

The Sabbath Recorder

A gift is as a precious stone
in the eyes of him that hath
it; whithersoever it turneth,
it prospereth. Proverbs 17:8.

MISS ETHEL TITSWORTH, Treasurer
Plainfield, N. J.

SIMPLY TRUSTING

On thy compassion I repose,
In weakness and distress,
I will not ask for greater ease,
Lest I should love thee less;
Oh, 'tis a blessed thing for me
To need thy tenderness.

When I am feeble as a child
And flesh and heart give 'way,
Then on thy everlasting strength
With clinging trust I stay;
And the rough wind becomes a song,
The darkness shines like day.

—Anna Waring.

CONTENTS

Editorial—A Much Needed Review— Lest We Forget—Lessons From the Past—Lausanne Conference, Half Picture.—An Interesting Experi- ence.—Rev. R. R. Thorngate's Georgetown Address 513-515	Young People's Work.—Newspapers and Magazines.—A Thought for the Quiet Hour.—Intermediate Corner. —Our Responsibilities as Life Work Recruits.—Our Responsibilities as Christians 529-531
The World Conference on Faith and Order 516	"Keep to the Left" 532
Origin of the Sabbath 519	Children's Page—More About Winky. —Kitten Tales 533
Seventh Day Baptist Oward Move- ment—Our Bulletin Board.—Amend- ments to the Commission's Report. 520	American Sabbath Tract Society Re- ceipts 534
Dedication Services, Berea, W. Va. 521	Monthly Statement, Missionary So- ciety 535
Education Society's Page.—The World's News 522	Love Sabbath Keeper's Page.—Our Mission—What? How? Why?—Con- ference Paper, 1927 536-538
Woman's Work.—Autumn Leaves.— Treasurer's Report 525-527	Our Weekly Sermon.—Our Sovereign Loyalty 539-541
Home News 527	Marriages 542
The Red Cross and the Churches.... 528	Deaths 543
	Sabbath School Lesson for November & 1927 544

SEVENTH DAY BAPTIST DIRECTORY

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The Sabbath Recorder

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PLAINFIELD, N. J., OCTOBER 24, 1927

WHOLE No. 4,312

Our heavenly Father, help us, we pray thee, to seek first those things that belong to thy kingdom. Forbid that the attractions of worldly things shall cause us to lose interest in Christian work. Wilt thou guard us from the dangers of covetousness and help us in our efforts to consecrate ourselves and all we have to thee, in order that we may serve this generation as thou wouldst have us.

In every time of discouragement, help us to find in thee a present help according to our need. Give us renewed confidence in the final victory for thy cause, so we may be able to take up our burdens with renewed zeal. In Jesus' name. Amen.

A Much Needed Review Lest We Forget

It is now eleven years and more, since our modern movement for a denominational building and publishing house was begun in the General Conference at Salem, W. Va. The shop part has been in operation since the autumn of 1922. You will all remember how we were held up by the World War and had to postpone the erection of the main building for a time. Now, for some five years we have been reporting freewill offerings for this building, until we now have more than \$30,600 for this purpose. A special committee is now taking the matter in hand, from which you will receive information in due time as to the way of securing the amount still needed for this important purpose.

Meanwhile let us all keep this one movement of the *entire denomination* in mind, and let nothing turn us aside until this good work, so well begun, is completed.

As to our need of such a building, let me refer you to the back cover of this RECORDER. This advertisement plea, in the words of our lamented Brother Frank J. Hubbard, was published in November, 1918, nine year ago next month. While mention has been made from time to time of the *memorial* value of such a building for such a people as we are—a point which is quite important—I am anxious that the *need* and the *usefulness* of it in these times shall not be allowed to go unrecognized. Mr. Hubbard, nine years ago, emphasized this point in that back cover statement.

One year earlier than this, in the special conference called at Plainfield, November 11, 1917, Mr. Hubbard said:

I do feel that such a building would radiate an influence throughout the denomination that we could not get in any other way. The moral effect of a permanent building would be beyond anything we can estimate in dollars and cents in its effect upon our young people, and the older ones too. . . . We should have a vision of a greater Seventh Day Baptist denomination—a vision of what this may mean to us denominationally—and with that vision in our hearts go out and make this thing possible.

Now let me reprint a few words from the committee's report adopted by General Conference that same year:

And so we are presenting for your consideration suggested plans of a building which will not only house our interests but which will be a material inspiration to a higher denominational life—a building beautiful in its exterior and harmonious in its interior appointments that would point Seventh Day Baptistward in every brick and stone. Just as a church expresses the community spirit, so this edifice would be a rallying point denominationally—a building that would cause our *boys and girls* to lift their heads a little higher in the knowledge that it was *theirs* and expressed in visible substance the teachings of their lifetime—a building that would cause our *older members* to feel a still greater pride in a denomination which believes enough in its future to build it into such an enduring monument.

At every turn in the story of this movement it has been emphasized that this building is not only a memorial monument of the past, but that we are building it for ourselves, that we may better carry on our appointed work and fulfill our mission under God, and that we are building for the generations to come, hoping thus to inspire them to greater loyalty and to do better work for the causes their fathers loved.

This building is to be a home for our great family of believers, in some such sense as a church is a home and an expression of the love we have for the truths for which we claim to stand. It is needed for the eight or nine reasons given on the back cover of this issue, and for more than ten years now the RECORDER has tried to help you keep these needs in mind.

You will soon hear from a special committee appointed to help the churches devise plans by which the balance of the needed funds may be secured. We have great hopes for the early success of this good movement.

Lessons From The Past The RECORDER has referred, some time ago, to earlier efforts for a denominational building, and it may be of interest and helpful to recall at this time some of the appeals made by our strong men seventy-five years ago. You will be impressed by the agreement of their pleas with the calls for such a building that have been made during these ten years.

It was in a meeting held in Plainfield in 1852 that Thomas G. Babcock held that to live so many years without a denominational home tends to cast doubt upon the value of our cause. He said:

Other denominations have had commendable publishing houses for more than half a century; and throughout their churches these denominational homes have been wonderfully helpful as rallying points, the influences of which have been most useful to their constituents.

Much was said in those days regarding the value of a publishing house to make permanent the truths which would otherwise soon be forgotten. It was shown then that every interest of our people—the churches, the schools, our missions, our home life—must depend largely upon our publishing interests.

The movement was approved in 1852, and a resolution was passed urging active measures to secure a building.

Then the board made George B. Utter an agent to open a subscription list for this fund. (See SABBATH RECORDER, November 11, 1852, page 86.)

In the RECORDER of the following July, 1853, Elder Utter said:

The experience of every day deepens our conviction of the importance and feasibility of the proposition. . . . In whatever light we view the thing—whether as a means of insuring the permanence of our benevolent societies, or as increasing the facilities to do the good work for which they were organized, or as being an investment from which steady aid to those societies may be derived—we come to the same conclusion, namely, that the building ought to be secured—must be secured. (SABBATH RECORDER, July 28, 1853.)

In that same article it was announced that the subscription list was already opened and the hope was expressed that many would respond to the call.

In the RECORDER of October 20, 1853, Rev. Thomas B. Brown made another strong plea in which, among other things he said:

We have no room where our boards can get together for deliberation. We are dependent upon a private parlor. The tract depository and publishing society's office are crowded together in a hired apartment, back room, third story, and by no means an inviting place for strangers to visit. We want a different state of things at once. We can not afford to wait.

In that same issue there stands today a list of 158 names, with pledges ranging from \$1 to \$250. And in the following June, 1854, fourteen more names were added to that list, making 172 subscribers in all. That is an interesting list of Seventh Day Baptist names. In it there are 17 Maxsons, 13 Babcocks, 11 Stillmans, 7 Potters, 7 Langworthys, 6 Coons, 7 Greenes, 6 Rogers, 7 Saunders, 5 Greenmans, 4 Whitfords, 3 Titsworths, 2 Utters, 2 Wells, 3 Lanphears, 4 Crandalls, 4 Satterlees, 2 Randolphs, 2 Hulls, 4 Lewises, and enough single names to make up the 172.

In the insert given above Elder Brown said, "We can not afford to wait," but the dear man did have to wait all his life—and the people have waited more than two generations for their building, which is now only partly done!

HOW DID IT HAPPEN?

The friends of today may well ask how such a delay in so worthy a cause happened. The records of half a century ago tell us the whole story. Certain persons became infatuated with the idea of starting an industrial mission in the Holy Land. One man canvassed the denomination for funds, and its friends pushed it to the front until the mission was established. The RECORDER pages were pretty well filled with pleas for Palestine, and in the RECORDER of October 12, 1854, the Publishing Society had to make this record:

In the matter of securing the building for the society's business, but little progress has been made, as the board has rather waived it for a time on account of the extra effort required to establish the Palestine mission; but the object is not lost sight of, and the present is regarded as a favorable time to accomplish it.

In the Conference of 1855, three years after the building movement began, resolutions of sympathy for the Palestine mission were passed and a strong plea was made for money to start it. Then the building matter dropped out of sight, long lists of subscriptions for Palestine appeared, and the building movement *did have to wait!*

BUT IT HAS COME TO LIFE

Let me now emphasize the last words of the last insert above: "But the object is not lost sight of, and the present is regarded as a favorable time to accomplish it."

Everything goes to show that the people have determined to build denominationally. It is not a local movement, but one that belongs to the entire denomination. We have been making progress slowly but surely, and that, too, in the face of many obstacles, but the building is bound to come soon. The special committee in whose hands the matter has just been placed will soon be heard from, and the churches, too, I am sure, will not allow this movement to be sidetracked again.

Let us all unite now to give the building the right of way. This will get it out of the way of other movements, and give them a better chance. Don't you all think now that this movement is really entitled to receive our undivided attention until it is done?

SOME WORDS OF CHEER

In a letter just received from a loyal lone Sabbath keeper I find these words in connection with her gift: "The new denominational building—this is certainly the best investment of which I know, and I am glad to help it."

Two days ago a pledge of \$25 came from one of the "Church of God" brethren in connection with which he says:

I enclose a pledge for the Seventh Day Baptist Denominational Building, as I believe that such a building will truly be a witness to the Sabbath truth. The writer who declared in the columns of the RECORDER that the memorial building could be had when it was really wanted, was right. I make this pledge because I realize that all Sabbatharians, whether of the Church of God, Seventh Day Adventist, or whatever they may be, are the spiritual children of Stephen Mumford, the Seventh Day Baptist.

It is very clear that the widespread desire for this building is growing stronger every week. We will not allow the move-

ment to die again while we are able to wield the pen. To give up now would be too much like denominational suicide.

Lausanne Conference In connection with Half Picture

Brother Bond's article in this RECORDER, we give a photograph of one half of the Lausanne Conference. This great assembly was photographed in two parts. The other half was published in the *Baptist* a few days ago. We give you this half here because our representative has a place in it.

Those who know Mr. Bond will find no difficulty in locating his familiar face in this large group. Those not familiar with his face, will see it here by beginning with the woman in the front seat with hat on and head bowed, and counting the third man diagonally from her, a little to the left.

An Interesting Experience

The following letter from Dr. Edwin H. Lewis of Lewis Institute, Chicago, Ill., will be read with a good deal of interest by old time Albion Academy students, as well as by friends of Dr. Williams scattered all over America:

DEAR DR. GARDNER:

Your reference in the current RECORDER to Dr. Thomas R. Williams reminds me of an experience. Eleven years ago I was driving in the Black Hills with an old man named Chapman, of Cherokee Park, Colo. He was a very fine old man, tall and powerful, the father of several equally tall and powerful sons, and seemingly well educated. I asked him what his college was. He said, "I never went to college. I did attend an academy, and there came under the influence of a young man who did more for me than any other man. He opened my mind." I said, "What academy was that?" "Why," he answered, "it was a place and a man that you never heard of. It was Albion Academy in Wisconsin, and the young man was named Williams—Thomas R. Williams."

Yours truly,

E. H. Lewis.

Lewis Institute, Chicago,
October 13, 1927.

Rev. R. R. Thorngate's Georgetown Address A personal letter from Rev. Royal R. Thorngate tells us of their safe arrival in Georgetown, British Guiana, and that they are getting settled for a home. He will write for the RECORDER as soon as he learns more about the real situation there.

Letters addressed to Mr. and Mrs. R. R. Thorngate, Edgecombe, 149 Church Street,

Albert Town, Georgetown, British Guiana, S. A., will reach them all right.

Letter postage from the United States to Georgetown is only *two* cents—not four as some seem to think.

The Thorngates will be glad to receive letters from the homeland.

THE WORLD CONFERENCE ON FAITH AND ORDER

REV. AHVA J. C. BOND
Delegate

(In the three letters written from Europe I tried to give a close-up view of the World Conference on Faith and Order. In the series of articles beginning with this issue of the SABBATH RECORDER I am attempting a more comprehensive report of that great conference. I trust they will be given careful reading, especially since they include the "statements" which were "received" by the conference to be passed on to the churches for study.)

I.

"THE CALL TO UNITY"

The World Conference on Faith and Order held in Lausanne, Switzerland, last August was unique in at least three important respects: (1) in its representative character; (2) in the subjects before it for consideration; and (3) in the method of procedure used to advance the ultimate ends sought.

Barring the Roman Catholic Church, which declined to appoint delegates but which was represented by "unofficial observers," all the great denominations of Christendom, together with many of the smaller communions, were represented by regularly appointed delegates. To most of us, I think, the most regrettable absences were the Baptists of England, and the Southern Baptist Convention in America. From every country of the globe where the Christian Church is found, and from nearly every mission field, four hundred delegates representing eighty denominations came together, after seventeen years of preparation, making this truly a world conference. Seventeen years ago a World Missionary Conference was held in Edinburgh, Scotland, and two years ago there was held in Stockholm, Sweden, the "Universal Christian Conference on Life and Work." Neither of these meetings was as widely

representative as was the conference at Lausanne.

