she said, "and what do you want?"

He made horrible faces at her and sang in a cracked voice:

"I'm your temper, Betty Lou,
And I'm most as big as you.
I grow bigger every day
When you try to have your way."

Betty Lou cried and tried to kick at him, but he kept on making faces, singing his unmusical song and getting bigger every minute.

"Oh, what shall I do to keep you from growing?" she begged at last, shaking with fright, and the little imp sang:

"Go to smiling, Betty Lou,
And I'll shrink away from you.
I'll grow smaller every day
If you're very kind and gay."

So Betty Lou hurried into the house trying her best to smile; the imp was close beside her, but he really seemed smaller. She smiled at her mother and gave her a loving kiss. He shrank some more.

She ran back to school, with the imp still at her side, and played as the others wanted to play until the bell rang. She glanced around at the imp and he was only half her size.

And so, as the day went by, and she tried with all her might to be kind and pleasant to others, the black imp grew smaller and smaller, until she could hardly see him. Just before he faded out of sight, he sang in a faint voice:

"Go on smiling, Betty Lou,
And I'll keep away from you.
I am fading quite away.
You're so kind I can not stay."

Betty Lou started to shout with delight, when she heard her mother's voice close beside her, "Why Betty Lou! What are you doing here in the garden?"

The little girl sprang to her feet and exclaimed, rubbing her sleepy eyes, "I've been dreaming, mother. I'll tell you all about it when I get home." Away she ran to school, getting there just as the bell stopped ringing.

How she did work after that to control her temper, and the harder she tried the easier it became. She and mother dear made a game of it, and whenever she was in danger of falling into a fit of temper, her mother would sing:

"Don't let temper get at you,
Little darling Betty Lou!
Keep on smiling every day,
And he'll surely stay away."

THE SECRET

Two dear little faces were earnest, but gay,
And two little tongues seemed just running away.
"Oh, Auntie!" they shout, just as soon as they spy
My uplifted hands and my look of surprise,
"We've the very best secret to bring you today:
'Tis on our dear mother. Don't tell her, we pray."
With Bess perched aloft on the arm of my chair,
One chubby hand softly caressing my hair,
And dear little Nell in her favorite seat,
Her wee rocking chair drawn up close to my feet,
Their wonderful secret they hasten to share,
These droll little maids, with their own Auntie
Clare.

With Bess as chief speaker and Nellie to help,
With squeals of delight from the dear little elf,
They chatter to me of their wonderful plan
Of helping dear mother in all that they can,
And so through the whole of a fine summer day,
In all of their work and in all of their play,
They try to be helpful and loving and kind,
And work with a will at each task that they find,
Always looking for chances to be of real use,
When dear mother calls them they seek no excuse,
But hurry to answer her slightest request,
By doing her will with true patience and zest,
They run all the errands, the dishes they wipe,
They sweep and they dust and they pick berries
ripe.
They let baby share in their romping and fun:
And do they have quarrels? No, never a one.
Dear mother, her heart full of grateful delight,
Thanks God for her helpers, from morning till
night.

At last, at the close of a long, happy day,
They gleefully give all their secret away,
And whisper, "Dear mother, it's been the most
fun."

Said Bess, "I'm so sorry the day is all done."
But wise little Nell as she slipped into bed,
When stories were finished and prayers were said,
Declared, "I'm as tired as tired can be.
I'm glad the day's over, for Bess, don't you see?
Another day's coming and then we can play
Our secret again in the very same way."

A BIBLE PUZZLE

H. V. G.

Find out who said each of the following verses; then the first letter of each name taken in order will spell the name of a certain tribe of people in the Bible who still exist today.

1. "Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and tomorrow am I invited unto her also with the king. Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate."

2. "The serpent beguiled me, and I did eat."

3. "If thou be the Son of God, command that these stones be made bread. . . . All these things will I give thee, if thou wilt fall down and worship me."

4. "Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God."

5. "Hast thou but one blessing, my father? bless me, even me also, O my father."

6. "Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him."

7. "Is this thy voice, my son David? Thou art more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil."

ANSWER TO LAST WEEK'S PUZZLE.—These are the books to be inserted in the order given:

- | | |
|---------------|------------------|
| 1. Solomon | 8. Kings |
| 2. Hebrews | 9. Numbers |
| 3. Romans | 10. Chronicles |
| 4. Exodus | 11. Proverbs |
| 5. Revelation | 12. Psalms |
| 6. Mark | 13. Acts |
| 7. Judges | 14. Lamentations |
| | 15. Solomon |

Next week there will be something new.

