

The Sabbath Recorder

“And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.”

Matthew 2:11.

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

(From cover RECORDER, December 13, 1926)

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

Let us pray for a revival of interest in the Sabbath. If the Sabbath truth is important enough to justify a separate denominational life, it is vital enough to demand our very best efforts for its propagation.

No other commandment was more often made a test of loyalty to Jehovah in the old days, and none was more carefully observed by Christ and his followers all their lives, and there is no hint of any other day to take its place.

We can never impress men with the spirit of true Sabbatism by merely theorizing about the Sabbath. Our practice must be in harmony with our teaching. We need, too, a genuine Sabbath conscience.

The wide-spread loss of conscience regarding any sacred time—a spirit that makes Sunday only a holiday instead of a holy day—seems to be contagious. We must carefully guard against such a spirit, for it means ruin to Christian life.

T. L. G.

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

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(INCORPORATED, 1916)

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The Sabbath Recorder

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PLAINFIELD, N. J., DECEMBER 26, 1927

WHOLE No. 4,321

A PRAYER FOR GRACE

*Spirit of God, possess my soul,
And of my life take full control;
For only thus can I be blest,
And in God's peace find perfect rest.*

*Spirit of God, illumine the way
In which my feet must walk today;
For only thus can I behold
The path that love marks for my soul.*

*Spirit of God, empower my will,
Thy very self in me instill;
For only thus can I o'erthrow
The powers of ill and victory know.*

*Spirit of God, thy grace bestow
On all I seek to do or know;
For only thus can life be found,
And fruitfulness in it abound.*

—Fred Scott Shepard

of at least one day's wage—"a love offering, pure and simple"—over and above the regular subscriptions for the work.

What, think you, would be the result if every Seventh Day Baptist in all our churches would make such an offering on the last Sabbath of 1927? I would like to see it tried.

A Change of Policy It may be that many By Request of the RECORDER readers have General Conference not learned the final action of the General Conference regarding the matter of opening the SABBATH RECORDER for contributions upon the subjects, Fundamentalism and Modernism.

All are familiar with the editor's policy to eliminate discussions upon these questions, as far as possible, in the interests of peace and good will among brethren.

It is also apparent that our plan, though well meant, has not succeeded, and the object so much desired has not been secured. Our judgment may have been at fault. It was certainly well meant. But we make no claim to infallibility, and hope ever to be ready to yield when over-ruled by the superior and deliberate action of Conference, when led by men who love the cause as much as we do. In such a case the editor gladly gives up and stands ready to try another way rather than his own.

He can see that some mistakes have been made, as he reviews the record, and feels that some things from his pen might better never to have been written, for they seem now to mean more than was intended.

If any one has endured more distressing wakeful hours in the night watches over this matter than I have, I am truly sorry for him. I can truly say that it is a relief to me for the General Conference to assume the responsibility of opening the RECORDER for this work, and I am more than willing to leave it all to their decision.

I now pledge all the aid I am able to give to help the Conference president in his efforts to work out the plan, hoping and praying that the good purposes of the Com-

Church Objectives The Lost Creek *Booster For the Year 1928* is a live, wide-awake church paper, published by the pastor of the Seventh Day Baptist Church at Lost Creek, W. Va.

Among other good things Brother Van Horn makes some suggestions as to the objectives of his church for 1928, which it might be well for every church among us carefully to study and profit by. There are twelve suggestions as follows:

Deeper spiritual experience.

Larger spiritual vision.

Wider fields of service.

More sincere consecration.

A ten per cent increase in membership.

At least one young man dedicated to the gospel ministry, and one young woman to "full time service" in Christian work.

A larger and better Vacation Bible School.

Quota of Onward Movement paid in full.

A twenty-five per cent increase in weekly offerings.

Substantial gains on the parish house proposition.

Better co-operation with the Endeavor society.

Four representatives at the Conference at Riverside, Calif.

Then, in order to obviate a serious deficit, the pastor proposes that every member on the Sabbath before Christmas make a free will offering to the church, to the amount

mission and of the General Conference may be fully realized.

In order that all may understand, I repeat the Conference minute here, as passed on the last evening at Westerly.

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

"Convinced that there exist among us wide differences of opinion concerning the Bible, and some statements of our Exposé of Faith and Practice, and conscious that the right of private judgment should be recognized and should be freely exercised by all; and feeling that the 'unity of the spirit' is the only bond that can cement us together as a people; and realizing that such unity can not be effected merely by means of discussion; we urge upon all our people that they be loyal to Christ, the Savior of men, loyal to the Bible as God's word, loyal to truth and duty as God makes truth and duty clear, and that all unite in a comprehensive program for the saving of lost men. In the hope that it will promote greater unity among us, we recommend that a page or two in the SABBATH RECORDER be given weekly to a setting forth, under two contributing editors, of the propositions and beliefs of the modernists and of the fundamentalists, the chief aim of these pages to be the giving of information regarding these respective positions and beliefs, by persons in sympathy with the same.

J. W. CROFOOT,
Chairman of committee.

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

Let me assure everybody that the SABBATH RECORDER stands ready and anxious to do its full part in carrying out this program to the letter. No one can be more happy to see it result in harmony among brethren than will the editor of the SABBATH RECORDER.

According to a vote of the Tract Board the invitation to brethren Davis and Norwood was written on November 13, after the board meeting held on that day. May the dear Lord lead us all.

Doctor Grenfell to Mrs. Tenney of Battle Creek, sends me a letter received from Doctor Grenfell, the great Labrador missionary physician, sent to her husband, our beloved friend, Elder Tenney, in answer to a question concerning his belief in Christ.

Brother Tenney heard a man question Doctor Grenfell's belief, and so he took

pains to put the question to him by letter, for they were great friends. The reply came promptly as follows:

DEAR BROTHER TENNEY:

Thanks for your good words. If I were not true to Christ, I would feel that I were not true to truth. I do not care where one looks, in every walk Christ stands preëminent—always at the front—the best and truest resister of evil; the most unselfish peace apostle of history; the wisest of all sages, whose wisdom is ever sound and sane. How could I with open eyes, dream of being ashamed of him.

Your sincere friend,
WILFRED GRENFELL.

January 16, 1918.

This letter is highly prized by Mrs. Tenney. Her husband had it published in the Sanitarium *Bulletin*.

Railroad Fares to Our people in California are looking forward to the Conference—coming in July this year—with a great deal of interest. They are asking for a large delegation and would like to know early how many to expect.

The people in the East are also looking toward the Pacific Coast, and many are wishing that they might be able to go to the first Conference ever held by our people in California.

In order that all may know the railroad rates, Brother Orra S. Rogers has kindly looked the matter up, and gives the data in the following letter:

Dr. Theo. L. Gardiner,
510 Watchung Avenue,
Plainfield, N. J.

DEAR DOCTOR GARDINER:

Complying with your request, I have looked up the question of rates to California. The railroad representatives know nothing of any special rate to Los Angeles next summer and tell me that they do not believe that there will be anything any better than the regular summer rate, which is very low, being less than one-third of the regular fare. With this summer rate, they say the companies do not make special rates for conventions. However, it is possible that there may be something better, though not probable. Below is the list of the summer rates which will help anyone considering the possibility of going to Conference. Railroad fare—New York to California and return

return	\$138.00
Pullman lower berth, round trip	62.26
Total round trip	\$200.26
Buffalo to California and return—railroad fare	\$116.10

Pullman lower berth, round trip	56.00
Total round trip	\$172.10
Chicago to California and return—railroad fare	\$ 90.90
Pullman lower berth, round trip	47.26
Total round trip	\$138.16

An upper berth from New York is \$52.10, from Buffalo \$44.80, and Chicago \$37.90.

These rates enable one to go by one route and return by another on any of the routes to San Francisco or south. Thus one may go by the Santa Fe or Southern Pacific through New Mexico and Arizona to Riverside and thence to Los Angeles, thence to San Francisco and return by Southern Pacific and Union Pacific via Salt Lake City and Omaha or by the Southern Pacific, Denver and Rio Grande via Colorado Springs, Denver and Kansas City. If one wishes to go north of San Francisco to Portland or Seattle and return by the Chicago and Milwaukee or Northern Pacific stopping off at Yellowstone, or the Great Northern via Glacier National Park, or by the Canadian Pacific via Lake Louise and Banff, and Winnipeg, the railroad fare is about \$18 extra, and of course there is additional pullman fare.

Yours very truly,
ORRA S. ROGERS.

December 19, 1927.

The Best Cure For Skepticism Not long ago I read of a plain farmer who asked a merchant to trust him for goods until he could realize cash from the sale of his growing crop. The merchant, not knowing the man, refused to trust him. Soon, however, he learned that the applicant was a consistent member of a certain well-known church, whereupon the merchant immediately offered to trust him for all the goods he needed, with only his religion for security.

Whether this story be true or not, it illustrates what should characterize every true Christian. The disciple of Jesus should be so permeated with the Christ spirit that all who have dealings with him can accept his religion as a guarantee for straight-forward honesty and good faith. As an argument for Christianity, such a life is worth more than all the theories regarding doctrines—it is simply irresistible.

The more I study the matter, the surer I am that the world's Bible is the conduct of believers who claim that Book as their rule of life. Skepticism that grows out of the study of inconsistent living and the manifestation of an un-Christlike spirit, is the hardest to overcome. The best antidote for the poison of unbelief is higher practical

Christian living by those who claim to be followers of Jesus Christ.

When, to say that a man is a Christian is to say that his word is as good as his bond, and that his spirit manifested toward his fellows is truly Christlike, then will the religion of the Bible take on a new meaning in the eyes of the world.

GUARDING THE FAITH OF OUR YOUNG PEOPLE

REV. EDGAR D. VAN HORN
(Conference Paper)

Seventh Day Baptists have never been afraid of the truth. Indeed it is their love of the truth which has made of them a separate denomination with the Sabbath as their mark of distinction. Education and enlightenment have been watch words throughout our history. Jesus said, "Know the truth and the truth shall make you free." And whatever of freedom we enjoy today has come as a result of our honest search for and love of the truth. Within the whole realm, therefore, of our educational life we need have no fear for the freest and fullest play of the human mind upon the facts of life. *Our danger lies in ignorance and prejudice and, what is still worse, an easy disregard for the truth revealed to us and the consequent unfaithfulness to our higher selves and God.* I need not warn you that we are in danger of taking the line of least resistance and walking in the ways of the world. There is nothing so devitalizing to our religious life as disloyalty to truth. And unless we ring true to our convictions our history will end in defeat.

As the one chosen by the Education Society to bring you a message today, I wish to speak upon "Guarding the Faith of Our Youth," with special thought of their college and university training. I am not unmindful of that inspiring group of heroic young people who have come through that period of intellectual discovery, spiritual unrest, and shifting faith with a finer and larger vision of life and its meaning and a deeper love of and loyalty to truth. Neither am I unmindful of that unfortunately large group of young people who came through this period of discovery with a broken faith, a lost reverence for truth and God, and

have drifted from the Sabbath and the denomination to go the easy road of a mediocre or inferior or, as in some cases, no religious experience.

Whether this spiritual wreckage is due to careless and indifferent living on the part of parents, or to improper training and influence during early school life, or to some cynical or skeptical professor in college, is not my purpose to discuss. *All may be* contributing factors, and undoubtedly are in many cases. But believing as I do, in the influence of a Christian school, it is my humble opinion that our high schools and colleges have it in their power to make or break the faith of our young people. The educational period is one of discovery. It is also a time of social and spiritual unrest, changing opinions, shifting faith. If young people are under the teaching of some silly flapper, some cynical or skeptical professor, the chances are increased for an irreparable loss in their moral and spiritual life. I have known college teachers to take delight in shattering the simple faith of an unsophisticated student. I have seen the careless living of an otherwise competent teacher become responsible for careless conduct on the part of his pupil. What is needed during these days of intellectual awakening, spiritual adjustments, fraught with such infinite possibilities, is wise, sympathetic, spiritual guidance in an atmosphere at once warm hearted, wholesomely reverent, and thoroughly religious. Given these conditions, and I venture the prophecy that much of the spiritual leakage from which all denominations suffer will be stopped and a brighter future will be opened to the world.

I. A WHOLESOME ENVIRONMENT

Let me urge, then, that the first requisite in the guarding of the faith of our young people during their education is a *wholesome environment*. The ranks of our denominational workers are not recruited, as a rule, from the smoker, the dance hall, or the card table. Religious idealism and devotion die in such an atmosphere. If it is argued that moral and spiritual fiber are best developed by resisting temptation, then by the same logic it may be argued that temperance is best promoted in the presence of the saloon. But the most of us do not believe that drunkards are thus reformed,

nor that children learn good English by hearing bad grammar, nor that flowers bloom best apart from sunshine and pure air. From childhood we try to encourage good conduct by good example, and anyone who knows the psychology of mass movement knows how difficult it is for youth in the plastic period of life to shape a course that runs counter to the commonly accepted and popular trend. It is hard enough, oftentimes, to master the inner weaknesses and tendencies without having to do so in an environment unfriendly to one's ideals. Young people do not like to be "odd," nor always running counter to the ways of others, nor to be under the necessity of constantly "begging off," or explaining why one can not do as others are doing. How many times have our young people been led to give up their Sabbath under such pressing conditions, or some other equally important religious practice. Not long since a young man from a good Sabbath-keeping home, a young man who had a good Christian father and mother, wished to join a fraternity in one of our colleges, and was compelled, in order to do so, to spend Friday night until two o'clock Sabbath morning, against the tears and protest of his mother, in the initiation exercises of the fraternity—this with the result that he did not attend church on Sabbath morning with his mother, who went, sad and broken hearted. That was the beginning of a divergent path which has been growing more so to the present day, and unless some unforeseen power turns him from his present course, he is lost to the denomination and the Christian life. Other examples might be enumerated. I repeat it, in an atmosphere where the Sabbath is habitually broken, where smoking, dancing, and card playing are approved features of college functions, we are losing many of the finest and most talented young people of the denomination. I am not a pessimist, but this is a solemn hour, and unless we see to it that our young people have a chance to grow and develop their fine idealism in an atmosphere congenial to those ideals, our history will continue to suffer irreparable loss.