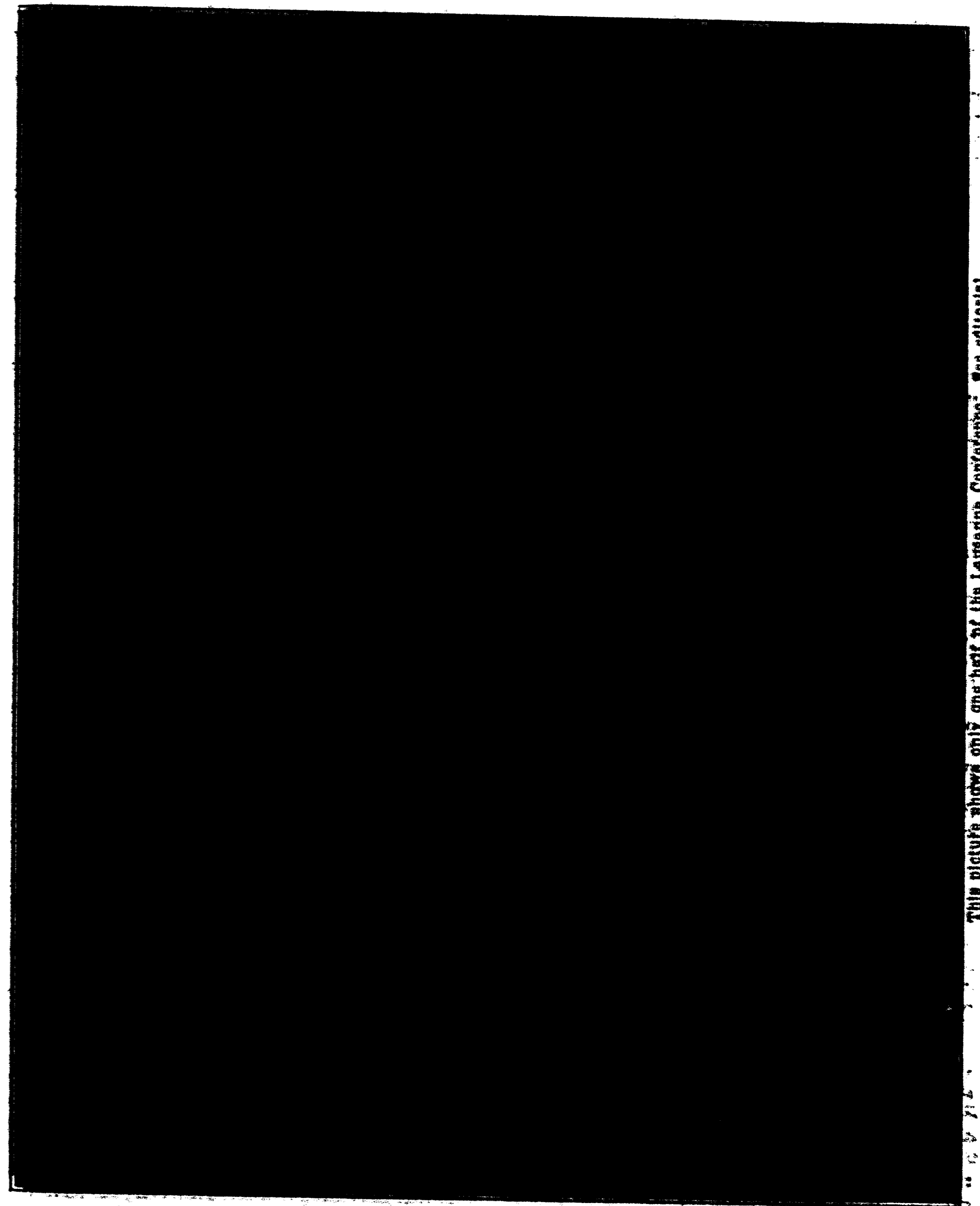
The Lausanne conference differed from the others most widely perhaps in the nature of the subjects considered. Never before since the days of the great councils of the Church in the earlier centuries of Christian history have representatives of the Christian communions come together to confer upon the questions of Christian beliefs and of Church orders and ordinances, the very things that have divided the Church into widely separate and sometimes sharply contending groups.

The subjects brought before the conference by the Subjects Committee were six. Some report of the consideration of these six subjects will be given in the SABBATH RECORDER in as many articles, together with the reports which were *received* by the conference to be passed on "to the churches we represent, for such action as God's Spirit may guide them to take."

The uniqueness of the method of procedure may be discovered in the honest effort to bring out in the conference and to report to our churches points of disagreement as well as agreements. The purpose was to find the common level of our present agreements, in order, if possible, to make clearer the next steps toward greater unity.

I think the phrase, "the common level of our present agreements," used by the chairman of the conference, Bishop Brent, is very expressive, and has real significance in this connection. As the conference advanced, however, it seemed to me that our line of measurement might be perpendicularly drawn with equal suggestiveness. Most of our discussions, as I have suggested in a letter to the RECORDER were back of the Reformation. This was not true, I should say, of the first subject considered, "The Church's Message to the World—the Gospel." And it was on this subject that the conference found its greatest agreement.

A very suggestive phrase that was often on the lips of speakers, especially during the closing days of the conference, was, "diversity in unity." Perhaps I can do nothing better in this communication, which is rather in the nature of an introduction to the six succeeding articles, than to attempt a definition of the phrase, "diversity in unity," as revealed in the discussions, and



This picture shows only one-half of the Lausanne Conference. See editorial.

possibly to indicate some of my own conceptions and draw certain inferences.

If there is to be unity in the Church, all must respect the views of each. Even where it is difficult to have any patience with certain views held by professing Christians, an honest attempt to understand the background of their present beliefs will doubtless bring us into a better understanding of their faith and a deeper appreciation of their real Christian life and purpose.

Christians need to learn the lesson a little better than they now know it that open-mindedness toward all truth is not inconsistent with loyalty to a particular truth as one sees it. In fact one can not be loyal to truth who is not at the same time open-minded. Dr. George E. Fifield said some years ago at a Seventh Day Baptist Conference at Milton, Wis., that just as soon as one feels sure that he has all the truth and begins to hedge it about to protect and conserve it, that soon he does not have it. Truth so held is error, because no one has the whole truth.

If the truth which one communion holds is but partial, then every church and every Christian should study to know what it is that others hold which may be truth, in order that it may be incorporated into his own life to make it richer and fuller. And it holds true with equal force that that communion or individual Christian who believes that he is in possession of a truth which others have overlooked or rejected should hold to that truth unshaken, no matter how small the denomination, or if the individual Christian stand alone. This will give us not a colorless religion, but an enriched life.

This open-mindedness on the part of all Christians would give to truth a freer field. At the same time, it would enhance the value of a particular truth in the life of a given denomination if that denomination could feel that in being loyal to that truth or in giving it special emphasis the whole Christian Church was being served.

Another conclusion which may be drawn very logically, it seems to me, from the fact that no denomination is perfect is that no existing denomination is the one to which all others will come in achieving that unity for which the Master prayed. Out of the truly vitalizing partial or imperfectly conceived truths which may be found to reside in one or another of the existing denomi-

nations there may possibly emerge synthetically the united Church toward which many eyes are turned. Such a happy consummation, it may be, is impossible except in a perfect world, where truth may be perfectly apprehended and lived without mistake.

Meanwhile what can be done toward promoting Christian unity among the churches? In the first place, denominations which have no recognized essential differences separating them will doubtless be merged into one with increasing rapidity. Three Lutheran bodies have united within the last few years. Three denominations in Canada have united to form the United Church of Canada. The Congregationalists and Universalists of America are courting each other. And there are other mergers in prospect.

Representatives of both the Baptists and the Disciples in our own country see no reason for the separate existence of these denominations. It was an interesting personal experience at Lausanne to have two delegates representing these respective denominations approach the Seventh Day Baptist delegate, separately, and I have reason to believe, independently, to enlist his good offices in seeking a rapprochement among these three communions. I trust that a later suggestion made by one of these men that a general exchange of doctrinal literature be inaugurated may be carried out.

On the other hand, no denomination can afford to be absorbed or to unite with another, or with others, if thereby it shall lose its own message. That would not only be its death—which after all is not the saddest thing in human experience—but if the truth which a particular communion holds is something vital to the whole Church, then to lose its own testimony would be to cripple the whole Church of Christ and to dishonor its Head.

I am more convinced than ever that the denomination of which I am a member, and which I had the honor to represent at this World Conference on Faith and Order, holds, theoretically at least, truths which the whole Church needs, and to whose propagation one may devote his life while resting in the consciousness of the fact that he is not narrow and sectarian, but that he is a servant of the whole Church. I say my denomination holds these truths theoretically

at least. Adjectives which I would use to define the Christian Church as we hold it are these: voluntary, democratic, Biblical. Every one of these principles is emphatically denied as being essential to the Church of Christ, by large Christian bodies. In fact, one conception of the Church held by many not only denies these principles as being essential, but declares that they are contrary to the genius of the Church. As Baptists we hold these principles to be vital. One service which we may render to the whole Church is to try to live up to them more perfectly.

Of course, since we accept the Bible as our rule of faith and practice, we can not compromise on that one truth which separates us from all other free and evangelical denominations. Until others give to the Sabbath truth a hospitable reception, so that it may be lived within their borders without prejudice and taught without embarrassment, Seventh Day Baptists must carry on as the only denomination which is now cooperating in the effort to answer the Master's prayer that they may all be one, and at the same time which is following the Christ in reserving the Sabbath of the Bible for the higher things of the soul.

I wish to share with my readers the following statement made by the bishop of Manchester in an address at Lausanne, and to commend it to all Seventh Day Baptists for their earnest consideration.

"It may be that the main upshot of this conference will be to teach us all in a new way the need of deeper personal discipleship in ourselves and throughout the membership of our several denominations as the first condition to be fulfilled before the outward unity of the Church can be restored."

ORIGIN OF THE SABBATH

H. D. CLARKE

I have been puzzled several times of late in reading articles written by Seventh Day Baptists, saying that the "Sabbath originated with the Hebrews." Possibly it may make little difference as far as the observance of the Sabbath is concerned, but it may make a difference with some observers of Sunday according to the way they consider the term "Hebrew." For many, many years the Bible Sabbath has been called by its enemies, and with some sneering in the

tone, "The Jewish Sabbath"—as a Baptist minister and also a Methodist once said to me in discussion, "As the Sabbath is Jewish and I am not a Jew, I am under no obligation to keep it."

Now our writers have been wont to say, "The Sabbath was instituted at Creation centuries before a Jew was born." Therefore it was not Jewish.

We are accustomed to say of all the Old Testament books that they are "the Hebrew Scriptures." If we regard all of God's ancient people as Hebrews, then Adam and Eve and Enoch and the old patriarchs were Hebrews, and the Sabbath was of divine origin, given to them to preserve. To them were "committed the sacred oracles." But it is not so understood by most men or so stated in commentaries. We might regard Abraham as the first of the Hebrews, or at least the first Jew was the first Hebrew, in which case the Sabbath *did not have* its origin among the Hebrews.

If that is the general impression and belief, then when we state to the world that the Sabbath had its origin among the Hebrews, do we not give them the impression that the Sabbath was *only* Jewish and somehow crept into the moral law of Commandments as distinct from the others that always were divine principles, and immutable as God himself?

What I am getting at is, do writers among Seventh Day Baptists intend to state that the Sabbath of Jehovah and of the Christ was not given at Creation as stated in Genesis, but was an institution that had its beginning when the Hebrew nation was organized, and at the time of Moses was given to them? If that is to be the general impression, then have we not weakened the argument for the Sabbath "made for man," Jew and Gentile alike and universal?

Are we careful enough in our writings that are to have such influence among men studying this question?

I am not writing for a discussion but hope that what I have written will be cause for careful and prayerful attention, or investigation. Great accuracy should be given to all we say about the Sabbath.

Albion, Wis.,

October, 1927.

Not the wrongs done to us harm us, only those we do to others.—E. R. Sill.

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

OUR BULLETIN BOARD

November 25-27.—Yearly Meeting of the New Jersey, New York City, and Berlin Churches, at New Market, N. J.

Copies of the special issue of the SABBATH RECORDER (October 17), can be secured at the publishing house at five cents a copy.

Word has been received that Rev. and Mrs. R. R. Thorngate arrived safely at Georgetown, British Guiana.

AMENDMENTS TO THE COMMISSION'S REPORT

[As some confusion has arisen in regard to the recommendations of the Commission as amended by the General Conference, the three items are here printed as they appear in the Commission's report, and are followed by the report of the committee appointed by the General Conference to consider the Commission's report, containing the suggested changes. The report of this committee, after discussion, was adopted by the General Conference.—W. D. B.]

THE COMMISSION'S RECOMMENDATIONS

Item "4. It is recommended that the action taken by the General Conference against sending any aid to Seventh Day Baptist groups in Australia and India until these fields can be investigated by a representative from the United States of America be rescinded, but that no expenditure for permanent plant in these countries be undertaken until such investigation can be made."

Item "8. In regard to the work of the Missionary Society the Commission commends the board for its attitude and activities during the year.

"We approve the sending of Rev. Burdett Coon to Jamaica, the plan of sending Rev. Royal R. Thorngate to Georgetown,

and the course of watchful waiting in respect to China.

"Relating to the China field the Commission would like to call attention to its action at the December, 1926, meeting as follows: 'We believe that if the time has not already come it will certainly soon come when it will be necessary to have our missionaries act chiefly in the capacity of supervisors of the fields where they are located, while the actual work is done largely by the native workers themselves.'

"In the light of recent developments we believe that the time for carrying out this policy in China has arrived; and in the light of the present unsettled conditions with respect to educational work in China we endorse the plan of our missionary, Rev. H. Eugene Davis, by which, in a letter of July 1 to Rev. William L. Burdick, secretary of the Missionary Society, he proposes to use promising native workers. In this letter Missionary Davis says: 'Now, this is my dream, if we could find some way of financing these three men and what it would cost for travel, equipment, etc., for three years, and make the major part of our work evangelistic for three years, using these three men together with the older men and the two men at Liuho. We could have a class or two in practical evangelism each day, and then afternoons and evenings hold meetings in Shanghai and in the country. The Boys' School building with a little fixing up could be turned into a parish house where many kinds of church work could be done. As I have gone over it very carefully, we would need gold \$1,500 the first year, \$1,000 the second year, and \$500 the third year, hoping and expecting after that that the work would have had a fair trial and might expect to become self-supporting.'

"Since all our activities in foreign missionary work depend upon the home base, we urge that a larger proportion of our total contributions be spent to build up the home field as speedily as may be without harm to other causes."

