

# The Sabbath Recorder

It matters not what gold you seek,  
 Its secret here reposes;  
 You've got to dig from week to week  
 To get Results or Roses.

—EDGAR A. GUEST.

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

George I. Sill  
 WASHINGTON

Genius did not descend on Washington at birth,  
 And touch his brain with brilliant erratic fire  
 That often for a season sets the world ablaze:  
 Straight in the way of firm integrity he grew,  
 With understanding clear,  
 And hatred of a tyrant's chain.

He had his faults:  
 And petty scribblers of our time with meretricious pen,  
 Parade to public view his human weaknesses  
 The while they dance above his hallowed grave,  
 In ghoulish ecstasy.

And yet despite the clamor of detraction's voice,  
 The spirit of George Washington  
 Still guides and guards our mighty land;  
 And his the name that shines upon the lofty heights,  
 A never-failing beacon-light to all mankind.

See far away beyond Pacific's wave,  
 Where myriads, wakened by that beckoning light,  
 Have burst today their soul-enthraling bonds,  
 And risen as a giant from an age-long sleep  
 To greet fair Freedom's dawn.

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# The Sabbath Recorder

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

VOL. 102, No. 8

PLAINFIELD, N. J., FEBRUARY 21, 1927

WHOLE No. 4,277

*O Lord, our heavenly Father, put it into the hearts of thy people, we pray thee, to unite heart and hand in the various lines of work that must be done in order to advance the cause which thou hast committed to Seventh Day Baptists. Give to us all the spirit of sacrifice, and help us to be loyal to thee and true to thy Sabbath.*

*Bless our churches, our schools, our boards, and all the interests we hold dear. Inspire us to render whatever service we can by prayer, by teaching, and by gifts of money, to establish thy truth, and strengthen thy kingdom on earth. In the Master's name. Amen.*

**Working for The Colleges** A letter from President Davis of Alfred tells of a plan to have all our pastors preach a sermon in February or March "to stimulate interest in the efforts which are now being made by the colleges at Milton and Salem to increase their endowments, and by Alfred to secure funds to complete the gymnasium."

The spirit of hearty co-operation is essential among us as a people if the additional resources, absolutely necessary to the life of two of our schools, are to be secured.

Aside from the building of the gymnasium at Alfred, the old chapel—so dear to many old-time students—must be repaired for use as an assembly hall.

The SABBATH RECORDER would gladly unite with all the pastors in this effort to arouse deeper interest in the welfare of our schools. Over and above all the united efforts made by our own churches and within Seventh Day Baptist ranks, there should be aroused a wide-spread and far-reaching interest among the multitudes of the alumni among other peoples, who have received life-long benefits from Alfred, Milton, and Salem. There should be found thousands of grateful men and women, outside our own churches who owe enough of their success in life to these schools to prompt them, every one, to unite heart and hand in practical efforts to place them on good and safe financial standing, before another year shall pass.

There are many churches of other faiths surrounding each one of these colleges,

whose pastors and members should gladly respond to this call for a sermon in February or March, to arouse a new interest in them, and to secure help, because so many of their members have been helped by Alfred, Milton, or Salem.

**A Little Bit Of History** Our readers will see by the minutes of the Tract Board in this RECORDER, that the editor has been requested to reprint some things regarding his policy as to matters of controversy in the denominational paper, in order that all may understand the real question involved in the request of the Commission for opening the paper to exchange of views on fundamentalism and modernism.

Feeling that it is easy to be misunderstood, especially when it is so difficult to pen words that will result in clear and perfect understanding when read by others, I am more than willing to review briefly the things that have led up to the present unpleasantness, hoping that by so doing I may succeed in being rightly understood by all who read the RECORDER.

A little backward look will, I trust, make clear the situation which made it seem wise to reduce controversy to a minimum in our paper.

Soon after my coming to the RECORDER quite a serious controversy arose about the Federal Council question, which ran many months, until no less than fifty-seven articles appeared with some quite serious feeling as the result, and some pretty sharp personal letters were received. Finally the editor called a halt, and his pigeon holes for letters became filled with writings that would surprise you to read.

The next cause for unpleasantness was about some things in Alfred—the *Helping Hand*, the dance question, and the seminary, for instance—which brought some criticism from headquarters there, which moved me to call another halt and to refuse to allow critics to go further in the RECORDER.

Then the old Advent question was pressed until people began to tire of that. So I wrote, "Why not let it rest?"

Finally, the modernists and fundamentalists began to quarrel in several denominations, until it did seem as though two or three of them would be split to pieces. I could see nothing but harm coming from the fight among them; and in looking over our own controversies mentioned above, no good had ever come. No one had been converted or convinced, nothing but bitterness had been the result, and so I did hope this controversy might not get to going in the RECORDER. Those two words were so difficult to understand fully, and there was such a problem to know just where to draw the lines between them, that I could not bear to have writers hurling epithets pell-mell at each other by using them. I did express a wish that writers might discuss matters without using those two words, but I do not remember that any article was ever excluded because of their use.

At one time, in order to be fair to both sides, I did eliminate a brief paragraph on evolution, and by so doing I hurt the feelings of a very dear friend. I have always had some misgivings as to the wisdom of that act. But I do not claim to be infallible in judgment, and often I have to wonder if my course in certain matters has been for the best.

Of one thing I am sure, however, and that is I have sincerely tried in all good conscience to be fair to both sides and to do the best thing possible for our good cause. Now I am ready to comply with the Tract Board's request, with the distinct hope that by so doing we may show respectful deference for the judgment and feelings of the Commission, knowing that it acted in all good faith according to the light it had when the request was made.

After giving the data requested by the board in such reprints from editorials as may seem necessary to a fair understanding of the case, I will give a respectful answer to the Commission's request, sincerely hoping that it will meet with approval.

**Mission and Policy of The Sabbath Recorder** In the RECORDER of October 5, 1925, after a brief story of its history since 1844, and after the story of its purchase in 1872 with money raised by Dr. Lewis, the present editor says:

It seemed then as though the prayers of many for forty-two years, at least, were

being answered, and that long cherished hopes were being realized. For more than half a century the RECORDER has been trying to strengthen the ties that bind our scattered churches together, and to magnify the gospel of the divine Christ. Its great mission has been to inspire old and young with the loving spirit in active Christian stewardship as shown in practical work for Christ and the Church; to promote personal religion in the home life; to arouse the missionary spirit; to strengthen the Sabbath conscience; to help lone Sabbath keepers in their efforts to be true to the faith of their fathers; to encourage young men to enter the ministry; and, through it all, to encourage every effort looking toward keeping the unity of the spirit in the bonds of peace among the scattered churches.

The SABBATH RECORDER has had a great mission by way of keeping our scattered people, who would scarcely know each other without it, well informed concerning the things essential to our success. If we are to hold our own with the great world against us, the ties of mutual confidence, true friendship, and practical co-operation must be kept strong.

While almost every one will approve the mission of the RECORDER as stated above, a careful observer must see that, sometimes, its good purposes have been somewhat thwarted, and that its usefulness has been diminished by the spirit of controversy.

It is worth while now and then to look through the RECORDERS of other years to see how our fathers felt about the things that help or hinder in the Master's work. Here is one message by Rev. James Bailey, given seventy years ago, which is still appropriate in our day. It was long before our young people, our Sabbath schools, or our women had come to take any active part in the great work of the kingdom. And if the spirit of Dr. Bailey's words described had been permitted to prevail in the RECORDER, the splendid co-operation and activity of all classes among us might never have been known.

#### BROTHER BAILEY WROTE:

The fields of debate and strife, of verbal criticism and theological technicalities, of skill in assault and parrying assault, of sophistry and speculation, are wide open, inviting restless spirits with no grand purpose to serve, to spend their energies in contention.

The result of such labors has been to lower the standard of truthful and spiritual religion with some, and to discourage and disgust others. Under this regime our unity is broken and our strength is unavailable and we are largely unwilling to consecrate all to the work to which we are called.

The magnifying of minor questions, the metaphysical splitting of theological hairs have long enough occupied and amused and weakened us. Consecrated activities in Christian labors are the best answer to the mooted question: "What constitutes a Christian?" He who has his consecration in his Master's work will have no energies to waste on "doubtful disputations."

Just a little excursion into the land we have passed through, will help us to avoid the mistakes that hindered them and which, if continued, will greatly hinder us. Have discussions resulted in more of the Christ spirit among us, or have they tended to alienate and divide?

Our pages well filled with love-messages from the gospel of Christ will do more to unite hearts in the Master's service and to allay misunderstandings, strengthen Christian faith, and bring genuine success than can any amount of wrangling arguments and theological scrappings over doubtful theories. These are sure to befog faith, arouse prejudice and fill hearts with suspicion, but they seldom, if ever, promote the true piety which is essential if we would go forward as a people.

#### THE RECORDER'S POLICY

After what I have said regarding the mission of the RECORDER, its readers must know its policy pretty well.

We are now beginning the nineteenth year since I took up the editorial pen. It was with a chastened heart that I gave up the pastorate and came to the RECORDER with the burden for all our churches and boards and schools upon my heart. I could see the congregations in New England and in church after church in the Central and Western associations where I had labored in years gone by, and could recall the faces of consecrated pastors and people to whom the SABBATH RECORDER must go week after week as the years should come and go.

Then there was the memory of throngs of young people among the West Virginia hills and in the far West, with excellent gifts to be consecrated to God; and I could not forget the many pastorless churches there and elsewhere to which the editor must in some sense take the place of pastor

—all this, to say nothing of the lone Sabbath keepers scattered throughout all the land—and then, and there on my very first editorial pages, I wrote these words: "We wish to consecrate this pen to all these interests, and trust that all the people will join heart and hand to make the RECORDER a power for good among them."

Then, in the next editorial, as Moses cast the implement of his daily toil before the Lord for a blessing upon it before he went forth with that as a sign of his commission, so I consecrated this pen to my Master's service, praying that it might ever speak with words of truth and love, and send messages of comfort to troubled hearts and words of good counsel to the perplexed.

Then I asked the pastors to join me in efforts to preach Christ with consecrated pens in the RECORDER, as well as by word of mouth in their pulpits. So it was that with full confidence in our people I took up this work. Today I thank God that this confidence was not misplaced, and that such a host of friends, old and young, have helped to make the paper a source of blessing and strength to the people.

I have tried to carry out the "Mission" of our paper as described in the preceding editorial. Early in my work some discussions arose on the questions of Christian Science, and regarding some Advent doctrines, and regarding certain other things upon which opinions differed strongly. But when these discussions had gone as far as it seemed in any way profitable the RECORDER declined to carry them further.

When certain writers in theological controversy copied enough to make several pages in the RECORDER from the rankest heterodoxy of a well-known modern writer, in order to make a brief protest at the end, I felt unwilling to lend the pages of the RECORDER to give the writings to our young people, when not one in hundreds of them would ever see it if it were not given them on our pages, and I thought it good policy to keep all such stuff out.

While it has been our policy to be charitable, and to allow freedom for the expression of honest opinions on any question, it has not been regarded as good policy to set the RECORDER up in controversy with the *Helping Hand*, or any of our institutions in which beloved, spiritual Christian brethren

were trying to do the Master's work in the light which he gave them. So it has been our policy to say in *substance*: "If you have a controversy with one of our own publications or with our schools, or with outside papers, please take the matter up with them rather than make the RECORDER a field in which to do your fighting."

It has always been the RECORDER's policy to draw the line at *personalities* and *sharp epithets* against brethren; and where writers were not willing to eliminate these, there has been no place for them in the RECORDER.

Finally, the hardest question of policy for the RECORDER has come in these years of controversy between the so-called modernists and fundamentalists. I do not profess to be without any misgivings regarding the wisest policy in this matter. But when I see the desperate distress into which the controversy has brought some of the larger denominations, until their leaders are lamenting that the argumentative battle has ever been allowed to go on, I can but feel that our own little people are far better off, since no fighting wedge of division has been driven by RECORDER writers, the tendency of which would inevitably be to split us apart in feelings and to kill our spiritual life.

It has seemed to me that a RECORDER filled with warm messages from the dear old gospel of our Lord, and records of the splendid activities of our young people, who in these years are so enthusiastic and united in practical Christian work, would do much more to keep us in the faith and inspire us to real co-operation for our forward movements, than could any amount of hue and cry brought in from outside our ranks against those who seem to be thinking wrong.

There have been times when it seemed like very poor policy to publish, for our young people to read, page after page of stuff copied from outside pamphlets and papers or from books and publications where our readers would not see them if we did not give them publicity; and I have refused to give several such articles place in the SABBATH RECORDER.

Our people have made wonderful progress since the old fighting policy has been left out of the RECORDER, and the various boards have been represented by writers

who have been willing to make the most of the good things upon which all agree and to co-operate in the blessed work of winning souls and in Christian culture.

The splendid, spiritual, evangelical associations and General Conference of this year, together with the excellent work of the young people and representatives of other boards in the SABBATH RECORDER, ought to encourage the most pessimistic Seventh Day Baptist, that much of the alarm expressed for our future is uncalled for. Even if we were on the road to ruin, as a few seem to think, our chances to save the cause would be far better by hopeful, inspiring, uplifting, encouraging counsels, than by the friction of disputing factions, denouncing and accusing one another in what they call contending for the faith.—*From Recorder, October 5, 1925.*

**Let Us Stress The Main Thing** In RECORDER of June 11, 1923, two and a half years before the editorial referred to above, the editor said:

The SABBATH RECORDER has tried to keep the controversy between modernists and fundamentalists out of its columns as much as possible; for we can see no real good coming to the other denominations where the fight is fierce. Nothing but harm can come to our own people by filling our RECORDER with long drawn-out arguments in which sarcasm and ridicule and cold, hard logic are the main weapons.