Interested as I am in the life and growth of our denomination and the building up of a virile type of Christian leadership, I want

to see our boys and girls spend their educational life in a Christian atmosphere, under spiritual leaders who are openly, candidly and devotedly working for the spiritual development of our young people where our young people are taught that success is measured not in terms of material welfare but in the type of character produced. And this success is not assured when we have merely increased our knowledge, no matter how far, but when we have produced men and women who in the words of Doctor Edwin Shaw have learned to live "wisely and well, happily and fruitfully."

II. PROPER INSTRUCTION

I said at the outset that we need have no fear for the fullest and freest investigation into the facts of life. For in truth this is what thorough education seeks to do. But we should be careful that our young people make this research under teachers who have a reverence for God and truth and who will seek to build up, or reconstruct if necessary, the faith of our young people. Someone has said that "Human wreckage in the class room does not occur because men think, enquire, question, and investigate with unfettered mind. Loss of faith, despair and pessimism are due either to a skeptical habit fostered by the atmosphere in which the research is carried on or to a cynical, sarcastic attitude of the instructor." "In my study of science I have lost God as a living personal being," was the despairing remark of a young lady during the course of her college work. Her experience is all too common, not because of the facts she learned but because of impartial truth. If her instructors had helped her to see that the world is a unity, just as man is a unity, and that science and religion are not in conflict but simply two ways of viewing the same reality, that intelligence and reverence, fidelity to the noblest passions, loyalty to the holiest aspirations, were essential elements in her education, she would have been spared the spiritual tragedy through which she passed. It is a crime when a cynical teacher puts a bomb under the religious training of a young man or woman and touches it off to let the pieces fall where they will. The difficulties of living the religious life are great enough without such discouragement, and what is

needed today is inspiration and not discouragement.

President Brooks of Baylor University says, "Christian education is not different from any other sort unless it bears Christian fruit. It does not mean that teachers and students are a bunch of mere 'psalm singers and holy rollers,' but it does mean that teachers will pray and work to the end that all study and research are done in an atmosphere of Christian fervor and that Christian theories are daily objectified in the lives of faculty and students."

In the realm of science we have left practically nothing undone, even in our so-called Christian colleges, while in the realm of religious education we have made only a belated beginning. President Clippinger of Otterbein College, after expressing his faith in the inner influence of the Bible on human conduct, says that the Bible should be required, just as English is required, that as a liberal or cultural subject it is important. I need not tell you that ignorance of the Bible, even among college students, is lamentable.

If human conduct is not undergirded with the religious motive, our whole educational system will break down. "Those vast abysmal driving forces of the soul that convert facts, ideas, principles, truth into character do not reside in the instincts. They arise out of a vivid experience of God; they come to form as man responds to the divine; they become effective as incentives playing upon the instinct emotions when the cultural mind with its wealth of ideas and facts abandons itself to the commanding leadership of the Spirit of God." No matter what our mental power and attainments, if we do not "develop a personality in which fact and idea, intellect and emotion are unified in a single purpose to make life just and equitable, as well as beautiful and comfortable, we shall fail." Who but a Christian teacher is adequate to such a task?

III. INSPIRATION

In the last place, we must guard the faith of our youth, not so much for their own sake as for the sake of the future and the good they can do. The exigencies of the hour demand that we shall so train our youth that they will live the unselfish life.

Life is a great conflict. Good and evil are in mortal combat. We must take sides and not be mere spectators of this terrible clash between good and evil. Selfishness and the pursuit of personal ambitions are contemptible in the presence of broken hearts, homes, and wrecked nations. This is a solemn hour. Our inescapable duty is to give to the world young men and women, not only with trained minds and broad scholarship but *prophets with a vision of God, apostles with a passion for sacrifice*, and in whom there is vision and zeal blending in perpetual dedication to realization of God's plans for the world, the coming of his kingdom.

To open up to our young people the challenge of such a task, to undergird their minds with the spirit of him who came not to be ministered unto but to minister and to give his life a ransom for many, is the task of the Christian school and the Christian teacher. Some of my friends are disappointed that I did not address you on the calling of the Christian ministry, but I am convinced that given young people born and nurtured in Christian homes and then placed in the environment of a truly denominational college under the wise and spiritual leadership and training of men devoted to God, truth, and humanity, the question of candidates for the ministry will be solved.

IMPORTANT FINDS AT BEISAN, PALESTINE

Some very important finds have just been made at Beisan, the Biblical Bet-shan, by the Palestine Expedition of the Museum of the University of Pennsylvania, which is in charge of Mr. Alan Rowe, field director.

Two Canaanite temples of the reign of Thothmes III (1501-1447 B. C.), have been unearthed, one dedicated to a goddess and the other to a god. The latter building is one hundred seventeen feet in length from south to north. Although the temples have as yet been only partly cleared, a great deal of valuable material has been found in them, including a bronze figurine of a god covered with gold foil, a figurine of the goddess Ashtoreth, and so on. The inner sanctuary of the temple of the god contains two altars, one (of brick) for holding the many sacred objects which were found near it,

and the other (of stone) for holding the meat offerings to the deity, the bone of one of which offerings were lying nearby. This temple has also an outer sacrificial altar with a channel in it for conveying the blood of the sacrificed animal to a receptacle against the altar. In the channel itself was a socket for the peg to which the animal was tethered. Near the altar was a sacrificial dagger, and also the socket of the pole upon which the carcass of the animal was dressed. A heavy bronze pendant four and one half inches high, showing the figure of a lion jumping on a bull, was lying near the pole socket and must have been hung from the neck of the animal before the beast was sacrificed. What the sacrificial animal was, there is no doubt whatever, for the collar bone and the two horns of a bull of about three years old were on the ground near the sacrificial altar. Near the stone altar in the inner sanctuary was also found the shoulder-blade of a young bull.

THE EARLIEST TEMPLES

These are the earliest Canaanite temples of their kind yet found in Palestine, and they throw much light upon the old religion of the country.

In the Rameses II level on the tell has just been unearthed an inscribed door jamb, showing for the first time in the history of excavation, the portrait of a builder of a Canaanite temple mentioned in the Old Testament, namely the temple of Dagon of 1 Chronicles 10:10, in which the head of Saul was placed by the Philistines after the battle between the Israelites and the Philistines on Mount Gilboa. The name of the builder of the temple is Rameses-Wesr-Khepesh.

Other finds from the tell include a pottery handle from a vessel inscribed with Archaic Cretan and Cypriote signs; a child's rattle, consisting of a sphere of pottery with stones in it; a beautifully made axe-head of bronze, jewelry, cult objects, and so on.

The excavations are still progressing satisfactorily and it is hoped to clear out completely the two temples of Thothmes III by the end of the year.—*The Palestine Weekly*.

Faith builds on the ruins of sorrow,
And night makes way for the morrow.—
F. E. Coates.

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

OUR BULLETIN BOARD

The mid-year meeting of the Commission is being held this week in Pittsburgh.

Did you look at "The Standing of the Churches" in last week's SABBATH RECORDER? Did you notice what your church has paid on its quota during the five months of the Conference year?

Three churches are now on the honor roll, having paid one half or more of their quotas—Wellsville, Riverside, and Roanoke.

Several hundred denominational calendars have been sent out on orders from individuals and churches. Twenty-five cents per copy. Fifteen cents each when five or more copies are ordered.

A SABBATH WITH THE MARLBORO CHURCH

Although last Friday night was an ideal time to remain at home, about thirty persons braved the cold, cutting wind and attended the service in the Marlboro church. It was the time for the Christian Endeavor meeting, but after conducting the praise service they gave up the remainder of the time for an evangelistic service. The general secretary gave an evangelistic sermon and then Pastor Cottrell led a conference meeting.

Sabbath morning was clear and cold and a good sized congregation greeted me, many of whom were children and young people.

This church has paid its quota for denominational work the past two years, which is evidence of their interest in the work carried on by the denomination through its boards. They listened with interest to my presentation of the Onward Movement work, and were ready to enter into the conference that was held following the morning service.

Rev. Herbert L. Cottrell came from the Nortonville Church to the pastorate of the

Marlboro Church early in November, and is now nicely started in the work of the church.

The Marlboro people are giving the pastor and family a warm reception, as is evident from the large pile of wood back of the parsonage and the stories that are going around about uninvited people filling the parsonage to overflowing.

Pastor and Mrs. Cottrell have a fine company of children and young people to work with, and parents who love the church and feel the responsibilities of maintaining the appointments of the church and aiding in the work of the denomination. They have recently increased the salary of the pastor by \$300.

The parsonage is furnished with the heavier and most necessary articles of furniture, so that it was possible for Pastor Cottrell to dispose of some of their furniture before leaving Nortonville. Had he chartered a car to move from Nortonville, Kan., it would have cost over \$300.

I am glad that our churches are realizing more and more the importance of furnishing their parsonages with such furniture, rugs, stoves, and heating systems as they wish to see in the homes of their pastors, and in this way are helping to make the moving expenses of ministers as low as possible.

THE PATH OF SUCCESS

I will not worry.

I will not be afraid.

I will not give way to anger.

I will not yield to envy, jealousy or hatred.

I will be kind to every man, woman, and child with whom I come in contact.

I will be cheerful and hopeful.

I will trust in God and bravely face the future.

Read them again. They are worth while.

Cut them out and paste or pin them where you will see them often. About all there is in life worth striving for is suggested in these few lines.

Houses, lands, bonds, automobiles are fine possessions. But far more precious still to anyone, in any station, are the measures of the mind and soul—composure, courage, cheerfulness, tolerance, kindness, hope—all these and faith in something higher than what the eyes see and the hands hold.—*The Waterford Review*.

PERSONAL EVANGELISM

MRS. HAROLD R. CRANDALL
(In New Jersey Yearly Meeting)

The Christian work done by the rank and file is bound to be largely personal. We recall that when John had pointed to the Lamb of God, Andrew found his brother Simon and said unto him, "We have found the Christ," and he brought him to Jesus. We think of Andrew as an ideal personal worker. He had zeal and tact and a winsome personality, which are necessary for the personal worker.

The first essential is belief. Many profess to believe, whose lives do not verify their profession. The Christ does not mean to them what he ought to mean. One needs a consciousness of a personal Savior and of his value to all mankind. Helping to save others, helping to lift others' burdens makes our own vision of Jesus clearer, and gives us a stronger faith. "The story is told of a man making his way over the mountains through a terrible snowstorm. He gradually got weaker and weaker, until at last he stumbled and fell. He said to himself, 'This is the end. I shall never be found.' He was too weak to rise, but as he fell his hand struck the body of another man who had fallen in the same place. This man was unconscious, and the man who had just fallen rose to his knees, and, bending over the prostrate form, began to chafe his hands and to rub his face, until by and by the man's eyes opened. He had saved another's life; but he had also saved himself, for the exercise had kept the life in his own body. And when you have a passion for souls, when you go seeking the lost, when you lift the burdens of others, your vision of Jesus is clearer, your own hope of eternity is stronger, and your own assurance of salvation is greater."

While our Savior taught and preached to the crowds, the greater part of his work was with individuals. Opportunities were ever coming to him. As he walked by the sea and saw the fishermen at their tasks, he called them to follow him. As he was going along the road, there was the man in the tree whom he bade come down, saying that he would be his guest. And Zaccheus received him joyously and was impressed with his words of wisdom and his brotherly spirit, and surrendered to his ideals, so that

Jesus declared, "This day is salvation come to this house." Nicodemus came to him by night, and Jesus had the opportunity of unfolding to him the mysteries of life and the way of salvation. The rich young man sought him out and asked of him what he should do that he might have eternal life. You remember that when he heard the conditions, it is said that he turned away sorrowful, for he had great possessions. There was the blind beggar who called to him, and even though Jesus was so burdened at that time he heard his cry for help.

From the record we find that not all those with whom Jesus labored accepted his salvation. So we should not be disheartened if we can not always see desired results of our efforts. Many times our lives are bearing fruit of which we know not. The unconscious influence of our daily lives is bearing fruit to add to that of our conscious efforts.

Many mistakes are made through lack of wisdom and tact, and sometimes zealous and well-intentioned efforts, through tactlessness, destroy seemingly promising fruit. When I was a young girl, in my early teens, a minister came to me to talk about my accepting Christ as my Savior. I was deeply impressed until he made the remark that a certain friend of mine was anxious to have me join the church, and had asked him to talk with me about it. It occurred to me at once, "If that friend is so anxious about me, why has she never spoken to me herself?" Instead of influencing me to take the step then, it had the effect of delaying my public profession until some time later. We should cultivate the courage and grace to do our own work. A story is told of a minister who urged a good farmer in his church to come out and help in the revival meetings, and particularly to be at a special appointment. He assented, and as the pastor left thinking he had gained a point, the farmer shouted, "If I do not come, I'll send a hand." This suits many. Here is a man who has plenty of money and is disposed to take life easy. "I'll give money; but you do the work—I'll send a hand." Here is a woman with plenty of time at her command, and when you urge her to visit the poor and sick, she says, "Oh, I do not exactly like to go myself; I'll subscribe—I'll send a hand." Christian parents lay over on Sabbath school teachers the work of praying with and for their children, saying, "It's a

trial to me, a cross, but you do it—I'll send a hand." And here is a man of wealth whose son God evidently calls to preach, or to be a missionary, but because of fatherly pride choosing for that son some lucrative profession, the parent answers, "I can not give up my son; but I'll give money to educate some other one for the ministry—I'll send a hand." And so the excuses go on, forgetful of the fact that God never yet delegated one man to do another man's work; but everywhere, and in every way, he calls for personal service. Moody told of a mother who said: "It occurred to me some time ago that my daughter has not memorized as many passages of Scripture as I had memorized at her age. I immediately began to name the reasons for this and the first that came to mind was, 'Well, they are not urged to learn their memory verses in Sabbath school as we were when I was a girl.' And I sought different excuses. Then it suddenly came to my mind that with the exception of a few months she had been in her own mother's Sabbath school class ever since she was six years old, and I shamefully put the blame where it belongs." There are too many such mothers. Let us all put the blame where it belongs.

