

The Sabbath Recorder

SEVENTH DAY BAPTIST GENERAL CONFERENCE

AUGUST 23-28, 1927
WESTERLY, R. I.

Not forsaking the assembling of ourselves
together, and so much the more, as
ye see the day approaching.—Hebrews 10:25

THE DENOMINATIONAL BUILDING
Ethel L. Titworth,
Treasurer
203 PARK AVE., PLAINFIELD, N. J.

OUR PRECIOUS INHERITANCE

Not all the nobles of the earth,
Who boast the honors of their birth,
So high a dignity can claim
As those who bear the Christian name.

To them the privilege is given
To be the sons and heirs of heaven;
Sons of God who reigns on high,
And heirs of joys beyond the sky.

His will he makes them early know,
And teaches their young feet to go;
Whispers instruction to their minds,
And on their hearts his precepts binds.

Their daily wants his hands supply,
Their steps he guards with watchful eye,
Leads them from earth to heaven above,
And crowns them with eternal love.

—Rev. Samuel Stennett, D. D. (Died 1795.)

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at Westerly, R. I., August 23 to 28, 1927.
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Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.
The Memorial Board acts as the Financial Agent of the Denomination.

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

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ADDRESSES OF MISSIONARIES IN CHINA

Miss Susie M. Burdick, Rev. and Mrs. H. Eugene Davis, Miss Mabel L. West, Pont. Ste. Catherine, W. 3, Shanghai, China.

Dr. Rosa W. Palmberg, Dr. and Mrs. George Thorngate, Grace Hospital, Liuhoo, Ku, China.

Postage, 5 cents for first ounce; 3 cents for every additional ounce or fraction.

The Sabbath Recorder

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

VOL. 103, No. 7 PLAINFIELD, N. J., AUGUST 15, 1927 WHOLE No. 4,302

We thank thee, O our Father, for all the evidences of thy love and watch care, and for the ways in which thou hast led us as a people through all the years. Amid the opposing tides and changing currents of life, thou hast fulfilled thy promises to be a present help in every time of need. Give us grace to trust thee for the years to come, and strength to go forward in the work to which thou hast called us. May we have unbroken fellowship with thee. May we trust thee to still lead us on until thy purpose in calling us is fully realized. In Jesus' name. Amen.

A Backward Look Gives Hope for the Forward Outlook

Sometimes we hear discouraging views expressed regarding our future prospects as a people. It can not be denied that there are some very real discouragements in these days; but it seems to me that no help is likely to come by dwelling upon present indications alone, and overlooking the hope-giving story of our years of struggle, with so many evidences of God's help and leadings.

If I go back only seventy years—the time that lies within my own memory of denominational interests—I am impressed with the record of our onward movements as the years have come and gone, leaving their story in records which lie before me as I write.

By these records we can also find suggestive data for a generation before I was born, and get some idea of the struggles of our fathers and the obstacles they had to overcome.

In 1671 we began with only one little church with seven members. What a stirring chapter of history we find in the records of the years, to 1802, when the one church had grown to eight churches, and the General Conference was then organized, and when we had but nine ministers.

Then came the work of fifteen years of struggle before our fathers could organize the first missionary movement, under which Amos R. Wells became the first missionary, with his self-sacrificing, toilsome horseback journeys through New York State, Pennsylvania, Ohio, and Virginia. The journals which this good man left for the coming generations make most interesting and instructive reading in these times.

Three years later, after much deliberation, the first real Missionary Society was organized, in 1820, and in 1828 it was reorganized. It took years to arouse a strong missionary spirit among the people. In 1842 the present society was organized, and in the annual report of 1844 only \$879 was found to be the result of the year in efforts to raise the funds for the board's use. One

Timely Information For Those Going to Conference

On another page will be found some important information, from the local Executive Committee, regarding arrangements for the various meetings, and for the entertainment of all guests during the General Conference at Westerly, R. I., August 23-28.

A careful reading of this announcement will not only interest you, but it will aid you in making your plans for Conference week.

Nothing is being overlooked by the Westerly people which can contribute to the comfort and welfare of their expected Conference guests.

Notice of a New Sabbath School in Denver, Colo.

A letter from Elsie Cross-Sabbath School in Denver, Wheatridge, Colo., Box 164, tells us of a Seventh Day Baptist Sabbath school in Denver, Colo., to which visitors are invited and "cordially welcomed." It is held every Sabbath afternoon at two o'clock at Fifth and Galapago streets.

Our readers will find this among the standing notices of the SABBATH RECORDER. We are glad whenever we see such notices showing the efforts of lone Sabbath keepers and little flocks here and there, to hold up the light, and to help one another in their efforts to be true to God's holy Sabbath. The SABBATH RECORDER will gladly do what it can to help along every such worthy movement.

year later, 1845, it was resolved in Conference to solicit funds for use in foreign missions.

The Sabbath Tract Society was organized in 1843, and in 1849 they emphasized the need of a publishing society and endorsed the movement.

Then came the Education Society, organized in 1858. The story of our growth in lines of education, with schools started at Ashaway, DeRuyter, New Market, Shiloh, Albion, Alfred, Milton, and Salem, would make an interesting story by itself. No one can read it without seeing something of the blessings and strength gained for our cause by each one of these schools. Some of our best men came from schools that have done their work well and passed the results on to our churches and general forward movements.

Previous to 1844 our societies made but little progress in actual work. Not until 1840 were Bible classes and Sabbath schools recognized as "institutions belonging to the church." Some of our wisest leaders of other days tell us that in 1841 the lowest ebb in denominational work was reached.

The Conference that year met in Alfred and was characterized by misunderstandings and unfortunate debates concerning matters upon which the members differed. The state of religion regarding the main denomination was reported as "very deficient in fervid and active piety."

One year later the outlook seemed more hopeful, and in 1849 Conference recognized the new publishing society. Year after year a small people labored against fearful odds and almost insurmountable opposition from without—sometimes hindered by internal dissensions—but in some remarkable way always holding their own; and not only that, but actually making progress year by year, until the various lines of Christian work, which we have known for years, were well established and fully approved.

In spite of their poverty and their fewness of numbers, the people of this little denomination have started schools in several sections of the country and have maintained them in quite a wonderful way; missions at home and abroad have been multiplied and supported; the Memorial Fund has grown to nearly \$600,000; and there was

never a time when such a host of loyal young people were interested in our cause.

If we look back some forty-four years, when Professor William A. Rogers was president of Conference at Adams, N. Y., we may find the keynote to a turn for better progress of the denomination in the closing words of his address. These words show something of the spirit that was beginning to inspire our leaders for better service in the work of the Lord. Among other good things he said:

The greatest calamity which could befall us would be a return to an uncharitable criticism of methods. Above all, real progress in Christian work demands the utmost harmony in the different departments of our work. We have tasted some bitter fruit in the past. By the favor of God we have, I trust, risen to a higher plane of living and Christian labor, and it behooves us to watch with jealous care over the sacred trust which the divine Master has committed to our keeping.

Going back a little, it was during the early seventies that there had been quite a marked revival spirit, and many refreshing seasons came to the churches by the works of Rev. Charles M. Lewis, John L. Huffman, L. C. Rogers, and others, the effects of which had greatly strengthened the churches and prepared the way for the wise counsels of Professor Rogers. His words were taken to heart by many, and several forward movements were soon begun. The missionary spirit was greatly revived and strengthened by the faithful and enthusiastic labors of Secretary Arthur E. Main, who went up and down the land with his excellent messages and sound counsels regarding the good work.

In 1884, at Conference in West Virginia, the Woman's Board was started; provision was made for three societies to have more time in Conference; plans for larger work were in evidence, and large hopes were held for greater results in the near future. Ten years later—in 1894—eleven churches reported special revivals.

As the years have come and gone, our people have withstood the terribly distracting influences of pleasure seeking and worldliness—influences which sometimes seemed overwhelming, until today their number stands about as it did thirty or forty years ago. And in progress of mission work the growth has been something wonderful. In 1877 we gave for missions \$1,091.56. Six years later we raised

\$6,265 for missions. And in 1926 our gifts for that work alone amounted to \$30,500. As already mentioned, our Memorial Fund has grown to nearly \$600,000. Our plans for systematic giving are bringing results of which the fathers never dreamed. The years have brought us an excellent Sabbath school literature, and while in 1839 only two dollars for the year was reported as being given for tracts, our Tract Society now receives and spends many thousands of dollars annually for tracts and literature for Sabbath promotion work.

In recent years the religious education movement is bringing most excellent results all along the line, and our young people are identified with the General Conference as never before.

We have, for the first time in our history, a fine up-to-date publishing house, bringing us several thousand dollars net profit annually, and a fine lot all paid for, upon which to erect our first denominational building—our "Ebenezer," to say to the world: "Hitherto hath the Lord helped us." It will also show our belief in the faith of our fathers.

Why All This Backward Look? Sometimes a backward look is very much worth while. A careful study of the record we have made, and a consideration of the circumstances and conditions under which we have made our progress, should certainly affect our feelings and help our determinations concerning the days to come. How could any one study carefully this backward look, marking step by step the wonderful ways in which we have been led and preserved through all the apparently overwhelming surroundings, without being assured that God has had some great purpose in preserving us?

In every decade of our history the surrounding conditions have been such, that, so far as human eyes could see, we must as a people succumb to the pressure, and be wiped from the face of the earth. In view of such wonderful preservation, God *must have* a mission for Seventh Day Baptists in the days that are to come.

WE MUST HAVE A FUTURE

Let no discouraged one fill you with doubts regarding the outlook for a people whom God has led and preserved in such a

wonderful way. Let us remember that in most cases our weaknesses and partial failures have been due to our own faults and shortcomings; and may we wisely correct these faults for the good of the cause.

Why should we feel discouraged and inclined to give up now? Have we not an abundance of evidence that our God still wants us to go on, after he has preserved us so many years in such a wonderful way? Think of it! From one little church of only seven members, and with all the world against that, the divine hand has led us, given us riches, kept our fathers hopeful, enabled us to build churches and schools, given grace and strength to exalt and magnify his neglected Sabbath truth, led us to establish and own a fine large printing plant, and encouraged us to put up a memorial building that shall speak for truth after we are gone, and last but not least, has given us more loyal young people in active Christian work than we have ever known before—all this God has done for us! How can any one say he has brought us through it all only to let us die now! No, indeed. There is a blessed future for our cause, if we will only press into it with eager feet and with loyal, hopeful hearts. Every church we build, every school we establish and endow, every gift to our Memorial Fund, every mission we establish, every permanent memorial we erect for the cause we love and in honor of the faith of our fathers, becomes, like Samuel's memorial, an evidence before the world of the leadership of our God and of our faith in our future.

Is it California for Conference in 1928? Another letter from the Pacific Coast to the editor makes a plea for Conference to go to California in 1928. My sympathies are strong for our churches and the lone Sabbath keepers in California, most of whom have never known the uplift of our annual Conference gatherings. And I can only hope that some plan may be devised to comply with this earnest plea from the faithful ones beyond the Rocky Mountains.

Perhaps the East may be willing to miss one Conference for the sake of the gain and uplift which the next year's session would surely bring to the cause over there. This is a matter well worth thinking about.