Then came the editorial with the heading given above. In that, the editor said in part:

Those of us who have been around among the churches during these years, cannot think that unbelief is ruining them and the cause of God on earth. It is to be regretted that those calling themselves Christians show such a loss of faith in their God. The Church is neither dead nor dying. With all her faults, she is still the strongest institution on earth, against which the gates of hell can not prevail. Her greatest danger lies in the spirit of controversy within her own ranks.

Then followed the main thought of that editorial:

"Words spoken without bitterness, wreathed in loving friendship and recognizing the honesty of an opponent, are the only words that can ever reach the soul and save the men.

"Bitter sarcasm, calling men infidels, placing a question mark in parenthesis in scorn,

after the word "science" or "reason" when they are used, and sweeping denunciations against practical Christian workers who do not believe exactly as we do on some mooted questions of doctrine, will never win out for Christ and the Church.

"The antidote for error is truth. The cure for darkness is light. The healing remedy for discord is grace. If heresy appears, no ecclesiastical bull, no bitter anathema pronounced by believers can ever drive it out.

"Then why not stress the *real thing*—the only thing that offers hope for better days? Let us in the spirit of love as found in 1 Corinthians 13, lay new emphasis upon the blessed gospel of Christ. Bring out of the Bible the very bread of life for hungry souls; magnify, with Paul, the crucified One, and exemplify the gospel of love in daily living."

After this writing as given above, two years went by—years of discord and controversy among other and larger denominations until it did seem that some of them would certainly make shipwreck, and the controversy had to be shut out of their papers.

Good people became almost distracted and wondered what good could come if the two sides should fight it out until they could think of nothing more to say. Far-visions people could see nothing but bitterness and ruin as the sure result of such action.

In view of these conditions the RECORDER in an editorial of June 15, 1925, had this to say:

In view of the wide freedom we have always given individuals as to personal beliefs upon doctrinal matters and Biblical interpretations, I can see no reason now why there should be any schism or rupture upon doctrinal differences.

Strong leaders of years ago differed as widely as could be upon questions of the resurrection, open and close communion, soul-sleeping, the atonement, the creative week, inspiration, evolution, and the second coming of Christ; and yet all lived and worked together in harmony. And I can see no reason now why the same spirit of charity and good will, the spirit of unity and of co-operation in our blessed work should not continue to prevail. Why should not honest, spiritually minded, and exemplary Christian men, with most Christian beliefs held in common but differing in some respects, agree to respect one another's honesty, treat one another with charity, and work together for the practical uplifting of their fellow men?

So far as our history goes this way has worked

well. Had Seventh Day Baptists in the days of Jonathan Allen, Thomas R. Williams, George B. Utter, S. S. Griswold, J. W. Morton, Nathan Wardner, Lucius Crandall, Joel Greene, Walter B. Gillette, William C. Whitford, James R. Irish, N. V. Hull, Jared Kenyon, Thomas B. Brown, Ethan P. Larkin, William A. Rogers, George E. Tomlison, and a score of other men, insisted upon the signing of certain specific articles of some cast iron creed, or be counted out, our good cause would long ago have been ruined. Had not these men been willing to allow individual freedom in matters of dogma upon which they differed widely in opinion, the Seventh Day Baptist Denomination would long ago have met the disastrous fate of the famous Kilkenny Cats.

Six months before the editorial just quoted, among other things we said this in view of the controversy that was raging among other denominations:

Supposing all the so-called "fundamentalists" and "modernists" should cease trying to explain the unexplainable and together, with hearts burdened for sinners, exalt the Lord as the only one abundantly able to save? Why can't men stop philosophizing about Christ and go to preaching him as the ever-present Savior?

The world needs less arguing about doctrines and more practical demonstration of the Christ spirit. It is suffering for *demonstration* of the Christ rather than debates about him. The great world's needs are just the same today as they were when Peter and Paul preached Christ; and the remedy for human ills is just the same.

After the so-called "fundamentalists" have exhausted the vocabulary of invectives upon the so-called "modernists," calling them "agents of the devil," and "enemies of God," even to the bitter end of the fight, what good will come of it all? Who will be converted? Even the spirit of the zealous contender will be hurt and he will find himself on a lower spiritual plane.

Again, one week later, January 28, 1925, we said:

The SABBATH RECORDER appreciates the good words coming from far and near full of congratulations for closing its pages against the sad controversy between fundamentalists and modernists, which now threatens to disrupt some of the denominations. Nothing but mischief can come from such church quarrels, and we would rather lay down the editor's pen forever than to have the dear RECORDER become an arena for bitter controversy between the brethren.

But we have, I trust, quoted enough to make clear the policy and purpose of the SABBATH RECORDER as a helper for our young people and as a means of inspiration and true living among a small but widely scattered people.

So please allow me one more quotation from an editorial of July 19, 1926.

It does not pay for Christians to be intolerant towards one another, for the spirit of intolerance will do much more harm than good. Even if a man disbelieves in Christ or in any God, all the light and help that can ever reach him must come only from the man of friendship and love, who speaks words of kindness without any tinge of bitterness, words spoken in the spirit of human equality and sincere brotherhood. Only such messages can touch the heart and move the spirit of an unbeliever. The man who speaks in the terms of hatred, who denounces the one he would win, had better not speak at all. His words only make discord and tend to drive the unbeliever away from the God of love and holiness.

The first disciples came not by invectives hurled at them. They were not moved to follow the Master by criticism and scolding; they came by blessed invitations and deeds of loving kindness. Doubtful disputations and sarcastic criticisms must give place to words of peace and loving kindness if men are to be influential in bringing their fellows to the foot of the cross.

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

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

Nothing that looks like a slam at some person, no sarcastic thrust, no short arguments to refute the theories of some brother are wanted. But plain explanations of what modernist and fundamentalist mean to the writer will find place in the RECORDER wherever it may be most convenient to place them.

As to the adding of a separate department in the RECORDER for use of two "editors" with all due respect to the suggestions of the Commission, let me say, the RECORDER has already more separate departments than it can well carry. Even a separate department of Sabbath Reform was given up by Brother Bond, because there were so many, and of his own free will he decided to have his articles go any place where they could best be used.

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

The editor will not change the thought or cut out any from articles on the proposed subject. If they are suitable and not too long, in they go. But if not suitable they will be returned to the writers for correction.

Of course the suggestions made in these editorials will await the action of the Tract Board for any approval or modification that may seem best.

**One Word More** I must call attention to the wonderful interest being taken in the SABBATH RECORDER by the splendid company of young people, with their RECORDER Reading Contests and their pledges to read *all* of each paper.

Never in the lifetime of our paper have our young people rallied so loyally around it. If ever there was a time when great care should be taken about the contents of the paper and about the Christlike spirit and expressions of writers for young people to read, that time is now.

At the ministerial group meeting held here last week, when the matter of allowing arguments was mentioned, one brother said: "Well, when our young people are being pledged to read everything in the RECORDER, are you going to make them read whatever may be written?"

I am sure that a word to the wise will be sufficient in this respect.

"The secret of success in life is for man to be faithful to all his duties and obligations."

### CAN WE OCCUPY THE CITIES?

REV. AHVA J. C. BOND

Leader in Sabbath Promotion

The question which heads this article is one that ought to be given earnest and diligent study by Seventh Day Baptists. Can we organize, maintain, and build up churches in the centers of population? Or shall we say that the country is God's, and that man made the city, and only in God's open country can the Sabbath be kept? Several things have conspired to bring this subject to my mind lately and to convince me that we ought to speak with more confidence with respect to our occupancy of the cities.

We should remember in the first place perhaps that Paul on his missionary travels visited the larger cities, with the evident purpose of establishing churches in these centers. The first church in Europe grew out of a Sabbath day prayer meeting, where a merchant-woman closed up her business on the Sabbath and was evidently prospering.

It is rather interesting to me that the Mt. Zion Sanctuary people have developed their work almost wholly in the cities. They have established churches and have acquired valuable properties in Jersey City, Elizabeth, N. J., and in Philadelphia. Many of them had a hard time when they first began keeping the Sabbath, but it is heartening to hear of repeated cases where these same men are worth more money today than they ever were before they commenced keeping the Sabbath. I was a guest in one of these homes recently, and that home leaves little to be desired in the way of comforts and even luxuries. There are many examples of Seventh Day Baptists who live in cities, and who are loyal Sabbath keepers.

Certainly in many respects the country is the ideal place in which to live. I could write with as much enthusiasm as anyone about country life and of the uplifting influence of a quiet Sabbath day spent in the country. But not all of us can live in the country. An increasing percentage of the American people are living in urban communities. Can Seventh Day Baptists take the Sabbath with them into the cities? And can we with confidence present the Sabbath truth to the city dweller, assuming that if he comes into the light of the Sabbath he shall be able to walk in its benevolent rays?

I rather think I have been led to reflect upon this subject more in recent months because of certain groups of Sabbath keepers in cities where there are no churches of our faith. To be specific, have we a right to expect that in time we shall have a church in Denver, Colo., in Minneapolis, Minn., and in Clarksburg, W. Va.? I have heard encouraging reports from the Sabbath school in Denver. There is a Sabbath school, also, in Minneapolis, and regular Sabbath services are held in Clarksburg on the Sabbath day, although I believe they are not held weekly.

I think I shall speak especially of the situation at Clarksburg, and of what it seems to me might be done there. And this will illustrate the possibilities in any city. The cities are constantly drawing from the country. Not every country lad can find his opportunity in the country, but must seek his fortune in the city. Clarksburg draws from all the Seventh Day Baptist churches in West Virginia. And if everyone would only remain loyal and continue active in religious work, there are enough Seventh Day Baptists in Clarksburg to organize a church.

This church would include in its membership at least one prosperous merchant, one successful undertaker, a reputable architect, a dentist, carpenters, school teachers, clerks, and representatives doubtless of many other professions and occupations.

The history of the experience of the merchant whom I have in mind is worth repeating. This man, a college friend of mine, decided he wanted to run a grocery store and thought Clarksburg would be a good city to locate in. He looked the situation over, decided where he wanted to start business, bought out a small store, and set up in business. He closed his store Friday evening and Sabbath day, opening after sunset, closing again Sunday. His customers were all Sunday keepers, or at least they were not Sabbath keepers, but they soon asked him to open Sunday morning, so they could get their Sunday dinner. Soon he was doing seven days' business every week with his Sabbaths off. You can figure that out. His business grew so fast that he had to take on more help and enlarge his building. Now he has a large new building and employs several men. The last I knew two of his clerks were Seventh Day Baptist young men.

What I am trying to get at in this rather rambling article is that we ought to get it into our minds more thoroughly than we seem to have it, that it is possible to live in the city and keep Sabbath. There may be many things that one can not do and keep Sabbath, but there are many things one can do, if there is the conscience and the will. Let us encourage the city groups, and let us not surrender to the notion that Seventh Day Baptists can not live in cities. I was told by a friend who lives in Minneapolis that as a real estate man there was an advantage in his being a Sabbath keeper. Sunday was his best day to show property to his clients.

We need to realize that God is in the city, too, and that there the holy Sabbath may breathe its blessing into the homes and hearts of those who through loyal obedience will give it a chance.

#### HOME NEWS

INDEPENDENCE, N. Y.—The annual business meeting of the Ladies' Aid was held at the home of Mrs. Floyd Clarke, January 10.

The meeting was called to order by the first vice-president, Mrs. Euphemia Crandall.

There were ten dinners and suppers served during the year, which netted us \$146.63. The special Finance Committee which was appointed to help raise funds to repair the church, reported \$138.33. They sold candy at the Aid suppers, had socials, sold Jello, extracts, Beb Cleanser, and collected birthday offerings from the members, also had several five-cent teas. They surely worked hard and raised a nice sum to help the good work along; and through the united efforts of all the church organizations our church was all repaired, a new furnace installed, and all bills paid. The following officers were elected for the coming year: president, Mrs. Ethel Clarke; first vice-president, Mrs. Euphemia Crandall; second vice-president, Mrs. Effie Nye; third vice-president, Mrs. Nora Potter; secretary, Mrs. Irene Illeg; treasurer, Miss Anna Laura Crandall.

A special Finance Committee—Mrs. R. A. Clarke, Mrs. Grace Greene, and Mrs. Mildred Nye—was appointed to raise money to help repair our parish house, as the

church trustees are planning to make that their special project for this year.

The treasurer reported total in treasury, \$539.96; paid out \$369.42, leaving a balance of \$170.54.

We feel that it has been a very prosperous year, and we have surely found that the church at Independence has a host of loyal friends.

MRS. R. A. CLARKE,  
Press Committee.

MILTON, WIS.—*Pastor's Annual Report.* The ending of the year 1926 and the approach of the annual meeting of the church calls for a summary of the year by the pastor. As he undertakes the task of preparing it, he is deeply conscious of the utter impossibility of saying just what has been accomplished. Perhaps some members of the congregation could tell more nearly than the pastor. The real objective of the pastor's work and the work of the church can never be measured and written in a report. It is spiritual. God alone can know, now. There may be outward evidences which we may observe. We may recount our activities and spread out before our eyes the encouragements and disappointments which have appeared. Only God knows the extent of our failures and our achievements.

The pastor has tried to render a year of faithful service. If you have questioned his wisdom at times, so has he. If you have been disappointed in some of his efforts, so has he. If you have noted problems over which he seems to have no control, so has he. Clearly there is ground for mutual understanding and sympathy between pastor and people.

Words would fail the pastor if he should attempt to express the deep appreciation which he feels for the unfailing consideration and kindness of the entire congregation. If there is a lack of harmony and good will among any of the people, the pastor knows nothing of it. And there should be harmony, for we are united in a holy covenant of love and helpfulness one to another. Here we have a striking indication of a degree of spirituality.

The usual work of the church and its auxiliary organizations has continued in about the same way as in other recent years.