Sometimes one's interests and efforts are scattered in so many directions that they fail to see the opportunity right at hand, which through special effort would be productive of larger results than their scattered work. Seventh Day Baptists should be interested in every good cause in the community, but sometimes it has seemed to me that some have given so much time to the outside interests that they have neglected opportunities in their own church for influencing and holding the young people of the church and strengthening the cause and advancing the truth which we hold dear.

I like to think that as Christ went about doing his work on earth he was a happy person. You remember that he said, "My joy I leave with you," and also, "Be of good cheer." One is led to believe by Bible accounts that he was invited to attend many social gatherings. We read in the second chapter of John's Gospel that he was present at a marriage in Cana of Galilee. We have read of his being in the homes of his friends and of his "eating with publicans

and sinners"; and from many accounts we gather that he was sought in a social way. He was so kind and cheerful that he attracted little children unto himself. I believe that if we are truly Christlike we will be cheerful, happy workers and that we will attract others to him in that way. A few years ago I was a member of a Christian Endeavor society where a large proportion of the members were a happy, laughing group, but none the less earnest and sincere because of that fact. In this society was one in particular who always frowned on and discouraged any sort of a good time. Most of these cheerful members have gone on living lives of usefulness in their community, while the too serious minded member seems to have gone backward rather than forward in his work. A little girl returned from school, and when she had been in the house but a few minutes asked, "Mother, are you sick?" The mother answered, "No, why do you ask that?" Said the child, "I thought you must be sick or that you had lost all your friends, you are so sober." Should we not strive to be cheerful lest our manner cause some one to say of us, "If they are Christian, why are they so unhappy looking?"

We believe in Jesus. We know that he began a great work, and on leaving that work, when it was but just started, his plan for carrying on was through others. It is our responsibility, and it should be our joy to forward his work. We must not neglect the efficient means of consecrated, loving, tactful appeal to individuals.

IS IT A SQUARE DEAL

For you to neglect the church when you would not live in a community without the church? If the church is the backbone of any community; the center of all our best life, thought and development; the greatest builder of private and public conscience; the soul's school for a character that will live through eternity; the giver through its membership of more than eighty per cent of all charity; and the place where your children receive their religious education—is it a square deal for you to let others carry on this work without your support? Think it over.—*Waterford Review*.

MISSIONS

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

WEEK OF PRAYER FOR THE CHURCHES

JANUARY 1-7, 1928

As has already been announced, January 1-7, 1928, has been appointed a Week of Prayer for the Churches. Thousands of churches and millions of Christians will observe this week. It is hoped that many of our churches will observe the week. If it is so that any church as a body can not unite in this service, individual members may in their private devotions. Programs containing topics and suggestions for every day in the week were sent to all the pastors some weeks since; and now that every reader of the SABBATH RECORDER may have access to these programs, the outline is given below:

Sunday, January 1, 1928

TEXTS SUGGESTED FOR SERMONS AND ADDRESSES

"Incline your ear, and come unto me: hear, and your soul shall live" (Isaiah 55: 3).

"Let not your heart be troubled: ye believe in God, believe also in me" (John 14: 1).

"Ye are my friends, if ye do whatsoever I command you" (John 15: 14).

"We preach not ourselves, but Christ Jesus the Lord" (2 Corinthians 4: 5).

Monday, January 2, 1928

THANKSGIVING AND HUMILIATION

Thanksgiving

For the long suffering of God toward us.
For the privileges and blessings of the past year, even when passing through difficulties and trials.
For the progress of the kingdom of Jesus Christ in the world.

For the continued presence and work of the Holy Spirit.

For the new year which lies before us as an open door, and a fresh opportunity of proving the sincerity of our obedience and willingness for service.

Humiliation

For mistakes and faults committed in the course of the past year.

For opportunities which offered, but were not taken.

For our selfish interests, whether from an individual, family, or national point of view.

Prayer

For a vision of the kingdom of God in its entirety.

For light to perceive and strength to fulfill the duties which this vision lays upon us.

Scripture Readings

Psalms 27, Ezekiel 37: 1-14, Daniel 9: 3-10, 17-19, John 17: 20-26, Ephesians 4: 1-5.

Tuesday, January 3, 1928

THE UNIVERSAL CHURCH

"I believe in the holy catholic (universal) Church; the communion of saints" (The Apostles' Creed).

Thanksgiving

For the evident desire for closer union among the different sections of the universal Church.

For the still more distinct desire to seek not an outward, but an inward and spiritual unity.

For sacrifices already agreed to by a great number of individuals and of churches in view of this common desire.

Confession

Of oppositions to this unity which come from pride and egoism, even in God's children.

Of our temptation of wishing to see our own ideals triumph without considering those of others.

Let us confess our lack of true love.

Prayer

For a more sincere endeavor towards "the unity of the spirit, in the bond of peace."

That we may have an ever deeper humility in the consciousness of our own shortcomings.

To learn to understand more completely the point of view of others.

Scripture Readings

Psalms 97, Psalm 90, John 14, 1 Corinthians 13, Colossians 3: 1-17, Philippians 2: 1-18.

Wednesday, January 4, 1928

NATIONS AND GOVERNMENTS

Thanksgiving

For all approaches to and achievements in international friendship.

For the progressive disappearance of causes of friction.

For the interest manifest all over the world in the work of the League of Nations.

Confession

That in spite of all progress, the masses in all the nations, by their skepticism and their inertia are retarding international friendship. Of national egoism, of mutual suspicions, and of that lack of broad vision, which form obstacles to world peace.

Prayer

Let us pray for those whose mission it is to guide others, that God may give them first of all

a clear perception of the righteousness which exalteth a nation.

That he may afterwards give them the courage to go forward in spite of opposition.

That he may enable them ever to keep before their eyes the moral ideal before political prejudices and diplomatic anxieties.

That the Christians of every nation may support their governments by an ever more intense effort in intercession.

Scripture Readings

Deuteronomy 30, Joshua 24: 14-28, Psalm 23, Isaiah 41: 1-16, 2 Corinthians 4.

Thursday, January 5, 1928

MISSIONS

Thanksgiving

For the growth of the missionary work of the Church.

For the deepening of the spiritual life of native churches.

For new translations of the Scriptures which have enabled the gospel to reach tribes until now ignorant of its message.

For new attempts at co-operation which have been made possible in several mission fields.

Confession

That the work of missions still remains the work of the little flock.

That the Church of Jesus Christ as a whole has not yet taken seriously the duty of the evangelization of the world. Of any abatement of missionary enthusiasm, among young people, or a diminishing of the number of missionary candidates. Let us confess the temptation for missionary societies to engage in secular work to the neglect of spiritual work and the preaching of the gospel.

Prayer

For all pastors and evangelists of the native churches.

For ever more fraternal relations between the missionaries and their native co-workers, that the love of the former may be free from all pride and from any patronizing spirit.

For all Bible societies, and the diffusion of the Word of God which remains the essential element of the missionary message.

For the meeting at Jerusalem of the International Council of Missions (April).

Scripture Readings

Isaiah 49: 1-13, and 4, Matthew 28, Acts 1: 1-12, Romans 10.

Friday, January 6, 1928

FAMILIES, SCHOOLS, AND UNIVERSITIES

Thanksgiving

For the faithfulness of God in the continuance of his blessing from one generation to another.

For the Christian families who in the midst of growing temptations continue to give promise of the formation of fresh strength for the church of tomorrow.

For the development of spiritual work amongst

the young, and all efforts to follow up the work of Bible schools by keeping them in touch with the churches.

For the development of a spiritual movement in a great number of colleges and universities.

Prayer

For all parents, that God may give them clearer consciousness of the influence they can exert, and a more complete faithfulness in their efforts to set a right example.

For all officials of Bible schools, Christian associations of Young Men and Women, of Student Christian movements, Boy Scouts, Girl Guides, etc., that they may ever give first place to the things that accompany salvation.

Scripture Readings

1 Samuel 1: 21-28, Hebrews 12: 14-28, 2 Timothy 1 and 2, 1 John 2: 1-17.

Saturday, January 7, 1928

MISSIONS IN THE HOMELAND

Confession

Of our tendency to neglect home duties in seeking those that lie further afield.

Of our temptation to leave to others the accomplishment of the tasks that do not appeal to our imagination, and to let ourselves be carried away into new paths.

Of our skepticism with regard to some parts of the home mission field, particularly of the possibility of spiritual revival.

Prayer

For hearts large enough to realize the needs of all parts of the mission field, those close at hand as well as far distant.

That God may lead us to take seriously the affirmations of his Word and the will of our Lord Jesus Christ: "Ye shall be witnesses unto me both in Jerusalem and in all Judaea, and in Samaria, and unto the uttermost parts of the earth."

That he may give us sufficient faith and love to like the most difficult tasks and to give ourselves wholly to them.

Scripture Readings

Romans 5, Psalm 34, 1 Corinthians 10: 1-9, 2 Corinthians 60.

NEWS FROM THE HOME FIELD

Good news has been coming from the home field this fall. Some time past a letter from White Cloud contained the following:

"Since July 9, eleven persons have united, eight by baptism and three by confession of faith. One of them was a Jewish lady and one a Catholic, a mother of six or seven children, all of whom have quit going to the Catholic church and are attending our church and are very active in our Sabbath school and other functions of the church. Besides those mentioned above another fam-

ily of four just commenced coming to church, and it looks now as if they would be a part of us very soon."

Elder Seager has been spending some weeks in West Virginia, and a dozen conversions are reported in connection with a meeting held at Middle Island. This church is without a pastor and very much desires Elder Seager to become its undershepherd. For two years Elder Seager has been supported by the Missionary Board in the Hammond Church, and giving the most of his time to the work in Hammond. The reports from this field are encouraging.

A plan has been inaugurated by which a few of the pastors in the Northwestern Association and Doctor Grace I. Crandall are to supply the Iowa churches occasionally till a pastor can be found. Those who have visited this field and held services with these churches this fall report deep interest and loyalty on the part of the members. For nearly two years the churches and the board have been trying to find a minister to serve as pastor and missionary on this field. A few months ago Brother C. B. Loofbourrow was engaged, but he was so much needed on the field he had been serving for the last seven years that the board and the churches released him.

CONDITIONS IN CHINA

All eyes are still upon China, but not much has been appearing in the Missions Department about conditions in that land, except what has come from our missionaries on the field. The reason for this is the fact that it is so difficult to get reliable information from papers and magazines. Much that is taking place is hid in mystery and the conditions which exist today, even if fully known by the writers, may be largely changed tomorrow. Under these circumstances one hesitates to talk, much less write, about what is taking place in that distracted country.

Besides what is appearing in the American press, the Missionary Society, more or less regularly, receives reports from other boards doing work in China, and the secretary takes papers and magazines published in China. The *Chinese Recorder* for November is just at hand and from its editorials is gleaned the following:

"Viewed from this angle one can say with confidence that instead of having gone to

ruin it promises to be yet greater than it ever was. Missionary work has, in the main, been shunted on to a siding. In some places all Christian work may have stopped, though we find it hard to locate many such places. Much of it has, of course, been disturbed and dislocated, and there had naturally been considerable loss of momentum and efficiency. Yet of sixteen Christian colleges, eleven are open. The majority of other schools still carry on; of hospitals under the Southern Government about sixty-three per cent have carried on; under the Northern Government about ninety-four per cent. Of the churches no general statement can be made. That in the majority of cases they have weathered the storm seems evident. This is certainly true of those in Canton, the origin of the revolutionary movement. Churches in Changsha, so a correspondent informs us, seem to have resumed much along old lines. In Nanking, also, while they have greatly suffered, they have in various ways held together. The following statement from a missionary who has been through the thick of the worst of the revolution sums up the situation: 'Missionaries almost unanimously report Christian work going forward under the direction of the local Chinese leaders.' Christian work has been shocked but it has not stopped! It has fallen more fully upon Chinese shoulders and become more the concern of Chinese hearts and minds than ever before. In this regard the revolution has really pushed Christian work forward.

" . . . For the moment the Nationalistic urge seems to have reached an impasse. Political prophets are few, and those silent. The misbehavior of some Nationalist leaders and the unfortunate habit of Nationalist armies of occupying private homes, temples, schools, and churches has caused a wave of disillusionment to engulf the former enthusiasm for the revolution. A prominent Chinese Christian intimated that a generation would be needed to achieve Nationalistic ideals; a well-known missionary allowed a century for the same consummation. Yet both agreed in that they evidently expected change and progress to continue. None expect China to revert to the good (or otherwise!) old days. Her face is set in a new direction, though perhaps another start will now have to be made."

