

The Sabbath Recorder

IT
WON'T
BE
LONG
NOW

THE DENOMINATIONAL BUILDING

ETHEL L. TITSWORTH,
203 Park Avenue,
Plainfield, N. J.

GIVE THANKS

For the discipline of sorrow,
For the angel of distress,
For the unseen hands that draw us
Into greater blessedness;
For the lips that close in silence,
For the strong hands clasped in prayer,
For the strength of heart that suffers,
But sinks not in despair;
For the penitence and patience
That are meek beneath the rod,
And for hope's glad resurrection,
We give thee thanks, O God.

For the hope that right shall triumph,
For the lifting of the race,
For the victories of justice,
For a coming day of grace,
For the lessons taught by failure,
Learned in humbleness and pain,
For the call to lofty duties
That will come to us again,
For the hope that those who trust in God
Shall not be put to shame,
For the faith that lives in all the world
O God, we praise thy name!

—Marianne Farningham

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WHOLE No. 4,316

Our Father in heaven, we earnestly look to thee for help in this thanksgiving season, praying that the uplift of the spirit of thankfulness may enter into all our prayers. In all our troubles and discouragements, may we draw nigh unto thee and find the help we so much need.

Fill our hearts with love that will enable us to rise above all hindrances, and that shall drive out every unkind thought, so that we may be able to live wisely and prudently before thee and before the world. May the difficulties through which we have to pass in these troublesome times have no power to weaken us or to hinder the advancement of thy truth in the world. Help us, we pray thee, to be steadfast, unmovable, always abounding in thy good work, and filled with the spirit of our Master. In his name we ask it. Amen.

The Evolution of Our Thanksgiving Day

Any careful reader of the Bible must be impressed with the emphasis placed upon the exercise of thanksgiving by the people of God. Both in the Old Testament and in the New very much is said about the giving of thanks. Indeed, giving thanks is an important part of prayer. The Psalmist knew the worth of thanksgiving when he said, "It is a good thing to give thanks unto the Lord." So it is no wonder that he urged the people, time and again, to come before the Lord "with thanksgiving."

Paul repeatedly reminds the children of God to be thankful. "Be ye thankful," and, "With thanksgiving let your requests be made known unto God."

Even in Revelation (chapter 7) the great multitude which no man could number, worshiped God, saying, "Blessing, and glory, and wisdom, and thanksgiving . . . be unto our God for ever and ever."

The Bible may well be called the "Book of Thanks." Priests, Levites, kings, prophets, apostles, and Jesus, all gave thanks unto God for the blessings of life, and for his matchless love. When they were saved from their sins and given the assurance of forgiveness, the cry was natural enough, "Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

THE FEAST OF TABERNACLES

With the duty of personal thanksgiving so deeply impressed upon the individual

heart, nothing could be more natural than the appointment of tribal and national thanksgiving among God's chosen people. Thus, more than three thousand years ago, the Jewish Feast of Tabernacles came into being with its public festivals, its magnificent rituals, its splendid concerts of praise, and its decorations of fruits and flowers, all of which helped them to emphasize their thankfulness for harvests, and for the abundant blessings of the year.

I suppose that other nations must have caught the festival spirit from Israel, and history reveals feasts of rejoicing over harvests and seasons of plenty, which have varied from age to age, according to the grade of civilization and religious status of the people practicing them. There was the old Saxon harvest home, made so much of by the Church for centuries, which tended to keep alive the old time spirit of thanksgiving. It, too, was welcomed in autumn time, and was a festival of great gladness.

It must be that our Pilgrim fathers brought with them some remembrance of that old harvest home, for in the first autumn after landing at Plymouth Rock, they carefully observed the thanksgiving days. Then, even when they possessed so very few of this world's comforts, they sent out four hunters in search of game so they might have a feast and be glad for their blessings. Even the old Indian chief, Massasoit, with more than four score of his followers, united with them in their happy demonstrations. This was in 1621, and from that year on there were periodical times when the people were called to give thanks; but it was many years before there was established any general thanksgiving day by state or nation.

The giving of thanks was many times fixed for special reasons, such as the arrival of ships loaded with provisions, or some particular cause for rejoicing, such as some action of the British which favored the colonies. Sometimes several days were set apart for special thanksgiving services.

While the colonies were under the English they heeded the English orders in many

respects; but the Puritans, being dissenters, sometimes marked their dislike to the Church of England by ignoring their festivals. So they ignored Christmas and added special emphasis to Thanksgiving.

While still under England the colonists sometimes appointed a day for thanking God for keeping their gracious "Sovereign King George" in "health and wealth and in peace and honor."

It was one hundred fifty-six years after the landing of the Pilgrims that the first national Thanksgiving day was appointed by the Continental Congress. There had been several days of thanksgiving during the Revolutionary War, for special occasions, but no national appointment until 1777. After the Constitution was adopted, the last Thursday in November, 1789, was set apart as Thanksgiving day. Thus it became America's first national holiday.

For nearly half a century after the War of 1812 no President issued a Thanksgiving proclamation. Then President Lincoln ordered several during the Civil War. Since those years we have had annual proclamations for the nation at large.

What Thanksgiving Day Should Be

Some one has said: "The spirit of thankfulness is the dew that moistens and nourishes all the plants in the garden of piety." I suppose he meant that as the earth radiates its moisture only to have it return in refreshing dews to revive its plants and flowers, even so the heart that breathes out real thanksgiving will soon find his outflowing gratitude returning to him in God given dews of refreshing to quicken and beautify his spiritual life.

What, think you, would be the effect if every individual and all the homes in America should unite in a day of real thanksgiving such as is referred to above? There would be such a refreshing in "the garden of piety" as the world has never known. It would bring a sweetening of individual soul life and a quickening of spiritual purposes that would overflow with kindly efforts to make a better world in which to live, and to make other people happy. There is nothing like the spirit of thankfulness to enable us to appreciate the ordinary blessings of life. If thanksgiving does not create new flowers, it does brighten and give renewed color to those we already

have. If it does not load our tables down, it does put sweetness into the simple fare with which we are familiar. If thankfulness does not add riches to our possessions, it does give contentment with what we now have, and is a sure cure for covetousness. The heart that is full of praise and thanksgiving can not be poor so far as true riches are concerned.

Does any one think he has nothing to be thankful for? Then let him try to sum up the commonest mercies that have come to him. Think of your temporal blessings—life, health, friends, family ties, social pleasures, and the restful nights, the renewed comforts every morning—no, we can not begin to count them! Then think of his spiritual blessings! God has been so good to us that we can only say: "Bless the Lord, O my soul, and all that is within me bless his holy name! Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities, who healeth thy diseases, who redeemeth thy life from destruction, who crowneth thee with loving kindness and tender mercies, who satisfieth thy mouth with good things Bless the Lord, O my soul!"

Even when we are in trouble let us remember that God is wiser than we and doeth all things well. We can trust him and be thankful that conditions are no worse.

OTHER REASONS FOR THANKSGIVING

Over and above all the reasons for thanksgiving for personal blessings, we may see, if we look a little carefully, many things in public life to be thankful for.

The progress of the kingdom of Christ in the world; the evident desire for greater unity among different sects; the growing sentiment for international friendship; the movement toward a League of Nations; the increased interest in missions; the young people's active interest in the Master's work; and the *open door of a new year* in which to do better work for Christ and the Church—all these call for the spirit of true thankfulness on the part of every one who loves the Lord and who longs to help his fellow men.

Thankfulness for the gift of thanksgiving and for the "power to praise" is beautifully set forth in three stanzas of verse by Amos R. Wells of Boston:

I thank thee, Father, once again
For many blessings gladly known,
And many more beyond my ken
That thou dost see and thou alone;
But most of all my heart I raise
To praise thee for the power to praise.

Thy bounty, it is wondrous kind;
But oh, the smiling of thy face!
My life is all in love designed.
But thou thyself art grace of grace—
Thyself, oh, infinitely more
Than all thy bounty's golden store.

That I can feel thy Fatherhood,
That I can press my hand in thine,
That I can know that thou art good,
And all thy power is love divine—
This knowledge every bliss outranks;
I thank thee for the gift of thanks.

This is a thought not often expressed in our efforts to enumerate the things for which we should give thanks. Yet what a blessed thing it is for any soul to rise to the height in which he can truly thank God for the power to praise and for the precious gift of genuine thanksgiving.

Since I wrote the items given here, it has come to me with considerable force that we ought to thank God that Armistice day—the day on which this is written—is celebrated by meditation and prayer, rather than by bombs and cannon. The very fact that the great dailies are urging their readers to stop all work at eleven o'clock and stand two minutes in the attitude of prayer and meditation is of itself a cause for thanksgiving; and when the afternoon papers explain the way this recommendation was actually carried out in great business places, we are doubly thankful.

Care in Use of Abbreviations In our efforts to conform to the most approved style for use of abbreviations in magazines and papers, we have sometimes made mistakes in the RECORDER by spelling out words for which certain letters in the copy are supposed to be given. Not many weeks ago we made such a mistake in a case where the abbreviations were locally well known, but with which the general public could have no knowledge. Sometimes abbreviations may have a local meaning only, but are "all Greek" to outsiders.

The best usage among magazines is to permit fewer abbreviations and to spell out the words wherever there is a chance for misunderstanding. Of course many abbre-

viations have gained a residence and are so well understood that there is no danger of mistake. But no mistake is possible where the words are spelled out.

Take, for instance, the initials "A. M.": they stand for "master of arts," or "before noon," or "in the year of the world." The letters "Dr." may mean "doctor" or "debtor"; and P. M. stands for "postmaster" or "afternoon." In most such cases it is far better to spell out the words in full. Even the days of the week and names of the months look better spelled out. And unless names of persons are abbreviated as official signatures by the persons themselves, they too look better spelled out in the page reading of magazines. William and James and Charles are better in print than Wm., Jas., or Chas.

Then there are dialect abbreviations—really slang words—such as I've, won't, can't, shan't, ain't and hain't, which had better never be used, unless one is trying to express vulgarisms for some special purpose. Sometimes such words give piquancy to a story, but as a rule, in ordinary writing, they had better be written out in full.

In the pages of magazines where space permits I think January, February, March, and all the names of months look better than Jan., Feb., Mar., and so on through the list.

Abbreviations are always allowable in formal reports where statements stand in columns, but in the regular pages of books and magazines the tendency is, more and more, to spell out the words.

A CORRECTION

DEAR DR. GARDINER:

If you still have the copy for the report of the Northwestern Association you will see that the last day, Sunday, is signed "Mr. H. E. Ramsey." As it appeared in the October 31 RECORDER it is signed "Mrs." Perhaps your mistake came from knowing that Mr. Ramsey is blind. Of course the report was dictated by him. They especially asked that it go in his name, and I think the fact that that report was truly what a blind man remembered of that day's session made it especially remarkable and important that it should have his signature. Will you please make the correction in the RECORDER?

Sincerely,
MRS. H. M. BURDICK.

THE WORLD CONFERENCE ON FAITH AND ORDER

REV. AHVA J. C. BOND
Delegate

V.

"THE MINISTRY OF THE CHURCH"

In previous articles I have had something to say with reference to the fourth subject which was given consideration by the Lausanne Conference, namely, "The Ministry of the Church." One could not discuss the nature of the church in view of the issues involved in the consideration of that subject, at a conference so widely representative as was the Lausanne Conference, without some reference to the *ministry* of the church.

The first speaker on this subject was the bishop of Bombay. I suppose no one could have been selected who would have been better qualified to present the Catholic conception of the ministry of the church. Expressing the hope in the beginning of his speech that some one would follow him with a frank statement of the opposing view, the bishop proceeded with the ease and confidence of one who was perfectly sure of himself, and of one who believed that he represented the only true Christian conception of ministerial orders. One could not but admire his frankness and appreciate the clearness with which he set forth the view of the Anglican Church.

He mentioned many commonly accepted elements which enter into the process by which a man becomes a minister of the church, but to none of these did he give a primary place. All were subordinate to the laying on of hands by the bishop. That ceremony is the *sine qua non* of ordination, and by that act alone is one made "God's man."

The second speaker was Dr. M. G. G. Scherer, a Lutheran, of New York. Of course these longer speeches were prepared beforehand, and were in our hands in printed form. And therefore neither speaker knew what the other was going to say. It seemed to be conceded quite generally, however, especially, of course, by the evangelicals, (if that expression is permissible) that Dr. Scherer presented the opposing view to that presented by the bishop of Bombay with equal ability and clearness. It was very evident that the choice of these two speakers to open the discussion of the

subject of the ministry had insured that the very wide disagreements on this topic would be brought to the front in the beginning of their consideration. It was evident all the way through also that the question of ordination was perhaps the most touchy subject of all.

The good spirit which prevailed throughout the sessions was maintained for the most part, even in the discussion of this ticklish question, but there seemed to be required a little more conscious effort on the part of some to invoke sufficient grace to tide them over the tensest moments. Even at that, a good bishop of the Methodist Church took the platform at one time to say that he did not propose to have anyone tinkering with his ordination. He did not say it in a bad spirit, however, and it may have been an opportune time to let the fact be known.

The statement passed by the conference was rather long, and since the full text reveals many viewpoints, further discussion would make this article too long.

Following the two speeches referred to above, which in the minds of some had rather neutralized each other, Rev. John J. Banninga, D. D., presented a constructive paper on this subject which would have seemed equally appropriate had it been delivered at the ordination service of a Seventh Day Baptist minister. I think I shall offer it to the editor of the SABBATH RECORDER in the near future. I believe it would be a timely service to publish it in connection with our campaign for more ministers.

THE MINISTRY OF THE CHURCH Report of Section V

We members of the Conference on Faith and Order are happy to report that we find ourselves in substantial accord in the following five propositions.

I.

1. The ministry is a gift of God through Christ to his Church and is essential to the being and well-being of the Church.

