

The Sabbath Recorder

Build the Denominational Building

Our Material Prosperity is Sufficient.
Our Religious Enthusiasm Must Equal It.

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

WE do not need a new gospel for the twentieth century. The methods of Christ and the apostles are not obsolete. We do need a revival of the evangelistic spirit in order to counteract the insidious spirit of unbelief that weakens the churches.

This spirit of unbelief can not be overcome by articles of contention, open discussions, or by Conference resolutions. There must be a revival of sweet-spirited evangelism, a more practical demonstration of the reality of the gospel as the power of God unto salvation. Christians must show the world something of the Holy Spirit's power over their own lives before they can convince men that God is able to save the chief of sinners.

Our God is just as able to shake whole communities today as ever he was, wherever he has spirit-filled Peters and Johns and Pauls. But we must not forget that every life-giving evangelistic movement must begin with the spiritual infilling of Christians themselves.

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Write the Treasurer for information as to ways in which the Board can be of service.

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ADDRESSES OF MISSIONARIES IN CHINA

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Dr. Rosa W. Palmberg, Dr. Grace I. Crandall, Dr. and Mrs. George Thorngate, Grace Hospital, Lüho, Ku, China. Postage, 5 cents for first ounce; 3 cents for every additional ounce or fraction.

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WHOLE NO. 4,278

Our Father who art in heaven, for the sacred memories of loved ones gone before we render thee thanksgiving and praise. May we learn well the lesson thou wouldst teach us in the sorrows that take the light out of the years and make us to stagger through life as one smitten with blindness at noonday.

Grant that our sorrows may enable us to realize the deeper things of life, and may they enable us to take strong hold of the things which eye hath not seen and which the unaided heart can not see. In Christ's name. Amen.

Religious Education Possibly here and there **The Keynote Today** one may be found who can not—or will not—see the advantages of religious education as it is emphasized in our work plans of these years. Not long ago I received a critical letter in which the writer evidently tried to list all the evils which seemed to him to threaten our very life as a people; and in that list he decried the educational movement in no uncertain terms. I did not wonder so very much that the poor man forgot to sign his name. Maybe he had some misgivings about the wisdom of his criticism.

Anyone interested in this matter will see, if he reads religious papers, that religious education has become a leading feature in Christian work. He will also find that the larger denominations are far-visions enough to see that their future as a people depends upon true training of the young men and women of today.

A friend has kindly sent me a page from a Presbyterian magazine, in which "facts and figures" are given, showing the extent and significance of religious education in the Presbyterian denomination.

With them, three colleges in one year raised \$50,000 apiece to create departments of religious education. With that church, Vacation Bible Schools made an increase of one hundred twenty-seven schools in a year—a greater increase than ever before. Some six thousand five hundred young people and leaders of children attended fifty summer conferences last summer.

University pastors are being provided in schools where large numbers of Presbyterian students are in attendance.

These are only a few of the many notes in that article showing the great interest progressive people are taking in education who look toward holding their own young people true to the faith of their fathers. Seventh Day Baptists would be behind the times and great losers if they did not stress the importance of such work.

"The Fellowship of Prayer" There lies before me a little

pamphlet of thirty-one pages, entitled, "The Fellowship of Prayer," published by the Federal Council's Commission on Evangelism and Life Service, which, it seems to me, would be an excellent help to families in their daily devotions during the days from March 2 until April 17—Easter Sunday.

The "Fellowship" is an inter-denominational manual for daily devotions throughout the Lenten season. Bible passages on each daily theme are printed, and references given for other passages in harmony with the thought of the hour. A hymn for each service is indicated, and some practical suggestion for spiritual thought is given, each time.

The lessons are given in a little paper-covered booklet of thirty-one pages, in size three and a half inches by six and a half inches, convenient to carry in the pocket.

The weekly subjects are: "God is a Spirit," "Man is a Spirit," "Christ is a Spirit," "Spiritual Discernment," "Spiritual Intercourse," "Spiritual Struggle," and the "Triumphal Spirit." Passages of Scripture for reading are connected with each subject, a few appropriate comments are given, and a song is suggested. At the close of the booklet seven brief but beautiful prayers are given.

It seems to me that many families might be greatly helped in their daily devotions and in their spiritual life, by use of this

little tract. It only costs three cents to own one, and \$2 will secure one hundred of these helps, from the Commission on Evangelism and Devotional Life, 287 Fourth Avenue, New York City.

Any pastor desiring a sample copy can secure one free by asking the Commission of the Federal Council for one, 205 East Twenty-second Street, New York City.

What Are We Living For? Why Seek Truth and Beauty? Probably there is nothing in life that brings greater joy to a human soul than does the discovery of some wonderful truth. Every true man will long for the ability to help his groping fellow men, who do not seem able to grasp the wonderful teachings of nature's open book or yet to comprehend the realities that lie beneath the words they read in the Book of books.

It is not enough to be able to grasp and enjoy truths merely for one's self alone—simply to see things and be made happy and strong by what they may bring to you. The real inspiration that should prompt one to study and understand truths is the fact that he may be able thereby to help someone else to see and enjoy them also.

It is a great thing to be able to comprehend the ravishing beauty of the universe about us, and so to come into communion with the beautiful as well as with the true. But we come far short of life's higher purposes if we try to enjoy these alone, forgetting our duty to try to help others who see them not to find and enjoy them with us. Indeed, the real inspiring, uplifting thing in life is found, not merely in the ability to see and enjoy truth and beauty in our own hearts but, in the ability thus gained, to open the eyes of those who would not find them without help, and so enable others to see and enjoy them too.

The kingdom of heaven would be greatly advanced on earth if every child of God would long for truth and beauty in order to be able to pass them on so others could be helped thereby. For this we should be living.

It is a great thing to learn to be happy ourselves; but it is a greater thing so to use our own joys that others are made the happier by our presence.

Benefits of Prohibition Already Realized

Probably no man is better able than Professor Irving Fisher, of Yale, to state the facts about the practical benefits of prohibition already realized, even though the law has not been fully enforced, owing to the persistent efforts of an army of outlaws. Professor Fisher assures the country that a saving of \$6,000,000,000 in one year has been secured by the movement.

Furthermore, the careful finding of such a national expert in economical statistics as Mr. Roger Babson, shows that the working power of the wage earner has been wonderfully increased by the absence of drink, and that the money earned has been used for many lines of improvement in living conditions, instead of going to extend the ever-damaging curse of the liquor traffic. Great quantities of the savings thus acquired have gone into savings bank accounts of the people.

Since prohibition came, the enormous sum of eighteen billion dollars has found its way into savings banks by the working people. Never in all our history has such a record been made before.

Really, the outlook for prohibition has never been brighter than it is today. In spite of all the efforts of its enemies to discount and undermine it, the cause is moving right along. The chances are not very good for changing the Volstead Law so long as we have a strong majority in Congress. Let no one lose heart over the clamor of the wet papers. Let every true prohibitionist stand by his colors firm and true, and there is no cause to worry. Prohibition in America has surely come to stay.

As to the Attitude of Pastorless Churches

Articles from anonymous writers seldom find place in the RECORDER, especially when no clue is given as to who does the writing. In a communication which lies before me, the unknown writer frankly gives liberty to consign his article to the waste basket if that seems best; but at the same time he insists that certain things he has to say are true as to the attitude of some churches toward the home talent within their own borders.

One fact mentioned is something like this: After waiting long and experiencing great difficulties in efforts to secure pastors of our

own faith, some churches lose out by not using talent within their own membership.

Some retired ministers might be used to advantage; some churches have deacons or other members, good readers, who might read excellent sermons. In some cases there may be Christian ministers having the wisdom of long experience, who, though retired from full work, might still preach some good sermons; and these should be used more than they are, rather than to send out for some first day man to do the preaching.

Many churches that conduct their own services are just as spiritual and helpful to their members and others as they would be by sending for some outside eloquent preacher to occupy the pulpit.

If churches would use their own gifted members who can read good sermons well or now and then a retired minister who is still able to give good talks, or even if they would hold good spiritual prayer meetings, it would be better for our good cause than to send for some eloquent Sabbath breaker to deliver strong sermons. This latter way makes it all the harder for a less eloquent pastor when he comes, as a man of less experience in preaching, to take up the work. Even a less eloquent preacher, if spiritually minded, can do more for his people whom he knows well, than can a more eloquent Sabbath-breaking stranger, no matter how attractive he may be in the pulpit. The tendency of such things in a Sabbath-keeping church usually is to lessen the influence of Sabbath keepers upon their own young people and to make them think one day is as good as another for a Sabbath.

The influence of Sabbath-keeping workers is thus weakened, and it is made easier for our young people to find excuse for leaving the Sabbath of the Bible.

Our little churches might be built up better by using their own loyal home talent rather than by being entertained by scholarly Sabbath breakers who, when occasion presents, go so far as to ridicule Sabbath keepers for their Bible notions.

It is probable that we weaken our own cause and lose members from our churches sometimes, by thus giving our young people the impression that one thing is as good as another in the sight of God.

There, I have tried to glean from a long

letter written by an unknown friend some of the important things that stirred him to write incognito.

Some Surprises Both Comforting And Disheartening This week a letter came to hand from a Christian woman whom I have not seen since she was a little girl, spending her summers with her people in New England during my first pastorate.

Her grandfather and grandmother were faithful members of our church, and he was among those who subscribed to the fund for a denominational building seventy-four years ago—the building that never materialized, and the fund that never was called for; so I ventured to write to the lady, recalling the old-time movement for a building and asking if she would like to give us a lift in honor of her grandfather and grandmother of long ago. Almost by return mail I received a kind letter from her with a check for \$500 enclosed. It came like a ray of sunshine in a dark day, not only to the editor but also to Treasurer Hubbard in his sick room, where he has been retired from active work for many weeks.

I will venture to say that there are many others scattered throughout the land, whose fathers and mothers were loyal to our good cause, and who have happy memories of other days with the home people, who would gladly aid in this memorial building movement if they knew about it, or if we knew where to find them.

This is a good way to express one's appreciation of the loyal fathers and mothers who loved our cause and who lived for it, but who have gone to their reward years ago.

Much of the \$28,200 already pledged or paid to complete this denominational building, and of the funds that have already built the printing plant part of it, has come from those who love to memorialize the worth of their loved ones who have gone on to the better land after doing what they could here.

The spirit of true loyalty to the cause we love, and the cause that was dear to our fathers, should give us this much needed building before another year goes by. There should be regular efforts in every church to push this matter along. Every church should aid by active committees to see the

necessary funds raised before the next Conference. It looks bad to see the want of interest in so necessary and commendable an undertaking for a Seventh Day Baptist home.

Building Fund Report Our last report on **Number Thirty-three** the Denominational Building Fund was in RECORDER of February 14, two weeks ago. At that time the amount was \$27,700.72. Since that date we have received \$525. This added to the \$27,700.72, makes the amount to February 23, \$28,225.72.

Five hundred dollars of this last addition to the fund came from a granddaughter of Thomas and Charlotte Rogers Greenman, of our old Mystic, Conn., Church, and a daughter of Edgar and Elizabeth Greenman Stillman late of New York City.

The gifts from those who revere the memory of their fathers and mothers of days gone by, have a specially cheering influence upon the workers of today.

Just as I was writing this last sentence, the sad news came to me that our beloved treasurer and loyal friend, Frank J. Hubbard, had breathed his last a few minutes before. The last gift mentioned above was the last one that cheered his heart before the Lord called him to his eternal home. How can we go on without him? But we *must go on* and do what we can before our call comes to go.

A NEW SEVENTH DAY BAPTIST CHURCH ON THE PACIFIC COAST?

R. B. ST. CLAIR

I have word from a group of thirteen Sabbath keepers (independent), who have been reading *The Voice* and corresponding with me that they wish to organize a Seventh Day Baptist Church in their California town. They appear to be in substantial harmony with our position, and it is quite likely that, after the matter has been presented to our secretaries, the organization will be accepted, subject to the approval of the General Conference. I am sending them copies of the *Exposé of Faith* and other denominational pronouncements.

A CALL TO PRAYER ON WORLD ISSUES

The many critical international problems confronting our country at the present hour have led the Federal Council of the Churches to suggest concerted prayer throughout the churches. No hard-and-fast date is fixed and there is no proposal for interfering in any way with the normal services of worship. The suggestion is rather made that, during February or March, each minister, in connection with his regular program, direct the attention of his people to the spiritual issues involved in our relations with China, Mexico, Nicaragua and Europe.

The Call to Prayer as adopted by the Administrative Committee of the Federal Council, is as follows:

"In view of the many grave problems threatening to disturb the peace of the world today, the Administrative Committee of the Federal Council of the Churches suggests that, during the month of February or March, every minister turn the thought of his people to those large aspects of the kingdom of God on earth which concern justice, good will, and peace between nations. Let God's special blessing and guidance be sought, to the end that all who in any way share in the responsibility for our international policies may see their problems and duties in the light of the common interests of all peoples as members of the one family of God.

"Let prayer be offered for China, asking that the United States and other nations may look with sympathy and helpfulness on her problems and be guided to take those actions that may secure justice and good will.

"Let prayer be offered that the mutual dealings of the United States, Mexico, and Nicaragua may be right and just in the sight of God.

"Let prayer be offered also that the relations of the United States and Europe may be so guided as to do away with suspicion and ill will and may lead to mutual sympathy, understanding, and helpfulness.

"Let us pray that the vast body of Christian people in our churches may be led by the spirit of God to see the kingdom of God in its larger relations and responsibilities."—*Federal Council*.

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

OUR BULLETIN BOARD

The following articles are well worth careful reading: "The Choice of a Profession," by Rev. William E. Barton, D. D., appeared in the *Youth's Companion*, January 27, 1927.