(Continued on page 233)

## SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

#### OUR BULLETIN BOARD

*Wanted at the publishing house.* The stock of denominational calendars has been exhausted, and orders are in for forty or more calendars. If agents have any unsold copies we shall be glad to have them returned at once.

Secretaries William L. Burdick and Willard D. Burdick are to hold group conferences in the Western Association from February 26 to March 6. One will speak on Sabbath morning, February 26, at Alfred, the other at Alfred Station.

Rev. E. E. Sutton is to assist Pastor E. D. Van Horn in evangelistic meetings beginning the first Sabbath in March.

#### GROUP CONFERENCES

We are gratified with the interest shown in different parts of the denomination in the plan to hold group conferences.

We all need a more general knowledge of our work, and to bring this about these meetings are to be held in different sections, where, with small groups of our people, the work of the denomination, our problems and plans, will be thoroughly discussed, questions considered, and suggestions made.

The following points are only suggestive. Be prepared to present other questions to be considered with us in these conferences.

How can we aid in the saving of our children and in helping them to hold true to the truths of God?

How can we save churches that are declining numerically and spiritually?

Some ways in which we can encourage the Sabbath School Board in its enlarged plans for Sabbath school and Vacation Religious Day school work.

Adequate financial support of pastors.

Actual need of recruits for the ministry.

Upwards of thirty ministers and pastors in actual service are over fifty years of age, and twenty of these are over sixty. In a

few years we shall have to have a large number of young men to take their places, or churches and mission fields will be suffering for lack of workers more than they are today.

How can we encourage young people to consider and accept the ministry?

The Christian world is anxious about the future of missions in China. We need to be very careful in making the decisions that must be made now, about work on the China field that has been carried on for three quarters of a century by our consecrated missionaries, supported by the prayers and gifts of many interested ones in our home churches.

Appeals are coming to us from many lands for workers and financial support. Because we are a small people, we can not answer all of the calls to the extent asked. Where and to what extent shall we work? How can we help people on such fields to realize this and not discourage them or turn them from us and from their search after truth, and the people of God who stand for his truth?

We believe that we should be working for permanent results in communities. How can we more effectually do follow-up work when new openings are made known, with the present shortage of workers and money?

How will it affect our work if we raise but two thirds of our denominational budget this year?

What encouragements will result from raising the budget in full?

Come to the group conferences and discuss these and other questions with us, that problems may be settled satisfactorily, workers be secured, the spirit of giving increased, and the work of the Master supported and enlarged.

#### HOME NEWS

(Continued from page 232)

The time-worn complaint that the attendance at prayer meeting and Sabbath morning worship is not as large or as regular as it ought to be, could be made again. Lack of attendance is sometimes disappointing, and discouraging, but the spirit and helpfulness of our meetings none can question.

Much of the work of the church is done through the auxiliary organizations. There are the three circles of the women's organi-

zation, the three Christian Endeavor societies, the Sabbath school with its three superintendents, the Brotherhood with its various committees. In these organizations we have a great working force. Many are the individuals who as officers, teachers, superintendents, committees, and those who meet together and work at the various tasks that are assigned. All these things are done from the standpoint of interest in the things the church is standing for and trying to do. These facts can not be contemplated without feeling a warmth of appreciation rising within one's heart.

Then there are the trustees and other officers of the church who give much time and thought to the work and welfare of the church. A very important organization of the church is the choir. We have had the very faithful and efficient services of President A. E. Whitford for twenty-three years as its leader. When other duties made it impossible for him to continue in that position, it was with reluctance that his resignation was accepted. We are fortunate now in having secured Professor L. H. Stringer as our choir leader. The same splendid work for which our choir has gained distinction is being continued. Mrs. Rogers deserves our unstinted and unending gratitude for her splendid work as organist. And it is no small matter for the members of the choir to meet regularly for rehearsal and to be on hand promptly on Sabbath morning for worship.

The pastor would record his profound appreciation of the good work which is being done by people of the church in so many relationships. But officers and organizations will give their own reports, so he need not dwell on them.

The treasurer reports that the church has raised during the year \$6,805.43. Of this amount \$2,610.46 has been for the Onward Movement, and \$4,194.97 has been for our local work. (This amount includes a loan of \$300.) We must regret that we have failed to raise the entire amount of our apportionment for the denominational work. The total amount represents a real effort by those who give. But let us try this coming year to raise the full amount for the Onward Movement. We should bear in mind that organizations of the church raise and dispense considerable money which does not

come into the hands of the church treasurer and which does not appear in the amount mentioned here.

The prayer meeting has been maintained as usual. There has been some variation in the meeting: two vesper services were held; we joined in meeting with the college people when Dr. Elliott was here; Dr. MacMullen addressed us when the meeting was given over to the Christian associations last June; Pastor John Randolph gave a sermon at the time of the quarterly meeting; the young people joined with us and alternated in leading the meetings during the summer.

Sabbath morning worship has been held with the exception of three Sabbaths: when the quarterly meetings were held at Milton Junction and at Albion, and on September 4, when the church joined with the church at Milton Junction in the installation of their new pastor.

During the year the pastor has given fifty-eight sermons and eight addresses. He has officiated at three weddings and at twelve funerals. He attended a session of the Commission of the General Conference at Alfred, N. Y., in August. By the appointment of the church as delegate he attended the session of the General Conference at Alfred and the session of the Northwestern Association at Farina, Ill. With advice of the trustees of the church he attended the yearly meeting of the Iowa churches which was held at Marion the first week in September, and the third week in November he visited the church at Welton, Iowa, which has been without a pastor for several months.

During the year we have received thirty-four members into the fellowship of the church. Twenty-four of these were received by letter and testimony and ten by baptism. We have sustained a loss of six members by death, three by letter, and three by dismissal upon joining churches of other denominations. This makes a net gain in membership for the year, of twenty-two.

The year on the whole has not been a discouraging one, and yet the pastor feels that its possibilities have been much greater than its achievements—so far as we are able to estimate them. Greater things are possible for a church of the size and resources of ours. It would be a great thing for the future if the new year might find

us as individuals and as a body much in prayer, afire with the zeal of evangelism—a body responsive to our Head—Jesus the Christ.

JAMES L. SKAGGS,  
*In the Quarterly Visitor.*

BATTLE CREEK, MICH.—The Battle Creek Church is moving along in efforts to meet its great needs. The two most interesting questions before us today are securing a pastor and building a church home.

These common needs have aroused an interest and stimulated thought and effort among our members. We believe these experiences will be a blessing to us and we will be able to co-operate more efficiently with each other, and our new pastor will find us more helpful as a result.

We are especially fortunate in being situated where we can have the help of the city pastors of other denominations. Rev. S. B. Crandell of the First Baptist Church is giving us some spiritual sermons these Sabbaths. Pastor Crandell was formerly at Hornell, N. Y., and is acquainted with our people at Alfred and vicinity. At the beginning of his sermon he gives a talk to the young children, and we older children enjoy it too. Seventh Day Baptists, wherever they are, by having their services the day before other denominations have theirs, can often partake of the spiritual feasts of their first day brethren.

Sabbath, January 29, we were saddened by news of the death of Brother Albert Hill. Erysipelas was the cause. It affected his heart and he lived only a few days.

C. H. Siedhoff has worked up a splendid Sabbath school orchestra, which adds greatly to the interest of the services. He recently left us to take charge of the music at Salem College. We hear that he is well pleased with his work at Salem. Mr. Siedhoff has wonderful musical ability, and we believe that both he and the college will profit by the arrangement, but the Battle Creek Church is the poorer for his departure.

Rev. H. N. Jordan is a power among us. In addition to his regular work as chaplain of the sanitarium, he has been moderator of the church, taught the largest class in the Sabbath school, and had general oversight of the Sabbath services. He found his load too heavy and resigned as moderator of the church. Dr. W. B. Lewis was elected to

the office of moderator. He has held the position before in a very creditable manner. The sanitarium has a building program which includes a sixteen story addition to the main building; this will not lighten the duties of Chaplain Jordan.

The Sabbath school elected the Simpson brothers, Gael and Lloyd, as superintendent and assistant superintendent.

Cards containing our church covenant were printed and pasted in our song books, and passed out to the members. We trust they will help us to realize our duties to our God, our church, and each other.

Our covenant is as follows:

COVENANT OF THE SEVENTH DAY BAPTIST CHURCH  
OF BATTLE CREEK, MICH.

1. We covenant to walk in the faith of Jesus, keeping the commandments of God according to the Scriptures.
2. We covenant and agree to attend punctually and faithfully, as far as practicable, all the appointments of the church for worship, and to do our part to the best of our ability in the work of the church.
3. We covenant and agree to bear our proportion of the expenses and the work of the church according as God gives us the ability.
4. We covenant and agree to watch over each other for good, and to pray for each other to the intent that we may abound in wisdom and spiritual understanding, and be thoroughly furnished for all good work.

In harmony with the National Week of Prayer, a number of prayer meetings were held at the homes of various members. These were well attended and a good interest shown.

We feel considerably puffed up that one of our members, Ellis Johanson, won the oratorical contest at Milton and will represent his college at Beloit, in the state contest.

We have a large active Milton Club in Battle Creek, perhaps the strongest in the United States. Such local organizations can do much for Milton. They give the members an opportunity to pay back, in a measure, their debt to the college. The club held an important meeting on the evening of January 29, at the home of Dr. Johanson. Mr. Allison Skaggs was elected president. Plans were formulated for entertaining the Milton Glee Club, which is to be here during the spring vacation.

Mrs. G. E. Fifield was elected deaconess to work with Mrs. B. W. Kinny, who was

(Continued on page 242)

## MISSIONS

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

### THE SITUATION IN CHINA

Below will be found a letter from our mission in China. It is given here for the information of all interested.

As soon as the communication came, a special meeting of the Missionary Board was called for February 11. This meeting was well attended by members living in New England and New Jersey. After a forenoon spent in considering the problems which the situation presents, the meeting adjourned to meet February 23, but before adjourning the president and corresponding secretary were instructed to attend a meeting of the Foreign Missions Conference in New York City, February 15. This was thought wise because at this meeting the problems regarding China were to be discussed by the representatives of all Protestant mission boards.

Among the things that are apparent these may be noted:

1. The old regime has passed, whichever of the contending parties triumphs.
2. The communications from Brother Davis and other reliable sources say nothing about the effect of the new order on the medical and evangelistic branches of the work.
3. Whether school work can be continued under conditions that will justify the effort is problematic.
4. While no danger threatens our missionaries, the situation throws them (particularly those engaged in school work) into uncertainty as to their future.
5. Our mission in China, has come to occupy a large place in our work, and the crisis raises grave problems for the board and the people at home to settle.
6. We must ever keep before us the purpose for which we are carrying on work in China, namely, to help the Chinese to the best in life, now and forever, by bringing them into personal fellowship with Christ and his way of living.

7. The problems before Seventh Day Baptists regarding work in China are now thrust upon all boards as well. All Protestant boards doing work in China have the same purpose, and their missionaries, numbering about eight thousand, form one army for Christ. It will not be the part of wisdom for us to decide upon what move next to make till we know what the rest of the Master's forces are intending to do.

### LETTER FROM REV. H. EUGENE DAVIS

DEAR SECRETARY BURDICK AND  
MR. CROFOOT:

Pardon me for thus addressing a joint letter; but what I wish at this time to say to one, I wish to say to the other, and in fact both must have the facts as near as we are able to interpret them.

You doubtless know that we are passing through anxious times; no one can predict even one day ahead, and if we followed rumors some drastic things would have to be done. There are many missionaries and not a few business men who feel sure that nearly all, if not all, women and children will have to leave China. Just last evening Mrs. Davis and I were entertained in the home of a Shanghai business man, and an American lawyer was also present. They both expressed grave concern about the present situation, especially if an incident occurs, and an incident is bound to occur if things happen in Shanghai that have happened in other places. Our schools have continued and we are practically finishing our examinations today. The Boys' School has decided to close tomorrow, after the church service, about ten days earlier than we had planned. Practically all mission schools and all Chinese controlled schools have been closed for some days.

Last week Miss Burdick, David Seng, and I attended an all day meeting of educational leaders. Reports were received from many places as to conditions, and there was a general discussion of what should be done under existing circumstances. It was finally decided that with the Southern government there were only two things that could be done, *close* or *register*. It was voted to register, but to negotiate to get some modification of the regulations which will apply to mission schools. The Chinese

educators feel sure that they must stand with their government, and it doesn't matter now whether it is Northern or Southern, although most Chinese expect that the Southern government will finally be in power. I am sending a full list of all the material I have at hand, and only suggest that many things in these regulations will of necessity have to change. It will work greater hardship on Chinese schools than on mission schools.

On last Wednesday afternoon a meeting was called of a group of one hundred residents of Shanghai and people who have been forced to leave their stations. Three hours were used in earnest deliberation of what we as missionaries can do in our present situation. I came away from that meeting with even graver concern than I had had before. The British missionaries have all been advised by their authorities to seek places of safety, leaving it to them to determine where those places are. The gravest concern is, of course, that out of all this upheaval incident to revolution we as Christian leaders do all we can for the cause of Christ and his Church—not so much what we shall demand but what we shall give up for his glory. It was with this idea uppermost that we went to Liuho yesterday and spent nearly three hours in conference together.

I think we are agreed that rather than be closed by the government we are ready to register and carry on as near as we can according to the changing regulations of a revolutionary government, even though that may mean no compulsory religious education and no required attendance on religious exercises.

Our greatest amount of time was spent on the consideration of the adjustment of our relationship as missionaries to the educational work of our Christian schools. We are agreed that they must be continued as Christian schools, and that must be safeguarded by an arrangement that shall require that those who are on the Board of Managers or Trustees must be Seventh Day Baptist Chinese Christians. The proposition I made to the mission yesterday and what we are submitting to the board through you is in substance the following:

1. We feel that our schools must function and that in the changing order we must

attempt to conform to the national education program.