TWO MESSAGES FROM BROTHER BOND

No. I. Lewis and Lausanne

REV. AHVA J. C. BOND

Leader in Sabbath Promotion

[Received too late for last RECORDER.—
T. L. G.]

What is the connection between "Lewis" and "Lausanne" some one may ask when reading the caption to this article.

Well, I think there is more connection than I am about to indicate, but just now I am it. That is, I have just left the Lewis Summer Camp for Seventh Day Baptist Young People, near Bradford, R. I., and I am on my way to the World Conference on Faith and Order, to be held at Lausanne, Switzerland, as the Seventh Day Baptist delegate. As to the relative importance of the two, so far as the interests of Seventh Day Baptists is concerned, I am not prepared to say. In both, my own main purpose is the same, that is, to promote the kingdom of God, especially in so far as the work of Seventh Day Baptists may advance the interests of that kingdom.

It was a great privilege which Mrs. Bond and I shared together to open the camp, and a pleasure indeed to be associated with the first group of girls to enjoy its benefits and pleasures. I was impressed more than ever with the value of this movement, and with its possibilities in developing the religious life and stimulating the Sabbath loyalty of our young people.

I hope the young people themselves will tell SABBATH RECORDER readers about the work done in the camp. All told, there were twenty-one people in the camp, and my last information before leaving America was that the second group would be even larger. And I am hoping for a good group of boys, although it will be some time before I shall hear definitely about that.

While I am on my way to a world conference, and hope to have some opportunity to witness for the Sabbath truth, my heart is with the young people of the churches in America. Our hope is in them, and with them is wrapped up the future of our good cause. The future is in God's hands, but he must use folks who are consecrated and devoted to truth.

God bless our young people and keep

them true. Then their own lives will be blessed and happy, and they will be able to render a real service to a needy humanity.

Well, here I am, on old ocean, on my way from Lewis to Lausanne, which gives me the excuse for the above title of this letter, and am writing about neither. That really proves where my heart is.

As for Lausanne, I am not expecting anything revolutionary to happen at Lausanne. I hope there will nothing happen that will startle the world. The world has been disturbed quite enough by revolutionary and startling movements and events.

The kingdom of God is not brought about by observation—not, lo, here, and lo, there! Quietly and unobserved the Spirit of God works in the hearts of men. It is ours to sow by all waters. With God's help I hope to sow a bit of seed truth on this trip.

It cheers me to know so many are praying for me and for the interests which I represent. I trust our prayers shall be all-inclusive and that what we shall desire with all our hearts is that his kingdom shall increase. I have a never waning, ever increasing conviction that the Sabbath is to have an important place in bringing about the final triumph of the kingdom of Jesus Christ. If we are to serve our God and the world through the promotion of this blessed truth, we must be pure in heart, holy in character, and consecrated in life and purpose.

That is a tremendous challenge. What shall our answer be? May the God of all the earth and of this bounding sea, the Father of us all, help us to decide aright and to give ourselves with a new devotion to our task.

*On board the S. S. Caronia, nearing
France,
Sabbath day, July 23, 1927.*

No. II. Thanks for the Messages

Before speaking of the banquet of the Lausanne delegates who came over on the steamship *Caronia*, I wish to take this occasion to thank through the SABBATH RECORDER all who sent letters to be read on the voyage. These communications may be classified under the following five heads: letters from the family, from members of the Plainfield Church, from the Lewis Sum-

mer Camp girls, from "The Bunch" of North Loup, Neb., and from friends scattered throughout the country. All were deeply appreciated, and brought me cheer and great blessing. The first day out was Sabbath day, and I spent more than two hours of the day reading these letters. The writer of each letter found a place in my thoughts, and I was given the feeling that I was going on my mission with the good wishes and with the prayers of many people.

Perhaps I may dare to quote from two or three of these letters if I do not mention personal matters, but confine these references to those who mention especially the mission which is taking me abroad at this time.

I should like to share with you, in the first place, the sentiment of two fourteen-year-old campers with whom Mrs. Bond and I had spent two weeks just previous to my departure.

"I have enjoyed camp this summer. I have learned many things about nature and the Bible that I did not know. I enjoyed our Sabbath class and was glad to know more about our Sabbath."

"I have enjoyed the camp a lot, and especially the Sabbath talks."

The following is from a woman who is not a member of a Seventh Day Baptist church, but who is a devout Christian and a Sabbath keeper:

"Just a line to wish you God-speed and blessing as you go to testify of the gospel across the ocean. May he use you richly, and rest and cheer you daily. The enclosed bill is just a very small gift from the Children's Band of Love, but with it is sent a declaration of their love, and a promise of their prayers for you. We will remember you especially on Sabbath mornings, in our children's service, and I am sure God will indeed prosper you in answer to our petitions, and guard and keep your loved ones safe until you return."

This from a city far distant from Plainfield inspired me very much:

"Your going to this conference seems to me to be a wonderful opportunity for you to witness for the Sabbath. It has always been a thrilling experience to me when I read of Arius thriving before the whole Roman Empire, attesting to the truth he believed, and so God will use you too, I am sure, in this meeting.

"Do not forget that Carlstadt was a Sabbath keeper, and even though he and Luther differed on many points, Carlstadt was ahead of Luther in truth and was willing to be criticised for going ahead of Luther on some points because he knew it was truth. If the historians had believed in

the Sabbath they would have written a different history of Carlstadt, and if Luther had accepted the Sabbath as Carlstadt tried to get him to do, Sunday never would have triumphed so far as it has. We have Luther's own statement for it in his book 'Against the Celestial Prophets':

"Indeed, if Carlstadt were to write further about the Sabbath, Sunday would have to give way, and the Sabbath, that is to say, Saturday, must be kept holy."

And this from another distant state, is calculated to encourage one:

"We felt glad when we read that you were to take this trip, and feel sure it will be a wonderful experience for you so that you will come back stronger in every way from the rich experiences that you will have, and have so many nice things to tell us through the RECORDER from week to week.

"We never fail to read all from you any way, and your sermons to the young folks are wonderful and surely can not help having a lasting influence. You tell them in an impressive way things they ought to think about these days.

"We all enjoy them, even Stanton, who is only seven. I wish you would put them in book form. I would love to have them that way; but go on preaching them. Don't stop. You can publish the set."

Finally this from one of my own flock.

"I doubt if anyone ever started on a voyage with more true friends wishing him well than you have. You surely are the one to add our bit to this great conference. And do not let them pass up lightly the truth you stand for. We are few in numbers, but when we all push I expect you will feel that you have some backing."

With that kind of backing one can surely do more than his own best.

*Paris, France,
July 29, 1927.*

MY CALIFORNIA HOME

Fiery dawn and sunset beam,
Cove and crag and twilight gleam,
Weave the halo of their dream
Round my California home.

There the bright poinsettia grows,
And the poppy and the rose,
And the storm king never blows,
In my California home.

Gently rolls the summer sea,
Soft the winds blow o'er the lea,
And they're calling, calling me,
To my California home.

Splendor on the mountain crest,
Beauty in the vale at rest:
Seeks my heart the vision blest
And my California home.

—Professor W. D. Ward.
Los Angeles, Calif.

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

OUR BULLETIN BOARD

August 18-21.—Pre-Conference meeting of the Commission at the Frank Hill cottage above Rockville, R. I.

August 22, 3 o'clock.—Pre-Conference session for young people, conducted by Christian endeavors, at Westerly, R. I.

August 23-28.—General Conference meets at Westerly, R. I.

AN IMPORTANT GENERAL CONFERENCE

In a few days we are to meet in our annual denominational business meeting not many miles from where Seventh Day Baptists began their history in America over two hundred fifty years ago.

It is always interesting and inspiring to attend a General Conference in Rhode Island, and to greet our brothers and sisters who come together from the churches of many states.

The program of the General Conference that appeared in the *SABBATH RECORDER*, August 1, promises us much that will give information, inspiration, and spirit quickening that should make the occasion enjoyable and helpful, and return us to our churches to live better lives and render more acceptable service to God.

Every person attending Conference should hear as much of the program as possible, and as the daily programs are not excessively long, and as the subjects and speakers have been chosen with great care, and indicate that you will be helped by listening to them, you can well afford to do your visiting and sight-seeing at intervals between the meetings.

But do not miss the *business sessions* of the General Conference.

Our Commission and boards will present their annual statements of work done during the past year and present plans for future work. They will bring up some of

the difficulties and problems connected with their work as our agents, and will ask the advice and direction of the General Conference:

We shall have to consider uncommon questions connected with the missionary interests of the denomination. We must seriously consider the need of recruits for the ministry. We can not escape the serious consideration of questions relating to the very life and work of the Seventh Day Baptist denomination.

These questions will come before us in committee meetings, committee hearings, and in the business sessions of the General Conference. Your presence at these meetings is very important, for this is an *important General Conference*.

We must make good Seventh Day Baptist history at this General Conference—history that will mean much to the cause of our Master.

IMPORTANT ARRANGEMENTS FOR CONFERENCE

The local Executive Committee which is arranging many details in connection with Conference, is anxious to inform our people of the plans agreed upon to date. We are expecting a large attendance, and are prepared to entertain all who come to Westerly.

All the regular Conference sessions are to be held in the United Theater, which has a seating capacity of approximately eleven hundred and also has a fine pipe organ. In this auditorium, with its excellent ventilating system, the temperature at all times should be comfortable, and even at the Sabbath morning services with the usual large attendance, there should be seats for everyone.

Realizing the important activities of our young people in recent Conferences, the main auditorium of our own church has been allotted to them for their two meetings each day. Under these arrangements they will not be disturbed by any of the regular Conference sessions.

The State Armory has been secured for a dining hall, and is very near the auditorium where the sessions are to be held. Because Westerly is located in the heart of a seashore resort section, the committee

has been confronted with the problem of high prices of foodstuffs and general supplies, but after considering a number of different plans for dining service, it is pleased that the final arrangements adopted make it possible to serve excellent meals at reasonable prices. Meal tickets for six days will be sold for \$9; for five days, \$7.50; but for less than five days the price will be \$1.60 each day. Tickets will be sold by the day only, covering dinner and supper. Well-balanced meals will be served table d'hote style by our own young people attending Conference.

No sessions of Conference are scheduled for Friday afternoon, which arrangement will afford an excellent opportunity for visiting the beaches, bathing, sight-seeing, golfing, etc.

A distinctive badge for delegates will be used, and the delegates should register at the Conference office at the United Theater the first thing Tuesday morning, in order that badges may be given out.

KARL G. STILLMAN,
Chairman.

LETTER FROM THE QUARTET

DEAR RECORDER READERS:

Since the last report from the quartet we have pulled stakes again and are now waging the good fight in Hammond, La.

The preceding report took us up to the last meeting held at Belzoni, which took place Sabbath evening, July 30. This meeting was the most successful of all the campaign, and there were several conversions, also many wonderful testimonials from Christians who rededicated their lives to Christ. After the meeting the quartet and Pastor Lewis said good-by to our many friends at Belzoni.

It would be difficult to make a definite report concerning the good accomplished during our campaign at Belzoni, because much of it will come out in other churches of that community, but I can say that there were twelve conversions, five of whom intend to join our church, and many others are giving the Sabbath deep thought.