Secretary William L. Burdick gave quotations from this article in the SABBATH RECORDER of February 14.

"Nation-Making in China" is the title of an article in the *Christian Century* of February 17, 1927. The editor says of the author of the article, Mr. T. Z. Koo, "There is no living Chinese whose words, at this juncture, deserve more attention."

GROUP CONFERENCES IN SHILOH AND MARLBORO

In carrying out our schedule for holding group conferences, Secretary William L. Burdick and I went to the Shiloh and Marlboro churches February 18.

It stormed nearly all of the time that we were there, and consequently the congregations were unusually small.

On Friday night Secretary Burdick spoke at Shiloh, but joined with us in the Christian Endeavor meeting of the Marlboro Church at the home of Brother Luther Davis in time to tell us something about the situation in China, and to discuss with us the recent communication from Brother Eugene Davis of our China mission.

On Sabbath morning Secretary Burdick spoke at Shiloh, and I at the Marlboro church.

Sabbath afternoon we had a young people's conference at Shiloh, with young people present from both churches. For an hour and a half we talked together about the life work of our young people, with special reference to the ministry. A score of ministers and missionaries are now needed on the home and foreign fields, while a score

or more of our ministers, now in actual service, are over sixty years old.

On Sunday afternoon a conference was held in the Shiloh church with representatives of the two churches, in the interests of our denominational work and the raising of the budget.

Maps were used in describing home and foreign fields; charts were used to impress the importance of raising the Onward Movement budget in order to carry on our various lines of work; and questions were asked and answered.

Although this meeting lasted for nearly two and one half hours, some remained a little while after the meeting to talk about our work.

Commendable interest in all of the questions considered was shown by those who attended the conferences, and I believe that many of them will talk of these things with those who were kept away by the severe storm, and that increased interest in our work and a larger financial support of it will result from these conferences.

ANNUAL MEETING OF THE COUNCIL OF CHURCH BOARDS OF EDUCATION

DORA K. DEGEN

What is Christian education? What is a Christian college? How can we make and keep our colleges Christian? These are some of the questions discussed directly and indirectly at the annual meeting of the Council of Church Boards of Education held in Chicago January 10, 11, and 13.

That no education is complete which does not give the complete life was again emphasized. Therefore religious education is inevitable if the goal is to be reached. President W. R. Harper of Elon College, N. C., defined education as the process by which men and women learn to live with and for each other; and Christian education, as the process by which men and women learn to live with and for each other as unto God as revealed by Jesus Christ.

President Harper gave the characteristics of a Christian college as they were worked out by a class in his school. They said that a Christian college is one (1) whose alumni are characterized by a desire to give rather than to get; (2) whose alumni insist not on their rights but on their duties, taking the

attitude that "my right is to see that others get their rights"; (3) whose alumni are optimists—a Christian college could not turn out pessimists; if it could not convince students that man is friendly and that God is friendly, it had failed in its purpose; (4) whose alumni have as their ideal not mastery but servanthship; (5) whose alumni have as the principle of their lives not competition but co-operation.

This is especially interesting, coming from the student point of view. The student point of view was given consideration throughout the meetings, as was evidenced by the presence of their representatives and by an evening's program given over to them. In their discussions it was made clear that they feel that there must be a new and vital interpretation of the life and teachings of Jesus if the organized church is to be revitalized to meet their needs. They are looking to the religious education movement in the schools and colleges to lead the churches in this interpretation.

During the discussion of the question, how to make and keep the colleges Christian, an interesting plan, which is being tried in Whittier College, Whittier, Calif., was presented by its originator, Dean J. Herschel Coffin of that college. "Bound up with this is the question of Christianizing the whole social order," Dean Coffin said, "And our problem is how to make that principle workable in college."

Dean Coffin feels that the system at Whittier is only in an experimental stage. He has at least a working model which is a decided step in advance. The course is essentially a "problem raising" one. With the aim of integrating the whole curriculum in accord with spiritual standards, the curriculum has been organized around situations instead of around subjects.

The course, which is the core of the curriculum, is carried throughout the four years and attempts to give the knowledge and attitudes with which to cope with the great human issues which everybody must meet and work out: sex and marriage, vocations, leisure time (what to do with it), community or citizenship, and the religious situation.

These five problems are studied in the freshman year with the primary purpose of serving as an introduction to the whole plan for the correlation of the college curriculum.

In the sophomore year the psychological aspect of the same human issues is studied. In the junior year the basis is sociological, while in the senior year the thesis of the course is that the only workable principle for all these issues is the Christian principle and that the Christian program for social progress is the only one so far proposed which is based upon sound psychology and in accordance with the ideals of sociology.

Dean Coffin says that one of the salient criticisms of higher education is that it has contributed to the schism between religion and science by going its own way without making the necessary spiritual application of its doctrine and points of view. "Thorough-going religious education," he says, "emphatically demands the correlation of all information and points of view about a religious core. No matter how strong the department of religion may be, you can not have religious education if your science is materialistic and your philosophy mechanistic."

The writer of this account felt that this description of an attempt to work out in a practical way a theory held by many of us, was one of the most stimulating and suggestive features of the program.

In his opening address the president of the council, William S. Bovard, said that one of the most notable tendencies in the field of education today is the triumph of correlating forces over divisive tendencies. He gave as an example the merger of respective general agencies supervising the whole range of educational activities, which have been effected by several of the larger Protestant bodies. The boards of education have within the scope of their responsibility the religious education of the children and youth within the home, the church, and the community, and the educational institutions, such as the activities associated with the Bible school, week day religious schools, colleges, universities, and professional schools.

Seeing the cause of Christian education as a unit must lead to the closest possible co-operation of all the agencies professing to advance it any way.

In regard to this spirit within the local church Mr. Bovard said: "The spirit of co-operation is becoming increasingly effective within the local church. Many of the most active churches and practically all the de-

nominations are coming to think of themselves as essentially educational institutions. The pastor is a kind of chancellor or president of an educational enterprise. He must organize his membership and constituency for teaching purposes; he must have an adequately trained faculty forming a unit under his general supervision. The teaching material must be intellectually respectable; it must have educational values. The day of partial and unrelated, not to say competing programs of service within the life of the Church is rapidly passing, and should be encouraged to give way to the new day of co-operation, even if it leads to integration."

In speaking of integration, Mr. Bovard referred to President W. R. Harper's recent book, "An Integrated Program of Religious Education." The writer of this article would like to recommend this book to all those interested in the problem of effective religious education.

Some sixty representatives of denominational boards of education were present at this meeting of the council and all the sessions were characterized by entire harmony and a spirit of complete co-operation. This in itself was an inspiring part of the meetings and a splendid promise for the future of religious education.

ANNUAL REPORT OF PASTOR

To the Friendship Seventh Day Baptist Church at Nile, N. Y.,

CHRISTIAN GREETINGS:

Your pastor wishes to acknowledge the favor and blessing of our heavenly Father during the year. He also wishes to express his deep appreciation of the spirit of co-operation and helpfulness and loyalty and good will which is among us. A young man could wish for no better encouragement than your pastor has received.

In making this report, your pastor completes the year's service to which he was called at the last annual meeting of the church. His records show that during this time he has given sixty-eight sermons and talks, forty-three sermons and stories for the boys and girls, made one hundred twenty-five calls and visits, performed one marriage, conducted four funerals, assisted with three, and held seven communion serv-

ices. The average attendance at morning worship has been forty-three.

The members of the church deserve commendation for the way in which they have made it possible for the pastor to serve the Scio congregation May 15 to December 4. This is greatly appreciated by the members of the sister church.

Your pastor has been privileged to attend the Interdenominational Student Conference at Evanston, Ill.; the Farmer's Week Conference, Cornell University, Ithaca, N. Y.; the Older Boys' Conference, Fillmore, N. Y.; and to represent the church at the sessions of the Western Association, General Conference, and the semi-annual meeting of the association, also to assist in the Salem College deficit drive for a few days the first of April.

During the twelve months the pulpit has been supplied by the Christian endeavorers and other members of the church, Neal Mills, Rev. F. J. W. Chubb, Mrs. Warren and Miss Nellie Warren, Rev. Nathan A. Simon (Anti-Saloon League), Rev. Herbert L. Cottrell, President S. O. Bond (Salem College), and Rev. J. W. Crofoot.

The work of the Sabbath school, as well as that of the Ladies' Aid society, the Christian Endeavor and the W. C. T. U., should receive special mention.

The report of the Vacation Religious Day School will doubtless be presented by the Sabbath school. The pastor wishes here to commend the parents, teachers, and children for their whole-hearted efforts in making the school a success.

May we go forward in the spirit of our Master.

Fraternally,
HURLEY S. WARREN,
Pastor.

Nile, N. Y., January 2, 1927.

Time to Pray.—The evening lesson was from the Book of Job and the minister had just read: "Yea, the light of the wicked shall be put out," when immediately the church was in total darkness.

"Brethren," said the minister, with scarcely a moment's pause, "in view of the sudden and startling fulfillment of this prophecy, we will spend a few minutes in silent prayer for the electric lighting company."—*Boston Transcript.*

MISSIONS

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

LETTER FROM DOCTOR PALMBORG

DEAR HOMELAND FRIENDS:

It is not yet daylight. I have been awake a long time, and when I found that sleep was not likely to return, I did as I often do at such times, went to praying for all the interests dear to me and the people who are equally so. I have all too little time for prayer after the world awakes. The reason I mention it is because that was really what led up to the writing of this letter. After praying for our people and work here, for this poor war-ridden, suffering China on the one hand, with its mad, unreasoning so-called revolutionaries, now avowed Bolsheviks, on the other; for Feng Yu-ziang, who I still believe is trying under God to work out salvation for his people, I got around to certain loved ones in the homeland, friends to whom I owed letters. I thought I would utilize the time by writing to one of them, when my conscience gave me a stab: "How about that RECORDER letter, so long overdue? Many of your friends, who will have to wait long for personal letters, are looking for a letter there." "Oh, well, conscience, when you get to work at me, of course I have to mind you." So here goes! I reckoned that the lamplight would not disturb my little Bible woman in the next room more than my cough was doing, and if it disturbed the little girl who sleeps with me (one of Dr. Sinclair's adopted children), today is Sunday and she would not have to go to school and could sleep if she wanted to. She probably won't, for she is the greatest live wire in my little family! So I threw on a wrapper, took the opportunity to put some linens to soak that must be washed and ironed today, got my writing materials and came back to bed, where I could be snug and warm, to get this letter "off my chest" as they say, but perhaps that is old-fashioned slang by this time. If it would take my cough along with it from that same region, I would be glad.

And now what shall I write about that is worth while? Oh, yes, one thing I am sure you would be glad to hear—we had two new applications for church membership yesterday. They were as different as could well be. One was our hospital orderly, or sort of nurse for the men. He has seemed a pretty decent fellow, but has been perfectly unresponsive to Christianity. Yesterday, when asked to say a word as to his reason for deciding now, he gave a most dramatic description of a dream he had a few nights ago.

Some young man was urging him to drink wine, while an old man was trying to persuade him not to do so. He was undecided what to do, but at last gave in to the young man and said he would. Upon this, a monstrous serpent came and coiled itself around him, and then he refused to drink. Then the serpent uncoiled itself and hurriedly glided away. So he awoke and decided he would be a Christian, and "get washed from his sins."

The other was an elderly woman, supported on one side by my Bible woman and on the other by the only one of my serving women who has become a Christian. "Supported" is used figuratively. She managed in a feeble voice to say she wanted to trust in the heavenly Father. We are much inclined to believe that her trust is, at present, mostly for material things, but as Dr. Crandall said, that is the idea of many who come, some of whom learn really to desire the spiritual things.

The Shanghai missionaries all came out and had dinner and a mission meeting in Liuho last Thursday, to discuss what is to be done about the schools in case the Revolutionary Party takes Shanghai, as it has taken Hankow. Their published educational program looks pretty fierce and anti-Christian to me. Sometimes they deny in words that they are anti-Christian, but their actions speak much louder than their words, and quite in an opposite way. At other times they openly acknowledge that they are "against religion." The two declarations may be reconciled on the ground that anti-religious is not especially anti-Christian! They have Red Russians in their army and a Red Russian adviser, and if they do not go the whole length of Bolshevism it will be that there is something (as some people

think) in the Chinese people that will not quite accept it. I hope so, I am sure. Of course the more enlightened and higher classes will not, because they can see that they will suffer. But with the price of rice and other food stuffs soaring out of reach, it is hard to see how the masses will exist at all, unless they take what they want by main force.

So we just live and hope and pray, from day to day, not knowing what any day may bring forth. I know you are all praying for us, and for China. In the end it means prayer for the whole world of which you are a part.

My work is growing as fast as I can take care of it. How glad I would be if I could see a large number of my forty women and girls turning to Christ!

I am having the land raised for the future building of our little church, and hoping and praying that the building of it may not be prevented and that it may be the means of turning many to God.

Sincerely your friend and fellow worker,
ROSA PALMBORG.

Liuho, Ku,
China,

January 16, 1927.

LATER WORD FROM DR. PALMBORG

The above letter was written January 16, but under same cover and dated January 28, Dr. Palmberg gave further details, which will be of interest. Speaking about leaving the mission in Liuho, she said that she and Dr. Crandall felt very much alike, namely, that unless there were actual fighting in Shanghai, they were safer at Liuho, and that unless there were fighting in Liuho so that the Chinese had to run away, she did not want to leave. She says further: "I understand that the American government is chartering boats to take American citizens out of danger. I realize that if I do not go early, it may be too late to go at all. But I have been teaching our Chinese that He is able to keep us. . . . What face will I ever have to come back, if I run away to save my own skin and leave them to suffer alone. . . . The people of Liuho, I feel sure, will not turn against me. Outsiders would not know I am here if I stay at home. And I believe that God is able to

keep those who trust in him. Mr. Davis and Dr. Thorngate say it is our duty to the government and the board to save our lives at any cost. . . . I feel that it is their duty to go, if necessary, with their families."