"The difference between a pseudo-preacher and a pseudo-statesman is that one collects the scalps of heretics and the other the fleece of lambs."

HOME NEWS

NORTH LOUP, NEB.—The women and girls of the Seventh Day Baptist Church enjoyed a delightful evening at a mother and daughter banquet, Sunday evening, May 8. Mrs. W. J. Hemphill, who was elected superintendent of young people's work at the last Bible school convention of Valley County, sponsored the affair and appointed a committee, consisting of Eunice Rood and Merle Davis from the Christian endeavorers, and Arvada Van Horn and Nedra Davis from the intermediates. About twenty-five mothers with all kinds of daughters, by birth, by adoption, by marriage, granddaughters, or daughters begged or borrowed for the occasion, sat down to the table beautifully decorated with apple blossoms, one of the most fitting symbols of motherhood.

Mrs. L. O. Greene made a charming toastmaster, and the fine program that was carried out showed the result of her hard work and fertile brain. The theme for the evening was "The Home Beautiful." The first part of the program was "Its Members," with the following speakers:

- To Our Ideal Home, the Dream of Our Youth—Mrs. Polan.
- To Our Mothers—Ruby Babcock.
- To Our Fathers—Gertrude Hemphill.
- To Brothers and Sisters—Dena Davis.
- To Grandparents—Mrs. R. O. Babcock.

The second half was "Its Structure":

- Excavations—Mrs. W. G. Rood.
- Cornerstones—Marjorie Greene.
- Framework—Lenore Van Horn.
- The Home Beautiful, Complete—Mrs. E. J. Babcock.
- View from the Window—Mrs. W. J. Hemphill.

The toasts were interspersed with music—a trio by Mrs. W. T. Hutchins, Mrs. A. H. Babcock, and Ruth Lane; solos by Mary Morrison and Louise Hutchins; a duet by Mrs. D. A. Davis and daughter Nedra; and the singing of several appropriate songs by all.

Mrs. Hemphill plans a similar occasion for the men and boys on next Father's day, and some are suggesting one for fathers and daughters, and one for mothers and sons. Why not?

J. T. B.

DO WE ENCOURAGE FRANKNESS?

REV. A. E. JOHANSEN

A recent article in the SABBATH RECORDER by Rev. H. D. Clarke, entitled, "Few Men for the Ministry," places considerable emphasis upon the desirability of frankness and candor in regard to religious beliefs. While Brother Clarke developed this thought primarily in respect to the relations between pastors and churches, it is a subject which has significance for all Christians, whether in pulpit or pew. Certainly sincerity and frankness, intellectual honesty and candor, may well be commended to every Christian.

However, this insistence upon the obligation of sincerity seems to me to touch only one side of the question. We can consistently urge upon others the duty of frankness and honesty in matters of religious belief only as our own attitude toward them is such as to invite frankness and honesty. It is a fine thing to commend to our brethren the importance of absolute sincerity in the expression of their religious convictions, but it would be well for us occasionally to inquire of ourselves whether our treatment of those whose views differ from our own is such as to encourage the sincerity we desire. It is not enough to demand that we be dealt with sincerely. We must see to it that we ourselves deserve to be dealt with sincerely.

Unfortunately, in many instances, the individuals who most earnestly insist that others be out and out and candid are themselves the ones who make it most difficult for the sincere and sensitive soul to be frank and outspoken. There is a glaring inconsistency in the attitude which commends the virtue of sincerity, while, at the same time, it condemns with harsh names those persons whose very sincerity leads them to be outspoken in the expression of their views.

There is something bordering on the humorous in the suggestion that an individual (particularly one who is more liberal at some points of his belief than strictest orthodoxy permits) completely and without reserve disclose his doctrinal views when he and everyone else know that by so doing he will make himself an easy target for theological sharpshooters.

It is one thing to suggest that Christians

Another rainy Sabbath day! We will not complain of the moisture when we remember the dry weather of last spring.

Mother's day was observed throughout the services of the day. The congregation appreciated the kindness of those who were willing to bring their Mother's day flowers to be enjoyed by those present.

Pastor Polan preached a good sermon appropriate to the occasion. Special music by W. T. Hutchins and the choir with the solo sung by Ruth Lane.