To show that China is not the only place where Christians have to fight against odds, I would like to tell one incident that took place during the meetings.

A girl, fourteen years old, wanted to be baptized, but her father absolutely forbade her, saying that she was not old enough to realize what she was doing. She continued attending the meetings with her mother and younger brother, and just before we left Belzoni, she told us that she and her younger brother both intended to be baptized and, furthermore, they intended to keep the Sabbath even against the wishes of their father who, I might add, was not a religious man.

Leaving Belzoni Sunday morning, Pastor Lewis traveled with the quartet to De-Queene, where he took the train to Gentry. After working together for over five weeks, it seemed like breaking up a little family when he left us. We fellows enjoyed working with "Preacher" and we realize better than anyone else how much he has strengthened and deepened our religious life.

We arrived at Fouke Sunday evening, and took supper and spent the night at the home of Mr. Pierce. We sang several songs at the church and met the folks at Fouke, who apparently were expecting us. I don't know how they knew we would get there, because we did not know ourselves until the moment of arrival. The "Peerless" is subject to various moods and seems to be feeling its age.

We left Fouke Monday morning and arrived at Hammond Tuesday evening, after having six flat tires and driving all night. Todd drove most of the night and seemed fresh as ever when morning came. We believe he could make Lindbergh look alive when it comes to endurance.

We were told that mosquitoes were so large at Hammond that they settled on trees and barked like dogs; however, we have failed to find any mosquitoes at all. Furthermore, the scenery is wonderful and the folks here have been very hospitable to us, so we are enjoying the sunny South very much.

I will leave the report of the meetings at Hammond to the next reporter.

Sincerely your friend,

EVERETT HARRIS.

Hammond, La., August 5, 1927.

"He that will not be counselled, can not be helped."

MISSIONS

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

A REVIVAL IN BELZONI, OKLA.

A letter just at hand from Belzoni, Okla., where the Student Evangelistic Quartet has been assisting Rev. Ellis R. Lewis in a series of meetings, brings the good news that twelve have definitely accepted Christ. Seven have offered themselves for membership in the church. Six of the seven who have asked for membership in the church made a start for the better life in the recent meetings, and one came out in meetings held earlier in the year. Doubtless the quartet will give a more or less detailed report of the meetings in Belzoni, and this note is to ask all interested to remember this little church and its work.

A few years past a Seventh Day Baptist church was organized in the vicinity of Belzoni, called the Black Creek Church. This church is in the southeastern corner of Oklahoma, near the Texas line, and is about ninety miles from Fouke, Ark., the nearest Seventh Day Baptist church. Like many young churches in a new section this church has had many things to discourage it, and it is sincerely hoped that the revival conducted by Brother Lewis and the quartet is the beginning of brighter days for the church and the entire community.

LETTER FROM MISS SUSIE M. BURDICK

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

DEAR SECRETARY BURDICK:

We had the closing exercises of our Girls' School on June 30, so finishing a year unlike any other through which we have lived.

There were four girls to be graduated from junior high, three of whom had come into church membership, and all of whom have shown a spirit to make us glad. It seemed to us better to have a quiet commencement, so no invitations were sent out and no announcement made beyond the mention and invitation given in church the previous Sabbath.

As just beyond the church there is a florist who is always ready to loan us ferns and other potted plants, with only a fee for the coolies who fetch and carry, we were able to have very pleasing decorations.

Mrs. Davis and some of the teachers had drilled different classes, so there was good music, Mrs. Thorngate also helping with the violin. The four girls read their essays on the following subjects: "Students' Union," "Homes of Today as Compared with Homes of Former Times," "The Crusades," and "The Women of China." Dr. Davis gave the address, which was to the point.

We came to this occasion with several things for which to be especially grateful: that the heat had held off and the term was comfortably finished; that we were really able to close the year; that no disturbance marred the occasion. We have been especially glad about the spirit of our senior class and indeed of all the girls. There is no doubt they have wanted to study and have not been open to disturbing influences. And they want to go on in the fall.

The juniors did not quite finish some of their work and they have returned, eight strong, with the purpose of making it all up. Miss West is tutoring them in grammar, and I have a class in English reading. In addition to this, several other girls are studying with Miss Lee, one of our teachers. So we have a summer school well under way.

One of the seniors is back taking charge of the Daily Vacation Bible School, in which some of the Juniors are also helping. The Vacation Bible School commenced on Monday and they have an attendance of more than thirty. Dzau Sing-chung has started the school in the city, and he had more than thirty, also, his first day. We are very glad we can go forward with this work.

As to the future, we do not know. We hear much about registering and the requirements which are to follow, principally interference with Bible study and church attendance. Now and again a rumor radiates out from some center that the new government has not intended to interfere with mission schools; that such schools are expected to have convictions and to stand by them. Without doubt there are men of dif-

LETTER FROM REV. D. BURDETT COON

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

DEAR BROTHER BURDICK:

Mrs. Coon and I had our camping outfit all packed in the car last Thursday night ready for an early start to Bath Friday morning when a telegram from Bath advised us not to come. Heavy rains had fallen in St. Thomas Parish. Of course we knew that what had been little streams were now rushing torrents, and that we could not get our car through them. It was a disappointment to us for we had been planning for some time this trip to Bath, where we hoped to witness the baptism of at least seven candidates who have been anxiously waiting for some time for the administration of this ordinance and for membership in our church there. But now it seems this pleasant duty must be indefinitely postponed.

Plans had previously been made for us to go to our little church at Above Rocks next Friday to remain over Sabbath and Sunday. Then, next week we are to go to Guy's Hill where, on the last day of this month, our new Watersford church building is to be dedicated. The first week in August we are expected to attend some special services with our Albion Mountain Church. It is planned that the second week in August we shall assist in dedicating the new church booth of the Post Roads Church in Clarendon Parish. They are hoping we can remain there after the dedication for special evangelistic meetings. These plans are subject to change. We are pretty sure that before these plans are carried out there will be many new pressing demands. And so it goes.

The many urgent calls for special visits and calls and special gospel work almost make us dizzy. People on almost every hand seem eager to hear the gospel message. Under the labors of Brother John G. Davis new Sabbath keeping interests have sprung up at Gayle, four miles from our newly organized Bowensville Church. Some of our Bowensville people are helping in this work at Gayle. A week ago last Monday, when Mrs. Coon and I were returning home from our last work at Mile Gully, we called

ferent sorts in the new government, and probably there are some who feel that mission schools have been giving a very real contribution to the education of China, and there are men—one of our teachers says probably men who have gone out from mission schools with grudges of one kind or another—who would like to wipe such schools off the map. Sometimes it is one sort which gets the say of how things shall be done, and sometimes the other. Just now the province south of us, Chekiang, is in the hands of the anti-everything order. There has been much question as to our fate in Kiang-su Province. Certainly, drawing conclusions from the report our Dzau Sien-sang brought from a protracted meeting of leading educators in Shanghai and with representatives from other centers of the Province, they are hoping the powers that be will not hold to extreme interpretation of pronouncements that have been made. A committee of seven was sent to Nanking to investigate. Certainly, in reading the new regulations it is only fair to realize that they were formulated not for mission schools alone. The Chinese have a large problem in the private schools opened by Chinese of all degrees of character and fitness. Dzau Sien-sang was careful to draw attention to one point which the meeting he attended discussed at length—the sixth point, "If any private school should close, it must be reported to the National Committee, who will appoint representatives who, with school authorities, will together adjust the assets." Dzau Sien-sang said the meeting agreed this has been largely misunderstood by missionaries. I said to him, "It means institutions like Williams College does it not?" (Williams College, a school of unsavory reputation, the president finally absconding with much of the funds.) Dzau Sien-sang answered, "Exactly so."

In the meantime, many schools are planning to reopen school in the fall and on the old basis of Bible study, and we hope we will be allowed to do so.

Yours in his work,

SUSIE M. BURDICK.

*Grace School for Girls,
St. Catherine's Bridge,
Shanghai, China,
July 15, 1927.*

a little while on some of the new Sabbath converts at Gayle. We found them very anxious for us to come there for evangelistic work. One good family of these late converts has built a little booth on their land, where they and some of their neighbors are holding religious services. We visited with them in this booth. A few of the neighbors, without any previous notice or plan, dropped in upon us while there. By request of and led by one of the converts to our cause we had right there a precious little religious service. I wish our churches and people in the States could have heard these people pray and talk of salvation, some of them not yet baptized. Then, it would do all of our folks good to hear the children quote long passages of Scripture and take other parts in an impromptu religious service like this we had on this Monday morning. They told us they had a class of six there studying the question of baptism. They are keeping the Sabbath. They and others there hope to unite with our people. Do you wonder that I promised them we would return at our first opportunity to engage with them in further gospel work?

But these are not all. On almost every trip we make we learn of new interests in our cause. Quite recently we learned through one of our good Kingston members, who lives in the country and conducts regularly four religious meetings in four different localities in the mountains each month, of still others outside his regular circuit who sent for him to come to them. He went. He found them converts to the Seventh Day Baptist cause. One man there wants to give some of his land on which to erect a Seventh Day Baptist church. I was told that some here are ready for baptism. Yes, we have heard of five or six places where people right now are awaiting baptism and membership in our churches. You know that Brother Mignott has baptized eight people since we came to the island. We shall get to these others just as soon as we can.

I would not have you think the way is easy. There are many trials and difficulties along the way. We are frequently called upon to face and help solve serious problems. Many hardships must be endured. But, for time, money, and labor invested in

missionary work in Jamaica we have the right to expect large returns in souls saved and churches built up. I do not wish to make anybody over hopeful. But I do wish our people might all get a true vision of the needs, opportunities, and possibilities of accomplishment in real missionary effort on this island. Great poverty is evident on every hand. Some of our missionary workers in the field labor without financial compensation, are compelled to go shabbily dressed, and are often obliged to go without sufficient food for their body's need. Yet, because of their love for the Lord and lost souls they continue doing faithful service according to their opportunity and ability. Brother Flynn, of our Ballimony Church, has for some time been teaching a private school in a very needy neighborhood four miles from his home. He is teaching them the common branches besides training them in the use of the Bible. Although he has a goodly number of pupils, and his work is appreciated, he receives next to no financial compensation for his self-sacrificing work. His efforts are seriously handicapped because these among whom and for whom he works have so few Bibles and are not able to buy more. Some of our good personal workers and leaders in other places have worn out their Bibles in faithful service, and have no money with which to purchase new ones. Bibles can be purchased here in Kingston as cheaply as they can be purchased in the States. We have furnished some with Bibles from money given us for that purpose by good people in the homeland. We could use to a good advantage some more money for such purposes. Many other real and urgent needs appeal to us almost daily.

There are now seventeen organized Seventh Day Baptist churches on this island. The first and oldest of these is only about four years old. All of this great work has come to the front during these few years. These people are not asking or expecting great financial help from our folks in the States. They purpose and plan to take care of themselves so far as possible. In most country places they move right forward in putting up temporary meeting houses for religious worship without calling on outside help. They are all hoping to put up more substantial buildings at a later date.

The problem facing us in Kingston as

related to all of our interests in this part of the world is of a different nature. I hope to write you more details concerning this problem at another time.