2. To do this a Chinese Board of Trustees must be appointed. According to the regulations, the founders can appoint this board.

3. We feel that some scheme should be devised whereby the Seventh Day Baptist churches of China should annually elect members to this Board of Trustees, who would have complete control of both schools.

4. Until we are sure what the future holds we suggest that the Missionary Society loan to this Board of Trustees the present plants and also provide the salaries of such teachers as this Board of Trustees may desire, understanding that only the services of the present missionary staff are available and not the salary of any or all.

5. We feel sure for the year ahead on account of the difficulties which Christian institutions must face, the Chinese will need as much to carry forward any plan as the mission is at present receiving.

There should be provision for the insurance of the buildings and their repair, and it may be necessary to make small grants or close the schools. No one knows at present whether we will be able to open on any basis. Only this morning one of the teachers asked about this possibility. My answer was that we must try to play fair. If they stand by the schools *now* as they have stood in the past, it is only fair that the mission stand by them if we are forced to close.

We need to know as soon as possible your reaction to these suggestions. I only wish you both were here, or at least some one with authority from the board.

This new movement has in it potential possibilities for great good. If the Russian influence were not so strong, I believe the large majority would welcome the movement with eagerness. As it is, we can only have absolute faith that God is working out some great plan that at the moment we do not understand, and I for one wish to continue my abiding faith in the Chinese race as a peace-loving and essentially sensible people. When the smoke of the revolution has cleared away, I firmly believe a greater opportunity will be open for Christian people to demonstrate Christ's life and teachings. But the old order has passed.



We as missionaries increasingly must assist the Chinese leaders to realize ever higher ideals in Christian education and life. The task will be not one whit easier, but the fruits we believe will be more abiding.

I trust that in all I have said and from what you can get from the enclosed you will have ample material to direct you in your deliberations.

Sincerely yours in his service,  
H. EUGENE DAVIS.

Shanghai, China,  
January 14, 1927.

**NEW REQUIREMENTS FOR MISSION SCHOOLS**

Dr. Wei Kok has issued a public statement (in the Hankow Herald on December 19, 1926) regarding private and mission schools, in which he says, "We are neither anti-foreign nor anti-Christian. As soon as the mission schools adjust themselves to our principles they will have no trouble." Dr. Wei Kok's statement proceeds to lay down the main principles of the party, with which mission and other private schools must conform as follows:

1. Education must be based upon the principles of Dr. Sun Yat-sen.
2. Education must be conducted in accordance with the latest findings of the natural and social sciences.
3. Education must take the welfare of the people as its central theme.
4. Education must mean the promotion of brotherhood, equality, and freedom.
5. Education must have a centralized system of control and guidance.

With the above mentioned principles in view, the party will carry out the following educational policies in the country as soon as general conditions are settled:

1. To make popular education and popular movements go hand in hand.
2. To provide free education for the poor.
3. To make education increase capacity for making a livelihood.
4. To make education lead students to the mass rather than developing them as a separate class.
5. To introduce military training into all the middle schools and colleges.
6. To lay special emphasis on physical education.

7. To unify all student movements under the guidance of the Kuomintang.

8. To lay special emphasis on scientific studies.

9. To recover educational rights.

10. To separate religion from education.

Rules announced by Dr. Wei as governing mission and other private schools are as follows:

1. All private schools must be under the supervision and guidance of the Educational Administrative Authorities of the Nationalist Government.

2. Each private school should have a Board of Trustees, who are representatives of and appointed by the founders of the school. No foreigner can serve as a trustee except under special circumstances.

3. To establish, suspend, or close a school the consent of the government must be secured.

4. Private schools can not have foreigners as presidents, but under special circumstances foreigners may be appointed as advisers.

5. The organization, curriculum, and course of study must be consistent with the regulations of the Educational Administrative Authorities.

6. Private schools must not have compulsory religious courses or conduct religious propaganda in their instructions.

7. Religious services in private schools must be only voluntary.

8. The government has the power to close private schools when they are mismanaged or are in opposition to the policies of the government.

**TREASURER'S MONTHLY STATEMENT  
January 1-February 1, 1927**

S. H. Davis,	
In account with	
The Seventh Day Baptist Missionary Society	
Dr.	
Balance on hand January 1, 1927...	\$20,075 22
Young People's Board, Dr. Thorngate's salary	100 00
Fouke Church, Missionary Society	13 60
Mrs. Mary C. White, Missionary Society	10 00
Memorial Board:	
Charity L. Burdick, Missionary Society	9 04
Utica Church, Wis., Missionary Society	15 00
D. C. Burdick bequest, Missionary Society	244 52
D. C. Burdick farm, Missionary Society	13 23
E. L. Babcock, Missionary Society	148 09
E. K. and F. Burdick, Missionary Society	113 13
Harriet Burdick, Missionary Society	2 60

Hornell Seventh Day Baptist Church, Missionary Society	57 50
Mary E. Rich, Missionary Society	33 75
Memorial Board, Missionary Society	33 83
Penelope R. Harbert, Missionary Society	30 83
S. P. Potter, Missionary Society	24 26
S. Hampton Seventh Day Baptist Parsonage Fund, Missionary Society	6 75
Estate Edward W. Burdick, Missionary Society	30 68
A friend, work in Pangoengsen	1 00
Washington Trust Company, interest credit	90
Onward Movement treasurer, Missionary Society	962 00
Berlin Sabbath School, Missionary Society	20 45
Dodge Center Sabbath School, Missionary Society	4 86
Milton Junction Men's Bible class and Beryl Whitford, Missionary Society	16 00
New York City Church, Missionary Society	25 00
Albion Willing Workers' society, Jamaica	10 00
Dodge Center Sabbath School, Jamaica	7 92
Milton Junction W. W. class, Jamaica	11 00
Albion W. W. society, Java	5 00
Milton Junction Dorcas class, Calcutta Church	8 75
Milton Sabbath School, India	61 46
Mrs. Shaw's class, Milton Junction, India	6 50
Milton Junction Friendly Gleaners, Luho Hospital	5 00
	<u>\$22,107 87</u>

Cr.	
Gerald Velthuysen, December salary	\$ 83 34
T. L. M. Spencer, December salary	83 34
L. J. Branch, December salary	25 00
C. C. Van Horn, December salary	41 66
Ellis R. Lewis, December salary	100 00
R. B. St. Clair, December salary	125 00
George W. Hills, December salary	50 00
L. D. Seager, December salary	66 67
Anna M. West, December salary	41 66
J. W. Crofoot, December salary	100 00
Charles Thorngate, October-December salary	50 00
Lena G. Crofoot, October-December salary	25 00
William Clayton, October-December salary	25 00
Foreign Missions Conference, appropriation and literature	51 75
William L. Burdick, December salary, traveling expenses, postage and office supplies	197 59
William L. Burdick, clerk hire	33 34
D. Burdett Coon, passport and traveling expenses	200 00
H. Louie Mignott, account December salary	27 00
Harley Davidson Motor Company, account H. L. Mignott's December salary	8 00
Ellis R. Lewis, traveling expenses	45 95
Ellis R. Lewis, traveling expenses	21 17
J. W. Crofoot, January salary	100 00
William L. Burdick, account expenses D. B. Coon	67 92
R. R. Thorngate, traveling expenses	42 30
Treasurer's expenses	28 00
	<u>\$ 1,639 69</u>
Balance on hand	20,468 18
	<u>\$22,107 87</u>

Bills payable in February, about	\$1,500 00
Special funds referred to in last month's report now amount to \$20,473.44, balance on hand \$20,468.18, net indebtedness \$5.26.	
S. H. Davis,	
E. & O. E.,	Treasurer.

**SPECIAL MEETING OF MISSIONARY BOARD**

A special 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., Friday, February 11, 1927.

The members present were: President Clayton A. Burdick, Corresponding Secretary William L. Burdick, Treasurer S. H. Davis, Frank Hill, A. S. Babcock, John H. Austin, Harlan P. Hakes, Rev. Willard D. Burdick, James A. Saunders, Rev. Paul Burdick, Walter D. Kenyon, Rev. William M. Simpson, Corliss F. Randolph, Miss Amelia Potter, Mrs. A. H. Langworthy, Mrs. C. A. Burdick, Rev. D. Burdett Coon, Dr. Edwin Whitford.

The visitors present were: Miss Anna West, Mrs. D. B. Coon, Miss Elisabeth Kenyon.

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

Prayer was offered by Rev. D. B. Coon.

It was voted that the matter of making arrangements for the release of a certain portion of the church property at Berea, W. Va., owned by the board, be left with the president and treasurer of this board with power to act.

It was voted that the matter of arranging the work of Rev. E. R. Lewis with the churches of the Southwestern field be referred to the corresponding secretary with power.

Much thoughtful discussion on affairs in China followed.

The following telegram was received from I. B. Crandall, C. H. Stanton and J. W. Crofoot, in Daytona, Fla. "We suggest trusting largely to the missionaries in China."

Voted, that the president and corresponding secretary represent this board at the Foreign Missions Conference on February 15 in New York City.

Appropriate remarks were made by Rev. D. B. Coon, who with Mrs. Coon will sail for Jamaica on February 23.

Voted, that the board adjourn to meet one week from Wednesday, February 23, at 9.30 a. m.

The meeting closed at 11.55 a. m. with prayer by Corliss F. Randolph.

GEORGE B. UTTER,  
Recording Secretary.

### DOCTOR SPEER ON THE SITUATION IN CHINA

[Perhaps no man knows the mission field better than Rev. Robert E. Speer, D. D., the senior secretary of the Presbyterian Board of Foreign Missions; and his wide experience, thorough knowledge, and Christian statesmanship give special value to his conclusions. He has recently returned from China, and the following taken from the *New York Times*, February 5, will be read with unusual interest at this time.]

Dr. Robert E. Speer, senior secretary of the Presbyterian Board of Foreign Missions, who has just returned from a four months' study of conditions in China, analyzed yesterday the various political, economic, and intellectual factors that enter into China's problem today before students in the Training School for Christian Leaders, 7 Gramercy Park.

Commenting on the report that General Chang Kai-shek, Cantonese leader, was seriously ill, Dr. Speer said that when he was in China the general's death had been reported frequently.

"And a great many say," he continued, "that the Russians wish he were dead. Chang is a trained military leader, at the head of an army officered by graduates of military schools. He is something of a conservative.

"The Russians, however, hope to use Chang and the Chinese for their own purposes. Russia hopes to drive a knife into Great Britain through China. The Russians failed in Afghanistan. They failed in Persia and India, and they hope to succeed through China."

Dr. Speer declared the Chinese and even the Russians could not be blamed for the situation, that China appealed to them for help only after they had appealed to Great Britain and America without success.

"The Russians sent clever men, whose skill and influence have been used to give the Chinese affair a drive that has created a situation much like the French Revolution—to let loose all the forces of discontent through the coolies, the unemployed, and others," he said.

Thinking young men in China, Dr. Speer said, have recognized this, but believe they can control and use Russia, and then when the time comes throw the Russians out.

The Cantonese movement, he said, was

not controlled by military power, but by the nationalist hope, and almost all young men and thoughtful people among the Chinese were in sympathy with this hope, he declared.

It is believed by many of the young leaders that as soon as the conservative commercial interests in the Yangtse valley are convinced that the purposes of Chang and his party are nationalistic and patriotic, and that the right wing party in his councils is going to prevail over the left and the Russian leadership, they will support him.

China's economic problem, Dr. Speer said, overshadowed the political, as did her colossal social problem.

"You can't solve by politics problems that arise when there are not enough jobs to go around," he said. "China has left only about one twenty-fifth of the ore supplies that we have here. Her natural resources have been greatly overestimated."

With the breakdown in the family and the disintegration of Confucianism, the social and intellectual problems of the Chinese are many times increased.

"This cement of Confucianism," Dr. Speer said, "that has bound the Chinese together is dissolved and it is tragic to see how much is being trampled under foot. They are trying to find something in its place, here and there a little Buddhism, Mohammedanism, Christianity, and sometimes a combination."

Dr. Speer said he believed the anti-foreign feeling had been exaggerated. He said he traveled with his party from Korea to Peking, into the interior and south to Canton without hearing an angry word or receiving a single discourtesy.

Both anti-foreign and anti-Christian feeling, he said, was slight.

"I think it is just one of the war cries, like we raise here," he said. "We have enough anti-foreign propaganda, but the anti-foreign feeling is not strong. Every year, when they want appropriations in Congress, we hear it all over the country, the war cry against Japan."

China faces chaos for a long time to come, Dr. Speer thinks, whether the concessions are returned or not, whether Chang wins or not, because of the difficulties of the social and economic problems. Mission work may have to cease for a time, but eventually, he believes, it will go on with renewed vigor.

## WOMAN'S WORK

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

### THERE'S TOMORROW

Does the day seem long and lonesome  
And dark and cold and wet?  
Remember there's tomorrow  
That hasn't been touched yet.

Are friends fickle and forgetful?  
Do they give you cause to fret?  
Remember there's tomorrow  
That hasn't been touched yet.

Is this old world not worth while  
For all the trials you've met?  
Remember there's heaven  
That hasn't been touched yet.

Last week I had an unusual experience—unusual for me—I was called for jury service. My name was drawn late in the term in place of some one who had been excused, so my time of service was short. All I had to do was to answer to my name at roll call twice each day and to swear each day that if I were selected to serve on a jury I would be honest about it, so my duties were not arduous.

This was my first visit to a session of court. I have never been able to understand what attraction a court room scene has for one not personally concerned with the cases being tried. It still seems quite incomprehensible to me, and although I am glad of the experience, I do not intend to go unless I shall be summoned in a similar manner.