Item "9. At the mid-year meeting of the Commission it received from the Committee of Six on Denominational Harmony the following report:

"'Convinced that there exist among us wide differences of opinion concerning the Bible, and some statements of our Exposé of Faith and Practice, and conscious that

the right of private judgment should be recognized and should be freely exercised by all; and feeling that the "unity of spirit" is the only bond that can cement us together as a people; and realizing that such unity can not be effected merely by means of discussion; we urge upon all our people that they be loyal to Christ, the Savior of men, loyal to the Bible as God's Word, loyal to truth and duty as God makes truth and duty clear, and that all unite in a comprehensive program for the saving of lost men. In order to open the way for the restoration of organizational unity among us we recommend that a page or two in the SABBATH RECORDER be given weekly to a setting forth, under two separate editors, of the positions and beliefs of the modernists and of the fundamentalists, the chief aim of these pages to be the giving of information regarding these respective positions and beliefs by persons in sympathy with the same."

"EDWIN SHAW, *Chairman*,

"ALVA L. DAVIS,

"LESTER G. OSBORN,

"LELY D. SEAGER,

"J. NELSON NORWOOD,

"LOYAL F. HURLEY.

"This report was adopted by the Commission and recommended to the consideration of the General Conference with the addition that Rev. Alva L. Davis and J. Nelson Norwood be recommended as the editors, the Tract Society and the editor of the SABBATH RECORDER concurring in the plan."

"REPORT OF THE COMMITTEE TO CONSIDER THE REPORT OF THE COMMISSION"

"Your Committee to Consider the Report of the Commission would respectfully report as follows:

"We recommend 1, that item 4 of the recommendations of the Commission be changed to read as follows:

"It is recommended that the action taken by the General Conference against sending any aid to Seventh Day Baptist groups in Australia and India until these fields can be investigated by a representative from the United States of America be rescinded and that the question of sending or withholding aid to these fields be left to the Missionary Board, but that no expenditure for permanent plant in these countries be undertaken until such investigation can be made."

"2. That for paragraph four of item 8, beginning, 'In the light of recent developments', the following be substituted:

"In the light of recent development we believe that the time for carrying out this policy in China has arrived; and we approve of the action of the missionaries in China in employing a Chinese principal in the school and, if the school can not be opened, we approve of the plan of our missionaries to use teachers from the school and other persons for evangelistic work, if funds can be obtained without addition to the budget."

"3. That the last sentence of item 9 before the names of the committee members beginning, 'In order to open the way for the restoration', be changed to read as follows:

"In the hope that it will promote greater unity among us we recommend that a page or two in the SABBATH RECORDER be given weekly to a setting forth, under two contributing editors, of the positions and beliefs of the modernists and of the fundamentalists, the chief aim of these pages to be the giving of information regarding these respective positions and beliefs by persons in sympathy with the same."

DEDICATION SERVICES, BEREA, W. VA.

The dedication of the new building of the Ritchie Seventh Day Baptist Church is to be held Sabbath morning, November 5, 1927. The sermon is to be preached by one who has given many years of faithful and fruitful services to the churches of West Virginia, Rev. L. D. Seager. It is hoped that we can hold services all day Sabbath, and Sunday morning, and perhaps some evening services later.

We should like all who possibly can to attend, especially former pastors of the church, and former residents of Berea.

CLIFFORD A. BEEBE,
Pastor.

Berea, W. Va.,
October 16, 1927.

Teacher: "If there are any dumb-bells in this room, please stand up."

A pause, then finally Johnny stood up.

"What, Johnny, do you consider yourself a dumb-bell?"

"Well, not exactly that, teacher, but I hate to see you standing all alone!"—*Sel.*

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

THE WORLD'S NEWS

[The editorial below comes from the thoughtful pen of Clarence Poe, editor of the *Progressive Farmer*, an agricultural journal of unusual breadth of vision, and of wide circulation in the South. It is here published by permission of Mr. Poe.]

What is news anyhow? It ought to be information about the things that most vitally concern us and our children. As H. G. Wells wrote when in Washington some years ago attending the disarmament conference called by President Harding:

Think of the mornings that will some day come, when men will wake to read in the papers of something better than the great 5-5-3 wrangle, of the starvation and disorder of half the world, of the stupid sexual crimes and greedy dishonesties committed by adults with the underdeveloped intelligence of vicious children, of suggestions of horrible plots and designs against our threadbare security, of the dreary necessity for "preparedness." Think of a morning when the newspaper has mainly good news, of things discovered, of fine things done.

A DRIFTING WORLD AND A DRIFTING NATION

That seems to be one difficulty with the world today—that it is drifting without any definite program of progress or betterment.

For example, with half the nations still staggering under war debts, property losses, and human disasters incurred in a bloody orgy of man-killing that was at its height less than a decade ago, no great national or world-leader (except Sir Robert Cecil in England) is splendidly giving himself heart and soul to carrying out the ideal of 1917 when we entered upon "a war to end war." Just as European fathers and mothers twenty years ago were rearing, educating, nurturing, and loving millions of sons only to have them slaughtered in the wholesale man-killing, euphemistically called war, so millions of parents in America and Europe today may be rearing fine lads for the same final butchery and extinction. Certainly the so-called statesmanship of the great powers is doing little to prevent such a result. Even

the League of Nations gets no support from America and little from some European governments.

Again, a campaign is scheduled for next year when the richest and most powerful nation on earth will choose its lawmakers and its chief executive, yet few of the men mentioned as candidates seem to have any issue on which to base an appeal to forward-looking men and women. Ex-Governor Lowden emphasizes farm relief, but somewhat indefinitely, and Governor Smith presumably stands for modifying the Volstead Act, but still more indefinitely, and as for the other men mentioned as candidates, it is difficult to say what distinctive policy they stand for. Mr. Hughes and Mr. Hoover, we believe, were both advocates of the League of Nations and the World Court, but are hardly likely to say so now.

It is a drifting world and a drifting nation. Here in the United States our leaders do not even seem to be interested in the reforms which have been admittedly successful in other countries. Old age pensions, mothers' pensions, government health insurance, plans for promoting home-ownership and discouraging tenancy—all such reports from England, Denmark, etc., are ignored by our place-hunting politicians.

EQUAL HEALTH OPPORTUNITY FOR RICH AND POOR

Nevertheless, there are occasional evidences that public opinion is getting ready to follow some leader in these matters, and such seemingly unimportant events may be more significant as the beginning of real "news" than much of the matter featured on the front page of our daily papers. Here, for example, is a one-sentence message from Charlotte, N. C., that is distinctly heartening:

No sick person in Charlotte and Mecklenburg County whose physician orders hospital treatment will be denied admission in future to Charlotte hospitals for lack of money, according to a plan submitted to and tentatively approved by the Board of County Commissioners today.

Furthermore, editors who do some thinking for themselves are beginning to sense the essential inhumanity of a civilization in which wealthy parents, when they or their children are sick, may summon hospital and medical and surgical attention to save life, while poor folk must often look on helplessly and see their loved ones suffer and

die for lack of surgical skill or hospital treatment. Thus Editor O. J. Peterson, writing from long experience with country people both in Louisiana and the Southeast, says:

Health work should be placed upon a similar basis to that of school work. We need public physicians, dispensaries, hospitals, as we have public schools, public teachers, public libraries, etc. . . . At present it is a question with a poor man who wishes to maintain his self-respect whether he shall receive the benefit of hospital service and be overwhelmed with debt or simply suffer and die. Such a situation is not right.

OLD AGE PENSIONS COMING

Conditions, too, are steadily shaping themselves for the introduction of "old age pensions" in this country, just as they have long existed in England and other European nations. In one or two Southern legislatures last winter, we believe, measures were introduced looking to old age pensions, and this reform will come more quickly than almost anybody realizes, because the ground has already been well prepared for it. We refer to the fact that in every state now, some thousands or tens of thousands of old men, Civil War veterans, are now receiving government pensions, and these pensions in recent years have increased rather than decreased. Yet in a few years these old soldiers will practically all have passed on, and when that time comes, the states will no doubt decide that just as much money as they have been spending for veterans' pensions may be worthily spent on the aged poor, even if the recipients were born too late to serve in a war.

Furthermore, the growing humanity of our people will quickly recognize the fact that an aged woman deserves a pension just as much as any soldier who ever lived. We have before us now a letter from an old woman, seventy-six years old, who has worked hard all her life, and whose husband died two years ago. As she writes:

He was helpless and sick for over two years, and what little money we had, had to be spent in medicines and nurses to keep him comfortable. Now I am in a destitute condition and do not know what is to become of me, as I am not even able to pay up his funeral expenses. I have only a little home and if I sell that I will have to go to the poorhouse—a thought that makes me shudder. I have worked all my life and to be on charity now at seventy-six years is too hard.

In contrast to this method of treating our aged poor in this country, it is gratifying

to recall a picture that still lingers in our memory from a visit to Denmark fifteen years ago. Across the street from our hotel window we noticed the longest line of old people we had ever seen together—all white-haired, some crippled, and many with sticks or crutches, but yet without the abject, cowed, broken-spirited, and heart-broken look of folks who have been forced to beg alms or driven to a poorhouse. They were old men and women receiving their "old age pensions," not as charity, but as a duty owed by the government to the old who had long lived and labored as its citizens. In fact, they had no more reason to think of their old age pensions as charity than a child thinks of its public school as charity.

A BRIGHTENING OUTLOOK FOR THE COMMON MAN

We began this article somewhat gloomily because we were considering the outstanding political leadership of this and other great countries. That leadership at present seems singularly dull, timid, and reactionary. Yet we have faith in "the common sense of most" in any nation, and faith that eventually leadership is always found to voice the aspirations and ideals of onward-struggling humanity.

Encouraging is the fact that factions in Christian denominations are fast abandoning the folly of warring over non-essential interpretations of the Bible and beginning to fight together for the real fundamental principles of their faith—as embodied in the Golden Rule, the two great commandments and the Parable of the Last Judgment.

Gratifying, too, is the fact that efforts to promote hatred or intimidation of brother human-beings because of race (which they can not help) or religion (in which they are just as sincere as we are), are now giving way before a realization that such bitterness and lawlessness constitute greater evils than any they are invoked to cure.

In the case of farmers, it is heartening to recall that all over the world a tide seems to be setting in toward fraternity, comradeship, and organization; and with organization, farmers will develop power to right most of the evils from which they suffer. In France, Japan, Rumania, and Russia, as well as in the United States, recent news

reports indicate remarkable developments in farmers' organizations.

Finally and most important of all, high schools, colleges, and universities all over our land and other lands are opening this fall with more representatives of the farming and laboring classes than ever before. Many of these will go into business and the professions, but enough will return to their own people to insure more and more intelligent leadership for organized labor and organized agriculture as they strive toward the ancient ideal of "equality of opportunity."

OUR PROGRAM

The Milton Junction churches, through evangelistic meetings and personal work, have been calling and receiving new members. How about their training for service? That would seem the next step needed in our church programs. At the time of writing a Union Vacation Religious Day School is about to be opened. The school is held in the Methodist church from eight-thirty to eleven-thirty each week day forenoon for three weeks, beginning June 27. Three hours a day for fifteen days will about double the time usually devoted to Bible study for the children in a whole year. The standard for teachers is high, both in character and training. The courses are well graded, and textbooks are standard. The success of the plan depends on the people's interest in having more religious training for their children, and their willingness to do real Christian service in the way of teaching the young.

Let us follow Christ's example by making disciples, training them, and giving them real Christian service to perform. Who knows what church school teachers, preachers and missionaries may get some of their early training in this summer's school?—*Milton Junction Pastor's Assistant.*

Charles Nungesser, a Spanish-American War veteran, living at the Soldier's Home, Washington, has been bequeathed by will approximately \$1,000,000, it was learned recently. Until now his only income has been a \$30-a-month pension from the government. The fortune was left to the war veteran by his brother, Henry Nungesser.—*The Presbyterian Advance.*

PLAN TO TEACH AGRICULTURE IN FIVE COUNTY HIGH SCHOOLS

For the first time in the United States' history, itinerant agricultural teaching will be launched in high schools in five New York counties. The project is being sponsored by the New York State School of Agriculture, located at Alfred. Four members of the Alfred faculty will comprise the traveling teaching staff.

There are eighteen high schools in the counties of Allegany, Steuben, Livingston, Wyoming, and Cattaraugus, which will likely embrace the opportunity to secure agricultural teaching. High schools in the following places have already signed up for the course: Belmont, Andover, Pike, Groveland, Canaseraga, Angelica, Fillmore, Whitesville, Bolivar, Richburg, Canisteo, and Greenwood.

A. K. Getman, specialist in the New York State Department of Agriculture, is the man who worked out the scheme. He has been in many conferences with Alfred for the past year. They have now resolved to test the practicability of the scheme.

Students who take up the work will be given Regents credit based on the number of hours' recitation each week. However, under the Alfred plan, for the present, at least, it will be possible for a high school student to get in only two years of agricultural subjects. Thus the new day unit courses' plan will form an intermediate step in high schools conducted by the junior extension boards in co-operation with the state boards of agricultural college at Ithaca and the regular high school agricultural department.

The courses to be taught this coming year in the eighteen high schools are crop projects and farm shop work. Next year the subjects to be taught will be animal husbandry and poultry.

Plans tested out last year in the Livingston County experiment call for the proportioning of the eighteen high schools to the number of five apiece for each of the three full-time men. The remaining three schools will be taken over by Director Champlin, working on a part time basis as part of their work in addition to class room studies; the high school students taking the agricultural courses will be required to do a certain amount of work at their homes.—*Alfred Sun.*

WOMAN'S WORK

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

If instead of a gem, or even a flower, we could cast the gift of a lovely thought into the heart of a friend, that would be giving as the angels give.—*George MacDonald.*

A visit to Washington is very interesting at any time, but when it is made in connection with a great convention, many unusual features are disclosed, and doors that have remained locked on previous visits fly open almost by magic.

As we left the registration booth of the convention our arms were filled with literature. I do not suppose that any teacher of English in any school in our land would let that statement pass, but anyway it was interesting reading to us, and I imagine that any English teacher would have enjoyed reading some of it and perhaps might have taken a part of it back to show her classes. There were invitations to meetings and receptions and dinners in various public places and to places where the public is often excluded. We did not have time to accept half these invitations, for you see we wanted to attend the convention a part of the time.