2. The ministry is perpetually authorized and made effective through Christ and his Spirit.

3. The purpose of the ministry is to impart to men the saving and sanctifying benefits of Christ through pastoral service, the preaching of the gospel, and the administration of the sacraments, to be made effective by faith.

4. The ministry is entrusted with the government and discipline of the Church, in whole or in part.

5. Men gifted for the work of the ministry called by the Spirit and accepted by the

Church are commissioned through an act of ordination by prayer and the laying on of hands to exercise the function of this ministry.

II.

Within the many Christian communions into which in the course of history Christendom has been divided, various forms of ministry have grown up according to the circumstances of the several communions and their beliefs as to the mind of Christ and the guidance of the New Testament. These communions have been, in God's providence, manifestly and abundantly used by the Holy Spirit in his work of enlightening the world, converting sinners, and perfecting saints. But the differences which have arisen in regard to the authority and functions of these various forms of ministry have been and are the occasion of manifold doubts, questions and misunderstandings.

III.

These differences concern the nature of the ministry (whether consisting of one or several orders) the nature of ordination, and of the grace conferred thereby, the function and authority of bishops, and the nature of apostolic succession. We believe that the first step toward the overcoming of these difficulties is the frank recognition that they exist, and the clear definition of their nature. We therefore add as an appendix to our report such a statement, commending it to the thoughtful consideration of the churches we represent.

IV.

By these differences the difficulties of inter-communion have been accentuated to the distress and wounding of faithful souls while in the mission field where the Church is fulfilling its primary object to preach the gospel to every creature, the young churches find the lack of unity a very serious obstacle to the furtherance of the gospel. Consequently the provision of a ministry acknowledged in every part of the Church as possessing the sanction of the whole Church is an urgent need.

V.

There has not been time in this conference to consider all the points of difference between us in the matter of the ministry, with that care and patience which could alone lead to complete agreement. The same observation applies equally to proposals for the constitution of the United Church. Certain suggestions as to possible church organization have been made, which we transmit to the churches with the earnest hope that common study of these questions will be continued by the members of the various churches represented in this conference.

In view of (1) the place which the episcopate, the councils of presbyters, and the congregation of the faithful, respectively, had in the constitution of the early Church, and (2) the fact that episcopal, presbyteral and congregational systems of government are

each today, and have been for centuries, accepted by great communions in Christendom, and (3) the fact that episcopal, presbyteral and congregational systems are each believed by many to be essential to the good order of the church—we therefore recognize that these several elements must all, under conditions which require further study, have an appropriate place in the order of life of a reunited church, and that each separate communion, recalling the abundant blessing of God vouchsafed to its ministry in the past, should gladly bring to the common life of the united church its own spiritual treasures.

If the foregoing suggestion be accepted and acted upon, it is essential that the acceptance of any special form of ordination as the regular and orderly method of introduction into the ministry of the church for the future should not be interpreted to imply the acceptance of any one particular theory of the origin character or function of any office in the church, or to involve the acceptance of any adverse judgment on the validity of ordination in those branches of the church universal that believe themselves to have retained valid and apostolic orders under other forms of ordination; or as disowning or discrediting a past or present ministry of the Word and sacrament which has been used and blessed by the Spirit of God.

It is further recognized that inasmuch as the Holy Spirit is bestowed upon every believer, and each believer has an immediate access to God through Jesus Christ, and since special gifts of the Holy Spirit, such as teaching, preaching, and spiritual counsel, are the treasures of the church as well as of the individual, it is necessary and proper that the church should make fuller use of such gifts for the development of its corporate spiritual life and for the extension of the kingdom of Jesus Christ, our Lord.

VI.

In particular, we share in the conviction, repeatedly expressed in this conference, that pending the solution of the questions of faith and order in which agreements have not yet been reached, it is possible for us, not simply as individuals, but as churches, to unite in the activities of brotherly service which Christ has committed to his disciples. We therefore commend to our churches the consideration of the steps which may be immediately practicable to bring our existing unity in service to more effective expression.

VII.

In conclusion, we express our thankfulness to Almighty God for the great progress which has been made in recent years in the mutual approach of the churches to one another, and our conviction that we must go forward with faith and courage, confident that with the blessing of God, we shall be able to solve the problems that lie before us.

Note. A. The following is the view of the Orthodox Church, as formulated for us by its representatives.

"The Orthodox Church, regarding the ministry as instituted in the Church by Christ himself, and as the body which by a special charism is the organ through which the Church spreads its means of grace such as the sacraments, and believing that the ministry in its threefold form of bishops, presbyters and deacons, can only be based on the unbroken apostolic succession, regrets that it is unable to come in regard to the ministry, into some measure of agreement with many of the churches represented at this conference; but prays God that he through his Holy Spirit, will guide to union even in regard to this difficult point of disagreement."

B. In Western Christendom also there are conspicuous differences.

One representative view includes the following points: (a) that there have always been various grades of the ministry, each with its own function; (b) that ordination is a sacramental act of divine institution, and therefore indispensable, conveying the special charisma for the particular ministry; (c) that bishops who have received their office by succession from the apostles are the necessary ministers of ordination; (d) that the apostolic succession so understood is necessary for the authority of the ministry, the visible unity of the Church, and the validity of the sacraments.

On the other hand it is held by many churches represented in the conference: (a) that essentially there is only one ministry, that of the Word and sacraments; (b) that the existing ministries in these churches are agreeable to the New Testament, are proved by their fruits and have due authority in the Church, and that the sacraments ministered by them are valid; (c) that no particular form of ministry is necessary to be received as a matter of faith; (d) that the grace which fits men for the ministry is immediately given by God, and is recognized, not conferred, in ordination.

Further we record that there are views concerning the ministry which are intermediate between the types just mentioned. For instance, some who adhere to an episcopal system of church government do not consider that the apostolic succession as described above is a vital element of episcopacy, or they reject it altogether. Others do not regard as essential the historic episcopate. Those who adhere to presbyteral systems of church government believe that the apostolic ministry is transmissible and has been transmitted through presbyters orderly associated for the purpose. Those who adhere to the congregational system of government define their ministry as having been and being transmitted according to the precedent and example of the New Testament.

"A reformer who seeks to make people good by law is one who works with great earnestness at the right thing in the wrong way."

SEMI-ANNUAL MEETING AT DODGE CENTER

The Semi-annual Meeting of the Seventh Day Baptist Churches of Minnesota and Northern Wisconsin convened with the church at Dodge Center October 14, 15, 16, 1927.

FRIDAY EVENING

Friday evening meeting was opened by song, followed by prayer by Pastor E. M. Holston. Rev. C. B. Loofbourrow preached a heart stirring sermon, using as his text a part of Genesis 3:9, "Where art thou?" The following thoughts were jotted down during the sermon.

"Be sure your sin will find you out."

"Where do you stand on questions of today? Where do you stand on prohibition? In the affairs of the nation, of the church, where do you stand?"

"Any habit that detracts from a Christian's work in the church is a sin."

This was followed by a testimony meeting led by Rev. E. M. Holston.

SABBATH MORNING

Invocation by Pastor Holston was followed by Scripture reading—John 12:20-36—by Rev. E. H. Socwell.

Prayer was offered by Rev. C. B. Loofbourrow after which the choir sang an anthem.

The sermon was preached by Rev. C. B. Loofbourrow, who used as a text John 12:29. The theme was "Special Senses." Our senses need to be trained in order not to lead us astray; God is speaking to individuals just as surely as in Bible times. All depends on each one of us to what use we make of our special senses.

The usual session of Sabbath school, with Superintendent Charles Socwell as leader, followed.

SABBATH AFTERNOON

The afternoon meeting was in charge of the young people. Miss Verla Churchward, president of Christian Endeavor, announced the following program which was carried out very creditably.

Praise service, led by Arden Lewis.

Prayers were offered by Mrs. Eva Payne and Mrs. Cecil Bird.

Scripture—Colossians 1:1-6—was read by Hubert Daggett.

History of Christian Endeavor was given

(Continued on page 656)

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

OUR BULLETIN BOARD

November.—Every member canvass for the Onward Movement budget.

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

Order your Seventh Day Baptist Calendar from the publishing house. Twenty-five cents each. Forty per cent discount on orders of five or more copies.

TO SEVENTH DAY BAPTIST CHURCHES

(The following letter was recently sent to leaders in our churches. That it may have a more extended reading I am sending it for publication in the Sabbath Recorder—W. D. B.)

DEAR BROTHERS AND SISTERS:

I have had letters from three or four persons in reply to the letter I sent September 23, concerning the every-member canvass for the Onward Movement budget.

The importance of immediate action in all of our churches in making the canvass is evident from the statement of Treasurer Harold R. Crandall that in the first four months of this Conference year he has received \$4,776.18, and that he should have received in each one of the four months \$4,458.33.

Are the people back of the Onward Movement budget?

There was no outspoken objection raised at the General Conference about the size of the budget.

To accomplish the work planned by the boards and the General Conference for the year we need to raise the entire budget.

None of us want to go to the General Conference next July with our boards and other interests heavily in debt, but unless there is good work done in all of our churches we can not avoid it.

Has your church made a canvass that covers the first four months of the Conference year? If not, will you see that a canvass is made covering the entire year?

You may not enjoy being in the limelight in pushing the canvass, but some person must see that it is done.

Will you not have a meeting with your committee at once, and thoroughly discuss the question of raising your church quota, and plan to push the annual canvass to a successful issue?

I am sending you two charts, one in this letter, and one from the publishing house, and I hope that you will have them placed where they will be frequently seen by the members of the church.

Remember that we work at a disadvantage in raising the Onward Movement budget because the General Conference votes it about two months after the Conference year has begun, and that the General Conference asks that the annual canvass be made in November—the fifth month after the Conference year opens. These conditions work against getting an early start in raising the budget, and demand extra hard work during the remainder of the year.

The Onward Movement budget ought to be raised.

The Onward Movement budget can be raised.

Let us do what ought to be and can be done—raise it.

Sincerely yours,

WILLARD D. BURDICK,
General Secretary

Plainfield, N. J.

November 6, 1927.

THOUGHTS REGARDING THE FIVE DAY WEEK

Rev. T. L. Gardiner, Editor

DEAR BROTHER:

I have read an article on the five day week in which the writer advocates the plan, which after all seems to me like a Utopian scheme.

The existence of six days of labor and one day for rest, for so many centuries, would make the proposed change so unpopular and impracticable as to be almost impossible. Yet, there are a few concerns that seem to make the five day project work; but the vast majority of business enterprises, both in this and other countries, appear to be satisfied with the present arrangement. Any change to a five day working week would completely revolutionize our

railroad system, steamship and trolley lines, and many other branches of business. It would be impossible to stop railroad, steamship and trolley transportation on Sunday, besides the large class of men and women employed at manual labor could not afford to lose one day in the week, and most concerns could not afford to pay the same wages for five days' work as they pay for six days.

In regard to the Jews, only a few have any conscience about observing the Sabbath command; their business goes on on Saturday the same as usual. The majority of the non-Christian world observes Sunday simply as a day of physical rest, not as a sacred day, but mainly for recreation, such as ball playing, auto riding, and such things.

The church-going people profess to observe Sunday not only for rest and recuperation but as a religious duty. Then there is another class who have plenty of money to spend and leisure, to whom one or more holidays are no hardship. They do not do work enough any day of the week to break the Sabbath.

If we take the Ten Commandments as authority, binding on all mankind, it requires six days of labor as well as one day for rest—"six days shalt thou labor and do all thy work, but the seventh day is the sabbath of the Lord thy God; in it thou shalt do no work."

The difference between Sabbath keepers and Sunday keepers lies mainly in the words "the seventh day." Sunday keepers claim that the keeping of one day in seven fulfills the command; it is not important that the seventh day should fall on the seventh day of the week or the first, second, or third. Rest can be had on one day as well as upon another, which is the main object to be accomplished, as they view it.

Yours truly,

GEORGE H. GREENMAN.

Mystic, Conn.

HOME NEWS

WATERFORD, CONN.—During the month of October the church carried on a campaign to increase the interest in and attendance at the regular services of the church. Effort was directed particularly toward the unchurched in the community and toward those members who were irregular or indifferent. The mails were freely used for the

mailing of literature and invitations, considerable calling was done by the pastor and others, and the church members made special efforts to bring others with them to church. On the first and second Sabbaths the pastor preached special sermons on the church and church-going to good congregations, followed by an inspirational sermon, and instructive evangelistic sermons the next two Sabbaths.

The results of the effort have been most gratifying. The attendance at all services is about twenty-five per cent greater than usual, and a number formerly unreached by any church have become interested and are joining heartily in the church services. Some will doubtless be won to Christ and we hope a number may be reclaimed. More additions to the church are looked for soon. The calling and other methods of personal invitation are to be continued for two or three weeks.

A series of studies with Bible readings on the general theme of "The Bible" have occupied the prayer meetings of the month of October. The subjects for the four meetings were: "The Nature and Character of the Bible," "The Bible as God's Progressive Revelation of Himself to Men," "The Message of the Book," and "How to Use the Bible." The first three talks were accompanied by extensive Bible readings in which all joined.

Interest in the series has been splendid and so many have testified of the benefit which the studies have been to them that it has certainly been worth while. The average attendance for the four weeks was twenty-two, which was two more than the average for the four weeks preceding, and about five more than the general average attendance at the Friday evening meetings during the past two years.

It was noted in the last issue of the *Review* that Pastor Ogden had resigned in view of the call from Marlboro, N. J., and that the local church had asked him to reconsider by a unanimous vote, but his final decision had not at that time been announced. We are pleased to note now that Mr. Ogden has withdrawn his resignation and plans to remain at Waterford for some time longer.—*Waterford Review*.

Some powder goes off with a bang; some goes on with a puff.—*Des Moines News*.

