

# The Sabbath Recorder

It is not a bit the amount of money people have that makes them desirable, but most decidedly it is the way they spend it.

—LAURENCE W. MEYNELL.

F. J. HUBBARD,  
Treasurer the Denominational Building.  
(A Vision in Material Form)  
Plainfield, N. J.

FEW gifts are more helpful than the gift of appreciation. It is like rain on the mown grass, or sunshine falling on the flowers. When one of our Scots ministers died, a beautiful thing was said of him. It was said that there was no one left to appreciate the little triumphs of little men. A recent essayist has divided people into minus and plus people. The minus people are those who leave us poorer, and the plus, those who leave us richer. Among the latter, in the common ways of life, where there is little applause and many a weary hour, are those who have appreciating grace. It helps folk wonderfully when things are difficult, to know that somebody appreciates. It is always easier to march to music. A word of appreciation now and then would make all the difference to thousands whose day's round is largely drudgery.

—The Baptist.

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# SEVENTH DAY BAPTIST DIRECTORY

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

# The Sabbath Recorder

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WHOLE No. 4,274

Dear Lord, we thank thee for the way in which thou hast preserved us as a people. May we have stronger faith to lay hold of thy promises for the days to come, being fully assured that thou hast a great work which thou art preparing us to do in thine own good time.  
 We thank thee for our inheritance that comes through the worthy, consecrated leaders of days gone by. Give us we pray thee, more of the spirit of true devotion and of sacrifice which made them strong, even to the end. Teach us how we may lead our young men of today into the blessed work of the gospel ministry. In Jesus' name. Amen.—T. L. G.

**An Interesting Historic Paper** Some years before the death of Rev. Walter B. Gillett in Shiloh, N. J., he gave me several old tracts and some writings, saying, "You may find them of interest some time." Recently while looking over some old relics I came across these papers among which was the written certificate of the ordination of Rev. Nathan V. Hull, in Alfred nearly ninety-four years ago. The old certificate is very well preserved considering its age, and I have had it placed under glass in a neat frame for use in the historical rooms when the building is completed. Here is a copy of the document. It is in Elder Gillett's handwriting:

Alfred, September 15, 1833.

This may certify to all whom it may concern, that Brother Nathan V. Hull was called by the Second Seventh Day Baptist Church in Alfred to the work of the ministry, and presented as a candidate for the ministry, and presented to a council from the first and second churches in Alfred, the Friendship Church, the Pembroke Church, and the Third Church in Brookfield. And after due examination in reference to his Christian experience, his call to the ministry, and his views of the fundamental doctrines of the gospel, the said Nathan V. Hull was set apart to the work of the ministry by prayer and the imposition of our hands, this day of September in the year of our Lord one thousand eight hundred and thirty-three.

WALTER B. GILLETT,  
 DANIEL BABCOCK,  
 RAY GREEN,  
 SPENCER SWEET,  
 DANIEL COON,  
 RICHARD HULL.

Elders.

**An Enduring Memorial With a Wonderful Mission** A friend has sent us a marked article in a Presbyterian paper, regarding the Witherspoon Building in Philadelphia, erected and owned by the Presbyterian denomination. A fine cut of the building is given, and the writer says:

It belongs to Presbyterians and they are all invited and urged to visit it. Our pastors and people from every quarter will be welcomed with pleasure. It is a great stone core in which center and from which radiate spiritual influences that enlighten and energize our whole church.

It is also spoken of as a building that houses their boards and their workers, a center "from which to send out light and truth to all the ends of the earth." It is said to be suggestive of much that is noblest and best in the history of that church. The central agency of the church is there, and "there are the Historical Society's rooms with their priceless treasures of books, manuscripts, portraits, and relics."

This building makes a meeting place for the various boards and committees that plan for the work of the denomination. It is a real headquarters for religious education and for spiritual uplift in the family life of that people. The interesting article closes with these words:

### A SPIRITUAL CENTER AND FORCE

A poet longs for America to have "men to match its mountains"; as Presbyterians we long for a noble constituency of men and women to realize the tremendous spiritual and character-building value of the work that is being done in the Witherspoon Building and to give to it the financial support that it demands and so richly deserves. Thus only can we hope to have our beloved church fulfill its God-appointed mission.

Take this insert and read it carefully with the words, Seventh Day Baptist, in place of "Presbyterians," and the name Seventh Day Baptist Denominational Building instead of "Witherspoon Building," and see how appropriate it all is to our own case as a people.

We little realize the importance, in these times, of an attractive, commendable denominational building as headquarters for

all our interests as a people. Two generations ago some of our far-sighted men saw the growing demand for such a building for a publishing house and headquarters, and they began pleading for it. We are making some progress toward realizing their hopes; but does it not seem all too slow in coming?

**What More Can We Say?** Dear friends, I presume I do not need to tell you that I am put to my wit's end to know what to say next regarding the completion of our denominational building, begun ten years ago.

The article mentioned above says: As Independence Hall has its perennial attraction for every patriotic American, so the denominational building referred to should draw to it all loyal Presbyterians who are interested in perpetuating for coming generations the things held dear by their forefathers, and in promoting the causes for which they stand.

Indeed, how could we read such testimony as to the memorial value and faith-inspiring influence of such a work without thinking how appropriate its thoughts would be if applied to Seventh Day Baptists.

Its spirit of denominational loyalty is commendable, and its assurance of love for the faith of their fathers can but strengthen all hearts in that communion.

I am sure that if our own people, scattered all the way from the Atlantic to the Pacific, would rally around our building movement as wholeheartedly and as loyally as other denominations do concerning the value of such a headquarters, the movement would go forward by leaps and bounds.

We are perfectly able to do it if we only will. And if all hands would take hold and complete it I am sure that there would be such a general time of rejoicing as Seventh Day Baptists have never known. We would feel that, in a very substantial and enduring way, we had spoken to the world in no unmistakable terms, of our faith in the cause we claim to represent.

If any people should be enthusiastic over the interests that tend to perpetuate and exalt the truths they hold dear, it should certainly be those who—no matter how few in numbers—are called to stand by an important, vital, and neglected truth. Seventh Day Baptists are such a people.

If any people can boast of loyal, heroic,

truth-loving ancestors who have exemplified the consecration and characteristics of true heroes, Seventh Day Baptists can. And if any people ever had a splendid opportunity to speak to the world in stone and to perpetuate the faith of their fathers in tangible form, Seventh Day Baptists have such a chance now. For ten years we have been pleading for the headquarters which should be to us a "great stone core" in which center and from which shall radiate spiritual influences for the help of all our homes and our churches, and one that shall tell coming generations something of the faith and hopes of their fathers.

When we realize that for two hundred fifty years of denominational life, we have never until now owned a real denominational home, and that now after ten years of renewed effort, we can only show the shop part of such a headquarters, it does seem to me that with the unprecedented evidences of prosperity in all our churches, there should be more real enthusiasm over the new building movement.

While in Battle Creek I was impressed with the fact that a single church of another Sabbath-keeping people had recently built a substantial church building, costing over \$200,000; and some way I could not help seeing how that building does emphasize that people's enthusiasm for their cause. That fine building of brick and stone is eloquent in its testimony to the loyalty and zeal of its builders.

#### WHY HAVE WE BEEN SO SLOW?

Ten years is only a fraction of the time that has passed since leading Seventh Day Baptists began to plead for a denominational building for a publishing house and headquarters for our work.

Please go back with me more than seventy-three years and read Rev. Thomas B. Brown's plea for such a building:

We need a good denominational building . . . we want it at once, we can not afford to wait. There is wealth enough in the denomination to build the desired edifice, and we do believe that, if the denomination lives and maintains respectability, it will be done without much further delay.

Then look on the same page of the RECORDER and read the familiar names of your fathers, where one hundred fifty-eight of them pledged money for such a denominational building.

Counting them by states, Rhode Island

had forty-seven; Connecticut had a list of twenty names; New Jersey comes next in that list with eight subscribers; New York City had six; Berlin and Petersburg had eleven names; the list from Adams, N. Y., shows sixteen subscribers; Hounsfield, three; Brookfield listed twenty-four subscribers; DeRuyter, three; Verona, eleven; Newport, N. Y., five, and four scattering names in other parts of New York State.

During the determined efforts of a part of the denomination to establish an industrial mission in Palestine—a movement that failed after some distressing contentions regarding the policy—it seems that this movement for a denominational building was lost sight of, or went by default. The subscription list seems to have been forgotten.

After years of struggle under many difficulties in which the imperative demand for the building came to be deeply felt, the movement was renewed and has been in progress now for ten years. The work thus far has been well done. The shop part shows wisdom in its construction. It is a splendid up-to-date publishing house. The empty lot in front awaits the main building. The location is one of the very best.

The committee has been urged by Conference to secure the funds and complete the building. In order to make it as easy as possible for the people, Chairman F. J. Hubbard devised a pledge-note schedule with payments six months apart; the last payment to be made May 1, 1928. We hoped that our people would respond with such enthusiasm that we could secure the funds easily—backed by the notes—and soon have the building well under way.

Only a little more than one-third of the amount needed has been subscribed to date, and there have been weeks and months of anxious but hopeful waiting for freewill offerings from the people. During the many weeks of very serious illness in which Brother Hubbard has been confined to his home, he has never lost hope that the people would soon rally to the call and enable us to go ahead.

Of the shop part, so well done, we can truly say, "Hitherto hath the Lord helped us." Of course the Lord always helps *through his people*. We hope he will continue this help until the good work is done, and well done.

**What Response Will the Young People Receive?** Everybody ought to be so glad for the enthusiasm of our young people regarding the increase of RECORDER subscriptions, that there could be no lack of help on the part of the older people.

How can anyone read their appeals and see such advertisements as the one at foot of page 127, of last RECORDER, without being moved to help them. Both the RECORDER Reading Contest and the united efforts to secure subscribers are fine forward movements which should never lack encouragement.

We shall look for good results after their rally week is over.

### THE SABBATH A SYMBOL OF GOD'S IMMANENCE

REV. AHVA J. C. BOND

Leader in Sabbath Promotion

(Sermon preached at Plainfield, N. J., January 22, 1927)

Text: *I am Jehovah your God: walk in my statutes, and keep mine ordinances, and do them; and hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am Jehovah your God.—Ezekiel 20: 19, 20.*

Religion involves the highest interests of mankind. The most important thing in religion, in fact the whole of religion in its most important aspect, is man's relation to God. The supreme experience in religion is to experience the presence of God. Whatever will help men to find God has value beyond computation and should be cherished.

No normal mind can get away from the fact that God created the universe. Whatever the method employed, we know that "in the beginning God created the heavens and the earth." Equally sure are we also that God still sustains the universe. God through his unchanging laws forever stands between order and chaos. These are intellectual truths which every thinking man must accept. Without this confidence in a divine intelligence which rules the universe there could be no intellectual rest, or peace for the mind of man.

But man is also a spiritual being, and he can find spiritual satisfaction only in the consciousness of the loving presence of a benevolent and righteous God. But *things*

impinge upon us in such insistent fashion as to make it difficult for us to be religious, or to find the satisfaction that comes through constant and hearty recognition of a loving God who is both immanent and adequate. The soul of man is not satisfied until it has thus found God. No sacrifice can be too great that may be necessary to maintain that intimate and happy relationship with God, when once it has been established.

Fortunate is it for us that God who created us for himself and endowed us with a spiritual nature, answers every requirement of our thirsty and waiting souls. If *things* impinge and if *time* fills up its round with earth's low demands, once each week, since ever *things* were made or *time* began, a day divinely blessed returns to woo our spirits back to God. The Sabbath, therefore, takes a place in the plan of God for his children, who dwell in the earth, far above what we have yet conceived. A fresh adventure in intelligent, consistent Sabbath keeping will yield rewards in spiritual experience far beyond our present meager attainments.

With respect to sacraments and symbols two sharply contrasted trends prevail today in the Christian Church. On the one hand, there is a growing disregard for the forms that have long been associated with the life of the spirit. There have always been those who discount the religious externals and who think of them as hindrances rather than as helps to faith. But perhaps the number of those who would strip away all forms and ceremonies in an effort to come unhindered into the presence of God was never greater than today. There are multitudes of the choicest souls in this freedom-loving group of Christians who would come "unhampered by ordinances" into the divine Presence.

On the other hand, there is a tendency on the part of a very large element on the Christian Church to make more use of symbolism in their efforts to approach God. These two trends are quite apparent to the student of present day religious life. Just which is the more likely to prevail, or to predominate, in the religious life of the future, one can not say with confidence. Perhaps, as has often been the case in the past, the great majority of Christians will take a middle course and will find the true

and satisfying way in neither extreme. Both tendencies have their dangers, no doubt, and both conceptions of religious symbolism contain elements of truth. It depends upon where we stand at present as to which direction we should take.

Seventh Day Baptists belong to that great company of evangelical Christians who believe in the freedom of the human soul, and who maintain the right and privilege of every child of God to approach the Father of the spirits of men without the help of sacrament or the mediation of priest. Religion is spiritual, and to be religious is to live in spiritual fellowship with God who is a Spirit, and "Closer is he than breathing and nearer than hands and feet."

But while religion is spiritual, there is in spiritual worship an irreducible minimum of form. While men are spirits, they live in physical bodies and live in a material world. To avoid the dangers and at the same time reap the benefits of the use of symbolism in our holy religion, we may well turn to the Bible and to the religious experience of the race for possible guidance.

As we study the Scriptures we find that often formalism in religious worship was condemned. But we find also that certain symbols of faith were consistently approved by holy men of old who were consistent preachers of righteousness. The outstanding illustration is the Sabbath.

I have taken a text from the prophet Ezekiel. With equal fitness I might have chosen one from Isaiah or Jeremiah. These three prophets of God lived and preached during a most critical period in the history of the development of the kingdom of God—a period of approaching doom and of final humiliating exile. Hear what these men of God have said:

"And it shall come to pass, if ye diligently hearken unto me, saith Jehovah, to bring in no burden through the gates of this city on the sabbath day, but to hallow the sabbath day, to do no work therein; then shall there enter in by the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem; and this city shall remain forever."—*Jeremiah* 17: 24, 25.

"And I gave them my statutes, and

showed them mine ordinances, which if a man do, he shall live in them. Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am Jehovah that sanctifieth them."—*Ezekiel* 20: 11, 12.

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

Now let me read the comments of certain Christian scholars on these same Scriptures: First let me quote Rev. Arthur E. Main on Jeremiah.