THE PRICE OF LIBERTY

(A chapter from "Proclamation of Liberty," sent by Rev. E. S. Ballenger)

That the sinner's ignorance and folly in attempting to *earn* salvation may more clearly appear, note the following.

A colored man in North Carolina decides to go to Washington and pay for his freedom. With a silver dollar he starts on his long journey, talking to himself in a most satisfied manner, thus: "I don't propose to enjoy this freedom for nothing. I pay for what I get. I want President Lincoln to know that there is one man in North Carolina that appreciates being free; and when I have paid for my freedom, I'll be under obligations to nobody. All the rest of the colored folks in our neighborhood will be nothing but charity folks, dependent on the President for their liberty. All the rest will be people who were given their freedom like poorhouse folks get their living from charity. I feel like a superior person already, and when I get home I'll be head and shoulders above the other brethren. And I'll never stop telling them how I bought my freedom while theirs was given to them. I expect they will make me deacon or elder, or something I deserve like that."

At length he reaches the Capitol, and obtaining an interview with the President, immediately makes known his business.

Uncle Works—"Mr. President, I've come all the way from North Carolina to pay for my freedom. I want you to know that there's one man in North Carolina that appreciates being free; and here is the pay for my freedom." (Offers the President a dollar.)

President Lincoln—"Wait a moment, uncle. What did you pay for being a slave?"

Uncle W.—"I didn't pay anything; I was born that way. My father was a slave and my mother was a slave, and I was just born a slave and couldn't help myself."

Pres. L.—"Yes, just as I supposed. Did you make any bargain with the government that in case it would set you free you would pay it a dollar?"

Uncle W.—"Oh dear, no; I didn't know anything about it till it was done."

Pres. L.—"Then, since you were not responsible for being made a slave, and did not promise to pay for your freedom, and since the government did not require or

desire that you pay for your liberty, why do you insist on paying for it?"

Uncle W.—"I insist on paying for it, Mr. President, because I don't want to humble myself to accept it as a charity. I don't want to be under obligations to anybody. I want to be able to say I paid for my freedom."

Pres. L.—"Then you insist on paying for it, do you?"

Uncle W.—"I certainly do."

Pres. L.—"Then I must tell you that your dollar will not pay for it. And I want you to see that your offer to pay for it only shows how little you appreciate it. Can you figure, uncle?"

"It cost the lives, or limbs, or health, of five hundred thousand able-bodied men to set you free. How many silver dollars would it take to equal in value five hundred thousand husbands and fathers, sons and brothers?"

"And besides these, there are five hundred thousand widows and orphans, and sonless mothers, and brotherless sisters, who mourn the loss of husbands and fathers and sons and brothers."

"Furthermore, in order that you may get some little idea of what it cost to set you free, go to some churchyard where a widowed mother and her orphan children are kneeling around a newly made grave that holds a husband and father, and watch them weep, and hear their moans and remember there are five hundred thousand widows and orphans and mothers and sisters who weep for their fallen husbands and fathers and sons and brothers."

"Uncle, how many silver dollars will it take to balance this mountain of human woe? And now since you insist upon paying the price of your freedom, down with its millions!"

Uncle W.—"Oh, Mr. President! I can't pay it. I never thought it cost so much. I am ashamed that I ever thought of paying for it. As you talked, this dollar that looked so big to me when you began, kept getting smaller and smaller until I am so ashamed of it that I want to get it out of sight."

"But, Mr. President, isn't there something that a poor old colored man can do to show his appreciation of the liberty that cost so much? Since you talked about what

it cost to set me free, I really do begin to appreciate my freedom. I will never try to pay for it. But can't I do something to show my appreciation of it?"

Pres. L.—"Yes, indeed you can. Go home, uncle, and live like a free man. Be obedient to the laws of your state, be respectful to all your neighbors, pay your honest debts, do unto others as you would be done by, and show by your life that you appreciate your freedom."

Uncle W.—"I will do all that gladly, Mr. President."

Pres. L.—"But, uncle, ever remember that should you keep all the laws of the land perfectly, pay all your debts, do unto others as you would be done by, all your life, it would have no part in paying for your freedom; that is already paid for, and is a free gift. Remember that all your efforts to pay for it will only show how little you appreciate its cost."

Reader, if you are ever tempted to try to pay for your salvation by good works, by law keeping, go back in mind to Gethsemane and Calvary where the debt was paid, where the millstone of a world's wickedness was carried to the cross, and cast into the sea of God's forgetfulness.

Go back to Gethsemane's garden, where the mountain weight of a world's woes weighs the Redeemer to earth, and presses from his pores his precious blood. Watch while he staggers from the shadow of death to the weary watchmen who, for sorrow, are heavily sleeping.

Watch, while alone he turns again and falls upon the blood-bathed earth, and in an agony of soul which no pen can picture, no tongue can tell, wills to drink to its dregs sin's bitter cup. Watch, while the angel lifts the fainting form and ministers strength for the struggle that has scarce begun.

Watch him all the way from the garden to the grave. Watch the smiting and the spitting. Watch the mockery in the robing and crowning. Watch the scoffing and the scourging.

Now follow the wailing, cursing crowd to Calvary's cross, and see the spiking and the bleeding, the mangling and moaning, the groaning and the weeping.

Wait through the hours that lengthen like ages. Wait till the shadow of death drapes

with its sable mantle the soul-piercing scene. Wait till out from the depths of the deepening darkness there comes that startling, piercing, freezing cry from the heart of the dying Redeemer, "My God, my God, why hast thou forsaken me?"

Wait, sinner, wait for that closing, crowning cry, "It is finished." Behold the clashing clouds, the reeling earth, the rifting rocks, the rending veil, and the bursting graves, and—the bleeding, broken heart.

Reader, "do not frustrate the grace of God, for if righteousness come by the law, then Christ is dead in vain."

Is it not plain that the sinner's effort to purchase salvation by good works can only discredit the atoning work of Christ by which alone he has been redeemed? Is it not clear that the sinner's self-righteous efforts to earn salvation by law-keeping, can only reveal how little he appreciates the cost of salvation?

But is there not something which the chief of sinners, saved by grace, can do to manifest the love that is born in his heart from beholding such manner of love? Oh, yes. "If ye love me, keep my commandments." "We love him because he first loved us." "And this is the love of God that we keep his commandments, and his commandments are not grievous."

Here is the only place and purpose of commandment-keeping. All commandment-keeping that is wrought to earn salvation is but filthy rags of man's self-righteousness. Were we to keep the law perfectly from now to the end of our days, it would and could have nothing to do with earning salvation. That has already been earned for us, and the only thing that we can do is to accept it as a free gift of grace, and love and serve the Giver from the heart, in the Spirit, all our days.

Reader, do you see it? I lived and preached many years before I saw it.

Of that which we have written, this is the sum: Commandment-keeping has nothing to do with earning salvation; and yet the whole plan of salvation has for its object the transforming of a loveless, law-breaking enemy of God into a loving, law-keeping friend of God.

These two divine truths, hard to understand by the "unlearned and the unstable," form, nevertheless, the heart truth of the

gospel. These two apparently contradictory statements are but the two halves of a harmonious whole. They are the truths for which Paul suffered the loss of all things, and for which he was persecuted by the Gentiles, the Jews, and the Judaizing Christian Church at Jerusalem.

If there is one truth above another that the prince of lies hates, it is the harmonious blending of these two divine truths into one divine whole. It matters little to him which one is preached if only that one be preached as opposed to the other. If grace be preached as making "void the law," or if law-keeping is presented so as to "frustrate the grace of God," the father of lies is satisfied.

All down the ages Satan has sought and fought to separate these two great and vital truths, and keep them separate. His success is seen all along the way, but at no time more than now, when many make commandment-keeping a saving work, and salvation by grace is made by many more a lawless license to make void one or all of God's Ten Commandments.

But, bless the Lord, there is the prophetic promise that in the face of the wrath of the dragon, these two truths will be united in the lives and labors of a remnant and persecuted people, before the return of our Lord.

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God and have the testimony of Jesus Christ." Revelation 12:17.

"Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus." Revelation 14:12.

HOME NEWS

NORTH LOUP, NEB.—The Senior Missionary society met Tuesday at the home of Mrs. Cora Hemphill for an all day meeting.

The choir met in an extra session on Sunday night at the home of W. T. Hutchins. The choir is busy preparing for the Christmas cantata to be given soon at the church.

Some of the members of the Intermediate society gathered on Sunday afternoon at the home of their superintendent, Mrs.

Cora Hemphill, to make Christmas gifts to add cheer to some childish heart. We commend this work of the society for we think they are putting into practice the real Christmas spirit.

The committee appointed by the Sabbath school to arrange for a Christmas program has selected a play, "The Dust of the Road," and practice has already begun. There are but few adult characters in the play. The first part of the evening's program will consist largely of Christmas music. Announcement as to the time of giving the program will be made later.

At their meeting next Sabbath day the intermediates will read the various letters they have received from other Intermediate societies of the denomination. Much interest has been manifest in this correspondence, and doubtless this venture will result in a wider knowledge and closer friendship of the young people of our churches.

The subject of Christmas and the singing of Christmas hymns was begun in the Friday night prayer meeting and continued on through the different services the next day. We have always felt that the spirit of Christmas ought to enter and remain longer than one day of twenty-four hours.—*The Loyalist*.

IN MEMORIAM

The Woman's Missionary society of the North Loup Seventh Day Baptist Church has lost another faithful helper. Hannah Clement Watts was called to her heavenly home on Sabbath morning, August 13, 1927. We bow in submission to God's will, knowing that our loss is her gain.

Yet we miss more than words can express, her cheerful presence, her kindly thoughtfulness, and her willing service for all with whom she came in contact.

Our sympathies go to all her loved ones left to mourn her loss.

We know it is not very far away,
The place where our dear ones stay,
We shall clasp their hands
In that best of lands,
It is not very far away.

CORA HEMPHILL,
GENIA CRANDALL,

WOMAN'S WORK

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

The Foreign Missions Conference of North America has suggested Thursday, January 5, 1928, as a day of prayer in behalf of foreign missions, and a suggested program is appended.

A SERVICE OF PRAYER FOR MISSIONS

In Christ there is no East or West,
In him no South or North;
But one great fellowship of love
Throughout the whole wide earth.

In him shall true hearts everywhere
Their high communion find;
His service is the golden cord
Close binding all mankind.

Join hands, then, brothers of the faith
What'er your race may be:
Who serves my Father as a son
Is surely kin to me.

In Christ now meet both East and West,
In him meet South and North;
All Christly souls are one in Him
Throughout the whole wide earth.
—John Oxenham.

Hymn

Call to Prayer and Praise. (*People standing*)

Leader: The Lord, even the most mighty
God, hath spoken, and called the world
from the rising up of the sun unto the
going down thereof.

And he said, It is a light thing that
thou shouldst be my servant to raise up
the tribes of Jacob, and to restore the
preserved of Israel; I will also give
thee for a light to the Gentiles, that
thou mayest be my salvation unto the
end of the earth.

People: *Arise, shine; for thy light is come,
and the glory of the Lord is risen upon
thee.*

L. For behold, the darkness shall cover
the earth, and gross darkness the peo-
ple; but the Lord shall arise upon thee,
and his glory shall be seen upon thee.

P. *And nations shall come to thy light,
and kings to the brightness of thy ris-
ing.*

L. The people which sat in darkness saw
great light; and to them which sat in
the region and shadow of death light is
sprung up.

P. *For God so loved the world that he
gave his only begotten Son, that whoso-
ever believeth in him should not perish,
but have everlasting life.*

L. Be it known therefore unto you, that
the salvation of God is sent unto the
Gentiles, and that they will hear it.

P. *Lift up your eyes, and look on the
fields; for they are white already to
harvest.*

L. O Lord, show thy servants thy work.

P. *And their children thy glory.*

L. Let thy merciful kindness, O Lord,
be upon us;

P. *As we do put our trust in thee.*

L. Not unto us, O Lord, not unto us.

P. *But unto thy name give the praise.*

Let us pray:

Our Father
Almighty and everlasting God, by
whose Spirit the whole body of the
Church is governed and sanctified; Re-
ceive our supplications and prayers,
which we offer before thee for all
estates of men in thy holy Church, that
every member of the same, in his voca-
tion and ministry, may truly and gladly
serve thee; through our Lord and
Saviour, Jesus Christ. Amen.

O God, who hast made of one blood
all nations of men for to dwell on the
face of the whole earth, and didst send
thy blessed Son to preach peace to
them that are far off and to them that
are nigh; Grant that all men every-
where may seek after thee and find
thee. Bring the nations into thy fold,
and add the heathen to thine inheri-
tance. And we pray thee shortly to
accomplish the number of thine elect,
and to hasten thy kingdom; through
the same Jesus Christ our Lord. Amen.

Responsive Reading. Psalm 72. (*People
standing*)

Leader: Give the king thy judgments, O
God, and thy righteousness unto the
king's son.

P. *He shall judge thy people with right-
eousness, and thy poor with judgment.*

L. The mountains shall bring peace to

the people, and the little hills, by right-
eousness.

P. *He shall judge the poor of the peo-
ple, he shall save the children of the
needy, and shall break in pieces the
oppressor.*

L. They shall fear thee as long as the
sun and moon endure, throughout all
generations.

P. *He shall come down like rain upon
the mown grass; as showers that water
the earth.*

L. In his days shall the righteous flour-
ish; and abundance of peace so long
as the moon endureth.

P. *He shall have dominion also from
sea to sea, and from the river unto the
ends of the earth.*

L. They that dwell in the wilderness shall
bow before him; and his enemies shall
lick the dust.

P. *The kings of Tarshish and of the isles
shall bring presents; the kings of She-
ba and Seba shall offer gifts.*

L. Yea, all kings shall fall down be-
fore him; all nations shall serve him.

P. *For he shall deliver the needy when
he crieth; the poor also, and him that
hath no helper.*

L. He shall spare the poor and needy,
and shall save the souls of the needy.

P. *He shall redeem their soul from de-
ceit and violence; and precious shall
their blood be in his sight.*

L. And he shall live, and to him shall be
given of the gold of Sheba; prayer also
shall be made for him continually; and
daily shall he be praised.