Every visitor planned to attend the opening session where the program stated an address was to be given by *His Excellency the President of the United States*. For this session the largest auditorium in the city was secured and admission was by ticket to members and families only. The papers that day carried the news that the President was suffering from a cold and that he might not be able to attend the meeting. Of course every one was sorry that he was ill, and I suppose every one of those doctors would have been glad to have tried his own pet remedy for a cold on the President, even though once in a while some doctors rise up and say there is no such thing as a cold, that catching cold is not done by the best people—nor by anyone else. Evidently some doctor was successful in reaching his side and he was able to appear, although many of the doctors said

afterwards that he should not have been out of his room.

We were told that the auditorium was large enough to accommodate all the visitors and that tickets beyond the seating capacity of the building would not be given out, nevertheless we decided to go early. We started early, and after some unavoidable delays we reached the building, to find a crowd massed in front of the entrance and extending into the street. Finally we reached the entrance and, passing the scrutiny of the policeman, were allowed to enter. We found seats directly in front of the stage, but well back, and settled ourselves for our long wait. We were surprised by a touch on our shoulders and looked around to find Dr. Coon standing there with an invitation to go up front to occupy seats that they had been able to hold for us. We decided that the next best thing to being born lucky was to have friends who were kind enough to look out for us. We appreciated this fact still more the next day when the papers stated that several thousand people had been turned away, and they were not Washington people either.

The platform was filled with notables and their wives, some of them very unassuming and others somewhat different. We were a little interested to note the nervousness of the presiding officer during the early part of the evening, but when the President and Mrs. Coolidge arrived he seemed to shed his cloak of nervousness and presided with dignity and credit to himself and the great organization of which he was the head. Later I decided his nervousness might have been caused by the fear that the President might not be able to be present.

The long wait until the arrival of the President and Mrs. Coolidge and the official opening of the meeting was made pleasant with music from the Marine Band. We were interested in watching the arrangement and rearrangement of the people given seats on the stage and the location of secret service men, who made their appearance with the President and stood, commanding views of all entrances to the stage as well as all parts of the audience.

The President entered and remained standing until the applause began to die down. One felt that the applause might have lasted longer had not the doctors present felt that he must not be overtaxed. A

number of women in lovely evening gowns and with beautiful jewels had entered a little earlier and had been given prominent seats on the stage; but after the entrance of Mrs. Coolidge no one had eyes for these women—they seemed over dressed beside the simple elegance of Mrs. Coolidge's gown—lovely to be sure, but one that would have been appropriate to wear at any afternoon affair in any town.

The meeting was opened, the President was presented, and we all stood and cheered again. I noticed that Mrs. Coolidge was almost the first to stand and that she also applauded. During the course of his speech he was stopped several times by applause, and Mrs. Coolidge always joined in the cheering, although she showed that she didn't wish the applause to be prolonged, doubtless fearing that the President would be over-tired.

I wondered again and again at her interest and unaffected pleasure in the evening. Such evenings must be tiresome for her, but if so she does not show it and her kindness won all our hearts.

The President's address was spoken before the microphone and printed in many papers, and he has spoken many times since that day; so I am not going to write of that, only to give the last paragraph:

What part the physician will play in the further advancement of the well-being of the world is an interesting speculation. It is a well-known proverb that "Cleanliness is next to godliness." No one can doubt that if humanity could be brought to a state of physical well-being, many of our social problems would disappear. If we could effectively rid our systems of poison, not only would our bodily vigor be strengthened, but our vision would be clearer, our judgment more accurate, and our moral power increased. We should come to a more perfect appreciation of the truth. It is to your profession in its broadest sense, untrammelled by the contentions of different schools, that the world may look for large contributions toward its regeneration, physically, mentally, and spiritually, when not force but reason will hold universal sway. As human beings gain in individual perfection, so the world will gain in social perfection, and we may hope to come into an era of right living and right thinking, of good will, and of peace, in accordance with the teachings of the great Physician.

I should like you to feel the thrill that came to us as we listened to those closing words and realized that the most honored man in our country was proclaiming allegiance to the lowly Nazarene. We liked him before, but we liked him better then.

AUTUMN LEAVES

GERTRUDE L. BRIGHTMAN

(Paper read before the Woman's Aid Society, Westerly, R. I.)

Is there anything more interesting than a peep behind the scenes of nature's great stage?

We are accustomed, like the audience at a theater, to see only the finished result of all the mysterious workings barred from our sight. And while we admire the trees and the flowers, perhaps we seldom think of how they reached their perfection.

To a few has come the opportunity, inclination, or perseverance to delve into the secrets of nature, and to these we mostly owe our knowledge of these hidden, intricate workings. So the writer is indebted to a recently read article for the facts in this paper about how autumn leaves got their color.

All through the growing season, the leaves are busy manufacturing food for the trees. In tiny cells, the carbon of the air is combined with material brought up from the roots by the sap. Then the sunlight, aided by a substance called chlorophyll, forms sugar, starch, and other substances by which the whole tree is fed.

The word "chlorophyll" is from two Greek words meaning "green" and a "leaf." It is a mixture of small color pigments of which green is the most predominant—hence the prevailing color of our foliage. Another is yellow, which, being abundant in growing grass, gives to butter its peculiar yellow color in the spring. In substance chlorophyll is like wax, insoluble in water, and floats in the fluid of the leaf cells in the form of minute globules.

The coloring of the leaves in the fall is caused by a chemical process, favored by gradual cooling, rather than by sharp or sudden cold. This fact discounts the common belief that sharp frosts do the coloring. If Jack Frost's icy fingers really did do the painting, it is more than probable that the leaves would turn a dark brown, or black, instead of the gorgeous hues which we admire.

Perhaps the past season's beautiful foliage may serve as a proof of this, since there was a remarkable absence of sharp frosts, although the weather was cool. Another proof may be found in the fact that, even in the summer time, bright leaves are often

found on the swamp maple and other trees.

With the coming of cool weather the growth of vegetation slows down. As the trees need less food, the work of the leaf-factories is gradually suspended. The food, with the chlorophyll, is withdrawn into the body of the tree, where it is stored for use the following spring. This transfer involves many chemical changes among which is the separating of the chlorophyll into the substances of which it is composed. The green pigments pass from the leaves first, leaving the yellow, which accounts for the fact that yellow is so prominent a tint of autumn.

The reds, which also prevail, do not come from the chlorophyll, but from pigments contained in the sap. Their appearance indicates an excess of sugar after the withdrawal of the other food substances. It is also supposed that this red coloring serves as a protection from the harmful effects of strong light during the passage of the food substances from the leaf to the tree. Some of the buds of spring have this same red color in their covering, when it probably serves as a protecting agent also.

While all this is going on, another and a special set of cells forms at the base of the stems of these leaves from which the food substances have passed. As they are of no further use to the tree, it is the business of these cells so to weaken the contact with the branch that the leaf will be easily detached by the wind, or its own weight, when it falls with thousands of others, to the ground, where, even then, it has a mission to perform.

Westerly, R. I.

TREASURER'S REPORT

MRS. A. E. WHITFORD,

In account with

THE WOMAN'S EXECUTIVE BOARD
For three months ending September 30, 1927

Dr.

To cash on hand June 30	\$ 75.09
H. R. Crandall—Onward Movement	126.20
Dodge Center, Minn., Mrs. E. L. Ellis	3.00
China, Dr. Palmberg—Miss West's salary	10.00
Conference collection	33.40
Grand Ranch, Calif., Lucy E. Sweet—	
Java	5.00

Cr.

S. H. Davis—Miss Burdick's salary	\$200.00
Cash on hand September 30, 1927	57.69

\$257.69

HOME NEWS

ALBION, Wis.—"We" have been asked to say something in behalf of Albion. There is much that could be said, but we'll make it brief as possible.

Since the completion of a concrete highway this summer, Albion is now on the "U. S. A." highway running from Duluth, Minn. to New Orleans, La. So now the Hammond people and the Stonefort and Farina folks and all Chicago can motor up here and park. In fact, Illinois cars are a daily sight.

But that is not as important as the spiritual interests. Let "us" hasten to tell you RECORDER readers that the Northwestern Association recently held here was the "best ever." You who were not present missed a rare treat. That dozens were not fully converted to God was not the fault of such sermons as were preached by Secretary W. L. Burdick, Claude Hill, Grace Crandall, and the two Crofoots and others. There ought to be conversions and baptisms at every association and General Conference. And if so many of us were not so "gospel hardened," and if we were more in prayer with definite objects in view, there would be a glorious revival of religion here under the weekly preaching of Pastor James Hurley. His sermons are eminently evangelistic and spiritual and most practical and appealing. We sincerely hope he will not suffer the devil to make him discouraged. It has been said that when Satan can discourage a Christian he has accomplished his greatest work. But Pastor Hurley has no such communion with the underworld.

"We" are also asked to express the gratitude of this church for the offerings of our Milton and Milton Junction friends, who of their own free will assisted in a financial way in helping us feed the association. It was unasked and so is the more appreciated.

"We" also, in our own behalf and from many expressions heard from others, wish to give a bouquet to our choir for furnishing such splendid music all through the association. There were solos, duets, quartets, choruses, and a large special woman's chorus of about thirty-five voices. There are few church choirs that can surpass the Albion choir.

The three women's societies are still active in their departments. If there is any

special and much needed work, like painting a church, decorating, and a little less than a thousand other things of a material character, someone says, "Let the women do it." Well, they do it.

Recently we were refreshed and blessed by the singing of "The Cousins' Quartet" (a new surprise), consisting of Hubert N. Clarke and Herman D. Ellis of Battle Creek; and the Sayre brothers, Maurice and Walter. Some evangelist will be wanting that quartet with him on the field next summer with a tent or in some way holding evangelistic meetings enroute to Conference. It is worth thinking about. These boys are now in Milton College. This is no disparagement of the late Student Quartet that made such a fine record.

There are other matters of interest about Albion. But we may come again.

"WE."

NORTH LOUP, NEB.—At the Friday night covenant meeting there were over half a hundred present and seventy-five per cent of these took part in the testimonies. It was a truly inspirational meeting. It is hoped a still larger number may be present next Friday night to share in this good branch of the church.

At the Sabbath morning service the pastor gave us some of the good things heard at the State Christian Endeavor convention at North Platte. The meetings of the convention began Thursday night and continued until Sunday night; three services were held each day. Many state officers were in attendance as well as United States officers.

In the afternoon the juniors and intermediates met for one half an hour and then they with the Senior society and many other interested ones met in the main body of the church to hear further reports of the convention. Songs were sung from new books, recently purchased by Alta Van Horn, and presented to the society. These books are like the ones used at North Platte and also at the recent International convention at Cleveland, O. The Sabbath school orchestra was on hand to assist further with the music.

In this afternoon meeting Leo and Howard Green spoke of their general impressions of the convention and Pastor and Mrs. Polan spoke more in detail telling of the different speakers and of what was said

and done. Mrs. Polan, with her characteristic forethought, aided by the typewriter, had summarized various addresses given at the convention. She called upon different ones to read these summaries, thus giving a chance to others to have a part of the convention. Songs were sung from new books and we were really receiving part of the blessings of the convention and we know our society will be strengthened through our delegates.

Mrs. Polan was made state Junior superintendent for next year.

The Sabbath school orchestra met for its regular practice at the church Sabbath night.

The choir practice was held Thursday night at the home of Delmar Van Horn.

Mrs. Fern Maxson will lead the Senior Endeavor meeting next Sabbath afternoon. —*The Loyalist.*

THE RED CROSS AND THE CHURCHES

The eleventh annual roll call of the American Red Cross, November 11-24, assumes exceptional interest this year because of the extraordinary burden placed upon the Red Cross by the Mississippi flood. It met the emergency so splendidly as to deserve the gratitude of the nation. Its continuing responsibility for dealing with the after-effects of the flood gives it a special claim upon our generous support at this time.

Not since the Great War has there been such a demonstration of the value of the Red Cross, and its capacity to handle the greatest disasters, as during the year that is closing.

I believe the American Red Cross merits and has the confidence and unqualified support of the churches of the land. As president of the Federal Council of the Churches of Christ in America, I express the hope that all the members of all our churches will participate in the inspiring work of the Red Cross by enrolling as members. Surely every citizen who has caught the spirit of religion will desire to contribute a dollar to this great humanitarian service and with the gift breathe a prayer to Almighty God that the people of this nation may be lifted to higher planes of living through sharing with those who suffer in great disasters.

S. PARKES CADMAN.

October 14, 1927.

YOUNG PEOPLE'S WORK

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

NEWSPAPERS AND MAGAZINES

Christian Endeavor Topic for Sabbath Day,
November 12, 1927

DAILY READINGS

Sunday—Newspapers as heralds (Isa. 40: 1-11)

Monday—Newspapers as interpreters (Hab. 2: 1-8)

Tuesday—Amos as a cartoonist (Amos 7: 7-9)

Wednesday—Newspapers that corrupt (1 Cor. 15: 33)

Thursday—The short story (Luke 15: 11-32)

Friday—An editor's prayer (Ps. 26: 1-12)

Sabbath Day—Topic: The good and the bad in newspapers and magazines (Matt. 4: 23-25; Jude 10-13)

FOR DISCUSSION

What good thing have you seen recently in a newspaper or magazine?

What service are good magazines doing?

What are the worst features in modern journalism?

How can we improve our newspapers and magazines?

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

One criticism which can be made of newspapers and magazines is that they place too much emphasis on unimportant events and too little on those which are important. When a famous movie actor or actress dies, the newspapers and magazines are filled with the news, and even "extra" papers are sold on our streets. But if some great man who has really done something to make the world better passes away, only a very short article appears in our daily newspapers. What does this mean? Does it indicate that the American people are becoming so worldly that they place those who simply gratify the desire for pleasure above those who do things worth while? Have we reached the period in life when we place unimportant things above the important? Are we seeking the kingdom of God first, or pleasure? Let us examine our lives and see where we stand.

Newspapers may be a tremendous power for good by reporting the good things that happen. I am glad to see that more good things are being reported. Allan Moore says: "I have a valuable collection of poems culled from newspapers and magazines. These I pluck, choosing them carefully. I pass by the garbage and take the good only." Let us look for the good and not the bad in our newspapers and magazines.