"The prophet does not attribute as much significance and value to mere work, traffic, and burden-bearing on the Sabbath, or to the mere withholding from these things on that sanctified day, as one might suppose. Their importance is in what they revealed of the state of men's hearts. No one can be truly religious on the Sabbath and be irreligious on the six other days of the week; no one can truly honor God on the seventh and dishonor him from the first to the sixth day; no one can keep the Sabbath in a spiritual way and keep the other days for sin; no one can sincerely worship and serve God and treat his fellows unjustly and oppressively; no one can truly love God and not truly love man also. Such seems to be the real spiritual meaning of these words of the prophet of Judah."

Rev. G. A. Chadwick comments on Ezekiel:

"And Ezekiel declares that in the day when God made himself known to his people in the land of Egypt, he gave them statutes and judgments and his Sabbaths. And it sharply contrasts the sacredness of God's abiding ordinances with the temporary institutions of the sanctuary. But it reckons the Sabbath among the former."

Rev. George Adam Smith says of the passage from Isaiah:

"Its lesson is that character grows rich and life joyful, not by the performance of

ordinances with the cold conscience of duty but by acts of service with the warm heart of love. And yet such a prophecy concludes with an exhortation to the observance of one religious form, and places the keeping of the Sabbath on a level with the practice of love. Note the parallel of pleasure in the Sabbath and pleasure in Jehovah. Our prophet, then, while exalting the practical service of man at the expense of certain religious forms, equally exalts the observance of the Sabbath; his scorn for their formalism changes, when he comes to it, into a strenuous enthusiasm of defense." Rev. Charles A. Briggs speaks of Israel in captivity:

"The sins of Israel have brought them into trouble and darkness. Jehovah is their light and salvation. The people are called to repentance, to put aside formal fasting and engage in the real fastings that alone give pleasure to Jehovah, namely, deeds of righteousness and mercy. They are also exhorted to be faithful to the Sabbath, and holy day of Jehovah. All other holy things have been destroyed. All the more is their fidelity to be shown by the sanctification of the holy day. . . ."

It will be seen that the prophets had no interest in matters of mere form and ceremony. Religion as they conceived and taught it must issue in right conduct—in acts of justice and of mercy. These are facts that must not be lost sight of in any attempt to understand their conception of the Sabbath and the high regard in which it was held by them. The prophets of old, who could not tolerate a merely formal religion, exalted the Sabbath. Again and again as they called the people back from apostacy they declared that the surest and most practical way to come back to God was to return to the observance of his holy day.

When Jesus came to earth he gave a new impetus to religion and put at its center the motive of love. He condemned mere formalism, yet he was baptized in the Jordan, gave the Sabbath a place in his preaching and practice, and instituted the Lord's Supper. Surely the Church can not do less than to follow its Lord in its use of these holy symbolisms of our Christian faith.

Christianity spread rapidly in three continents during the first three centuries; and the churches established were Sabbath-

keeping churches. The forsaking of the Sabbath at the end of that period, just as truly as in the period of Israel's Babylonian captivity, brought disaster. The Church became paganized and secularized, the final fruit of which was the Dark Ages, the blight of which is still upon us.

One of the most important fruits of the Reformation was the restoration of the Bible to the people. Its use has been mightily abused, but slowly we are making our way into the heart of its message. We have not estimated, as yet, the serious consequences of the failure of the reformers to give the Sabbath its proper place in our Protestant Christianity. The Scotch Covenanters and the Puritans of New England made a serious attempt to observe the Sunday as a holy day, and thus make it a Sabbath. I can not join with those who have only condemnation for the "Puritan Sabbath." It may have been devoid of the joy that ought to be associated with holy time. But those were days when all life was austere, and I have no doubt that the "Sabbath" with its rest and quiet brought peace to these Puritan souls. It was out of this background that Whittier wrote:

O Sabbath rest by Galilee!  
O calm of hills above,  
Where Jesus knelt to share with thee  
The silence of eternity,  
Interpreted by love!

Doubtless it was through his experience as an observer of this same "Puritan Sabbath" that Emerson could write:

In solitude in the country, what dignity distinguishes the holy time. The old Sabbath, or seventh day, white with the religions of unknown thousands of years, when this hallowed hour dawns out of the deep, . . . the cathedral music of history breathes through a psalm to our solitude.

Here we have the finest product of that "Sabbath keeping" which consisted in transferring all the Bible authority, history, and holy associations of the seventh day to the first day. But the Sunday as a Sabbath was built upon a false theory, and this pagan substitute for the true Sabbath could hold but a temporary place. "The times of ignorance, therefore, God overlooked; but now he commandeth men that they should all everywhere repent." As the light of the Bible enlightens the minds and warms the

hearts of men the true Sabbath emerges again out of the dark to which ignorance and prejudice have driven it and offers the only way back to true Sabbath blessing and peace.

Our dear Brother Velthuysen in a recent issue of the SABBATH RECORDER gives a most interesting review of the Christian experience of his honored father and of the history of Seventh Day Baptists in his native country of Holland. He says, "I remember the first Sabbath at my parents' home, when we went to walk in the wood in our best clothes." I do not know just how that simple sentence sounds to you. To me it is the essence of eloquence, and I have called it to mind many times since first I read it, and every time it has warmed my heart. Of course to be appreciated it must be seen in its proper setting. The sentence which follows it reads: "My parents were the first Christian Sabbath keepers in Holland."

The elder Velthuysen had left the Reformed Church, the State Church of Holland, to become the first Baptist in that country. Now, led by the teaching of the Word, and guided by the Holy Spirit, he must leave again those with whom he has been associated in Christian fellowship and take this new way alone. The inhospitable spirit of his former brethren in the church made the way very hard. But here in the wood, without pulpit or altar, this family walks out alone to observe their first Sabbath. But they were not alone; for God was there—God who had said: "Hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am Jehovah your God."

Suppose the entire Christian world should turn with discerning minds and honest hearts, as this family did, to the observance of the holy Sabbath. Can you estimate the new power or conceive the new glory that would come upon the Christian Church? Of course every day should be devoted to living right and to doing good. But it is for the very purpose of holding us up to this high level that God gave us his Sabbath. It was in regard to this very subject that the eminent Thomas Fuller said three hundred years ago, "Christian duties said to be ever done will prove to be never done if not sometimes solemnly done."

Whatever the trend of present day Christian practice, surely the Church can not safely omit those observances that are God-ordained, and that symbolize therefore his holy presence and reveal his blessed face. It is here that the ancient seventh day of Holy Writ makes its appeal. The Sabbath is not simply a day of rest, although it is that. It is not merely a day for public worship, although it affords that opportunity. It is not primarily a day for doing good deeds, although it does give us time for doing good to others. All of these are fruits of true Sabbath keeping. It serves these high and holy purposes, together with that of purifying and strengthening our own souls. Why? Because it is God's day, appointed and blessed for holy use, the weekly recurring symbol of his own gracious Presence in the world and in the heart.

#### HOME NEWS

ALFRED STATION, N. Y.—The Second Alfred Church has just held its annual church dinner and business meeting. The dinner is a community affair. Every family in the community is invited to join in this new annual event, which is proving quite popular. One hundred seventy-one joined in this feast of good things and fellowship this year. This is the only event during the year when the whole community has the opportunity of coming together for a general good time, and seems to be generally welcomed and appreciated. Mrs. Earl Burdick was chairman of the committee, appointed at the church meeting one year ago, and with her efficient helpers put across a very delicious dinner, which was much enjoyed by the large company.

The annual business meeting which was held following the dinner was largely attended. Most interesting reports were given by the various departments, which showed good progress during the year. The Ladies' Industrial society, with Mrs. Schuyler Whitford as president, reports a membership of seventy-six. It is divided into four divisions and each division serves a dinner three times a year. The average net income from these dinners was seventeen dollars. Through these dinners, socials, plays, entertainments, etc., during the year, the society earned \$621.96. It contributed \$125 toward the Forward Movement, \$237

toward repairs on the church and parsonage, and placed a fine new range in the kitchen of the church basement. It was also responsible for the newly equipped bathroom at the parsonage. This is certainly a live organization. Through its Sunshine Committee it also sends relief and good cheer into many homes of the community.

Our Sabbath school is under the leadership of Mr. Lynn Langworthy. Lynn is a busy man, running a threshing machine about four months of the year and working in the local cold storage the rest of the time. With an able group of officers and teachers he is carrying on this important line of our work. Last summer we held a Vacation Religious Day School, with the largest attendance ever had here and with very gratifying results.

The young people's C. E. societies—the Junior under Miss Ruth Clair's direction, the Intermediate with Mrs. Van Horn as leader, and the Senior society with Kathryn Lewis as president—have all done fine work. Our devotional meetings are held Sabbath afternoon with good attendance. Socials are held once a month, to which all the young people in the community are invited. These gatherings have been the scenes of many delightful times. The young people purchased a fine Fischer piano for the church during the summer. With the help of the older people it was paid for in three weeks. This is filling a great need in our musical programs and the music of the church. At present the young people are sponsoring a movement to purchase and place on the church a fine bulletin board, which will carry the name of the church and pastor and special announcements from week to week.

The church voted at its annual meeting to reroof the parsonage, and appointed a committee to see to that work. It also voted to purchase new hymn books for use in the Sabbath morning services. A committee was appointed to select and purchase these books, and that committee is busy with its task. It is worthy of note that the young people purchased thirty-five copies of the "Hymnal for American Youth" and are very much enjoying its use in their Sabbath afternoon meetings.

The pastor reports regular services with  
(Continued on page 137)

## SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

### OUR BULLETIN BOARD

Was Jesus Christ an optimist, or a pessimist? Which are you?

February is the shortest of the months, but it will be long enough for you to settle up to date your denominational accounts.

### GROUP CONFERENCE OF THE RHODE ISLAND-CONNECTICUT CHURCHES

In the minutes of the recent Commission meeting, (the SABBATH RECORDER, January 17, 1927, p. 75) are two suggestions submitted to the Commission in the interests of raising the Onward Movement budget:

- "1. That a business man be secured to raise the Onward Movement budget fund;
- "2. That certain group conferences be held to arouse greater interest in the raising of the budget."

Knowing that these suggestions were sent to the Commission, I wrote to the members of the Commission some time before the December meeting, urging that they give careful consideration to the questions involved in the suggestions and further stated, "If you decide that it is the right thing to employ a financial agent, who would devote all of his time to the raising of the budget, or if you devise some other plan, or, if, because of the lack of pastors, you wish to secure a layman as general secretary, then I will resign from the offices of general secretary of the Commission and corresponding secretary of the Sabbath Tract Society, the resignation to take effect August 31, 1927. This would give the Commission and the Tract Society time to secure men for the two positions, and would give me time to locate as pastor in some one of our pastor-less churches."

The Commission reports its action in the following words:

"It was voted that the employment of a financial agent at the present time seems inadvisable, that the group conference plan

be adopted, and that a committee to organize and superintend the plan be appointed to consist of General Secretary Willard D. Burdick and Missionary Secretary William L. Burdick." (SABBATH RECORDER, January 17, 1927.)

The first of the conferences under this plan was held in the Westerly church on the afternoon of January 23. The Rhode Island and Connecticut churches were all represented in the meeting, about thirty-five delegates being present.

At the beginning of the meeting all were invited to ask questions or offer suggestions at any time. Several did as requested, and thus added to the interest and value of the meeting.

We called attention to the organization of our General Conference and the establishing of our boards and their work, the denominational interests aided by the Onward Movement, the division of every dollar given for the straight Onward Movement budget among these various interests, the large work at home and abroad that is supervised and promoted by the Missionary Society, the pressing need of recruits for the ministry, the great importance of raising our budget of \$50,000, and of raising and sending the money on time to the treasurer, and other important matters.

I think that those who were present returned to their churches feeling the importance of giving information and increasing the interest among those who were not able to attend the conference.

The committee is making plans for other conferences, and we hope to have ten or twelve of them, besides working along these lines in the associational meetings next June. Secretary Burdick and I have been following out this plan in our annual meetings for the past two years.

Road conditions in some parts of the denomination will cause us to put off some of the conferences till the roads are better in the spring, but we wish to hold the meetings as rapidly as possible.

While the committee ever has in mind the raising of the budget for the present Conference year we are equally desirous that permanent results shall be realized in these conferences in the way of a better understanding of our work, an increased interest in promoting it, a greater feeling of responsibility among local leaders and church

workers, and much larger giving of time and money successfully to carry on the work.

It is likely that a few of our churches will not be represented in these group conferences, but we hope that in various ways they may be helpfully reached. But we urge all of our churches to arrange for proper representation whenever possible.

The committee will welcome your suggestions as to places where conferences can be held, proper questions that should be considered, and any information that will help us in realizing what the Commission had in mind in appointing the committee.

There are large possibilities of good in these group conferences if the committee and the churches do their utmost to impart information, increase interest, and push the follow-up work in the churches.

### HOME NEWS

(Continued from page 135)

a fine attendance. Sickness and accident have reduced the attendance somewhat during the fall and early winter. Our good and faithful brother, John Lewis, had the terrible misfortune to fall from an apple tree about the twentieth of October, almost breaking his back. He was in the hospital for many weeks and is still confined to his bed, though at home. John is a real Christian, though, and knows how to fight and is gradually gaining. He says he expects to be out again in the spring, and we hope he will. He was a faithful attendant at church, and we miss him and his good faithful wife. Other homes with shut-ins have claimed the time and attention of the pastor not a little, who has tried to make his calls and visits of some practical value to those in need. Aside from these special cases he has visited and called one hundred fifty-six times. His records show fourteen funerals, four weddings, and regular attendance at the Hornell Ministers' Meeting and the Allegany County Ministers' Association. He was delegate to the Eastern and Central associations at Shiloh and Brookfield, respectively, and took part on those programs. He is president of the Education Society and attends the regular meetings of that board, and represented it at the associations in the early summer and at Conference.

The pastor and family have been very happy in their work on this field. It is a joy to visit the numerous homes in this community. There are so many young married people, building their homes, educating their children, and working in the church. What compensation it is to see these fine, upstanding fathers and mothers working for the worth while things of life, putting first things first, and building their lives into the community where they will mean so much, now and through all time. There is no more inspiring sight in all the week than to see these sturdy, stalwart, Christian people filing into church Sabbath morning—older people, fathers and mothers, children, young people, filling the church for worship. And as the pastor pictures to himself the homes from which they come, it is hard to restrain the tears of joy as he prays for wisdom and the spirit of Christ to guide them in their devotions. A growing intimacy with these homes reminds me of what David Titsworth said, when the doctor told him his heart was greatly enlarged. "Well, doctor, I need a big heart to hold all my friends."