Dr. Palmberg closed her letter in words which indicated that she expected to act in accordance with the sentiments expressed above, then she added this postscript which speaks for itself: "Just as I have finished the foregoing comes a letter from Miss Burdick telling of a meeting called by the American consul on this subject, in which he urges missionaries to come in. It is reported that he said, 'It is going to embarrass us to have to detail soldiers to go out and bring in those who have refused to come.' Indeed that would embarrass me, too! They are quoting 'obedience to authority,' while I quote 'faith in God.' So I suppose I will have to obey though my heart bleeds! In the same mail comes a letter from the consul to the same effect."

R. P.

ANNUAL MEETING OF THE JAMAICA ASSOCIATION

Rev. W. L. Burdick, D. D.,
Ashaway, R. I., U. S. A.

MY DEAR BROTHER BURDICK:

This is an acknowledgment of both your recent letters to me. I am very glad always to get a few lines from you.

This informs you that our third annual session has come and gone. It's a thing in the past, but its memory shall never be forgotten. It was convened on the evening of December 31, 1926, and dismissed on the evening of January 4. Sixty-three delegates were present from the various churches and companies, except two—Race Course and Mile Gully, uncontrollable circumstances being the cause. But letters of cheer and good will were received from them at the session.

Everything went off harmoniously. Jehovah was present by his spirit throughout. There were no heated discussions, although many things were discussed. Many plans were introduced and adopted, which we trust will be for the betterment of the work in this island. Our program was well gotten up, and handled. No time was wasted. It runs somewhat like this: On

Friday, December 31, at 7.15 p. m., the writer gave the opening address, subject, "What Hath God Wrought!" Sabbath, January 1, breakfast was served at 7.30; worship at 9 a. m.; Sabbath school at 9.30; the sermon at 11 o'clock. Dinner at 1 p. m. At 2 p. m. several of the church leaders cheered the audience with their missionary reports; 4 o'clock Bible study; 5 o'clock vesper, which closed with a ringing praise service. At the close of this sunset meeting the moderator then announced to the select committees the duties assigned them. And at 7.30 p. m. supper was served and the delegates then dispersed to their respective quarters for the night. We will not take up space with this account as written in the secretary's minutes, which will be sent to you.

Just one week before this remarkable session, while we were going through our Sabbath school exercises, a young man (Mr. Legge), a stranger, suddenly appeared in our midst. He seemed very much interested and paid good attention to the proceedings of the school; after which I was informed that he desired to speak with me. I found out that he had just arrived from Trinidad the day before, and knew much about the work and principles of Seventh Day Baptists. And he made me to understand that he had been in touch with the Brother Burdicks and St. Clair and that he was once a worker in the ranks of Seventh Day Adventists. I then introduced him to the audience, who, although very cautious because of past experiences with strangers, received him with open arms.

With the coming of Brother Coon, we believe that a great advance will be made in the work in this island. To that end we shall pray and labor. Our field has been divided into three sections: Central, Eastern, and Northern. Kingston, St. Andrew, and Clarendon constitute the Central; St. Thomas and Portland, the Eastern; and St. Catherine, St. Anns and St. Mary, the Northern. Over these will be placed three missionary pastors, who will co-operate with the leaders of the churches and companies in each one's respective territory. Now that help has come, we would like to run a tent effort. For our hands are tied without one when we would reach the mass of the people in the island. This is the opportune

time in giving the gospel truths. New sects are continually entering this island and propounding doctrines of devils—doctrines that deny obedience to Jehovah's law. It is, therefore, becoming the hot bed of anti-nomianism. It should be our privilege to enlighten the minds of the people ere the darkness envelopes them. We have laid plans for the raising of funds for the general advancement of the work; and if they are not miscarried we hope to see the work placed on a solid financial basis.

That you may see the financial struggles we have had in order to be as we are today, I mention the fact that not alone has the Jamaica Association come short of meeting my salary, as well as maintaining the work, but that I have had to finance it as best I could. According to the request of the Missionary Society that our field should pay part of my salary, it has failed to do so on account of the severe periodical droughts that have prevailed from 1924 to 1926, which has caused a great financial setback among our people and the island in general. Our association had promised to pay me thirty dollars per month salary, which for three years amounted to two hundred sixteen pounds sterling, £216.0.0. The following will show the amount received and that which is owed. Received in 1924, £28.1.6; 1925, £36.11.3¾; 1926, £33.14.2. Total, £102.18.7¾. Salary, £216.0.0. Receipt, 102.18.7¾. Balance, £113.1.4¼. From that amount £102.18.7¾ paid me, I have spent £62.3.5 for duty on motorcycle in 1924, for tires, gas and oil, and for past indebtedness contracted while we were Free Adventists, which was brought over into our present association. And when deducted from the salary paid, my receipts from the association stand at £40.15.2¾ for the three years 1924-1926.

During the past year I have traveled 4050 miles on the motorcycle in the interest of the work; delivered 341 sermons and addresses; paid 592 missionary visits; attended and helped in 57 prayer meetings; distributed 1,444 pages of literature; written 156 missionary letters; and baptized 5 souls. There were 19 Sabbath converts. I also edited three issues of the *Seventh Day Baptist Reformer* during the year. Much more could have been accomplished, but I had been severely tried by sickness during the

same time. But we are thankful to the great Jehovah for his care, and wonderful preservation of his work and for our being associated therewith.

We are thankful to you all, both to the Missionary Society and to the Tract Society for whatsoever help they have rendered us during the past, and shall be thankful to you all for future helps.

Kind regards for self and all the brethren.

From the Jamaica Seventh Day Baptist Association,

Per H. LOUIE MIGNOTT,
Missionary Pastor.

12 Hitchen Street,
Allman Town,
Kingston, Jamaica,
January 13, 1927.

HOME NEWS

RIVERSIDE, CAL.—The Riverside Church is once more rising above the barriers and planning to build a church home. A house and lot were purchased "within the church zone" at Fourteenth and Lemon streets, and the first of next week the house will be moved to the rear of the lot to be used for a parsonage, and excavation for the church basement will begin unless the "powers that be" again block the way.

The pastor, Rev. G. D. Hargis, believes that every department of the church should be "on tip toe" ready for any work God has for us to do.

The Sabbath school superintendent, P. B. Hurley, is doing some thinking and making some changes, which will give greater efficiency to the Bible school work.

Rev. Mr. Runyan, of the Christian Church, who has just returned from a trip around the world, gave a short talk last Sabbath on conditions in China and Palestine.

The Young People's Society of Christian Endeavor took an active part in the Riverside and San Bernardino County Conference held here February 12 and 13.

An Intermediate Christian Endeavor is to be organized soon.

The Men's Brotherhood, at a recent meeting, heard a fine talk on Africa by N. O. Moore. He illustrated his lecture with pictures.

The Dorcas society is very active under the able supervision of Mrs. W. R. Rood. It is with great pleasure that we have in our midst Mrs. Rood's mother, Mrs. Metta P. Babcock of Milton.

We regret the illness of several of our number. At one time four were in the hospital—Mr. Henry Irish of Farina, Mrs. Babcock of Exeland, Mr. Bert Hurley and Mrs. Vera Hood. Mrs. Floyd Coon is also ill at her home.

We have with us for the winter, besides Mrs. Babcock, Mrs. Mae Boss Cunningham of Janesville, Wis.; Mrs. Nora Babcock, son and daughter Ord and Pearl; Mr. and Mrs. MacHenry of Alfred Station; Mr. and Mrs. Bert Hurley and son Robert; and Mrs. Vincent of Alfred.

Three new homes have been built—one by Mr. Everett Palmiter and occupied, with him, by Mr. and Mrs. Stone and mother of Albion, Wis.; one by Mr. and Mrs. Clement, formerly of North Loup; and one by Miss Nettie Coon, formerly of Milton.

Dr. and Mrs. C. H. West will celebrate their golden wedding soon.

A large number of our people attended a five-day series of Bible lectures given by G. Campbell Morgan, the celebrated London divine. After hearing him one could not doubt the inspiration of the Bible, the virgin birth, or the divinity of Christ.

Several of the Bible school members are attending the school of religious education held in the Methodist church.

CORRESPONDENT.

IT'S YOU

If you want to work in the kind of a church
Like the kind of a church you like,
You needn't slip your clothes in a grip
And start on a long, long hike.

You'll only find what you left behind,
For there's nothing that's really new;
It's a knock at yourself, when you knock your
church;
It isn't the church—it's you.

Real churches aren't made by men afraid
Lest somebody else go ahead;
When everyone works and nobody shirks,
You can raise a church from the dead.

And if while you make your personal stake
Your neighbor can make one too,
Your church will be what you want to see—
It isn't your church—it's you.

—From *Babyhood*.

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

ON PACIFISM

ALBERT E. WHITFORD

[One of the most logical and sane presentations of the problems of war and peace, from the viewpoint of the younger generation, which has come under my observation, I find in the *Milton College Review* of February 3, 1927. It is from the pen of Albert E. Whitford, son of President Alfred E. Whitford of Milton, and now a graduate student of the University of Wisconsin.]

It may be well to say in the beginning that, although I have never made any definite and absolute declaration never to support any future war, after considerable study and thought on the subject, I find myself in considerable sympathy with the pacifist position, and at the present time it is difficult for me to imagine circumstances under which I could participate in another war.

First, as to the Christian attitude toward war, one has to be very cautious about making dogmatic statements as to what Jesus would do in a particular case. No one saying or act of his will suffice. However, it is apparent to a critical student of Jesus' life that the people of his time were expecting a Messiah who would be a military leader, able to deliver them from Roman oppression and set up a Jewish kingdom where the ancient splendor of the days of David and Solomon would be restored. That Jesus had the ability and leadership to unite his nation in such an enterprise is hardly to be doubted. The fact that he chose to set up his kingdom not on a basis of war (and it should be remembered that war in those days was a mere pastime compared with modern war) but on a basis of love and universal brotherhood, and the fact that the conflict of this teaching and its consequences with the Jewish tradition was what led to his crucifixion, seems to indicate

that he definitely turned his back on the war system.

The incident of driving the money-changers out of the temple has often been used to justify war. A more careful scrutiny will show that this is not a parallel case. In the first place, Jesus did not kill the offenders, but merely used force against them. Furthermore, he proceeded directly against those who he believed were doing wrong and did not send out two armies of young men perfectly innocent of the crime involved, to slay each other and any harmless women and children that might be in the way.

Second, the writer makes the assumption that a pacifist is of necessity opposed to all force. This is not true. There is a decided distinction between physical force and killing. The whole discourse on the mean and despicable character of the pacifist and his deserved expatriation is based on this assumption and loses its force without it. He further confuses war and police power. Here again it is necessary to point out that the police in taking a criminal and the state in prosecuting him, at least, in theory, are bringing justice directly against the offender according to the laws of society, while in war two or more nations engage in a life-and-death struggle where the strongest side wins irrespective of justice, and where the real criminals are safely out of danger and innocent young men of both lands take all the punishment.

It should be recognized, moreover, that the prospect of having one's body rammed through with a bayonet or being perforated with machine gun bullets, is not the only kind of force that man knows. Economic pressure and public opinion are two non-physical forces which we experience every day. There are doubtless other non-physical forces, as yet little tried, which would bear experimentation.

Third, the natural instinct for self-preservation is no justification for war, especially when we consider that in modern war no one is preserved and that there are many other far better ways of accomplishing the same end. It would be just as logical to say that the sex instinct makes free-love right. These instincts are the same as those which all animals have; if we are governed by them, we are no better than animals. It is

only when man submerges these lower instincts and cultivates those finer qualities of which man alone is capable that he can truly be said to progress.

When the country asks a young man to take up arms and go to war, he must expect that he will have to kill some of his fellow men—not those against whom he has any personal grudge, but the cream of another nation's youth, whom he might cherish as most delightful friends if he but knew them. This act, which men in their saner moments call murder, is at best an ugly and revolting business; before a young man can agree to do it on the wholesale scale required in war, he has a right to be satisfied on one very important question. It is this: Will it be true that some great and positive good is to come from this war, which can be realized in no other way, and which will compensate for all the crimes that will be committed and all the suffering that will inevitably ensue?

We may take the last great war as an example. Practically all of the young men in the last war who did any thinking on the subject answered this question in the affirmative. They were convinced that this, if ever, was a righteous war. Had they known some of the facts that we know now they would not have been so sure.

It is now easy to see that, whatever the governments may have told their subjects, there was no great principle involved in the war. Mr. Wilson's attempt to inject his ideals into the struggle when the United States entered fell flat at the peace conference, and each nation took for its own selfish aggrandizement exactly what had been promised in the secret treaties. One of the foundation stones of the Versailles treaty was that on Germany should rest the sole guilt of the war. The old theory that a proud, boasting, militaristic Germany pounced on a meek, innocent, and unsuspecting France, violating Belgium on the way, and that the other nations went in to uphold the "sanctity of treaties" has now been entirely exploded. The student of contemporary history knows that the question now is, whether all countries should bear equal responsibility, or whether, as is believed by one school of historians led by Professor Harry Elmer Barnes of Smith College, most of the guilt should be laid at

the door of France and Russia. We are not far enough removed to get the proper perspective, nor do we yet know all the facts; but it is possible to make out a good case for the latter position.