Sincerely yours,

D. BURDETT COON.

*Dufferin,
No. 2, Bon Air Road,
Cross Roads P. O.,
Jamaica, B. W. I.,
July 20, 1927.*

DR. T. Z. KOO ON CHINA

[Dr. T. Z. Koo is among the wisest and most trusted of Chinese Christians. His words attract wide attention and carry great weight. He has been in this country for a few weeks and has occasionally spoken and written regarding the present Chinese crisis which is so vital to the work of Seventh Day Baptists and other denominations doing work in China. Last month an article from his pen appeared in the *New York Times* and below we give the principal parts of the article.]

Why is Christianity attacked in China today and by whom? The anti-Christian movement in China is part of a wider anti-religion movement. The Christian religion is being attacked mainly on four lines:

First, the Christian Church is being attacked because of the foreign nature of her organization, administration, personnel, and support. She is denounced as the agent of foreign exploitation in China. In this line of attack one hears distinctly the voice of the Nationalist. The attack here is not so much on religion as on foreign influence in religion.

Second, the Church is attacked as an instrument of capitalism, created by the capitalist class for the sole purpose of drugging the mind and lulling the spirit of the submerged classes in society. In this the Communist voice is speaking.

Third, the Church is denounced as an outworn institution, a relic of superstition and an opponent of human progress. The atheist and the agnostic are speaking in this line of criticism.

Fourth, the Church is attacked because she practices not that which she preaches. This is the criticism of the man on the street.

Christian institutions singled out for particular attack at this time are the schools and colleges and the Young Men's Christian Association. Attack on the Christian educational institutions takes two forms, expressed in popular slogans of the anti-religion movement: "Recovery of Educational Rights" and "Down With Christian Schools." The first slogan embodies the program requiring registration of Christian schools with the government. The conditions of registration are: a Chinese principal, no compulsory attendance in religious services, the Bible to be excluded from the required curriculum, a Chinese board of control, supervision by government educational authorities. Generally speaking, Chinese Christians are in sympathy with the need for the changes indicated in such a program.

ENMITY TO CHRISTIAN SCHOOLS

The slogan, "Down With Christian Schools," expresses the determination of the radical group in the country to put an end to all Christian schools. The method used is to try to break up the Christian school from within by utilizing disaffected students and ambitious but credulous teachers. In quite a few cities Christian schools have been broken up. With this program, loyal Chinese Christians are not in sympathy.

Will Christianity in China survive the present concerted attack? This question is uppermost in the minds of everybody interested in the future of Christian work there. My reply to this question is emphatically, yes. This conviction is based upon close observations, one of which concerns the historical sweep of the development of Christianity in China; and another the personal development of Chinese Christians in the last ten years.

Modern missionary work in China began about one hundred twenty years ago. The first hundred years of this period, up to 1900, was distinctly the missionary period, when every phase of Christian work done in China was planned, directed, and supported by missions. Those were the great pioneering days. Christian hospitals, schools, and churches were established in many centers of China and the foundation for Christianity was well laid.

Then came 1900 and the Boxer persecu-

tions. Thousands of Chinese Christians gave up their lives for the Christian faith. I can still remember in my own case how, during the month of August of that year, although my home was far removed from the center of Boxer troubles, whenever I ventured on the streets imprecations and stones were hurled at me by other boys because I happened to be a Christian. But when blood has been shed in a cause, then that cause becomes peculiarly one's own. So it was with the Chinese Christians in 1900.

With the blood shed by them in that year was born the consciousness of the "indigenous church." Slowly, in these last twenty-five years, this little spark has been gaining volume and brightness among Chinese Christians. The rise of Nationalism after the revolution of 1911 gave added impetus to the growth of this consciousness.

Our missionary colleagues have watched the birth and growth of this consciousness with joy and thankfulness. They have prayed and worked to hasten the growth of a church which really shall be of the Chinese, for the Chinese, and by the Chinese.

There is, however, a small group of missionaries, particularly among those engaged in administrative work of one kind or another in mission offices in China, who are frankly puzzled as to what to do with this precocious child. They want it to grow and yet can not quite make up their minds whether or not it would be safe to take away their guiding hand entirely. And so they have urged caution and advised delay. This attitude is not due to selfishness or unwillingness. Missionaries who have nurtured a piece of Christian work in China for ten, fifteen, or twenty years are fearful of letting go lest the efficiency of the work be impaired. And so, with the best of intentions, they have kept a restraining hand on the growing consciousness of the indigenous church.

A situation is now being created in China whereby this restraining hand is being forcibly shaken off. When missionaries were ordered to evacuate by their consuls they had to obey. But before leaving they turned over the work to Chinese Christian committees hurriedly created for this purpose. I can not imagine these missionaries, when they return to their stations after the troubles are over, saying to the Chinese Chris-

tians: "We have come back. Will you please hand over the work to us again?"

As soon as the situation in China becomes normal, missionaries will be invited by Chinese Christian bodies to return; but they will return under changed circumstances. So far Christian work was carried on largely with missionary personnel, policy, control, and support. In this next period, which is just opening before us, Chinese Christian bodies will come to have an increasing share in the direction and support of Christian work in China. In other words, missionaries will return to China as members of Chinese Christian bodies rather than as members of their respective missions. These will be asked to merge their identity, which is now separate, with Chinese Christian bodies.

Now let us turn to another side of the picture and look at the Chinese Christians themselves. What has the last decade done to them?

In the first place, we have been passing through a period of severe testing of spirit. Many found the test too severe and were lost. But I have seen with my own eyes here and there little groups of men and women rise triumphant from the test with clearer vision and bolder spirit. The future of the Christian movement in China will depend very largely upon whether these Christians are able to maintain faith, courage, and wisdom to the supreme demand of the hour.

Also, we have been passing through a period when the very foundations of our faith are being challenged and we are compelled to think for ourselves. We have been obliged to cut through systems of theology, forms of worship, and organizations of church policy to Christ himself to find out what it means to be a Christian.

The challenge of the anti-Christian movement has created in the Chinese Christian a sense of ownership in the work and a realization that he must rise and throw himself into the very forefront of the battle line and help to maintain it. Already this realization is adding a sense of power and dignity hitherto found but rarely in the consciousness of Chinese Christians.

It is generally conceded that the time has come when all branches of Christian work should be placed in the hands of Chinese Christian bodies as rapidly as possible. Yet

we are also placed in the baffling situation of not having a sufficient number of trained Chinese workers with a capacity for leadership to take over the responsibility. What shall we do in such a situation?

The traditional policy has been to wait until the right type and quality of Chinese workers appear. But in following such a policy we forget that under the present system of mission administration it is extremely difficult to produce and retain the type and quality of men needed for the work. Therefore, if we hold on to the traditional policy of waiting for the right man, and at the same time continue the mission system which has not been successful in producing and retaining men of independent initiative and leadership, then we are condemning ourselves to travel within a vicious circle.

What is needed now is to break up this vicious circle, take the men we have produced so far and build the Christian work around them. This may mean a temporary loss of efficiency, but I am sure it is the only way in which the right kind of Chinese Christian leadership will be developed.

The next problem has to do with the question of the support of Christian work in China.

Why are the Chinese Christians unable to assume the full financial support of the different forms of Christian work? The main reason is that the existing Christian institutions are built up on a scale far beyond the economic capacity of Chinese Christians. If at this time the whole support should devolve upon Chinese Christians, it would be like overloading the camel to such an extent that its back would break. The older churches in the West will, therefore, still receive appeals to help support Christian work in China in order to give the young Chinese Church the necessary breathing space in which to build up its own support.

The assumption of financial responsibility by Chinese Christians will come in two stages. Self-support in the field of local church work will come first. The support for churches, local church schools, preaching halls, and so forth will be taken over by Chinese congregations rather rapidly during the next few years. But the chief problem in this matter of self-support will come in the field of Christian institutions like the colleges and hospitals. Here some way

must be found to help Chinese Christian bodies to begin to assume financial responsibility also.

MONTHLY STATEMENT

July 1, 1927-August 1, 1927

S. H. Davis	
In account with	
The Seventh Day Baptist Missionary Society	
Dr.	
Balance on hand July 1, 1927.....	\$22,861 57
Dr. Rosa W. Palmberg, Missionary Society	4 85
Northern Wisconsin and Minnesota churches, Missionary Society	4 92
Memorial Board:	
Charity L. Burdick	8 66
Utica Church, Wis.	13 63
D. C. Burdick Bequest	264 56
D. C. Burdick farm	11 52
E. L. Babcock	134 64
Eugene K. and F. Burdick	51 50
Harriet Burdick	1 46
Hornell Seventh Day Baptist Church	42 83
Mary E. Rich Fund	30 73
Missionary Society	30 90
Paul M. Green Bequest	13 08
Penelope Harbert	28 59
S. P. Potter	22 20
Southampton Seventh Day Baptist Parsonage Fund	1 82
Ohio and Michigan churches:	
India	6 04
Jamaica	6 04
Onward Movement treasurer, Missionary Society	370 00
Detroit Church, Missionary Society	75
Income Permanent Funds, General Fund	1,000 00
	<u>\$24,409 79</u>

Gerald Velthuysen, work in Holland	\$ 104 16
T. L. M. Spencer, June salary	83 34
William A. Berry, June salary	10 00
H. Louie Mignott, June salary account	43 00
American Sabbath Tract Society, account H. L. Mignott's salary	7 00
William L. Burdick, June salary, traveling expense, postage and typewriter repairs	221 77
William L. Burdick, clerk hire	33 34
L. J. Branch, June salary	25 00
C. C. Van Horn, June salary	41 66
Ellis R. Lewis, June salary and traveling expenses	148 75
R. B. St. Clair, June salary	108 34
George W. Hills, June salary	50 00
D. Burdett Coon, June salary and traveling expenses	172 97
L. D. Seager, June salary	66 66
Anna M. West, June salary	41 66
Grace I. Crandall, June salary	41 66
Charles Thorngate, April-June salary	50 00
Lena G. Crofoot, April-June salary	25 00
William Clayton, April-June salary	25 00
Verney A. Wilson, one-half June salary	20 83
R. R. Thorngate, traveling expenses	17 06
Industrial Trust Company, draft, account H. E. Davis	96 30
D. Burdett Coon, church lot in Kingston	1,500 00
George O. Sayre, Student Evangelistic quartet	100 00
Furness, Withey and Company, deposit passage of R. R. Thorngate and family	50 00
Treasurer's expenses	28 00
Balance on hand August 1, 1927.....	21,298 29
	<u>\$24,409 79</u>

Bills payable in August, about.....\$1,700 00
Special funds referred to in last month's report now amount to \$20,607.39, balance on hand \$21,298.29, net balance, \$690.90.

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

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

SEVENTH DAY BAPTIST EDUCATION SOCIETY—EXECUTIVE BOARD MEETING

ALFRED, N. Y., JULY 10, 1927

Members present: E. D. Van Horn, A. E. Main, F. J. Whitford, W. E. Phillips, A. C. Ehret, W. A. Titsworth, C. F. Randolph, E. P. Saunders.

Prayer was offered by A. E. Main.

The treasurer presented both his quarterly and his annual reports, which were adopted.