EDGAR D. VAN HORN,  
Pastor.

RICHBURG, N. Y.—It was decided at our yearly church meeting that a letter be sent from Richburg to the SABBATH RECORDER.

Although nothing has been heard from us for some time, we are still endeavoring as a church to do the work that we believe Jesus Christ would have us do. Though one of the small churches, we feel that the work has been carried on with a good degree of success. No special meetings have been held in our church the past year, but our membership has been interested in, and attended often, the Sunday evening services held in Little Genesee. Prayer meetings have been held throughout the year in the church, or at the homes of the members. The Aid society still continues to help in every possible way. During the past year our church building has received a coat of paint, which has very much brightened its appearance.

We were rather handicapped for a pastor after Rev. Mr. Hargis left us, until the coming of Rev. A. L. Davis, in July, but meetings were held whenever it was

possible. Under the efficient and faithful labor of our Onward Movement Committee, Mrs. M. O. Burdick, our church met its quota the past year.

On January 2, 1927, we met at the home of Mrs. Floyd Clarke for our yearly meeting. The forenoon was spent in visiting, and at about one o'clock we sat down to tables well filled, and if anyone left hungry it was his own fault. After dinner the church meeting was called to order. Prayer by Pastor Davis; then came the various reports, and business was taken up.

Our church has sustained a heavy loss through death the past year of one of its members, Mrs. Nina Almy, and also a very active worker, Miss Anna Davis. The great loss is keenly felt.

We sometimes feel that because a church is small it is almost dead, but we must remember that the spirit of God can be just as much felt in a service where only a few are gathered together, as in the largest audiences.

MRS. EDITH SAUNDERS,  
Church Clerk.

CHICAGO, ILL.—The re-election of officers and teachers in the Seventh Day Sabbath school was held at the close of the lesson study on Sabbath, January 8. This was followed by the annual meeting of the church. All the officers were chosen to serve another year, including Dr. O. E. Larkin, moderator; Dr. Allison L. Burdick, clerk, and Carlton U. Parker, treasurer. A vote of appreciation was tendered for faithful service the past year, and several items of business were considered. A plea was made by the moderator that all should be faithful in their contributions to the Forward Movement fund for denominational interests.

Adjourned to meet in room 901 in the Capitol Building for a church supper and social, which were well attended. The supper was ample and satisfying, was well served, and was a credit to those who had it in charge. The blessing was asked by Pastor August Johansen.

Dr. Allison L. Burdick acted as toastmaster and called first on all the noted story-tellers present, with good results. Games and a social hour followed, and a most enjoyable evening closed in time for

an early home-going. These family gatherings are so much enjoyed that it is to be regretted that we can not arrange for them often.

Last Sabbath, January 15, Presidents Boothe C. Davis of Alfred; Alfred E. Whitford of Milton, and Paul E. Titsworth of Washington College, who were in the city to attend a meeting of college presidents, were welcome attendants at our Sabbath service.

Pastor August Johansen was favored to have with him, during the holiday vacation, his grandparents, Mr. and Mrs. Edgar Dexter of Battle Creek, with whom he has always had a home.

Our home department of the Sabbath school is being widely scattered. Miss Nellie Hull is in Honolulu, T. H. Miss Rua Van Horn is teaching domestic science in Bozeman, Mont. Miss Ansel Van Horn is in Phoenix, Ariz., and we hope to include Miss Helen Titsworth, who is a librarian in the State University in Lawrence, Kan.

CORRESPONDING SECRETARY.

#### WINNING BY LOVE

"We had around our home a garden in which was a beautiful patch of tomatoes which was fast being ruined by our neighbor's chickens. We drove them home a number of times, and asked the neighbor to take care of them, but she would not. Finally, one day after the chickens had totally destroyed a bushel of tomatoes, I filled a basket with the ripest and best I could find, carried them over, and asked, 'Do you like tomatoes?' 'I should say we do,' she replied joyfully. 'Say, do our hens trouble you?' 'They have destroyed a lot of them,' I replied. 'I'll just shut them up,' she said; and she did. Giving and forgiving not only saved our tomatoes, but won over our Catholic neighbors to our cause."—*Record of Christian Work.*

#### CORRECTION

In the SABBATH RECORDER of January 17, 1927, page 94, under "Deaths," in the obituary of Mrs. Esther Mason for "town of Plainfield, N. J.," read, "town of Plainfield, N. Y.;" and for "Mrs. Lois Mason Schrag," read, "Mrs. Avis Mason Schrag."

F. E. P.

## MISSIONS

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

#### WINNING MEN

We read in Proverbs, "He that winneth souls is wise"; and when Christ called Peter and Andrew his brother he said unto them, "Follow me and I will make you fishers of men." In Christ's mind the mission of his followers is to catch men, or to lead them to adopt his way of living, and this is what they did. In Acts 2:47, we read, "And the Lord added to the church daily such as should be saved"; and in connection with the work of Paul and his followers it is recorded, "And so were the churches established in the faith and increased in numbers daily." It is God's plan that the number of Christ's followers should increase daily.

A few months past Rev. Ira Lee Cottrell, one of our most efficient pastors, passed away. There were many things in his ministry that impressed me as I watched his work. He was firm and courageous for the truth as he saw it, yet amiable in all his relations with men; he never sought to be in the limelight, yet he was always planning new ways of work; but the thing in his life and service that impressed me most was that from the beginning to the end of his long ministry he was a winner of souls, a fisher of men, and he was quietly and efficiently adding to the churches he served. He seemed to take it for granted that his chief work as a minister of the gospel was to induce men to accept Christ's way of living, and to this all things else were made to bend.

Our sainted brother's conception of the Christian ministry is the true one. This also is the true conception of the Church of our Redeemer. No pastor and no church should be satisfied unless they are winning men to Christ's way of living. As a rule the amount accomplished here, as elsewhere, is in proportion to the effort; and by effort I mean the thought given to this work, the work done directly for the purpose of winning men and the agony of soul for men who are estranged from Christ and his way

of living. There is never much accomplished as fishers of men without agony of soul coupled with work and wise planning.

The call of Christ is still to be fishers of men, and if this be the supreme passion of professed followers of Christ, churches, and mission boards, they can not fail.

#### REV. AND MRS. D. BURDETT COON TO SAIL FOR JAMAICA, B. W. I.

For two years or so our missionary in Jamaica, Rev. H. Louie Mignott, has been asking that a missionary from this country be sent to Jamaica. The work there three years past was more than one man could do, and it has increased steadily from the beginning. Also there are calls from other places within the reach of Jamaica. Furthermore the Missionary Board has secured a fund which, together with what the churches in Jamaica hope to raise, will build a respectable church in Kingston, the capital, and this means much added work which can not well be done by the secretary or anyone in this country.

Brother and Sister D. Burdett Coon, after thirty-five years of faithful and efficient service in this country, have offered themselves for work in Jamaica, and the plan is that they sail February 23, on the *Steamship Tivives*. Letters addressed to them to the *Steamship Tivives*. United Fruit Company, New York City, will be awaiting them on the steamer when they sail.

#### MINUTES OF THE MISSIONARY BOARD

The regular quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held in the Pawcatuck Seventh Day Baptist church at Westerly, R. I., Wednesday, January 19, 1927.

The members present were: President Clayton A. Burdick, Corresponding Secretary William L. Burdick, Recording Secretary George B. Utter, Treasurer S. H. Davis, A. S. Babcock, John H. Austin, Frank Hill, James A. Saunders, Walter D. Kenyon, Mrs. C. A. Burdick, Mrs. A. H. Langworthy, Rev. William Simpson, Rev. Paul S. Burdick, Rev. Willard D. Burdick, Rev. T. J. Van Horn, Miss Amelia Potter, Dr. Edwin Whitford.

The visitors present were: Mr. and Mrs. J. W. Crofoot, Mrs. T. J. Van Horn, Mrs. Blanche Burdick, Mrs. Margaret Collings, Miss Anna West, Rev. Royal Thorngate, Mrs. William Simpson, Mrs. Dell Burdick, Miss Elisabeth Kenyon.

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

Prayer was offered by Rev. William L. Burdick.

The minutes of the October meeting were read.

The report of the corresponding secretary was read and voted received and recorded.

#### REPORT OF CORRESPONDING SECRETARY

The last quarter has been unusually full of work and problems.

Being a member of the Advisory Committee of the Religious Motion Picture Foundation, I went, upon the invitation of the foundation, to New York City the week after the last board meeting to witness and criticize the first public presentation of films expressly produced to be used in connection with religious services in churches. The last of October I was in Hebron, Pa., attending the ordination to the gospel ministry of Brother Clifford A. Beebe, and preached the ordination sermon. The forepart of November I assisted Pastor Paul S. Burdick one night in conducting an evangelistic service. Immediately following Thanksgiving I spent fifteen days in Salem, W. Va., assisting Pastor George B. Shaw in a series of meetings, and delivered twenty-three sermons and addresses. At Christmas time I had an interview with Jacob Work and talked over, among other things, the problem of a dispensary in Jamaica.

In addition to these activities I have endeavored to furnish material for the Missions Department of the SABBATH RECORDER and carry on the correspondence of this board as usual. Missionary and evangelistic literature has been sent to the pastors, and in accordance with the request of this board and the General Conference, the churches have been asked to adopt the policy of giving their pastors one month's leave of absence to do evangelistic work outside their own parishes. A considerable time has been spent in trying to arrange for the sailing of Rev. and Mrs. D. Burdet Coon to Jamaica, B. W. I.

Respectfully submitted,  
WILLIAM L. BURDICK,  
Corresponding Secretary.

January 19, 1927.

Voted, that all visiting members from other boards and the China mission be allowed the freedom of the floor during the meeting.

John H. Austin, chairman of the Missionary Evangelistic Committee, gave the following report:

The first meeting of the Evangelistic Committee was held November 22, 1926. The first matter to be taken up was the Iowa field. There has been much effort put forth in endeavoring to place a suitable man on this field. This subject was referred to the committee with power. The secretary was instructed to find, if possible, some of our ministers that were desiring a change of field who could be fitted into that place.

The second matter to be taken up was the India field. Mr. Hill being a member of our committee and also of the Commission, it was thought best that he call the attention of the rest of the members of the Commission to the importance of having a white supervisor over that field, should we at any time engage directly in missions in India.

The third topic to be taken up was evangelistic work on our own home field, by our own pastors and laymen. Our secretary has put forth effort without stint in an endeavor to put over an evangelistic program for our people and get it in working order. He has used every known lubrication to start the machinery, but it still runs in a very sluggish and unsatisfactory manner. Nevertheless, he is willing to try again, and will recommend to each church which has a pastor that they release him one month this coming year to engage in evangelistic work, there being, of course, no expense to the pastor. Other efforts by our secretary will also be made in order to bring our desires to pass in this work.

The second meeting was held January 13, 1927. The meeting was held with Mr. Hill at Ashaway. The secretary reported several parties with whom he had had correspondence in regard to settling on the Iowa field, and one party seems to be favorably inclined to go on that field, and as this committee has full power in arrangements, we will report good progress on that question.

It was thought best, if possible, to have the field call the man, and it will take considerable more correspondence in order to settle the question in full.

The second item to be taken up that evening was the consideration of the handling of our missionary problems outside the United States. It seems to be the opinion, and growing more so, that it is better to use converts to extend religious teaching among their own kind, and that the work be supervised by people of superior experience and education. Almost without exception where we have left matters without supervision, management has gone ill. It is commendable that Brother D. B. Coon with his wife has been called to supervise our missions in the American Tropics. If our people take up definite work in India, Java, or Australia, we earnestly recommend that a suitable supervisor be found for that field. This should be done at the very beginning of our identification with the work.

Respectfully submitted,  
EVANGELISTIC COMMITTEE.

It was voted that this report be adopted. The treasurer's report was voted adopted and recorded. It follows:

#### QUARTERLY REPORT

October 1, 1926, January 1, 1927

S. H. DAVIS

In account with

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

#### Cash Received

On hand October 1, 1926	\$20,445.79
For General Fund	2,873.92
For China field	541.00
For Boys' School	92.50
For Girls' School	67.50
For Java	5.00
For Jamaica	60.00
For Life Membership	25.00
From income permanent funds	2,000.00
From Memorial Board	394.88
From Interest	96.33

\$26,601.92

#### Disbursements

To corresponding secretary and general missionaries	\$ 1,214.11
To churches and pastors	904.70
To China field	3,212.16
To South American field	640.00
To Jamaica	105.00
To Holland	250.00
To other fields	20.00
To specials	82.73
To treasurer's expenses	98.00

Total disbursements

Balance on hand January 1, 1927

\$26,601.92

S. H. DAVIS, Treasurer.

E. & O. E.

#### Special Funds

1. Boys' School Fund	
Amount on hand October 1, 1926	\$ 9,861.98
Received during the quarter	92.50
Balance	\$ 9,954.48
2. Girls' School Fund	
Amount on hand October 1, 1926	\$ 9,902.93
Received during the quarter	67.50
Balance	\$ 9,970.43
3. Georgetown Chapel Fund	
Amount on hand October 1, 1926	\$ 938.53
Paid premium on insurance	\$ 15.00
Paid installment on mortgage	375.00
Balance	\$ 548.53
Total	\$20,473.44
Balance on hand January 1, 1927	20,075.22
Net indebtedness January 1, 1927	\$ 398.22

S. H. Davis gave an informal report for the committee to consider the interests in Holland and London, suggesting that the

board increase substantially the appropriation for that field.

Frank Hill, chairman of the American Tropics Committee, reported that it was deemed wise to make arrangements for Rev. and Mrs. D. B. Coon to sail direct for Jamaica in view of the present possibility of purchasing a church in Jamaica.

Secretary Burdick reported that the Young People's Board had appropriated \$200 toward the work of Rev. D. B. Coon to be used for transportation of Mr. Coon's car, if this board deemed it wise.

Dr. Whitford, chairman of the China Committee, reported that no special work had been done by that committee.