Green's Orchestra furnished some fine music for the Sabbath school.

A special intermediate service was held at the home of the intermediate superintendent, Mrs. Hemphill. Mrs. Minnie Davis led the meeting and several mothers were present and took part.

The juniors held a special meeting in the audience room of the church. About fourteen visitors—mothers and others—were present. After the Scripture lesson and prayer a musical program was given. There were duets by Maxine Johnson and Doris Goodrich, Katherine and Harold Greene, and Muriel and Dighton Polan, and a recitation by Richard Babcock. A testimony meeting followed in which the visitors took part.

Christian Endeavor was led by Mrs. Polan. The program consisted of a duet by Mrs. Polan and Mrs. Babcock; musical reading, Fern Maxson; solo, Eleanor Stillman; talk on Father's Part, Pastor Polan; Mother, Fern Maxson; Daughters, Elsie Van Horn; Sons, Howard Greene; Others in the Home, Eunice Rood.

The Woman's Missionary Society will meet at the home of Mrs. Emma Green. This is another all day meeting as there is quilting to do. Mrs. Green has kindly given over the use of a room for this work.

Beginning with next Wednesday afternoon, the Young Woman's Missionary society will hold their meeting in the church basement. The lesson program will be in charge of Minnie Davis. The response to roll call will be, "My Mother's Wish for Me."—*The Loyalist*.

"It is just as impossible to transform a sinner into a saint by law as it is to legislate an Ethiopian into a Caucasian."

countenance religious insincerity, tolerate intellectual dishonesty, or condone theological evasiveness and equivocation. There is no justification for that. But it is quite another thing to expect that a man will speak freely and frankly to his brother of his religious convictions, or of the perplexities within his own mind and heart, if he knows or in the least suspects that by so doing he will expose himself to the suspicion and censure of those with whom he shares the fellowship of the church.

It is idle to urge frankness and at the same time penalize it. It is absurd to insist that the less conservative brother be perfectly outspoken in his religious views, *for the sake of Christian sincerity*, and then, because of his outspoken sincerity to deny him, directly or by implication, the right to be counted as a Christian, and place upon him the stigma of unbeliever, enemy of the faith, or atheist.

Freedom of expression, just as truly as freedom of thought, in matters of religious belief, is the right of Seventh Day Baptists, in pulpit and in pew. And that freedom ought not to be granted to "the other fellow" grudgingly as his "right"—a right to be exercised at the risk of misunderstanding and intolerant criticism; it ought to be *insisted* upon, rather, as his privilege and opportunity in which we also share and from which we also benefit, through the free and friendly interchange of ideas and viewpoints. It is easy enough to prize freedom of thought and expression for ourselves. We ought also to prize freedom of thought and expression for others. We ought to prize freedom of thought and expression for others not alone for their sake but as an advantage to ourselves. We ought, therefore, to put a premium, and not a penalty, on the sincerity and candor which we urge in others.

I am keenly interested in this subject because it has an important bearing upon the relations of the young people of our denomination to the church and to matters religious. I know from personal contact that there are many of these young people, particularly of college age, who are earnestly concerned over religion and over their own religious beliefs. In many cases, I might add, about the most significant and hopeful aspect of their concern is its sincerity. And

we ought to put a premium on that sincerity.

On the contrary, there is a tendency in many cases, I fear, to place a penalty upon their frankness and sincerity. At least there are many young people of this type in our denomination—more, I dare say, than is commonly suspected—who feel that there does exist such a penalty, that there are sure to result unpleasant consequences to themselves, in the form of misunderstanding, suspicion, and censure, if they are perfectly outspoken in their views. And this feeling on their part, regardless of whether it is entirely justified, is a handicap to their religious interest and activity which ought, as far as possible, to be removed by the friendliness and helpfulness of their elders.