MISSIONS

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

THE FELLOWSHIP OF BIBLE READING

In these modern days one is constantly reminded that there is a difference between studying the Bible and studying about the Bible, a difference between reading the Bible and reading about the Bible, a difference between talking the Bible and about the Bible, just as there is a difference between studying arithmetic and studying about arithmetic. Also one is frequently reminded that one of the great needs of these days is to lead people to read and study the Bible itself rather than to read and study what someone else has said or written about it. It will go without saying that the prime thing in religious education is to get people to read and study the Bible at first hand.

It was in recognition of this fact that the Christian Endeavor pledge requires that we adopt the practice of reading the Bible every day.

For three or four years, at the request of the Commission on Evangelism and Life Service of the Federal Council, a large number of Christians, in many Protestant denominations, have read one entire book of the Bible in January on the plan of one chapter a day, and another book during February, in a similar way. This same scheme of Bible reading is now proposed for January and February, 1928, and the books selected are Matthew for January, and John for February. To promote this work copies of each of these gospels have been provided at a cost of one cent each. The books can be had by sending to the American Bible Society, New York City.

It is not important whether one use one of these little books or the entire Bible, though the use of the little books has its special appeal. The great thing is to read the Bible at first hand and read it regularly and thoughtfully. One can not do this for two months only without being greatly benefited. Then, too, there is an additional help in knowing that many Christians, perhaps millions, are reading and pondering a given chapter the same day you are.

It is desired that Sabbath schools, Christian Endeavor societies, Christian Associations, and other organizations undertake the promotion of this work. One good way to start it is for a Bible school, for instance, to send and get a good supply of these books; and then after the plan is fully explained, ask how many will take the books and endeavor to read a chapter a day, as others are doing. Families may adopt the plan, individuals may adopt the plan. Individuals, families, and organizations may promote the plan. The principal thing is to induce men and women, boys and girls to read the Word of our Redeemer and live his precepts.

LETTER FROM MISS SUSIE M. BURDICK

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

DEAR SECRETARY BURDICK:

During Conference Mr. Davis sent you the promised cablegram in which peaceful conditions in Shanghai were reported. The next day the Nationalists commenced to have reverses, which led to prophecies that Northern forces would be in possession of Shanghai by September fifth and that there would be an end of peace here. That there was probably ground for such fears seemed to be proved by the way the French went to work strengthening their defences. It is now twenty days later than the date fixed upon, and the Northerners are not yet here. We hope their coming will be indefinitely postponed. Our schools have been opened nearly three weeks. We are not full, but we have a goodly number and work is well under way.

Of course the great event is the anticipated coming of Miss Anna West. She is due in less than two weeks, and we are trusting that the winds and waves will be kind to her. She is much needed. During the past week one of our teachers has been called home by the serious illness of her mother, and another teacher must have her time and mind divided by a sister's wedding. Miss Mabel West is carrying a very heavy load just now. Fortunately Koeh Wei-ling, one of our girls who has been teaching in Swatow for three years, is here for a little vacation and she has been helping out.

So far our work has gone quietly and nothing has recently been said about our

registering. As for Bible study, that is what we are here for. In considering the subject in one of our committee meetings, the members of the committee decided that we are known as a mission school, and probably parents bringing their girls here would do so expecting them to study the Bible. We agreed that if we found anyone whom we had unknowingly admitted who had an unwilling, rebellious spirit about Bible study we would allow a choice of some other carefully selected subject. A very ancient authority advises against casting pearls before creatures unable to appreciate them. During these three weeks we have seen no opposition whatever to Bible study. Certainly God has been very good to us in the past and we have reason to trust him for the future.

It has been in my mind several times to put on record some of the experiences in our mission which have seemed calamitous but have worked out to our advantage.

It is many years now since the French Concession was enlarged in such a way as to include our mission compound. We saw this done with regret and misgiving. Taxes would be much greater and it seemed, from the experience of some of our Chinese friends, that the French had a way of taking what they wanted with rather a high hand. It has turned out to be a blessing, however. During the recent troubles we had to evacuate our homes for only two nights. Our neighbors just over the way but in Chinese-controlled territory were out of their homes three months, and some of the Presbyterian mission, a mile from us, are just getting back to their homes. Not only that, but we were a refuge for our neighbors. One night, when the order to evacuate all homes in Chinese territory came just at nightfall, the three houses in this compound, the school building, and the church were well filled with our neighbors, both foreign and native. For four or five months we have shared, with many others in Shanghai, in giving asylum to refugees from the interior. Taxes have increased and the French have wanted some of our land, but they have dealt fairly with us. We now consider being in the French Concession a distinct blessing.

It is not yet clear that it is fortunate that we have not been able to buy the plot of ground just in front of us. It would seem

to have been far-sighted wisdom, if we had been able to buy, the few times that purchasing has been possible. That whole plot has now come into the hands of the Shao-shing Guild, a strong organization which "buys but never sells." When the church and parsonage were built, they asked the privilege of putting up the walls on the eastern and northern lines, also the very ornate gateway at the entrance. They owned the road on the east, which gave ingress to the Crofoot house and the Boys' School. They owned the continuation of this road, which ran between the Crofoot house and the parsonage. To them belonged the coffin factory which separated, in irregular fashion, the girls' playground from the church and parsonage. It must be more than two years, now, since they began saying that they were going to build tenement houses in front of us. The walls around the parsonage were to come down and the roads surrendered to them; the law requires them to leave a few feet, only, pathway for getting in and out. The tenement houses would come within a few feet of the parsonage. They would look down upon our front yard and the girls' playground. We could hardly help having a share in our neighbors' quarrels. It looked like nothing but tragic misfortune.

Then there commenced to be talk about straightening line fences and the exchange of some plots of ground. In this, the Girls' School compound, it was found possible to make a front entrance from the road to the east, which when this house was built, was a canal. They allowed us to give up our right of way across the plot of ground in front. That helped in the exchange of some plots of ground. Mr. Davis was able to come to an agreement with them on several points. While the road on the east of the church and parsonage had to be narrowed very much, there is still a respectable driveway. The road between the parsonage and the Crofoot house was taken up and the land became ours. Removing the walls spoiled the garage, which had been simply a roof put over the corner. Seeing these changes gave the French an opportunity to press for the little strip of land in front of the church, which they had been wanting for the widening of the Zikawei Road in front of us. What they paid for that land has taken care of the expense of the

changes, combined gatehouse and garage, built new gates over by the church and here at the Girls' School, and the new road, with a good path connecting this house with the entrance. The compound has now a boundary of very nearly rectangular lines, and for the first time we are able to protect ourselves from outside intrusion. This has meant much to us in these disturbed and disturbing times. The front gate of the Girls' School has been barricaded with barbed wire for six months and is now so overgrown with wild hop vines as to be hardly visible.

The building of the tenement houses has been postponed. One wishes the honorable Shao-shing Guild would forget all about those plans and make others less disturbing to their neighbors. Certainly we should be able to avoid borrowing trouble because of possibilities for the future.

There is one other little story to tell. There are still a few in America who remember the Chinese whom they knew by the name of Dzau Chung-La, who many years ago went to the States with Dr. and Mrs. Carpenter. His son Dzau Sing-kyung, has often been mentioned in letters home. He has been for years a valued helper in the mission. His eldest son died several years ago. His second son, Dzau Sih-ding, finished his high school course in our school in 1919. It had been the hope and prayer of many that he would come into Christian work in the mission. It was a bitter disappointment when his father decided to have him learn telegraphy. That seemed to give promise of more lucrative employment, and the family needed increased income. Dzau Sien-sang, the father, was long past the age when many a Chinese father expects to be supported by his son. The course in the school of telegraphy went forward regularly, was finished, and a promising position assigned Sih-ding. The day he was to have gone to this position he had a heavy hemorrhage from the lungs. The outlook seemed hopeless. "Fortunately, the Liuho Hospital!" The rest, good air, faithfulness of the doctors, and the goodness of the Lord, did their healing work. Despite several relapses he made a recovery. The plan for going into telegraphy had to be abandoned. He finally entered Mr. Crofoot's school as a teacher for half time or less. As he grew better his work was increased. He was fin-

ally helping a little in the Girls' School. We all wanted him for all he could give us. But the doctors at Liuho had their eyes on him and wanted him to come and help in the hospital. It is quite a tribute to a man when so many find in him character and ability suited to the work they want done. "His life was saved there; if the doctors want him at Liuho he should go," said his father. This was more than a year and a half ago, and he has become a most highly valued helper in the hospital. I think they call him "superintendent." He has a "way" with the patients which is most fortunate, relieves the doctors not a little, is interested in the Christian phase of the work, and, as one walks with him on the streets, it is clear the villagers are coming to know and respect him. The Shanghai Church gave him a license to preach some time ago, and he is one of the young men looking forward to more careful preparation as a preacher of the gospel. Through a road of much disappointment and apparent failure—and much prayer—he has come to this larger opportunity for Christ.

Experiences like these make us feel justified in "banking" on better things in China however discouraging conditions for the present may seem.

Very sincerely yours,

SUSIE M. BURDICK.

*Grace School for Girls,
Saint Catherine's Bridge,
Shanghai, China.
September 25, 1927.*

REPORT OF THE COMMITTEE TO CONSIDER THE REPORT OF THE MISSIONARY SOCIETY

(Seventh Day Baptist General Conference, Westerly, R. I., 1927.)

1. With regard to the home field, the report asks for suggestions as to how to make mission work more efficient and successful.

We commend the efforts already made to stir up an evangelistic zeal among the churches, and the using of the student quartet, pastors, and denominational leaders for evangelistic work.

In accordance with the Great Commission, let us publish the good news wherever there are needy and neglected fields.

2. We rejoice in the progress of mis-

sion work in the American Tropics, and are glad for the hopeful outlook in Holland and other places.

3. We reaffirm our confidence in our missionaries in China, commending their conduct, and that of the Chinese Christians, during the present trying times, and encourage them to carry on, looking to God for guidance.

a. We believe that Miss Anna West and Rev. and Mrs. Crofoot should be returned to China as soon as practicable.

b. In the matter of registering our schools in China, we believe it is not our mission to conduct institutions of purely secular education in China. Therefore we are not in favor of registering unless our freedom to impart religious instruction is respected. When, in the judgment of our Missionary Board and the missionaries, that end can be secured, we would approve the registration of our schools.

c. We favor, as other boards do, the employment of native workers, and any corresponding reduction of our foreign force as may in the judgment of the board and the missionaries seem necessary.

d. We recognize the principle that there should be such a readjustment of the relations between our foreign missionaries and the native leaders as will give the native Christians a fair share in the management of missionary affairs.

e. It has been suggested to us that it would be well to transfer temporarily at least, one of our China missionaries with his family to the open door of Australia.

We do not feel competent here and now to express a definite judgment on so important a proposition.

We therefore favor leaving it to the Missionary Board, in consultation with our China missionaries and in the light of conditions in Australia.

4. We recommend the approval of the report of the Missionary Society.

ARTHUR E. MAIN, *Chairman*
PAUL S. BURDICK, *Secretary*
JAMES L. SKAGGS
MRS. J. W. CROFOOT
LEWIS C. SHEAFE
WALTER H. BURDICK
S. ORLANDO DAVIS
L. K. BURDICK

TRUE SABBATH KEEPING AND WHY

(Sermon preached by Pastor Ellis R. Lewis at a Sabbath morning service in Gentry, Ark., and published by request of the congregation.)

Therefore the Lord thy God commanded thee to keep the sabbath day.—Deuteronomy 5:15.

It is essential to the well being of the race that a specified portion of all time be set aside and exclusively devoted as a Sabbath, or rest day. Two distinct groups of reasons are to be noticed in a consideration of this subject.

In the first group the reasons are purely scientific and are easily demonstrable. Actual practical experiment has proved them over and over again. These scientific reasons—four in number—are as follows:

1. *Physiological.* Six days of labor then one day for rest is proved exactly right for the human body. Any arrangement that demands more labor and less rest results in an inevitable deterioration of the physique, due to exhaustion being greater than the powers of recuperation. Less labor, habitually continued, shows a slacking off or letting down in vigor as well as strength. It is not our purpose to enter into a discussion of the whys of any of these phenomena.

2. *Psychological.* Though we know the mind can not cease to function, that always it goes on, whether consciously or subconsciously, waking or sleeping, yet the mind must cease from its usual and regular tasks and in a change of the trend of our thinking must find rest and recreation. Here again we find the principle as given by God himself to be *exactly right*: "Six days shalt thou labor and do all thy work but the seventh day is the sabbath" or rest day. Exodus 20: 9, 10.

Too long continued application will break down the mind, destroy the reason, and make utterly mad. But six days' work is just as essential, if the highest mentality is to be developed, as is the seventh day for rest.

3. *Economical.* More actual work, more efficient work, and a higher grade of work is done under the plan of Exodus 20: 8-11, and Deuteronomy 5:12-15. Every large employer of labor recognizes this fact and, where at all practicable, acts according to it. The five day week will, in my opinion, prove unsound.

4. *Theological or ethical.* One day in seven to turn away from earthly things and

to turn toward heavenly things—a Sabbath in which to "draw nigh unto God that he may draw nigh unto us"—without it men must of necessity go down and down, lower and yet lower, until they become that most miserable and despicable of all creatures, totally irreligious persons. Every one of us knows from our own personal experience how true this is. We go to church on Sabbath, we hear the gospel message as it "reproves and rebukes, gives points of doctrine, and instructs in righteousness," and we go away well nigh "perfect," and for the time at least "thoroughly furnished unto all good works." But the world is too close to us, and God grows farther away. We, to an extent, lose our sense of proper perspective, and most of us at least need the Sabbath and its holy influences to serve as a check against the rising tides of worldliness, selfishness, and downright sinning that surges up in our hearts.

God, who foreknew all these things from the beginning, in infinite wisdom gave man six days to be man's own to use for man's ends, though to use intelligently and always to the glory of God.