Battle Creek, Mich.

INTERMEDIATE CORNER

REV. WILLIAM M. SIMPSON

Intermediate Christian Endeavor Superintendent
Sabbath Day, November 12, 1927

DAILY READINGS

Sunday—The habit of lying (Rom. 3: 13)

Monday—The habit of profanity (Jas. 5: 12)

Tuesday—The habit of procrastination (Acts 24: 25)

Wednesday—The habit of pride (Rev. 3: 17)

Thursday—The habit of irreligion (Rom. 3: 10-19)

Friday—The habit of malice (John 12: 9-11)

Sabbath Day—Topic: Avoiding dangerous habits (1 Thess. 4: 7; 5: 22; Ps. 1: 1, 2)

Find out what some psychologists mean by "the law of reversed effort." Does it mean that, under certain conditions, one may be more likely to do a thing *just because he is trying so hard to avoid it?* When you were just learning to ride a bicycle did you ever steer straight into the mud hole you were trying to avoid? It seems to me that the best way to avoid dangerous habits is not to center attention so much upon the ones we want to avoid as upon those we want to form and strengthen. The principle is stated in Romans 12: 21. Pay just enough attention to bad habits to know that they are dangerous; then bend your energies toward the formation of good habits. For surely we must form *some* kind of habits.

THE ACTIVITIES CHART

The Young People's Board is advising Intermediate societies to use the same activities chart as the older societies use. If any local Intermediate superintendent finds any activity too difficult for his intermediates, he may adapt the chart to local conditions. Notice that some contests are proposed. Win honorably; "he loses who stoops to win."

OUR RESPONSIBILITIES AS LIFE WORK RECRUITS

EVERETT HARRIS
(Conference Paper)

Since God gave us life and since he has the power to take it away whenever he sees fit, it follows that that life does not belong to us but to him. The man who sings, "I am the master of my soul," is making a strong statement. In one sense of the word he is right, since it is the privilege of each one of us to make or mar our own lives. But there is a defiant note in the song. We are not to forget that God is the Master of the universe and all the souls therein. Then we are responsible to God for the service of our lives.

Paul besought his brethren thus: "that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

The idea of presenting our bodies as a sacrifice calls to mind the old custom of sacrificing animals on the altar. Only the very best animals were used. Today God calls for the very best physical body we can give him. It is a challenge to young people to keep their bodies clean, strong, healthy, and fit for a sacrifice to God. For God dwells within us and all our college and life training is merely a process of opening channels whereby he can come out. When we pray let us ask that these channels be kept open and that the hindering things in our lives, such as pride, prejudice, and timidity, may be taken away from our lives. In other words, let us keep our temples such that God will not be ashamed to dwell in them.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Note the last thought in this passage of Scripture, "which is your reasonable service." God invites you to use reason and deep thought before you decide to give the services of your lives to him. His Bible and his truths will stand the tests of the greatest minds, and all true reasoning leads to the same conclusion, namely, that we owe our lives and the services thereof to God.

There is a scene I would like to describe in closing. It is a court room scene. Jesus is on trial before Pilate, and the jeering mob presses close around him while he

stands square shouldered and firm before Pilate. Peter is in the rear of the room warming himself. Then comes a maid to question Peter, and three times he denies the existence of any bonds of friendship between himself and Jesus. We all know how we feel when the friends in whom we have put utmost confidence have failed us, when we feel that we are bucking the whole world alone. If we with our tiny capacities can feel heart-broken, then how much more intense must have been the longing for friendship and sympathy which our Master had at that time. The Book says that Jesus turned and looked at Peter and Peter, who was a strong man, went out and wept bitterly. He alone saw the despair, the longing, and the suffering in Jesus' eyes, and he could not stand it. From this time to the cross Jesus did not defend himself again. When they questioned him, he was silent. Today, when the members of his Church deny him or will not be his witnesses, he can do nothing but hang his head in shame. He died for us, can we not live for him?

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Salem, W. Va.

OUR RESPONSIBILITIES AS CHRISTIANS

RUTH HUNTING
(Conference Paper)

"A wicked falsehood has come down through the ages," says Bruce Barton in his book, *The Man Nobody Knows*. It has been written that nobody ever saw Jesus laugh. All through the first centuries of Christianity and even up to the present time, many followers of Christ have worshiped a weeping Savior, the "man of sorrows," who bore the grief of the world. It is almost impossible for thinking Christians of today to believe that Jesus was a physical weakling, the meek and sorrowing man that tradition has held out to us. The gospel story should give us the idea of Jesus as a powerful man with a magnetic personality which drew men and women and children to him, a man who loved to laugh and to be sociable. And yet, how many people still cling to the false idea of our Master!

Our first Christian responsibility, then, is to study the life of Christ so thoroughly

and from so many sources and points of view that we know what we are talking about when we mention the name of Jesus. Although the New Testament is our only authentic source for Jesus' life, there are many helpful books written to guide us in our search for truth. The Old Testament is indispensable as a background for the New, for without a knowledge of the Jewish history, religion, laws and customs, and of Jesus' predecessors, we can not interpret the gospels correctly.

We can not hope to be Christians or influence others to be, unless we ourselves understand Jesus' life and principles. It is our responsibility to learn how to apply those principles, not only in our personal lives, but in the great world problems of the day. We must test every line of the world's activity to see whether it is being carried out in the most Christian way. There is need for young people with a far vision of the world's needs and with a desire to meet those needs in the best possible way.

Let us consider the problem of keeping the young people in the Church. While material and intellectual progress has taken great strides in the past century, the Church has remained practically the same. Young people believe in progress. They can not believe that what was "good enough for father and good enough for mother is good enough for me." Young people like to reason, not to take for granted every tradition that has been handed down through the ages. They must accept science because it is reasonable, and if they have been taught that religion and science can not both be true, they will be sure to reject religion. The surest way to kill the Church is to isolate religion from everything else. We must have a practical, everyday religion that fits in with the rest of our activities. Young people want a religion that exemplifies the real Christ, a progressive religion that finds solutions for the great economic, social, and political problems which are facing us today. The Church must meet these needs if it is to have a future worth while.

One of the problems which Christians have too long neglected is that of poverty. Jesus' saying, "Ye have the poor always with you," is only too true. We have; and unless Christians take upon themselves the

responsibility of eliminating poverty, we always shall have it with us. The fault lies not with individuals—for Christians have always helped to relieve the suffering of the poor—but with the whole economic system upon which society is built. The rich continue to get richer and the poor get poorer. Ten years ago two per cent of our population owned fifty per cent of the wealth of our country, while today the same proportion of people own sixty-five per cent of our riches. It is the responsibility of Christian people to take the lead in solving this great and fundamental problem. Christ's aim for the world was to eliminate human suffering and to give every individual the happiness which is his rightful possession. As Christians, it is our duty to work toward his goal.

Another problem which faces Christianity is that of war. In the United States ninety-seven per cent of the tax receipts is spent for wars—past, present and future. If there is anything which creates human suffering, it is war. Christ told us to love our enemies and to pray for those who persecute us. And yet, all through the Christian ages, war has been upheld as necessary, and bravery in war has been a manly virtue. Is war essential to our human existence? Christ claimed not. Instead of setting up an earthly kingdom, he established a kingdom of love and good will.

The advocates of war seem to be getting the better of us. They are spreading their propaganda more effectively than Christians are. Have you ever seen a newspaper picture supplement or a news reel in the movies which did not contain some reminder of war? I never have. Can not we Christians spread our peace propaganda just as effectively as our opponents? We must if we are to save the world from another war a thousand times worse than the last.

If Christians do not attack these great world problems, who will? There are dozens more as important as those I have mentioned—those of the Church and its young people, of poverty and of war. If Christ were on earth today, he would be working on these very problems. Is it not our responsibility, as followers of him, to carry on the work he so nobly began? Can we afford to neglect a work so vital to human happiness?

Plainfield, N. J.

"KEEP TO THE LEFT"

REV. AHVA J. C. BOND

(Sermon to the boys and girls, Plainfield, N. J.,
October 1, 1927)

Text: *And now if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left.*—Genesis 24: 29.

After spending several weeks on the continent of Europe I crossed the channel not long ago to England. I landed at Harwich, where I passed the customs without difficulty, and took the train for London. It was with a feeling of great relief that I found myself able to secure a porter to carry my baggage, do business with the very courteous customs officer, and buy my railroad ticket, all without difficulty and in my own native tongue. It was after dark when I reached London, and I was alone, but I knew I could find my hotel, for now I was in the land of my forefathers, where the language and customs were the same as those in America. I hailed a cab, told the driver I wanted to go to Hotel Russell, climbed in, and away we started.

Just as we started off full speed there dashed around the corner, right toward us, another automobile; and to my amazement the driver turned left and came speeding along on the left side of the street. I caught my breath, for I thought sure he was going to run right into us. Dear, I was scared for a moment! It was only for a moment, however, for I soon saw that we, too, were on the left side of the street. Since both drivers turned left, we passed just as safely as if both had turned to the right.

Then I remembered that Colonel Lindbergh had had just such a fright when he visited London some time before. He had flown all the way across the Atlantic in safety. And then, after that great feat he thought he was to be killed in a head-on automobile collision. When I thought of "Lindy's" experience I smiled to myself, rested back in the seat of the taxi, and trusted myself to the driver, who seemed to know the rules of the road.

After that I rode many miles through English lanes, bordered by hawthorn hedge and purple heather bloom without any fear of a collision with automobiles that seemed to be taking our side of the road. We too always kept to the left. I saw many signs

in England, both in country and in city, which read, "Keep to the left." Since that rule was well understood by all drivers and was obeyed by all, travel was perfectly safe.

In London, where I walked about the city alone quite a good deal, I had to stop longer at a street crossing than is my custom, for I was not used to that way of doing, and so I had to stop and think. Instead of doing as I usually do before crossing a street; that is, "Look left, then right," I hardly knew which way to look first. I played safe, however, and did not get run over.

In this world where we live with folks all the time, it is well to consider other people. We will save ourselves a good many bumps if we can know what other people are thinking and what they are going to do, instead of dashing along in our own way without thinking. Sometimes we think we know how to go, and which way to turn, and how to do a thing. We have done it that way many times before, until we think there is no other way to do it. Then we meet up with someone who does things in a different way. We may never have seen it done that way before, but it may be just as good a way as ours. It will pay to stop and think a bit before going ahead. Otherwise we may get a severe jolt.

By trying to find out what other people are thinking we not only save ourselves from bumps sometimes, but we may be able to work with them better in doing worth while things. We may find that we can do a thing just as well some other way, and thus live happier with people who do things a different way. If we try to understand what others mean and which way they are going, then if our way is a better way than theirs we are more apt to get them to see the better way.

Abraham's servant in our Bible text had delivered his master's message. He had been very faithful in explaining his errand. Then he waited to hear what the people had to say to whom he had brought the message. When he had learned what they were thinking, then he would know whether to turn to the right hand or to the left. And his mission was a success because they were all thoughtful and tried to understand each other.

"No man is more disagreeable than the one who will not control himself."

CHILDREN'S PAGEMRS. WALTER L. GREENE, ANDOVER, N. Y.,
Contributing Editor**MORE ABOUT WINKY**

DEAR CHILDREN:

Some of you have expressed the desire to hear more "Winky" stories, and so, as never a letter or story has come from any of the boys and girls this week, I will have to depend on Winky to fill our page. M. G.

One day Winky, the little field mouse, was resting under the big oak tree, and chatting merrily with Frisky, the squirrel, when he saw a beautiful orange, brown, and gold butterfly flitting gayly above him.

"Oh, oh!" he squeaked, "isn't that a pretty butterfly? Where did he come from, Frisky?"

"I am sure I don't know," said Frisky, leaping into the next tree. "Ask the wise little breezes. They can tell you if anyone can."

So when the little breezes came frolicking by, whirling dandelion seeds, with their fluffy white wings, into his very eyes, he called out to them. "Please, little breezes, tell me where that pretty butterfly came from."

"That's a secret," chuckled the little breezes, "but if you will listen closely, we will whisper it to you."

I will try to tell you that wonderful secret in the following verses:

THE BUTTERFLY'S SECRET

A caterpillar on the garden wall,
Upon a very warm and sunny day,
Down driven by the wind, did chance to fall
Upon the dusty path, and grieving lay.

Upon a branch above a butterfly
Spread wide his graceful wings of palest gold,
And, flitting gayly to the flowers nigh,
Drank scented nectar, all that he could hold.

"Alas! alack!" the caterpillar said,
"Why should the butterfly so favored be?
Why should I creep through dust and mire, in-
stead
Of flying here and there, I can not see."

The little breezes as they hurried by
Did laugh so softly, for they're wise you know,
And said, "Just wait; perhaps some day you'll fly,
You fuzzy caterpillar. Ho! ho! ho!"

The caterpillar sadly shook his head
And slowly climbed again the garden wall.
Among the vines did spin his cocoon bed,
To sleep away his troubles, one and all.

Safe hidden there he slept, nor did he dream
That soon a glad awakening would be,
Until his cocoon bed too small did seem.
It burst from end to end and he was free.

He now began to stretch and look around,
And then to open wide each sleepy eye;
For in surprise and great delight he found
That he had now become a butterfly.

A butterfly, most beautiful and rare,
In richest tints of orange, brown, and gold;
And in the rays of sun reflected there
Still other rainbow colors did unfold.

He tried his shining wings and found them strong;
He spread them wide and tried to reach the sky.
At last he was content the whole day long,
So grateful that he was a butterfly.

He did not seek to know the reason why;
It was enough for him that it was so;
And when the little breezes frolicked by,
He laughed to hear them say, "We told you so!"

Winky thanked the merry little breezes
for telling him such a wonderful story, and
then hurried home to tell his brothers and
sisters about it. He whispered softly to
himself as he slipped along through the
soft grasses, "I am not going to grumble
any more because I am so small. Of course
I can never be a butterfly, but some day I
can be a much bigger, wiser mouse."

WINKY'S LESSON

After his startling experience with
Fluffy, the big yellow cat, Winky gave up
his idea of visiting his cousin Whiskers at
the big red barn, at least for the present.
During the long summer days he was as
happy and contented as a healthy mouse
could be.