Following are the receipts and disbursements for the quarter ending June 30:

I. REVENUE	
<i>Receipts</i>	
Balance April 1	\$ 28.83
Interest	817.95
Rent, Jessie B. Whitford house	46.09
Contributions:	
Eastern Association	31.87
Central Association	21.01
Western Association	22.80
Transfer from Guaranty Fund	47.75
Onward Movement	362.09
	\$1,378.39
<i>Disbursements</i>	
Alfred University	\$ 420.17
Theological Seminary	733.42
Milton College	35.66
Salem College	38.75
Contribution to church boards of Education	25.00
Treasurer's salary	25.00
Insurance, Jessie B. Whitford house	17.75
Safety deposit box at bank	2.00
Special Betterment Fund, transfer to principal	10.62
Balance on hand June 30	70.02
	\$1,378.39
 II. PRINCIPAL	
<i>Receipts</i>	
Balance on hand April 1	\$ 104.07
Difference in exchange of bonds	2.50
Special Betterment Fund transfer from revenue	10.62
	\$ 117.19

<i>Disbursements</i>	
Difference in exchange of bonds	\$ 5.00
Transfer from Guaranty Fund to revenue	47.75
Transfer from Wm. Baker contract to interest	57.03
Balance on hand June 30	7.41
	\$ 117.19

President Van Horn reported the following program as arranged for the society's hour at the coming General Conference:

THEME: EDUCATION AND RELIGION

Guarding the Faith of our Young People
Rev. Edgar D. Van Horn
The Religious Program of
Alfred University Leonard Hunting
Milton College Ellis Johanson
Salem College E. F. Harris

President Van Horn gave the following report as committee to arrange for the representation of this society on the programs of the several associations:

At the Eastern Association Rev. A. J. C. Bond had charge of the program of this society; Rev. W. D. Burdick, assisted by Rev. Loyal F. Hurley and Rev. W. L. Burdick, presented the program at the Central Association; and Rev. A. Clyde Ehret had charge of the program at the South-eastern Association.

The attention of the board was called to the following resolutions adopted by the trustees of Alfred University:

Resolved: 1. That the name of the Theological Seminary be changed to the Department of Theology and Religious Education.

2. That a Board of Managers, consisting of three trustees of Alfred University, nominated by the Seventh Day Baptist Education Society and elected by the Board of Trustees of Alfred University, shall have the supervision or management of the Department of Theology and Religious Education, and that the president of the Seventh Day Baptist Education Society and the president of the Seventh Day Baptist Memorial Fund shall be ex-officio members of this Board of Managers.

In accordance with the second resolution a vote was taken, which resulted in the nomination of Boothe C. Davis, Curtis F. Randolph, and A. B. Kenyon as members of the Board of Managers of the Department of Theology and Religious Education.

Dean A. E. Main stated that Mrs. Main is preparing for publication a pamphlet, the chief contents of which will be short biographical sketches of those who have studied for the ministry at Alfred during the period from 1901 to 1927.

President Van Horn was asked to write a "steamer letter" to Rev. A. J. C. Bond, the delegate of our denomination to the World Conference on Faith and Order, to be held in Lausanne, Switzerland, who is to sail from New York on July 16.

E. P. SAUNDERS,
Secretary.

MY RELIGIOUS BELIEFS—GENERAL STATEMENT

S. DUANE OGDEN

I. I believe in God, "the personal Spirit, perfectly good," Creator and Sustainer of the universe, revealed in Jesus Christ, and immanent, as the indwelling Spirit, in the lives of men.

II. I believe in Jesus Christ, God incarnate in human life, who through his teaching, life, death, and resurrection revealed God, the Savior of men.

III. I believe in the Holy Spirit, God immanent, the eternal, living Christ-Spirit ever at work in the world, calling men out of sin into the kingdom of God, by his redemptive grace transforming them into his likeness, and imparting to all who will receive it abundant life.

IV. I believe that man is created in the likeness of God, a free moral personality, of ultimate value because of his divine nature and unlimited possibilities for moral growth.

V. I believe that through the misuse of his God-given freedom, man has sinned and come short of the glory of God. I believe that the consequences of sin are moral guilt and estrangement from God, and that the results are corruption of character and liability to suffering and punishment.

VI. I believe in the moral salvation wrought by God, our Savior in Jesus Christ.

VII. I believe in the Bible, viewed and interpreted historically, as the product and trustworthy record of God's progressive revelation of himself to men through a developing religious experience.

VIII. I believe in prayer as a means of putting our wills in harmony with the will of God, to be used by him, and to receive his help for every need.

IX. I believe in the Church, the body of Christ.

X. I believe that the sacraments of baptism and the Lord's Supper are highly valuable as religious symbols and as potent means of grace.

XI. I believe in the Sabbath, the seventh day of the week, a symbol of God's presence in the world and of man's obligation to him. I believe that when it is observed as Jesus taught men to regard it, the Sabbath is a valuable means of grace and an important institution of religion.

XII. I believe in the continuance of individual, conscious personality beyond death; and that the future life will be one of joy and growth proportional to its fellowship with God and moral likeness to Jesus Christ.

WHAT I BELIEVE ABOUT GOD

I believe in God, "the personal Spirit, perfectly good," Creator and Sustainer of the universe, revealed in Jesus Christ, and immanent, as the indwelling Spirit, in the lives of men.

"Faith in God preceded teaching," says Shailer Mathews. It is one of the most basic facts of existence. All normal men take God for granted, intuitively, as indeed they should. Great religious characters have always assumed that God is. This is the attitude of the writers and the men and women of the Bible. They do not question the fact of God. Imagine Jesus arguing about the existence of God! It is absurd. He had as well call in question whether or not he existed himself. That God lives, was a *certainty* to Jesus. It is a fact unquestioned by all truly religious people, for God "shows himself alive" to them. Proof of the existence of God is to be had in experience, not in argument. It is when men try to test belief in God upon reason or try to search him out through speculation that they doubt. No one can prove the existence of God or demonstrate his reality as a theorem in geometry may be established. But neither can a man prove his own existence in this way. It is impossible, but it is not necessary, for a man *knows* that he exists and does not question it enough to care to demonstrate the fact. Likewise the religious man is certain of God. Attempts to prove him or disprove him to the understanding of men make no difference. All of us who have experienced the presence

and love and power of God join with the apostle in exclaiming, "We know him whom we have believed," and we rest our faith in him.

1. When I think of God I think of Christ. To me God is Christ-like. He is the God whom Jesus revealed through his life and teaching and above all in his Spirit. From Jesus we learn that "God is a Spirit." God is "neither in this mountain nor yet at Jerusalem," he told the Samaritan woman. God is not a being who occupies a space in the skies or somewhere else in the universe. He is not a great builder—a workman who works with tools and stuff. "He is a Spirit—which is not something vague, vapory, and ghost-like." A spirit is a person. Every person is a spirit. It is something very real—as real as you and I. My real self is not my body which people see. My real self is a spirit. I am conscious will. I have intelligence, aspiration, purpose, ideals, love of truth, beauty, and goodness. Is it my body that has these functions? Can you see them, touch them, measure them? Can you see, handle, or measure my real self? You can not for I am spirit. Nevertheless, I am real and not vapory or ghost-like. Spirit, then, is personality, and God is a Spirit. If we can not see that our real selves are spirits—not flesh—we can never know that greatest Spirit—God.

2. God, personal Spirit, conscious, intelligent Will, is the Creator and Sustainer of the universe. He is the absolute, supreme Reality, the creative Force, the moving and sustaining Energy of all that is. He is the Life within all life; the Power back of all existence. He is the Intelligence and Will who initiates and orders all.

FOUR OBSERVATIONS

While it is not my purpose to establish my belief in God upon the various so-called arguments for belief in God—since, as I have already asserted, faith ultimately rests not upon such attempts to prove God, but in experience—yet I wish briefly to call attention to four observations which give support to our intuitive belief in God and to our faith in him which is grounded in experience.

a. We live in a great universe—so vast that we can not comprehend its extent.

Astronomers tell us that the distant stars are billions of miles away. So remote are the farthest stars that even a flash of light, which travels so fast that it encircles the world in an instant, requires ten million years to come from one of these stars to our earth. The distance is beyond our imagination. One has but to gaze through the telescope to realize the immensity of the universe.

If we train a powerful microscope upon a tiny speck of dust—as small as the naked eye can distinguish—we discover that the grain of dust is a miniature world, teeming with minute organisms. And every smallest particle that the microscope discloses is divided by scientists into infinitesimal atoms and these in turn are composed of many electrons which are so small that they can no more be conceived by our minds than the tremendous distances of the outer heavens.

Furthermore, this world which we know is marvelously alive. There is something which makes of an acorn an oak. There is something in an egg, which we call life, which makes that apparently inert thing into a chicken. Life! What is life? No one knows. The chemists know all the constituent parts of the acorn or the egg. They have analyzed their contents, but none of them can combine these elements in such a way as to make an oak or a chicken. Men can not create life in their laboratories.

When I consider that all of this vast universe is one, is held together by some unseen Power and its every movement certain and ordered, and when I reflect that it is not only immensely large and intricately divided into inconceivably tiny units as orderly as the great whole, but that it is a developing, marvelously living thing, teeming with life, I can not see how any mind can deny that Someone created it, and that there is some Power who gives and sustains life. There must be a Creator and Sustainer of this vast universe. "The fool hath said in his heart, there is no God."

b. Not less impressing than the greatness and the life of creation is the orderliness and intelligence of it all. "The starry heavens declare the glory of God and the marvelous adaptations of the orders of life show his handiwork." Could all this have

come about by accident? The arguments of chance which may seem to have weight when applied to the cruder aspects of life, break down when applied to the greater and more complex phases of the universe. One might, by a stretch of imagination, believe that the elements that compose a pebble came together by accident, merely. But when we consider the complex marvelously adapted parts that combine and work together in such a way as to form the eye through which we see the things about us, study the stars, and delve into microscopic life, the theory breaks down. How could it all have been an accident? There is evident purpose in the eye. If we look at the effects of the law of gravitation upon the little objects about us, we might possibly be persuaded that it came about accidentally, but when we contemplate the movements of the stars and the mighty planetary systems in their perfect order, we can not accept such an explanation.

Or again, were we to consider the wonderful orderly development of life on the earth through its various stages and through its long ages of time, we can not say that there is no purposing Will back of it. We can not but assume guidance and inspiration from the beginning. If a ship is sailing across the ocean through clear and stormy weather, with and against the winds and tides and currents—not going hither and thither, but steering a definite course to certain port—we at once assume that there is a pilot guiding it, and we are right. "In like manner when I look out upon this universe, voyaging through time and space, making port after port in its resistless advance and onward progress," says Dean Brown, "I, too, know beyond a peradventure that there is a Pilot aboard." There must be an intelligent Will who purposes this order and growth and life in the world. It is God, the Creator and Sustainer.

c. The very existence of our idea and thought of God—the fact that we take him for granted, much less our trust of him—is evidence that there is a reality back of it. Professor Hocking is right in pointing out that we can not have an idea except as we gain it through experience. For instance, we could never have had the idea of the world if we had not experienced the objec-

tive world. Our idea of the world is evidence that the world exists.