Young people today decline to live intellectually under a theological quarantine. Indeed, it would be exceedingly difficult to do so if they desired to. Consequently many of them will confess, in a moment of frankness, that they can not accept all of the traditional ideas and beliefs of their fathers' faith. In many cases they may have an entirely different approach to religion than that of their parents and grandparents. Young people wish to discover and verify religious truths for themselves, and are not satisfied to accept them on the strength of some external and arbitrary authority. They desire to be both reasonable and religious; but if they feel that they can not be both, so much the worse for religion, for at any cost they intend to be reasonable—as reasonable as they know how. Very frequently these young people, with utter sincerity, ask questions regarding the Christian faith, regarding God, regarding prayer, regarding the Bible, regarding religion, which are very much to the point, and which can not be answered satisfactorily by the mere citation of some passage of Scripture. Whether we like them or not, these are the facts. It is idle to lay these facts to this or that teaching, this or that institution. As far as that goes there are many factors, both good and bad, fortunate and unfortunate, which have contributed to this situation. And it is sheer blindness that attributes these facts solely to those individuals, who, through worldliness and selfishness, are indifferent or antagonistic to the true spirit of religion.

These facts describe the young people who are the most sincere and earnest.

I am not interested here in the particular answers which are to be given to these young people's questions. What I am interested in is the spirit with which these young people and their sincerity are to be met. If the church wishes to hold them, and to win them to the ministry and religious leadership, Christians can not deal with them in a perfunctory fashion. They must deal with them and their problems as friends. They must meet them in the spirit of kindness, patience, helpfulness, understanding, reasonableness, and sincere respect. They can not deal with them as enemies of the faith, antagonists, in a spirit of condescending dogmatism, severity, criticism, and censure.

Fortunately, there are many more pastors, teachers, and parents in our denomination characterized by this former attitude of friendliness and constructive helpfulness than some of these young people themselves realize. However, I suspect that there is also very much real cause for the reluctance with which they confide in their elders their religious perplexities and conclusions. I have had more than one of these friends of mine tell me that when they do thus confide in their older acquaintances, in the home and church, the result is very often that their elders are greatly shocked and grieved, and openly or by implication warn them of the grave dangers of their heresy, while some indeed, by their attitude if not by their words, plainly indicate that they have disappointedly resigned them to the devil. I can not help but believe that there is some very real basis for this feeling on the part of the young people.

The individual who in honest sincerity is struggling with the religious problems of his life, who is striving to discover the basis for a faith reasonable and yet vital, is not greatly encouraged or aided by the consciousness that his older friends, to whom he should naturally look for counsel and sympathy, view his efforts with distrust and antagonism. It does not help him to be reminded that he is losing his faith; he is concerned over the discovery of a fuller faith. It does not hearten him to know that some one dear to him is grieving over him;

the sympathy he longs for is that of understanding and appreciation of spiritual companionship, not of tears and pious regrets at his departure from the truth. He wishes to receive the treatment which an honest disciple of the Master is entitled to expect from his fellow Christians, and not the treatment which parents and acquaintances would accord to an individual who had wandered from the path of moral rectitude.

What the serious minded young person really wants is friendly and constructive counsel and assistance, reasonable and open-minded consideration. He does not want to be tolerated, he wants to be respected. He wants the sincerity of his efforts to be recognized and appreciated, and he hopes that that sincerity will be rewarded with a solution of his religious perplexities and problems, completely acceptable to his own heart and mind, and entirely compatible with the spirit and example of the Master.

As one of the young people, as one who has experienced and still does experience the religious difficulties and perplexities of youth, I bespeak of pastors and teachers, and especially of parents and friends, their sympathetic understanding, and patient counsel, on behalf of the younger generation. I urge above all their respect and appreciation of those young people who are thinking, with intellectual honesty and moral earnestness, if not always with strict conformity to the orthodoxy of the past generation.

I believe that the problem of our own denomination is not so much that of demanding or compelling frankness and sincerity on the part of those who are deliberately insincere as a matter of expediency, as it is of winning and conserving the sincerity which already exists potentially in abundance, and which will instantly respond to friendly and appreciative treatment. I repeat again the statements with which I began: We can consistently urge upon others the duty of frankness and honesty in matters of religious belief only as our own attitude toward them is such as to invite frankness and honesty. . . . It is idle to urge frankness and at the same time penalize it. . . . We ought, therefore, to put a premium, and not a penalty, on the sincerity and candor which we urge in others.

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

A BIG PLAYHOUSE

In one of my walks I used to pass a certain street corner where there was a wide open lawn on two sides of the house. I used to see playing on that lawn a group of children as happy as they could be. There were six children in the family, but others came there to play with them. It was a kind of community center for the little folks of that immediate neighborhood. I used to see at the farther end of the lawn a little building used as a garage. One day as I came along there I saw some changes were being made in the little house. It was coming to be like a real little *house*—a dwelling. A neat window had been put in by the side of the door, and in front several ornamental shrubs planted, so that in time the place might become a bright beauty spot.