All of the great objectives of the war, the suppression of militarism, "making the world safe for democracy," making future wars impossible, have obviously not been realized. In view of the fact that it was easy in the last war to dupe millions of young men into sacrificing their lives for utterly unworthy causes, one can but conclude that it will probably be done again in the next war. These are the reasons that an increasing number of men and women in all parts of the world are deciding that the above question must always be answered in the negative, and are therefore declaring that they can never support any future war.

The pacifist is often accused of disloyalty to his country. This is not necessarily true. He believes that a critical loyalty is worth more than a blind, right-or-wrong loyalty. When the time comes that he must choose between allegiance to his country and his own convictions, he believes that he must choose to follow his convictions. Every sincere pacifist hopes that the nations will be able to perfect machinery for the peaceable settlement of international disputes and that public opinion will compel settlement by those means, so that he will never be forced to make that choice.

Milton College, Class of '26.

OPINION OF A CHINESE SCHOLAR

[A friend in Wisconsin sends an article from a paper of that state regarding an address by Heng Shou Yao, a Chinese scholar, in the University of Wisconsin, upon the problems relating to international affairs, which Americans might do well to study. The writer of the article, Mr. George Sakamaki, makes the following explanation.—T. L. G.]

That the policy of the United States with regard to the present situation in Mexico and in Nicaragua is reflected in her policy with regard to the situation in China, was declared today by Heng Shou Yao, a special graduate student at the University of Wisconsin and formerly dean of the Taiyuanfu Normal College at Taiyuanfu, China.

Heng Shou Yao is a publicist and is spending a semester at the University of Wisconsin after

studying on the Pacific coast. He will presently proceed eastward, visiting and studying as he goes. He will return after investigating conditions in England, France, Germany, and Russia.

THE ADDRESS OF MR. YAO

It is a pity that the foreign policy of such a fine country as the United States of America should be dependent upon a few military and political leaders.

To me, it appears that the Mexican and Nicaraguan question is the result of sordid activities of selfish economic interests seeking power and prestige above national pride and honor. It is unhappy and unfortunate that the mass of the American people should be held responsible for the acts of the few men who really do not represent their people but represent imperialistic and capitalistic interests.

CONDEMNNS EXPLOITERS

A parallel of this American foreign policy in Central America is manifest in China, where today America maintains the largest battleship and marine corps, for an alleged reason of protecting American lives and property. America has definitely engaged upon an imperialistic policy in China, and here again, it is a pity that the American people should be held responsible for the acts of the few Americans who have their eyes on China for the selfish reason of economic exploitation.

The actual situation lending to the present chaos in China is not reported without great bias in the American newspapers. People in this country have vague and unhealthy ideas about my country and about my people, just as many of them have concerning Mexico and the Mexicans.

DOUBTS AMERICA'S FRIENDSHIP

China has always been a friendly nation to America. We have always lauded the ideals upon which this country has been founded and have openly registered our fraternal regards for this great democracy. Disappointments, however, are obligating the Chinese now to take this international friendship with a grain of salt.

The present turmoil in China is largely due to the pernicious activities of the military class and of a class of capitalistic imperialists. This is a danger similar to that which is threatening Mexico and Nicaragua.

The enormous weight of taxation levied

by the Chinese war chiefs is crushing the Chinese people to utter poverty. These war lords are able to continue to draw the blood from the Chinese because imperialistic nations are supporting them. Evidently America intends to take a big bite out of China, just as some Americans are urging the United States to do in Mexico and in Nicaragua.

EXPLOITATION FOLLOWS WAR

Since the Opium War in 1840, the imperialists started their program in China, establishing treaty ports, securing indemnities, open concessions, creating extra-territoriality laws, and controlling customs tariffs, and the whole economic resource of the country, camouflaging their deeds with diplomatic falsehoods, but exploiting and penetrating the prosperity of the country, with as much certainty as a screw drives into wood.

In China, we have come to understand who our real enemies are that have been flogging us. This is a momentous period for the Chinese people and we are considering the ways best for us to perpetuate our culture and our kind.

The Chinese are rising to overthrow the militarists and eventually to overthrow the imperialistic interests of foreign powers in China.

AMERICA WILL LOSE

Does America think that by exploiting China she will benefit? I can not see what she has to gain, except to lose. What, then, if China be unprofitable, can Nicaragua benefit the United States? Will the tolls from the canal benefit the people by lowering the personal taxation of her people? No, I do not think so. No country can secure outside interests to reduce the price of personal taxation. What profits may accrue from Nicaragua will go on to the capitalists or to the government.

In China the people are rising up against the plutocracy of war chiefs. In America, the mass should likewise rise up against the rule of the few politicians and capitalists who misrepresent them. In fact, China expects America to lead the world to a sane and wholesome era of peace. We will follow, if America, the hope of the world, will show the way. Enlightened public opinion that can express itself will go a long way towards international peace.

WOMAN'S WORK

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

Make for yourself nests of pleasant thoughts! None of us yet know, for none of us have been taught in early youth, what fairy palaces we may build of beautiful thoughts, proof against all adversity; bright fancies, satisfied memories, noble histories, faithful sayings, treasure-houses of precious and restful thought, which care can not disturb, nor pain make gloomy, nor poverty take away from us; houses built without hands for souls to live in.—John Ruskin.

HOME MISSION STUDY

MRS. A. B. WEST

Believing with Secretary W. D. Burdick that the best way to kindle interest in missionary fields is to become informed about them, the members of the Woman's Board have set themselves to the study of the different fields of the denomination where our people are doing missionary work.

We began in January with a study of the Colorado field, and found it most interesting.

We heartily recommend this study to the local societies and, to aid them in their work, send an outline of the program used at the board meeting.

The first requisite is a map of Colorado, large enough so that it may be seen by the company assembled. The map of Colorado is not a difficult one to draw. The one we used was twenty-one inches from east to west, and fifteen and one-half inches from north to south. On this map the following places should be located:

Boulder, Denver, Edgewater, Shaw, Scholl, Elkhart, Kan., Eton, Wheatridge, Brighton, Canon City, Gunnison, Matheson, Laramie, Wyo., Craig, Littleton, Pueblo, Loveland, Hamilton, Los Animos, Grand Junction.

At all of these places are those who are, or at least have been, Sabbath keepers. Most of them are those who have been connected with our churches back East, from West Virginia to Minnesota, and others are independent Sabbath keepers, who have

never been Seventh Day Baptists. Many of these people live in communities where there are no regular Christian services.

We hope there are RECORDER files available in each community. From them you may get a good idea of the work of the Colorado field from the reports of the former missionary, Rev. D. Burdett Coon.

The following is the outline used in our meeting:

1. The Extent of the Field. Extracts from "The Colorado Field and Its Work," SABBATH RECORDER, December 29, 1924, page 811. (It will be helpful in connection with this article to use a map of the United States to point out the places to which references are made.)

2. Incidents of Field Travel. Extracts from RECORDER of November 5, 1923, page 585.

3. Results. RECORDER October 20, 1924, page 496, and RECORDER October 18, 1926, page 491. The selections from the reports may be made long or short to fit the time to be used.

A recent letter from Mrs. J. R. Wheeler, Boulder, Colo., was also used in this connection. A copy of this letter may be obtained from Mrs. West, should any society wish additional information.

It is sad to think that these scattered people are now without a shepherd, as Pastor Coon has gone to the Jamaica field. Let us pray that one may be sent soon to this great and needy Western field.

WHY OUR CIRCLE DID NOT DIE

I'm only a plain woman, Miss Mary, and never had a knack at story telling, but as you're so anxious to hear about it, I'll tell you how it all came about that we've such a "live" circle.

You see when our circle was organized several years ago, we did have some downright good meetings. Then, some of our best members moved away, and the hard times came on, and sometimes we did not pay our dues even. Then our president said she could not serve another year; our secretary fought against her election; our treasurer said she would not serve again, but we kept her in anyway. The Bible study leader was very faithful, but only a few would prepare the topics assigned them.

So after things had dragged on that way for a long time, we agreed we might as well give up for the present, at least; so it was announced that we'd hold one meeting and announce the death of our circle.

But when that day came around and a cold, drizzly rain set in and never stopped a minute till noon, I'd almost made up my mind it wasn't any use for me to take the two-mile ride to town, for there wouldn't be anybody at the meeting such a day as that. However, as I'd promise to take three pounds of my best Jersey butter to Mrs. Judge Scott, who'd invited the women to supper that evening at her house—you've seen that fine house across the street from the church—I thought it would do no harm to start an hour or so earlier, and see if anybody would come. So Josiah hitched up old Betty to the covered rig and I started out and jogged along in the mud and slush and drove to the church.

When I opened the door you can guess how amazed I was to see more than twenty women—nearly every one of our members. Some of them had not been to a meeting for six months. I slipped in quietly and sat down beside Liza Jenkins, and whispered, "For goodness' sakes, Liza, has the millennium come?" And she whispered back in a shamed sort of a way, "I reckon it's the supper at Mrs. Scott's. You see, we hated to go to that and not come to the meeting."

After a cold ride, I felt drowsy; and by the time Mrs. Barton had opened the meeting and began reading a long psalm, I was so stupid I thought I would just shut my eyes one minute to rest them; but I guess I must have lost myself, for when I opened them again there stood on the platform the Lord Jesus himself, looking so sorrowful. Slowly and solemnly he said, "Woe unto them that are at ease in Zion," "Father, forgive them; for they know not what they do."

When Mrs. Barton trembling, said, "Lord, what wilt thou have us to do?" she spoke the feeling of all our hearts. And Jesus answered, "Be not weary in well-doing"; "forsake not the assembling of yourselves together." Then Mrs. Barton said, "But, Lord, there are so few of us that it seems useless to keep up our meetings any longer." And the Lord replied, "They that wait upon the Lord shall renew their

strength." "Where two or three are gathered together in my name, there am I in the midst of them," "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

Then little Mrs. White, with her six children at home, said, "My hands are so tied, and my life so full of care, that I've no time for so many meetings. Am I not serving thee in caring for my family?" Then the Lord said lovingly, "Seek ye first the kingdom of God and his righteousness." "Casting all your care upon him; for he careth for you."

Next Mrs. Nichols, whose big farm joins ours, you know, put in her plea, "O Lord, thou knowest how the crops have failed and how little money we have." With a little sternness in his voice, the reply came, "The silver is mine and the gold is mine." "Will a man rob God? Bring ye all the tithes into the storehouse."

It happened that he had touched all the failings except mine; so I swallowed the lump that was in my throat and said, "Dear Lord, I'd do anything I could to bring the kingdom of the Lord Jesus Christ to the world; I'd go to the meetings rain or shine; I'd willingly give the tenth of all I have; I'd pray in public and in secret for the order, but I can't do anything in Bible study. The leader says I have a gift for that work, but I get so flustered and keep thinking how much better others can do it."

Again came his offer: "I will go with thee and teach thee what thou shalt say." "If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him." "I, the Lord, will hold thy right hand, saying unto thee, Fear not, I will help thee."

And then in such a sweet and pleading voice he said:

"I gave my life for thee;
My precious blood I shed,
That thou might'st ransomed be,
And quickened from the dead;
I gave, I gave my life for thee,
What hast thou done for me?"

While the tears were streaming down all our faces, I got right up and said, "Nothing at all, dear Lord; just nothing at all."

And then I heard a sort of titter behind me and, could you believe it, there I was standing right in our own meeting, and the

women were singing the second verse of that hymn; and I knew that I had been asleep in meeting and had dreamed while Mrs. Barton was reading that long psalm. When they finished I told them how the Lord had appeared unto us. They all dropped to their knees with me and each woman asked the Master what he wanted her to do about it. We each took our old excuse and laid it at his feet; and they did look so mean and little.

The upshot of it all was that since that day, two years ago, we've never missed having a meeting, rain or shine. You saw today, yourself, how the women came and how they took hold of everything. We hope to be a model circle this year.

(Adapted from a leaflet published by the Presbyterian Board of Missions.)—*The Silver Cross*.

MINUTES OF THE WOMAN'S EXECUTIVE BOARD

The Woman's Board met on Wednesday, February 2, with circle three of the Milton Benevolent society at the home of Miss Mattie Brown.

Members present were: Mrs. A. B. West, Mrs. Nettie West, Mrs. Edwin Shaw, Mrs. J. F. Whitford, Mrs. A. E. Whitford, Mrs. E. E. Sutton, Mrs. M. G. Stillman, Mrs. G. E. Crosley, Mrs. J. L. Skaggs.

The president, Mrs. A. B. West, read a part of the fourth chapter of the Gospel of Mark and Mrs. A. E. Whitford offered prayer.

The minutes of the previous meeting were read.

The treasurer's report showed receipts for the month to be \$474.40 with no disbursements. Balance on hand \$612.20. This report was adopted.

Mrs. Whitford read a letter from Mrs. E. P. Saunders of Alfred, N. Y., and one from Mrs. Timon Swenson of Viborg, S. D.

The corresponding secretary reported letters from: the *Missionary Review of the World*, the Foreign Missions Conference, Miss Phœbe Coon, Walworth, Wis.; Mrs. M. Wardner Davis of Salem, W. Va.; Mrs. Jay S. Brown of Brookfield, N. Y.; also a letter from Eola A. Witter of the Evangelical society of Alfred, N. Y., expressing appreciation of the budget letter sent to the

various societies by the corresponding secretary of the board.

It was voted that the bill of \$2.50 for the renewal of the subscription to the *Missionary Review of the World*, for our China missionaries, be paid.

Mrs. West suggested that the corresponding secretary seek to get in touch with a ladies' society recently organized in Denver, Colo., and with the ladies of the Jamaica Association.