The seventh day he retained and to man he said, "It is mine and holy. Remember to keep it so."

Just here it may be well to ask, is it possible for one on Sunday, or any day other than the seventh day of the week commonly called Saturday (but which God calls his Sabbath), to meet the scientific requirements as set forth above? The answer is *yes, absolutely yes!*

How then can it make any difference *which* day we keep just so long as we observe *one*? Why all the insistence on the seventh day if one day will answer as well as another?

Please do not forget we said *two* groups of reasons, and only one has been considered. Ordinarily only this first one is ever considered by the larger church bodies. The reasons in the second group are all scriptural, and though given last in order, they are of paramount importance.

The Sabbath is in only a very restricted sense a rest day. In the larger sense the Sabbath is a memorial. Genesis 2: 3 gives the reason for the Sabbath as, "Because that in it God rested from his creative work." See Genesis 2: 1-3. In Exodus 20: 8-11 God in very manifest person stood

on Mt. Sinai and from its flame and smoke spoke in the voice of the trumpet. He definitely and very specifically gives as the reason for the Sabbath that it is a memorial of creation. I have heard the absurd argument that one institution could not be a memorial of two different things, but even a child knows how false is that position. When his birthday chances to occur on the Sabbath he has not the slightest difficulty in finding the double memorial of that day, Christmas, New Year's, Independence days are other familiar examples. But in Deuteronomy 5: 12-15, in which the Sabbath command is restated by divine inspiration, we find the second memorial for which the Sabbath stands. Verse 15 cautions the Israel of God to remember the Egyptians and bondage from which they were delivered, and that it was by the mighty hand and the stretched out arm of the eternal God they were delivered. "Therefore the Lord thy God commanded thee to keep the sabbath day." The Sabbath here becomes not only a memorial of God's creative acts, but of his deliverance of his people.

Jesus gives as the third reason for the Sabbath in Matthew 12: 12, that man may have a special day in which to do good. Not that one must not do good every day, but that on the Sabbath special effort must be made to discover good things to do and then do them. As this phase of the question is not in the controversy, we pass it by, merely reaffirming the necessity for good works on the Sabbath day.

Now, since in the beginning God set aside the seventh day of the weekly cycle, put his special blessing on it and called it a holy day, positively denominating it *his* day, since he demands that it be remembered and kept as such, and since nowhere is there either expressed or implied any most remote hint that another day would answer better or even as well, we must conclude no other day has taken or can take the place of the seventh day of the week as the Sabbath day, whether for rest or as his memorial.

But one asks, are we not now in a new dispensation and under a new covenant? Why bring memorials from an old order of existence, which was confessedly inadequate, over into the new order, which is, we believe, the full revelation of God to man?

These are fair questions, but before answering them may we in turn ask: first,

may it not be possible in "true Sabbath keeping" that these memorials will lose no smallest significance which was theirs under the old order, but that instead a more sacred meaning, a far deeper and more spiritual, may attach to them for us who are "under grace"? I think so. To me the Sabbath day, which in the beginning was only a memorial of the physical and universal creation, has now become a memorial of the "new creation in Christ Jesus, born again, not of the flesh but of the Holy Spirit," so that I can say "I know," as the spiritual nature is higher than the physical, so to me is the Sabbath day more to be loved and to be more sacredly kept, more earnestly advocated as the holy day which is the "Lord's day," than ever could have been possible under the old order, a memorial not only of creation, but of my re-creation, "born of water and of the Spirit." "Known unto God are all his works from the beginning of the world." Acts 15:18. And certainly his infinite wisdom would not have failed to see that which is so obvious even to our poor ignorance.

The Sabbath is a memorial of deliverance as set forth in Deuteronomy 5:15. Does that particular feature still apply? Yes, and infinitely greater in special significance.

All my life long I have heard the men and women of our denomination say, "Oh yes of course; but it really makes no difference in so far as the Sabbath is concerned which day Jesus really rose from the dead." That statement, even when I was a child, when my judgments were based largely upon intuition, always "felt" false, but was accepted by me as by most of our people. I accepted it because my father said it, but it "felt" wrong all the same. Is that statement a statement of fact or is it not? If it is not a fact, let us never make it again. First, can we, dare we, think that anything so carefully developed as the time of the resurrection is unimportant? Dare we think a fact so significant would make no difference in so far as the Sabbath is concerned? To the first question every true Seventh Day Baptist will unqualifiedly answer *it is important*. For the second question, "Does it make any difference in so far as the Sabbath is concerned?" most of our people will wait for proof. It is the purpose of this discussion to furnish this proof, and

that it shall be such as to be easily acceptable to all and amply adequate.

In thinking of the life history of Jesus of Nazareth, is there any feature *aside* from his resurrection which might not conceivably be humanly possible? To this we all unhesitatingly answer, "Yes, possible, but highly improbable." We then agree absolutely that the *one significant fact* in Jesus' history is *the fact of his resurrection*—not his death upon the cross of Calvary; though I would be the last to belittle that fact. I know that only by his blood so shed in love for me were my sins washed away from my guilty conscience. But millions of men and women, both before and after him, died willingly and even gladly for principle and to save others. How well these facts were known to Jesus. How surely he knew they were not and could never become significant of his deity. Some unique sign must be found, something that is so inconceivably possible to mere humanity that unregenerate men and women, even in the Church today, must say, "He is dead even as any man of his age of the world." Hear Jesus' own words, "An evil and adulterous generation seeketh after a sign," etc. See Matthew 12:38-40; John 2:18-22, and many others.

But after all, it is to Peter, the greatest of all the apostles, we must look for the interpretation of Jesus into present day terms. In his first epistle, chapter one, third verse, we read, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy *hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead*." God truly hath begotten us, but it is the resurrection of Jesus Christ that is the means to that end. Again in 1 Peter 3:21 we read, omitting the parenthetical phrase, "The like figure whereunto even baptism *doth also now save us by the resurrection of Jesus Christ*."

Baptism, an essential to salvation, has its significance only "by the resurrection of Jesus Christ." Now since it is manifestly a fact that we who were "dead in trespasses and in sins" are begotten from the dead by his resurrection (1 Peter 1:3), and that baptism, the one great ordinance of the Church, derives its significance from his same resurrection (1 Peter 3:21), is it not also a fact that this actual deliverance

from the bondage of sin by his resurrection and the symbol of that deliverance as seen in true baptism establish beyond all question the spiritual Sabbath significance of the day on which this essential fact occurred? To me it undoubtedly does. Therefore since my redemption from sin, my re-creation from the dead is the one vital fact to me. The day that commemorates that event is sacred and holy beyond all days.

Seldom, indeed, does the sun touch the wooded hills of my western horizon on God's holy day that my mind does not turn with reverence and awe to another Sabbath day in another and older time, and I can see two lonely women silent and sorrowful beyond all comprehension as they take their way "Late on the sabbath day as it began to dawn towards the first day of the week," going even as you and I go to visit the last resting places of our beloved dead. Often, yes, very often, the tears fill my eyes and I weep as they must have wept, for to me the darkness and desolation which would now be mine but for that day and its wonderful events are quite apparent and very real. As they approached that forbidding sepulchre, saw the guards which guilty fear had placed there, looked upon the mighty stone which loving hands of Seventh Day Baptists had rolled before the door to protect the beloved body, before their astonished gaze there descended an angel, shining as the pure must always shine, who rolled back the stone, and sat upon it. Fear overcame the guards as with death. Fear, too, blanched the tear-redened faces of the women. But the angel spoke in terms of peace: "Fear not ye; for I know that ye seek Jesus, which was crucified. He is not here; for he is risen, as he said. Come, see the place where the Lord lay: And go quickly and tell his disciples." Matthew 28:1-6.

I too say, go and tell it to all the world, he lives again. He came again from the dead that we might not longer be held in the bondage of sin; he came to bring deliverance to a world so sorely in need, to bring to us today a respite from woe, to add inestimable luster to the glory of the Sabbath day of our God. "Remember that thou wast a slave in the Egyptian land, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord commanded

thee to keep the sabbath day." "Known unto God from the beginning are all his works."

The important place always held by the Sabbath day from the beginning onward was but to serve to keep it in the hearts and eyes of the people of God, "and we upon whom has come the end of the ages" inherit all its glories of the old time, but we have much more than they ever dreamed of. On it God gave to all the world, to "whosoever will," a new life, a new creation, a new and very real deliverance, a freedom where-with Christ makes us free. And, our Father, for that day which thou hast kept for thine own and for all the wonderful things it means to thy children and has ever meant since man first had a being in the earth, we thank thee. Grant unto us a larger vision of its real meaning. Grant us a more intimate relationship with thee through the knowledge of thyself and the grace of our Lord Jesus. In his name we pray.

MONTHLY STATEMENT

October 1, 1927-November 1, 1927

S. H. Davis	
In account with	
The Seventh Day Baptist Missionary Society	
Dr	
Balance on hand October 1, 1927	\$17,186 14
Income permanent funds	250 00
Memorial Board	300 00
Estate Nathan Wardner	197 50
Eugene K. and Francella Burdick	
Sale Grand Marsh, Wis., church	110 00
Georgetown Chapel Fund	
First Hebron Church, Missionary Society	5 00
Washington Trust Company, interest credit	08
Mrs. J. G. Spicer, General Fund	25 00
Western Seventh Day Baptist Semi-annual meeting, General Fund	25 00
Onward Movement, Missionary Society	738 54
First Brookfield Church, Girls' School	10 00
Dodge Center Sabbath School, Missionary Society	1 56
	\$18,848 82

Cr.

Gerald Velthuysen, work in Holland	\$ 104 16
T. L. M. Spencer, September salary	82 84
William A. Berry, September salary	10 00
H. Louie Mignott, September salary	50 00
William L. Burdick, September salary, traveling expenses, cablegram, typewriter repairs and office supplies	178 51
William L. Burdick, clerk hire	23 84
L. J. Branch, September salary	25 00
C. C. Van Horn, September salary	41 66
Ellis R. Lewis, September salary and traveling expenses	165 00
R. B. St. Clair, September salary	104 34
George W. Hills, September salary	50 00
D. Burdett Coon, September salary and traveling expenses	146 87
L. D. Seager, September salary	66 66
Grace I. Crandall, September salary	41 66
Verney A. Wilson, September salary	41 66
R. J. Severance, September salary	41 66

Royal R. Thorngate, September salary	125 00
Charles W. Thorngate, July-September salary	50 00
Lena G. Crofoot, July-September salary	50 00
William Clayton, July-September salary	25 00
Mark R. Sanford, work in Western Association	41 66
The Prudential Insurance Company of America, account H. E. Davis	23 30
R. R. Thorngate, traveling expenses and exchange	58 92
Washington Trust Company, draft, account H. E. Davis	5 58
Alfred Mutual Loan Association, account H. E. Davis	8 12
Treasurer's expenses	28 00

Balance on hand November 1, 1927... \$ 1,603 44
17,245 38
\$18,848 82

Bills payable in November, about... \$1,600 00
Special funds referred to in last month's report now amount to \$20,274.89, balance on hand \$17,245.38, net indebtedness \$3,029.51.

E. & O. E. S. H. Davis,
Treasurer.

SEMI-ANNUAL MEETING AT DODGE CENTER

(Continued from page 646)

by Glenn Socwell; pledge by Leona Bond; Christian Endeavor the World Over, by Velma Daggett.

Rev. and Mrs. E. M. Holston sang a duet—"Raise Me Jesus." Then followed "Our Christian Endeavor," by Elma Adams, and "How Christian Endeavor Helps You," Delma Daggett.

A duet was sung by Myrtle Lindahl and Velma Daggett.

Sabbath night a social time was held at the home of Mr. and Mrs. E. L. Ellis. There were between sixty-five and seventy present.

SUNDAY MORNING

Business session at ten-thirty.

At eleven o'clock the Scripture reading, Philippians 3:1-10, was given by Rev. E. H. Socwell.

Pastor Holston offered prayer.

The sermon was preached by Rev. E. H. Socwell—text, Philippians 3:10, "That I may know him." "The highest of all knowledge is to know Christ." Let us strive to follow the baptized Christ by Sabbath keeping, being broad minded, sympathetic, and forgiving.

SUNDAY AFTERNOON

Subject, Evangelism.

Praise service was led by Charles Socwell.

A portion of Acts 8 and Matthew 28 was read by Mr. Holston.

Prayers were offered by Mr. E. L. Ellis and Mrs. Ellen Churchward and Rev. Mr. Loofbourrow.

Then followed a short discussion on the following subject, "Ways and Means of Evangelizing the World." Mr. Loofbourrow gave a verbal report of the quartet work. Some methods of evangelizing the world are Vacation Bible schools, Sabbath schools, visiting, and quartet work.

SUNDAY EVENING

A union service was held, the Methodist people meeting with us.

Scripture—Galatians, sixth chapter—was read by Rev. C. B. Loofbourrow.

Rev. C. E. Mead offered prayer.

An anthem by the choir was followed by a sermon by Rev. C. B. Loofbourrow. His text was Galatians 6:17—"Henceforth let no man trouble me: for I bear branded on my body the marks of the Lord Jesus." Paul lived in such close touch with the Lord Jesus that he might easily be picked out as one of his followers. "If we are willing to walk through the world standing up for what is right we will soon be bearing the marks of the Lord Jesus on our body."

Sometimes people wear the brand of the devil on their bodies.

We may get the brand of our Lord Jesus on us if we think of him, look on him. We must meet conditions in order to have the Lord place this brand on us. We must be willing that he brands us.

This meeting closed with song and prayer.

There was not as large a delegation of visiting friends as we had hoped for, but God gave us good weather and we believe all present were brought in closer touch with our Master.

MRS. U. S. LANGWORTHY.

MARRIED FIFTY-ONE YEARS

Mr. and Mrs. W. E. Churchward of Dodge Center, Minn., were married on November first fifty-one years ago.