P. *There shall be an handful of corn in
the earth upon the top of the moun-
tains; the fruit thereof shall shake like
Lebanon; and they of the city shall
flourish like grass of the earth.*

L. His name shall endure forever; his
name shall be continued as long as the
sun; and men shall be blessed in him;
all nations shall call him blessed.

P. *Blessed be the Lord God, the God of
Israel, who only doeth wondrous
things.*

L. And blessed be his glorious name for-
ever; and let the whole earth be filled
with his glory; Amen, and Amen.

Hymn: "Jesus Shall Reign Where'er the
Sun"

Let Us Pray:

Leader: Hear, O Lord, we beseech thee,
our prayers of Thanksgiving and of
praise:

Almighty God, who from thy habita-
tion beholdeth all the sons of men and
fashioneth their hearts alike; we give
thee most humble and hearty thanks
for the revelation of thyself in thy Son
Jesus Christ; for the commission to
thy Church to proclaim the gospel to
every creature; for the apostles who,
in obedience to thy will, carried the
gospel throughout the world; for those
who have gone to the ends of the earth
to bring light to them that dwell in
darkness and in the shadow of death;
for the innumerable company who now
praise thy name out of every kindred
and nation and tongue. To thee be
ascribed the praise of their faith for-
ever and ever. Amen.

For that thou didst send into this world
thy Son, our Lord Jesus Christ, to be
the Savior of the world:

For the glad tidings of great joy that
shall be to all the people.

People: *We thank thee, O Lord.*

L. For the progress of thy gospel and
for every sign of promise that the peo-
ple who sat in darkness are seeing the
glorious light of thy salvation:

For the multitudes of those who have
heard the blessed message of thy love,
who have found their joy and their
peace in the knowledge of thy Son our
Savior Jesus Christ:

For every soul that hath been freed
from the bondage of ignorance and of
sin and hath been born again in faith
and righteousness.

P. *We thank thee, O Lord.*

L. For the diffusion of thy blessed
Spirit and the pouring of thy grace
upon those who do not confess thee by
name, but who are touched by thy
heart of love and are learning the les-
sons of charity, and good-will which
thou didst teach and manifest in thy
person and ministry:

For the spirit of concord, sympathy and

understanding which is drawing together the peoples of any race and creed,

P. *We thank thee, O Lord.*

L. For the spirit of unity and consecration to thy service which is binding together all those who profess and call themselves Christians that thy word may be fulfilled, and thy blessed will may be done, and the gospel of glory may be preached to the ends of the earth,

P. *We thank thee, O Lord.*

L. And now may the peace that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work to do his will, working in us that which is well pleasing in his sight, through Jesus Christ, to whom be the glory, forever and ever. Amen.

Hymn

Brief Address

Prayer for Spiritual Revival in Behalf of Missions:

The following eight objectives shall be read by the minister, each to be followed by a period of silent prayer:

1. *For a Missionary Spirit.*—That the Church may see the whole world's need of Christ; and may be ready for any sacrifice in order to make him known to all mankind.

2. *For a Spirit of Prayer.*—That Christian people may learn to pray as Christ prayed and taught his disciples to pray; and that an ever-increasing number of interceders may be raised up until the whole Church is awakened to prayer.

3. *For a Spirit of Sacrifice.*—That the Church may be willing at whatever cost to follow and to bear witness to the way of Christ as she learns it.

4. *For a Spirit of Unity.*—That the whole Church of Christ may desire and experience a new unity in Christ.

5. *For the Gift of Interpretation.*—That the Church may learn to preach the eternal gospel by word and life in terms that the men and women of this age will understand.

6. *For Courageous Witness in Moral*

Questions.—That the witness of the Church in the moral questions of our day may truly reflect the mind of God and may be known and felt throughout the world.

7. *For a Spirit of Service.*—That a great number of men and women may offer themselves unreservedly to do Christ's work at home and abroad in our generation.

8. *For the Completion of Our Own Conversion.*—For the removal of all hindrances in our own lives to the manifestation of God's redeeming love and power.

Prayer for Our Own People and Work:

Here shall be presented for spoken or silent prayer suitable persons and objects connected with the church or mission board concerned.

Leader: Hear, O Lord, we beseech thee, our prayers of intercession for the missionaries of the cross and for thy church at home.

O most merciful Savior and Redeemer, who wouldst not that any should perish, but that all men should be saved and come to the knowledge of the truth; Fulfil thy gracious promise to be present with those who are gone forth in thy name to preach the gospel of salvation in distant lands, especially our brothers and sisters who have gone out from our own board. Be with them in all perils by land or by water, in sickness and distress, in weariness and painfulness, in disappointment and persecution. Give them peace and sure confidence in thee. Pour out upon them abundantly thy holy Spirit, and prosper mightily the work of their hands; send unto them, according to their need, faithful and true fellow laborers, and give them a rich increase here and a blessed reward hereafter, for the sake of Jesus Christ, our Lord and Savior. Amen.

Dear Lord of our lives and Master of the hearts of men, who hast commanded that we go forth into all the world and carry thy message to every creature; give us faith to believe and grace to obey thy word. Make us to understand that this is the common

task and the highest privilege of all thy servants; and that each of us, to the utmost of the opportunity which thou dost grant, must be thy messenger and aid others so to be. To those who go afar, carrying glad tidings and publishing salvation, give thy largest and richest blessing. Be thou their strength and stay, and their exceeding great reward. To those of us whose appointed service it is that we remain in our accustomed place and walk in the familiar ways, grant such a vision of the great world and its need as shall make us instant and eager sharers in speeding the work, now in the great day of our opportunity. Teach us, our Father, by thine infinite love for us and for all men, to love those whom we have not seen, but with whom we may share the good things thou hast entrusted to us. Help us to pray instantly, to give liberally, and to work diligently that the coming of thy kingdom may be hastened, and that the sorrow of the world may be relieved, through Jesus Christ our Lord. Amen.

Hymn

Prayer in Unison:

Lord, make this day to be the day of thy tender mercy. Listen to the prayers of all thy children, be the Shepherd of the lost, the Guide and Light of unbelievers, the Teacher of the simple, the Father of the fatherless, the Protector of the oppressed, the Physician of the suffering, the Comforter of the dying, and bring us all at last to thee, our Refuge and Eternal Rest; through Jesus Christ our Lord. Amen.

Benediction:

Now unto him that is able to do abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

O SPIRIT OF THE LIVING GOD!

O Spirit of the living God!
In all the fullness of thy grace,
Where'er the foot of man hath trod,
Descend upon our waiting race.

Be darkness at thy coming, light,
Confusion, order in thy path;
Souls without strength inspire with might;
Bid mercy triumph over wrath.

O Spirit of the Lord, prepare
All the round earth her God to meet;
Breathe thou abroad like morning air
Till hearts of stone begin to beat.

Baptize the nations; far and nigh
The triumphs of the cross record;
The name of Jesus glorify
Till every kindred calls him Lord.

—James Montgomery.

CHURCHMEN PRESENT MEMORIAL ON OUTLAWING WAR

A delegation of distinguished church representatives waited on President Coolidge and Secretary of State Kellogg on November 2, presenting to them a memorial expressing hearty support of the proposal of M. Briand that France and the United States should make mutual engagements for "the renunciation of war as an instrument of national policy."

The memorial carried the signatures of about seven hundred outstanding men and women in the churches of all denominations. Additional signatures are being received daily.

The chairman of the delegation was Bishop William F. McDowell, of the Methodist Episcopal Church, chairman of the Washington Committee of the Federal Council of the Churches.

While taking its point of departure specifically from the Briand proposal, the memorial goes on to express the judgment that our government should co-operate to the fullest possible extent with the other nations also in securing the substitution of peaceful methods for those of force in the settlement of all disputes.

The full memorial was as follows:

To the President and Senate of the United States of America:

We, the undersigned citizens of the United States, profoundly believe that our government should co-operate to the fullest possible extent with the other nations of the world in taking effective steps toward the substitution of peaceful methods for those of force in the settlement of disputes between nations.

We therefore heartily welcome the proposal of M. Briand that France and the United States shall make mutual engagements for "the renunciation of war as an instrument of national policy."

We believe:

1. That war should never again be resorted to by civilized nations as the means for settling disputes or enforcing claims.

2. That war, save for self-defense against actual attack, should be outlawed and declared by the nations to be an international crime.

3. That the renunciation of war by treaties and solemn engagements should be undertaken between all the principal nations, adequate provision being made for conciliation, mediation, arbitration, and judicial settlement.

4. That such engagements constitute an essential measure in creating the spirit of mutual confidence which must precede a general movement for disarmament.

5. And that the settlement of every threatening dispute, whatever its nature, must be sought only by pacific means.

We therefore request our President and Senate to respond promptly and favorably to the proposal of M. Briand. And we desire at the same time that it be made clear to other nations that the United States would be pleased and would hope to enter into similar agreements with them.

WARM WELCOME FROM THE PRESIDENT

President Coolidge was quoted by members of the delegation as saying, in response to the presentation of the memorial, that he was glad that such organizations as the Federal Council of the Churches were directing public opinion into the ways of peace and good will between nations. Subsequent press dispatches further report the President as saying that the Briand proposal will probably be taken up soon.—*Federal Council Bulletin*.

"Anarchy always comes as a result of tyranny; and tyranny usually follows in the wake of anarchy. The two seem to be inseparable. A recognition of human rights is an antidote for both tyranny and anarchy. America has demonstrated this wonderful truth."

WHO CHANGED THE SABBATH?

One of the most convincing arguments for the Bible Sabbath appears in a six-page folder by Mr. E. E. Franke. It is headed, "From Sabbath to Sunday, or Who Changed the Sabbath."

The author asks two questions: "Why do some Christians keep the seventh day (Saturday)?"

Why do you keep Sunday?

He then quotes from Milton, "*He who does not reason is a slave.*"

The whole question of the change is set forth so clearly, even by Sunday keepers, that I do not see how any Bible loving Protestant can avoid the strong, inevitable conclusion.

The main part of the discussion is given here in the hope that our readers may be able to make good use of it in the days that are coming.—T. L. G.

Sunday—are we justified in keeping this day in preference to God's ancient and time-honored memorial of creation, the seventh day (Saturday)?

There is only one source to which the consistent Protestant can go for a reply, and that is God's Word.

Doctor Dowling has truly said:

The Bible, and the Bible only, is the religion of Protestants. Nor is it of any account in the estimation of the genuine Protestant how early a doctrine originated, if it is not found in the Bible. . . . Hence, if a doctrine be propounded for his acceptance, he asks: Is it found in the inspired word? Was it taught by the Lord Jesus Christ or his apostles? If they knew nothing of it, no matter to him whether it be discovered in the dusty folio of some ancient visionary of the third or fourth century, or whether it springs from the fertile brain of some modern visionary of the nineteenth—if it is not found in the sacred Scriptures, it presents no valid claim to be received as an article of his religious creed.

The prevailing idea is that Christ or his apostles changed the day. But we find the Bible silent on this point. We find that Christ, himself, kept the seventh-day Sabbath. Luke 4:16, 31. The early Christians kept it after the crucifixion. Luke 23:56. Paul preached to Jews and Gentiles on the Sabbath day. Acts 17:2; Acts 18:4; Acts 13:44. We search in vain for one passage in the Scriptures of truth which sanctions Sunday or first day of the week observance.

The greatest obstacle in the way of the Sunday institution is the law of the Ten

Commandments. Sunday can not be supported by that law, the fourth precept of which says, "the seventh day is the sabbath"; and to abolish the law would be to abolish the very foundation of the government of God. The leading Protestant denominations agree that the Ten Commandments are still in force.

The *Methodist Discipline*, article 6, says:

No Christian whatever is free from the obedience of the commandments which are called moral.

The *Baptist Manual*, article 12, says:

We believe that the law of God is the eternal and unchangeable rule of his moral government.

The *Presbyterian Confession of Faith*, article 5, says:

The moral law doth forever bind all, as well justified persons as others, to the obedience thereof. . . . Neither doth Christ in the gospel in any way dissolve, but much strengthen, this obligation.

Dwight's Theology, a Presbyterian work, Volume IV, page 120, says: "The law of God is and must of necessity be unchangeable and eternal."

Thus we find three of the great Protestant denominations agreeing that God's law of Ten Commandments is "unchangeable," and yet by their practice of keeping Sunday, they virtually assert that it has been changed; for surely a change of the Sabbath would involve a change of the fourth commandment of that law.

Hear these words from the late Bishop Mallalieu, of the Methodist Church, when addressing a class of young men about to enter the ministry:

"Perfection involves the idea of good works and obedience to the Ten Commandments, emphatically the Ten Commandments. You will never get a perfection, unless it is the devil's perfection, that will admit you to preach anything that is not found in these."—Reported in *Old City Blizzard*, September 13, 1890.

And yet we know Sunday is not found in the Ten Commandments. Remembering this, let the reader draw his own conclusions from the bishop's words.

Having found that the Bible sustains no change of the Sabbath, we turn in vain to history and the leading authorities of these great denominations for Sunday sacredness.

Buck's *Theological Dictionary*, a Methodist work says:

Sabbath in the Hebrew language signifies rest, and is the seventh day of the week . . . and it must be confessed that there is no law in the New Testament concerning the first day.