Secretary Burdick read letters from Rev. Eugene Davis and Miss Susie Burdick, also a letter from Carleton Lacy, secretary of the Executive Board of the Daily Vacation Bible School movement of China, expressing appreciation to the board for services of Rev. H. Eugene Davis in the work of the Daily Vacation Bible School movement and requesting that this board grant his services for the year 1927 for such work.

Voted that an interpretation be placed upon the vote as taken in July regarding Rev. H. Eugene Davis' Daily Vacation Bible School work in China to mean that the funds derived from such work, above necessary expenses, be turned over to our mission treasury in China and credit be given to the treasurer of this board for the same.

Voted that the request of Rev. H. Eugene Davis to enclose the lot at Da Zang with a fence and to have some leveling done, be laid upon the table until more information has been received.

Dr. Whitford reported that on behalf of the members and friends of the Missionary Board he had presented Ira B. Crandall with a loving cup in recognition of Mr. Crandall's fifty years of service on the board.

Appropriate and interesting remarks were made by Miss Anna West, Rev. Royal Thorngate, Mrs. T. J. Van Horn, Rev. T. J. Van Horn, and Rev. Willard D. Burdick.

It was reported that all funds for the ministerial education work have been appropriated.

Rev. C. A. Burdick made a report of progress of the committee investigating the



work of the repairing of the Lincklaen Church, stating that \$42 had been received to be used toward repairing that church.

Rev. J. W. Crofoot gave a report on the plans and estimates for buildings at Da Zang, stating that no plans had yet been secured. He also spoke of conditions in China at the present time.

The president appointed the following Budget Committee: Corresponding Secretary W. L. Burdick, Treasurer S. H. Davis, and Recording Secretary George B. Utter.

An application from the Jackson Center Church for financial help in securing a pastor was read by Secretary Burdick.

Voted that this matter be laid on the table to be taken up at the afternoon session.

Adjournment was made at 1 p. m. following the prayer by Rev. C. A. Burdick.

The afternoon session opened at 1 o'clock with prayer by Rev. William Simpson.

Voted to instruct the corresponding secretary to correspond with the Jackson Center Church, encouraging them in their work and stating that the board would make an appropriation to the extent of \$300 per year, when needed, to help maintain the services of a pastor.

Secretary Burdick brought before the board items of interest growing out of correspondence from the Holland field.

Voted that beginning with January 1 of this year the appropriation for the Holland field be increased at the rate of \$250, making the total apportionment \$1,250 per year.

Two items from J. W. Crofoot's letter were discussed, but no action was taken.

Items of interest growing out of correspondence were given by Secretary Burdick.

Frank Hill gave an interesting report of the recent session of the Commission, and Rev. Willard D. Burdick further emphasized the work of the Commission.

Voted that the president appoint a committee to prepare the program for missionary day for the next General Conference. He appointed Rev. William Simpson, George B. Utter, and Rev. William L. Burdick.

Voted that Rev. D. B. Coon be granted the power of attorney in dealing with our affairs at Jamaica, B. W. I.

Voted that the expense of bringing Rev. Royal Thorngate to this board meeting be paid.

The minutes were read and approved. The meeting adjourned with prayer by Rev. J. W. Crofoot.

GEORGE B. UTTER,  
Recording Secretary.

### GIVE US THY DEEP COMPASSION

(Mark 6: 34)

O Master, change and fashion  
Our hearts like unto thine;  
Give us thy deep compassion,  
Fill us with love divine;  
That we may show that we have been  
In fellowship with thee;  
That those astray  
May find the Way,  
By what in us they see.

Above the ancient city,  
Which had rejected thee,  
Thine eyes, in love and pity  
Looked down, its woes to see.  
What deep compassion filled thy breast!  
Thy yearning look how strong!  
In sad lament,  
In weeping spent  
Upon the city's wrong.

The world of need around us  
Is like a crowded street;  
Its noise and strife confound us  
And tempt us to retreat.  
O give us grace and courage strong  
To go and do our share,  
By love inclined;  
And so to find  
That thou art with us there.

Give us concern for others,  
In measures of our creed;  
That we may act as brothers,  
Another's need to heed;  
In patient, loving helpfulness,  
Inspired from heaven above,  
May we abound  
Where need is found,  
That all may know thy love.  
—Edgar Cooper Mason.

### COMPASS NEEDLE AT POLES

Question.—In what direction did the needle of Peary's compass point when he was at the north pole? Answer.—The needle of the compass is attracted to the magnetic, not the geographic, pole. The magnetic north pole is many hundreds of miles from the geographic north pole. Consequently the needle of Peary's compass, when he was at the north geographic pole, pointed toward the magnetic pole, which, of course, lies south of where the arctic explorer was standing.—*The Pathfinder.*

## EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH  
CHESTERTOWN, MD.  
Contributing Editor

### PRESIDENT WHITFORD REPORTS TRIP

President Whitford came back to Milton from his western trip in time to spend the holidays with his family and with the Milton folks. Incidentally, he was on hand to help the students start their new year of school work in the right way.

Everyone has been anxious to hear about President Whitford's western trip and about the progress of the endowment campaign. But the president is a very busy man and he has not the time to put the thoughts gleaned from his trip on paper. Consequently, the readers of the *Review* will either have to turn to last year's last issue of the *Review* for an outline of the western trip, or they will have to have private interviews with the president, as this is a very hazy report of the high spots of the itinerary.

President Whitford reports that he had a very interesting as well as a very educational trip. From the time he left Milton until he returned, he traveled sixty-four hundred miles by rail and one thousand miles by auto. The trip which he took from Riverside, Calif., southeast into the great American desert, to within twelve miles of the Mexican border, was particularly interesting. This part of the country together with Imperial Valley, which President Whitford also visited, is described in Harold Bell Wright's "The Winning of Barbara Worth," although the names used in the novel are mostly fictitious.

The Grand Canyon of the Colorado was the biggest thing of all the other marvels which the president had the opportunity of viewing. Words can not express the grandeur, the awfulness, the splendor of this great work of nature. One has to see for himself to believe, and then see again several times fully to appreciate God's wonderful handiwork.

Mention was made in chapel of the industry and thrift of the Mormons in building their great Salt Lake City. One of the things which greatly impressed President

Whitford was the great organ in the Mormon tabernacle. The music from this organ is said to be the most inspiring of all music in the world.

The Redwood grove near Santa Cruz, Calif., was also an interesting sight. These were not the giant redwood trees, but they were truly magnificent, even in their bigness on a small scale.

A very memorable ride was that on the Denver-Rio Grande Western Railroad from Salt Lake City to Pueblo, over the Rockies and along the Eagle River Canyon to the Tennessee Pass, where the Arkansas River runs through the Royal Gorge, which is three or four hundred feet wide and whose walls are twenty-six hundred feet high.

The train had to stop for a time, due to the fact that rocks had fallen down the gorge and had covered the track. President Whitford took advantage of the delay by walking a mile to the Hanging Bridge, a wonderful sight not easily forgotten.

On his Portland drive, President Whitford had an opportunity to view the snow capped peaks of Mt. Hood, Mt. Adams, and Mt. St. Helena. This trip was taken by rail along the banks of the Columbia River, there being no automobile drive.

Among the colleges and universities visited and "out of which he didn't get much" were the University of New Mexico, Leland Stanford University, and the Universities of California at Berkeley, Oregon at Eugene, Utah at Salt Lake City, Colorado at Boulder, and Nebraska at Lincoln.

But President Whitford was not so engrossed with the beauties of the West that he completely forgot that he had a little college of his own back in the Central States. He sincerely believes that much has been accomplished which will bring pleasing results to Milton College. His purpose was to meet or call upon the friends of Milton, including alumni and former students, and to tell them about the growth of the college and its achievements, and also of the present needs and the program for raising half a million dollars for the endowment and new buildings. The trip was distinctly not for the purpose of taking up a collection for the college, but to arouse an interest among Milton's friends and to arrange for an investment in Christian education, such as Milton intends to give her students and graduates.

It is realized that if there is to be success in this preliminary campaign, nine-tenths of the gifts must come in sums of one thousand dollars or over. Donors must invest heavily. That is the purpose of the club which bears the name, "Thousand and Over."

President Whitford remarked about the hearty interest shown in Milton wherever he visited. He feels confident that the trip has been greatly worth while in cultivating the interest and good will of Milton's old friends and in making new ones for the institution.—*Milton College Review*.

#### TRACT SOCIETY—TREASURER'S REPORT

For the quarter ending December 31, 1926

F. J. Hubbard, Treasurer,  
In account with the  
American Sabbath Tract Society  
Dr.

To cash on hand October 1, 1926:  
General Fund ..... \$ 2,344.49  
Denominational Building Fund .. 10,632.30  
Maintenance Fund ..... 1,155.62  
\$14,132.41

To cash received since as follows:  
General Fund

Contributions:  
October ..... \$191.30  
November ..... 335.10  
December ..... 761.43  
\$ 1,287.83

Collections:  
November ..... 12.24

Income from invested funds:  
October ..... \$1,409.06  
November ..... 1,075.66  
December ..... 1.06  
2,485.78

Publishing house receipts:  
"Sabbath Recorder" ..... \$813.18  
"Helping Hand" ..... 394.48  
Tract depository ..... 39.29  
Outside publications ..... 18.44  
"Junior Graded Lessons" ..... 59.45  
"Intermediate Graded Lessons" ..... 23.70  
Calendars ..... 12.70  
1,361.24

Interest on daily bank balances .. 16.10  
Publishing house—interest on equipment notes ..... 345.00  
Contributions to Special Sabbath Promotion work ..... 125.01  
Contributions to Java ..... 3.00  
5,636.20

Denominational Building Fund  
Contributions:  
October ..... \$ 560.00  
November ..... 1,472.50  
December ..... 946.00  
\$ 2,978.50

Income:  
Interest on bank balances \$78.50  
Interest on equipment notes 24.00  
Interest on Liberty Loan Bond ..... 21.25  
Interest on loan to publishing house ..... 12.50  
136.25

Repayment account loan to publishing house ..... 300.00  
\$ 3,414.75

Maintenance Fund  
Rent from publishing house ..... \$600.00  
Interest on loan to publishing house ..... \$62.50

Interest on daily bank balances ..... 6.08  
Income, Denominational Building Endowment ..... 1.37  
69.95  
669.95

Permanent Fund  
Transfer of funds from Plainfield Savings Bank, for investment ..... 4,000.00  
\$27,853.31

By cash paid out as follows:  
Cr.

General Fund  
Sabbath Reform work:  
G. Velthuysen, Holland—"De Boodschapper" ..... \$ 150.00  
Mill Yard Church, London, England ..... 25.00  
T. L. M. Spencer, Georgetown, British Guiana—"Gospel Herald" ..... 25.00  
H. Louie Mignott, Jamaica (appropriation for first half 1926-1927) ..... 50.00  
A. J. C. Bond, Special Sabbath Reform worker:  
Salary ..... \$150.00  
Expenses—traveling ..... \$ 2.25  
Clerical work ..... 10.60  
Stationery, etc. ..... 13.00  
25.95

Teen-Age Conferences:  
Traveling expenses of leaders ..... \$187.65  
Badges, programs, etc. ..... 29.98  
217.63

Publishing house expenses:  
"Sabbath Recorder" ..... \$ 2,431.88  
"Helping Hand" ..... 425.30  
Outside publications ..... 18.61  
Tract Society printing:  
Folders, 1926-7 committees ..... \$ 6.07  
Proportionate cost, "Year Book" ..... 118.84  
Catalog of publications ..... 15.00  
"Letters to the Smiths" (balance) ..... 323.90  
"Church Membership for Juniors" ..... 254.33  
Circulars ("Letters to the Smiths") ..... 8.44  
726.58

Interest on Equipment Notes ..... 3,602.37  
Miscellaneous:  
Treasurer's expenses:  
"Receipt" forms ..... \$ 4.50  
Stationery and postage ..... 11.88  
16.38

Secretary:  
Salary ..... \$150.00  
Expenses:  
Clerical work ..... \$22.00  
Traveling expense ..... 7.91  
Stationery ..... 5.70  
35.61

Life Annuity payments ..... 185.61  
Interest on loans to General Fund (notes) ..... 40.00  
36.00  
277.99

Denominational Building Fund  
J. D. Loizeaux, Plainfield—loan on bond and mortgage, 1222-24 East Third Street ..... \$3,000.00  
J. D. Loizeaux, Plainfield—loan on bond and mortgage, 1123-25 East Third Street ..... 2,000.00  
Publishing house—loan for new Seybold cutting machine ..... 2,009.60  
7,009.60

Maintenance Fund  
Coal ..... \$ 560.00  
Care of furnace, etc. ..... 52.60

By balance on hand ..... \$ 4,868.94

By expenses account canvass for funds ..... \$141.73  
By loan to publishing house account printing press ..... \$2,030.00  
Less amounts repaid ..... 1,330.00  
700.00

By loan to publishing house account new cutting machine ..... 2,009.60  
By loans on Bond and Mortgage, to J. D. Loizeaux, covering property in Plainfield ..... 5,000.00  
By Liberty Loan Bond (credited at par) ..... 1,000.00  
\$ 8,851.33  
By balance on hand ..... 7,037.45  
\$15,888.78

Maintenance Fund  
December 31, 1927  
Dr.

To cash on hand July 1, 1926 ..... \$ 498.18  
To rent from publishing house (six months) ..... 1,200.00  
To interest on daily bank balances ..... 11.02  
To interest on loan to publishing house account new printing press ..... 125.00  
To income from Denominational Building Endowment ..... 1.37  
\$ 1,835.57

By fuel ..... \$560.00  
By care of shrubbery ..... 8.00  
By refinishing furniture, and replacing rug, damaged by water ..... 38.16  
By fire insurance on building ..... 58.30  
By care of furnace, etc. .... 54.60  
\$ 719.05  
By balance on hand ..... 1,116.51  
\$ 1,835.57

By balance on hand ..... \$ 1,835.57

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By balance on hand ..... \$ 1,835.57

#### SUNDAY REFORM DOWNWARD

The General Assembly of the Church of Scotland has for some years had a committee on Sabbath observance, which has taken a position against such amusements and occupations on that day as it considered a desecration. Clubs were asked to ban Sunday golf and railways not to run Sunday excursions. A special committee of the Glasgow presbytery has, in a report, laid down these principles: "(1) That the Lord's day as an institution rests upon a different basis from the Sabbath, in respect that it is the weekly commemoration of our Lord's resurrection; (2) That its observance by Christians is not directly dependent on the fourth commandment; (3) That from the earliest times it has been observed by worship, and that the cessation of work on it has had for its object the hallowing of the day for worship, not for the setting apart of it for rest; and (4) that the present laxity in the observance of the Lord's day is part of a tendency to sit loosely to spiritual obligations, and that one of the best antidotes to it would be a deepened sense of responsibility on the part of members of the church." The committee recommends that Christians be urged to attend services at church hours on Sunday and to use the remainder of the day as their individual consciences shall dictate. In the discussion some ministers characterized the old-fashioned Sabbath as "depressing, dull, and tiresome," and expressed doubt as to its conducing to a devotional frame of mind.—*The Christian Century*.