At last summer was over, and the first
cool winds of autumn began to blow. Then
the little mice had to cuddle up close to-
gether to keep warm, or frisk around as
lively as crickets.

Then Mr. Bennett, Betty Lou's father,
her big brother Bob, and Jack, the hired
man, cut the corn in Winky's field and
stocked it in big shocks. You'd better be-
lieve the little mice kept out of their sight
then. Hi, ho, hum!

But when the work was done and no one
was in sight, the mice children came creep-
ing, creeping into those big corn shocks to
play and oh! never had they found better
places for all kinds of frolic.

"Come on! Come on!" squeaked Winky to his father and mother and all his brothers and sisters, as he hurried as fast as he could to the biggest and finest corn shock he could find. "Come on! Let's play peek and hide."

"Here we come," squeaked all the others, and what a merry time they had! Poppy and Mommy had just as good a time as the rest; and didn't they have a feast of corn, yum, yum!

"Let's live here," said Winky and Squeaky together. "It is so cozy and warm."

But Mommy and Poppy said, "No, no, little mice. The men will soon come to husk the corn, and then this will be no place for mice, but we can play here until husking time."

So for several days they had a wonderful time frolicking in the big corn shock. Every day Mommy would say, "Look carefully, little mice. Do you see anything of Farmer Bennett, Bob, or Jack?" And all the little mice would answer, "No, Mommy," as they looked in every direction. Then the frolic would begin.

But one day, Winky, who had the sharpest eyes of all, saw Betty Lou and Bob come into the field and stop behind a shock some little distance away. Not another mouse saw them. So when Mommy asked, "Have you seen anything of Farmer Bennett, Bob, or Jack?" all the rest answered, "No Mommy"; but Winky just mumbled, "No, I haven't seen Farmer Bennett or Jack," but never a word did he say about Bob or Betty Lou.

Of course Winky knew he was doing wrong, but he said to himself, "Bob and Betty Lou will not hurt us, but if I told Mommy I saw them we couldn't play in this nice corn shock any more. Besides I haven't said I didn't see them."

Naughty little Winky, don't you know that it is just as bad to act a lie as to tell one?

They had been having a merry game of hide and peek for some time, when Winky crept out to see if anyone was in sight. How he squeaked with fright as Bob, who had come up quietly, caught him by the tail and began to chase Betty Lou. Frightened as Winky was, he was not much more so than little Betty Lou. Bob had nearly caught up with her when he stubbed his

toe. He threw out his hands to keep from falling and let go of Winky. You can be sure it did not take the little mouse long to scurry back to the home nest which all the others had reached before him. Mommy soon made him see what a bad, foolish little mouse he had been.

KITTEN TALES

H. V. G.

We should listen for the of conscience.

Take the first letters of the words you fill in, in the following story, and you will find what the missing word is in the sentence above.

One bright sunny day the little gray kitten looked in the lily pond in the garden, and, when she saw her own cute, mischievous face reflected there, she became very

"my," she exclaimed with a self-satisfied mew, "Indeed, am a handsome kitten."

Just then along a big buzzing humblebee, and of course the gray kitten was so absorbed admiring herself that she didn't see or hear it. What did that humblebee do but alight on the little gray kitten's nose and sting her, just a little sting to make her jump!

"Oh, oh," cried the little gray cat, and then skippity skip she ran into the house with a big bump right on the of her nose.

ANSWER TO LAST WEEK'S TALE.—Bear. Bark. Elm. Afraid. Ran.

AMERICAN SABBATH TRACT SOCIETY

Treasurer's Receipts for July, 1927
General Fund

Contributions:	
Onward Movement	\$ 173.00
Income from invested funds:	
Annuity Gifts	\$2.70
Sarah Elizabeth Brand Bequest	.01
Mrs. H. Gillette Kenyon Gift	1.00
Life Memberships	1.50
Electra A. Potter Bequest	.72
Seventh Day Baptist Memorial Fund:	
American Sabbath Tract Society	\$ 23.92
Eugenia L. Babcock Bequest	134.64
George H. Babcock Bequest	1,171.51

Charity L. Burdick Bequest	8.65
Delos C. Burdick Bequest	264.56
Delos C. Burdick farm	11.52
E. K. and F. Burdick Fund	51.49
Harriet Burdick Bequest	1.47
Penelope R. Harbert Bequest	28.58
Hornell Seventh Day Baptist Church	42.82
Sarah P. Potter Bequest	44.16
Mary E. Rich Fund	30.72
Southampton Seventh Day Baptist Parsonage Fund	1.82
	<u>1,815.86</u>

Publishing house receipts:		\$1,821.79
"Recorder"	\$ 116.50	
"Helping Hand"	89.90	
Tract depository	1.96	
Outside publications	1.75	
"Junior Graded Lessons"	5.70	
"Intermediate Graded Lessons"	4.20	
Interest on funds, savings account	220.01	
Publishing house profits 1926-7	10.27	
Special Sabbath Promotion work, contribution:	858.61	
W. M. Stillman, Plainfield, N. J.	83.34	
Contributions to Dr. Rosa Palmberg's hospital work:		
Mrs. C. H. Threlkeld and family, Memphis, Tenn.	20.20	
	<u>\$3,187.22</u>	

Denominational Building Fund	
Contributions	\$ 273.80
Income:	
Interest, savings account	12.34
Payment account loan on equipment notes (publishing house profits 1926-1927)	858.61
	<u>1,144.75</u>
Maintenance Fund	
Rent from publishing house	\$ 125.00
Income, Denominational Building Endowment	.56
Interest on funds, Plainfield Savings Bank	9.00
	<u>134.56</u>
Total	<u>\$4,466.53</u>

Treasurer's Receipts for August, 1927	
General Fund	
Contributions:	
Onward Movement	\$ 67.30
Collections:	
One-third collections, Southeastern Association	5.87
Publishing house receipts:	
"Recorder"	\$ 247.25
"Helping Hand"	93.76
Tract depository	14.05
Outside publications	1.45
"Junior Graded Lessons"	5.70
"Intermediate Graded Lessons"	2.70
	<u>364.91</u>
Interest on daily bank balances	12.50
	<u>\$ 450.58</u>

Denominational Building Fund	
Contributions	\$ 35.00
Income:	
Interest on daily bank balances	18.00
	<u>53.00</u>
Maintenance Fund	
Rent from publishing house	\$ 125.00
Interest on daily bank balances	9.00
	<u>134.00</u>
Total	<u>\$ 637.58</u>

Treasurer's Receipts for September, 1927	
General Fund	
Contributions:	
Welton, Iowa, Church	\$ 7.12
Onward Movement	175.98
	<u>\$ 183.10</u>
Collections:	
One-third collections, Conference	130.90
Publishing house receipts:	
"Recorder"	\$ 139.45

"Helping Hand"	66.43
Tract depository	5.95
Outside publications	2.80
"Junior Graded Lessons"	11.70
"Intermediate Graded Lessons"	4.20
	<u>230.53</u>
Contributions for Cornelia Slagter, Java:	
Mrs. Irma Blinn, Glassboro, N. J.	10.00
Contributions for special Sabbath Promotion Work:	
William M. Stillman, Plainfield, N. J.	41.67
A. J. C. Bond—refund account amount advanced for expenses to Lausanne Conference	300.00
	<u>\$ 896.20</u>
Denominational Building Fund	
Contributions	\$ 335.00
Bequest of Mrs. Isabel Hubbard, Plainfield, N. J.	50.00
Income:	
Interest from publishing house on loan account Michle press	1.25
Payment by publishing house account principal of loan, Michle press	100.00
Payment by publishing house account principal of loan for cutting machine	200.00
	<u>686.25</u>
Maintenance Fund	
Rent from publishing house	\$ 125.00
Interest from publishing house on loan account Michle press	62.50
	<u>187.50</u>
Total	<u>\$1,769.95</u>

MONTHLY STATEMENT

September 1, 1927-October 1, 1927

S. H. Davis	
In account with	
The Seventh Day Baptist Missionary Society	
Dr.	
Balance on hand September 1, 1927	\$19,465.43
Interest on Deacon J. O. Babcock Bequest	7.13
Missionary Society	130.90
One-third collection at Conference, Missionary Society	130.90
Mrs. Nettie M. West, return of advancement on steamship ticket	215.00
Woman's Board, Miss Burdick's salary	200.00
Washington Trust Company, interest credit	.60
Onward Movement, Missionary Society	533.39
Adams Centre Church, Jamaica	50.00
First Alfred Church, Waterford Church, Jamaica	5.00
Rockville Church, General Fund	2.00
Income permanent funds, General Fund	500.00
	<u>\$21,109.45</u>

Cr.	
Gerald Velthuyzen, work in Holland	\$ 104.17
T. L. M. Spencer, August salary	63.53
Wm. A. Berry, August salary	10.00
H. Louis Mignott, August salary	50.00
Wm. L. Burdick, August salary, traveling expenses, postage, and typewriter repairs	178.90
Wm. L. Burdick, clerk hire and racing power of attorney	58.18
L. J. Branch, August salary	25.00
C. C. Van Horn, August salary	41.67
Ellis R. Lewis, August salary and traveling expenses	125.65
R. B. St. Clair, August salary	108.53
Geo. W. Hills, August salary	50.00
D. Bardett Coon, August salary and traveling expenses	232.34
L. D. Seaver, August salary	66.67
Anna M. West, August salary and traveling expenses	98.69
Grace L. Crandall, August salary	41.67
Verney A. Wilson, August salary	41.67
Mark R. Sanford, work in Western Association	100.00
Philip Nat. Browne, insurance premium on Georgetown buildings	15.00
Hand-in-Hand Mutual Fire Insurance Company, interest and installment on Georgetown mortgage	397.50

(Continued on page 544)

Lone Sabbath Keeper's Page

OUR MISSION—WHAT? HOW? WHY?

MRS. ANGELINE ALLEN

(Conference paper, read by Adeline Shaw Polan)

In common with other Christians, lone Sabbath keepers are to save the world. Our Lord has saved us for this end.

In a large church the task seems much easier; a large company is trying to keep all the commandments of God and to do the work Jesus expects his followers to do. The most of one's friends and acquaintances are Christian. We live in a religious atmosphere and it is not so hard to do right. We feel very pious at the church service, and the possibility of the whole world becoming Christianized does not seem very remote; then, too, the burden of responsibility, shared with others, is not so heavy. But when one goes out from the fellowship and the protection of the home church—the only Sabbath keeper in a godless community, or where there may be a few Christians of various and varying beliefs, or perhaps some strong churches holding doctrines foreign to the isolated Sabbath keeper—then the testing comes.

"Go ye into all the world and preach the gospel to every creature," Jesus' great commission to his disciples while he was on earth, is no less to you and to me, if we are his disciples. Sabbath keepers are going into all the world, and they are preaching, too, whether they will or not; if in no other way, their lives are preaching righteousness or unrighteousness. They are upon their honor, and are either a credit or a discredit to the church they have left behind, to the denomination, and to the Lord Jesus. God forbid that any should put these to shame!

"Preach the gospel to every creature." How? Hold up the Christ and the teachings of the Bible to those in the darkness of sin, live a well rounded Christian life, "Do justly, love kindness, and walk humbly with thy God." There are many seemingly little things which one can do, thus making friends, and often opportunities will open for distinctively religious work.

If one has never engaged in personal

work—soul winning, or Sabbath reform—he feels that he can not do this, perhaps. Yet when a soul is inquiring, you dare not turn away and shirk your duty. It is no accident that you were led this way, or that that inquiring one came to you, but the Father's plan. You will not fail because the task seems hard, and let this soul go down to death. "He who converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins." How may this be done? By asking the guidance of the Holy Spirit, and doing and saying what he bids. He always prepares the way and gives grace and power. "Trust and obey, for there's no other way"—not only to be happy, but to do the work of an evangelist, of a missionary. This work is a high privilege and a great privilege. If each lone Sabbath keeper is true to God, led of the Spirit, souls will be born into the kingdom and will accept the Sabbath truth. Results may be slow in coming, but if the work is faithfully done and prayer is continually offered results will come in time. Let us do all we can, and leave the results with God.

Why should we lead souls to Christ and to a fuller knowledge of his Word? Because Jesus lifted men and women up from degradation and sin, and he has given us an example that we should follow his steps. It is his plan for us, for all who know him to teach others. He says:

"I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh it away; and every branch that beareth fruit, he cleanseth it, that it may bear more fruit. Already ye are clean because of the word which I have spoken unto you. Abide in me, and I in you. As the branch can not bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit; for apart from me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples. Even as the Father hath loved me, I also

have loved you: abide ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments and abide in his love. These things have I spoken unto you, that my joy may be in you, and that your joy may be made full. This is my commandment, that ye love one another, even as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do the things which I command you. No longer do I call you servants; for the servant knoweth not what his Lord doeth: but I have called you friends; for all things that I have heard from my Father I have made known unto you. Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and that your fruit should abide: that whatsoever ye shall ask of the Father in my name he may give it you."

Lone Sabbath keepers have a peculiar and distinct opportunity. Think of the vast territory all over the United States and in many other countries where they abide. Oh, that it might be said of every lone Sabbath keeper: "They . . . that were scattered abroad went about, preaching the word!"

CONFERENCE PAPER, 1927

LOIS R. FAY

(Read by Fucia F. Randolph)

Greetings to the dear friends, present and absent, who are interested in this Lone Sabbath Keepers' Department.

It has given me much pleasure to be associated with this work for lone Sabbath keepers another year, though I can not report any marked activity or decisive results.

The secretary has done most of the actual work, especially in launching the new paper, while the assistant secretary has looked on, for the most part a distant and silent partner. I will report on the ten dollars allotted to me, which remains more than half unspent:

Tract Society for tracts, \$1; fare to call on lone Sabbath keepers, \$1.90; balance on hand, \$7.10; total, \$10.

A large portion of the tracts remains unmailed at the present time, but this coming winter, if permitted, I hope to put them in circulation. The past year has seemed to

abound in peculiarly unfavorable circumstances which hinder activities that one would desire. A life-lease of valuable real estate, which came to me last winter, has necessitated considerable attention leading toward permanent adjustment, and made me feel that I might fall into the position of the man Jesus spoke of, who had a new piece of land to see to, which prevented his accepting the invitation tendered by his king.