The *Watchman*, a Baptist paper, said in answer to a correspondent:

The Scripture nowhere calls the first day of the week the Sabbath. . . . There is no Scriptural authority for so doing, nor, of course, any Scriptural obligation.

Dwight's Theology, Volume IV, page 401, says:

The Christian Sabbath, Sunday, is not in the Scripture, and was not by the primitive church called the Sabbath.

Rev. George Hodges, who preached in one of the largest Episcopal churches in Pittsburgh, Pa., writing for the *Pittsburgh Dispatch*, said:

The seventh day, the commandment says, is the Sabbath of the Lord thy God. No kind of arithmetic, no kind of almanac, can make seven equal to one of the seventh mean the first, nor Saturday mean Sunday. . . . The fact is that we are all Sabbath breakers, every one of us.

Leading authorities in different denominations have published strong, clear convictions in favor of the Bible Sabbath. We have not room for all Mr. Franke says in this line, but will give some of the principal ones here.—T. L. G.

Rev. Isaac Williams, Church of England, in *Plain Sermons on the Catechism*, Volume I, page 334, says:

And where are we told in the Scriptures that we are to keep the first day at all? We are commanded to keep the seventh; but we are nowhere commanded to keep the first day. . . . The reason why we keep the first day of the week holy instead of the seventh is for the same reason that we observe many other things, not because of the Bible, but the church has enjoined it.

In an essay on the transference of the Sabbath, read in the presence of several hundred Baptist ministers and prominent church workers in New York City, the eminent Rev. Edward T. Hiscox, D. D., author of the *Baptist Church Manual* said:

There was and is a commandment to "keep holy the Sabbath day," but that Sabbath day was not Sunday. It will, however, be readily said, and with some show of triumph, that the Sabbath was transferred from the seventh to the first day of the week with all its duties, privileges, and sanctions. Earnestly desiring information on this subject, which I have studied for many years, I ask, "Where can the record of such a transaction be found?" Not in the New Testament—absolutely not. There is no Scriptural evidence of the change of the Sabbath institution from the seventh to the first day of the week. I wish to say that this Sabbath question, in this aspect of it, is in my

judgment the gravest and most perplexing question connected with Christian institutions which at present claims attention from Christian people.—*Examiner*, November 16, 1893.

The great historian, Neander, noted the world over as the greatest and most reliable church historian, wrote as follows

The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intention of the apostles to establish a divine command in this respect, far from them and from the early Apostolic Church to transfer the laws of the Sabbath to Sunday.—*Rose's Neander*, page 186.

In answer to questions as to who did change the Sabbath, quite an extended dialogue between Protestant and Catholic is given, together with some interesting correspondence. We can only choose a letter or two written by Catholics in answer to certain questions.—T. L. G.

Cardinal's Residence,
408 N. Charles Street,
Baltimore, Md., October 3, 1889.

DEAR MR. FRANKE:

At the request of his eminence, the Cardinal, I write to assure you that you are correct in your assertion that Protestants, in observing the Sunday, are following, not the Bible, which they take as their only rule of action, but the tradition of the Church. I defy them to point out to me the word "Sunday" in the Bible; if it is not to be found there, and it can not be, then it is not the Bible which they follow in this particular instance, but tradition, and in this they flatly contradict themselves.

The Catholic Church changed the day of rest from the last to the first day of the week, because the most memorable of Christ's works were accomplished on Sunday. It is needless for me to enter into any elaborate proof of the matter. They can not prove their point from Scripture! therefore, if sincere, they must acknowledge that they draw their observance of the Sunday from tradition and are, therefore, weekly contradicting themselves.

Yours very sincerely,

W. A. REARDON.

There are several other strong testimonies concerning the matter, but we will offer only one more here:

DEAR FRIEND:

I have repeatedly offered \$1,000 to anyone who can prove to me from the Bible alone that I am bound to keep Sunday holy. There is no such law in the Bible. It is a law of the holy Catholic Church alone. The Bible says, "Remember that thou keep holy the Sabbath day." The Catholic Church says: "No! By my divine power I abolish the Sabbath day, and command you to keep holy the first day of the week." And, lo!

the entire civilized world bows down in reverent obedience to the command of the holy Catholic Church. Excuse delay in answering.

Yours respectfully,

T. ENRIGHT, CSS. R.

Lock Box 75, Kansas City, Mo.

FRANCE'S "DARK SHADOW"

Frantic efforts of the French wine interests to finance a political drive in the United States to modify the Volstead Act to permit the manufacture, sale, and particularly the importation of wine, will be met by the Woman's Christian Temperance Union by an educational campaign to show the actual effects of wine on the French people.

Wine does not induce temperance in France, but has given France the questionable distinction of leading the world in alcoholism. Half the French railroad accidents are caused by the alcohol poisoning of engineers or others employed in railroading. Since the war, alcoholism has increased alarmingly in France; the French Academy of Medicine recognizes officially that wine drinkers graduate to drinks with a higher alcohol percentage. No desire for these stronger drinks would exist if it were true that wine drives out a taste for spirits.

The happy smiling "LaBelle France" of the idealists has a dark shadow in the misery caused by millions of wine drunkards, whose wives live in squalor and filth and whose children live half fed, half clad, and half educated.—*W. C. T. U.*

"Work is the enduring spirit of an enlightened and progressive nation. Idleness and vice have always destroyed the civilization of indolent peoples. The fabric of our civilization depends upon the intellectual and industrial vigor of its citizens. And the dawn of the present century saw a new educational theory widen man's usefulness to man. The advent of the vocational school for boys and girls, men and women, heralded a new day in the progress of human training and development."

"Live so the man who carves your epitaph on the tombstone won't feel like a prevaricator."

YOUNG PEOPLE'S WORK

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

READING THE BIBLE

Christian Endeavor Topic for Sabbath Day,
January 14, 1928

DAILY READINGS

Sunday—It cleanses our lives (Ps. 119: 9-16)

Monday—It gives knowledge of God (John 14: 5-11)

Tuesday—It helps us to live aright (Matt. 7: 24-29)

Wednesday—It brings light (Prov. 6: 20-23)

Thursday—It feeds the soul (1 Pet. 2: 1-5)

Friday—It stirs the conscience (Heb. 4: 12, 13)

Sabbath Day—Topic: What difference does reading the Bible make? (Ps. 1: 1-6; 2 Tim. 3: 14-17)

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

In 2 Timothy 3: 15, Paul says that "the holy Scriptures . . . are able to make thee wise unto salvation through faith which is in Christ Jesus." The Bible tells us how to live so we may obtain salvation, and be worthy of the life after death.

It also tells us about God. It is true that we can learn of him through nature, but this knowledge is not sufficient. Through the Bible we learn that he is a spirit, he is omnipotent, kind, loving and merciful. We get a deep insight into his nature.

A starving man needs food. Without it he will perish. The Bible gives us spiritual food, and without it we shall perish. It is nourishment for our souls.

The following is a quotation from a poem of my own composition:

Blessed Bible, Book divine,
From whose pages light doth shine,
Let us read it more and more,
'Til this fleeting life is o'er.
Let us live it day by day,
Walking in the narrow way.

CHRISTIAN ENDEAVOR NEWS NOTES

(Reported by Mrs. Leslie E. Getchell)

ENDEAVORERS CONDUCT STUDY CLASS

A mission study class, organized by the Society Missionary Committee chairman, Mr. Albert H. Brooks, has been conducted on alternate Tuesday evenings during the

past eight weeks. These classes, which meet at the homes of the members in turn, are being led by Pastor Ogden. Three meetings have been devoted to the study of Africa and its need of missionary work. At the fourth class was begun a study of our missions in the West Indies and South America. The group has been well attended and the interest is growing. The class will be continued for several weeks.

A joint prayer meeting of the Christian Endeavor societies of the local church and that of the Baptist Church, which was held at Jordan on the evening of November 13, was led by Miss Josephine Maxson, president of the Seventh Day Baptist society. A good number from both groups was present to participate in an interesting and profitable discussion of the topic and to join heart and voice in prayer and song. All enjoyed the Christian fellowship together.

NEW ENGLAND UNION RALLY

The first quarterly rally of the newly formed New England Union of Seventh Day Baptist Christian Endeavor societies was held at Westerly, R. I., on the evening of December 3, the young people being guests of the Westerly endeavorers. The Waterford society, at whose suggestion and call the union was organized, led the prayer meeting at the rally, with Pastor Ogden in charge. Following this meeting and a brief session of business, the delegates were delightfully entertained at a social by the Westerly young people.—*The Waterford Review*.

THE INTERMEDIATE CORNER

REV. WILLIAM M. SIMPSON

Intermediate Christian Endeavor Superintendent,
Sabbath Day, January 14, 1928

DAILY READINGS

Sunday—The Bible inspired (Hebrews 1: 1-3)

Monday—Shaking up conscience (Hebrews 4: 12, 13)

Tuesday—The Bible in soul-winning (Acts 8: 26-35)

Wednesday—Use of memory verses (Matthew 4: 4, 7, 10)

Thursday—The Bible as a guide (Psalm 1: 1-6)

Friday—Comfort in the Bible (Isaiah 40: 1-5)

Sabbath Day—Topic: Why and how should I use my Bible? (2 Timothy 2: 15; 3: 14-17)

We do not question the inspiration of the Scriptures. We are eager to express our belief that the Bible is inspired as no other book is inspired. And yet, many Bibles

show wear only in favorite parts. How few people are familiar with the vigorous appeals for righteousness in the books of Amos, Hosea, Isaiah, and Micah! How few are willing to read Esther, Job, or Titus through at one sitting!

One who is utterly unfamiliar with the Bible has no right to call himself an educated person. Not only are many poems, dramas, and orations of standard literature abounding in quotations from the Bible, and references to Biblical incidents, but the trend of philosophy and history has been largely shaped by it. The English language was established by the translation of the Bible into English. A knowledge of literature, philosophy, ethics, history, or civics calls for acquaintance with sacred Scripture.

Mere scholastic interest in the Bible is not enough. The Bible is *religious*. Our chief interest in it is that we may know God and come to love and obey him. Familiarity with the fine points of controversy about the Bible may even be a hindrance to this search. But continuous, faithful, devotional reading of the Bible according to the spirit of the Christian Endeavor pledge will surely have its true reward.

OLD-FASHIONED WAYS

"When grandma comes I hope she will not upset Betty's training. She is so old-fashioned, I am afraid she will want to interfere with the child's schedule and give her all sorts of impossible things to eat," Mrs. Treadwell had said when the vigorous old lady had announced her intention of making a visit.

But, on the contrary, grandma had no suggestions to make regarding Betty—Betty who was finical about her food, restless and impatient, bursting into tears at slight provocation, and altogether too pale and languid.

Betty lived in a household of grown-ups. Grandpa enjoyed taking her to the movies any pleasant afternoon. Cousin Mary donated pink chiffon bonnets and white broadcloth coats. Her father brought home a pair of real kid gloves, just to see her eyes shine, and a doll so fragile and delicately arrayed that someone had to be continually reminding her not to drop it, not to

soil it. Mother took her on her shopping trips, proud of the attention she received in the stores.

And still grandma said nothing, until one day young Mrs. Treadwell remarked, "I do not see how mothers in your day ever succeeded in raising their families. They paid so little attention to diet!"

Grandma must have been slightly ruffled for she replied, "We were not perhaps as careful of the food that went into their stomachs as you are, but we were a good deal more particular about the food we gave their minds. We maybe did give them too much spice in their victuals, but not so much in their amusements. We did not dash in a lot of excitement on the top of a full day. We did not take them about through crowds to over-stimulate and exhaust them. You say you do not want Betty to get a taste for highly seasoned food. Well, our children did not get such a taste for excitement that they could not enjoy a quiet day at home, reading or working. Excitement arouses the desire for more excitement, just as the condiments you worry so about cause a desire for more condiments.

"You say that certain foods are a burden to a child's delicate stomach. We never made playthings a burden. A child ought not to be continually pestered about taking care of a fragile toy. If Betty were my child I would put away that fancy doll until she is older. A simpler doll would be better for her now.

"Her food is not too rich, but her clothes are. They are no more fit for a vigorous child than that rich pudding you refused her last night. They belong to her future.

"Our children were not always fed wisely, but perhaps they survived it all because they did not have too much attention, too many people about, too much nagging about non-essentials, fussy clothes, elaborate toys, or constant stimulation."

"But what can a mother do in this modern world? We can not live as you did then," said the younger woman.

"You can as far as the essentials go. Just as you choose for her simple food out of all that is on the table, so you can learn to choose simple pleasures, quiet enjoyment, and the child-companionship she so much needs."—*Stella E. Fulton in National Kindergarten Association, 8 West Fortieth Street, New York.*

CHILDREN'S PAGE

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

DEAR CHILDREN:

Here is a little poem written by one of the most faithful members of our beloved Independence Church who is a very understanding friend of children. M. S. G.

HELLO

DEVILLO E. LIVERMORE

Hello, little boy as I meet you today,
Galloping on your happy way,
Have you thought of the road you are going to
take,
Or the kind of man you are going to make?

Hello, little girl with your tender smile,
Your merry laugh and joy the while;
The light that glows from your shining eyes,
Is pure and wholesome as from June skies.

Hello, little man, I see you now
In youth's bright morn, with sunlit brow.
There is many a place in the world for you
That needs a man that is good and true.

Hello, little maiden with womanly grace,
I see it shine from your happy face.
You'll treasure the things that are true and good,
And carry the charms of sweet womanhood.

There'll be a road that leads, some day,
To a little cottage by the way.
Sometime you'll meet at that cottage gate
The man you have loved, to be his mate.