There was some discussion of a plan to place in the *SABBATH RECORDER* a directory of the ladies' societies of the Seventh Day Baptist denomination.

Mrs. M. G. Stillman directed the consideration of the Southwestern mission field and located the various places mentioned. Letters had been received from Rev. L. D. Seager, Pastor C. C. Van Horn, Mrs. C. C. Van Horn, Rev. Ellis R. Lewis, Miss Fucia Randolph. These letters with several selections from more recent reports in the *SABBATH RECORDER* and a paper prepared by Mrs. J. F. Randolph of Milton Junction, helped the ladies to travel in thought over the Southwestern Association and gain a more definite knowledge of the field and its workers, of the needs and problems, and of the present status of our mission work on this great field of service.

It was voted to study the Pacific Coast Association at the next meeting and to ask Mrs. A. E. Whitford to assemble the material.

Adjourned to meet with Mrs. Shaw on the first Monday in March.

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

WORKERS' EXCHANGE

RIVERSIDE, CAL.—At the last meeting of the Dorcas society it was suggested that perhaps some of the other ladies of the denomination would be interested in what we are doing here on the Pacific coast.

I am sorry to tell you that we in Riverside have the only organized Seventh Day Baptist society on the coast. We consider every woman of our congregation a member of our Dorcas society, whether she is able to attend or not.

We hold meetings the first and third Wednesdays of each month, from September through June. The first Wednesday is our all-day work meeting with a business meeting in the afternoon. Our work is mostly sewing and is usually for our own members, consisting of knotting comforts, children's sewing, gowns, and other simple work. Before Christmas our ladies held two sales of aprons and fancy work, beside several cooked food sales, which were quite successful. We are doing all we can hoping in the near future to help quite materially with the new church.

At our regular business meeting each month we have a report from our representative to the Community Settlement Association. The work of this association is among the foreign population of the city. They maintain a visiting nurse, conduct sewing classes for the women and girls, teach weaving, have public baths and laundry facilities, a maternity cottage and second-hand store, beside clubs and English classes. This work is largely among the Mexicans, but the last report told of a new club formed among the Japanese girls. Our women have helped with this work ever since its inception, more than fifteen years ago.

The second monthly meeting is a birthday luncheon, at which the ladies whose birthdays are in that month are the honor guests. After luncheon there is a short program and social hour.

We invite all our friends who are stopping in the city to meet with us, that we may become acquainted with them and through their help may learn new and better ways of working for our Master.

MARTHA E. COON.

Bless God for the wilderness! Thank God for the long nights! Be thankful that you have been in the school of poverty, and have undergone the searching and testing of much discipline! Take the right view of your trials! You are nearer heaven for the graves you have dug if you have accepted bereavements in the right spirit, you are wiser for the losses you have bravely borne, you are nobler for all the sacrifices you have willingly completed. Sanctified affliction is an angel that never misses the gate of heaven.—*Joseph Parker.*

VOCATIONAL OPPORTUNITIES

As chairman of the denominational Vocational Committee, I am pleased, in this time of depression, to intimate to readers of the SABBATH RECORDER that this committee has been notified of a demand for certain classes of labor. This will be mentioned below.

The regular work of this department is proceeding as well as can be, under the adverse industrial situation. One young man was recently secured a position in the electrical line, with full Sabbath privileges. Others have also been aided to secure employment.

Reference was made some time ago concerning the Conowingo marble quarry, Conowingo, Md. It is the desire of the promoter, Brother Albert A. Oland, of the Shiloh Seventh Day Baptist Church of Christ, to organize a colony of some twenty Seventh Day Baptist families at that point and institute the first Seventh Day Baptist Church of Christ in Maryland.

At the present time the following help is needed at the quarry, Seventh Day Baptists preferred: two channel machine operators; two gang saw men; three men on the jack (compressed air) hammer; two engineers familiar with Diexsel oil engines; two operators for pressed brick machine; one blacksmith, tool dresser; two carpenters (rough work); and two marble dressers on rubbing bed and polishing machine.

The minimum wage is \$5 per day, five days per week, Sunday labor not being permitted in Maryland until a clause exempting Sabbath keepers is enacted by the legislature.

Address: A. A. Oland, 1600 Walnut Street, Philadelphia, Pa.

ROBERT B. ST. CLAIR.

Answering questions set for a certain examination, a little girl defines memory as "the thing you forget with." Another describes a snake as "a thing that's tail all the way up to its head." A three-year-old defines beef as "fried cow," and her baby sister is described as "a meat doll." A boy defines a fog as "a cloud down with the colic." Another urchin informs us that "a smile is the whisper of a laugh."—*Railroad Telegrapher.*

YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK
R. F. D. 5, Box 166, Battle Creek, Mich.
Contributing Editor

HOW TO IMPROVE THE MIND

(Christian Endeavor Topic for Sabbath Day,
March 19, 1927)

DAILY READINGS

Sunday—Cultivate morals (Prov. 8: 1-13)
Monday—Cultivate religious spirit (Deut. 6: 1-9)
Tuesday—Qualify to teach (2 Tim. 2: 2)
Wednesday—Cultivate memory (Col. 3: 16)
Thursday—Cultivate reading (1 Tim. 4: 13)
Friday—Cultivate meditation (Ps. 19: 1-14)
Sabbath Day—Topic: How can we improve our minds? (Prov. 2: 1-9)

PROGRAM FOR THE MEETING

STELLA VAN HORN

1. Song—"Yield Not to Temptation."
2. Chain prayers (closing with Lord's Prayer).
3. Scripture lesson.
4. Leader's talk:

How much time do we spend in thinking along religious lines? Not a fourth as much as we ought, I dare say.

Scientists tell us that all space must be filled with something, if not some form of gas, then some kind of liquid, and that there is no such thing as a perfect vacuum.

Let us compare a certain amount of space with our hearts or minds. Let us fill our minds with good things, not with worthless trash. What are some of the things that our hearts may be filled with that are worth while? Good thoughts, produced by good music, good books, or magazines, and by the observation of nature's grandeur.

5. Song—"Higher Ground."
6. Debate—Resolved: That the work of the Missionary Committee does more to develop the mental powers of the young people than the work of the Social Committee.
7. Vocal solo.
8. Open discussion of the topic.
9. Offering.
10. RECORDER reading reports.
11. Business.
12. Song—"Young People's Rally Song."
13. Mizpah benediction.

THE INTERMEDIATE CORNER

REV. PAUL S. BURDICK
Intermediate Christian Endeavor Superintendent
Sabbath Day, March 19, 1927

DAILY READINGS

Sunday—Reverence means respect (Eph. 6: 1-3)
Monday—Reverence means worship (Matt. 2: 9-11)
Tuesday—Reverence includes awe (Hab. 2: 20)
Wednesday—Reverence means obedience (Luke 6: 46)
Thursday—Reverence means careful service (Heb. 12: 28, 29)
Friday—Reverence includes humility (Luke 5: 8-11)
Sabbath Day—Topic: What does reverence mean? (Ps. 19: 14; 95: 1-6)

BE REVERENT

One of the greatest hymns to inspire reverence is Bishop Heber's "Holy, holy, holy, Lord God Almighty." You may well use the hymn in the meeting. Also tell about the author, who was a missionary bishop in India and wrote, among other noted hymns, "From Greenland's icy mountains." I never sing the "Holy, holy, holy" but I am impressed anew by its nobility of sentiment. One of the joys of heaven must be the giving of reverent praise to our God and Savior.

Reverence is greatly needed in the world today. We are too much concerned with seeking our own pleasure to honor God as we should. Like the tourists who were visiting a famous picture gallery and, after glancing around the room, said to one another, "Come on, there's nothing here worth looking at," we hasten from the presence of God to concern ourselves with matters of worldly pleasure and profit. And all the time he is surrounding us with his beauties—the grandeur of the sunrise, the majesty of ocean and mountain, the loveliness of spring woodlands—to remind us of his presence.

There are some who have so little reverence for God that they can not stop to show respect for his house and his service. They come late to church services. They talk or whisper in the vestibule while prayer is being offered, and think that a piece of music introduced into the program of worship is just an opportunity for visiting or staring around. I hope none of you young people will tolerate these irreverent habits in your lives.

God's house and his service of worship should be entered with heart and spirit bowed in humility. The service of song, of prayer, of reading, of speaking, should all be regarded as a special privilege granted us to draw near unto him. Then when we leave his place of worship, it will be with a song of praise to him in our hearts.

"Oh for a closer walk with God,
A calm and heavenly frame;
A light to shine upon the road
That leads me to the Lamb."

JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

SUGGESTIONS FOR SABBATH DAY, MARCH 19,
1927

MRS. GERALD GREENE

Why not open this meeting by first asking the class for the topic, and after it has been given in concert, sing "I'll Go Where You Want Me to Go"?

Then, on the blackboard might be written, "Be ye doers of the word and not hearers only." (Stop here to point out how Moses was a real doer of God's word and not a hearer only; and because of his faith, obedience, and work, God's chosen people, the children of Israel, were saved.) Then each child in turn, or as they think of it, might stand and tell of something which, if they did it, would make them doers of God's word.

The poem, "Willing Helpers," by Laura Rice, might be written on separate cards and given to the children to read each day of the week and to try to follow. Or they might copy it from the blackboard into their notebooks, to be saved.

WILLING HELPERS

Dear Master, we are only boys and girls,
We may not travel yet across the sea,
To tell the gospel story in far lands,
But when we pray, we whisper, "Lord, help me."

And, "Here am I," we say to every task
Thou sendest us, in this our training time.
We listen for thy errands, day by day,
And, looking up, we catch thy smile divine.

Love's secret is to ever work for God,
And not mind because he seems to care
To have us do such very little things,
So, Lord, we'll serve thee, any—everywhere.
—Laura Rice.

If they have the *Junior Hymnals* let them sing "We for Christ and Christ for All" in closing.

Adams Center, N. Y.

THE WORLD AT CLEVELAND

A CALL TO PRAYER

Hundreds of thousands of young people have received the first announcement of "Cleveland 1927." There is already in prospect a mighty movement toward the beautiful city on Lake Erie. An inspiring host of young men and young women will gather in the most beautiful civic auditorium of the continent. Shall we not pause in this good beginning long enough to emphasize those spiritual values without which this convention, however great, can not hope to be worth while? Shall we not go to our knees before we go anywhere else in preparations for it?

Let every Christian Endeavor society in North America and every Christian endeavorer make "Cleveland 1927" a subject of constant prayer. Let us unite our hearts in every service and let us join each other daily in the Quiet Hour for this convocation of Christian youth that may well mark the opening of a new epoch in Christian service and fellowship.

"Pray through," was the heart cry of one who had learned in unceasing vigils the potency of prayer. "Pray through for Cleveland," is the word I give you now.

Sincerely your friend,

DANIEL A. POLING,
President, United Society
of Christian Endeavor.

REPORT FROM LITTLE GENESEE, N. Y.

DEAR ENDEAVORERS:

It has been a long time since you have heard from our society. We are very much alive and working hard, even though our numbers are few.

Several of our members are away at school, but those who are left at home are very faithful in attending all the meetings of the society. We have fifteen members at home, and there are from twelve to fifteen present at every meeting. They are equally as faithful to the Friday evening prayer meeting, church, and Sabbath school. Nine members are regular attendants of the

choir, which sings at both the Sabbath morning and Sunday evening services.

Our Christian Endeavor week activities were quite interesting. Perhaps you will enjoy reading something of them.

On Sunday night, January 30, Miss Minnie Maguire, a returned missionary from Africa, who is sent out and wholly supported by the "Five Mile Church" at Allegany, N. Y., addressed a large congregation at our church. Something like thirty-five or forty persons from that small church came that night to help her by their presence. At the close of her address she asked all the young people from her church who had accepted Christ and "were willing to go all the way with him" to come to the front. Ten splendid young men and women took their places at the right of the platform. Then she asked the same of those from our church. Something like twenty responded, and took their places at the left of the platform. Next she asked the parents and friends of these young people to take their places with them. It was a wonderful sight and a splendid way in which to start our Christian Endeavor week.

Monday night we held a standard social at the home of our president, Gladys Hulett, in Bolivar. Games in keeping with the spirit of the occasion were played during the evening. One of the features was a large white birthday cake upon which were forty-six candles arranged as the C. E. monogram. The cake was placed on a table in one room, and at the appointed time a door was opened and each one was presented with a match as they filed into the room. Then each person lit one or two of the candles, and while watching the candles burn we sang the Seventh Day Baptist Rally Song.

Friday evening the young people had full charge of the prayer meeting. Nineteen young people were present and only eleven of the older ones. A piano duet, introducing "Onward Christian Soldiers," was played at the beginning. Later we were favored with a fine violin solo by one of our young men, and a quartet of girls sang a beautiful selection. Papers on "Leadership," "Service," and "Stewardship" were presented by three members of the society. Sabbath morning about forty young peo-

ple, mostly juniors and seniors, were seated in the central part of the church in seats marked off by the Christian Endeavor colors. The rally song was sung and the pledge read by the young people in addition to a duet, a ladies' trio, and an anthem, which were sung during the service. The pastor then preached a five-minute children's sermon, which was followed by the challenging sermon to the young people. At the close of the service while "Have Thine Own Way, Lord" was being sung as a duet, the whole group of young people with only a few exceptions responded in the decision day service. It was indeed a splendid group that stood in their places while the duet was sung. It will be a long time before the memories of Christian Endeavor week will fade from our minds.

We ask an interest in your prayers that our small group will be kept faithful in the decisions its members have made.

Very truly yours,

MARGARET M. DAVIS.