All the cases were liquor cases and while they all seemed to me to be rather strong cases, there were a number of acquittals. It was interesting to notice that the acquittals were all for defendants who had been charged with driving automobiles while intoxicated. The juries were composed largely of women, at least half of each jury were women. I wondered if the people on these juries felt that any driver of an automobile may sometimes have accidents even though he never has known the taste of liquor, and for this reason they were more lenient with that class of defendants. One defendant admitted that he had taken "a

couple of drinks" but insisted that they were cider and so was not drunk, as the witnesses for the prosecution testified. It evidently seemed to the jury that "a couple of drinks" even of something stronger than cider would not befuddle a man's brain so that the automobile he was driving would stagger along a city street any more than it might do if he had not taken the drinks.

In my childhood I used often to hear of people who found it no trouble at all, or so they claimed, to detect a lie on the lips of one speaking to them. I have often wondered in later years if those people could have maintained their reputation if they had lived longer. To be sure a lie is a loathsome thing, and one who habitually speaks lies loses something from his character, and that lack is often shown, probably is always shown, in the expression of his face. But to be able to determine from his facial expression each time such a one is telling a lie is another matter. On this visit to court I wished I might have one of those oracles of former days sitting next to me to tell me just what I was to look for in the faces of the witnesses so that I might know when lies were being spoken. There were lies. When one person swears that certain words were spoken by certain people and certain deeds were done by certain people and another person swears that those certain words were not spoken by those certain people and that those certain deeds were not done by those certain people, even the dullest mind grasps the fact that some one has told a lie.

One of the cases concerned the possession and sale of liquors, and during the progress of this trial I watched the faces of the witnesses to determine if in any way from their actions I could tell whether or not they were speaking the truth. I formed an opinion of the truth and falsity of the testimony, but not from the actions or looks of any of the witnesses. The opinion may have been the result of reason, or it may have been just a plain "hunch," at any rate it coincided with the verdict of the jury before whom the case was tried.

While we sat awaiting the verdict several women, all strangers to me, all called there for service as I was, sat talking the case over and one said she could not see how any woman could sit so calmly and tell such mar-

velous lies as we thought the wife of the defendant had told. We finally agreed that she must have been so accustomed to speaking lies that lying answers came to her lips almost more quickly than did the truthful. We felt sorry for their children who must have realized the sorry figure that their father and mother presented, still we could not be so sorry for them that we would want their father to go free and perhaps ruin other boys and girls besides his own. And even though it was all so sordid, we did take heart at the awakened public conscience that would not permit such things to go unpunished.

#### REPORT FROM SALEM, W. VA.

The Ladies' Aid society of the Salem Seventh Day Baptist Church for the year 1926, makes the following report:

Number of members, 68; new members, 2. Lost by death, Mrs. Mary Greene Davis of Clarksburg, who was a charter member of the society.  
Number of meetings held, 12; average attendance, 15. Visitors during the year, 8.  
Money paid out: Onward Movement, \$225; Salem College, \$25; church repairs, \$35.85; organ repairs, \$309.57; choir railing, \$4.60; flowers, \$5; other items, \$55.65; total, \$660.67.

Flowers and fruit were furnished from a special flower collection to the amount of \$7.62.

The ladies have pieced and quilted a quilt during the year which was given to the pastor and his wife as a Christmas gift.

A pageant, "The Gift of Life," written by Ruth L. Phillips of Alfred, N. Y., was given Sabbath morning, November 20, 1926, under the auspices of the Ladies' Aid society, assisted by the choir and congregation and directed by Mrs. H. O. Burdick.

The Ladies' Aid society undertook a new project this fall when they made arrangements for "Go-to-church Sabbath" on October 1. A canvass of the homes was made, and then each Seventh Day Baptist in college or high school whose parents do not live in Salem was invited to dinner with some member of the congregation. The new faculty members and their families were included. The co-operation of the choir and pastor made the service an unusually interesting one. The comments of the

invited ones and their hosts, and the continued interest of some in the church service, make us feel that the project was decidedly worth while.

MRS. EARL W. DAVIS,  
Secretary.

#### HOME NEWS

(Continued from page 235)

our only deaconess after the death of Mrs. Martha Wardner.

A new cemetery is being established in a beautiful location south of Battle Creek. A part has been reserved for Seventh Day Baptists, and quite a number of the members of the church have purchased lots. The association has given some grounds aside from that purchased by individuals.

Battle Creek is a thriving city of forty thousand inhabitants with ambition to grow to a hundred thousand. Seventh Day Baptists have no trouble making a living here if they work hard enough. We are trying to be an asset to the moral and spiritual forces of the city, and hope that Battle Creek will be a better city as a result of the Seventh Day Baptist Church being located in it.

PRESS REPORTER, ACTIVITIES COMMITTEE.

NEW YORK CITY CHURCH.—At one of the recent meetings of the Woman's Auxiliary of the New York Church, a member of the auxiliary was asked to write to the RECORDER to give a little account of what the women are doing. Since then this loved member has been in the hospital for treatment and has been unable to write the article she had planned. Therefore the president, Mrs. Muriel R. Babcock, has asked me to tell something of our plans and what has already been done.

Our meetings are held regularly every month, and taking into account the long distances that have to be covered to bring us together, the gatherings are well attended. Some months ago action was taken at one of our regular meetings to start a plan by which we hoped to raise some extra funds for a specific purpose. Each member was asked to try to earn a dollar every month and give that dollar toward a fund for the China missionary center. Some of the verses accompanying the dollars earned

have been very interesting and amusing. Perhaps the most inspiring account of how she earned her dollar was given by one of our oldest members. She said she cleaned out the furnace room and told the man of the house as that was not her regular work she thought he ought to pay her a dollar for doing it. He replied, "Gram, I'll do it."

Our aim is to have one hundred dollars by June first to add to the building fund for China. We feel that now is the time to gather the funds together, even if the money is not expended just yet; and we have several reasons for feeling this way. The Chinese Christians who have been working in Shanghai to raise money and have given the same for the new buildings begin to say, "Why do the people in America not begin to do something toward our new buildings? Have they forgotten us?" The rise of nationalism in China will probably be followed by the formation of the Chinese Christian Church. There are unmistakable signs that this will follow. Dr. David Z. T. Yui, general secretary of the National Y. M. C. A. Committee of China, Shanghai, China, says: "Certainly Christianity is not a luxury which we can have and enjoy in times of peace and prosperity, but which we have to give up for other necessities when fate is turning against us. On the other hand, we firmly believe that Christianity does possess a moral and spiritual power capable of saving and regenerating individual and national life at all times and under all circumstances. It offers the very curative and recuperative power which is desperately needed at this hour. It is our sincerest hope that the presence of Christian workers from the other lands will never be discontinued in the Christian movement in China."

We must keep our faith that God will bring order out of chaos, and when the present war conditions in China are over we will have a wonderful opportunity to found a Christian Seventh Day Baptist center on our land near Shanghai.

LILLA E. WHITFORD.

NORTH LOUP, NEB.—The sermon Sabbath morning was founded on the Christian Endeavor slogan, "Personal Confession of Christ and Allegiance to Him." It was "decision day." The pastor had three texts

—"What wilt thou have me to do?" "Prove all things, hold fast to that which is good." "Whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God." The sermon was a splendid one and could not help but make us thoughtful.

Superintendent Greene announced that another Sabbath school teachers' and parents' meeting would be held the evening of February 26, and if there are questions you would like to ask or problems you wish solved, be prepared to present them at that time and they can be talked over. Pastor Polan said that he and several others had been to see Ray Van Horn. He seems better and wished him to thank the Sabbath school for the beautiful flowers sent him.

After church the fellowship luncheon was served to the intermediate and senior Christian endeavorers. There were toasts and songs and a delightful luncheon at 3.30 the three Endeavor societies marched up to the audience room and had a union meeting. Mrs. Polan was the leader. The subject was Interdenominational Fellowship. After singing by all, one senior, one intermediate, and one junior read the Scripture lesson in unison, and one from each society offered prayer.

The letters in the word "fellowship" were used as suggestive of topics for brief addresses on Friendliness, Earnestness, Love, Loyalty, Offerings, Work, Sacrifice, Helpfulness, Interest, Progress. Thus ten young people gave interesting talks. There were about one hundred Christian endeavorers in attendance. North Loup has two missionary societies—one for the young women and one for the older women.—*Loyalist*.

NEW MARKET, N. J.—The winter has been a rather quiet one in New Market, thus far, yet several pleasant happenings have occurred within the church circle.

A series of simple, informal socials have been held by the Sabbath school. At each of these a class has acted as host, with the rest of the school as guests. In January the Bible class entertained with a "library social," and in February the children's department gave a "valentine party." Other socials had preceded these in the earlier part of the season.

The Ladies' Aid society planned to serve

(Continued on page 247)

## YOUNG PEOPLE'S WORK

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

### CONQUERING CIRCUMSTANCES

Christian Endeavor Topic for Sabbath Day,  
March 12, 1927

#### DAILY READINGS

- Sunday—Faith conquers (1 John 5: 1-5)  
Monday—How Jesus conquered (John 16: 33)  
Tuesday—Conquering even death (1 Cor. 15: 53-58)  
Wednesday—Conquering through gentleness (Prov. 15: 1-2)  
Thursday—Conquering by silence (John 19: 8-12)  
Friday—Conquering by love (Rom. 12: 17-21)  
Sabbath Day—Topic: How to conquer circumstances (Phil. 4: 5-7, 10-13)

#### SUGGESTIONS FOR THE MEETING

RALPH GREEN

- I. Song—"Onward Christian Soldiers."
- II. Prayer.
- III. Song.
- IV. Read the Scripture lesson—Philippians 4: 5-7, 10-13.
- V. Leader's talk.

#### LEADER'S TALK IN OUTLINE

The successful Christian must continually overcome circumstances. The unsuccessful Christian is usually overcome by circumstances. Circumstances must continually be met, and we must overcome them or be overcome by them. Overcoming difficulties helps to strengthen character. Yielding to temptation weakens character.

For every trial there is a way of escape. One very important source of power is through prayer to God. We must also have faith in God and believe that Christ will help us to overcome our difficulties. On every turn we find Christ ready to give us strength and courage. "I can do all things through Christ which strengtheneth me."

We must be peaceful and cheerful. Speak softly to turn away anger. It is also evident that at times silence is more convincing than words. Be not overcome by evil but overcome evil with good. Love is necessary to do this.

VI. Special music.

VII. Questions. The questions are to

be handed out to the members. The one who receives the question, reads it and calls upon anyone he wishes for the answer.

1. Upon whom may we always depend for help in overcoming circumstances?

2. Why should we overcome circumstances?

3. What encouragement may we get from studying the lives of others who have overcome difficulties?

4. Why does God place temptations before us?

5. What is the lesson to be taken from the story of Robert Bruce?

6. What character element is most important in overcoming circumstances?

7. How can we help our friends to overcome circumstances?

8. What type of people seem to find overcoming the easiest?

9. How does the "I can" spirit help us?

10. Which is stronger, circumstances or personality? Why?

VIII. Give a few minutes for general discussion of the lesson.

IX. Song.  
X. Sentence prayers, closing with the Mizpah benediction.

#### SUGGESTED SONGS

- "Dare to be a Daniel."  
"Have Thine Own Way, Lord."  
"Love Lifted Me."  
"Yield Not to Temptation."  
"Faith Is the Victory."

#### QUOTATIONS

"All that you do,  
Do with your might;  
Things done by halves  
Are never done right."

"If a task is once begun,  
Never leave it till it's done;  
Be the labor great or small,  
Do it well or not at all."

"If you've a thing to do,  
Do it with a will;  
They who reach the top,  
First must climb the hill."

#### A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

"I have learned in whatsoever state I am, therewith to be content."

"I can do all things through Christ who strengtheneth me."

When we think of the life of Paul, of the

terrible persecutions he received, and the great trials he bore, it seems marvelous that he could make such statements as these. He conquered his circumstances and did not let them overcome his life. Through the power of Christ and the strength he gave him, Paul was able to do this. He even did not fear death, for he knew that he had lived a triumphant life.

There are times in our lives when we have to face adverse circumstances. Sometimes it seems as if they drag us down into the very depth of despair, and we are tempted to give up. There are many people who give up under such conditions. I am sure that none of us have ever passed through such adverse conditions as those Paul experienced. Yet he was contented.

I talked with a woman yesterday who said she lost her son, her only child, during the World War. She lost her husband when the son was a small child, so now she is alone. I noticed that she seemed interested in other young men and was anxious to see them succeed in life. Her heart is filled with sorrow, yet she thinks of others and tries to conquer her circumstances.

Whenever we meet with adversity, Jesus is always ready to take us by the hand and lift us up. Through his strength we can conquer our circumstances. Will you not let him come into your life, so you may receive his strength?

"Do you know what God puts us on our backs for? That we may look upward."

### THE INTERMEDIATE CORNER

REV. PAUL S. BURDICK

Intermediate Christian Endeavor Superintendent  
Sabbath Day, March 12, 1927

#### DAILY READINGS

- Sunday—The mark of love (1 John 3: 11-16)  
Monday—The mark of generosity (1 John 3: 17, 18)  
Tuesday—The mark of service (Jas. 1: 27)  
Wednesday—The mark of self-control (Jas. 3: 1-18)  
Thursday—The mark of missionary interest (Rom. 1: 8-16)  
Friday—The mark of Christ-likeness (Phil. 2: 5-11)  
Sabbath Day—Topic: What are the marks of a real Christian? (Luke 10: 25-28)

#### THE MARKS OF CHRIST

The other day a large truck burned up. It was loaded with heavy articles in crates.

There was an enameled bath tub, iron radiators, such as are used in a house that is heated by steam, and other house furnishings. When the driver found he could not put out the fire, he labored frantically to empty the truck, then released the brakes and let it coast down the hill over the bank, there to burn. Then he waited, his face and hands covered with soot and blood, his clothing torn. He had done what he could, now others must come and clear up the wreckage and save what was valuable. He bore upon his person the marks of his heroic effort.