You two will make it a happy home
From which you will never care to roam,
And the path of life will be strewn with flowers,
For the sunshine of love will brighten the hours.

THE PINK SLIPPERS

M. S. G.

Colder and colder it grew in the field where Winky the little field mouse lived, and one day the air seemed full of little white feathers, which were so cold that Winky shivered all over when they struck his inquisitive little nose.

"Oh, mommy!" cried the frightened little fellow, as he tried in vain to get away from these bothersome feathers, "what are these cold white feathers and where did they come from?"

"They are snowflakes," said mommy,

"and they come from the clouds above. It is Jack Frost who makes them so cold. In the summer time they are only little drops of rain."

"I don't like them," grumbled Winky, as he burrowed into his nest. But even there the little mice were cold. "Oh, what shall we do?" they sobbed.

Then poppy and mommy said, "You are now fully grown, my children, and are wise enough and quick enough to keep out of the way of Fluffy, the big yellow cat; so we will go to the big red barn where it is much warmer."

So off they started, hurrying very fast to keep from freezing, through the orchard and the garden, past the gray farmhouse and on to the big, red barn. Their hearts beat very fast and their bright eyes peered this way and that, for every moment they expected to see Fluffy come pouncing upon them.

But Fluffy was fast asleep by the kitchen fire, and although as usual he had one eye half open, he never even dreamed mice were so near, for he couldn't be expected to see, hear, or smell through a closed door.

The mice were soon well settled in their new quarters. They were much more comfortable and good food was easy to get. Even restless little Winky was very contented and happy for a time; but one bright winter night, which happened to be Christmas eve, Winky grew uneasy and began to long for new experiences. So slipping away from his family, he stole slyly out of the barn and soon reached the pretty gray farmhouse. Betty Lou had left the back door open just a little crack, so he slipped into the warm kitchen and on through the pleasant dining room. No one was in sight, not even Fluffy, the cat, but he could see a faint light shining under a door on the other side of the room. There was plenty of room for the little fellow to creep under, so under he went, as quietly as only a mouse can.

He began to look around him, and then he almost squeaked right out with surprise and delight, for in the corner near the door stood the most wonderful and beautiful tree he had ever seen, hanging full of fruit of every size, shape, and color. Slowly he crept toward it until among the many lovely things he saw long strings of pink and white pop-corn—yes, and rosy cheeked apples.

Yum! Yum! How good they did smell. He must have some. His little tummy felt empty and his mouth watered in anticipation.

As usual with Winky, to think was to act, and he was soon nibbling away at the popcorn with a taste of apple now and then. He nibbled and nibbled until his tummy was full almost to bursting, and he was oh, so sleepy. At last he crept into the toe of a pretty little pink slipper and went to sleep, to dream of fierce yellow cats, pink popcorn and shining red apples.

The next morning the dining room doors were opened and Betty Lou, baby sister, big brother Bob, their father and mother, and numerous aunts, uncles and cousins came merrily into the big living room, and many were the ohs and ahs and shouts of delight.

"Oh, do hurry, daddy dear, to take the presents off the tree!" cried Betty Lou, jumping up and down, her eyes shining like stars, for half way up the tree she spied some lovely pink bedroom slippers which she was just sure must be for her. Hadn't she wished for them over and over again, and wouldn't she be heartbroken if they were not for her?

But by her side was poor little crippled cousin Ruth, leaning on her crutches, her thin little face raised eagerly to the beautiful tree. "Oh, Betty Lou," she cried in a whisper, "see those darling pink slippers. I do hope they are for me. I never wanted anything so badly in my whole life."

Betty Lou's face grew as red as fire and big tears came into her bright eyes. "I don't care," she said to herself. "I know they are mine. I can't help it if Ruth wants them." Then a little inner voice seemed to whisper to her, "But you have so much, Betty Lou. You are well and strong and have two good, active feet. Think of poor little Ruth who can not romp and play as you do."

Then Betty Lou's eyes shone and she crept up close to daddy and whispered, "Please give Ruth the pink bedroom slippers. She needs them more than I."

Daddy smiled and said softly, "My unselfish little daughter," as he reached to the other side of the tree and held up another pair of slippers exactly like the first, calling out, "For little Miss Ruth." Then two little girls shouted with glee, for again he

held up a pair of pink slippers and said, "For Betty Lou."

Betty Lou reached for her slippers with a happy laugh, then squealed with all her might and quickly dropped them, for out of the toe of one crept little Winky Mouse, who slipped hurriedly out of the room, just missing Fluffy, the cat, who was bathing by the kitchen fire; and before Betty Lou had entirely recovered from her surprise and fright, he had reached the safety of the red barn and was soon cuddled up beside his brother Squeaky, to whom he related his wonderful experience.

At last Betty Lou picked up her pretty slippers and as she put them on said merrily, "I don't wonder the little mouse thought the slipper was a cozy bed, for they are the softest, warmest slippers any little girl ever had."

Little Ruth said as she pressed her slippers against her thin face, "I'm glad that little mouse did not take one of my slippers for a bed."

CHRISTMAS LETTER TO THE CHILDREN

DEAR CHILDREN:

It is not at all necessary that I should tell you that Christmas is almost here.

There is one thing I am wondering about—how you are going to spend it? I want you to have the very merriest time you ever had, but how are you going to bring it about?

I know, from your sparkling eyes and questions and plans, that you have "lots" of wishes! A boy wants a wheel or skates, and a girl wants a new doll or dress, in fact hundreds of things are wanted, by children, all over the land. But, what do you want?

Let us imagine we are taking a little walk, together, and we will make a call in one home, and there are thousands like it—here, there, and everywhere!

We find bright little boys and girls, as full of wants and wishes as you are. They know Christmas is coming but "hard times" have come first. Perhaps, theirs was one of the homes the flood washed away! Perhaps daddy has died! Perhaps mama is sick, and all the money has gone for food and medicine! The fire on the hearth may have gone out and they are cold and shivering. You may say, "I don't know anybody in that fix!" But, please put on your

"thinking cap." Don't you know of some child whose heart aches to hang up its ragged stocking and have a little something in it?

Can you be happy until you go without something, so somebody else shall have something?

It may make you unhappy, at first, but much happier when you have done your part to make others happy. You may say you haven't any money to do that thing with. Perhaps you can do some chore for some one, and get a few pennies, if not dollars. You can find many pretty things at a ten-cent store.

Only yesterday morning a sweet little girl came to our door calling out, "Peppers! peppers! Want to buy any peppers?" You know they grow, this time of year, in Florida. Later, we drove way out of the city over a humpty, bumpy road—wish you had been with us—to an old Dutch house, to learn more about her "peppers." It seems she has kind, poor parents and they want her to have a nice Christmas, but they could not give her any, but told her she could have some peppers to sell, and the money they brought she could have for her Christmas. How happy she was when we told her we would buy some—much happier for having worked for it!

Think, way down deep children, and say, on your knees, "Lord, what wilt thou have me to do?"

Let us remember the first Christmas and the wonderful gift God gave us, in giving us his "only begotten Son," to die for sinners! Wonderful story! Wonderful love! What can we do to show our love for him? He gave us the most precious gift we ever had! Let us make him glad in what we do.

Merry Christmas to all.

MRS. L. E. LIVERMORE.

301 Main Street,
Kissimmee, Fla.

There is such a thing as being proud of grace. He who boasts of grace has little grace to boast of. Let all thy glorying and confidence be in Christ and his strength, for only so canst thou be kept from falling!—
C. H. Spurgeon.

TRACT SOCIETY—MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, December 11, 1927, at 2 o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, William C. Hubbard, Alexander W. Vars, Willard D. Burdick, Asa F. Randolph, Ethel L. Titsworth, Ahva J. C. Bond, William M. Stillman, Theodore L. Gardner, Iseus F. Randolph, Jesse G. Burdick, Irving A. Hunting, Edward E. Whitford, Harold R. Crandall, Frank A. Langworthy, George R. Crandall, Theodore J. Van Horn, Nathan E. Lewis, William R. Clarke, Arthur L. Titsworth, and Business Manager L. Harrison North.

Visitors: Mrs. Willard D. Burdick, Mrs. David E. Titsworth, Miss Dorothy Potter Hubbard.

Prayer was offered by Deacon Edward E. Whitford.

Minutes of last meeting were read.

The following report was received:

To the American Sabbath Tract Society:

Your corresponding secretary has spoken during the last month at Brookfield, Leonardsville, West Edmeston, and New Market.

I have had some correspondence with the leader of a group of Sabbath keepers in Monte Lirio, Canal Zone, and he has just sent in subscription for fifteen copies of the *Helping Hand* for their Sabbath school.

The following letter, dated October 17, 1927, has been received from Rev. T. L. M. Spencer of Georgetown, British Guiana, S. A. "My dear brother: This will inform you that circumstances make it impossible for me to continue the publication of the *Herald* at present. Please convey thanks to the board for the help given in the past."

After consulting with our business manager I directed that Mr. Spencer's name be taken from the exchange list of the *Sabbath Recorder*.

I have received two letters from Rev. S. S. Powell of Ponchatoula, La., concerning the publication of his paper, *Pharos*, that I recommend be referred to the Advisory Committee for consideration and recommendation.

A letter from A. R. Vance, Delta, Colo., inquires about our denominational beliefs, government, spiritual condition, and the possibilities and opportunities for service among us.

Rev. D. Burdett Coon, Kingston, Jamaica, writes of many calls that he is having for evangelistic and Sabbath reform work. Within a short time he distributed thirteen thousand pages of tracts, without making special effort to give them out. Doubtless another shipment of literature should

be made to him this winter. May I have permission to make such shipment?

The tract, *The Sabbath and Seventh Day Baptists*, is out of stock. I recommend that you authorize the printing of a new edition of two thousand copies of the tract.

The publishing house has recently printed a book, *The Water of Life*, by Rev. George E. Fifield, which was in preparation by him at the time of his death, and has since been completed by his wife. Mrs. Fifield is advertising the book at \$1 a copy, and also that all proceeds from the sale of the book go to the Tract Society for missionary work.

WILLARD D. BURDICK,
Corresponding Secretary.

Report received and recommendations adopted.

Treasurer Ethel L. Titsworth reported the balances on hand in the various accounts and stated that \$24,540 is in hand toward the Denominational Building Fund and there is about \$6,000 more subscribed, but yet unpaid.

The following report was received:

Your Advisory Committee would report the following recommendations:

1. That action on the resignation of Rev. Willard D. Burdick, as corresponding secretary of the Tract Society, that was referred to us for consideration, be deferred, inasmuch as it is a matter that concerns the Executive Commission, also.

2. That the cause of the Sabbath be formally considered in the churches at least twice each year at the time of the Sabbath morning worship, Sabbath Rally day being one appropriate time for such service.

JESSE G. BURDICK,
Chairman.

Recommendations adopted.

The Committee on Distribution of Literature reported 1,120 tracts sent out in October, and 466 in November.

The Committee on Teen-Age Conferences reported one held in connection with the recent Yearly Meeting of the New York and New Jersey Churches, with an attendance of fifty-six.

The special order of business, "the communication from the New York City Church," was taken up, and by vote action thereon was deferred until after the next meeting of the Commission.

Editor Theodore L. Gardiner reported that he had written letters to Professor J. Nelson Norwood and Rev. Alva L. Davis, inviting them to use the columns of the

SABBATH RECORDER in accordance with the recent action of the board.

Voted that Silas W. Niles be invited to attend a meeting of the board, the time to be arranged by Mr. Niles and President Randolph.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

POWER OF THE BIBLE

MARY A. STILLMAN

A missionary in Japan was distributing New Testaments. To make them go as far as possible he cut them apart and gave only one leaf to each person. One young man who received a leaf belonged to a family of Shinto priests; for seven generations they had had no other occupation.

This youth read the two pages from the testament, and wanted more. He procured and read a Bible, and decided its doctrines were better than Shintoism. He came to America, entered a theological school, and is now a Christian minister. Such power did one leaf of the Bible have in Japan!

Robert Ingersol once said that in fifty years not fifty persons in Denver, Colo., would have faith in the Bible. The time the atheist set expired last year. Was his prophecy fulfilled? In 1926 one hundred thousand copies of the Bible were sold in Denver. This does not look as if people were losing faith in it.

If a modern novel is translated into ten languages, it is thought to be a great achievement. The Bible, or parts of it, has been translated into eight hundred fifty different languages and dialects; so its power goes on from year to year and from age to age.

The official British mission under the direction of Sir William Mackenzie, have completed a tour of observation through the United States. In their findings prohibition was listed as one of the factors of our prosperity.—*Union Signal.*

Never take the life of anything which will do you no harm while living and no good when dead.—*Vaughan.*

Lone Sabbath Keeper's Page

THE RESPONSIBILITY OF PARENTS

MARY E. FILLYAW

On the printed page we often see the word "reform," and from pulpit and platform it often greets our ears. But methods of reform, good, practical methods that will overthrow the wickedness that lurks in all "the high places" of this world, and bring to pass the good time when the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea"; methods which the weakest may practice, and the strongest forces of hell can not overthrow; methods as far-reaching as sin, and as uplifting as holiness; as perfect as the laws of nature, yet as simple as the alphabet—such, and such only, will stand the test of time. Yet those methods are within the reach of every one who sincerely resolves to lead a life of purity in accordance with the Ten Commandments and a life of faith in the Son of God, the sinless Son of Mary, who on the cross became a "propitiation for the sins of the whole world."