It has taken some people a good while to discover and admit that there is no Bible authority for Sunday as a Sabbath. Many who have known it very well have not yet been so ready to confess it as have our Scotch friends. Of course by dodging the claim of the fourth commandment altogether, they escape the inconsistency of pretending to keep Sunday on the authority of the Bible.

"Tommy," said the teacher. "I wish you wouldn't come to school with such dirty hands. What would you say if I came to school with dirt and ink all over my fingers?"

"I wouldn't say anything," answered the child, promptly. "I'd be too polite."—*Sel.*

Refinishing furniture, damaged by water ..... 31.78  
Replacing rug, editor's office (damaged by water) ..... 6.38  
Fire insurance on building ..... 58.30  
709.06

Permanent Fund  
Frank Russo, Dunellen, N. J.—loan on bond and mortgage on property West Fourth Street, Dunellen ..... 4,000.00  
\$16,587.60

By balance on hand:  
General Fund ..... \$3,108.75  
Reserved for Java missions ..... 3.00  
Denominational Building Fund ..... 7,037.45  
Maintenance Fund ..... 1,116.51  
11,265.71

\$27,853.31

E. & O. E.  
Plainfield, N. J.,  
January, 1927.

Total indebtedness (loans) General Fund ..... \$1,200.00  
Examined and compared with books and vouchers, and found correct.

Irving A. Hunting,  
Frank A. Langworthy,  
Auditors.  
January 9, 1927.

Denominational Building Fund  
December 31, 1926  
Dr.

To total contributions and income received to July 1, 1926 ..... \$ 9,369.17  
To contributions received during last two quarters ..... \$5,838.00  
To income ..... 206.61  
To bequest of Amanda C. Dunham, Dunellen, N. J. .... 475.00  
(less inheritance tax) ..... 6,519.61  
\$15,888.78

By expenses account canvass for funds ..... \$141.73  
By loan to publishing house account printing press ..... \$2,030.00  
Less amounts repaid ..... 1,330.00  
700.00

By loan to publishing house account new cutting machine ..... 2,009.60  
By loans on Bond and Mortgage, to J. D. Loizeaux, covering property in Plainfield ..... 5,000.00  
By Liberty Loan Bond (credited at par) ..... 1,000.00  
\$ 8,851.33  
By balance on hand ..... 7,037.45  
\$15,888.78

Maintenance Fund  
December 31, 1927  
Dr.

To cash on hand July 1, 1926 ..... \$ 498.18  
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By fuel ..... \$560.00  
By care of shrubbery ..... 8.00  
By refinishing furniture, and replacing rug, damaged by water ..... 38.16  
By fire insurance on building ..... 58.30  
By care of furnace, etc. .... 54.60  
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By balance on hand ..... 1,116.51  
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By balance on hand ..... \$ 1,835.57

## WOMAN'S WORK

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

### ENDURING BEAUTY

One noble aspiration leaves a trace—  
A touch—a line of beauty in the face;  
But years of nobleness will drive it deep—  
Engrave the character with charm to keep—  
Experiences: hopes and griefs and tears,  
Pain and perplexities, and prayers and  
years,  
Faith-reachings, love, and meditations  
pure—  
These grain the soul with beauty to endure.  
—Mrs. Frank A. Breck.

I have often noticed that it is hard to keep to one's schedule when making a trip. When the trip includes visits to friends a schedule sometimes becomes a real nuisance, because it keeps reminding you that your time is short and soon you must start on. Someway the time always seems shorter than it really is, and in imagination the coming separation looms much longer than it usually proves to be. Our visit at Plainfield proved no exception to the rule and seemed all too short to say and do all the things we wanted to, however when the time came to leave we decided that we had crowded a great deal into those few days. There was the Sunday afternoon family picnic. While we cooked the same kind of food in the same way as we do at our Sunday afternoon family picnics back home, there was not the slightest need of our pinching ourselves to see if we would wake up and find ourselves out at Koshkonong or Storrs with the home folks, for here we were all packed in one car instead of the three or four that are required at home. And here our road led farther afield and out over beautiful wooded hills, where from the cleared spaces we caught wonderful panoramas of distant views. Our destination was a beautiful public park where we found a quiet little clearing surrounded by beautiful old trees, with a spring near by and little fireplaces with wood at hand where we might cook our supper. The twilight ride back to Plainfield, down hill most of the

way, was very delightful. My sense of direction, never very strong at its best, was entirely out of commission that night, but I think we came down from those hills before we reached Plainfield. Then there was the birthday dinner when we helped our nephew celebrate, that was an unusual pleasure of our trip. Another pleasant feature was the fact that our "good-bys" to our brother and sister would last for a few days only, because we hoped to welcome them to our home almost as soon as we should arrive at home.

There was a promise of the coming autumn in the tang of the early morning air as we waved good-by and boarded the train for our return trip. This chill drove us inside when we boarded the ferry, but not for long; this was to be our last ride on the ferry for some time and, like children at a party, we hated to miss anything. To us the harbor with all its many kinds of floating craft is always a delight. We like to watch and see what ocean-going ships are in dock. This morning we were interested in watching the ship, *Southern Cross*, steam into harbor, bringing home, as we later learned, some distinguished members of a South American exploring party. This boat also at this time brought a large number of tropical animals secured by these explorers for the Field Museum of Chicago, and so we felt additional interest in the boat, almost as if we might have been members of the Reception Committee, ex-officio of course.

Our journey from New York led us along the Hudson River to Albany. Of course, being natives of the Middle West we are, as you probably know, quite partial to our own lakes and rivers, especially to the "Father of Waters" and our own Wisconsin River. The Mississippi is beautiful in spots and much of its history is thrilling, albeit but little known. The Wisconsin River is altogether lovely and its history is interesting in a local way. But we must admit, I suppose, that the Hudson, besides being altogether lovely and also somewhat grand in its setting, has a history connected with the early life of our country that seems to make every foot of its channel famous. As we followed the river we caught fleeting glimpses of many places made famous in Revolutionary days. Here too are sites

forming the background of many legendary tales of the Colonial times, and even before that time the Indians wove many a legend about this river. The first salute given to the American flag by the British was on this river. Here were the legendary homes of Rip Van Winkle and the Flying Dutchman. Here too, if we may believe all we read, Rambout Van Damm may still be seen rowing his little boat perpetually as a punishment for Sabbath breaking. One wonders which little boat is his and if he may not have companions in Sabbath breaking. One of the Indian legends is so quaint that I am sure you will like to hear it. It has to do with an old Indian woman guardian of the mountains, who kept in her cave in the Catskills the sun and rain, and released them at her own discretion. She also kept day and night shut up in her cave, releasing each every twelve hours. It was her duty to make a new moon every month, and when it became fully grown to cut it up into stars.

The ride to Albany was full of delight to us and to some of our fellow travelers, but to many I dare say the trip was tiresome, at least they appeared bored at the view. Still others were students returning to school. These students were not bored, but they were too busy enjoying themselves to spend much time on the landscape. We saw several things that day that seemed strange to western eyes. In one city the railway and the highway seem to have joined forces and use the same narrow street. We thought it odd to see automobiles parked along the railroad, and so close that we might almost have touched them if our window had been open. Then our attention was directed to the rear of the train where automobiles were following us down the track, being almost upon our heels.

Rochester was our first stop and we stepped off the train into a drizzling rain. After some delay we secured a taxi and were taken to the offices of the Eastman Kodak Company. We feared that we should be so late that the offices would be closed, but we were just in time for a letter of introduction to be presented, and although the man to whom the letter had been sent was not in the building, we were shown to the office of another man who was able to locate this first man on the telephone and the information desired was

forthcoming. Our business being finished, a taxi was summoned for us, and we were given information about which kind of taxi we should take; they said one was much more expensive than the other. We did not need the information because we had already tried the wrong kind and had paid the double fee, but we thanked them and kept our own counsel. When the right kind came they showed us out with great politeness. They were so kind that we were glad that we had helped in their support by buying one of their kodaks some years ago.

We were able to take a night train from Rochester to Battle Creek. Some time in the night the train stopped, but in the morning the fog hung so heavy and so low that the train could scarcely penetrate it; at least that was the reason given by the trainmen for our being so much behind time at Battle Creek. We found two of "our girls" with their brother at the train where they had been waiting for some time. The time at Battle Creek fairly flew with visiting with "our girls" and the other members of their family, calling on other friends, driving with Pastor and Mrs. Jordan, and visiting various departments of the sanitarium. We wanted to stay for the wedding in the family, but that old schedule stood right in the path and duty pointed a stern finger down the way toward home, so the following day found us again saying good-by and taking up the last lap of our trip. We did not stop in Chicago, as we had visited at the new home of our nephew on the way out and—a better reason—they were not at home now. It was rather dark when the taxi deposited us at our own door, but we turned on all the lights and went through the house to the garden to see what we could see, for a garden is a pleasant place even at night. We found that we had reached home ahead of Jack Frost and we were content.

### MINUTES OF THE WOMAN'S EXECUTIVE BOARD

The deferred meeting of the Woman's Executive Board was held with the Milton Junction Ladies' society at the home of Mrs. G. W. Coon, January 10, 1927.

Members present were: Mrs. A. B. West, Mrs. Nettie West, Mrs. E. E. Sutton, Mrs. M. G. Stillman, Mrs. J. F. Whitford, Mrs.

A. E. Whitford, Mrs. Edwin Shaw, Mrs. J. L. Skaggs.

The president called the meeting to order and read a part of the twenty-eighth chapter of Matthew. Mrs. A. E. Whitford offered prayer.

Mrs. A. B. West gave a word of greeting to the ladies of the Milton Junction society, expressing the pleasure of the board in meeting with them. Mrs. G. W. Coon responded pleasantly, hoping that all might be done for the best interests of the kingdom.

Minutes of the previous meeting were read.

The treasurer's monthly report showed receipts \$278.20, disbursements \$410, balance on hand \$137.80. The report was adopted.

The treasurer's quarterly report was read and adopted.

Mrs. A. E. Whitford read a letter from Mrs. Allen B. Cook, treasurer of the General Federation of Women's Boards, acknowledging the receipt of the money sent from this board.

The corresponding secretary reported a letter written to Pastor D. B. Coon for information from the Colorado mission field, a letter received from Mrs. J. H. Babcock, bringing greeting to the Woman's Board and suggestions for the Day of Prayer for Missions, and a letter from a North Loup society.

Mrs. West reported progress in developing plans for a pageant for the Conference program.

Mrs. G. W. Coon read the annual report of the work of the Milton Junction Ladies' society, which showed a very busy year with much real missionary work accomplished.

Mrs. West had prepared a map of Colorado, showing the places where Seventh Day Baptist interests are located. Several selections from Missionary D. B. Coon's reports of the Colorado field and a very helpful letter from Mrs. J. R. Wheeler of Boulder, made an interesting instructive program.

Mrs. Shaw brought an invitation from circle 3 of the Milton Benevolent society asking the board to meet with them in February. It was voted to accept this invitation and meet with circle 3 at the home of Miss Martha Brown the first Monday in February.

The board will consider the southwestern mission field at the next meeting and Mrs. M. G. Stillman will assemble the material and lead in the study.

Adjourned to meet the first Monday in February.

MRS. A. B. WEST,  
President.  
MRS. J. L. SKAGGS,  
Secretary.

### JOHN BROWN IN EUROPE

Question.—Was John Brown, of Harpers Ferry fame, ever in Europe? Answer.—Yes, before his attempt to liberate the slaves John Brown went to Europe as the representative of American wool producers. It is said he was so expert at grading wool that he could judge wool by merely feeling of it in the dark. In England his skill was put to the test. A number of English wool experts brought Brown wool to judge and grade. One of them brought hair clipped from a white poodle dog. After feeling of it without looking John said: "Gentlemen, if you have any kind of machine which will make up dog hair, you better try it on this." The joke was on the cockney, not the Yankee. While in Europe John Brown traveled in France, Germany and Austria and visited many battle-fields and famous forts with the view of acquiring military knowledge. He reviewed troops in various countries and made a special study of some of the great battles of Napoleon. Brown even at that time made no secret of the fact that he was planning to liberate the American Negroes by force.—*The Pathfinder*.

### "FURTHER" AND "FARTHER"

Question.—Would you please tell me when to use "further" and when to use "farther"? Answer.—The general rule is as follows: When actual longitudinal distance is intended, use "farther," as, "I shall walk no farther tonight." When you mean quantity or degree, or when you are speaking of distance figuratively, use "further," as, "I shall speak further on that subject." "I shall follow that course no further." In popular practice, however, the two words are frequently used interchangeably.—*Pathfinder Question Box*.

## YOUNG PEOPLE'S WORK

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

### CHRISTIAN CITIZENS

Christian Endeavor Topic for Sabbath Day,  
February 19, 1927

#### DAILY READINGS

Sunday—To obey law (1 Pet. 2: 11-17)  
Monday—To respect authority (Rom. 13: 1-8)  
Tuesday—To rebuke evil (Isa. 1: 1-9)  
Wednesday—Ideal office-holder (Isa. 11: 1-5)  
Thursday—Honest tax-paying (Matt. 17: 24-27)  
Friday—Upright living (Ps. 24: 1-6)  
Sabbath Day—Topic: Our duty as Christian citizens (Isa. 62: 6-12)

### A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

"The best citizenship comes not through laws and policemen, but through *education*." How true this is. We need laws for the safety of society, and we also need policemen to enforce laws; but, more than this, we need education in Christian citizenship, which means loyalty to our country and respect for its laws.

This education should start in the home. The home should be the foundation of our government. Here the children should be taught to love God, to love their country, and to respect its laws. But many homes fail to do this because fathers and mothers deliberately violate our laws. What kinds of citizens can we expect from homes where the father is a bootlegger, openly violating the Eighteenth Amendment to our Constitution? Can he teach patriotism to his children in this way? And yet this condition exists today. What are you going to do about it?