Some may say, "But you can not prove the reality of God in that way." Grant that it can not prove God, yet does it not lend support to the knowledge which we have of God through experience? God can not be proved by any of these arguments, as already pointed out. God can not be proved, but neither can beauty be proved. If I declare that the beauty in a rose is real, you may demand that I prove it, so that you too can enjoy the beauty of the rose. But I can not thus prove beauty. You must experience beauty to know it. But it is real even though not provable. There could be no knowledge of beauty—no idea of such—if beauty did not exist. The fact that some people can not see it, does not disprove it one whit. I think that we are justified in maintaining that our idea of God substantiates our belief in him, for if there were no God, no one could have an idea of him. Yet real assurance, let us repeat, must come through experience of God in the life.

d. God is a moral necessity. The human heart demands God to satisfy a vital and fundamental need of all mankind. The Psalmist expresses an elemental and common, normal demand of the heart in the words, "As the hart panteth after the water brooks, so panteth my soul after thee, O God!"

God is needed to conserve, moreover, certain values which we regard as so important that it is necessary that they be conserved. The first is human personality—the highest value that we know. Can it be that this universe is so unjust that persons of good will, or that potentially good personalities, are not to be preserved? We have learned that nothing of ultimate value in the natural order is lost. Is it possible that the highest values of all are lost? Then there are the other values of moral goodness—truth, beauty, complete happiness, and others which it seems morally imperative to have conserved. And every moral personality feels the necessity of a Power in his life to save him from moral evil and make him good. God is vital to the moral consciousness. The moral order demands him. Our souls demand his salvation and his preservation.

If there is nothing in the universe to fill this vital need, it is a break in the whole ordered creation, as we see it, for wherever in this world there is a vital need, there is that which is necessary to meet it. Corresponding to our hunger for food, is that which satisfies that want. For the infant's needs there is the mother's love. Conversely, the very existence of a real need argues for the reality of that which matches it. "The eye was developed in response to the outward existence of radiant light; the ear to respond to the outward existence of acoustic vibrations." If our need for God is truly real—and he *is* morally imperative—he must exist.

3. I believe not only that God is the Creator and Sustainer of all. I further believe that he is personal. He is a Spirit and that is a Person. The conception of God as personal is in no sense unworthy of him, since it is the highest conception which we can have. Of course God is infinitely greater than our conception of him. "We can not," says Dean Brown, "in the nature of the case, get the infinite ocean of being into our half pint bottles of theological definition." God surpasses our greatest thoughts of him, yet to speak of him as superpersonal is not more exalting than to think of him as personal, for we know nothing that is higher than personality. God is at least personal, we feel. When we think of him thus we are not degrading him to the level of human personality. For as Henry Sloane Coffin well points out, men are not full personalities. We are but tadpoles of persons, as yet. God is completely personal—the one perfect personal Spirit. He can not be less than personal, and be God.

A spirit that is essentially personal must be, as Professor Macintosh points out, conscious, self-conscious, and consciously self-directing. Personality must also include morality. God is the supreme moral Will. Since God is a Spirit—a Person—he must be intelligent, reasoning, free, conscious Will. Those higher traits which we see in human personality must be in some small way indicative of the personality of God. God must be the perfection of all that is highest in man.

When I think of God as Christ-like, I think of him as a holy and loving God. We can not separate holiness and love in Jesus, and we can not think of them apart from each other in God, as revealed in Jesus Christ. Thus to the Christian the holy love of God means the moral perfection which we see in Jesus. God's holiness manifests itself in the truth and justice of the universe and supremely in the revelation in Christ. Jesus showed us that God's will for all moral beings is that which is morally right. Conversely, he showed God to be opposed to all that is in opposition to and contrary to the right.

The love of God is his "desire to impart himself and all other good" to his children and to possess them for his own spiritual fellowship. This desire is shown in all his dealings with men, but has its completest expression in the gift to the world of Christ, and it has its clearest manifestation in Jesus' attitude of love toward men.

4. God, the Creator and Sustainer of the universe, is "personal Spirit, *perfectly good.*"

a. God is mighty Master of the universe—the absolute Lord of all. He controls the world and "is able to bring his holy and loving purpose to a successful issue in it." He is completely sufficient for every need of my life. He is worthy of my worship and absolute trust.

b. God is all-knowing. His wisdom is all-sufficient. From him nothing is hid. "He sees things as they are, their causes, their meaning, their end. He reads the hearts of men." Their inmost thoughts are adequately known to him; and thus he "is able to deal with them aright."

c. God is a God of power. Himself the source of all power, he is great enough to accomplish his purpose in the world. He is the Spirit, Almighty, completely able to supply all our religious needs. In the spiritual realm, as Jesus affirmed, "with God all things are possible" which are in accord with his character and purpose.

d. God is from everlasting to everlasting, the same Lord. In character he is "the same yesterday, today and forever." "This does not mean that God's action will never change. On the contrary it must change

constantly to meet the varying needs of his government." But God will ever be the same God, growing, differently revealed, increasingly known and understood, differently working out his purpose, a living God, but One on whom we may depend ever to be the same in character—perfectly good.

e. God is an inhaustibly great God whose completeness and perfection are unsearchable. This does not mean that we can not understand him or know him at all, but that we can never completely understand him. He is an unfathomable God. The knowledge which we have of God through Jesus is real, "but it does not exhaust him." "Oh, the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments and his ways past finding out!"

f. God is a Person or Spirit, everywhere present. Jesus taught us that God does not occupy any particular space. Are we then to conclude that he is nowhere? It is like ourselves. We are spirits and we are not, strictly speaking, localized. Is my spirit in my brain? Is it just the size of my brain? Is my spirit in my whole body? Is it the size and shape of my body? "The spirit is not in the body as the hand is in a glove," says R. L. Swain, "for that is one thing inside another. Spirit has no dimensions." Neither is spirit confined to any place. "For all practical purposes, spirits are where their instruments express them in time and place." If I speak over a radio, I am in ten thousand places at once—wherever and everywhere that I am being expressed. This illustrates how God is everywhere present. He is wherever and wherever that he is being expressed, and that is the whole universe. God is not a disembodied spirit—a spirit without any body—for there is no such thing. A disembodied spirit would be a spirit without expression, which would be nothing at all. God is a Spirit and he has a body—the whole universe. Indeed God not only has a body, he has all the bodies there are and he is in them all. Every human body is primarily God's body. The life in every body is God's and if the will who is dwelling in any human body will let him, God will completely possess that body and fully live in it. That is how God is everywhere

present. He is everywhere, yet he is completely present in any place. "Whither shall I go from thy Spirit, or whither shall I flee from thy presence?"

(To be continued)

HOME NEWS

EDINBURG, TEX.—The visit of Brother Ellis R. Lewis the latter part of April was a great help and encouragement to our little society here. The Christian church was secured for the special meetings. The pastor and his wife and some of the leading members attended when they could and took part as opportunity afforded. A kind brotherly spirit was manifest and greatly appreciated.

Our services are well attended on the Sabbath. Interest in local and denominational work continues. Missionary zeal is strong among the members of this church. In the spring the Seventh Day Baptist ladies went two afternoons to sew for a family where there had been sickness. Many opportunities to do good are improved. The dear brothers and sisters are ever on the alert in the Master's business, even though very busy with home and family tasks, all of which is very cheering and encouraging to the pastor.

We have occasional good times together, socially. Early in June there was a party at the home of the pastor to celebrate four birthdays which occurred the latter part of May and in June. Dinner was served on the bank of a canal under a large willow tree. All seemed to enjoy the occasion. July 28, the church people and other friends surprised "Aunt Mary," a dear old lady in our society, taking a bountiful dinner, and leaving some useful gifts as tokens of esteem. Men of the party did a little work outside which was too hard for this aged sister.

There has been one addition to the church this summer. Some lone Sabbath keepers in other parts of the South are looking this way.

The mercury registers high these days, but the Gulf breeze keeps us comfortable most of the time. It seems fully ten degrees cooler than the thermometer would indicate. Farmers are busy picking cotton and getting ground ready for the planting

of fall and winter crops. Larger public and business buildings and more residences continue to be built. All the towns in the Rio Grande valley are growing. We would grow in spiritual life. Brethren, pray for us.

ANGELINE ALLEN,
Pastor.

July 31, 1927.

WATERFORD, CONN.—The Church Vacation School held July 5-22, under the supervision of Miss Mary Lou Ogden, was signally successful, due to the able supervision of Miss Ogden and the faithful and very efficient work of the four devoted teachers who worked with her, freely giving of their time and efforts without financial remuneration. The teachers who wrought so well in this splendid work were Miss Lena Brooks, Miss Josephine Maxson, Miss Helen Maxson, and Mrs. Damaris Getchell. The community and church are deeply indebted to these consecrated workers for the welfare of the boys and girls of the community and for the cause of our Lord Jesus Christ.

The work accomplished in the school was much above the average, due to the unusual enthusiasm on the part of the children as well as to the uncommonly good teaching.

A most interesting program was given as the closing exercises for the Vacation Religious Day School on Friday night, July 22, at the church with a large audience in attendance. The program was an exhibition of the work done in the school and was accompanied by exhibits of hand work done by the pupils.

The free will offering taken toward the expenses of the school, together with gifts received before and after, amounted to \$31.37.

Interest in the prayer meetings of the church during the summer has been excellent and is increasing. The attendance during June and July has exceeded all records for these months, averaging nineteen. Yet more encouraging is the way in which the worshipers on Friday evening have participated in the meetings; on one occasion, with eighteen present, every one took part aside from singing the hymns.

The church has loaned the services of its pastor to the denomination for the duration

of the Lewis Summer Camp for older boys, near Ashaway, R. I. Mr. Ogden is serving in the capacity of director during the two weeks of the camp, July 29 to August 12.

The pulpit was occupied last Sabbath by Rev. William M. Simpson of Ashaway.

Miss Mary Lou Ogden, who was supervisor of the Church Vacation School, left on Friday evening, July 22, for Shiloh, N. J., where she will conduct another Vacation Religious Day School.—*Waterford Review*.

NORTH LOUP, NEB.—The Woman's Missionary society held an extra all-day session last Wednesday in the church basement. This was in order to do quilting. These women have been very busy with quilting in the last months and have made some beautiful quilts.

The Junior meeting was in charge of the Missionary Committee last week. Their lesson was about the Negro, and in imagination they were taken to a Negro village. The work was very instructive and interesting. Miss Leona Sayre will have charge of the juniors during the absence of their superintendent, Mrs. Polan.

The attendance at the Christian Endeavor meetings is increasing. The contest is still in progress and the "reds" are still ahead. No doubt they are looking forward to a social or entertainment given by the losing side. An interesting meeting was led last week by Mr. Polan. The subject under discussion was the lives of great missionaries. Howard and Myrtle Green gave a piece of special music.

Pastor Polan and his family left Sunday morning via Chevrolet for the Seventh Day Baptist Conference at Ashaway, R. I. Enroute they will visit at New Market and other places. Mr. Polan is a member of the Commission and will attend these meetings before the Conference begins. The family expect to be gone about five weeks, returning in time to enter school. The Friday night and Sabbath morning services will be in charge of the deacons during the pastor's absence.