February 16, 1927.

FOR PARENTS TO THINK ABOUT

The woman principal of one of the leading public schools of Manhattan, at a recent gathering of representative teachers in Washington, told of the "great uprising" which is now taking place in behalf of the spiritual training of American childhood.

Religious training is the rightful inheritance of our children. Our teachers are everywhere beginning to realize this. It is now becoming clear that to the neglect of this duty we may trace much of the loose living of the day and the general lowering of moral standards.

A New York judge, after convicting four youths for murder, declared his experience on the bench had convinced him that "our boys can be saved only by religion." Another well known judge of wide experience in dealing with youthful offenders, proclaimed his conviction that our children must get their rightful inheritance; they must be educated in the knowledge of God, his existence, his creative work, power, justice, love and mercy, his laws, the soul's immortality, the future state; in brief, in the essentials of Christianity.—*Wisconsin Agriculturist*.

THE BOY WHO COULDN'T TELL A LIE, AND HONEST ABE

REV. AHVA J. C. BOND

(Sermon to the boys and girls, Plainfield, N. J.,
February 19, 1927.)

Text: *For my mouth shall utter truth.*
Proverbs 8:7.

One time when I was a boy I was in a dialogue with my brother, who was seven years older than I. It was at the last day of school in the country schoolhouse, when all the pupils had some part on the program. In this dialogue my brother took the part of a man who was trying to tell a little boy all about the story of George Washington and his hatchet and the cherry tree. My part was that of the little boy who kept getting the story all mixed up.

I presume you have all heard that story, although it is not told as often as it used to be. As the story runs, when George Washington was a little boy his father bought him a new hatchet. George used to like to go around chopping whatever he could find to chop with his hatchet. One day when George's father returned home from somewhere he found that his best cherry tree had been cut down. Remembering the hatchet, he just wondered if George had not used it on the cherry tree. So he called George up and asked him. Now George knew that his father would be very much displeased, but he stepped right up before his father and said: "Father, I can not tell a lie; I did it with my little hatchet."

I used to like to hear that story about "the boy who couldn't tell a lie." But now they are telling us that the story is not true. Do you know what I think about it now? Well, I am not sure whether it is *so* or not, but I am sure it is *true*. Do you understand what I mean? Well, I will tell you.

I can not be absolutely *sure* that George Washington had a hatchet when he was a little boy, although I hope he did have one. I can remember yet the feel of a hatchet handle in a boy's hand! I am not *sure* that George Washington's father had a cherry tree, but I presume he did. I know what a Virginia cherry tree looks like to a boy, both when it is in blossom and when it is full of ripe red cherries. I do not *know* that George cut down a cherry tree. It begins to look as if I didn't know whether

this was a true story or not, doesn't it? Well, this is what I know: if George Washington had a hatchet, and if with that hatchet he cut down his father's cherry tree just to see the chips fly and the tree fall, and if when his father came home he asked George who cut down the tree, then I am dead sure George told the truth about it. George Washington was a good man, honest and truthful. He had some very strict rules for himself when a young man, and one of them was to tell the truth under all circumstances. If George Washington had not been a good and great man, we would never have had the story about the hatchet and the cherry tree. So it is the truest kind of a story, because it tells the truth about Washington.

Another great American is known also for his honesty. He is called "Honest Abe." Lincoln was quite a chopper also. I am not sure that *his* father lived long enough in one place to grow a cherry tree. But he lived close to the woods, and there were always plenty of trees to cut. There are many stories about Abraham Lincoln's honesty as a boy and as a man. Lincoln was always very kind too.

Did you ever hear the story about the pig that was stuck fast in the mud? Lincoln was riding along the road one day when he saw a pig fast in the mud. It was trying hard to get out, but the mud was deep and stiff and held it fast. Lincoln noticed the pig as he passed by, but he rode right on. But when he had gone only a little way he began to think about that poor pig fast there in the mud, and he felt sorry for it. So he pulled up on his bridle rein, turned his horse around, and rode back to the place where the pig was. Then he kicked his right foot loose from the stirrup, drew it up over the horse's back behind the saddle, and set it down in the mud. Then he took the other foot out of the stirrup, and wading in the mud, he got hold of the pig and carried it to solid ground. No wonder Lincoln has such a kind look in his eyes. He had a kind heart.

You may never have the opportunity to do great things as did Washington and Lincoln, but you can be, like them, honest, and truthful and kind. You can say with them, as with the writer of the Proverbs:

My mouth shall utter truth.

CHILDREN'S PAGE

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

CHRIST AS OUR LEADER

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

ELISABETH KENYON

Junior Christian Endeavor Superintendent

DAILY READINGS

Sunday—Following Jesus necessary (Luke 14: 27)
Monday—Christ leads to knowledge (John 8: 12)
Tuesday—The Shepherd leads (Ps. 23: 1-3)
Wednesday—The leader as our example (Eph. 5: 1)
Thursday—Begin by believing in him (John 3: 16)
Friday—Obeying our Leader's word (Matt. 7: 24-27)
Sabbath Day—Topic: Taking Christ as our Leader (John 10: 9-14)

MRS. EDNA BURDICK

"Taking Christ as our Leader." Just what would you say is meant by leader? I think you will say, right away, "One who leads." Let us see if we can think of some examples of leaders besides Jesus.

Moses was a leader for the children of Israel, and they recognized him as leader and followed him to safety.

Noah was also a leader. He told the wicked people that they would be drowned if they did not turn from their wicked ways. He led in building the ark and getting all the good people and animals into it.

And there are many other men and women in the Bible, as well as in our own day, who were and are leaders.

Jesus speaks about the shepherd leading his sheep. He calls himself the Good Shepherd, and we are all his sheep. Doesn't it seem wonderful to you to think that Jesus, our Shepherd, knows us all, even all our names? If we do bad things, it makes him sad because we are not taking him as our Leader. We can always know when we are taking Christ as our Leader, for we will be doing right things. In taking Christ as our Leader, we are trying to follow him. We children can be just as much in earnest about this as the grown up people are, and can follow our Leader just as well.

ASHAWAY JUNIOR GRADUATION SERVICE

The Ashaway Junior Christian Endeavor graduation was held on Sabbath afternoon, January 29, in the auditorium of the church. Certificates were awarded to five juniors, who were graduated from the Junior into the Intermediate society. Three of the graduates wrote short essays, which they read during the service; through a misunderstanding one of these was destroyed but the other two are given below.

The program was as follows:

PROGRAM FOR JUNIOR C. E. GRADUATION
JANUARY 28, 1927

Opening Exercise	Juniors
Hymn, Saviour Like a Shepherd	Congregation
Shepherd's Psalm	Congregation
Prayer	Mrs. Wm. Simpson
	Assistant Intermediate superintendent
Seventh Day Baptist Junior Rally Song	Juniors
Scripture Reading	Alberta Simpson
Address	Pastor Simpson
Junior Goal Song	Juniors
A History of Junior C. E.	Carol Chester
The Value of a Junior C. E. society	Anna Burdick
The Work of a Junior C. E. society	Nina Hurtado
Dramatization of the hymn—Who is on the Lord's Side?	Juniors
Address	Elisabeth Kenyon
	Junior superintendent
Hymn with story, Stand Up for Jesus	Congregation
Charge to graduates and awarding of certificates	Elsie Arnold, Junior president
Presentation of graduates to Intermediate C. E. superintendent	superintendent
	Elisabeth Kenyon, Junior superintendent
Words of welcome	Pastor Simpson
	Intermediate superintendent
Exercise	Intermediates
Sentence prayers	
Benediction	

The charge to the graduates written by the Junior president, Elsie Arnold, was as follows: "We are very sorry to lose you members who are entering the Intermediate society, to continue working there. We know that you have done very good work while you have been with us, and now that you are about to enter the Intermediate society, we hope that you will work as well as you have with us." She also awarded the Junior graduation certificates.

The two essays are given below.

A HISTORY OF JUNIOR CHRISTIAN ENDEAVOR
The first Junior Christian Endeavor was organized in 1884, but it is not certain which society was organized first. It was organ-

ized that the children might have better instruction and training for the active service for Christ and to promote an earnest Christian life among them.

The first Junior Christian Endeavor paper was established in 1893. The first Junior rally was held at the New York C. E. convention in 1892. There are now more than 16,000 Junior Christian Endeavor societies in the world.

For many years there has been a Junior society in this church. It was organized by Mrs. George Crandall (Dr. Grace Crandall's mother) during the time her husband was pastor here. After she left, it was carried on by different members of the church. Among them were Florence Merritt (Kenyon), Pearl Harris, and Alice Larkin.

Many of the later superintendents were trained in our local Junior society. Among them were Marion Carpenter, Blanche Merritt (Burdick), Millie Smith (Murphy) and Elisabeth Kenyon, who has been the superintendent for the past seven years and has also been the denominational superintendent for the past four and a half years.

Our society was the best in the denomination one year, and one of the third or fourth highest for the past six years.

These are the first graduation exercises to be held in some time, but we hope that they will be an annual affair hereafter.

CAROL CHESTER.

THE VALUE OF JUNIOR CHRISTIAN ENDEAVOR

The first and greatest value is our training in Christian work. Our motto is "For Christ and the Church," and we are taught in Junior to serve Christ and the Church, also that our time is not our own and some of it should be spent for Christian work.

In Junior we are taught to set aside a part of each day as a quiet hour, when we are to read our Bible; also we are taught the value of giving one tenth of our money for Christ and the Church. If while we are young we learn these things, they will stay by us all our life.

In our Junior meetings we are taught to plan and lead the meetings, the value of testifying for Jesus, and the value of prayer, so when we leave the Junior to enter the Intermediate society we are better fitted for their work, and it will not be so hard for us for we have been taught while young

that these things make us better boys and girls.

Another important value of Junior is the memorizing of Bible verses and the learning of standard hymns, also we are taught to respect older people and to be kind and thoughtful to the sick and shut-ins.

One other important value is the training we receive in our business meetings so, as we grow older, we will be able to conduct a business meeting according to rule, and in our socials we are taught the value of fair play.

"Junior Endeavorers are we,
Striving each day and each hour to be
Earnest and loving, kind and true,
Faithful in all we try to do.

"Swiftly the years are speeding by,
Swiftly the time is drawing nigh,
When as the leaders of C. E.
All will depend on you and me.

"So everyone must do his part,
Serving our Lord in mind and heart,
Loving him better every day,
Doing his will in work and play."

ANNA L. BURDICK.

The essay written by Nina Hurtado was also a fine paper telling of the work of a Junior society, the work of the different committees, the planning of the meetings and standard socials, the study and work for missions, the memory work, and the Quiet Hour and Tenth Legion requirements.

ELISABETH KENYON,

Junior C. E. Superintendent.

A BIBLE PUZZLE

H. V. G.

Judy and Betty had great fun doing this puzzle as each tried to see which could solve it first. Next week Judy, with her mother's help, is going to make a puzzle as a surprise for her friend Betty.

1. Ym nos, rogfte ntö ym awl; btu tel nihte trahe peke ym snacdemmotnm.
2. Ofr tgehn fo sady, dan nolg fiel, nad aceep, slalh hety dad ot hete.
3. Elt ton cremy nda hrutt srekaof heet: dinb meth atubo hyt cnke; treiw hmet noppu het lateb fo niteh tareh:
4. Os stalh tuoh nfdi voruaf nad dogo drangusnnidet ni teh gitsh fo God dan nam.
5. Srutt ni eht Lord whit lal neiht rehat;

adn alen ont nuot hinet won gunsdatindern.
6. Ni lal hyt sway clawdogkeen mih, dan eh halls triced yht shapt.

ANSWER TO LAST WEEK'S PUZZLE.—John 13: 34.

ARE YOU THANKFUL?

"Is your son buried there?" asked a tourist of an old man who was kneeling beside a soldier's grave in a large southern cemetery.

"No, my friend is buried here," said the old man, with feeling. "During the Civil War, I was drafted; but my family were all sick, and it seemed impossible for me to go. This young neighbor came and said to me, 'You stay at home with your family, and I will go in your place.' He was killed in the battle on Lookout Mountain, and I have come a long, long way to write above the grave of this wonderful friend the words, 'He died for me.'"

You and I have a Friend who died for us. We can not write our gratitude above his resting place, for he is now in heaven, pleading our cases before the Father; but we can write our gratitude on the hearts of others, by telling them of his wonderful love. Yet how often we fail to speak of his goodness! How seldom we go "a long, long way" to tell others of the Friend who died for us!

It is always appropriate to speak of our gratitude to this wonderful Friend. It is always time to praise him. Praise and thanksgiving should be the unbroken attitude of our hearts. For "perpetual blessings from thy hand demand perpetual songs of praise."

And it is time to praise God when the clouds of sorrow and trouble hang low and seem to shut out every friendly face. When the frost gathers our fruit and the hail devours our fields of waving grain; when prices go up and profits go down; when bills stare us in the face that we know not how to meet; when dangers threaten on every hand; when health flees and income ceases; when friends fail and slander silently saps our lifeblood; when our own mistakes and shortcomings depress us; yes, and even when the cruel hand of death lays a loved one low, then it is time to praise God. Praise him because for all these things his "grace is sufficient"; thank him because he

has always supplied all our need "according to his riches in glory."

Persons whose hearts are ever overflowing with praise and thanksgiving disperse good cheer, comfort, and courage wherever they go. They are to the home what sunshine is to the landscape. They chase away the shadows and make everything look brighter. We enjoy having such persons around; only sometimes a jealous thought suggests itself that they are shallow, happy-go-lucky, and do not sense the serious side of life. Still, they do; yes, they know life has hard experiences, but they also know their God, who has sustained them in trials, made them victorious in conflicts with the enemy, and brought them safely out of furnaces of affliction. So they trust him; and with hearts full of gratitude, they try continually to praise him "who hath delivered, who doth deliver, and who will deliver."—*Lost Creek Booster.*

OUR LITTLE DIME

We spend a little money for things I will admit,
Some things we take a fancy to, we do not need
a bit.