I believe the Church has a great responsibility in training the young for Christian citizenship. This training can be given in the Sabbath school, the Junior and the Intermediate societies, and it should supplement the training in the home. I heard a man say recently that politics should not be mentioned in the pulpit. He thinks the Church and State should be separate. I heartily disagree with him. I believe it is

the duty of every pastor to urge his parishioners to be true to their duties as Christian citizens. If politics is corrupt, let us do our *level best* to make it *clean*.

As a closing thought, let us meditate on this parody:

"What kind of a country would my country be. If every citizen were just like me?"

*Battle Creek, Mich.*

### THE INTERMEDIATE CORNER

REV. PAUL S. BURDICK

Intermediate Christian Endeavor Superintendent

Sabbath Day, February 19, 1927

#### DAILY READINGS

Sunday—Moses' courtesy (Exod. 2: 16-20)  
Monday—Stepping out of the way (Gen. 26: 12-25)  
Tuesday—The courtesy of Jesus (Matt. 19: 13-15)  
Wednesday—A courteous act (John 12: 1-3)  
Thursday—A case of discourtesy (Luke 7: 44-48)  
Friday—Natural courtesy (Acts 28: 1, 2)  
Sabbath Day—Topic: How may we show courtesy? (Phil. 2: 1-11)

#### COURTESY

This topic is one that should yield an abundant harvest of suggestions for better living in the midst of modern society. Ask members beforehand to look about them for illustrations of courtesy and discourtesy. Keep your eyes open along the city street or country road. Note the behavior of automobile drivers, pedestrians, hunters, laboring men. Acts of courtesy may be revealed in the most unexpected places.

See who can bring to the meeting the best illustration of courtesy. Some one may tell of the courtesy of the good Samaritan; another of the courtesy of Jesus. You will also be able to find illustrations of discourtesy in certain Bible characters.

Speak gently, 'tis a little thing  
Dropped in the heart's deep well:  
The good, the joy that it will bring,  
Eternity shall tell. —Langford.

Courtesy begins at home. The person who does not try to show courtesy in the home will play the hypocrite when he tries to show it outside.

If none were sick and none were sad,  
What service could we render?  
I think if we were always glad  
We scarcely could be tender.  
Did our beloved never need  
Our patient ministrations,  
Earth would grow cold, and miss, indeed,

Its sweetest consolation.  
If sorrow never claimed our heart,  
And every wish were granted,  
Patience would die and hope depart—  
Life would be disenchanting.

### SEMI-ANNUAL MILEAGE IN RECORDER READING CONTEST

#### SOCIETY

##### Senior C. E.

Marlboro, 4139.25; North Loup, 3446.5; Adams  
Center, 2358.5; Lost Creek, 1098.58.

##### Intermediate

Milton Junction, 2575.5; North Loup, 910.9;  
New Auburn, 1095.7; Plainfield, 1830.5; Farina,  
1802; Fouke, 531.4; Brookfield, 644.5, November  
8; Milton, 565; Second Hopkinton, 415.92.

#### INDIVIDUAL

##### Senior C. E.

Mrs. Maud Sample, North Loup	3240
Miss Mary Davis, Marlboro	3025
Miss Leo Green, North Loup	2640
Lyle Langworthy, Adams Center	2575
Mrs. Leola Davis, Marlboro	2360
Miss Clara Loofboro, New Auburn	2315
Miss Vivian Hill, Farina	2290
Miss Ruth Hill, Farina	2290
Arnold Davis, Farina	2290
Mrs. C. L. Hill, Farina	2290
Miss Velma Davis, Lost Creek	2290
Miss Stella Van Horn, Lost Creek	2290
Rev. R. J. Severance, Marlboro	2290
Mrs. H. L. Polan, North Loup	2290
Mrs. F. F. Babcock, Battle Creek	2290
Miss Irene Loofboro, New Auburn	2215
Mrs. Alberta Godfrey, Marlboro	2005
Miss Bessie Davis, Marlboro	1910
Miss Dorothy Hubbard, Plainfield	1895
Rev. C. L. Hill, Farina	1870
Mrs. Ross Williams, New Auburn	1830
Mrs. C. B. Loofbourrow, New Auburn	1635
Rev. L. F. Hurley, Adams Center	1605
Miss Edith Saunders, Adams Center	1600
Miss Hazel Langworthy, Adams Center	1580
Miss Lammechiena Bakker, Plainfield	1575
Rev. H. C. Van Horn, Lost Creek	1525
Mrs. H. C. Van Horn, Lost Creek	1355
Mrs. Ruth Hunting, Plainfield	1335
Miss Etta North, Plainfield	1225
Mrs. Lepha Hovey, Adams Center	1065
Miss Esther Loofbourrow, New Auburn	960
Miss Katherine Kennedy, Lost Creek	720
Elston Van Horn, Lost Creek	710
Miss Eunice Rood, North Loup (high rating)	
Miss Marcia Rood, North Loup (high rating)	
Miss Elsie Rood, North Loup (high rating)	
Miss Fucia F. Randolph, Fouke (high rating)	
Mrs. J. N. Pierce, Fouke (high rating)	
Mrs. E. G. Scouten, Fouke (high rating)	
Mrs. Eva Hill, North Loup (high rating)	
Mrs. Fern Maxson, North Loup (high rating)	

##### Intermediate

Leland Skaggs, Milton	3140
Donald Gray, Milton Junction	3135
Miss Carolyn Randolph, Milton Junction	2675

Miss Marjorie Green, North Loup	1725
Albert Rogers, Brookfield—November 8	960
Miss Ruby Babcock, North Loup	800
Miss Nedva Davis, North Loup	655
Miss Alberta Simpson, Ashaway—Novem- ber 8	605
Miss Gladys Sutton, Milton Junction	580
Miss Elmina McWilliams, Milton Junction	570
Ralph Sayre, North Loup	545
Miss Lucille Davis, North Loup	530

These reports were mailed by January 15. Sev-  
eral reports have not been received yet.

FRANCES FERRILL BABCOCK.

Battle Creek, Mich., R. R. 5.  
January 24, 1927.

### JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

SUGGESTIONS FOR SABBATH, FEBRUARY 12,  
1927

MABEL E. JORDAN

I would try to make the boys and girls  
feel that the Sabbath is the best day because  
God gave it to us to cease from our every-  
day duties and worship him.

We should by our example as superinten-  
dents, by attending church, Sabbath school,  
and Christian Endeavor, lead the juniors to  
attend these services to worship God and  
learn what he wants them to do.

The juniors could, on Sabbath afternoon,  
take flowers or fruit to the sick and aged,  
thus following Jesus' example of doing  
good on the Sabbath, as is told us in our  
Scripture lesson for today.

SUGGESTIONS FOR SABBATH, FEBRUARY 19,  
1927

There are so many great Americans that  
it will be impossible to talk about all of  
them and draw lessons from the lives of  
each.

One of my favorites is Abraham Lincoln,  
and I have just completed reading "The  
Great Good Man," by William E. Barton.  
D. D., in the *Youth's Companion*, and  
would suggest that the superintendent read  
these articles and tell the story of Lincoln  
to the boys and girls. You could also use  
the pictures that accompany these articles.  
The juniors will be interested in seeing the  
old-time pictures, and it will make the story  
seem more real to them.

This would be a good time to finish learn-  
ing our memory hymn for this month. We  
can, like Lincoln, with God's help, "Yield  
not to temptation."

### THE RECORDER READING CONTEST

HOW ONE INTERMEDIATE FEELS ABOUT IT  
(From a letter to the contest superintendent)

"I want you to know that our society is  
out either to win or else make things diffi-  
cult for the other societies which are in the  
contest. I must confess that before this  
contest induced me to read the RECORDER,  
I very seldom looked inside its pages. I  
regarded it as a 'dead' paper. But now I  
am convinced that it is one of my best  
friends. Leland Skaggs, who won the first  
prize last year, is my neighbor and friend,  
but even at that I'm doing my best to put  
that first prize where he can't get it."—  
Donald Gray, Milton Junction, Wis.

### CHRISTIAN ENDEAVOR ACTIVITIES AT FARINA

On August 27, the Farina Christian En-  
deavor society entertained a group of Chris-  
tian Endeavor young people in one of a  
series of Christian Endeavor rallies, being  
held in various parts of Fayette County  
during that week. These rallies brought  
the young people of a number of societies  
together in prayer meetings, which were  
sometimes followed by a social hour. Dif-  
ferent societies furnished numbers for each  
meeting, so that each was varied and inter-  
esting. The out-of-town people attending  
the Farina meeting were from Vandalia,  
St. Elmo, Brownstown, and Macedonia.  
After the meeting the young people gather-  
ed at the parish house, where refresh-  
ments were served, after which our visitors  
departed for their distant homes. All of us  
felt we had become better acquainted and  
had made friends for the future.

On December 19, the Christian Endeavor  
society of our church and the young peo-  
ple's society of the German Evangelical  
Church met in a joint meeting. Miss  
Vivian Hill of our society and Mr. Floyd  
Andrews of the Evangelical society led the  
meeting. Scripture was read and comments  
given. Special music consisted of a violin-  
saw duet by the Misses Ruth Hill and Olive  
Furrow, and a piano solo by Rev. Mr.  
Hahn, pastor of the Evangelical Church.  
Later in the meeting, Mr. Hahn, who was  
born in India and raised in Germany, gave  
a talk on Christmas customs in India and  
Germany. This was very interesting and

was told in an absorbing way. Next on the  
program was a debate, "Resolved that Santa  
Claus Should Be Done Away With." The  
affirmative won in what was quite a humor-  
ous debate. The meeting closed with prayer  
and song. We enjoyed this meeting greatly  
and feel that it was a great inspiration to-  
ward better things. We hope to have more  
union meetings in the future.

On December 29, the December C. E.  
social was held in the parish house. Our  
members who attend college were with us  
and all enjoyed themselves immensely.  
Baseball proved to be the favorite game of  
the evening. Refreshments were served,  
and after the devotional part of the social  
each left for his home.

We will try to send in more items later.  
Yours in C. E. work.

EMILY F. RANDOLPH.

### SAFE TO PORT

"There shall no evil befall thee."—Psalm 91:10.  
Whichever way the wind doth blow,  
Some heart is glad to have it so;  
Then blow it east or blow it west,  
The wind that blows, that wind is best.

My little craft sails not alone;  
A thousand fleets from every zone  
Are upon a thousand seas;  
And what for me were favoring breeze  
Might dash another with the shock  
Of doom upon some hidden rock;  
And so I do not dare to pray  
For winds to waft me on my way;  
But leave it to a Higher Will,  
To stay or speed me—trusting still  
That all is well, and sure that he  
Who launched my bark, will sail with me  
Thro' storm and calm, and will not fail,  
Whatever breezes may prevail,  
To land me, every peril past,  
Within his sheltering haven at last.

Then whatsoever wind doth blow,  
Some heart is glad to have it so;  
And blow it east or blow it west,  
The wind that blows, that wind is best.

—C. A. M.

"Father, freight is goods that are sent by  
water or land, isn't it?"

"That's right, son."

"Well, then, why is it that the freight  
that goes by ship is called a cargo, and when  
it goes by car it is called a shipment?"

And then Johnny wondered why father  
put on his hat and sauntered outside to  
get the air.—*Presbyterian Advocate*.

## CHILDREN'S PAGE

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

### GREAT AMERICANS

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,  
February 19, 1927

#### DAILY READINGS

Sunday—Lincoln—wisdom (Jas. 3: 17)  
Monday—Washington—courage (Josh. 1: 9)  
Tuesday—Booker Washington—ambition (Matt.  
7: 7, 8)  
Wednesday—Mary Lyon—education (Prov. 2:  
1-5)  
Thursday—Roosevelt—forcefulness (Eccles. 9:  
10)  
Friday—Beecher—preacher (Acts 20: 27)  
Sabbath Day—Topic: Lessons from great Ameri-  
cans (Ps. 33: 12-15)

MRS. W. L. DAVIS

Salemville Junior Superintendent

In a little log cabin in the western wilderness of Kentucky, surrounded by wild animals, a little boy was born February 12, 1809. His name was Abraham Lincoln. As he grew up, he learned to read, write, shoot, hunt, swim, and fish, and many many other things that boys like to do. When he became older he had a desire to help others. So he worked, studied, and dreamed of his future. His hopes were realized when he was made President of the United States and carried the burden of the slaves until they were set free. Abraham Lincoln was sincere, great in mind, and generous in heart. He was also a man of prayer and faith, asking God to guide him as the President of our great nation.

All boys and girls remember the story about George Washington and his new hatchet. It took courage and bravery to stand up and tell the truth. A boy who meant to be a soldier some time should learn the lessons of courage and bravery. He was a good student both at home and at school, and a great future was before him. At the age of fifteen George thought of going into the navy, but his mother opposed it. Not wishing to break his mother's heart, he decided not to go. This lesson of obedience helped to save him for his country.

Later on he became America's first President. No name in America is more honored or loved than that of George Washington.

Booker Washington was a little slave boy on a plantation near Halesford, Va. His mother loved him dearly and often prayed that they might both be free. He had a very poor chance to ever amount to much. Having a desire to get an education, Booker worked and studied hard, learned the value of time and the necessity of doing things thoroughly. He was graduated from Hampton Institute, Hampton, Va., in 1875. For many years he was principal of the Tuskegee Normal and Industrial Institute, Tuskegee, Ala., a training school for teachers and the boys and girls of his race. No man of his race has done more to help his people than Booker Washington.

One hundred thirty years ago, in Buckland, Mass., a little girl by the name of Mary Lyon was born. She had rag dolls and various other home-made playthings. Like other girls of her time, she attended the district schools. By hard work and study her life was made to count for something. She founded Mount Holyoke Female Seminary, Hadley, Mass., and was its president until she died. At this seminary the teachers and pupils did the cooking, washing dishes, and other duties necessary for the maintaining of the school. Many of the graduates became missionaries. Mary Lyon was the author of many educational journals.

Theodore Roosevelt was an American statesman and twenty-sixth President of the United States. He was graduated at Harvard University in 1880. His health was poor when he was a boy; but with that determination which characterized him, he trained his weak body until it became one of the strongest.