Delmar Van Horn led the Intermediate meeting. They had for their consideration great missionaries. The intermediates are a live group and keep good interest and attendance in their meetings. They have

(Continued on page 215)

WOMAN'S WORK

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

MY LITTLE TOWN

My little town, that has not yet attained
The height and breadth of cities, oh, stay small!
What profit is the vastness they have gained,
Their strength of stone and steel: when, growing tall,

They lose the singing company of leaves;
And growing wide, they have no room for grass;
No rose-vines reaching for contented eaves,
No space to watch the seasons as they pass.

No lure have cities to entice a thrush,
Nor yards for children, carpeted and sweet;
With all their pride and gayety and rush,
They bear the burden of a million feet.
You have your gardens, friendliness, and trees—
My little town, be satisfied with these.

—*Anne Blackwell Payne in Good Housekeeping.*

But be not quite content, my little town,
Until your gifts God-given, grass and trees,
The flower-scented air, the sunshine bright,
The space to watch the seasons as they pass,
Mean also joyous health in every home.
The city large, with all its rush and strife,
Has learned that health is truest wealth and power
And it gives thought to guarding human life.

Small profit are your rose-embowered homes,
Your yards for children, carpeted and sweet,
Unless they are as safe a place to live
As is the smoke-swept, crowded city street.
Rejoice, my little town, in grass and trees,
But add the greatest treasure, health, to these.

—*Louise Fenton Brand in The Crusader.*

It was not difficult for us to find the "White House of the Confederacy." After we turned down the street indicated by the sign, we soon came upon an imposing old house of the type of architecture that we have heard called typical of the old South. It is a beautiful old building, and our first view, as we approached it from the rear, was the most beautiful of all. A portico, with immense columns reaching way above the second story windows, looks out over lawn and flower garden. It is true that the grounds were not as beautiful as the grounds of other old houses we saw that day, but they made an appropriate setting for the house. In the early days from this portico one must have had a fine view of the state house, where, during the days of

the war, the business of the government of the Confederate states was transacted.

We stood and watched the colored gardener at his work and wondered if his work on that old place meant anything to him except in dollars and cents. Of course he was too young to know anything of the war except from tradition and history, but I wondered if he ever gave a thought to the secrets the old house might give him if it once got going, and if he ever thought where he would now be were the ideals that once were a part of that house still in force. I imagine if one were to ask him if the world has grown better since those days, he would not need to spend much time in thinking up an answer.

Finally we reached the front entrance and were kindly bidden to enter (after paying the entrance fee). The building is now a museum of the Confederacy. Each Confederate state is represented by a room where are shown many relics and memorials of the lost cause. The house was built in 1818 and was used as a private residence until 1861, when the city of Richmond bought it for the use of the Confederate government. It was furnished by the city and offered to Jefferson Davis, but he refused to accept it as a gift, and the Confederate government then rented it for the "executive mansion." Mr. Davis lived here until he was obliged to leave at the evacuation of Richmond. He with other officials of his government left the house on the night of April 2, 1865, and the following morning it was made the headquarters of the commander of the Federal troops. It was occupied by the United States government during the five years that Virginia was under military rule, and was known as "District No. 1."

The guide started to show us around, but we wanted to stop at so many places that he grew tired and went in search of other visitors who were not so slow. Once in awhile he came near us showing other people around, and he was always very willing to answer any questions we had stored up for him. He showed us Mr. Davis' study where much of the business of his government was discussed; this room is now the Mississippi room, and here are shown many relics and treasures of Mr. Davis and his family. Here I was glad that the guide had gone

on, for one or two statements seemed to be rather strong and bitter, and I fear that my face would have expressed my thoughts too clearly. One thing I noticed, again and again, the war that as a child I used to hear designated as "the Rebellion," was always mentioned as "the war between the states." I had always thought of it as the war between the South and the United States government, but I suppose they should be allowed to designate it as they please, since the cause is dead and well nigh forgotten. There were many interesting relics of all the Confederate generals and of many privates. A memorial window on the stair landing showed a handsome young lad in uniform, the first private who gave his life for the lost cause. The case containing the uniform and other possessions of "Stonewall Jackson" had a placard stating that they were presented to the museum by his grandson, an officer in the army of the United States. I was much interested also in a case containing some beautiful miniatures of the mother of General Morgan and of the general himself, painted when he was a small child. Here also was shown his christening robe, a lovely thing even yet. And this was the Morgan that we had heard called "Morgan the raider." Somehow I could not connect the contents of that case with the deeds of that general, but I suppose that is the way with all war.

I asked my husband the other day what impressed him the most in the visit to that museum, and he said he thought the love that was shown toward all their generals, but particularly the Lees, both General Robert E. Lee and "Light Horse Harry." And here we found no touch of bitterness, such as we found in the Davis collection. The articles throughout the building were all designated and a guide was not necessary, but when we were looking at the Lee collections the guides came up to tell us more about them than we could read. We were also impressed with the youth of many of the officers, one, a colonel I think, was but twelve years old. He was given that position during an engagement when the officers were killed, I suppose. He, too, lost his life.

I was particularly interested in the staves that were said to have been taken from John Brown when he was captured.

So far as I saw, they were the only articles exhibited that were captured from Northern men. But there might have been many other things, because our time was too limited to look at everything. Our attention was called to them by the guide. They were the only things in the museum that I wanted to bring away with me, and I was glad that they were not shut up in a case, so that I might touch them; for although John Brown made a great mistake and although he may have been a fanatic and many other things that people now like to call him, he was a hero to my childish mind, and after all, you know, "His soul goes marching on." I believe it does.

JESUS, OUR FRIEND

SELECTED BY DEAN ARTHUR E. MAIN

Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do the things which I command you. No longer do I call you servants; for the servant knoweth not what his lord doeth: but I have called you friends.

Christ's friendship is founded upon a thorough knowledge of our heart and life as well as on his perfect love. His joy is in our progress toward the goal of perfect life in him. Our love to Christ is founded equally upon that perfect love of his, but its joy is in discovery—the gradual growth of knowledge of what he is and is to us. On both sides, therefore, friendship is a living passion, growing with our growth.

I have a Friend so precious,
So very dear to me,
He loves me with such tender love,
He loves so faithfully,
I could not live apart from him,
I love to feel him nigh,
And so we dwell together,
My Lord and I.

Sometimes I'm faint and weary,
He knows that I am weak,
And as he bids me lean on him,
His help I gladly seek;
He leads me in the paths of light
Beneath a sunny sky,
And so we walk together,
My Lord and I.

—Old Huguenot Hymn.

In companionship of labor, of suffering, of joy, Jesus grew to be that Friend of every human soul to whom we look; still touched with the feeling of our infirmities,

present with us as the Son of God for our redemption, because by his experience of the fellowship of trial he is still the Son of man. His friendship gives us all and asks for all. And in the heavenly life he is still enriched and glorified by the overcoming faith of every human friend.—Isaac O. Rankin.

Without a friend thou canst not well live; and if Jesus be not above all friends to thee, thou shalt be indeed sad and desolate.—Thomas à Kempis.

PRAYER

Friend and Helper of my soul, whose love each new day of my want and thy supply confirms, thy presence is my joy, thy promise is my hope, thy life the full assurance of eternal life. My heart rejoices in thy perfect righteousness. With hearty and unfeigned repentance, most of all that by transgression I have grieved thy patient love, I ask forgiveness of my sin. O loving Friend, let me not think or speak that which can bring dishonor to thy name. I bless thee for thy trust which sends me forth amid the cares and trials of this present evil world and for the help that fails not in my need. Teach me to overcome. Change me into the likeness of thy holiness. Aid me in work which is both thine and mine. Reveal thyself more clearly to my longing heart and keep my spirit in thy perfect peace forevermore. Amen.

HOME NEWS

(Continued from page 212)

volunteered their services as ushers for the Sabbath morning meetings and the church has accepted it and appreciates the offer.

Louisa Barber had charge of the vesper services. The orchestra assisted with the music and the hymns were led by Elvabelle Clement. The Glen Johnson family gave some special singing as did also the Barber quartet.

Aunt Mary Badger was able to attend the vesper meeting last week. It is quite unusual for a woman of her age to retain her faculties as Mrs. Badger. Hers has been a long life well lived and she is still enjoying herself and those about her.

The Sabbath school voted to donate \$10 for new music for the orchestra. This will be a great benefit to them. The Sabbath

school appreciates this fine group of young people and the work they are doing.

The Laugh-and-be-merry crowd will hold a picnic dinner at the R. O. Babcock place next Sunday. All young married folks and their families are cordially invited to attend.

Cards from the Polans indicate they are having a pleasant trip. The first morning out they arrived at the home of Mrs. Minnie Beauchamp near Fullerton in time for breakfast.

The Rood-Thorngate clans gathered at the home of H. H. Thorngate Sunday and enjoyed a big family dinner in honor of Harry Rood and son George Henry of New Smyrna, Fla.

The Hurley relatives, which included the Sayre, Hemphill, Jud Davis, Paul White, Ed Hurley, and some other families picnicked at the river near the Scotia bridge Sunday in honor of several July birthdays and as a get-together for Mrs. C. C. Snay of Nortonville, Kan.

Dr. Josie Rogers and her sister left Monday for their home at Daytona, Fla., after a short stay at the G. L. Hutchins home.—*The Loyalist.*

THE MOTH

ORA A. CLEMENT

I had thought
Never again to pray,
But Hope came, singing,
To me, today.

A leaf-grey chrysalis I found
Upon a deep grooved bole.
Its miracle of life-in-death
Breathes peace into my soul.

Within that cheerless cell there lurks
What once was warm, alive, and free,
Crawling and basking, unafraid
Of deathless tomb and mystery—

A worm. In blind desire it spun
The silken net which binds it fast.
Does faith now warm its prison dark,
Promising wings, when night is past?

Hope speaks to me: "Look up, poor worm.
Thou art not damned eternally.
Thou, like the moth, thy penance done,
Shall triumph, winged and soul-free."

I had thought
Never again to pray,
But Faith brought healing
To me, today.
Lincoln, Neb.

YOUNG PEOPLE'S WORK

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

USE AND ABUSE OF THE TONGUE

Christian Endeavor Topic for Sabbath Day,
September 3, 1927

DAILY READINGS

Sunday—Guard the tongue (Matt. 12: 34-37)
Monday—What the tongue tells (Jas. 1: 26)
Tuesday—The tongue abused (2 Sam. 16: 5-14)
Wednesday—The kindly words (Acts 9: 26-31)
Thursday—Words of warning (2 Tim. 2: 16-26)
Friday—Words of prayer (Ps. 90: 1-17)
Sabbath Day—Topic: The use and abuse of the tongue (Jas. 3: 1-18. Consecration Meeting.)

SOME BIBLE HINTS

What we do with our tongues is a test of character, because the tongue reveals the heart (v. 2).

The tongue must be trained and restrained. We must learn to control our natural impulse to angry speech (v. 3).

One abuse of the tongue is its *boasting*. It exaggerates. It is a feeder of pride. Boasting is a national sin (v. 5).

The tongue expresses wisdom and may be a minister of God. Think how differently Jesus and Satan would use their tongues (v. 17).—*Selected*.