The apostle Paul once said, "I bear branded upon my body the marks of Jesus." There were marks of toil and suffering. There were scars which were the result of lash and stone. A body, never strong enough to bear all the toil which an earnest spirit imposed, was now bent with the labors he had endured for others. These were the marks of branding which set him apart as a slave of Christ. Of them he was justly proud.

There are other marks besides the marks of toil and suffering, however, which set the Christian apart from others. The very tone of voice, expression of face, and attitude of walk should help to proclaim the Christian. If there is still doubt about it, notice how a person responds to the calls of need. See how he bears the enmity and even the slander of others. Test him by the way he meets temptation or sorrow, or with what courage he faces even death itself. Observe what company he seems to prefer, what pleasures he most enjoys, and what kind of reading matter he selects when he is free to choose, and you have a pretty good indication as to whether he is a true Christian or not.

Remember also that by these same marks others are enabled to tell whether you are a true Christian or not. If there is any doubt in your mind about it, pray to the Lord that these marks of the true Christian may appear so plainly upon you that no one can make any mistake.

I have read in a Book of some who worshiped a beast and received his mark upon their foreheads and upon their hands. But it tells of others also who worshiped the Lamb of God, and received upon their foreheads his name. There is a truth in this which is daily being revealed in our lives

and in the lives of those about us. Which are we choosing?

#### INTERMEDIATE PROGRESS

A new society has been organized in Ashaway. The president is Miss Alberta Simpson.

The Milton Junction society has been in existence only since last September, but already they have made excellent progress in the RECORDER Reading Contest and in other ways. At Christmas time they had secured two renewals to the RECORDER and two new subscriptions.

Other societies that are busy on the contest are Second Hopkinton, Brookfield, North Loup, and Milton.

#### JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

SUGGESTIONS FOR SABBATH DAY, MARCH 12, 1927

MRS. GERALD GREENE

March is such a stormy, blustery month, why not have a circle formed with chairs, or better, sit in a circle on the floor and tell in as interesting and friendly a story as possible, the life of Esther. Touch particularly on her obedience and faithfulness, leaving out the things that our little folks can not understand.

Each child might then be supplied with pencil and paper, or better still, use their notebooks and write a list of things they can do for parents or friends to help their people. Then by pointing out how each one lives differently, they will understand that the help they give may be just as great as the different kind of help Queen Esther gave her people.

#### MOTTO

"It isn't the thing you do, dear,  
It's the thing you leave undone,  
That leaves the biggest heartache,  
At the setting of the sun."

#### CHRISTIAN ENDEAVOR WEEK AT MILTON JUNCTION

Christian Endeavor week was observed by our young people's societies in a profitable way.

The intermediates took charge of the Friday night prayer meeting. Gladys Sutton, president of the Intermediate society, led

the meeting, using the Intermediate topic for Christian Endeavor day, "My Responsibilities as a Christian Endeavorer." Forty-six responsibilities were suggested by those in the congregation as the leader wrote them down on the blackboard. The number forty-six represents the age of Christian Endeavor. Special music was furnished by Pastor Randolph and Caroline Randolph.

The Senior Christian Endeavor took charge of the Sabbath morning service and presented a Christian Endeavor exercise, "Crystals from the Crystal Palace," presenting thoughts from the World's Christian Endeavor Convention held in the Crystal Palace, London, Eng. Miss Lura Burdick, chairman of the Senior Prayer Meeting Committee, had charge of the program. Miss Roberta Wells sang a solo.

A union service of all our young people was led by Laurence Coon, president of the Senior C. E., Sabbath afternoon. The topic was "Fellowship." The meeting was interesting and profitable because everyone took an active part in a well planned meeting.

The Christian Endeavor week was closed with a social in the church basement, Sunday night.

Our Senior Society of Christian Endeavor has entered a RECORDER Reading Contest of its own. As it was too late to stand a chance in the Young People's Board contest, and yet wanting to have a part in the promotion of RECORDER reading, the society adopted the following plan:

The contest will last from February 1 to June 30. At the close of the contest all scores will be added and averaged. The half of the society standing below the average will entertain those with a standing above the average. *The contest is on.*

REV. JOHN FITZ RANDOLPH.

#### CHRISTIAN ENDEAVOR WEEK AT FARINA

Sunday night our Social Committee, working with a committee from the church, put on a church social, using the RECORDER social described in the C. E. book of socials. Friday night the Christian Endeavor society had charge of the prayer meeting. Emily Randolph acted as leader, using the topic "Interdenominational Fellowship"; Arnold Davis took charge of the musical part of the program.

Sabbath morning the choir was made up entirely of our young people's society, which furnished an anthem that was very well rendered. The sermon was directly to young people, also. In addition, we had our regular meeting in the afternoon.

We had a committee appointed to take charge of the RECORDER canvass, and report back to the society. That committee was able to obtain eight new subscriptions and seven renewals, which have been sent in to the business manager. VIVIAN HILL.

#### HOME NEWS

(Continued from page 243)

four public suppers during the winter, with a thought for the treasury. An autumn festival in November, a New England supper in January, and a father and son banquet in February, have already been had.

Some nine months ago a Boy Scout troop was organized, with Russell W. Burdick as scoutmaster, and sponsored by the church. The boys have been enthusiastic and have done good work. The father and son banquet was their first affair of the sort. About forty sat down to the appropriately decorated tables. Officials from the Watchung division were present, as also the local Scout committeemen, and after-dinner speeches were made with Scoutmaster Burdick as toastmaster. A male quartet sang some fine selections, and a scout song, written by Frank Kellogg (our Bible school superintendent), was sung by the boys. The song is given below and is set to the tune of "Working on the Railroad":

#### SONG OF THE BOY SCOUTS

We are Boy Scouts of America, and happy boys are we;

We love our God, our home and country, and each other as you see.

We rise up early in the morning to be prepared, what'er befall,

And with smiles upon our faces, go where duty calls.

Would you like to know the secret that makes a happy man?

Then just listen while we tell you of the Boy Scout plan.

It's always help the other fellow, pulling hard against the stream,

Then your life will fill with sunshine, for it's a Christ-like theme.

We are glad to say that we are Boy Scouts of this glorious land;

We are glad to say we are on our honor to do the best we can.  
We are glad to help the other fellow by a good turn every day.

Hurrah! we always will be loyal to the B. S. A.

It is said that, "Happy is that country which has no history." I suppose that is because "history" has been construed to mean mainly an account of the wars that have troubled a country. We are happy at New Market in the peaceful, even course of the faithful work of members at their appointed tasks, the thoughtful sermons of the pastor, the inspiring music of the choir, the loyalty to the prayer meeting, the excellent work done in Bible school, Christian Endeavor and Junior Endeavor, week-by-week. This old Piscataway Church has been "steadfast, unmoveable, always abounding in the work of the Lord" for two hundred twenty-two years. "May her shadow never be less." SCRIBE.

SECOND BROOKFIELD, N. Y.—The Second Brookfield Church held its annual church dinner and business meeting Sunday, February 6. Fifty-nine were served at the tables and a few dinners were sent out to shut-ins.

At the business meeting, reports from the auxiliary organizations showed interest and good work, although attendance has decreased during the winter. Since October the church has been without a pastor. The pulpit is being supplied by the pastors of the two first day churches, alternately.

There are children in each of three grades in the primary department of the Sabbath school. The intermediate class has a membership of twelve. There are three classes in the adult department, nine members of the home department, and four names were added to the cradle roll during the year.

The Junior Christian Endeavor society has a membership of eight, and there are six younger children who sometimes attend the meetings. Some kind of social or party is planned for nearly every month. Sometimes the children from the other churches are invited. Quite a sum of money was raised, and besides paying for the party supplies, Christmas boxes, and cards, \$5 was paid to the Onward Movement.

The Intermediate Christian Endeavor is not holding meetings this winter, as some (Continued on page 254)

## CHILDREN'S PAGE

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

### ESTHER

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,  
March 12, 1927

#### DAILY READINGS

Sunday—Esther's cleverness (Esther 5: 1-5)

Monday—Esther an orphan (Esther 2: 7)

Tuesday—Esther becomes queen (Esther 2: 17, 18)

Wednesday—Esther's love for her cousin (Esther  
4: 1-7)

Thursday—Esther's courage (Esther 7: 1-6)

Friday—Esther honored (Esther 8: 1, 2)

Sabbath Day—Topic: Esther, a girl who helped  
her people (Esther 4: 11-17)

MRS. EDNA BURDICK

Today we have the story about Esther. How many of you remember this girl of the Bible? She was a Jewess, and her father and mother were dead. A relative of Esther's named Mordecai, also a Jew, took her for his own daughter and brought her up. At that time a man by the name of Ahasuerus was king of Persia. When Esther was grown up she was a very beautiful girl and the king loved her and married her, which made her a queen.

Esther had plenty of money and servants, yet she was sad for she could not go out to see her own people. She had not told the king that she was a Jewess. And she could only go in to see the king when he sent for her.

There was a bad man named Haman whom the king favored. Mordecai would not bow down to him, and it made him angry. So he told the king some lies about the Jews and got the king to sign a paper to have all the Jews killed.

They told Esther about it and begged her to do something to save them.

Esther was afraid to go in to see the king when he had not sent for her, but she loved her people and decided to risk her own life to save them.

The king loved her so much that he said he would grant any request she would make. She told him of Haman's plot, and it made

the king so angry that he ordered Haman killed and Mordecai to take his place.  
*Little Genesee, N. Y.*

### A BIBLE PUZZLE

Here is a difficult one, and yet it is easy once you find how to start. Arrange these letters in words, and you will have two verses in John. See if you can find them.

A wen tneidnammoc I evig otnu uoy,  
Taht ey evol eno rehtona; sa I evah devol  
uoy, taht ey osla evol eno rehtona.

Rehtona ot eno evol evah ey fi, selpicsid  
ym era ey taht wonk nem lla llaht siht yb.

#### ANSWER TO LAST WEEK'S PUZZLE

The other ten mistakes were:

1. In verse one *people* should be *lands*.
2. In verse two *joy* should be *gladness*.
3. Verse three should be numbered four.
4. In the same verse *courts* should be *gates*.
5. Also in the same verse *gates* should be *courts*.
6. Verse four should be numbered three.
7. In the same verse *sheep* should be *people*.
8. Also in the same verse *people* should be *sheep*.
9. Verse ten should be numbered five.
10. *Psalms* 101 should be *Psalms* 100.

H. V. G.

### JUDY STORIES

#### JUDY PLAYS MOTHER'S GAME

H. V. G.

It was a grey day. The whole outside world was drenched and enclosed in slowly moving fog like huge misty giants bending their twisting forms to engulf the earth. Little Judy, sitting inside in front of the fireplace, was inclined to feel as damp in spirit as the weather outside. Her friend Betty was having to stay at home to practice a neglected music lesson; so today Judy was alone. From the direction of the kitchen mother's cheery voice was heard humming a tune quite in contrast with the dismal wet day. Soon Judy's little nose, which was already turned up a little bit, turned up still more as with an audible sniff she smelled the delicious spicy odor which meant cookies.

With a hop and a jump she was out in

the kitchen. Standing by the table she watched mother's hands all snowy with flour quickly and neatly cut out each round piece from the flat lump of dough on the board. Still, even the delicious prospect of warm cookies was not enough to take away entirely that little scowl on Judy's forehead.

"It's a horrid, horrid day," she grumbled.

"It is a bit disagreeable outdoors," mother agreed. "It is a sorry Day, weeping over some wrong done. Soon Day will see we are trying to do better, and then her bright smile will warm and cheer us again. It is just the day for cookies, too, hot and brown from the oven. Just think how dad and big brother will enjoy them when they come in tonight."

"That sounds as if you were trying to play your game, mother. As for me, I can't see anything at all to do 'cause there isn't anybody to do anything for."

"You might call it part of the game," mother replied. "One is certainly happier when doing something. Do you want to make a cooky man?"

"Oh, yes," Judy cried as she ran to wash her hands and put on her apron. "Shall I make him a her or him?"

"A what?" mother asked laughing.

"I mean, shall I make a girl with a bonnet or a boy with a big hat?"

"Why not make both and then give one away? There should be somebody who would be glad to have a cooky boy on such a day as this."

"I don't know who." Judy's forehead wrinkled up as she thought. "Betty lives too far away, and there is nobody I know nearer."

"How about the new family which has just moved into the house two doors below us? Isn't there a little girl there?" asked mother.

Judy waited awhile before answering as she applied the cooky boy's head and arms and then gave him a sugar coat. "Yes," she said slowly, "but she is very poor."

Mother's silence, as she dumped out a pan of newly baked cookies, made Judy feel slightly uncomfortable.

"I mean," she tried to explain, "she's different from us. She has only one school dress 'cause she told us, and her mother works all day sewing in other people's homes. She hasn't any father 'cause I

guess he died, or anyway he did something."

With this Judy carefully put the cooky girl's bonnet on the cooky boy's head.

"Oh, dear, I've made a mistake," she exclaimed.

"I think you have," replied mother with quite another meaning. "What is the new little girl's name?"

"Mary."

"Do you play with her at recess?"

"No, we haven't." Judy's cheeks began to redden and not because of the heat in the kitchen either.

"The poor child must be lonely," mother observed. Then she added, "Here, put your boy and girl in this pan, and then our baking is done."

Judy, however, had other thoughts now on her mind besides cookies. When the cooky boy and girl were done, she wrapped them up in paper, walked slowly to the hall, put on her coat and hat, and slowly came back to the kitchen.

"Well," she said quietly, "I guess I'll go see if Mary is home." With that she walked out the door and down the street.

In fifteen minutes she was back. She ran to her mother holding up a pretty piece of bright red silk.