Theodore Roosevelt's creed: "If we read the Bible aright, we read a Book that teaches us to go forth and do the work of the Lord in the world as we find it; to try to make things better in the world, even if only a little better, because we have lived in it. That kind of work can be done only by a man who is neither a weakling nor a coward; by a man who, in the fullest sense of the word, is a true Christian like Great-heart, Bunyan's hero."

Henry Ward Beecher was a preacher, orator, and reformer. He was pastor of the Plymouth Congregationalist Church in Brooklyn, N. Y., for almost forty years. Phillips Brooks classed him as "the greatest preacher in America, and he is generally regarded as the most highly gifted of modern preachers. He was fearless, patriotic, clear-headed, witty, and self-sacrificing." He has been called "the greatest pulpit orator the world ever saw."

### A BIBLE PUZZLE

One Sabbath day Judy was asked to recite four verses from the Junior lesson Scripture, and this was the way she did it. Poor Judy became slightly mixed up and put the first part of some of the verses with the last part of other verses. Can you rearrange them to their proper order? After you have written or numbered the verses the way you think they should read, look up Mark 3:1-4, and see how near right you are.

And they watched him, whether he would heal him on the sabbath day;

And he entered again into the synagogue; that they might accuse him, and there was a man there which had a withered hand.

But they held their peace.

And he saith unto them, Stand forth.

And he saith unto the man which had the withered hand, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill?

H. V. G.

### JUDY STORIES

JUDY FINDS THE KEY

H. V. G.

As little Judy Harris stepped outdoors, a big saucy snowflake settled impertinently right on the tip end of her nose. In spite of her recent quarrel with her chum, and she was really very unhappy about it, Judy smiled.

"Naughty snowflake," she exclaimed to herself.

There was no one in sight except Teddy Grey Squirrel busily hunting for a buried nut at the foot of the big elm tree. Mother had told her to hunt for a key that would unlock an unknown gate into a mysterious story-land.

"Dear me," Judy thought, "it seems to me a perplexity situation."

Just then away down the street appeared another little girl, with light hair instead of brown, in a light blue coat and hat. She was carrying a basket and seemed to be looking for something beside the walk as she came up the street. So she did not see Judy, and Judy did not see her. Instead Judy started off in the opposite direction scuffing up the dead leaves beside the way.

"Maybe I'll find the key here," she was thinking when suddenly she saw something that shone like silver. She pushed aside the leaves in great excitement. Down the street the little girl in the blue coat was coming nearer.

"Suppose, oh, suppose, it might—why!" In astonishment Judy picked up only a humble yeast cake in its tin foil wrapping.

The other little girl was now quite near, and she had looked up just in time to see that Judy had found something among the leaves. Still she hesitated, for these were the very two little girls who had quarreled that afternoon.

By this time Judy had turned around, and mouth open in surprise she gazed at her friend. For a minute not a word was spoken until Judy volunteered, "I've found a yeast cake."

Betty, kicking the root of a tree with her foot, finally decided to answer, especially as she knew her mother was waiting for her and the yeast cakes she had been sent to buy.

"That must be one I lost," she replied, but, oh, how hard it is to speak when that naughty elf, Pride, sticks in your throat!

It was now Judy's turn again to swallow that same troublesome creature, Pride, but she did, perhaps because of the quiet talk she had had with her mother.

"Then you must take it; I'm glad I found it."

"Thank you." Betty took the proffered cake and then she added, "I lost two. You didn't see another, did you?"

"Why, no, I didn't, but it ought to be where I found this one. Let's look."

Then both were busily searching among the leaves, and before they knew it they quite forgot they had ever quarreled. Judy first found an old black button. Next Betty actually found an old rusty key, and both

laughed. Then Judy had to tell the story about the wonderful key her mother had told her to find, and they decided to save this one as it might possibly be the magic key which would turn to jewels and open the gate into the story-land. Yet the other yeast cake was not to be found.

"I'll have to go way back to the store," Betty gave up in despair.

"I tell you what we can do," Judy exclaimed, clapping her mittened hands together, "Mother has some yeast cakes and we'll ask her for one. Have you the key we found?"

"Yes," replied Betty, "It is in my pocket."

Together they started for the house. They entered the front door arm in arm as happy as any two little girls always are after they have become friends again. Mother looked up with a smile as they came in the front room.

"I am glad you have found the key," she said softly.

"Why, mother," exclaimed Judy, "How did you know? Betty has the key in her pocket, where you can't see it."

Mother laughed. "Come here, and I'll tell you. The key I saw was all gold with brightly colored gems, and I saw it when my Judy's arm was linked with Betty's. It is a mysterious key as it takes two to find it, two to keep it, and two to use it. So when I saw two little girls who are willing to help each other, I knew they had the magic key. Do you see? This key has many names: friendship, loving service, kindness, and forgiveness."

"Here is a key we did find," Betty held up the rusty key.

"Do you know," Judy exclaimed, "I think it is really a magic key, for it helped us to be friends again."

"Yes, it did, didn't it?" Betty answered. "Let's keep it forever 'n ever."

When the yeast cake had been secured and Betty was ready to go, Judy suddenly remembered.

"Where's the story-land mother? You said the key would let us in a magic place."

"Yes, there is. Perhaps Betty can come over tomorrow, and I'll tell you how you may discover it, if—" Mother's eyes laughed, "if two little girls can keep the key."

"We will keep it," both declared.

### "NO SMOKING"

REV. AHVA J. C. BOND

(Sermon to the boys and girls, Plainfield, N. J., January 22, 1927)

Text: *Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you?*—1 Corinthians 3:16.

Sometimes when I go down to Front Street I go down Central Avenue, and sometimes I go down Madison Avenue. On either street there is a large building with doors standing open and a large sign near the door, "No smoking." That is because there is gasoline stored in these buildings and there is danger of an explosion. When I go to take the train I see signs in the depot waiting room, "No smoking." That is because there may be people there who do not like to breathe tobacco smoke.

When I was a boy in the country school I studied a little book with a big name, "Anatomy, Physiology, and Hygiene." I knew nothing about gasoline then, and never had taken a train to go anywhere, but I suppose there were a dozen reasons given in that school book why a boy should not use tobacco. No one ever thought then that a girl would ever smoke. I used to hear about the "giggly, giddy, gum-chewing girl." We hardly ever see one of that kind any more. Let us hope that the giggly, giddy, gum-chewing girl is not to be displaced by her silly, simple, smoking sister.

After all, is it any worse for girls to smoke than for boys? I know we think it is; but is it? Maybe it is, but we ought to be sure about it, and boys ought to be fair about it.

The other day I heard six sisters talking about what they were going to do when they grew up. The older girls had mentioned music, school teaching, librarian, juvenile judge, and other such things. The sixth one got her little say in, as she usually does. She said, "When I grow up I am going to be a lady and have a baby and call it Mary." There you have it from the seven-year-old. Well, whatever else the boys and girls do when they grow up, the most of them will get married and will have little Marys and little Jackies. That is the way the world keeps going. How pure and clean and sweet this seven-year-old mother of that little "Mary" should keep herself

for the next twenty years. And what about the little boy who some day will be the father of "Jackie"? Shouldn't he keep himself just as pure and clean and strong?

When I was a young man I smoked. You didn't know that? Yes, I smoked twice. The last time was when I was about eighteen years old. I was in Weston attending the teachers' institute, for I was going to teach a country school that winter. Now, if I was going to teach school, I ought to look quite like a man. So I thought a cigar would help out some. I didn't know my father was in town that day, and was quite taken back when he came by where I was standing with some other "teachers" smoking. What do you suppose he said to me? He said, "You think you are smart, don't you?" Well, I had, up to that moment. Then I recalled what someone had said about a cigar. Someone had said, "A cigar is something with fire on one end of it and a fool on the other." Well, I knew right away which end of that cigar the fool was on. Why do I say I was a fool? Because I thought smoking would help to make a man of me, or help me to look more manly. I did not finish that cigar, and I never smoked another.

There are many questions you will have to decide as you grow older. Some of them you can not answer until you come up to them. There are some questions that you can answer early in life and have done with them. Now, the way to become a strong man, able to decide great questions aright, as they come, is to settle as many of them as you can very early in life. This is one question you can settle now and have done with it. Then you can go on to other and bigger things with new confidence.

A doctor who has charge of a great sanitarium said recently, "Cigarette smoking injures the voice, mars beauty of countenance, and in time tans or 'pickles' it." This I suppose is said for the benefit of the girls. He also says, "With the false idea that the cigarette soothes the nerves, many take up the habit. On the contrary, the cigarette shatters the nerves." I guess that should be a warning to both boys and girls, who want to keep their bodies strong and clean and fit.

*Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you?*—1 Corinthians 3:16.

### NEVER GIVE UP!

A barber invented the old-time spinning wheel.

A farmer experimented and worked during the long winter nights, and finally brought forth the invention of printing calico in its many pretty colors.

A gardener spent his evenings studying architecture and became famous while working in his employer's garden.

A blacksmith earned his living working at his trade, and, in spare time, learned eighteen languages and twenty-two dialects, which brought him money and fame.

A baker became one of the world's distinguished astronomers.

A common printer discovered electricity with two sticks and a silk handkerchief, probably having borrowed the latter.

A shoe cobbler became a great naturalist while working at his bench.

So never give up; your turn may be next.—*Selected.*

### THE WELCOME

I wasn't much given to going  
To church—and I just stepped in there  
To rest for a couple of minutes.  
And then on my journey to fare:  
But someone's warm hand was stretched toward  
me,

And someone said, "How do you do?"  
And someone else, smiling and friendly,  
Moved over for me in her pew.

I wasn't well grounded in doctrine,  
Of creeds I knew nothing at all—  
To fear, though, a deep and dry sermon,  
I found I had surely no call:  
For, in the wise plans of that preacher,  
Profound controversy'd part—  
Instead of deliv'ring a lecture,  
He talked to us out of his heart!

I wasn't enough of a sinner—  
Or, so I was free to assume—  
To profit by hearing or singing  
Such warnings as, "Hark from the tomb!"  
But, peace that the world had not brought me,  
And gladness that made my heart glow,  
Were mine as we sang there together,  
"O Love that will not let me go!"

I wasn't expecting to tarry,  
But there I've stayed many a year.  
Till church, pulpit, preacher, and people  
Are mine—growing dear and more dear:  
For someone's warm hand was stretched toward  
me,

And someone said, "How do you do?"  
And someone else, smiling and friendly,  
Moved over for me in her pew.

—Wallace Dunbar Vincent in *Presbyterian Advance*.

## SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.  
Contributing Editor

### BIBLE READING

For this page this time I will use a part of what I had in the *Helping Hand* for January 15. I think it will be all right for me to do so, as not nearly all who read the RECORDER have the *Helping Hand*. The general title of the lesson was:

#### THE CHRISTIAN'S USE OF THE BIBLE

*The Bible in the Home.*—In our early childhood we little folks had not much Sabbath school training. The people of our church were somewhat scattered and must go some distance to get together. We of our family used to go to meeting behind an ox team; and then there was no organized Sabbath school. The most we got out of the Bible came to us in the sermons—not always so very interesting to us youngsters with all out-of-doors in sight around us. It was different then with the young folks from what it is now.

At home, however, the Bible was read every morning at the family altar. Though we received there no formal religious instruction, such beginning of every day brought around us a kind of Bible atmosphere, much different from what it would have been without the reading of the good Book. It was wholesome for us children. I still remember some of the passages as my father read them, and when we chance now and then in our daily reading to find one of them it carries my mind to the days of my early childhood. I am indeed glad that the Bible was read and prayer offered in the old home. Such a service gave me a sacred regard for the Word of God that later went with me into the army and kept me from evil ways into which I might otherwise have fallen.

But my father was not content with the Bible atmosphere only in the home. He sent me a Bible which I received just before starting upon the march from Atlanta to the sea. I carried it in my knapsack on the way to Savannah and from there on to Washington, nearly a thousand miles in all.

Then it came back to the old home with me and was the first book in our new home. I may add here that years afterward it went, among other sacred relics, into Memorial Hall, where it was later burned in the capitol fire.

*Bible in Sabbath School.*—All along for nearly sixty years circumstances have been such with us that I have been called upon here or there to lead classes in Sunday school. Being a teacher, we have lived nearly all the time away from our own church home, so have helped along in Sunday school work—sometimes as superintendent. It may be that some member of our denomination is not much in favor of entering into Christian activity with other denominations, especially upon Sunday. Once in a talk with one of our old Seventh Day Baptists upon the subject he gravely shook his head and remarked, "I am afraid that in doing so you are countenancing error." But which is the better—to keep out of Christian activity altogether in a community, bewailing one's loss of religious association, or to work together for good with others upon common ground? I have chosen to unite in Christian fellowship where there has been something I could do, and I have felt blessed in doing so. I have not undertaken to hide my own religious convictions, and in all these years, except in case of one preacher, have been treated with all due courtesy, which is, it seems to me, a fundamental Christian virtue. In such service I have sometimes led classes of older people, but have had mostly my high school pupils, both girls and boys. It is pleasant for me now to remember them as such.

*Bible in Sabbath School Class.*—It may go without saying that the Bible should be used as a real textbook. The more that may be learned about the lesson itself and all connected with it, the better. All knowledge helps all related knowledge just as all thought helps all related thought. It is hardly enough to read over only what is printed as the lesson text. If it has historic or geographic features, attention should be given to their connections. When I find in the RECORDER an article about Alfred Station, it is well worth while for me to know where the station is from the college town; just as it should be worth something for the people there to understand that Mil-

ton, with the college, is a mile east of the Junction and that Albion is nine miles northwest from the Junction. In order to get the right setting of some Bible lessons it may be necessary to read from three to five chapters connected with the printed text; for as large a knowledge as is practicable is better than what is narrow, limited; and it should add much to the interest in the class work to know all around the lesson.

*Class Bible Reading.*—I once got a class of high school boys to reading the Bible regularly, and I recorded every week the number of verses reported by them to have been read, doing the reading myself with them. They took a real interest in the matter, reporting sometimes hundreds of verses. I remember that one of them read for a long time six hundred verses a week. I remember also that at the end of one year I read the report to the school, the full total being something more than 53,000 verses. I am not sure that the best motive for Bible reading is to see who can read the greatest number of verses. Anyhow they did ever-so-much reading and we had talks about it. Good boys they were—now good men.

#### LESSON VII.—FEBRUARY 12, 1927

MAKING OUR HOMES CHRISTIAN  
Eph. 5: 25-6: 4

*Golden Text.*—"Let us love one another for love is of God." 1 John 4: 7.