It may be just a lemonade, a soda, or a lime,
But when we get inside a church, it's hard to give
a dime.

We go out for a picnic and rent a boat all day
To fish or row around the lake and drive our cares
away.

But when we get inside a church and sitting in a
pew,

We think how much we've spent this week, we
guess a dime will do.

We're glad to pay a dollar to get a real good
laugh,

And for a little lunch each day we gladly give a
half.

But when we get inside a church we're thinking
all the time

What a great thing we are doing when we drop
our little dime.

Perhaps we play a little bridge or give a little
tea,

It surely costs us something, whate'er the case
may be.

We do not seem to worry, we do not seem to care
Provided when we get to church we have a dime
to spare.

So long as we are living, we have nothing much
to fear,

But it starts a person thinking, when the end of
life draws near,

And I wonder if our conscience will not smite us
at the gate,

Or is heaven only worth the dime we put upon
the plate?—*Charles A. Wing, in The Baptist.*

Lone Sabbath Keeper's Page

LETTER FROM A LONE SABBATH KEEPER IN THE SOUTH TO ONE IN THE NORTH

DEAR FRIEND:

It is the middle of January. Winter is here at last. It brought our first snow a week ago last night. That melted; then the ground was white again last Sabbath morning, but the sun chased the whiteness away. Last Sabbath was the coldest day I can remember; zero lacked two degrees by the thermometer on our north porch. Before that the weather had been so mild, even warm sometimes, that all of our cotton was gathered in before the snow came.

You get your quilt cotton in rolls. I hand-pick the seeds out of mine, then card it with fine-toothed cards, making small flat bats, thicker at one edge than the other. When laid on the lining the thin edges of the first row lie under the thick edges of the next row, and so on. This gives a uniform thickness and helps to hold the cotton in place. I have used the roll batting, but I like my own carding best; because while picking out the seeds, I also pick out the motes and all kinds of trash that so easily stick to the cotton, as the wind rolls many a lock on the ground, which must be picked up or else lost.

Your letter to me came a month ago, and I wanted to answer it immediately; but was prevented by the pressure of work and of things that can not be called work, but are more painful to bear than the greatest bodily fatigue I ever had to bear and un-nerved me so that there were days and days that passed without any attempt at writing. A month of rest and quietness has helped me greatly, but one eye is hopelessly gone, and the other is threatened, so the eye-specialist told me; he said that an operation would prove dangerous and he would not risk doing it. I need a stronger glass for the eye I have left, but my cotton money will not pay for all the things I want.

My bad eye has caused me quite a little loss of time and money for treatment. Although the sun is shining, it is difficult for me to see how to write; and unless

something can be done for my eyes, I shall soon have to give up writing and leave it to you younger people to keep our page alive.

I was intending to spend a considerable portion of my time in writing, if health conditions would permit. It seems to be the one way by which I can help to spread the gospel message, "till every tribe and nation has heard the joyful sound." I write to you and a few others, who in turn reply, and widen the circle of transmitters of the same message by each of our correspondents, having each a circle of friends to transmit the message to.

St. Paul wrote to Timothy, "Thou therefore, my son, be strong in the grace that is in Christ Jesus, and the things that thou hast heard among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." 2 Timothy 2:1. Thus by inspiration lines of truth were planned, so that wherever a center may be established, truth shall radiate from that center; and when those radiant lines meet, "the knowledge of the glory of the Lord shall fill the earth as the waters cover the sea." Isaiah 11:9.

The other four members of our little church have been able to hold services together fairly regularly, though the two older members are too feeble to go away from home much, so the other two meet with them in their home Sabbath afternoons. The youngest member has been a sufferer ever since his attack of pellagra in 1923.

"In meditation, strong and deep,
I wove a prayer of faith and love,
That he whose eyelids never sleep
Will smile on you from heaven above—
Will smile on you in time of storm,
Will lead you where still waters flow,
Will keep your heart true, tender, warm,
Will give you peace the world can't know,
And make your soul a candle bright
To radiate his shining light,
That others, seeing, shall glorify
Our Father God in heaven on high."

YOUR FRIEND IN THE SOUTH.

REPLY FROM THE NORTH

MY VERY DEAR FRIEND:

I do not know what you will think of me when I tell you that I have been to Washington, D. C., and that I looked longingly across the Potomac and wished my itinerary might be extended to your home.

It was Christmas week that I was favored with this trip. Since I have read your letter, I have realized that perhaps I might have helped you out in your trial, could I have sped on to you at that time. But the contents of my purse would not permit it, so I turned my steps back north again.

I knew a woman, who, if she felt the Lord called her to take a trip, would start, even if she had no money for fare. Whether that is faith or presumption, I am not positive, but I suspect it is the latter. I have faith to believe that God will provide for his children in any crisis, but he taught us to pray, "Keep back thy servant from presumptuous sins"; "presumptuousnesses," is the literal Hebrew. His spirit can prompt some ministering angel to act, when human power is in doubt what course to take.

I passed through many new experiences and saw many wonderful things on that trip. Many of those wonders are of a transitory and perishable nature, and the time may come when there shall not be left one stone upon another, of those imposing structures; but God's love and his Word will continue eternally.

Early in the winter I read in the RECORDER what one lady traveler saw in that famous city, and I little thought there were possibilities of my being similarly favored. Suddenly the chance came, and I went and returned safely. Besides the material enjoyment, I gained experiences which may help perpetuate the knowledge of our heavenly city and the Sabbath of its King.

I must omit interesting particulars of this absorbing experience, to tell you of another that closely followed it. I have been given a life lease of a one hundred twenty-seven-acre tract of land near my home. You will be interested, I know, to hear this, even if the care incident thereto tends to make me a little hurried at present writing, and perplexed as to what is best to do. I do not know as you will comprehend the situation, as it is hardly clear to myself yet; but the land is *deeded* to the state as a "wild life reservation," but *leased* to me during my natural life. There is one great comfort connected therewith, which is, that our home will continually be surrounded beautifully and healthfully; and in order that the arrangement may not handicap my anticipated work in the interests of the Sabbath of

Jehovah, it calls for the exercise of faith which grasps looming difficulties uncomprehensible to mere sight.

The lines of verse you wrote for me are very appropriate for my need, and I must assure you of their appreciation, hoping to be able to write more particularly later.

YOUR FRIEND IN THE NORTH.

MAY DAY AS CHILD HEALTH DAY

THE AMERICAN CHILD HEALTH ASSOCIATION

For the past four years, May day has been celebrated throughout this country as Child Health day. The physical wholeness of the child has been acclaimed as one of our great national hopes. "The perfect child" is the slogan on the banner which has been held aloft by those working for the health of children. Without triune harmony of body, mind, and spirit there can be no whole or perfect child. The American Child Health Association, which has inaugurated the idea of May day, turns this year to the churches, and to all community and national social agencies and asks that to the mental and physical ideal which already has been built up be added the spiritual ideal.

The association asks that ministers everywhere embody the child health ideal in their May day sermons, or in a brief statement during a service, that Bible schools celebrate the day with songs and festivals, that the whole lay world turn to the Church on May 1 and seek its leadership in giving to children the idealism and the spiritual training which is their rightful heritage.

Dr. Worth M. Tippy, secretary of the Federal Council of Churches, speaking of the May day celebration, has said: "The right of the child to good birth, to gentle rearing and to a fair chance at life has assumed poignant interest with the breaking down of the family and the pressure to utilize the, as yet, undeveloped child. These are sacrificing the child. Therefore the Child's Bill of Rights demands that our nation shall put the child first in all its thinking, and his spiritual unfolding as the supreme achievement. The May day celebration of the American Child Health Association dramatizes the situation. The Church should seize upon the idea and make the most of it to the last congregation."

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

SUMMER VACATION SCHOOL AT EXELAND

DEAR RECORDER FOLKS:

I want to tell you about the Religious Vacation School in our community last summer. Through the kindness of our Sabbath School Board we were, this second time, provided with a supervisor, Miss Lura Burdick, of Milton Junction. Though for



Bible Vacation School, Exeland, Wis., Miss Lura Burdick, Supervisor

various reasons all of the sixty children enrolled could not attend all the time, the most of them did. Miss Burdick again organized the school into four classes, and she took charge of the seventh and eighth graders. Mrs. J. H. Babcock, of Milton, had the fifth and sixth grades; Miss Nellie Vitcenda, a high school girl, those of the third and fourth grades, and Mrs. George Sandin, wife of the Methodist pastor, had charge of all the primary grades. During the assembly period Mrs. Babcock took charge of instruction in hymnology and patriotism. Several hymns were studied and committed to memory, the "Ninety and Nine" being a particular favorite. It was beautifully impressive to see and hear all repeat the "American's Creed" and pledge to our flag. Two classes were held in the Seventh Day Baptist church and two in the town hall, just across the road from the church—all in the church for assembly.

The sessions were held from 9 a. m. until 11.45. Mrs. Jess Babcock, assisted by Earl Watts, transported all children possible to and from the school. Could transportation have been furnished, several others would have been glad to attend the school and be benefited by it. It was in session the last of June and the first weeks in July.

On the last Sunday evening a demonstration service was held in the Methodist church. The program included songs and hymns and different portions of Scripture that had been learned by the separate classes. Especially well presented was a dramatization, by the boys of Mrs. Babcock's class, of the story of the "Good Samaritan," and that of "Ruth and Naomi" by the girls of Miss Burdick's class. During the singing of the hymn, "Onward Christian Soldiers," Irene Bartlett and Billie Baldridge, tiny tots of the primary class, very prettily acted as standard bearers. Especially inspiring was the singing by the children and congregation, led by Mrs. Babcock. A vocal solo was given by Miss Burdick.

That evening there were many congratulations concerning the work done, and many expressions of pleasure that we here had the privilege and benefit of such a school, and that, if possible, it should be continued another summer. Those of us who see so many children attending no church, and are utterly devoid of all religious training and education, feel that the money and effort thus expended could not be put to any better purpose. MRS. CHAS. W. THORNGATE.

LESSON XI.—MARCH 12, 1927

MAKING THE WORLD CHRISTIAN

Matthew 28: 16-20; Acts 16: 6-15

Golden Text.—"Go ye therefore, and make disciples of all nations." Matthew 28: 19.

DAILY READINGS

Mar. 6—Making the World Christian. Acts 16: 6-15.
Mar. 7—Power for Evangelizing. Acts 1: 1-11.

Mar. 8—World Conquest Prophesied. Psalm 72: 8-19.

Mar. 9—Prayer for Workers. Luke 10: 1-9.

Mar. 10—Paul's Appeal to the Heathen. Acts 17: 22-31.

Mar. 11—The Success of Missions. Acts 9: 32-35.

Mar. 12—The Enlargement of the Church. Isa. 60: 1-5.

(For Lesson Notes, see *Helping Hand*)

SEVENTH DAY BAPTISTS' BELIEFS AND CUSTOMS DEFINED IN MANUAL

In the revised edition, recently published, of the *Church Manual for Seventh Day Baptists*, members of the denomination have not only a concise explanation of the practices of their church, but also, as the preface states, "the history of the ecclesiastical manners and customs of Seventh Day Baptists during the three centuries of their existence as a separate denomination of English-speaking Christians."

The book, compiled and edited by Dr. William Lewis Burdick and Dr. Corliss Fitz Randolph, was published by the American Sabbath Tract Society at Plainfield.

Beginning with a five-fold definition of a Christian church, as to its head, members, laws and government, mission and sacraments, the book presents in its fourteen chapters information for those seeking to organize a church, deals with the subject of "Church Independence and Mutual Cooperation," also "Church Membership" and "Covenant and Exposé of Faith."

A chapter each is devoted to the "Communion Service," "Baptism," "Solemnization of Matrimony," and "Burial of the Dead," after which the "Constitution," "Rules for the Transaction of Business," "The Ministry of the Church," "Ordination and Recognition," and "Church Discipline" are dealt with.

"Seventh Day Baptists," readers of the manual learn, "have no creedal statements to which their members must adhere, and their covenants are most simple. A very wide range of beliefs prevails among them. The Bible with its Christ, faith and repentance, forgiveness of sins, baptism by immersion, the Sabbath of Christ, Godly living, the Fatherhood of God and the brotherhood of all men, is the only creed they recognize."

The editors add that "this independence of church and individual does not prevent

co-operation in work that belongs to them all—missions, Bible study, evangelism, publication of literature, and education."

As early as 1684, they established the "yearly" and "general" meetings for worship and consultation. Out of these grew their General Conference, composed of all churches of the denomination in this country and abroad, and their associations, which include churches so located territorially that annual meetings are possible.—*Newark (N. J.) Evening News*, January 22, 1927.

GARDENERS

How could an old man planting seeds
Say, All things grow by some strange
chance:

And then go hoeing, hoeing weeds
To tenderly protect the plants?

How could old ladies, always fussing
Around the red geranium's roots.

Be quite sincere in their discussing
When they remark, The attributes

Of God are fickleness and chance—
And then go poking round their plants?

If you who never watch things grow
Would stop sometimes and ponder this,
In time you, too, in truth would know
Just what God's plan and order is.

—Raymond Krescensky.

READ THE SABBATH RECORDER

Kansas

Find enclosed check for subscription renewal to the SABBATH RECORDER. It would be a great hardship to have to be without the dear old paper. I learned to read it when a small child and the habit is well fixed as I near my seventy-fifth birthday.