As I take everything into consideration connected with this situation, it seems best not to rebel at these circumstances: for a great disappointment and apparent defeat encountered humbly and prayerfully often yields a greater blessing than could ever be anticipated.

I am reminded of the words of the Apostle Peter: "There are given unto us exceeding great and precious promises, by following of which it is possible for us to become partakers of the divine nature, having escaped the corruption that is in the world through lust."

Ever since the entrance of sin into the world, civilization has struggled with this bondage of corruption. In our own daily walk of life we encounter European and Asiatic fashions and customs which have made life in the Old World unendurable, apart from the gospel of Christ; and these corrupt tendencies have gained an ascendancy in the New World, threatening its safety and freedom. The popularity of Paris styles and the manner of life accompanying them is threatening our most sacred institutions, notably the homes, where is laid the foundation for future good, including the perpetuation of knowledge of the Sabbath.

I had occasion twice recently to watch proceedings in police court in a neighboring large city. The numerous cases of young men in their teens caught in misdemeanors, and of husbands and wives caught in unendurable infelicity, bore the unwritten verdict of "No home life." There was no lack of modistes' skill in the attire of mothers who sadly followed their disgraced sons, nor of the young wives who made complaints against their discouraged husbands: there was abundant ability to copy Paris styles, but none to ensure that valuable asset to society—a good home!

This is a condition we who love the Sab-

bath must not fall a victim to, even if the press belittles the dangers of the situation.

A newspaper issuing ninety thousand copies a day recently had an editorial saying that anti-cigarette agitators were too strict; that many a mother who smoked maintained a good home, and so on. It is not possible that the writer of that editorial visited police and probate court very often or was a keen observer of the trend of such corrupting habits.

About the same time as the above mentioned editorial, a woman physician in Boston, a teacher in Boston University, spoke most seriously of the situation, calling these the days of Sodom and Gomorrah over again; for women in that city are deplorably enslaved by the habit, and civilization is reaping and will reap great harm from that source, owing to the attitude of the press and the consequent carelessness of the public.

We who love the Sabbath of Jehovah must guard our homes against these corrupting influences. We must not become extinct because of "No home life!"

A neighbor of ours, who has been proprietor of both a hotel and tea room, said this spring: "Did you know we have sold our tea room?"

"No; have you? Why is that?"

"My wife and I found it was too much. We had no home life at all, and it is quite a relief to have it off our hands."

I cite these experiences from real life for the sake of the homes on which depends so much in the future of the cause we love, which cause, like a thread of gold, glorifies the fabric of American history. We do not wish to become extinct, nor lose our inheritance in divine nature in this hour of rush and pressure, by succumbing to any corrupting influence, concealed by the abundance of our prosperity.

May this coming year see a strengthening of our love for God and his law. While during the past year I have failed to accomplish some things I had hoped to do for the perpetuation of the knowledge of the Sabbath, I have had the pleasure of a number of memorable experiences. One was a trip to Washington, D. C., last winter, and the other was an auto trip to Plymouth Rock, both unexpected surprises, yet accomplished with pleasure and safety. So that I can say, as Dr. Palmberg wrote in her

recent letter from China: "I feel that the dear Father has heard my prayers for help all the time."

One can not visit such places as Washington and Plymouth without being impressed with the measure of attention bestowed upon them; yet for me they do not excite one half the tender interest or possess the power to thrill like the places along the Rhode Island coast where the golden thread of Sabbath keeping in America was established. It is inspiring to me to view the buildings where the pioneers in Sabbath keeping have worshiped, the soil they trod, the waters wherein they were baptized and whereon they sailed, and the graves where they were buried.

Indications are that I shall be unable to join the visitors from near and far who will gather at this memorable reunion in 1927. You who have this pleasure, do not forget to pray that a perfect measure of the spirit of the fathers of those pioneers may rest upon us, that we may weave a little upon that golden thread, and keep it uncorrupted in our day and generation.

Our pioneer forefathers in both Massachusetts and Rhode Island left the corruptions of the Old World to establish the growth of pure faith in the New. The high motives that inspired them have expanded and found expression in a great variety of ways, one of which is the architecture so admired in Washington and other public places; but the corruptions from which our forefathers fled have found their way hither, and threaten to destroy all that is noble and good in the New World.

There seems to be no new field for us to flee to, so we must bravely live with the shrine of faith kept pure by the love of God to us and our love to him. We have most perfect assurance of God's nearness to us, in these days of the development of the sending of wireless messages; and whether in China or Jamaica, Maine or California, (to repeat once more the words of Dr. Palmberg) "We know the kind Father hears our prayers for help all the time."

Princeton, Mass.

Trust in Christ! and a great benediction of tranquil repose comes down upon the calm mind and the tranquil heart.—*Alexander Maclaren.*

OUR WEEKLY SERMON

OUR SOVEREIGN LOYALTY

REV. ALVA L. DAVIS

(Preached at General Conference, Westerlo, R. I., Sabbath morning, August 27, 1927, and requested for publication in the Recorder.)

Text: *He that loveth father or mother more than me is not worthy of me.*—Matthew 10: 37, 38.

If any man will come after me, let him deny himself, and take up his cross, and follow me.—Matthew 16: 24.

Christianity is built around the figure of Jesus Christ. He has made himself as necessary to Christianity as the hub is necessary to the wheel. Therefore, loyalty to Jesus is the very soul of Christian life and enterprise. Of course, loyalty to Jesus is based on loyalty to the Bible. We can not have one without the other. Both are the Word of God. If we are loyal to Jesus we shall be loyal to everything a Christian ought to be loyal to. If a man keep himself loyal to Jesus, that man will be in good standing with Jesus Christ regardless of what his standing in the church or denomination may be.

I do not mean to say that there are no church loyalties apart from loyalty to Jesus, for I believe it may be fairly required that a man be loyal to the whole of an organization of which he is a part. But I do mean to say that there is but one sovereign loyalty. Attain that and all else follows.

LOYALTY TO JESUS

Jesus made loyalty to him a matter of importance, even placing that loyalty above loyalty to home and family ties. "He that loveth father or mother more than me is not worthy of me." Who is this person making such a startling declaration? By what right does he claim such a sovereignty over our lives?

According to the Scriptures, Jesus was divinely conceived, born of a virgin in Bethlehem of Judea; he was reared in a humble home, and trained in a carpenter's shop in Nazareth. He was baptized for the fulfillment of righteousness, received the gift of the Holy Spirit, was tempted of the devil forty days in the wilderness, and en-

tered upon a three-year ministry. He forgave sins, cast out demons, healed the sick, performed miracles of mercy, fed the multitudes, comforted the sorrowing, raised the dead, and went about seeking to save the lost. Finally, he was convicted of blasphemy because he made himself the Son of God, and was crucified on the cross. He was buried in a borrowed tomb. He arose the third day. He ascended on high, leading captivity captive, and poured out his Holy Spirit upon his waiting disciples that they might go forth bearing witness to him as the world's only Savior and Lord. And through these simple facts runs the sublime truth, that it was all in harmony with the will of God, because of his unmeasurable love.

That is the Christ that demands our loyalty. And loyalty to Jesus is a loyalty of love, the loyalty of affection. It is not the loyalty of a perfect service; it is the loyalty of a perfect attachment, the loyalty of the branch to the vine. "Lord, thou knowest I love thee" is the secret of Peter's survival, in spite of denial and cowardice and profanity. One may be loyal to one's government without much love for it, because of its authority or protection; but to Jesus, never. Loyalty to Jesus must grow out of love of Jesus. And our attitude toward all that Jesus began both to do and teach, until the day he was taken up, will be determined by our love for him.

Loyalty to Jesus' Person comes before loyalty to any earthly personage. It can not be communicated from the outside, not even by the laying on of hands.

"Beyond the Sacred Page we seek thee, Lord,
My spirit pants for thee, O living Word."

We see him, we follow him; our loyalty grows apace, the results of an ever-deepening conviction that he whom we call Christ is the most profound, sublime, yet simple and loving Being who ever associated his life with the life of the world. The best we can utter or write, in extolling him, when our hearts become abundant with the sense of his presence, falls far short of what we feel.

"O could I speak the matchless worth,
O could I sound the glories forth
Which in my Savior shine,
I'd soar and touch the heavenly strings
And vie with Gabriel while he sings
In notes almost divine."

The Scripture falls upon my ear like a knell: "We must all appear before the judgment seat of Christ." And I know it is true. I know we must stand face to face with him, some day, and render an account of our stewardship. But since his love has filled my soul, these words no longer fill me with misgivings or dread. The lovely Galilean, the Christ of God, the Lamb of God that taketh away the sins of the world—he is to be my Judge, and I am unafraid; and I go forward to embrace the prospect.

"Well, the delightful day will come
When my dear Lord will bring me home,
And I shall see his face;
Then with my Savior, Brother, Friend,
A blest eternity I'll spend,
Triumphant in his grace."

LOYALTY TO JESUS' PROGRAM

Believing the simple facts of the gospel, accepting Jesus Christ as my Savior and Lord, acknowledging him as my supreme authority, I go forward with the supreme conviction that Jesus Christ is the World's only hope. And, brethren, without that conviction the disciple has no power. Without that conviction he lacks moral courage. With the conviction that Jesus Christ is the world's hope, that there is none other name under heaven given among men whereby man may be saved, except the name Jesus—given that conviction, with the Master's command, "Go ye into all the world and preach the gospel," just so long as there is one man, woman or child in the whole world, unsaved, loyalty to Jesus will impel us to carry Christ's message to that lost one. The truths which have brought us comfort and peace and hope we are to carry into all the world. His claims upon us are such that we must respond. To fail him is to be disloyal to him.

How that thought gripped Paul—a Person ever loomed before him in compelling grandeur. He could see nothing else. "The love of Christ constrained him." He saw men through Christ. He saw "Christ in men the hope of glory." He saw the heathen lost, "having no hope and without God in the world." He spent no time in constructing plans for saving the Roman Empire, or revivifying what was glorious in Greece. Neither did he lose man in the multitude. He never failed to see the trees because of the forests. His was the quest of his Lord—the quest for lost sheep. He

summed up his mission as "preaching repentance toward God and faith in our Lord Jesus Christ. He called "all men everywhere to repent because God has appointed a day in which he will judge the world by that man whom he hath ordained, wherefore he hath given assurance to all men in that he hath raised him from the dead." There is no exaggerating the completeness with which Paul was possessed by the personality of Christ.

If we saw men, lost without Christ, as did Paul, our souls would be on fire with the love of Christ for lost men. Carey and Livingstone, Judson and Hudson Taylor saw Christless men and women, and they gave themselves to the heathen. Dan Crawford saw lost men, he spent himself for Africa. Who can ever forget the picture drawn by Ashmore of the millions filing past a given point, and every man and woman needing Christ as you and I need him. I have heard nothing in recent years more appealing than Dr. Speer's recent appeal for China and the lost of other lands. I see hands from all over the world, hands of all colors, classes, and conditions, stretched out toward us. Yet these Chinese, Indians, Africans are lost. Christ died for them, and we must take him to them.

Two missionaries were sitting together one evening in a window facing a crowded thoroughfare in Shanghai. The street was crowded with Chinese, hurrying up and down. The face of one of these two drew lines of pain. He said to his friend, "Doesn't it almost drive you mad to realize that after all our work we have scarcely begun to affect the edges of that multitude out there?" His friend replied in cool complacency, "Well, it might, if you didn't know that God never planned to have us reach those people anyway." Both these men were identified with the same organization; but it would be folly to say they belonged to the same church, or followed the same Christ, or worshiped the same God.

We Seventh Day Baptists need to see again hell as a reality from which Christ came to save men. No man-made plans can supplant the eternal and infinite tragedy of men lost from God. Few are willing to do heroic things to keep a mere church or denomination from the rocks. And to ap-

peal for support of a denominational program, instead of Christ's program, is to lower our eyes from the King to the slaves.

Andrew Fuller asked a man for a contribution to missions. The man replied, "Seeing it is you, Dr. Fuller, I will give five pounds." "Seeing it is I," blazed back Fuller, "you will give nothing. Seeing it is the Lord Jesus Christ, how much will you give?" The eyes of the man's soul were lifted to the King, and he said with emotion, "Seeing it is the Lord Jesus Christ, I will give fifty pounds." There you have it. We must lift our eyes to the King. We must ask people to give, not to man's program, but to Christ's.

A person was once asked, "Why are you interested in missions?" With a face radiant with the love of God he gave the answer, "Because God has given Christ the heathen for his inheritance, and I want to help him get what belongs to him." Oh, why is Christ, the blessed, adorable Lord, so often left out of our appeals. Those who are making headway preaching the gospel, at home or abroad, are those who are proclaiming Christ, giving to the heathen, not only the "Christ of the Indian Road" but the Christ of the resurrection, of Pentecost, the Christ of the return—the Lord of glory.

The bread and the wine were spread out before us this morning. The command is, eat, drink, remember. Just remember. Remember what? God's love for a lost world, Christ's propitiation and death for a world. What for? To carry the great message to the world. The cry of the Lord's Supper is, "Go to the world—the world—the world." Remember, aye, remember, the cross, the sacrifice that God might come to men in a new and living way. And as you remember, catch the inspiration for the great plan of God, the great meaning of religion; get a passion for God and an enthusiasm for men.

In the Church of our Lord Jesus Christ we need men and women who will show the world what the average person can do who is wholly given up to God. Whole-souledness in God's service gave Dwight L. Moody his irresistible power, and has written his name among the immortals in the kingdom of lowly service and lofty honor. This spirit gave us the Chrysostoms, the Savonarolas, the Luthers, Whitefields,

Wesleys, Carys, Judsons, Spurgeons, and thousands more who laid themselves joyously, with their whole hearts, on the altar of service for God and for man. Christ is calling today for men and women who will show the world and the Church what men and women can do when all their powers are given up to God in a whole-hearted consecration. God give us such workers in all our churches.

The world and the Church demand men who are in dead earnest. God will not honor in the Church a man who has a heart for the world and a heart for the Church. It is said of Redwald, king of the East Saxons, that he had in the same church one altar for the Christian religion and another altar for the service of the devil; and of Rufus, that he parted God on one side of his shield and the devil on the other, with this inscription, "I am ready for either."