#### DAILY READINGS

- Feb. 6—Making Our Homes Christian. Eph. 5: 25-6: 4.  
Feb. 7—Teaching Children the Bible. Deut 6: 4-12.  
Feb. 8—Promises to Godly Children. Prov. 3: 1-10.  
Feb. 9—Timothy's Training. 2 Tim. 3: 14-17.  
Feb. 10—The Home of Lazarus. John 11: 1-6.  
Feb. 11—Abraham's Household. Gen. 18: 16-21.  
Feb. 12—Love Supreme. 1 Cor. 13.

(For Lesson Notes, see *Helping Hand*)

Little Howard expressed a world-wide sentiment the other day, subsequent to the hanging of his mother's prize yellow leg-horn.

"Howard," his mother said, shaking her finger prophetically, "did you hang my yellow pullet in the coal-shed?"

Howard kicked a small sandaled foot against the portico steps. "Ma," he said, looking down, "I don't want to talk."—*Selected.*

### ONE LAW IS NO MORE SACRED THAN ANOTHER

Under a Constitution freely formed by the people, and subject to orderly amendment by the people, all laws alike are sacred agreements which all citizens are under the most solemn pledge to support. Differences in the moral quality and the social value of laws make no difference in the obligation to obey and enforce them. The legitimate way to get rid of a law that is morally or socially objectionable is to seek its orderly repeal by Constitutional and lawful methods. All violators of the law are alike criminals of precisely the grade designated by the law itself and are enemies of society. They are of the same class morally as the man who for his own profit or at his own pleasure violates a solemn contract. They are lacking in personal honor. They can not be trusted. He who can not be trusted to keep faith with his country, can not be trusted to keep faith with anybody. He who boasts of his integrity and flouts the law is a plain, cheap hypocrite. The man of honor who finds the law for any reason objectionable, obeys the law, announces his objection and proceeds honorably to urge its repeal.—*The Baptist.*

### OUR CROWDED LIVES

At what high speed we are going! How crowded are these lives of ours! Why the mad rush which characterizes this age? What are we trying to gain? We fear that much of our time is spent in quest of things which we do not really need and the possession of which, in many instances, would do us harm.

No Christian should enter upon the day's work, no matter of what kind it is, without first taking time for meditation, reading the Bible, and prayer. How unfortunate are those who are reared in a home where at the beginning of the day the members of the household gather to hear some portion of the Word of God read and prayer offered to God, thanking him for his watchcare and praying for his guidance during the day. In the mad rush of life do not fail to hear the cry of your soul, "I perish with hunger," and by taking time for prayer, reading God's Word, and communion with him, "let your soul delight itself in fatness."—*Biblical Recorder.*



## MARRIAGES

SPICER-CARTER.—At St. Andrew's Episcopal church, New York City, on November 24, 1926, by Rev. Dr. Albert E. Ribourg, rector, Mr. Robert Thurston Spicer of Plainfield, N. J., and Miss Marion Aldine Carter of New York City, and Allenhurst, N. J.

## DEATHS

OSBORN.—Daisy Prall Osborn was born at Estherville, Iowa, December 5, 1896, and in 1904 came with her parents to Minnesota and located at West Concord, and later at Wasioja, where she continued to live till the time of her death.

At the age of seventeen years she made a profession of faith in Christ and united with the Wesleyan Methodist Church of Wasioja. December 7, 1919, she was united in marriage with William L. Osborn of Wasioja. This marriage resulted in the birth of one child, Earl, aged five years.

Being in very poor health, Daisy was taken to the University Hospital in Minneapolis, where on January 15 she passed away at the age of thirty years, one month, and ten days. She leaves to mourn her departure her father, mother, husband, young son, four sisters and one brother, and many other relatives and friends.

Funeral services were conducted in the Baptist church in Wasioja, Minn., on January 19, by Rev. E. H. Socwell, and were attended by many friends and the tired body was laid to rest in beautiful Wildwood Cemetery.

E. H. S.

LEHMAN.—Frederick Ernest Lehman was born near Saxony, Germany, June 1, 1840, and died January 12, 1927, at the age of 86 years, 7 months, and 11 days.

When he was nine months old his parents came to America and were early pioneers of both Wisconsin and Minnesota. He and his parents were of German Lutheran faith. When they came to Minnesota in the early sixties they attended the only place of worship around Dodge Center at that time, a first day Baptist church.

June 14, 1864, he was married to Mary Caroline Glawe. Later they joined the Dodge Center Seventh Day Baptist Church, of which they remained faithful members until their death.

To them were born seven children, four of whom are still living: Mrs. Bert Wyman, Dodge Center; Ben Lehman, Kenyon, Minn.; Emile Lehman, Robbinsdale, Minn.; Mrs. Henry Swanson, Minneapolis, Minn. The wife and mother passed

away June 12, 1920, and since that time Mr. Lehman has made his home with his daughter, Mrs. Swanson, in Minneapolis, who has tenderly cared for him in his declining years.

Mr. Lehman followed the trade of carpenter for many years in and about Dodge Center. He was a loving husband and father, a good neighbor, and above all a faithful Christian. It is a great satisfaction to the mourning friends, and to the brethren of the church to know that one of their number has come to the full fruitage of the Christian life in a ripe old age, and that he can be numbered with the saints upon his departure.

The friends came with the remains from Minneapolis, Sunday, and the funeral was held from the Seventh Day Baptist church, Rev. Edward M. Holston, the pastor, officiating. Burial was in Riverside Cemetery.

E. M. H.

DAVIS.—Anna Sheppard Davis, daughter of Ellis Ayars and Martha Jane Davis, was born December 16, 1847, in Shiloh, N. J.

Early in life she united with the Shiloh Seventh Day Baptist Church.

After preparatory work in Union Academy she entered Alfred University, graduating in the class of 1869. As a teacher she was successful, not only with advanced pupils, but also in primary and intermediate work. She was always a devout and earnest student of the Bible.

Later in life she spent many years in Alfred, N. Y., transferring her membership to the First Alfred Church, of which she remained an earnest and faithful member till called home. She passed into life eternal on December 3, 1926, from the home of her sister, Mrs. Marcellus Burdick, Richburg, N. Y., the only surviving member of the family.

In this home where the last months of her life were spent, tenderly and lovingly cared for by her sister, farewell services were held, December 5, by Pastor A. L. Davis.

The following afternoon, in the old home church at Shiloh, Pastor E. F. Loofboro spoke tenderly of the long life of usefulness and consecration, of the fact that many homes had been blessed by her presence, and the final entering into the heavenly home of joy and peace forever. The body was laid to rest in the family lot in the Shiloh cemetery.

"Sleep on, beloved, sleep, and take thy rest;  
Lay down thy head upon the Savior's breast;  
We love thee well, but Jesus loves thee best—  
Good-night! Good-night! Good-night!

"Calm is thy slumber as an infant's sleep;  
But thou shalt wake no more to toil and weep;  
Thine is a perfect rest, secure, and deep—  
Good-night! Good-night! Good-night!

"Until the shadows from this earth are cast,  
Until he gathers in his sheaves at last,  
Until the twilight gloom be overpast—  
Good-night! Good-night! Good-night!

"Until the Easter glory lights the skies,  
Until the dead in Jesus shall arise,  
And he shall come, but not in lowly guise—  
Good-night! Good-night! Good-night!

"Until made beautiful by love divine,  
Thou, in the likeness of thy Lord, shall shine,  
And he shall bring that golden crown of thine—  
Good-night! Good-night! Good-night!

"Only 'good-night,' beloved—not 'Farewell!'  
A little while, and all his saints shall dwell  
In hallowed union indivisible—  
Good-night! Good-night! Good-night!

"Until we meet again before his throne,  
Clothed in the spotless robe he gives his own,  
Until we know even as we are known—  
Good-night! Good-night! Good-night!

—A. L. D.

ORCUTT.—Sheldon Reed Orcutt was born in Westmoreland, Oneida Co., N. Y., October 21, 1841, and died at his home in Dodge Center, Minn., December 14, 1926, aged 85 years, 1 month, and 23 days.

When the deceased was a lad of ten the family came West, first residing in Ohio and Iowa for short periods, then coming to Dodge County in 1855, where the father pre-empted a quarter section of land in Mantorville township. Later the family moved to Concord.

As a young man, Mr. Orcutt learned the carpenter trade, but when our country became torn with civil strife, he heard the call to arms and continued in the service till the close of the war.

In November, 1872, he was married to Mary Smith, soon after which they took up their residence in Dodge Center. His wife died in 1883, and he was married again in 1885 to Julia Ann Ellis. To this union were born three sons and one daughter, all of whom with their mother remain to mourn the loss of their loved one. The children are S. Ray Orcutt of Dell Rapids, S. Dak.; Jay R., of Rochester, Minn.; Peter F., of Oneida, S. Dak.; and Mrs. Livera Engle, of Mantorville, Minn.

In their early married life Mr. and Mrs. Orcutt united with the Seventh Day Baptist Church, but later transferred their affiliation to the Seventh Day Adventist Church. In later years, Mr. Orcutt became out of sympathy with some of the doctrines he had formerly held and withdrew his affiliations. Regardless of this he did not lose his hold upon the great virtues of life, and approached the threshold of the life beyond with the fortitude and fearlessness of the true soldier, which he always was in the days when he was called upon to defend his country.

Funeral services were conducted from his home. The Seventh Day Baptist male quartet furnishing the music and Rev. E. M. Holston, pastor of the Seventh Day Baptist Church officiating. Burial was made in Riverside Cemetery.

E. M. H.

BEE.—Estee Bee, son of John and Ingabee Bee, was born in Ritchie County, W. Va., April 17, 1845, and died at his home at Berea, W. Va., December 28, 1926, being nearly 82 years of age.

His entire life was spent in this community, with the exception of a few years in early manhood, when he went to Minnesota with his parents. He studied medicine with his uncle, Dr.

Isaiah Bee, and later attended Rush Medical College at Chicago, graduating in 1882. After graduation, he returned to his West Virginia home, where he practiced medicine for some thirty-five years.

While in Minnesota, Dr. Bee was united in marriage to Caroline Wells. To them were born five children: Cora, Alice, Dora, John, Henry, and Sarah Elizabeth, the first four of whom survive. Later he married Mrs. Martha Hunt Patrick, with whom he lived for thirty-nine years, and who survives him, together with her three children: John A., of Parkersburg; Romeo, of Knoxville, Tenn.; and Mary (Bee) Sutton.

In early life, Dr. Bee was baptized and united with the old Pine Grove Seventh Day Church. He was in Minnesota when that church went down, and never united elsewhere, but was a faithful attendant at the services of the Ritchie Seventh Day Baptist Church.

His life was one devoted to the service of the community, and a large part of Ritchie County feels a sense of personal loss in his death, as his practice extended far and wide, and he was an ever-ready helper as well as a skilled physician.

Funeral services, attended by a large gathering of friends and relatives, were held at the Pine Grove church, conducted by Elder Chas. E. Bairlie of Kenova, an Adventist minister and personal friend of the family, assisted by Pastor C. A. Beebe. Elder Bairlie used as his text, Revelations 14: 13: "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Burial was in the Seventh Day Baptist cemetery at Pine Grove.

"It is a thing of no great difficulty to raise objections against another man's operation—nay, it is a very easy matter; but to produce a better in its place is a work extremely troublesome."

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Della, after a rain, begged to go outside to play.

"You may go," said her mother, "if you will stay on the walk, and not make mud-pies."

It was not long before Della was leaning suspiciously far over the walk.

"I thought you promised not to make mud-pies," mother called.

"I'm not, mamma," replied Della, "I'm making doughnuts."—*Selected.*

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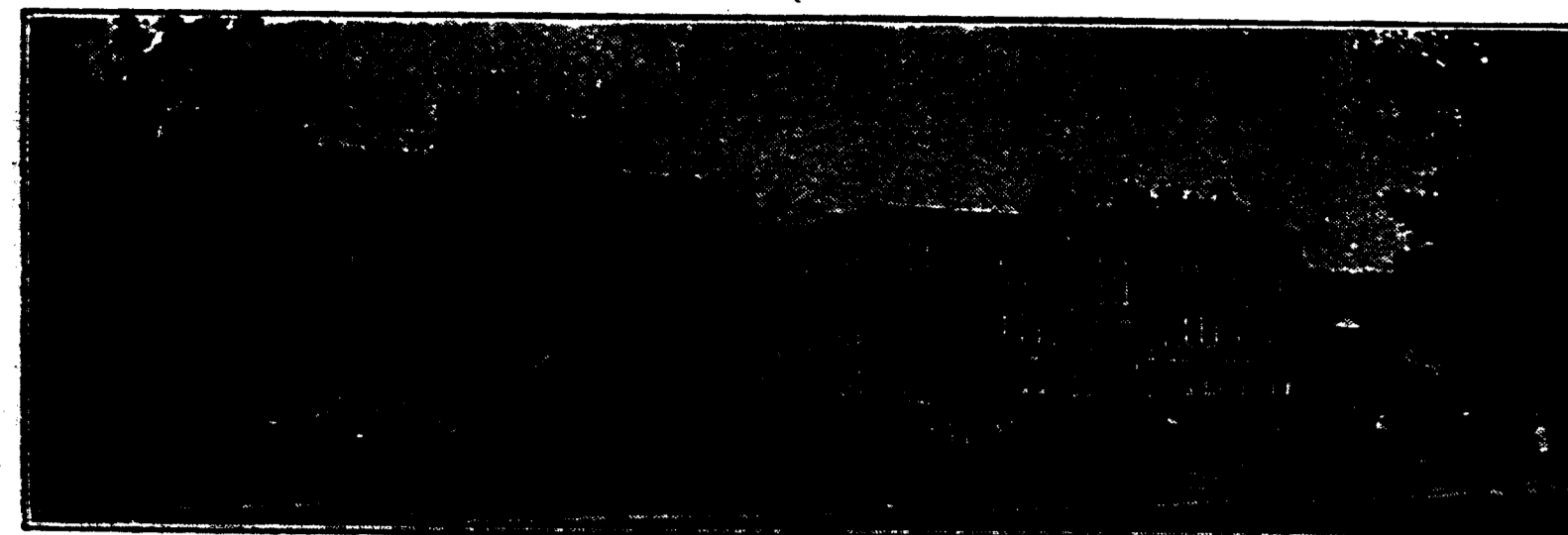
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