Four of the six children of the family were playing about the place, and I felt like going in to visit with them. I found there were two rooms, the walls and ceiling neatly covered with building paper. In one room a twelve-year-old boy was fixing up a little wagon that was a bit out of order, and belonged to his twin sisters outside. I asked him whose house it was, and he said, "Ours." With a bit of questioning I found that the auto was being housed in another place and that this little building was being fitted up as a big playhouse for the six children. The boy who was repairing the little wagon told me that the room in which he was working was his, and that the larger one belonged to the girls. When I asked him what use he was making of his room he said that he and some boy friends would use it as a club house—that the work of fitting up the rooms had not yet been completed; there was some painting to be done, and some kind of furniture to be put in. In fact, the house was to be made into a neat little children's home. The boy then went out with me to visit with the girls. There I found that a neat little covered porch had been built over the door toward

the house four rods away. There was a neat seat upon each side of the ornamented porch, and they told me that more work was yet to be done upon it. The girls' room was larger than the other, and when finished must be a delight to the little folks. I could see that they were already proud of it.

One thing that pleased me very much was their easy manner of talking with me. It was such as in older folks we call *gracious*—a word that means very much indeed, a quality that many a grown-up may earnestly covet. As I was enjoying this interview one of the twins said with a bit of pride, "There comes our papa!" Then I had a pleasant visit with the gentleman who was causing so much to be done to make his children happy. I was glad to commend him for his love and his wisdom, and to tell him how pleased I was thus to be made acquainted with his little family in their neat little home. He said that his purpose in this work was to make the home life of his children so attractive and pleasant that they would be happy and contented there—not need to go off somewhere else for enjoyment. He said more, but this was enough to show that he was a wise father. I never saw the mother of those children, yet I felt sure that she and her husband were working together for the well-being of those little folks God had given them. I was indeed glad for that happy half-hour visit.

Would that every father and mother were thus wise, not necessarily in building big playhouses for their children, but in some way to give their boys and girls a happy, loving childhood to remember as the years bring them along into worthy manhood and womanhood. Would that every Sabbath school teacher could make sweet in years to come the memory of the hours spent in the study of the Book of Life.

LESSON X.—JUNE 4, 1927

PETER PREACHING TO GENTILES. Acts 10: 34-48.

Golden Text.—"For there is no distinction between Jew and Greek: for the same Lord is Lord of all, and is rich unto all that call upon him." Romans 10: 12.

DAILY READINGS

May 29—Peter Preaching to Cornelius. Acts 10: 34-48.

May 30—The Gentile Church at Antioch. Acts 11: 19-26.

(Continued on page 672)

DEATHS

CLARKE.—Joseph Stillman Clarke was born in a log cabin on the old Clarke homestead on Hartsville Hill in the town of Hartsville, N. Y., March 17, 1837, and died on the same farm, April 27, 1927, at the remarkable age of 90 years, 1 month, and 10 days.

The farm which has been the home of "Uncle Joe" so many years was received from the land office by his grandfather and has been held continuously in the Clarke family to the present.

On April 13, 1861, he was married to Nancy Elizabeth Green of Hartsville. To this union were born six children—Ira S., Laverne D., both deceased, Mrs. Evaline Burdick (wife of Allie Burdick), Mrs. Mae Kenyon of Alfred, Mrs. Jennie Whitford (wife of Horatio Whitford on Glenwood Hill), and Lewis E. Clarke, who lives on the old homestead.

To few is it given to live the long, happy married life given to Mr. and Mrs. Clarke. On the thirteenth of April of this year Mr. and Mrs. Clarke celebrated their sixty-sixth wedding anniversary. Since that time Mr. Clarke has been in failing health, due to a general breaking down from old age. He is survived by his widow, "Aunt Nancy," who has been his constant companion and helper through all the years. During the last illness she has been given strength to stand by and minister to him to the very last.

He was possessed of a remarkable memory and a mind which was clear and acute, taking a keen interest in the affairs of the community and the home to within a few hours of his passing.

Mr. Clarke made a profession of Christianity at the time Elder A. H. Lewis held a revival at Alfred Station during his pastorate of that church and united with the Hartsville Seventh Day Baptist Church.