"Look, mother, Mary's mother, Mrs. Walker, gave me this, and what do you think! Mary was so pleased with the cooky dolls. I think she almost cried, too. I asked her to come over some time. She has to work hard to keep the house in order 'cause her mother is away sewing so much, but she seems nice just the same. And you should see the dolls' clothes Mary makes out of her mother's pieces—just boxes and boxes full of them."

Mother smiled. Just then stamping outside the door announced the arrival of dad and big brother.

"Hello," dad cried as he caught sight of Judy's face all lighted up with enthusiasm over her new-found friend. "My Judy looks like a million dollars." And he swung her high up to the ceiling. "I smell cookies, too. What has Miss Punch and Judy been doing?"

"Well," announced Judy solemnly, after she was placed on the floor again, "I killed a big giant this afternoon. He was as big and terrible as the fog outdoors, and he said, 'You shall not take any cookies to

Mary Walker, 'cause I won't let you.' Then I put on my armor, took two cooky dolls I made, and our magic key—you know, that's our pretend key, dad, which lets us in the pretend story-land—and I went to Mary's house and gave her the cookies. That's all."

"Well, well," dad said thoughtfully, "That's one way to play the game, and I am glad our Judy knows how."

Then Judy was happy, and it really did seem as if she were in a fairyland in spite of the dreary world outside.

### MY DAD

Written by a little boy

All day long I am so brave,  
I fear no giant in armor clad;  
But at night when shadows come,  
That's the time I want my dad.

When some days are terribly blue,  
And I feel that I've been bad,  
Then at night in sorry mood  
I want one thing, and that's my dad.

You see I'm just a little boy.  
So many things I wish I had;  
But the biggest and best you bet I have,  
And that—guess! Why, that's my dad.

H. V. G.

### WHEN PULL WAS "HAW" AND JERK WAS "GEE"

REV. AHVA J. C. BOND

(Sermon to the boys and girls, Plainfield, N. J.,  
February 12, 1927)

Text: *Now if we put the horses' bridles in their mouths that they may obey us, we turn about their whole body also.* James 3: 3.

I remember very well the first time my father let me take the line in my hand to drive a horse. We used to drive with one line—a long leather strap—one end of which was fastened to the bridle rein. There was a loop on the other end for a handhold, and it reached back to the plow handles or to the sled. Now I didn't know "gee" and "haw," but the horse did. That is, I was going to try to drive when I didn't have horse sense. Well, I guess I had horse sense, but I didn't know horse language. As I stood back by the sled on the "near" or left side, with the line in my hand ready to start, my father told me that when I wanted the horse to come toward me to say "haw," and when I wanted him to go the

other way, or from me, to say "gee." But it was not easy to remember just at the right moment which I wanted to say. So he told me another way. That was to pull on the line when I wanted the horse to come toward me, and to jerk it when I wanted him to turn the other way. It was easy enough to learn when to pull and when to jerk, and that gave me time to think what to say. So in that way the horse soon taught me "gee" and "haw."

Now it wasn't because I was so strong that I could pull the horse toward me, and it wasn't by *hard* jerks of the line that he was turned the other way. It was because he had been trained. The slightest pull and the most gentle jerk did the trick and turned the horse's whole body.

"Now if we put the horses' bridles in their mouths that they may obey us, we turn about their whole body also." That is our text this morning, taken from the third chapter of James. Just a little further down it reads, "So the tongue also is a little member, and boasteth great things."

With so little a thing as a bridle you can guide a horse very easily, especially if the horse is trained until it has become what we call "bridle wise." And if we can learn to control the tongue which "also is a little member," we can thus guide our whole lives. As a horse becomes "bridle wise," so boys and girls should become "tongue wise."

In the first place, there are some words that the tongue of a boy or girl should never utter. I fear you will hear them, for some people use bad words. You may be tempted to say them too; but if you will just hold your tongue when you are tempted to say bad words, unclean words, or angry words, it will turn your whole life from the bad, and toward the good way. I am told that there is more swearing among young people than there used to be. That is too bad if true, for it means that the tongue is not properly controlled and is pulling the whole life the wrong way.

I used to hear a good deal of swearing when I was a boy. A neighbor of ours used to swear at his horse all day long as he plowed on the hillside among the stumps. He was a Catholic, but I guess he did not belong to the Holy Name society. Those words used to ring in my ears of a night when I had gone to bed, but I am thankful

to say that I had control of my tongue in that matter at least, and never repeated one. I never swore in my life, and I never heard one of my three brothers swear. For this I give credit, first to my Christian home, and second to the church which I joined at the age of ten.

"If your lips you'd keep from slips,  
Five things observe with care:  
To whom you speak, of whom you speak,  
And how, and when, and where."

It is a good thing to learn, also, when not to say *anything*. That isn't always easy either, to keep still when others are talking, or to keep quiet when you should be quiet. It is not always easy to "hold your tongue."

When we have learned what *not* to say and when *not* to speak, there is still much to learn. It will take us a lifetime to learn it, but it will be found to be a happy experience—that is, to learn to say right and helpful things. To learn to say the right thing at the right time is to learn to be right and to live good and helpful lives in the world.

*Now if we put the horses' bridles in their mouths that they may obey us, we turn about their whole body also.*

### TRACT SOCIETY—MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society of New Jersey met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday February 13, 1927, at 2.15 o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, William C. Hubbard, Alexander W. Vars, Willard D. Burdick, Ahva J. C. Bond, Theodore L. Gardiner, Esle F. Randolph, Iseus F. Randolph, Jesse G. Burdick, Irving A. Hunting, Harold R. Crandall, Frank A. Langworthy, Laverne C. Bassett, George R. Crandall, Theodore J. Van Horn, Arthur L. Titsworth and Business Manager L. Harrison North.

Visitors: Mrs. Willard D. Burdick, Mrs. Theodore J. Van Horn, Mrs. Ira N. West, Mrs. Irving A. Hunting, Mrs. David E. Titsworth, Mrs. Ahva J. C. Bond, Mrs. Laverne C. Bassett.

Prayer was offered by Rev. Theodore L. Gardiner, D. D.

Minutes of last meeting were read.

Corresponding Secretary Willard D. Burdick presented the following report:

Among the letters received since our last meeting is one from Frank Jeffers, Racine, Wisconsin, who writes that he has received and distributed about 250 used copies of the SABBATH RECORDER. He asks for more papers.

Timothy Inteka of Nyassaland, Africa, urges us to write to him, and tells of their need of literature and of schools for teaching English.

The librarian of the Samuel Colgate Baptist Historical Collection writes thanking us for the copy of the Seventh Day Baptist Manual, and asks that we inform them of all publications, so that they may secure them for their library.

I have attended two meetings of the Missionary Board the past month, and have spoken at Ashaway on a Sabbath morning, and with Secretary W. L. Burdick conducted a conference at Westerly, on our denominational work and the raising of the budget. This conference was attended by representatives of all of our Rhode Island and Connecticut churches.

The second edition of "Sabbath History 1" is ready for distribution. Seven hundred fifty copies were printed. The book sells for 50 cents.

Fifteen hundred denominational calendars were printed at a cost of \$230.21. The edition is completely exhausted.

At a regular meeting of the board you asked me to take up with Secretary W. L. Burdick of the Missionary Board the question of publishing literature in the Chinese language, and report at a subsequent meeting of the board.

At several times Secretary Burdick and I have considered this question, and in January we agreed to report as follows:

Because of the changing conditions in China and the uncertainties connected with our own missionary work, we think it unwise at this time to make extended plans for the translation of literature into the Chinese language or the preparation of new material. However, we suggest that Brother J. W. Crofoot, in connection with his other work, begin the translation of such of our tracts as he thinks can be profitably used among the Chinese.

Dr. B. F. Johanson, president of the General Conference, writes that if we will postpone our regular meeting of April 10 to April 17, he will plan to meet with us, as he expects to attend the meeting of the Missionary Board on April 20.

Secretary W. L. Burdick and I expect to hold group conferences with the Shiloh and Marlboro churches next Sabbath and Sunday, and in the Western Association the following two weeks.

Report received.

Leader in Sabbath Promotion Ahva J. C. Bond reported on the Sabbath Enlistment Conference of Seventh Day Baptist Ministers of the Eastern Association, held recently in Plainfield, N. J., and stated plans are made for holding one this week in Utica, N. Y., embracing the pastors of the Central Association.

The treasurer reported that the proceeds from the sale of the Cimiano property in Westerly, R. I., \$5,000, and the Second Westerly church, \$828.68, have been invested in mortgages.

The Advisory Committee would report the following recommendations:

1. That to each delegate to the Lausanne Conference on Faith and Order samples of our literature be sent—"Beliefs of Seventh Day Baptists," "Features of the Fundamental Cause of the Sabbath" (Salem Conference addresses), and "History of the Sabbath," by Rev. A. J. C. Bond.

2. We recommend that the item in the budget for Teen-Age Conferences be interpreted to include summer camp activities.

In making this recommendation the Committee wishes to state that the buildings and equipment of the camp are provided for outside the board, and the young people who attend camp take care of their own expenses.

Recommendations adopted.

The Supervisory Committee reported a temporary depression in business at the publishing house, but look forward to an early revival of business.

The Committee on Distribution of Literature reported the number of tracts distributed in December, 1926, 1394; January, 1927, 1793.

The Committee on Teen-Age Conferences and Summer Camps referred the board to the article by Rev. A. J. C. Bond on "The Lewis Summer Camp," which appears on page 196 of the issue of the SABBATH RECORDER, February 14, 1927, and was read by Pastor Bond.

Voted, that whereas there seems to be some misunderstanding as to the policy and practice of the SABBATH RECORDER with regard to publishing articles sent for publication, the editor be requested to restate the policy of the SABBATH RECORDER, in its next issue of February 21, 1927, which has been maintained for many years with regard to the publication of such articles. [See editorial in this issue.]

President Randolph reported on his attendance at the meeting of the Missionary Board held last week.

Minutes read and approved.

ARTHUR L. TITSWORTH,  
Recording Secretary.

When Aristotle was asked how the educated man differed from the uneducated, he answered: "As the living differ from the dead."

### THE OLD CARPET AND THE NEW

MRS. W. L. GREENE

(Read at the re-dedication of the church at Independence, N. Y.)

Some twenty years ago and more,  
Upon this very selfsame floor,  
A carpet warm and red was laid;  
And those who gave as God had blessed,  
Of wealth or work their very best,  
Were in their hearts full well repaid.

So, when again the Sabbath came,  
They gathered here to bless his name  
With words of prayer and praise and song.  
Their hearts were happy in the thought  
Of all the beauty they had wrought;  
For beauty doth to God belong.

Doth he not carpet this fair land  
With softest green on every hand  
As well as other colors bright?  
Naught ever fails in usefulness  
Through any beauty of its dress  
Since God doth with his works delight.

But as the years have onward passed  
The carpet's threadbare grown at last,  
Till only faded glow survives;  
But still we love it every bit,  
We surely could not part with it;  
It's woven in our very lives.

There's something sacred, wondrous sweet,  
The memory of passing feet,  
That to our hearts each thread endears  
Of loved ones who have gone before  
Who gathered here in days of yore,  
A precious memory through the years.

Our little ones with toddling feet,  
Our sturdy sons, our daughters sweet,  
The young, the middle aged, the old—  
Yes, all have helped to wear and fade  
The carpet, once so proudly laid,  
In every ruddy length and fold.

To give it up we could not bear;  
And so with patient work and care,  
With many a backache, many a bruise,  
The carpet's taken from the floor,  
That skillful hands might charm restore  
And neither worth nor beauty lose.

Lo, here before you it is seen,  
No longer red, but richest green.  
I'd hardly know it now. Would you?  
But 'tis the same bright carpet, dears,  
That we have known these many years,  
Just woven over fresh and new.

Its velvet runners greet our eyes,  
To fill our hearts with glad surprise  
And pride in every glossy fold.  
For we rejoice to thus restore  
Our carpet, lovely as before—  
A fine new carpet from the old.

And when in after years our own  
Dear children, older, wiser grown,  
Shall gather here from week to week,  
That this new carpet be as dear  
To them through every passing year  
As was the old, is all we seek.

## SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.  
Contributing Editor

### TRAINED BIBLE SCHOOL TEACHERS

REV. ERLO E. SUTTON

Director of Religious Education

In many communities the tradition has long prevailed that anyone who is willing to teach a Bible school class should be permitted to do so. This practice, entirely too common, has not only resulted in poor teaching but has also created a feeling that anyone who is willing to do so, can teach in the Bible school. Such a thing would not be tolerated in other lines of education. The first step to secure better teachers and better teaching in our system of religious education would seem to be to create a definite conviction that such teaching is a task for which one must be prepared.

Personality is the strongest factor in teaching. This is probably doubly true in Christian education. A strong, well-balanced, sunny, wholesome Christian person makes the best kind of Bible school worker. But such personalities do not come by accident, it is a product. It may not have been brought about by intensive training, much as that might help, but through long years of patient training in the school of experience. For his own sake and to save time, the Bible school worker should have intensive training plus good sense and an abiding faith in the Bible, God, and Jesus as Savior and Lord.

Through a study of the matter, one will discover that in the beginning, the aim of the Bible school was to keep children off the streets during the day and teach them some Bible and regular school subjects. Gradually, however, the work for Seventh Day Baptists, as well as other denominations, has developed into more serious educational tasks. Much better methods of teaching have become common in our schools, and lesson material has been furnished requiring better understanding of principles and methods. Many feel that the program of the Church for religious education must stand or fall in contrast and comparison

with an ever improving public school program.

Boys and girls must not feel too great a contrast between the grade of work given and the preparedness of the teachers when they pass from the classroom of the public school to the classroom of the Bible school. The teaching service of the Church is today but one of an increasing number of services she must render the community. As a result of this, and in view of the fact that for a long time, if not always, the Church will be the leader in religious education, the work itself must be well done. If it is not, the very fact of poor work will hinder her usefulness and defeat her purpose as never before.