This, unfortunately, is the attitude of thousands today in the Church. They have just religion enough to make them miserable, merely religion enough to rob the world of its power to give enjoyment of its sort, and not religion enough to give them joy unspeakable in the service of God. They sail their life boat along the coast of the world, encountering its storms and risking destruction on its rocks, instead of sailing out heroically and joyfully on the boundless ocean of God's unspeakable love. They are double-hearted disciples; they have one heart, one will, one soul for the world, and another heart, will, and soul for God. They miss both worlds; they are of all men most miserable. They ought to be whole-souled in their service of God as their only Lord. Half-hearted men have no true joy in life. There is constant conflict within their own hearts. No man can be happy while his desires and affections are at war with one another.

This is the condition of those today who are disloyal to Christ. Conscience summons them to cease their strife and to submit to Christ as Savior and Lord. Pride and passion oppose the voice of conscience. But disobedience to Christ does not abrogate his claims. He should sit on the throne of the heart as its undisputed sovereign.

Every heart, disloyal to the claims of Christ upon it, ought to offer this prayer: "Take this long divided heart and make it

thine own; gather up my scattered affections and set them on thyself; unite my heart to fear thy name." Thrice happy is the man who can honestly say, out of a deep personal experience:

"My heart is fixed, eternal God,
Fixed on thee;
And my immortal choice is made,
Christ for me."

But after all, my brother, my sister, the way you and I take up the cross, the way we bear our crosses, the way we help others bear their crosses, must be the final measure of our loyalty to him, whose dear body transformed the cross from a thing of shame to a symbol of saving grace and redeeming love. And for that cross there can be no substitute. "If ye would be loyal to me, if ye would come after me, take up your cross and come along. Lay not down your cross again and again, we may even avoid it for a time; but if we love him, the Lord will understand, for we are weak. But to make ease and self-interest and self-seeking and avoidance of the cross our dominant desire is to miss the Savior for ourselves and the whole purpose of our ministry for others.

Yes, I know it is foolish to carry crosses, but we are to be fools for Christ's sake. What, carry crosses for the rabble, for those whose highest thoughts of religion are beef and pudding? Carry crosses for that rabble with cracked voices, who jeer and wag their empty heads around the cross and foul the air with their bad breath? Just so, for that is our mission. We are to soften its jeers and sweeten its breath.

He had compassion on the multitude! What a word! Oh, that unmannered multitude which Jesus saw! How they grew upon him as they passed before him! They were not just sinners to upbraid and condemn; but a great unwashed pilgrim host, sobbing and bleeding, blundering, sinning, repenting to the end. He must give himself to the multitudes. He could not withhold himself, or think of himself, apart from them.

Without sin, yet he would bear their sin; free, yet he would bear their imprisonment; a King, yet he would be servant and slave to them all. Their wounds, their sufferings, their sins, their nakedness, their hunger, their homeless heads, their raggedness he

would make his own. He was able to read and experience all the bitter and empty story of their aimless existence. "He knew what was in man." He saw them as sheep without a shepherd, and he crowded himself into their midst; and thus he would shepherd that hopeless, suffering, sinning throng. He would bear his cross, and thus remind us again and again that the servant is not above his Lord, and that we must bear crosses for the multitude.

Then, too, we have our crosses, for it is the principle of the cross I am now talking about. It may be a disappointment, the aching reflection of what might have been; it may be a life-long heartache. It is Longfellow who says: "If we could read the secret history of our enemies, we should find in each man's life sorrowing and suffering enough to disarm all hostility.

"Must Jesus bear the cross alone,
And all the world go free?
No, there's a cross for everyone
And there's a cross for me."

Some time ago, a friend of mine related this story to me. Said he: "My father was a cross-bearer, and this was his favorite hymn. Once each year from the death of my mother, who died when I was three years old, my father would make this hymn the keynote of his meditations. I came to know when the anniversary of my mother's death would come around, for most all the day long, it seemed to me, my father would walk the floor, with his hands behind him, or looked out of the little kitchen window facing eastward, toward Ireland, where his wife, who was also sweetheart and lover, lay buried, and sing softly in an undertone that hymn; and he would sing it all—and yet he couldn't sing:

"How happy are the saints above
Who once went sorrowing here,
But now they taste unmingled love,
And joy without a tear.

"The consecrated cross I'll bear
Till death shall set me free;
And then go home a crown to wear,
For there's a crown for me.

"Upon the crystal pavement, down
At Jesus' pierced feet,
Joyfully, I'll cast my golden crown,
And his dear name repeat.

"Oh, precious cross! Oh, glorious crown!
Oh, resurrection day!
Ye angels from the stars come down,
And bear my soul away."

So if we are loyal in helping others bear their crosses, the Savior will help us bear our own. And no cross, with the Savior supporting the other end, is altogether beyond us.

"O Love divine that stooped to share,
Our sharpest pang, our bitterest tear,
On thee we cast each earth-born care;
We smile at pain while thou art near.

"Though long the weary way we tread,
And sorrow crown each lingering year,
No path we shun, no darkness dread,
Our hearts still whispering, thou art near.

"On thee we fling our burdening woe,
O Love divine, forever dear,
Content to suffer, while we know
Living and dying, thou art near."

LOYALTY TO CHRIST'S KINGDOM

Again, loyalty to Jesus demands that we be loyal to the divine institution to which he gave his life—the kingdom of God, the kingdom of heaven. The planting of the seeds of this kingdom in the minds and hearts of humanity was the supreme work to which Jesus gave his life. It was for this he set his face steadfastly toward the unholy city; it was for this he pleaded and sweat in the garden; it was for this he gave himself to be nailed on the cross. "And he went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom and healing every sickness and every disease among the people." "Go," said Jesus, "and as ye go, preach, saying the kingdom of heaven is at hand."

This was the burden of Jesus' prayer, "Thy kingdom come,"—that kingdom of love, where the will of the Father shall be done on earth as it is in heaven; a world under the redemptive ministry of the Messiah; a world where there will be neither poverty nor disease nor sin nor suffering; the new Jerusalem coming down from God out of heaven—the kingdom of peace, where torpedoes and turrets are unknown, where swords and spears are broken into plows and pruning hooks, where in all the holy mountains of God they shall neither hurt nor destroy, for the earth shall be full of the knowledge of the Lord as the waters cover the sea. Thy kingdom come. Even so come Lord Jesus.

MARRIAGES

BROOKS-SMITH.—In Amherst, Mass., at the home of the bride's mother, there were united in marriage by Rev. Paul S. Burdick of Rockville, R. I., Mr. Albert H. Brooks of Waterford, Conn., and Miss Mary E. Smith of Amherst, Mass., on September 1, 1927.

SEAGER-PIERCE.—At the home of the bride's parents, Mr. and Mrs. J. N. Pierce, Fouke, Ark., on September 24, 1927, Mr. Lloyd Donald Seager and Miss Oma Joan Pierce, Rev. L. D. Seager, father of the bridegroom, officiating.

BAKKER-CORNWELL.—Mr. Garrett F. Bakker of Portsmouth, Ohio, and Mrs. Janie Whitford Cornwell of Utica and Adams Center, N. Y., were united in marriage at Alfred, N. Y., Tuesday, July 26, 1927, Rev. A. Clyde Ehret officiating.

DEATHS

BURDICK.—Mary June, daughter of Dr. and Mrs. Allison L. Burdick of Chicago, Ill., was born October 28, 1921, and died August 25, 1927, following a brief illness.

Services were conducted in Milton, Wis., August 27, by Rev. A. E. Johansen. She is survived by her father and mother and a brother, Allison L., Jr., as well as by an unusually large number of older friends. A. E. L.

RANDOLPH.—Jennie M. Randail Randolph was born at New Market, N. J., September 8, 1842, and died October 6, 1927.

The deceased was the widow of the late Charles H. Randolph, with whom she was united in marriage November 2, 1864. Soon after their marriage they were both baptized by Dr. A. H. Lewis and united with the Plainfield Seventh Day Baptist Church. Mr. Randolph died June 2, 1918. Mrs. Randolph is survived by one son, Frank D. Randolph, of Plainfield.

Funeral services were conducted by her pastor, Rev. Ahva J. C. Bond, Sabbath afternoon, October 8, and the body was laid away in the Hillside Cemetery, Plainfield. A. J. C. B.

STILLMAN.—Jennie Place Stillman was born January 20, 1856, and died September 3, 1927.

She was the daughter of Ruth Sherman and Alvin Ayres Place and was born in the town of Wirt, Allegany County, N. Y.

At the age of three years her family moved to Nile, N. Y., where she lived until her marriage, which occurred on December 2, 1874, to Charles Stillman of Alfred. With the exception of a few years she has since her marriage made her home

in Alfred. She was the mother of three daughters.

At the age of eleven she was baptized by Rev. Nathan Wardner and united with the Nile Seventh Day Baptist Church. Later her membership was transferred to Alfred. She was always active in church and Bible school work. She gave much time to the primary department of the Bible school, and to the various societies of the church and community. She was one of Alfred's most appreciated women and was a friend to all. She was educated at Friendship Academy and Alfred University.

She is survived by her three daughters—Mrs. Paul E. Titsworth of Chestertown, Md.; Mrs. George L. Babcock of Plainfield, N. J.; and Mrs. Langford C. Whitford of Wellsville, N. Y.; a sister Miss Arta Place, and brother Fred S. Place, both of Alfred; and seven grandchildren.

Farewell services were held from her late home, conducted by her pastor. Burial was in the Alfred Rural Cemetery.

A. C. E.

Sabbath School. Lesson VI.—November 5, 1927 AMOS PLEADS FOR JUSTICE

Golden Text.—"Let justice roll down as waters, and righteousness as a mighty stream." Amos 5: 24.

DAILY READINGS

- Oct. 30—Amos Pleads for Justice. Amos 5: 10-15.
Oct. 31—At Ease in Sin. Amos 6: 1-6.
Nov. 1—Social Justice Proclaimed. Luke 4: 14-21.
Nov. 2—A Call to Repentance. Joel 2: 12-17.
Nov. 3—Fruits Meet for Repentance. Matt. 3: 7-12.
Nov. 4—Love Exemplified. Phil. 2: 1-11.
Nov. 5—In the King's Hand. Prov. 21: 1-7.
(For Lesson Notes, see *Helping Hand*)

MONTHLY STATEMENT

(Continued from page 535)

R. J. Severance, August salary	41.67
Anna M. West, September salary and traveling expenses	136.67
The Canadian Pacific Railway Company, balance passage of Anna M. West and Mrs. Nettie M. West	300.00
Wm. L. Burdick, advancement on Anna M. West's passage	30.00
Industrial Trust Company, China draft:	
George Thorngate, salary and children's allowance	\$ 375.00
Susie M. Burdick, salary	207.00
Rosa W. Palmberg, salary	182.00
Mabel West, one-half salary	100.00
Grace School for Girls	37.50
Incidentals	135.00
H. E. Davis, salary and children's allowance	441.70
Wm. L. Burdick, traveling expenses	1,471.20
Treasurer's expenses	100.00
	35.00
	\$ 3,923.31
Balance on hand October 1, 1927	17,186.14
	\$21,109.45
Bills payable in October, about	\$ 1,700.00
Special funds referred to in last month's report now amount to \$20,154.89, balance on hand \$17,186.14, net indebtedness \$2,968.75.	

S. H. Davis,
Treasurer.

E. & O. E.

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L. H. North, Business Manager

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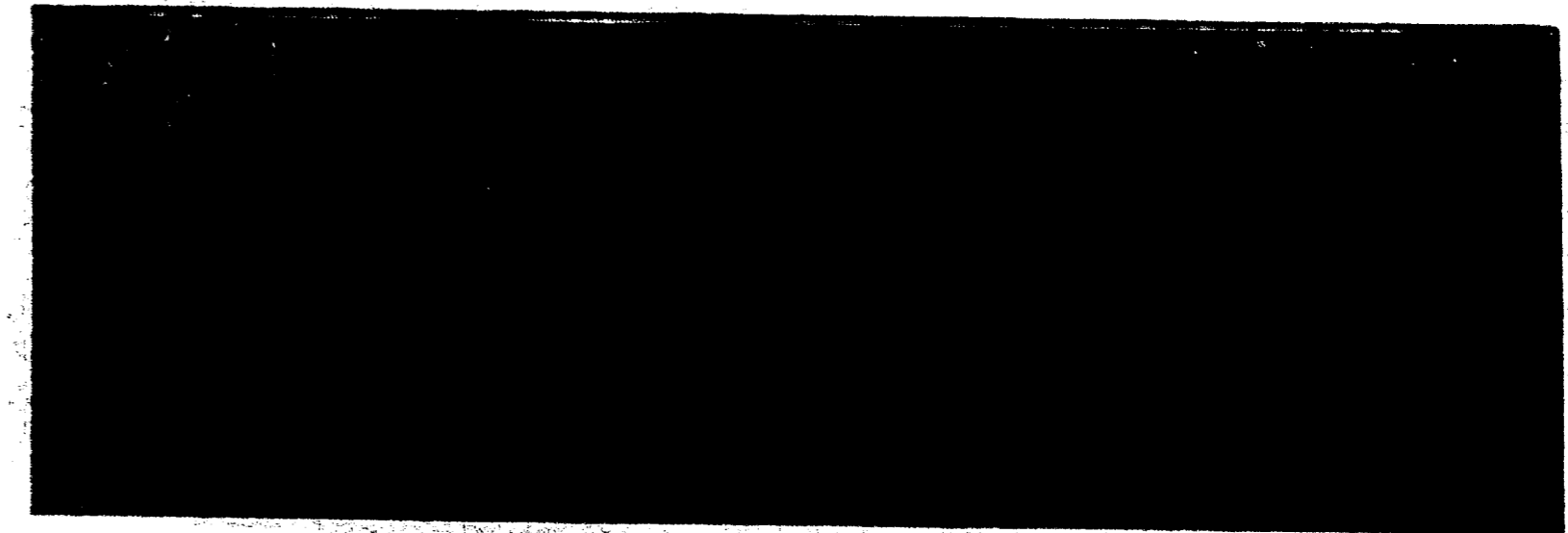
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