Besides his widow he leaves four brothers, A. J. Clarke of Alfred, D. A. Clarke of Hartsville, M. S. Clarke of Almond, and William Clarke of Hornell; a number of grandchildren and great-grandchildren.

Funeral services were conducted at his late home by Rev. E. D. Van Horn of Alfred Station and the body was laid to rest in the Alfred Rural Cemetery. Fitting music was rendered by the Palmer-Langworthy male quartet. E. D. V. H.

DODGE.—Alfred L. Dodge, a well known resident of the town of Alfred for many years, died quite suddenly at his home in Pleasant Valley on the morning of April 17. Although he has been in poor health for many years, his many friends were shocked to learn of his death following a brief but sharp attack of pneumonia.

He was the youngest son of Levi W. and Mary A. Clarke Dodge, of whom the only living are Will Dodge of Andover, and Mrs. Sarah A. Green of Alfred Station, N. Y.

He was born in Andover, N. Y., May 6, 1862,

but came to Alfred Station twenty-seven years ago and settled on the farm where he was living at the time of his death.

Mr. Dodge was married September 19, 1886, to Roseltha Foote of Obi, on Dodges Creek, in the town of Little Genesee, N. Y. To this union were born twelve children, two of whom died in infancy. Those living are: Charley of Erie, Pa.; Elsie, now Mrs. Willis Palmiter of Alfred Station, N. Y.; George of Olean, N. Y.; Mrs. Sarah A. Burdick of Andover, N. Y.; Archie of Olean, N. Y.; Truman of Shinglehouse, Pa.; Earl, Isabelle, Erma, Doris, and Donald, an adopted child, who are still at home.

Mr. Dodge made a profession of Christianity about forty-two years ago and united with the Andover Baptist Church. Later, after he moved to Alfred Station and Elder Cottrell was pastor, he united with the Second Alfred Seventh Day Baptist Church, where he was a member at the time of his death. He is survived by his widow, his children, mentioned above, and seven grandchildren. A large gathering at the funeral and the beautiful floral tributes furnished by the family and neighbors attested the high esteem in which he was held by all.

Farewell services were conducted by his pastor at the church, Wednesday afternoon, and the body was laid to rest in the Andover cemetery. Music was furnished by the Langworthy-Palmer male quartet. E. D. V. H.

ODELL.—Lewis Henry Odell, the youngest child of William and Ruth Burdick Odell, was born October 11, 1876, on the Odell farm in the town of Alfred, Allegany County, N. Y., and died on the same farm May 3, 1927.

On August 17, 1904, he was married to Miss Mary Whitford of Alfred Station, N. Y.

Besides his widow and two children, Robert and Bernice, he leaves his aged mother, Mrs. Ruth Odell; two brothers, Franklyn of Friendship, N. Y., and Clarke of Almond, N. Y.; and one sister, Mrs. Betsy Clarke of Alfred Station, N. Y.

Mr. Odell was an enterprising farmer, maintaining an attractive home in a quiet nook of the Alfred hills. He was a faithful husband, a wise and good father, and a kind neighbor. Being the youngest in the family, he remained on the old home and gave tender and thoughtful care to his mother as well as to the members of his own family.

Lewis has been in failing health for several years and for about a year has been unable to carry on his work. His one desire to live was for the sake of his family; but when a few days ago it became evident he could not, he expressed his willingness to go, saying, "I am not afraid to meet my heavenly Father."

He will be missed, not only by his family but by the church of which he was a faithful attendant when in health, and by the entire community in which he was so well and favorably known. As an honest, upright, enterprising citizen his early death comes as a great loss to us all and we sympathize with his family in their bereavement.

Funeral services were conducted by Pastor Van Horn from his late home on Friday afternoon,

which was attended by a large gathering. Two beautiful duets were sung by Mrs. Emma Vincent and Mrs. Carrie Burdick. The body was laid to rest in the Alfred Rural Cemetery. E. D. V. H.

CRANDALL.—Elbert C. Crandall, son of Benjamin S. and Ann Brown Crandall, was born at Dakota, Wis., December 30, 1865, and died in Battle Creek, Mich., May 2, 1927, at the age of 61 years, 4 months, 4 days.

March 1, 1898, he was united in marriage to Katie E. Thompson, and to this union three sons were born. In February, 1908, his wife died, and on March 31, 1910, he was married to Mrs. Hattie E. Richmond, who survives him.