One year ago they celebrated their golden wedding. Their five children and their families were all at home to help make it a day that will long be remembered.

ONE OF THE CHILDREN.

"Lay hold on Christ with both your poor empty hands."

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

EDUCATION NEW AND OLD

(Address delivered by Nicholas Murray Butler at the opening of the academic year of Columbia University, September 25, 1927.)

The revolving wheel of time brings us again to the beginning of an academic year, the one hundred seventy-fourth in the history of the university which we love and serve. When President Samuel Johnson met this little group of seven youths in the vestryroom of Trinity church, the world was an oddly different place from that which we know. At Potsdam, Voltaire had just finished providing entertainment, amusement, and annoyance for Frederick the Great, little dreaming that the powerful monarchical structure then building on a foundation of military force would one day come crashing to the ground, and that Frederick's own latest successor on the throne would be living in undignified and displaced retirement in a foreign land. The geography, the literature, the economic development and the political organization of our world could not by any stretch of imagination have then been forecast. What science has since penetrated and revealed was as completely below the horizon of the consciousness of that day as were the revelations of the Rosetta Stone or suspicion of what the electric current might contribute to the comfort and the satisfaction of men.

We are living in a new world and most of our intellectual, our economic, our political, and our moral difficulties arise from the attempt to adjust ourselves to that which has developed all about us. We do not find it easy to learn the lesson which all growth and all change teach, namely, that the one most important thing is to seek and to apply those standards which enable us to distinguish the permanent from the fleeting, the everlasting from the continually changing.

There still exists a widespread misunderstanding of the whole process that we call education. There is a popular notion that somehow, somewhere, and at some time it is formally begun and then formally fin-

ished. Nothing could be further from the fact. It is a constant and continuous adjustment of human organism to human environment, to the end that the human organism may be enriched and perfected and the human environment understood, penetrated, and advanced by persistent and lofty human effort. The only difference between the educational process in infancy, in adolescence, and in mature life is that the human organism constantly strengthens its powers of resistance and constantly increases its powers of control. Intelligent occupation itself is as much a part of the true educational process as is study in classrooms, in library, or in laboratory.

In order that we may fully understand what we are here to do, we must first of all gain a correct notion of the goal toward which we propose to move. There is an odd notion, spread abroad with much emphasis, that education is only a process by which more or less active human vacuums distressingly give measurable evidence of their vacuity, and laboriously and painfully learn that fire is hot by burning their own individual fingers. Not a few teachers and parents, who should have more sense, are sacrificing the children entrusted to their care on this altar of folly.

No, education is something quite different from that. It declines to assume that human experience begins anew with the birth of each child and that life must be begun all over again in a sort of symbolic Garden of Eden in the history of each individual human being. Education worthy of the name holds to the profound and fundamental truth that human experience has already come a very long way from its crude and simple beginnings and that what has been gained so painfully and at so great cost through the long ages, each new child is entitled to be helped to know, in order to shorten the time that he is to be enslaved to ignorance and in order to lengthen the time and to strengthen the weapons in which and by which he is to gain true knowledge and use it. Information is the raw material of knowledge, and knowledge is the beginning of wisdom but not more than that.

For the moment, character-building is out of fashion. Emotional expression has jostled it to one side. The results will appear to anyone who cares to interpret the distasteful things which day by day are

brought to our attention. The emotions of men are, to be sure, an integral part of their spiritual life, but there are emotions higher and emotions lower, emotions which contribute to character-building and emotions which impede it. Emotions are to be judged as to their value from the standpoint of character and not character from the standpoint of emotions.

The tasks which we shall tomorrow take up are many and diverse but they are all alike in this: they represent, they illustrate, and they reflect the university's conscious aim of scholarship and service. Scholarship is that understanding of the facts called knowledge which is so sure, so complete, and so fundamental that it makes possible their interpretation and application to the needs and satisfactions of men. That interpretation and that application are service as this university conceives it. To new conquests of scholarship and to new tasks of service you are greatly and heartily welcome.

RURAL SCHOOLS

The standardization of rural schools is being promoted by the state departments of education in thirty-one states, according to information received by the Bureau of Education, at Washington, D. C. This is being done either by authority of the statutes or by rules and regulations of their chief executive school heads.

In some of the thirty-one states standardization applies particularly to small rural schools, especially those of the one-teacher type. In others it includes all rural schools—graded and consolidated as well as ungraded. It is, however, with the improvement of the small rural schools, particularly those where consolidation is not yet feasible, that standardization is most concerned, the report stated.

Among the important requirements relating to standardization of rural schools that have been written into the statutes or adopted by regulations of state school executive heads, are:

1. The school site should be well drained, level, fertile, and should contain at least two acres of ground.

2. The school building should comply with accepted standards relating to number of rooms and their dimensions, color scheme

for walls and ceilings, replacement of glass area of windows, heating and ventilation, and amount and kind of equipment.

3. The minimum scholastic preparation of the teacher should be completion of four years of high school, plus two-year normal course, and two years of successful experience.

4. The school term should be nine months; the average daily attendance at least ninety per cent of the educable children of the district; there should be a well-planned daily program; and the state course of study should be followed.

One of the arguments that has been used most consistently against the establishment of a department of education is that it would tend towards the standardization of the public schools. Although it is believed an impossibility to standardize (in the common meaning of the word) the schools, yet if this is desirable for the majority of the states why should it not be for the nation?

Georgia recently appropriated \$1,000,000 per year for each of the years of 1928 and 1929 to be used to equalize educational opportunities. This revenue is to be derived from a one-half cent tax on each gallon of gasoline and one cent on each gallon of kerosene sold in the state. If the revenue from these two taxes does not yield a million dollars, the balance will be supplied out of the general treasury. All revenues from these two taxes will be used as an equalization fund even though it should exceed one million dollars.—*Bulletin*.

POSSIBILITIES FOR LEADERSHIP TRAINING IN OUR COLLEGES

MRS. DORA K. DEGEN
(Conference Address)

Today as never before we are realizing that leaders must be trained for the pews as well as for the pulpit, and that the responsibility for the training rests not alone upon seminaries and councils of religious education, but also heavily upon school and denominational authorities.

There are, I believe, many indications of the recognition of these facts. More than three hundred colleges are now offering courses in religious education. Several universities have indicated a need for departments of religion where none have existed before, and some departments which have

existed are reshaping themselves to meet the recognized need.

The heads of college Biblical departments are waking up to the realization that Bible courses have much more to do than to teach the history, literature, and structure of the Bible; that while more than ever the teacher must be prepared to meet the student's thought along the lines of the history, literature, philosophy, and psychology of the Bible, he must bring out of all this an appreciation and appropriation of inner values, a principle with practical application to daily living. Every such department should give its students not only an incentive to prepare for Christian service but also the opportunity to prepare for it.

It is with this mind that we are planning our work in the department of religious education at Alfred. We are trying to make the Bible courses a teaching of religion which will function in the life of the present, to apply the principles of Jesus to living situations, to vocation, to leisure, to home life, and to community life. In the courses in the history and principles of religious education we are attempting to make the student so familiar with the situation and its problem that he will be an intelligent as well as an enthusiastic leader in solving the problems of Christian training in the home, the Church, and the school. In method courses we are seeking to give a knowledge of the child, of the subject matter, and of the method of getting the one to the other, which will in the future insure the same high class of work in religious teaching as in secular, and therefore make it possible for the religious school to command the same respect and interest and to have the same importance in the life of the child as the public school.

This year we have started a new course which we call a course in leadership training. It uses as an outline the Standard Training Course of the International Council of Religious Education. This has not been prepared for a college course and must properly serve only as an outline or base for the work, to be supplemented by work which makes it worthy of college credit. We are glad to know that a course planned for college is in the process of preparation.

The plan includes, as you probably know, a study of the pupil, the principles of teaching, courses in the Old and New Testament,

courses in history and administration, training in devotional life, Church and missionary history, and courses in departmental specialization.

The course in leadership training is being given at Elon College, N. C., a college which is distinguished for its working out of the principles of a Christian college. The school offers twelve courses in religious education, and includes all the work required by the Teacher Training Program of the Christian Denomination. They have not only the theoretical work but in connection with it a religious day school where the students are given practice work in teaching and in general leadership.

It is my ambition that in time this may be worked out at Alfred by having in connection with the department week-day classes for at least the lower grades of public school, to be taught by a trained teacher and to be used for observation and possible practice by the students of the department.

At the end of two years our work is little more than at the beginning of an experimental stage, but a reason for encouragement is not only growing numbers but the enthusiasm and interest of the students who, though few in numbers, seem to have caught the vision of what trained leadership may mean to the Church and to the life of the individual.

Religious education departments are a splendid evidence of the present effort to solve the problem of Christian leadership, but we realize that we must go much further in our schools and colleges. We must not overlook the fact that religious education is far different from education in religion. It is not the exclusive duty of any one department and can never be accomplished as long as it is considered so. Education can not be Christianized by one department, nor a large number of leaders created by it. If any of our departments of science, of psychology, philosophy, history, economics, or ethics are giving such materialistic, mechanistic, behavioristic teaching that all the efforts of our Biblical or religious education departments are made ineffective, we can not hope to accomplish what we would. As long as the principles of other departments seem to be in competition with those of the religious education department we have only met part of our problem.

We must have deeply Christian teachers

in all departments of our Christian colleges, men and women who are able to have and to give a Christian interpretation to the facts of science, an interpretation which will show the student how in a scientific age religion is possible and practical.

An outstanding example of the intensive religious emphasis in the entire curriculum of the school is furnished by Whittier College, Whittier, Calif. "The faculty have been selected because of their beliefs in and enthusiasm for the particular type of education to which Whittier College is committed." A course has been introduced into the curriculum which is called the correlation course, the aim of which is "the correlation of all information and points of view about a religious core." "No matter how strong the department of religion may be," Whittier says, "you can not have religious education if your science is materialistic and your philosophy mechanistic. The correlation course requires six hours for each of the four years of college work and treats Human Issues, the Psychological Aspect of Human Issues, the Basis of Social Progress, and the Christian Basis of Reconstruction."

When Christian schools and colleges can work out some such central and unifying principle in the organization of their curricula as well as have departments of religious education, we can look forward to that larger Christian leadership toward which we are working.

MILL YARD CHURCH, LONDON, ENG.

By way of review, our readers will be interested in the following brief historical statement regarding the Mill Yard Church. It is taken from the last *Sabbath Observer*, the mission of which is described at the head of the article about this historic church:

"THE SABBATH OBSERVER"

The *Sabbath Observer* has for its objects the spread of Christianity as taught in the holy Scriptures. It appeals to "all who profess and call themselves Christians" to test their faith by the Bible. "Let him that thinketh he standeth take heed lest he fall." It is essentially a *Protestant paper*, and as such, is opposed to all false doctrine, no matter whether found in the Church of England, the Nonconformist churches, the Roman Catholic Church, or any other denomination, sect, or creed.

It is the official organ of the Sabbatharians or Seventh Day Baptists, of the British Isles in general, and, in particular, of the Mill Yard Church.

Then follows the historical statement about the church:

"MILL YARD" CHURCH

This church is the mother church of the Seventh Day Baptist denomination. It is called "Mill Yard" from the fact that from 1691 to 1885 its "Meeting House" was in Mill Yard, Leman Street, Goodman's Fields, London, Eng.

The exact date of the church's foundation is unknown, as some of its valuable ancient documents were burnt in 1790. It would appear from ancient writings that John Trask was a member in 1618. Doctor Peter Chamberlain, who was the first physician to the royal family in the reign of three sovereigns, was a leader of the church in 1654. The "Meeting House" in Mill Yard was purchased by the church in 1691, when Mr. Joseph Davis, a wealthy member, lent the money. William Sallers in 1671, Henry Soursbey prior to 1710, and Robert Cornthwaite subsequent to 1733, were pastors of the church. Rev. Joseph Stennett was "a well known Seventh Day Baptist clergyman of London" about 1710. Daniel Noble "ministered here for thirty years." Nathaniel Bailey was an influential member. The pastors from 1840 have been: Rev. William Henry Black, F. S. A., Rev. William Mead Jones, D. D., Rev. William Clifton Daland, D. D., and Lieutenant-Colonel T. W. Richardson, V. D.

The distinctive features of this Christian church and denomination are: The belief "that Christians are required to keep the Sabbath according to the commandment (commonly called Saturday) as was the practice of Christ and his disciples; also that it is their duty to follow him through the watery grave of 'immersion' on confession of their faith, which is the only true baptism. Hence the title 'Sabbatarian,' or Seventh Day Baptist."

WHY I LOVE THE BIBLE

Because it glows with the light and love of Christ; because it shows me him who walked the earth and hung upon the cross that he might save such men as I; because it brings me what he revealed of the living God and Father whom to know is life eternal.

Because it shames me, inspires me, and calls me upward. It is the Book of faith and hope and love, of comfort, holiness, and power, of salvation and eternal life. It is my truest visible guide to the right knowledge and experience of God, the true estimating of myself and my life, and the spirit in which I may live worthily with men.

Because out of it I may gather, and have gathered, a little book most precious, a Bible from within a Bible, which I bind to my heart and carry in my memory and live within lights and darkness, a treasure of the strongest and sweetest words for the soul that were ever known.—*William Newton Clark*

WOMAN'S WORK

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

"WHAT I AM TO BE I AM NOW BECOMING"

For ships sail east,
And ships sail west,
While the self same breezes blow;
It's the set of the sails,
And not the gales,
That determines the way they go.

Like the winds of the sea
Are the ways of fate,
As we journey along through life,
It's the set of the soul,
That determines the goal,
And not the calm nor the strife.