The growth and health of the individual church depend in no small degree on the effectiveness of her system of religious education and religious training. Through such she has her greatest contact with the young of the community and from this source secures the major part of her growth, and from the Bible school comes most of her workers. Through a careful survey, made by one of the largest denominations, the following has been established:

With untrained workers only fourteen per cent of the young people became members of the school, seventeen attended church regularly, and ten per cent did some work in the church.

In schools having part trained workers, up to thirty-three per cent became members, forty-four per cent attended church regularly, twelve per cent did some work in the church.

In schools with well trained teachers and well supervised studies, sixty-eight per cent of the prospective students became members, fifty-six per cent attended church regularly, forty-seven per cent did some regular church work.

Most people do not like figures; but set the above down in figures, study them carefully, and reach your own conclusions; then answer the question, "Does it pay to have trained workers in Bible schools?"

Institutions, including the Church and Bible school, are not ends in themselves. They are agencies by which people are helped and served, and, in the case of churches and Bible schools, brought to Jesus Christ and trained for service in his kingdom.



It requires knowledge and skill to grow prize-winning calves, poultry, or pigs; but how much more knowledge and skill is required to grow Christian character. The material we work with in the Church and Bible school is personal, precious, eternal, capable of indefinite expansion and power. Every child is the supreme unit of worth, and the kingdom of heaven is made up of such units.

What the writer has said is not only intended to interest and convince you of a fact, but to move you to plan and work for the accomplishment of a task—the training of workers for your own Bible school.

What has been said in this article may discourage those who are now teaching, yet without adequate training. This need not be so at all. God bless the consecrated teacher who is doing the best possible under present conditions, yet why not train to do more efficient work than at present? Such training is within the reach of every teacher and all who expect to teach or work in the school. Excellent work in teacher training, alone in your own home, or better still in the organized class in the church or community, is offered. A few weeks of study enables one to complete a unit of ten lessons, and a single unit may be of great help to any teacher. You see the need, you must do the work to make yourself a better teacher and leader of children and young people.

Why not make this our ideal, "Teacher training for each Seventh Day Baptist Bible School"? The director of religious education would be glad to put you in touch with the best courses offered, courses that can be taken alone in your own home or in classes.

#### LESSON X.—MARCH 5, 1927

SHARING THE GOOD NEWS

Acts 8: 4-8; 2 Cor. 5: 14-20

Golden Text.—"Ye shall be my witnesses." Acts 1: 8.

#### DAILY READINGS

Feb. 27—Sharing the Good News. 2 Cor. 5: 14-20.

Feb. 28—The Great Commission. Matt. 28: 16-20.

Mar. 1—The Purpose of Preaching. 1 Cor. 1: 18-25.

Mar. 2—Paul's Example. 1 Cor. 2: 1-10.

Mar. 3—The Minister's Spirit. 1 Thess. 2: 1-12.

Mar. 4—The Sower's Reward. Psalm 126.

Mar. 5—The Gracious Invitation. Isa. 55: 1-7.

(For Lesson Notes, see *Helping Hand*)

#### HOME NEWS

(Continued from page 247)

of the members are absent in school, others living in the country; but the RECORDER Reading Contest is carried on and other activities receive attention.

The Women's Missionary Aid society held eleven meetings during the year. From serving dinners and suppers, holding bake sales, and the annual holiday sale, \$334.24 was raised; \$140 was paid to the Onward Movement. A dining table and six chairs and dish cupboard have been added to the society's equipment, the prayer room of the church repaired, and rugs placed on the floor. Christmas baskets and cards sent to shut-ins and absent members, and quite a sum paid into the church treasury for general expenses.

A pastor is greatly desired, but if there are not enough to supply all the churches we must try to do what we can without one.

E. H. C.

It is a mistake to limit the word "faith" to the forgiveness of sins and to our acceptance as children of God. Faith includes far more. We must have faith in all that God is willing to do for us. We must have faith each day according to our special needs. God is infinitely great and powerful, Christ has so much grace for each new day, that our faith must reach out afresh each day according to the need of the day.—*Andrew Murray*.

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## DEATHS

**DIBBLE.**—Infant daughter of Samuel Dibble and Lora Greene Dibble died January 27, 1927, in Adams Center, N. Y. Brief services were conducted by Pastor Loyal F. Hurley at the home on January 28.

**GREEN.**—Milo Green was born in the town of Alfred, Allegany County, N. Y., July 17, 1836, and died at his home in Petrolia, near Wellsville, N. Y., January 17, 1927.

He was the son of Asa and Mary Vincent Green. On July 22, 1865, he was married to Sarah Witter. To them were born two children, but both died while young. On January 3, 1889, Mrs. Green died. On June 23, 1890, Mr. Green was married to Mrs. Nettie A. Genung. He was a veteran of the Civil War, having enlisted twice. On his first enlistment he served for more than a year, and was discharged for disabilities. Some time afterwards, when he had gained his strength, he again enlisted and served until the end of the war. He loved his country and was considered one of the bravest and best of soldiers. Not only did he love and serve his country in time of war but he was an honorable and upright citizen in time of peace.

At about the age of twenty he was baptized by Rev. Thomas B. Brown. He belonged to different churches, taking his membership with him to different communities. At the time of his death he was a member of the Wellsville Seventh Day Baptist Church. His church and Christianity meant much to him, and his hope and trust in his heavenly Father was his sustaining power all through life, and especially so in his last years.

He is survived by his wife; by a brother, Benjamin Green of Richburg, N. Y.; by four half brothers, Addison and Gorton Green of Richburg, N. Y.; Edward Green of Oklahoma, and Robert of Bolivar; by one half sister, Mrs. Ella Peasley of Richburg; by three step children, who were as near and dear to him as if they were his own. They were Mrs. Kate Green of Petrolia, Mrs. Agnes Cole, of Richburg, and Mr. Merton Genung of Petrolia.

With his going his community lost one of its oldest and best beloved citizens.

Funeral services were held at the Petrolia Seventh Day Baptist church, conducted by A. Clyde Ehret of Alfred, and he was laid to rest in the near-by cemetery.

A. C. E.

**TREMAINE.**—Mrs. Ann Tremaine, 79 years old, died in Watertown, N. Y., on January 9, 1927.

She was the daughter of Freeman Washburn and Celia Greene Washburn, and was born in the town of Rodman, August 4, 1847.

She was married to Ansel Tremaine and to them were born three sons, Warren, Robert, and Fred. They lived for a time at Chestnut Ridge and then came to Adams Center, where Mr. Tremaine soon died after an illness of only a few hours.

From this time on her life seemed shadowed by tragic events. She went to New York City with her sons; her son Fred went West, where he was married and established a home; her son Warren died suddenly, and Robert was electrocuted by a live wire while at work.

After that she returned to Adams Center and lived here several years, until the death of her son Fred's wife. She then went to Los Angeles to care for his three motherless children, a son and two daughters. His son died in the great influenza epidemic. She continued to keep his home until about five years ago, when his older daughter, Mrs. Alberta Tremaine Meadows, was brutally killed in the hammer murder in Los Angeles, and her son's mental condition required that he should have care in a sanitarium. About four years ago she returned again to Adams Center.

Mrs. Tremaine was a loyal Seventh Day Baptist, and in spite of the many tragedies of her life had done much service in Christian work, especially in Sabbath school and Junior activities.

She is survived by her son, Fred, and granddaughter, Genora, of Los Angeles; a sister, Mrs. Ella Jenkins, of Adams Center; a nephew, Mansford M. Jenkins, of Brooklyn; and by several cousins who reside in this vicinity.

Funeral services were held at the Seventh Day Baptist church in Adams Center on January 11, the pastor officiating. The burial was made in Union Cemetery.

L. F. H.

**GLASS.**—Albert G. Glass was born in the town of Watertown, N. Y., March 8, 1840, and died at Adams Center, N. Y., January 27, 1927. His parents were Lorenzo Glass and Sophia Greenly Glass both of whom died in his early boyhood.

He served nearly three years in the Civil War, being in the light artillery, the heavy artillery, and the infantry. He took part in the battles of Cold Harbor, James River, and the Siege of Richmond. For about one and one-half years he was stationed in a fort near Washington, guarding the Capitol. He was discharged as a sergeant at Petersburg at the close of the war.

In 1861, he married Miss Alzina Crosby of Adams Center, and to them were born four children: Virgil, Rose, Henry, and Rena. Mrs. Glass and all four children are dead.

In 1906, he married Mrs. Elizabeth Yendes Edmonds of Adams Center, who passed away in 1913. His son, Henry, also died in 1913, and soon afterward his daughter-in-law, Mrs. Bess Glass, and family moved to his home, and she has since kept the home for him.

Mr. Glass was a good citizen, a kind neighbor, and as long as his health permitted, a very regular attendant at the church of his choice. He was remarkably patient under all circumstances, never complaining about his troubles or sorrows, of which he had many. Often he would say, "I have no fault to find. The Lord has been good to me. It is all right."

He was a member of the Adams Center Seventh Day Baptist Church, of De Alton Cooper Post, G. A. R., of Adams, of Rising Sun Lodge of Masons, and of the Adams Center Grange.

He is survived by three grandchildren, Paul Bunce of Adams, Karl Bunce of Burrs Mills, and Evelyn Glass of New York, and a great-grandson, Donald Bunce, of Adams.

The funeral services were conducted at the Seventh Day Baptist church Sabbath afternoon, January 29, by Pastor Loyal F. Hurley, and the body was laid to rest in Union Cemetery. L. F. H.

### WHERE CHURCHES ARE SCHOOLHOUSES

The newcomer to China is at once fascinated and appalled by the large numbers of children he sees on the streets. He can not help but meditate upon the tremendous possibilities either for good or for evil. He says to himself, "Here is an educational problem indeed!" Religious education at home is a highly specialized subject—it takes for granted a certain amount of general intelligence and common knowledge on the part of the children concerned. Not so in China. The Christian Church must not only teach its children the truths of the gospel; it must also teach them how to read and write their own language, how to study, how to work, how to play, in short, how to live. And thus the school is an integral part of the Church. Practically every church is used as schoolhouse during the week. In the country districts the Christian pastor is often also the superintendent of schools, or rather, superintendent of school. He is sometimes the only person in the village who can read or write. It is part of his duty to gather the children together in the church on week-days, and teach them as well as he can.

Thus, in our mission work we must begin at the bottom and work from there up. The kindergartens are the first to command our attention. Always the appeal of childhood is irresistible. The Chinese children are as lovely and as lovable as any children in the world.—Miss Elizabeth F. Cushman, in *Record of Christian Work*.

A sweet savor of Christ! It does not consist so much in what we do as in our manner of doing it; not so much in our words or deeds as in an undefinable, sweetness, tenderness, courtesy, unselfishness, and desire to please others to their edification. It is the breath and fragrance of a life hidden with Christ in God and deriving its aroma from fellowship with him. Wrap the habits of your soul in the sweet lavender of your Lord's character!—F. B. Meyer.

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

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

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Per Year	\$2.50
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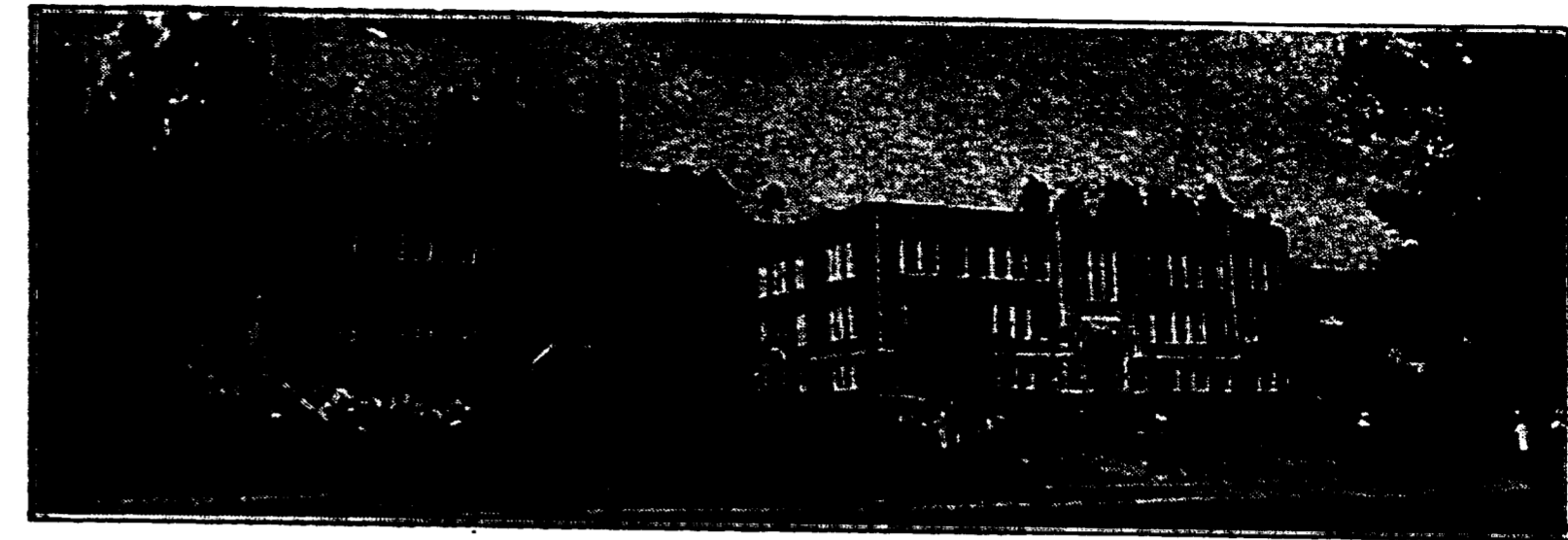
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