Besides the wife he leaves to mourn his loss the three sons—Ellery F. of St. Paul, Minn.; Ardyth A. of Ridgeland, Wis., and Benjii T. of New Auburn, Wis.; two brothers—Alton of Florence, S. Dak., and Elmer of Beloit, Wis.; two sisters—Mrs. Annie Foat of Flasher, N. Dak., and Mrs. Elizabeth Green, at whose home he died in Battle Creek, Mich. One sister, Mrs. Elma A. Cockerill, and one brother, Arthur R., had preceded him in death. There are two grandchildren.

Early in life Mr. Crandall united with the Seventh Day Baptist Church, and at the time of his death was a loyal member of the church of that faith in New Auburn, Wis. He was a conscientious Christian, and his geniality won for him many warm friends in the several communities where he had made his home. All his life long he was especially kind and helpful in the home. It can truly be said of him that a good man has gone to his reward.

Farewell services were held at Farley's funeral home in Battle Creek, May 6, 1927, conducted by Rev. Henry N. Jordan, who was assisted by Pastor Jay W. Crofoot. Interment was in the Memorial Cemetery in Battle Creek. H. N. J.



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LESSON X.—JUNE 4, 1927

(Continued from page 670)

May 31—Jesus and the Gentile Woman. John 4: 1-14.

June 1—Salvation for All. Rom. 10: 11-21.

June 2—Partakers of the Gospel. Eph. 3: 1-13.

June 3—Children of Abraham. Gal. 3: 1-14.

June 4—The Gospel for All Nations. Psalm 67: 1-7.

(For Lesson Notes, see *Helping Hand*)

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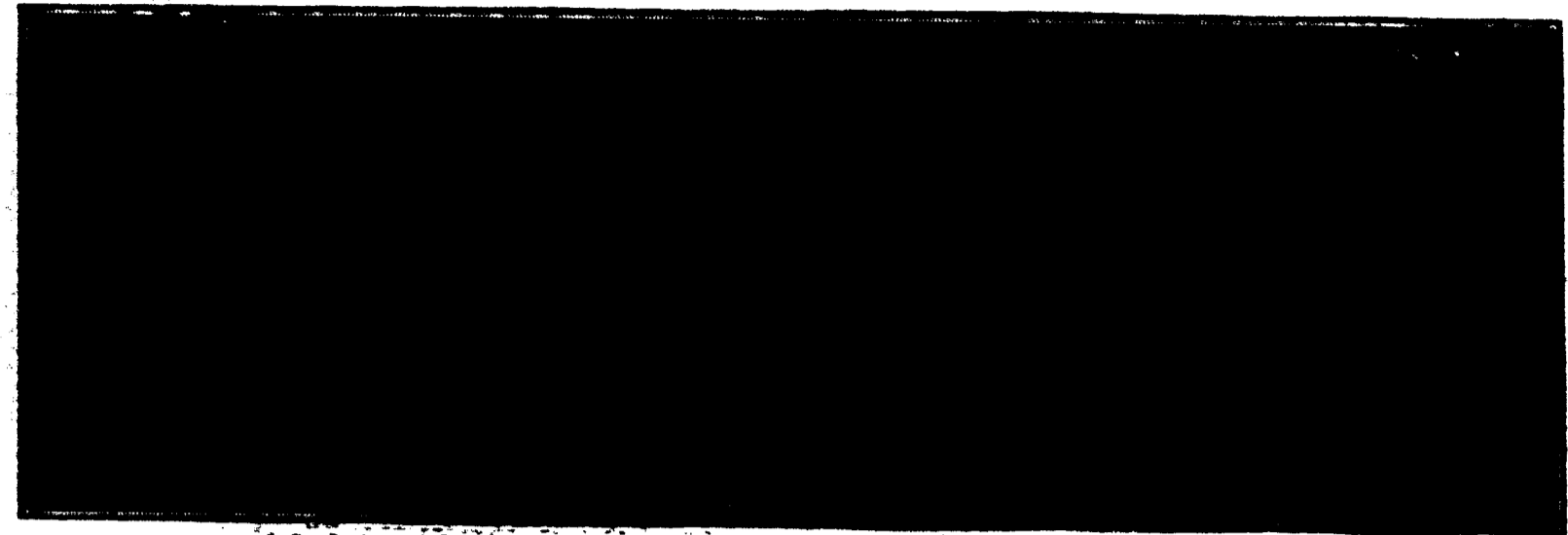
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