—*Author Unknown.*

Even the most casual visitor to Washington can not fail to be impressed by the number and variety of its beautiful trees. Lord Bryce, a former ambassador from Great Britain, once said that he considered Washington the most beautiful capital city in the world. He attributed this distinction to its wonderful trees. He added that the trees of Washington were more beautiful than the trees of any other city he had visited.

Some time I hope to visit Washington during cherry blossom time; our visit this year was too late for that vision of loveliness, but there were other blossoms that we should have missed had we been earlier. Among these other trees were the magnolias. I shall not soon forget the beauty of the first of these trees that I saw in full bloom. I stood looking through and down into the tree from the large windows at the rear of the long drawing room on the second floor of the Headquarters House of the General Federation of Women's Clubs. To my northern eyes the blossoms looked like nothing more or less than water lilies growing on trees. I had to go down stairs to find the man of the party who had elected to remain in the reception room while I went on a tour of the house, so that he might share in the beauty of the scene. The young woman who was showing us around came from Georgia, and she was glad to listen to our expressions of admira-

tion; we could see that she considered magnolia trees a donation from the South to the nation's capital city. She said that she had been in Washington but two or three years and had not been able to go about much and so could not vouch for the truth of the story that she had heard, that this is the only magnolia tree in Washington. A little later we found ourselves walking through a little park under three more magnolia trees in blossom, and still later we saw others; so if we could remember that girl's name I should be tempted to write her and correct that pretty little story.

Many interesting objects, interesting because of historical association, are scattered over this house. Some of the furniture and hangings were purchased with the house, which was long known as "the General Miles home." Other furnishings have come as gifts from individuals and from state organizations until now the house has the appearance of a completely furnished home. In fact, it is home for the greater part of the year to the president of the organization. We were much interested in the beautiful room-size rug made by the children of Armenia especially for this house, as a token of gratitude for the interest and help given the Armenian children during the World War and in the reconstruction days immediately following the close of the war by the women of the General Federation. Not all gratitude is so tangibly expressed, and when one finds such an expression one feels that expression of gratitude is not, after all, a lost art, as some people would have us believe.

Among the many invitations that were issued to the women attending the convention was an invitation to visit the collection of paintings by James McNeill Whistler in the Freer Art Gallery. I was not able to go at the time the Washington women were to be present to act as guides, but I do not much care for the personally conducted tours in art galleries; I am almost sure to wish to stay longer at some points than the guides think necessary. I went at another hour and took my own time about hurrying through the building. There seems to be quite a decided difference of opinion among art critics as to the position in the galaxy of artists held by Whistler. Some would go so far as to give him rank with the old masters, while others grudge him the honor

of favorable comparison with painters of his own day. Not being a connoisseur of art and having no prejudice to uphold, I enjoyed the visit to this gallery very much. Some years ago I was so fortunate as to be a student of a student of Whistler, and remembering a little of those descriptions of Whistler's methods, his technique, and his wonderful color harmonies, I was especially glad of this opportunity to visit his collection.

The best known of all Whistler's paintings—his picture of his mother—is not in this country, but is owned by the French government. It was offered for sale first in this country, but was not appreciated at that time. It is said to be the best known picture in the world, has been copied many times, and copies are found in all parts of the world. This picture established Whistler's position as a modern master. One feels, in looking at the copy, the power of the artist and also the loyalty of the son. To many this picture has come to mean the spirit of motherhood.

KEEPING THE FAITH

PRESIDENT BOOTHE C. DAVIS

(Sermon preached at Newport, R. I., August 29, 1927, on the occasion of the "Pilgrimage" of the Seventh Day Baptist Conference from Westerly to the old Newport Seventh Day Baptist church, now the Newport Historical Building.)

Text: "I have kept the faith." 2 Timothy 4:7.

The occasion of this pilgrimage of the one hundred fifteenth session on the one hundred twenty-fifth anniversary of the General Conference of the Seventh Day Baptist denomination, to the first church of the denomination organized on the American continent, should be one of profound interest and inspiration to all who are permitted to be present and participate in it.

Here, two hundred fifty-five years ago last December, our pioneer fathers banded together, amidst much stress of conscience, after withdrawing from the old First Baptist Church of Newport, organized a little more than a quarter of a century before, and established this parent church of our beloved denomination.

Among my privileges and honors that have come to me, few are esteemed equal to this which I enjoy today. I am a lineal descendant, though five generations removed,

from the Welsh immigrant, William Davis, who was born just two hundred years before I was, and who landed in America at twenty-one years of age, only thirteen years after this church was organized.

He was a man of aggressive thought and faith, and of a turbulent career. An Oxford student in the time of George Fox, he broke away from the English Church to join the Quakers, and emigrated to the American colony of William Penn. Then he became a dissenting Quaker, then a Baptist, then a Seventh Day Baptist, but with original and independent views.

This William Davis offered himself for membership in this old Newport Church in 1706, and was denied admission, because of reputed unorthodox beliefs. Later he was received as a member and an elder in the old Westerly or First Hopkinton Church.

Out of his loins have sprung more than thirty Seventh Day Baptist ministers, and a good delegation of us are here today. Most of us represent an unbroken chain of Seventh Day Baptist faith for nearly two and a half centuries.

Many of you who are here are also descendants of this or of other pioneer Seventh Day Baptists of Rhode Island.

What does it mean that a little band of pioneer souls, inspired by a compelling faith and a vitalizing truth should have set in motion currents that have spread across the continent, and to other lands, and lighted lamps of faith in homes and churches, organized boards and missions, fostered schools and colleges, and sent representatives to national and international councils throughout the world?

I can think of no theme more inspiring for such an occasion as this than that of "Keeping the Faith," and the words of Paul, out of his own experience, "I have kept the faith," make a fitting text.

I. THE CONTENT OF FAITH

Any adequate study of the theme—"Keeping the Faith," must require an analysis of the content of that faith; and I want today, to make some analysis of the content of the faith of these founders of our denomination, that we may the better understand what it means to keep it.

1. A Biblical Basis.

The movement which produced these Seventh Day Baptists in Rhode Island, and those in England, just before them, was

closely identified with the great Protestant Reformation.

This centered about the authority of the Bible as against the authority of the Roman Catholic Church. During the Middle Ages the hierarchy of the Church had dictated the beliefs and practices of men in matters of religion.

The Reformation under Luther and his colleagues denied that authority, and defied it, substituting the Bible as the basis of authority in religion.

The Baptist Church, and then the Seventh Day Baptists, was the logical flower and fruit of that great conflict. This is not the time or the place to discuss the Biblical grounds for baptism by immersion, or the observance of the seventh day as the Sabbath. In this presence I may take it for granted that these more than two hundred fifty years of study, argument, agitation, and conflict, leave no doubt in your minds about Bible teaching on these basic points of our denominational beliefs.

Probably there was little doubt then, as in the Protestant and Catholic churches, today, as to what the Bible teaches about baptism and the Sabbath. Now, as then, the battle ground of the conflict is the *authority of the Bible*. Which should have the first allegiance of an individual or of a church, Bible teaching, or church and papal dictates and practices?

When the Reformation had declared for Protestants that point, and set men thinking seriously about it, the next logical step was a protest against infant baptism and Sunday observance.

That protest these pioneers of our faith made on a Biblical basis, and that movement produced the Seventh Day Baptist denomination and the organization of this first Seventh Day Baptist Church in America, now so long ago.

In the keeping of the faith of these men, then, the Biblical basis is of primary importance.

2. The Right of Individual Interpretation.

A second element in the content of these men's faith was the right of the individual to interpret truth for himself.

Every man is responsible to God, and not to a church hierarchy, for his interpretations of Biblical truth and his religious observances. That belief compelled Stephen Mum-

ford, William Hiscox, Samuel and Tacy Hubbard, and three others to band themselves together and organize this church, when they were no longer able to retain their belief and escape persecution in the old First Baptist Church of Newport.

Elder Clark, the pastor of the First Baptist Church, had declared the Ten Commandments no longer binding, and that to observe them was a denial of Christ. These pioneer saints stoutly maintained the right to decide for themselves whether or not it was a denial of Christ to observe a law of which Christ himself had said: "Think not that I came to destroy the law or the prophets: I came not to destroy but to fulfill. For verily I say unto you, till heaven and earth pass away, one jot and one tittle shall in no wise pass away from the law till all things be accomplished."

So they built this church and set up these tablets of the law which you look upon today.

This right of individual interpretation was fundamental for them, and it remains to this day a fundamental of true Seventh Day Baptist doctrine. It is opposed to decrees and bulls of popes. It has opposed all civil and ecclesiastical legislation prescribing religious faith and observance. And it must ever stand firmly against the right of either fundamentalist or modernist to lay down dogmas or practices to which the individual mind and conscience of others may be coerced into acceptance.

The Roman Catholic Church is the only logical stopping place, when religion abandons this element of the content of the faith of these founders of our denomination, viz., the right of individual interpretation. Had the First Baptist Church of Newport accepted that principle, which was inherent in the faith of Roger Williams who a few years before had founded the Baptist Church in this state and in this nation, these pioneer Seventh Day Baptists would have remained with their noble lives and influence within the fold of the Baptist Church; and only God knows how much would have been accomplished by the Baptist Church, and through it by Protestantism in hastening the kingdom of God, and combating bigotry, narrowness, and sectarianism within the bounds of every church communion.

No man, fundamentalist or modernist, may be restricted in his personal interpreta-

tions and beliefs by any other man, or by any church or ecclesiastical authority, without doing violence to this fundamental element in the faith of our fathers. Each alike has a right to his interpretations of truth and duty; and each alike also is bound to respect and protect that same right for his brother. When we forget that, we have failed to keep the faith.

II. THE EXPANSIVE POWER OF FAITH

1. A Personal Experience.

When Paul said, "I have fought the good fight, I have finished the course, I have kept the faith," he spoke out of a deep, rich, and varied personal experience. He had been reared in the Jewish faith and theology, as these pioneers of our faith had been reared in the Anglican Church or in the dissenting bodies.

Paul had been loyal to his Jewish traditions and instructions, as they had first been loyal to theirs. But a new and wonderful light had come upon him. He had seen Jesus in the way, on the road to Damascus. He had surrendered himself to him for service. He had partaken of the fellowship of his suffering. Now he is a far different Paul from the persecuting Saul he had once been. Yet even then he was an ardent religionist, but without the elements of faith which he now possessed and which, as we have seen, characterized the founders of this ancient church.

Whereas he had once advocated a forcible restraint of the Christian faith, he was now an advocate of it. He had once expected his Lord to come in his glory for the consummation of all things while he was yet alive. Now, after years of struggle and suffering, he sees how much it will mean of patient toil to conquer the world for Christ; and the consummation stretches away into the future.

He had once preached a Christ, the Jew's Redeemer. But an enlarging experience of a world's needs gives him a vision of a world Redeemer, and he becomes the "Apostle to the Gentiles."

All nations and all races of men are now embraced in his great, strong, expanding faith, which had grown out of a personal experience. The seed of gospel truth placed in his heart so long ago, had now grown into a vision of world evangelism, yet it is by this growth in personal experience that he has "kept the faith."

Little did the seven pioneer founders of this church realize the growth in personal experience for themselves and their followers that would emanate from their personal experience and the bold enterprise of founding a new church and a new denomination. Little could they see the westward spread of this growing faith throughout a then wilderness continent.

Little could they realize that after nearly two centuries a missionary society of their descendants should be organized and be maintained, for now three quarters of a century, sending heralds of the gospel to many foreign lands.

Yet it is the growing personal experience of this early faith that prompted Carpenter and Wardner, and the Davises, and all the rest, to launch out upon a world evangelism.

So with our Tract Society and our new publishing house and denominational building. The vision of Frank J. Hubbard links hands over the centuries with Samuel and Tacy Hubbard, and now heaven brings its choice souls home together.

Schools and colleges, religious education, and women's and young people's work keep step in the growing procession of this expanding faith through personal experience.

How much more has the broad field of ripening grain, golden for the harvest, kept the faith, than has the measure of dried kernels of wheat, that was never planted, kept that faith. The tests of the planting, the new germination, the death of the old kernels, the new blade and stalk and the ripening grain correspond to the enlarging personal experiences through all the vicissitudes and the changes of the years and the centuries.

2. A Widening Vision.

Paul's faith remained the same faith through the many vicissitudes, and the changing years, yet it met each new day with a widened vision. Like the plant, it is by growing that faith keeps its identity, though it takes on new forms and methods and tasks. Faith is alive through the fruits of its increase, gathered and multiplied during the long and eventful years of struggle and achievement.

The patriot and statesman who keeps the faith of the founders of our national government, who preserves the most truly their principles, is he who is ever on the alert to

(Continued on page 665)

YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK.
R. F. D. 5, BOX 165, BATTLE CREEK, MICH.
Contributing Editor

GOOD MOTTOES

Christian Endeavor Topic for Sabbath Day,
December 10, 1927

DAILY READINGS

Sunday—Prayer motto (Matt. 7: 7)
Monday—A courage motto (Phil. 4: 13)
Tuesday—A golden rule (Luke 6: 31)
Wednesday—An unselfish aim (Rom. 15: 1)
Thursday—A peace motto (Rom. 12: 17)
Friday—Trust experience (Prov. 13: 1)
Sabbath Day—Topic: Good mottoes for Christian living (John 9: 4; Eccles. 9: 10a)

What motto would you choose for a life motto? Why?

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

Some mottoes make an indelible impression upon the mind of a person. If he thinks about them often and tries to practice them in his daily life he will never forget them.

I learned a motto when I was a boy in high school, and I have never forgotten it. Our principal wrote it on the blackboard one day and told us to commit it to memory. It was this: "Look not mournfully into the past. It comes not back again. Wisely improve the present. It is thine. Go forth to meet the shadowy future without fear, and with a manly heart."

It is very true that we should not look mournfully into the past. We should not brood over the mistakes made in the past, but we should profit by them and try to improve the present, using the various opportunities which come to us. If we do this we shall have no fear for the future, only place our trust in God, knowing he will help us.