The first earthly institution pertaining to moral government was established in the Garden of Eden when Eve became the wife of Adam. And that holy institution, the family, became the most sacred of earthly institutions. It underlies our every responsibility, duty, or obligation to every other member of the human race. And no one, trampling underfoot the laws established by the Almighty for this holy institution, can sincerely "give unto the Lord the glory due unto his name."

Reform of any value must begin in the family, permeate the Church, and exalt the nation; because "righteousness exalteth a nation, but sin is a reproach to any people."

A man desiring the office of a bishop, must know how to rule his own house well; otherwise, "how shall he take care of the house of God?" The mother and the grandmother of the young preacher, Timothy, by whom he was taught the holy Scriptures from a child, were women of "unfeigned faith"; and emphasis was laid on

that fact by St. Paul, when he reminded Timothy of whom he had learned the Scriptures.

If the hope of our nation lies in its children, then the parents are responsible for the welfare of the nation. The business of the Church is to lead sinners to Christ, and those sinners who really find Christ, will begin immediately to leave off sins which have been kept hidden from the outside world, and known only by members of their own families. These secret sins are the fountains of pollution that defile the streams which flow through all the branches of society, muddying the waves of political thought, and besmirching the garments of those who seek to float on the waves of popular favor by pandering to the wishes of the unscrupulous, who, by their votes, seek to place in authority those whom they can control by their money and influence.

Secret family sins ruin more children and lead to more skepticism than many are aware of. The dram slyly imbibed behind the door, and the lie told to hide an ugly temper, "the big I and little u" (you), the quarrels over trifles; the unpleasant remarks at meals after the giving of thanks for the food—all these apparently little sins destroying the peace and comfort of the family, tend to destroy all feelings of elevation and of reverence for sacred things in the hearts of the children; and atheism takes root easily in the hearts of young people whose parents are deceptive and quarrelsome. And parents who send their children to schools where atheistic teachers are employed, endanger the souls of their own flesh and blood, because

Nature is the god of the atheist.
To him the laws of nature
Are a guide sufficient
For planting and reaping.
"Suns and planets move in circles
According to the laws of nature;
And the myriads of living beings,
Both the thinking and the soulless,
Are but the effervescence
Of elements, commingling together"—
So says the atheist.
Without faith in God as Father,
Redeemer, and Savior,
Even belief is the faith of devils,
Who "also believe and tremble."

But the Christian, standing in the sunlight
Of faith divinely given, with rapture
Sees in nature's laws, the unfolding
Of God's eternal purpose,

(Continued on page 831)

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

TO THE INTERMEDIATES

The reason why I am writing some things to the intermediates in particular is that they are in the habit-forming age. What they get into the habit of doing is what they will be pretty likely to continue to do. Oh yes, they may get out of a habit by some effort; yet while it is easy to *fall into* a habit, especially one not very good, a person must do some climbing to get out of it. So it is well worth while to form good habits while it is easy to do so—and then practice them.

A FINE ART

To speak distinctly is a fine art. It should be taught in school as of more practical value than algebra or Latin. Every branch of study in school has its specific value, yet can be made still more worth while when easily communicated to others. And this may be done only through a ready use of language. Every recitation may be made a language lesson. Every recitation before a good sized class may well be considered an exercise in public speaking. If done in a slovenly manner, it will very likely be the same before a larger audience. I used some times in school to have a pupil stand in front of the class and recite as if talking to them.

HANDWRITING

All that may be said concerning clear and distinct speech is true of written language. I have heard it said that some people consider unreadable penmanship a mark of genius. And I have heard of others who seem to think a careless personal appearance is somehow a token of talent, but I do not know just how. Some persons do not write well for the very good reason that they can not do so. They have so used their hands at hard physical labor that their fingers have become stiff and awkward. And there are others whose hands tremble and the pen is hard to handle, yet they do the best they can. I have had many letters from a blessed Grand Army comrade who,

in spite of his trembling hand, writes so that his letters may easily be read, because he takes pains to do as well as he can.

The real sinners in penmanship are those ready writers who have become so indifferent that they who have occasion to read their manuscript have a trying time of it. I presume that many of those who write so wretchedly excuse themselves upon the ground that they can not afford to take the time to do better. Yet they cause those who are supposed to read what they write to take ever-so-much time that is fully as valuable to them. Now is this not much the same as stealing their time—thus breaking the Eighth Commandment? A few days ago I received a letter, the signature to which I could by no means make out. Later I found the name printed in the letterhead. The letter itself was typewritten, and in it was a request for certain information. I could not, of course, give it until after I had made due search for the name of the man who wanted it. I was by that time in a state of mind I did not at all enjoy. Why could he not have plainly signed his name instead of putting me to so much trouble? Who can tell why many persons choose to be thus eccentric? Is it because they do not think that Matthew 7:12 has anything in it for them?

GESTURES

Gestures sometimes aid in communication of thought; at other times they are rather distracting. The manner of a person on the platform or in the pulpit has no little to do with the mental attitude of his audience—sometimes even the spiritual. Who has not seen a speaker perform in such manner as to draw all attention to himself—not to what he is *saying*, but to *himself*? I once heard a sermon about which I afterward knew almost nothing. I would, perhaps, better say I heard the noise of it and saw the mannerisms of the preacher, yet did not hear the sermon itself. It may be that the most of us have heard one or more sermons quite spoiled by the unfortunate manner of their delivery. But I have heard many a discourse in which the gestures and general manner of the speakers were so much in harmony with the subject matter that I have remembered much more of what they said than how they said it.

(Continued on page 831)

MARRIAGES

WOODEN-UPDIKE.—At the Seventh Day Baptist parsonage, Plainfield, N. J., December 17, 1927, by Rev. Ahva J. C. Bond, in the presence of members of the families of the contracting parties and other friends, William Alfred Wooden and Miss Anna Marie Updike both of Lambertville, N. J.

DEATHS

PIERCE.—Henry N. Pierce passed away in Riverside, Calif., on November 24, 1927, having reached the age of 65 years, 2 months, and 13 days.

He was born in Wisconsin and spent his early life in various parts of the state. He came to California some years ago and has resided here since. He leaves no close relatives, only nephews and nieces.

He was a faithful member of the Seventh Day Baptist Church of Riverside, and he will be missed greatly by that group.

He was a member of the Masonic lodge in Hornell, N. Y.

Farewell services were conducted in Preston's Funeral Home on November 26, 1927, by Pastor G. D. Hargis, assisted by Pastor Ballenger, and the body was laid to rest in the Evergreen Cemetery.

We mourn the passing of a good man.

G. D. H.

KINTNER.—Jacob Kintner was born at Portland, North Hampton County, Pa., December 12, 1864, and died at his home in Barbertown, Pa., December 7, 1927, at the age of 62 years.

When he was four years old, his parents moved to Norfolk, Va. There he grew to manhood, coming later to Pennsylvania, where he was employed in the lumber woods.

On August 7, 1890, he was united in marriage to Miss Anne Maxson. Later, they moved to Barbertown, Pa., where they bought them a home, and where he resided at the time of his death.

He was a kind and loving husband and father, a good citizen and neighbor, with a good word for all. He was likewise held in high esteem by his neighbors and friends.

He was a charter member of the Ceres, N. Y., Grange, and a member of the East Portville Seventh Day Baptist Church. He will be greatly missed in the church, in the family circle, as well as in the community where he had resided for so many years.

Besides his widow, he is survived by one daughter, Gladys, of Barbertown; two brothers, Norman, of Scio, N. Y., and Obadiah, of Ridgeway, Pa.

The funeral was held Friday afternoon, December 9, at two-thirty, in the East Portville Sev-

enth Day Baptist church (Main Settlement), Rev. A. L. Davis, of Little Genesee, N. Y., officiating. Burial was made in the East Portville cemetery.

A. L. D.

Sabbath School Lesson II—January 7, 1928
JESUS AND THE SICK. Mark 1: 21-45.

Golden Text: "He hath done all things well: he maketh both the deaf to hear, and the dumb to speak." Mark 7: 37.

DAILY READINGS

Jan. 1—Jesus and the Sick. Mark 1: 21-34.

Jan. 2—Seeking Jesus for Healing. Mark 1: 35-39.

Jan. 3—A Leper's Prayer Answered. Mark 1: 40-45.

Jan. 4—Jesus Heals a Nobleman's Son. John 4: 46-54.

Jan. 5—A Palsied Man Cured. Matt. 9: 1-8.

Jan. 6—The Gospel of Health. Luke 4: 16-24.

Jan. 7—Jehovah Heals. Psalm 103: 1-8.

(For Lesson Notes, see *Helping Hand*)

THE RESPONSIBILITY OF PARENTS

"Which he purposed in Christ Jesus Our Lord," "that in the dispensation Of the fulness of times, he might gather Together in one all things in Christ," who says "Surely

I come quickly." Amen. Even so come, Lord Jesus.

See Ephesians 3: 11; 1: 10; Revelations 22: 20.

TO THE INTERMEDIATES

A BIT OF CAMOUFLAGE

I have heard that a well-known Wisconsin preacher once confessed that sometimes when he was called upon to speak without preparation, and he had nothing in particular upon his mind to say, he made up for the lack by a show of oratory and a dramatic manner—and so got on pretty well. He did not speak of this way of his in cases of emergency as *camouflage*, for that was before this wartime expression came over to us. But this is about what he meant. Perhaps other speakers, especially in political campaigns, practice the same thing.

A certain lady of considerable culture, whose father had been a gallant Union soldier in the Civil War was sorry to find that her father's picture in a memorial hall had been put into a rather attractive frame. "For," said she, "it will draw too much attention from the picture of my father."

"Language is any means of communication of thought, whether spoken or written." Intermediates, let us get into the habit of clear expression, both spoken and written, then cultivate the habit.

SPECIAL NOTICES

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

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

The Seventh Day Baptist Church of New York City holds services at the Judson Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. Harold R. Crandall, Pastor, 81 Elliot Ave., Yonkers, N. Y.

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

The Seventh Day Baptist Church of Los Angeles, Calif., holds its regular Sabbath services in its house of worship, located one-half of a block east of South Broadway (previously Moneta Avenue), on Forty-second Street. Sabbath school at 10 a. m., preaching at 11 a. m., Bible study class at 1.30 p. m. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. Forty-second Street.

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible School. Christian Endeavor, Sabbath afternoon, 3 o'clock. Prayer meeting Friday evening. All services in Church, corner Fourteenth and Lemon Streets. Gerald D. Hargis, Pastor, parsonage 1415 Lemon Street.

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

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

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Washington Heights M. E. Church, on North Kendall Street, at 10.30 a. m. Y. P. S. C. E. meeting Sabbath afternoon at 4.30, in the parsonage, 198 Washington Avenue, North. Weekly prayer meeting of the church on Wednesday, at 7.30 p. m., at the parsonage.

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

The Seventh Day Baptists in and around Denver, Colo., hold Sabbath school services every Sabbath afternoon at Fifth and Galapago streets, at 2 o'clock. Visitors invited.

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

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

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

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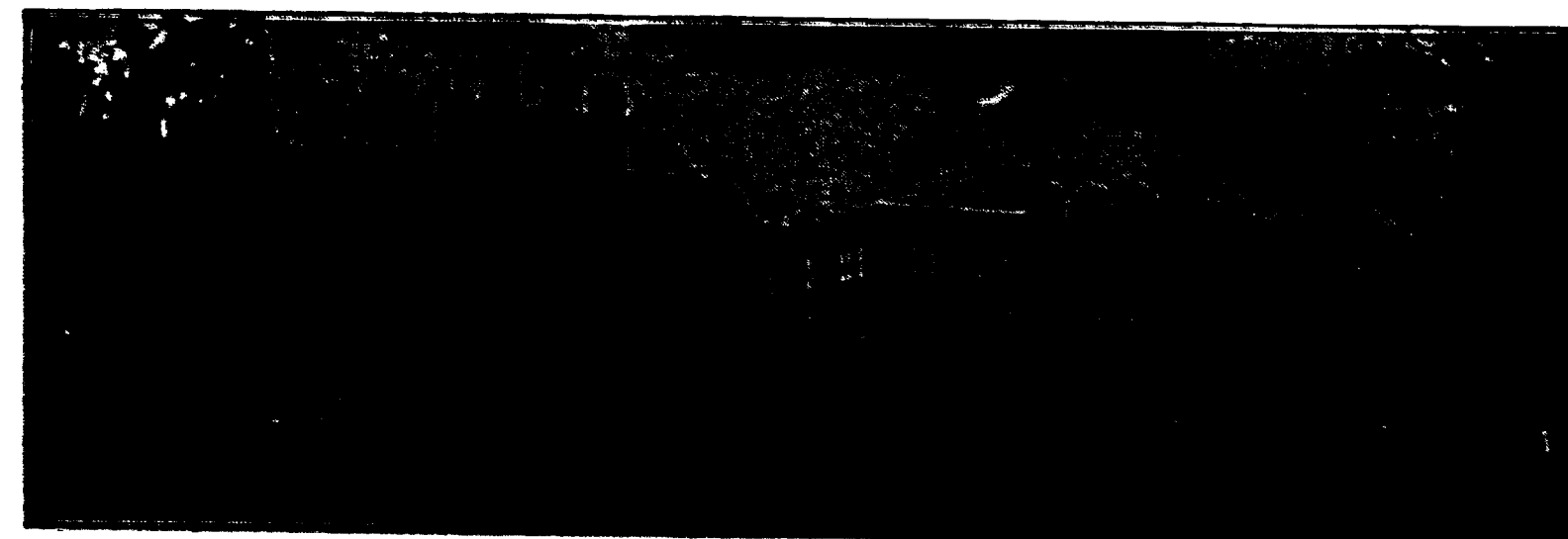
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“And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.”

Matthew 2:11.

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