Iowa

A lone Sabbath keeper sends in \$2.50 for renewal and says:

"I am eighty-two years old the twenty-ninth of this month. Can not do without the SABBATH RECORDER for Sabbath day. I always read it from cover to cover."

HELP GET A NEW SUBSCRIBER

DEATHS

NEWBY.—Arthur S. Newey, son of Josiah and Hannah Mullinaux, was born in Birmingham, England, on October 25, 1844. In 1847 he was brought to this country with his parents, who took up their residence at Lee, N. Y., where his boyhood was spent.

In 1862 he enlisted in the Union Army with Company C, Fiftieth New York Volunteer Engineers, and served until June, 1865, when he was honorably discharged. On September 12, 1865, he was united in marriage to Lois M. Husted, of Lee. To this union eight children were born. For several years Mr. Newey was a cabinet maker in his father's shop in Lee Center. In 1872 he moved, with his wife and son Ira, to Marion, Kan., where the family lived for five years. In 1878 they came back to New York State and located on a farm three miles north of Higginsville. Mrs. Newey died on March 7, 1914, and in 1916 Mr. Newey went to live with his daughter, Mrs. Vie N. Warner, with whom he made his home until his death.

In 1883 the family came to the conviction that the seventh day is the Sabbath, and began to observe it. Two years later Mrs. Newey and the children joined the First Verona Seventh Day Baptist Church. On January 9, 1921, Mr. Newey also united with the church.

On May 22, 1926, he had a severe shock from which he only partially recovered. Three weeks ago he was taken seriously ill, and passed into his eternal rest last Sabbath morning, February 12, 1927, at the home of his daughter, Mrs. Warner, near Higginsville.

Memorial services were conducted at the home on Tuesday, February 15, by the pastor of the Verona Church. Burial was in the New Union Cemetery at Verona Mills.

Mr. Newey is survived by a sister, Mrs. Rosa Pease of Rome, N. Y.; a brother, Frank Newey of Syracuse, N. Y.; his son, Ira Newey of Daytona Beach, Fla.; three daughters, Mrs. Vie Warner of Higginsville, N. Y., Mrs. Blanche Williams, of Stacy Basin, N. Y., and Mrs. Lois Stone of Palmyra, N. Y.; seven grandchildren, and eight great-grandchildren.
L. G. O.

FORBES.—Eliza Jane Forbes, née Davis, a long time resident of this county, died at her home near Cromanton Bay County, Fla., February 5, 1927.

She was married to Joseph Nathan Forbes, at Almond, N. Y., October 7, 1855. Her husband enlisted and served in Company H, First N. Y. Cavalry, and while in service, was captured and confined for a long time in Libby Prison.

Mr. and Mrs. Forbes were members of the Seventh Day Baptist Church of Hornell, N. Y. Mr. Forbes came to St. Andrews in the fall of 1885, and his wife arrived on the bay in the fall of 1886. They homesteaded near Cromanton shortly afterward.

Mother Forbes, as she was affectionately called among her friends and neighbors, after a service at the Cromanton Church, was laid to rest in Marywood Cemetery, Sunday the sixth, by the side of the remains of her soldier husband, on a beautiful sunny day.

She was born at Almond, N. Y., July 23, 1832, and was 94 years, 6 months, and 12 days of age at the time of her decease. She is survived by a son, Charles W. Forbes, of Panama City, and a daughter, Mrs. Elena J. Dobb, of Cromanton. Rev. Wm. M. Croman conducted the services, and Mr. Arthur Brake had charge of the funeral.
M. H. A.

FREEBORN.—Mrs. Nellie Fox Freeborn, daughter of John and Eliza Fox, was born November 11, 1862, and passed from this life at Shinglehouse, Pa., February 12, 1927.

She joined the Milton Junction Seventh Day Baptist Church in 1880. She transferred her membership to New Auburn, Wis., and later to Exeland, Wis. After a few years they moved to Shinglehouse, Pa., and while there she united with the church at Little Genesee, N. Y.

August 18, 1881, she was united in marriage to Irving L. Freeborn. To them were born three children: Clayton, who died one year ago; Frank of Shinglehouse, Pa., and Victor of Cuba, N. Y. She has seven grandchildren and one great-grandchild.

Besides her children and grandchildren, she leaves her husband and one sister, Mrs. A. D. Haskins of Milton, and a half sister, Mrs. S. I. Coon of Adams, Wis.

Farewell services were held from the Milton Junction Seventh Day Baptist church, Tuesday afternoon, February 15, in charge of Pastor J. H. Hurley of Albion, assisted by Rev. John Randolph of Milton Junction, and the body was laid to rest in the Milton Junction cemetery.

A mixed quartet from Milton College sang two very appropriate selections during the services.
J. H. H.

BURDICK.—H. Sopronia, daughter of Edward H. and Susan Finch Burdick, was born April 18, 1838, and took her departure, February 13, 1927.

At the age of sixteen years she embraced the cause of Christ and has remained true throughout her life. She held her membership with the Lincklaen Center Seventh Day Baptist Church all these years.

Born in a log cabin, in sight of the home site where she died, she always lived here. On October 31, 1857, she was united in the holy bonds of marriage with Lewis J. Burdick, Ezra A. Poole, officiating. Only one son, E. Phineas, remains of this union, with whom she spent her last happy days. Mr. Burdick preceded her into the great beyond, April 3, 1911.

It has always been a pleasure to her to have a host of friends gathered about her. Her outlook on life was bright and keen to the last. Among her possessions was a Book in which she faithfully kept the record of her family, back to

the year 1746. Often did she while the hours away with some young person, recounting the experiences of her own girlhood in such stirring ways that they were eager for another story.

A noble mother has been called out from our midst; another seat will be vacant; another life has passed on, but the good will not end as did the breath.

Memorial services were conducted by her pastor from the home that has known her so long, and the body was laid to rest in the Lincklaen Center burying ground, to await the great last summons.
J. T. B.

HUBBARD.—Frank J. Hubbard was born in Plainfield, N. J., February 24, 1868, and died at his home in that city on February 23, 1927, lacking one day of being fifty-nine years of age. Extended obituary next week.
T. L. G.

DAVIS.—At the home of her son Wilson, in the community known as Upper Buckeye, near Salem, W. Va., on February 15, 1927, Mrs. Samuel Davis, in the 72nd year of her age.

Annitty Childers was the daughter of James and Jane Carter Childers. She was born August 23, 1855.

In 1877 she was married to Samuel R. Davis, who died ten years ago. Early in their married life Mr. and Mrs. Davis were converted in a meeting held by Elder Samuel D. Davis at the Upper Buckeye schoolhouse. They were baptized, but did not unite with the church. She was a hard working, kind, Christian woman, who lived and died confident of her acceptance by her heavenly Father.

The funeral was conducted by her pastor, Rev. George B. Shaw. She is survived by two sisters;

by four sons: Wilson, Corliss, Harlan, and Roy; by nineteen grandchildren and one great grandchild.
G. B. S.

DAVIS.—Mrs. Mattie, daughter of Mr. and Mrs. F. Hall Brannon, was born July 30, 1852, at Glenville, W. Va., and died February 3, 1927, at the home of her son, T. Hall Davis, Guthrie, Okla.

Her first husband, John A. Sommerville, died in 1876, leaving her two daughters, now Mrs. Owen T. Davis, Clarksburg; and Mrs. Dorsey Kennedy, West Milford, W. Va. In 1878 she was married to Clinton H. Davis, who died in 1905. To them were born three children: Mrs. Edna McCann of California; T. Hall Davis, Oklahoma; and Mrs. A. L. Smith, Milford, Conn.

In 1884 she united with the Lost Creek Seventh Day Baptist Church, of which she continued a member until her death.

Funeral services were conducted at Lost Creek by her pastor, Rev. H. C. Van Horn, assisted by Dr. Gabriel McGuire of Clarksburg. "Blessed are the dead who die in the Lord."
H. C. V. H.

God has appointed intercession as one of the means by which souls shall be saved, and saints and ministers of the gospel edified and built up in the faith. Even the ends of the earth will receive life and blessing through our prayers. Should we not expect God's children to strive joyfully and with all their powers, by means of intercession, to bring down blessing on the world?
—Andrew Murray.

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The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work in Pangoengsen Java. Send remittances to the treasurer, S. H. DAVIS, Westerly, R. I.

The First Seventh Day Baptist Church of Syracuse, N. Y., holds regular Sabbath services in the Auditorium, first floor, of the Y. M. C. A. Building, 334 Montgomery St. Bible study at 2.30 p. m. followed by preaching service. For information concerning weekly prayer meeting held in various homes, call Pastor William Clayton, 1427 W. Colvin Street, Phone Warren 4270-J. The church clerk is Mrs. Edith Cross Spaid, 240 Nottingham Road. Phone James 3082-W. A cordial welcome to all services.

The Seventh Day Baptist Church of New York City holds services at the Judson Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. Harold R. Crandall, Pastor, 10 Stanley Place, Yonkers, N. Y.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in Hall 601, Capitol Building (formerly Masonic Temple), corner of State and Randolph Streets, at 2 o'clock. Everybody welcome. August Johansen, Pastor, 6118 Woodlawn Avenue.

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42nd Street and Moneta Avenue every Sabbath. Sabbath School at 10 a. m., preaching at 11 a. m. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. 42nd Street.

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible School. Christian Endeavor, Sabbath afternoon, 3 o'clock. Cottage prayer meeting Friday night at 158 Date Street. Church services in United Brethren Church corner 8th and Park Avenue. Gerald D. Hargis, Pastor, 902 West Second Street.

Minneapolis Seventh Day Baptists meet regularly each Sabbath at 10 a. m., at the homes. Mr. Lloyd Burdick, 4615 Vincent Avenue South, Superintendent of the Sabbath school; Mrs. William A. Saunders, Robinsdale, Phone "Hyland 4220," assistant. Visitors cordially welcomed.

The Detroit Seventh Day Baptist Church of Christ holds regular Sabbath services at 2.30 p. m., in Room 402, Y. M. C. A. Building, Fourth Floor (elevator), Adams and Witherell Streets. For information concerning Christian Endeavor and other services, call Pastor R. B. St. Clair, 4012 Field Avenue, phone, Melrose 0414. A cordial welcome to all.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 10.30 a. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium) 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Parsonage, 198 N. Washington Avenue.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a. m. Christian Endeavor and prayer meeting each Friday evening at 7.30. Visitors are welcome.

Services are held each Sabbath in Daytona, Florida, at 10 A. M., during the winter season at some public meeting place and at the several homes in the summer. Visiting Sabbath-keepers and friends are always welcome; telephone 347-J or 233-J for additional information. R. W. Wing, Pastor

The Mill Yard Seventh Day Baptist Church of London, holds a regular Sabbath service at 3 p. m., at Argyle Hall, 105 Seven Sisters' Road, Holloway N. 7. Strangers and visiting brethren are cordially invited to attend these services.

THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor

L. H. North, Business Manager

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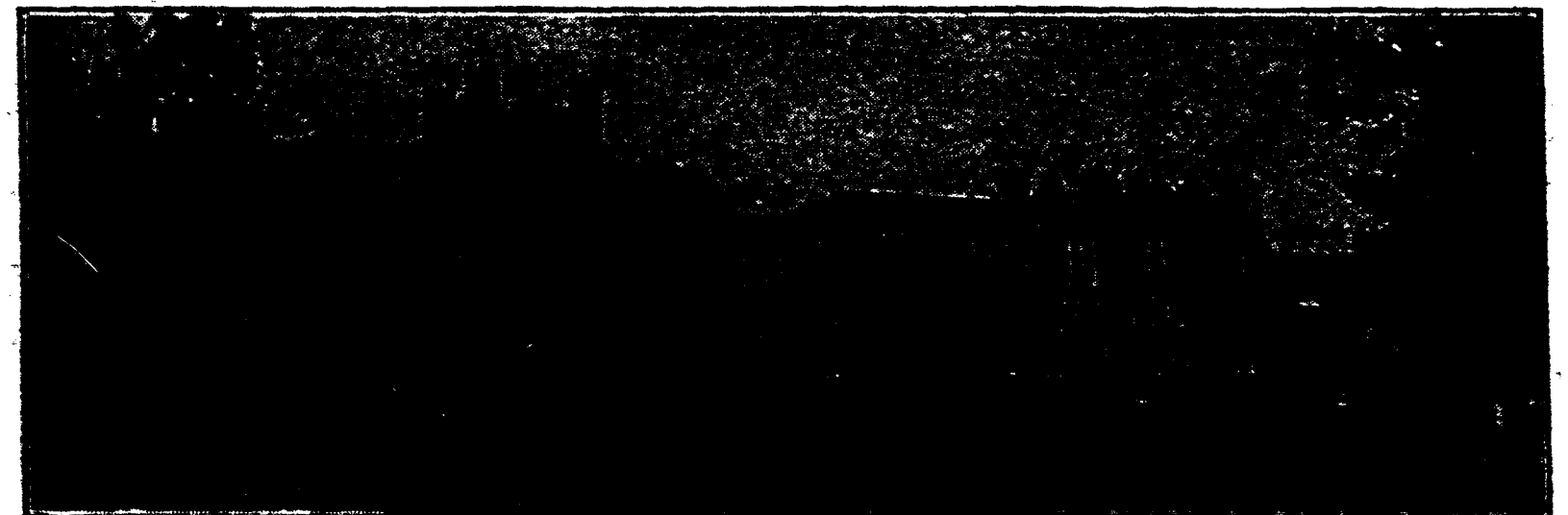
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