Christ said, "I must work the works of him who sent me." We as Christians have a mission "to work the works of him who sent" us. Let us always remember this, and perform our Christian duties willingly.

Battle Creek, Mich.

INTERMEDIATE CORNER

REV. WILLIAM M. SIMPSON
Intermediate Christian Endeavor Superintendent
Sabbath Day, December 10, 1927

What does Jesus teach about service?
Matthew 23: 11, 12; 25: 40.

KEEPING THE FAITH

(Continued from page 664)

see in what new and unexpected way these principles may be applied to the new problems of the great republic into which the nation has grown. So the man who truly keeps the faith of Jesus Christ, handed down to him through the founders of the church, is the man who is keenly alert to find the most inner and real application of that faith to every phase and condition of a needy but growing and changing humanity.

The methods of organization and government that were adequate for a community, a village, a county, or a state, three hundred years ago, two hundred years ago, or even fifty years ago, are inadequate and useless now with the larger population and more complicated business and social interests among us.

Yet our highest welfare demands only the larger interpretation, application, and adjustment of the same principles of government which our fathers cherished, viz., a popular government, "Of the people, for the people, and by the people."

So in religion, we shall not depart from the faith while we bring to modern society and to its new problems, the saving Christ, even though we do it by our new methods of religious education, changed missionary programs, and the application of our larger financial resources to our new tasks. The automobile has changed the problem of the country church, of associational and Conference gatherings, and of many another phase of our modern work. We must adapt ourselves to these new conditions.

China and Africa, India and South America change in attitudes and in points of approach. Our faith is not dying, but growing, when we meet the new problems with new methods, new angles of approach, and new instrumentalities.

If in the sphere of invention and mechanics, changed methods and agencies mean growth, why should it not be so in religion? The greatest falsehood that is

flung in the face of religion is that it makes no progress, that its ideas, beliefs, and doctrines are stationary, stereotyped, and dead.

Men demand that colleges and educational methods shall grow, and we labor and give to make that growth possible. The sentiment that likes to see things as they used to be is not satisfactory with respect to our schoolhouses, our church buildings, or our homes. Why should it be so with respect to our ideas or our methods in religion?

The noble founders of this church and of our denomination did well their work in their day. All honor to the men of the time. Men who have stood, or men who will stand in the forefront of public opinion; men who are willing to bear reproaches and rebuffs while they live for the sake of growth in their own age and in the ages to follow; such men are willing to see the world grow, and to be themselves planted in the grave of reproach that it may be permitted to grow.

Future generations will write in love and tears, the epitaphs of such men, when they are gone, as we gladly do today while we review the struggles of our noble pioneers.

Do not confound the growth of which I am speaking with numbers alone. I would gladly see numbers increase if that were the result of the more important inward moral and spiritual growth of which I have been speaking; but growth in numbers is far less important than growth in quality of life and work.

True worth is the one thing that will recommend a man or a church—not numbers. Society will never again pamper and flatter an aristocracy which has nothing more to recommend it than that it has big money, wears good clothes, and talks in conventional form. Appreciable worth is paramount, no matter how adverse the conditions under which that worth is demonstrated. This is at the same time the proof and the reward of keeping the faith in eternal values.

The moving spirit in all this is the expanding vision of things social, religious, and spiritual.

The Church must apply itself to the practical needs of men in each generation, as constituting the kingdom of God on earth, which he is seeking to purify, perfect, and glorify. Such an enlargement of vision is

essential to the task of keeping the faith.

My friends, I am striving to have you see that a growing and expanding faith is essential to keeping the faith. A man is denying the faith when he refuses to think constructively and progressively in the face of new tasks. Philosophy, sociology, and natural science open up to our minds, if we will let them, new vistas of truth as childhood's interpretations of religion and revelation are superseded by reconstructed views of nature, humanity, and God. Our power to keep the faith is not shortened, but on the contrary it is enriched and enlarged by such changing interpretations and applications.

I honor the man who loves the Bible his mother loved, and the church his parents cherished, and whose soul kindles with the purpose of keeping the faith "once delivered to the saints." But I say to you that the only way to keep that faith is to have it grow.

All truth is God's truth. As it comes new and fresh with each new day, and new generation, the open mind and reverent spirit accepts it as a fresh message from God. It is only so that we can keep the faith.

3. A Persistent Loyalty to Truth.

Paul never deserted the cause he had espoused. He never turned his back on the truth. Trials, hardship, and persecutions caused no abatement in his loyalty or in his zeal for the truth.

I am sure that the same persistent loyalty to truth characterized the pioneer Seventh Day Baptists whom we recall today with admiration and honor. I am equally sure that if we are to keep the faith today as Seventh Day Baptists in the twentieth century, we must maintain the same persistent loyalty to truth as that which characterized Paul and the founders of this church.

It is easy for us to become indifferent or discouraged or rebellious, as our problems and difficulties multiply. But my friends, we as Sabbath keepers, can not keep the faith and relinquish our persistent loyalty to the Sabbath. Many have tried it and failed.

At whatever cost, and amidst whatever discouragements, the man who keeps the faith as a Seventh Day Baptist does so by an unfaltering loyalty and devotion to the cause to which he pledged allegiance in his baptismal vows and in his church covenant.

The dictionaries tell us that faith is the assent of the mind to truth that is manifest,

or declared on accepted authority. The eleventh chapter of Hebrews tells us that "Faith is assurance of things hoped for, a conviction of things not seen."

We have now analyzed faith as Paul experienced it and kept it, and as the pioneers in Church and denomination experienced it and kept it, and as we must experience it and keep it ourselves, if we shall be so happy as also to keep the faith. The content of a faith in which the mind must give "assent to truth," and that gives "assurance of things hoped for, and conviction of things not seen," we have found must embrace first, a Biblical basis and second, the right of individual and personal interpretation.

We have also found that in its expansive power there must be first, a vital personal experience, second a widening vision, and third, a persistent loyalty. Is this what keeping the faith meant to Paul? Or did it mean to him, that years ago, forty or more, he had learned that Christ died for all men in order that "whosoever believeth in him might not perish, but have everlasting life," and that he supposed himself to believe it and joined the Church? That since that time he had had no new experiences and no enlarging vision? And that he had gone through life, and now was going out of it to God with nothing but a handful of withered leaves and dried flowers, which he still thought precious, because they were fresh and alive when he gathered them many years ago?

Kept the faith? But what a poor dead faith! Never planted in the soul through experience! No harvest! No fruit! A member of the Church, supposed himself a Christian, supposed he had kept the faith! But nothing but leaves! Nothing but leaves! No! No! No! That is not Paul. That is not keeping the faith for him!

It may describe some of us, but not Paul. He is the old man of whom it was said: not that he belonged to the Church but that he was the builder of churches. He is the old man who holds in his hand, not a few withered flowers, but whose whole life is a bundle of ripened grain. He is the old man who forty years ago heard the Master saying, "I am Jesus whom thou persecutest," and who immediately arose and said, "Lord what wilt thou have me to do?"

He is the old man to whom the faith which was so dear to him at first, has grown

dearer year by year. He thanked God for it this morning in his daily prayer, and for its growing depth and richness.

The joys and the sorrows, the trials and the perseverances of life have, like sunshine and showers, watered and nourished and ripened the planted grain; and now as death approaches, he sees how, through the deepening shadows, God casts into a new light the meaning he never fully knew before; and he goes, saying, "I have fought the good fight, I have finished the course, I have kept the faith."

And he holds up to the Father, the rich, ripe sheaf of golden grain from the long life toils and prayers and tears. And the Father takes it and plants it again in the richer soil of eternal life.

As we thank God today for a Paul, and that he kept the faith; and for the pioneers of this church, and of our denomination, who were loyal to a despised truth; and as we thank him for the thousands of consecrated souls since their day who have also kept the faith, let us pledge ourselves anew to a keeping of the faith of our fathers, which shall have, first of all, a Biblical basis, and which shall also guarantee to all the right of individual interpretation, which shall cherish a personal experience, and shall welcome a growing, expanding vision, united to a persistent loyalty to truth, privilege, and responsibility.

In no other way can Seventh Day Baptists keep the faith.

God give us, every one, the joy of keeping such a faith.

SUPPORT PROHIBITION OR GO BACK TO BUGGIES

If America gives up prohibition it also will have to give up the automobile. Badger Clark, cowboy poet of the Old West, told students at Colorado Agricultural College at Fort Collins recently.

"All America uses high powered machinery," he says. "A drunken man can't twist the reins about the dashboard of an automobile and expect to get home as he did with old Dobbin. The automobile is a wonderful invention, but it hasn't horse sense. With our high speed competition we must have clear, sober heads to get there. We must either support prohibition or go back to buggies. Liquor has been discarded along with the old six-shooters."—*Union Signal*.

CHILDREN'S PAGE

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

DEAR MARGARET:

I have enjoyed very much reading your interesting account of "The Birds' Summer Resort." It makes me think how much my younger brother and I used to enjoy caring for the birds years ago. You see I have not forgotten that I was once a young girl myself, not a bit of it. Surely these little feathered creatures are the very nicest of pets, and they are all the more enjoyable when they are free and uncaged.

Lovingly yours,
MIZPAH S. GREENE.

THE BIRDS' SUMMER RESORT

MARGARET FORD
(Age twelve years)

We have no household pets, but we have a number of backyard pets which are most interesting.

Under a tall grape arbor we have a large flat pan which we keep filled with water for these little friends. It is surprising how many of them drink from it and bathe in it. There is always a commotion among them if we do not refill the pan soon.

It is a pretty sight to see the silver spray they make when four or five birds bathe at the same time. They are quite tame. The boys in our family were never bird enemies.

One spring a chipping sparrow built a nest in the arbor. We were all interested in the new home and the baby birds.

One day a severe hail storm came. Someone mentioned the birds, and on looking out to see if they were beaten down, we had to laugh to see big sister standing on a chair, holding an umbrella over the nest. Alas! We protected them from the hail storm better than we could from the neighbors' cat.

I hope you all like this story well enough to try it out next summer.

117 Euclid Avenue,
Clarksburg, W. Va.

THE SNOW FAIRIES

ALICE ANNETTE LARKIN

A million little snowflakes
Came floating down one day,
They covered up the bare brown earth,
The roofs all old and gray,
And made them look as clean and fresh
As apple blooms in May.

They clothed the walls and fences
In gowns of snowy white.
Like feathers waving in the breeze
The cedars looked that night,
And when the moon peeped out quite late
He saw a pretty sight.

Oh, 'twas a royal welcome
The snowflakes had that day,
For all the little boys and girls
With sleds came out to play,
As happy as the birds that sing
To us in sunny May.

KITTEN TALES

H. V. G.

We should be

The lost word can be found by taking in order the first letters of the words supplied in the following story.

"Good evening," said the little gray kitten one late afternoon to Mr. Adolphus Cricket, as he was wearily trudging by, "Where are you going, I should like to know?"

"Well, little kitten, I am going back , for I have been on a long, long journey."

"And where have you been?"

"Oh, to the of the world," Mr. Cricket replied with an important air.

"My, I wish I could go sometime," sighed the kitten. "How wonderful it must be to go there."

"No, no," Mr. Cricket answered, and he looked as condescendingly as he could at the little kitten who would even dare to think of such a thing. "A little thing like you would get . Now I am used to the world, you see."

Just here, along came Mr. Thomas Cat, whose whiskers, as you know, were gray with age and wisdom; and as Mr. Cricket hopped along on his way, Mr. Thomas said knowingly with a loud , "What's this I hear? Does Mr. Cricket say he has gone to the of the world? Why, I just saw him go to the edge of the pond at the foot of the garden; and thinking that he was at the last of the world, he turned

around and came back again. You may be sure, little kitten, that when you know all about a matter and think you have seen the world, there is certainly more about it than you ever dreamed."

"Why, I have been to the pond, myself," the kitten. "I think you are very wise, Mr. Thomas, and I try to be as wise as you are some day and not like Mr. Cricket."

Then skippity skip the little gray kitten ran into the house.

ANSWER TO LAST WEEK'S TALE.—News.
Next.
Easy.
Waving.
Small.

CHINA LOSES A FRIEND; THE WORLD A TRUE MAN

Gilbert Reid is dead in Shanghai. With his death there comes to an end one of the most courageous missionary careers of modern times. It was in 1882 that Dr. Reid first went to China. For twelve years he labored there as a missionary of the Presbyterian Church. During that period he laid the foundation of that remarkable knowledge of spoken and written Chinese which was later to make possible his unique career. His experiences were the experiences which, in that period, not infrequently befell mission workers. He faced mobs; once he was stoned and left by the roadside for dead. Later, in 1900, he passed through the siege of Peking, and was seriously wounded there. But out of those years there came his two possessing beliefs. Personally, he came to believe in love and good will as the only legitimate means wherewith to withstand evil. He became, in other words, a complete pacifist. And as far as his work was concerned, he came to believe in the fundamental affinities of all honest search for God, so that he dropped all attempts at adding to the number of Christian converts and gave his whole strength to increasing understanding between men of all faiths. The international institute which he founded became famous as a place in which true men of every creed could find a platform from which to spread their doctrines before all others who might care to come and hear. Especially among the upper orders of Chinese society, Dr.

Reid's institute exerted a mighty influence in the direction of welcoming the good in all faiths, and seeking it in all faiths. When the World War came, Dr. Reid saw this work practically demolished. He was himself exiled by the American authorities to Manila, because he opposed China's entrance. In these later days he opposed as consistently the use of force by China's nationalists in their attempt to gain control of their country. When he died, therefore, he was as little popular among many Chinese as, ten years ago, he was among Americans in China. He was a true man and a brave man, and his influence will be felt in China for years to come.—*Christian Century*.

A SEVENTH DAY BAPTIST CHURCH ORGANIZED IN CHARLESTON, W. VA.

ELDER ROBERT B. ST. CLAIR

As a result of reading the *Voice* and other literature sent to them from the Detroit Seventh Day Baptists, a group of colored people in Charleston, W. Va., has organized the First Seventh Day Baptist Church of that city and elected Elder H. P. Woodson of 25 Summers Street, Charleston, W. Va., pastor of the flock.

Brother Woodson was formerly elder of the Second Seventh Day Adventist Church of Charleston; but believing the Seventh Day Baptists have clearer light, and are directed solely by the Bible, he threw in his lot with that people.

It has been suggested to Brother Woodson that he form a contact with Dr. Lewis C. Sheafe, pastor of the Washington Seventh Day Baptist Church, for a comprehensive campaign to extend the work.

Brother Woodson writes: "I like the *RECORDER* you sent me, and have subscribed for it. Your tract on the Three Churches—Apostolic, Wilderness and Remnant—is fine and convincing."

Brother Alfred of McDonald, Pa., for whom I preached while upon my eastward trip to Conference and who put us in touch with Brother Woodson, writes in terms of highest praise concerning the *Helping Hand*.

"The greatest hypocrite is the one who makes the loudest profession of piety and charity, while he knows that his spiritual pond is dry."

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

LITTLE COURTESIES

DEAR INTERMEDIATES:

I have a mind this morning to write to you about something concerning which I have thought much of late—the little courtesies of life. Before beginning it may be well to pay some attention to the meaning of the word "courtesy." The big book at my elbow says that to be courteous is to be "civil, polite, well-bred," and that courtesy is an act of civility, politeness, good breeding. I am sure that all such action is based upon the Golden Rule, and may well be taught and practiced in the Sabbath school.

I had occasion some years ago to speak in many public schools upon the history and meaning of our flag. I was invited now and then to visit Catholic schools. I found it to be a common thing in those schools when I entered the room for all the pupils to rise and remain standing until I was seated, when they would resume their seats. This was a little courtesy by which the young folks showed their respect for their visitor. When he arose to go they stood again, and as he passed out they said in concert, "Good bye."

This little act of courtesy was so pleasing to me that I told my own pupils about it, and said that if they would be pleased to do so I would like to have them show the same respect to visitors who came to our school. It did me good to see them act upon the suggestion. I am sure it did them good, too.

Yesterday I was talking with a Catholic girl about this matter, and asked if this had been the custom in the school she attended. She seemed pleased to tell me that it had been so, also that the same thing was done in her own home. I do not know a better place than the home for the practice of Christian courtesy. I fear that in too many homes it is not so.

I meet every month with a group of pleasant people—eight men and four women. One of the men, Doctor B., has been an army surgeon. He bears all the

marks of good breeding, yet is quite unassuming. If, while we are sitting together, a lady comes into the room, the doctor rises and stands until she is seated. He sometimes smokes, yet does not do so in the presence of ladies. Though he is an easy talker, he does not break in upon another who is speaking. I often hear him spoken of as a *gentleman*. He quietly practices the little courtesies.

There was, several years ago, a little poem entitled, "Say Good Night and Say Good Morning." I never saw it, yet have heard a nice story about it. I wish I could find it somewhere, for there is in it something nice about these common, easy greetings. Although it is so common, I am always glad to hear a cheery "Good Morning," and it may easily be put among the little courtesies of life along with "Good bye." The big book at my elbow says that this common parting word means God be with you, contracted to God be with ye, God be wi ye, God bwye, and then Good bye. Especially are all these common expressions pleasant when coming in cheerful tones from friends we love; and no doubt they give pleasure to every one we thus greet. It is much better than to give a person no word of good will—even a stranger. I have heard "Good night" and "Good morning" used in homes among members of the same family, and there they sounded very pleasant indeed. I wonder how many of us so greet our dear ones; and how many say "Thank you" to our home folks. If it is a pretty little courtesy to bestow upon persons outside the family, even strangers, why not to father and mother, brothers and sisters, and other dear ones in the home?

And then there is the every day opportunity to be courteous to the hard working mother by helping her about the home duties—being ready to do all possible to make her life easier and pleasanter; to do something toward paying her in spirit for her motherly and devoted care from babyhood all along since then, her tender love and protection in every possible way in these present days, and in anticipation of the future. How blessed a thing it is not only to *help* the mother about the home duties but to do it in a cheerful, bright, loving spirit. Many a tired mother, not so strong as she used to be, may be longing for the real companionship of the young folks in

her home who are apt to be so taken up with various outside activities that they find little time to bestow much affectionate attention upon her who is the very soul of the home.

A beautiful thing it is when the boys and girls of a family are mindful of the little courtesies they may bestow upon one another—when they are glad to help one another in every way they can, so that in their desire to be courteous in the home there is no strife, but a Golden Rule atmosphere.

LESSON X—DECEMBER 3, 1927

ISAIAH TEACHES RIGHT LIVING. Isa. 3: 1—5: 30.

Golden Text: "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world." James 1: 27.

DAILY READINGS

Nov. 27—Judah Condemned. Isa. 3: 1-15.

Nov. 28—A Remnant Saved. Isa. 4: 1-12.

Nov. 29—Lessons from the Vineyard. Isa. 5: 1-12.

Nov. 30—Formal Righteousness Unavailing. Phil. 3: 1-11.

Dec. 1—The Standard of Living. Matt. 5: 33-48.

Dec. 2—Freedom Through Christ. Rom. 8: 1-11.

Dec. 3—Mercy to All. Isa. 55: 6-13.

(For Lesson Notes, see *Helping Hand*)

DEATHS

KENYON.—Ann Hale Buffington, the daughter of William and Mary Buffington, was born May 8, 1848, in Westerly, R. I., and died October 28, 1927, in Ashaway, R. I.

Ann Kenyon lived most of her adult life in or near Rockville, R. I.—She joined the Rockville Seventh Day Baptist Church February 12, 1881, coming by letter from the Westerly Church. She was married in 1875 to Lewis L. Kenyon, and took with him, an active interest in church work, sometimes assisting him in his tasks as church janitor. After over fifty years of married life, Mr. Kenyon died, April 15, 1926. Since then she has lived in her home and with friends, until after a brief sickness she passed to her reward.

One son was born to them, Leroy B. Kenyon, who is living, and a grandson also survives. One sister, Myrtie J. Burdick, lives at Stamford, Conn. Her life was marked by hardships, all of which were borne bravely and patiently. She put the welfare of others above that of self, and labored constantly for those dear to her.

The funeral was conducted by her pastor, Rev. Paul S. Burdick, in Westerly, October 31, 1927, and burial took place in Riverbend Cemetery.

P. S. B.

LIPPINCOTT.—Joy Lanore, daughter of Jesse H. and Alva Knight Lippincott, was born at Garwin, Iowa, January 7, 1893, and died at Woodward, Iowa, September 18, 1927.

She was baptized by Rev. John T. Davis and joined the Seventh Day Baptist Church, Garwin, Iowa, in the summer of 1908. At the age of ten years she suffered an attack of spinal meningitis, which left her an invalid for the remainder of her life. Some time afterward, she was taken to the state hospital at Woodward, where she remained until her death.

She leaves to mourn her departure her father and mother, Mr. and Mrs. J. H. Lippincott, Milton, Wis., and two brothers, Truman of Milton, and Noble of Hartford, Wis. Besides the immediate family she leaves many relatives and friends.

A farewell service held at the Garwin Seventh Day Baptist church on Tuesday afternoon, September 20, was conducted by Rev. G. E. MacCannon. Interment took place in the Garwin cemetery.

J. L. S.

CAMPBELL.—Alice Carr, daughter of Joseph G. and Phoebe Maxson Carr, was born January 17, 1875, on a farm west of Milton Junction, Wis., and died at Mercy Hospital, Janesville, Wis., September 23, 1927.

She received her higher education at Albion Academy and at Milton College. At an early age she became a member of the Milton Seventh Day Baptist Church, and she lived in that relationship until the time of her death. She was interested in community life, and had held office as president and as secretary of the Village Improvement Club.

She was married at the age of nineteen years to Fred H. Campbell. Their home was in Edgerton until 1911, when they moved to Milton. Two children were born to them: Alice Lenore, who was born in 1897, and died in 1898, and Mrs. Phyllis Randell of Chicago.

A farewell service held at the Milton Seventh Day Baptist church on September 26, was conducted by Pastor James L. Skaggs. Burial took place in the Milton cemetery.

J. L. S.

CRUZAN.—Ruth Cruzan was born at Farnam, Neb., July 16, 1891, and died in the hospital at Big Rapids, Mich., November 2, 1927.

At the age of twenty-one Ruth was joined in marriage to Mr. Ira Earl Cruzan, of North Loup, Neb., and they resided in North Loup until 1920, when they moved to White Cloud, Mich.

Ruth was the oldest child of Mr. and Mrs. A. J. Babcock. She was converted, baptized, and united with the Seventh Day Baptist Church at the age of about twelve years; and when they moved to White Cloud they transferred their membership to White Cloud. They have been members of the Seventh Day Baptist Church here since that time. Ruth was an active member of the Young People's Auxiliary of this church, and will be greatly missed by them. She has been in failing health for the past year, and her family and friends hoped that after an operation she would regain her health, but we are confronted with the fact that she had to leave us and we are all in mourning today. But we sorrow not as those who have no hope, for if we believe that Jesus died and

arose again, even so them also who sleep in Jesus will God bring with him, and we earnestly await the glad day

She leaves to mourn her departure her husband, Ira Earl Cruzan; two sons, Marion and Donald Cruzan; and a little babe, twenty-six days old; her father, mother, a brother, and a sister, besides all the church and many friends.

Words of comfort were spoken by Dr. J. C. Branch, from Romans 14: 8, "For whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord's." J. C. B.

AYARS.—Charles Munro, son of Albert and Lavinia Munro Ayars, was born near Roadstown, N. J., February 20, 1922, and met his death near the Marlboro church on August 23, 1927, when he was struck and instantly killed by an automobile.

He was a member of the Marlboro Sabbath school and Junior society and greatly enjoyed attending their meetings. At the time of his death his Sabbath school teacher said that one of her pillars was gone. When he once heard a thing he seldom forgot it. One of the great desires of his life was to get a big car, when he was old enough to run it, and take all the family to "Arkansas" to see Grandpa and Grandma Munro, whom he had never seen.

Besides his parents and grandparents, on both sides, he leaves two great grandmothers, two sisters—Rose, older than he, and Sophia—and a baby brother, Fred, also a host of friends for he was everybody's friend. One sister, Elizabeth, had preceded him in death.

As the Marlboro Church was without a pastor at that time and Pastor Loofboro of Shiloh was at Conference, the funeral services were held from the Marlboro church, August 25, conducted by Rev. B. F. Crane, of the Canton Methodist church, and the little body was laid to rest beside that of his little sister, in the Marlboro cemetery.

A friend has sent us the following verses which, although we have read them many times before, have a new meaning now.

There is a reaper whose name is Death,
And with his sickle keen
He reaps the bearded grain at a breath
And the flowers that grow between.

Oh, not in cruelty, not in wrath,
The reaper came that day,
'Twas an angel visited this green earth,
And took the flower away.

L.

Can the President resign?
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Theodore L. Gardiner, D. D., Editor
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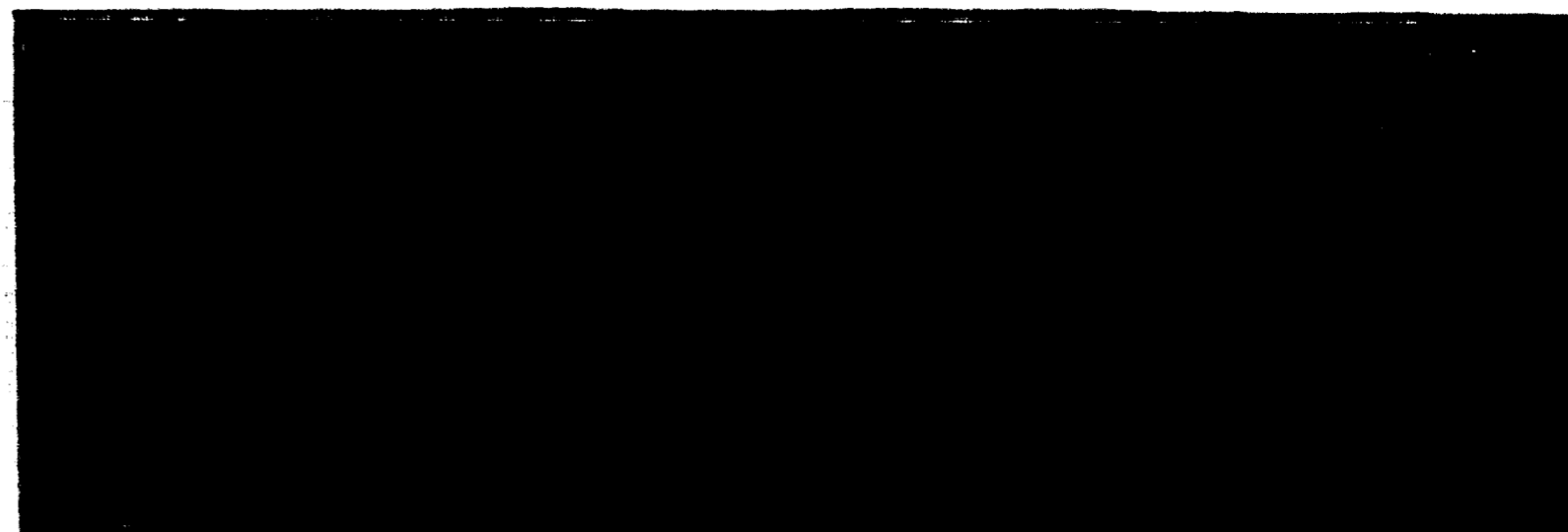
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