THE INTERMEDIATE CORNER

REV. PAUL S. BURDICK

Intermediate Christian Endeavor Superintendent
Sabbath Day, September 3, 1927

DAILY READINGS

Sunday—Wild speech (2 Sam. 16: 5-14)
Monday—Talk of the worried (Luke 8: 24, 25)
Tuesday—Mockery dangerous (John 19: 1-3)
Wednesday—A rash oath (Matt. 14: 1-12)
Thursday—A serious promise (Gen. 28: 16-22)
Friday—Jesus' advice (Matt. 5: 33-37)
Sabbath Day—Topic: Being careful of our speech (Matt. 12: 33-37. Consecration meeting)

WHAT OUGHT A PERSON TO SAY?

Suppose you were a great general whose army has been defeated. As you are hastening from home with a few faithful soldiers, a man who hates you stands on the side hill throwing stones and uttering curses at you. One of your generals wants to go and

kill him. What ought you to say? Read what David said (2 Samuel 16: 5-14).

Suppose your armies were again victorious, and this same enemy came crawling to your feet asking for forgiveness. What would you say? Read what David said (2 Samuel 19: 21-23).

Suppose you were unjustly imprisoned, beaten and made fun of by wicked soldiers, and finally brought into the presence of a wicked judge for questioning. What would you say to him? Read what Jesus said (John 19: 8).

Suppose someone gets you to make a promise—to go somewhere or to do something. But when it comes time to keep your promise, you see that it might do a great deal of harm. You see that it was foolish to make the promise in the first place. What should you do? Read about Herod's rash promise in the daily reading for Wednesday (Matthew 14: 1-12).

Suppose you are working or playing with other boys and girls who are in the habit of using slangy expressions and "by-words" that do not sound just right, but you like to do as the rest do. Shall you follow the crowd, or be willing to talk in a different way and so perhaps be considered peculiar? Read what Jesus says about it (Matthew 5: 33-37).

Suppose you find yourself saying things you regret afterward. You speak carelessly about someone, and it does him injury. You pass on gossip and learn it was not true. You speak in anger and use words that are unbecoming a Christian. How may you overcome these bad habits? Read Jesus' advice in Matthew 12: 33-37.

WHAT SABBATH MEANS TO ME

CONZA MEATHRELL

(Paper read at the Sabbath Rally day program,
Berea, W. Va., May 21, 1927)

Read Matthew 12: 9-13; Luke 13: 14-16.

Before Christ's time the Sabbath was held as a day when all work of any nature was to be laid aside and the day spent in formal worship. The people were not supposed even to light a fire to cook food. Neither were they allowed to go any distance. A Sabbath day's journey was short. If they went farther it was a desecration of the Sabbath.

When Christ came and began to teach by word and precept concerning the Sabbath, we find the ideas concerning it changing among those who truly received the teachings of Christ. The way Christ kept the Sabbath, as found in the passages just read, was in doing good as well as worshiping. That is my idea of what the Sabbath should mean to us.

It is a day when we cease from our ordinary round of duties and turn our thoughts directly toward the worship of God, either in his house or elsewhere. It is a time when God's children should meet in Christian fellowship. It should be and is the day when we go to God, especially for the renewing of our faith, our hopes, our strength; a time when we can pause long enough to see which way we are going, what we have done for humanity, how we are using the strength, talents, and means God has given into our hands as a sacred trust to be used for him. Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me." That means service.

"The Sabbath was made for man and not man for the Sabbath." God realized man's need for a day of rest, so created the Sabbath. Christ did not keep it by being idle on the Sabbath, so I scarcely think, when commanded to keep the Sabbath day holy and cease from our labors, it means for us to lie in bed and sleep most of the day or go off visiting and not attend the public worship. Christ was found in the temple on the Sabbath day, teaching and preaching. The day should be a busy one, but the energy and thought should be turned in another channel from that of the six days God has given us to labor for ourselves. He expects one day for himself and things pertaining to his kingdom. We look forward to it with joy because our worldly cares can be laid aside and God's service given first place. It is not the time to be spent in doing all the odds and ends of life that we never have time to do any other day. Some say, we are told if the ox fall in the ditch to pull him out on the Sabbath day. Still I do not feel we have any right to push him in just to get the privilege of pulling him out on Sabbath. This is what I mean: we sometimes leave off or forget a duty all during the six days, then because it needs to be done, we say, "Oh, well, the

ox is in the ditch," when the truth of it is he had been there, maybe, for weeks.

It is a day when we should be even more ready to try to comfort and help those in sorrow, distress, sickness, or need than at other times. We should not let them suffer for want of care. That is not the idea of Sabbath as a day of rest and worship. Labor done under such circumstances is not contrary to Christ's teaching or life, as I read the Bible. Christ seemed to desire to show the people it was the motive and circumstances that determined whether the labor was right or wrong for the Sabbath. He asked, "Is it not lawful to do good on the Sabbath day?" when his enemies criticized him, because he healed the sick. When his disciples gathered the grain and rubbed it out to eat, the Pharisees condemned Jesus for permitting it. Christ rebuked them for the criticism.

Sabbath is a day when we feel we can sit down and chat with our friends concerning the more vital things of life, but not a time to discuss how much we have made or how we are going to earn a few more dollars of the world's goods, or the thousand and one things we are so vitally interested in. Instead of this it should be a day for the refreshing of the body, mind, and soul. This refreshing also prepares us to serve our fellow men better in the six days of labor, that is to serve in the true Christian spirit.

I think of Sabbath as a day I can spend visiting with my friend, Christ. It is the time given us to become better acquainted with God by communion and Bible study. If we do not miss the way of life we must become familiar with our road guide, the Bible, and study it especially as we come to the cross road of life and have to choose. If we are familiar with the Bible and can ask of the one who stands ready to direct wayfarers, then we can choose well and the end of the way will bring us home. The Sabbath, kept as God intended, might be used to typify heaven as a place of rest.

"Mother," said a little six-year-old girl, "I think I know what flowers are."

"And what are they, dear?"

"Why when God breaks up a rainbow he throws down the pieces and they fall on the bushes in the garden."—*Boston Transcript*.

CHILDREN'S PAGE

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

WILLING WORKERS

Junior Christian Endeavor Topic for Sabbath Day,
September 3, 1927

ELISABETH K. AUSTIN
Junior Christian Endeavor Superintendent

DAILY READINGS

Sunday—Work hard (Eccles. 9: 10)
Monday—Paul, the willing worker (1 Cor. 9: 17-19)

Tuesday—Work constantly (John 9: 4)
Wednesday—Willing hearts (Exod. 35: 5)
Thursday—A willing mind (1 Chron. 28: 9)
Friday—Willing to go (Isa. 6: 8)
Sabbath Day—Topic: Willing workers (Gal. 6: 9; Neh. 4: 6. Consecration meeting)

Boys and girls, no matter how young, can be willing workers. There are many, many little errands to run for mother, many little tasks to do for father, many thoughtful deeds to do for the sick and elderly people, and many kind deeds to do for other boys and girls. Best of all though, is the thought that as we do these little tasks willingly and faithfully God is pleased and will give us greater work to do for others in his name. Only as boys and girls learn to be faithful in the little things will they ever be faithful and ready to undertake bigger things. Then when they grow older and hear the voice of God saying, "Whom shall I send? and who will go for us?" as a teacher, as a minister, as a Christian workman, as a consecrated church member, as a missionary, they will answer, "Here am I; send me."

W-illing Workers

I-nspire others and
L-ead them to
L-abor earnestly
I-n doing deeds that are
N-oble and helpful in
G-od's sight.

W-illing Workers

O-f course are
R-eady to
K-eeep busy helping
E-verybody and always
R-emember to keep
S-inging and smiling.

DEAR SEVENTH DAY BAPTIST CHILDREN:

It does our hearts good, does it not, to read, over and over again, the words, "We enjoy the Children's Page"? Let us try to make it so full of good things that we shall enjoy it more and more each week.

This week we have a fine letter from two dear girls whose parents are very close friends to me and mine, and so of course Nellie and Ahvagene seem very near and dear, too. I was so glad to receive your letter, dear girls, and hope you will write again.

M. G.

A LETTER FROM TWO SISTERS

DEAR MRS. GREENE:

We have enjoyed the Children's Page very much. There are six girls in our family, but we haven't any pets.

Last Sabbath a family from California came to our house for dinner and supper. Some of them stayed all night. They had a cunning little dog that they bought in New Mexico. The dog only cost a quarter, so they named him Two-Bits. The family, who were Munseys, could not understand the New Mexican language, so they did not know how old he was.

We have enjoyed the children's letters very much and so thought we would write.

NELLIE AND AHVAGENE BOND.

511 Central Avenue,
Plainfield, N. J.,
July 30, 1927.

HOW WINKY ESCAPED

(I wonder, boys and girls, how you would like to hear a little more about Winky, the little field mouse. This is another chapter about him.—M. G.)

To the west of the stubbly field in one corner of which lived Winky, the little field mouse, with all the rest of his mouse family, was the road along which the little fellow once took such a perilous journey; on the east was the green wood, where lived Frisky the squirrel; on the north could be found the cool stream, where Pop-eyes, the frog, once lived and frolicked; to the south was a large orchard, and beyond that was the garden, the pretty gray farmhouse, and the big red barn.

One day, Whiskers, a little cousin of

Winky's who lived in the red barn, came to visit the field mouse family. What fun all the little mice had as they tried to give their little cousin a good time!

Before Whiskers started for home he said to Winky, "Your home is very nice, but my red barn is finer still. I have such good times there, and you just can't imagine what good things I have to eat. Oh, you must come to visit me! Of course there is Fluffy, the cat, a terrible yellow creature, with sharp claws and teeth and yellow eyes, that look like balls of fire in the dark. I'm terribly afraid of him, but I move so fast that I can keep out of his way."

"Oh! Oh! I want to go with you," shouted Winky. "Please let me go, Mommy!"

"Some day," said his mother, "when you are larger and can keep out of Fluffy's way, you may go."

Winky did not like to wait. He wasn't a very patient little mouse, as you know, and after Whiskers was gone, he could think of little else but the big red barn. He almost forgot about Fluffy, the cat.

At last, one sunny day he decided that he was quite big enough to decide things for himself, and so without saying anything to Mommy, he slipped under the fence into the orchard.

It was great fun, he thought, and squeaked with delight, as he hurried through the cool, green grass and under the trees, laden with their ripening fruit.

"Oh, I'm so happy!" he whispered to the merry little breezes, and the breezes laughed and chuckled to themselves, for they are very wise.

At last he reached the garden, and could see the big red barn. "My, won't Whiskers be surprised to see me!" he squeaked as he started that way. But suddenly he stopped, and his poor little heart almost stopped beating with fright, for coming right toward him was a great, yellow creature which he knew must be Fluffy, the cat.

Winky whisked around and dodged this way and that among the growing things, trying to get away from Fluffy, and the cat dodged this way and that, too, his sharp teeth coming together with a fierce click.

At last the poor little mouse thought there was no hope for him, for the sharp claws were just ready to grab him, when

right in front of him he saw a tall bean pole. Up it to the very tip end he scrambled just in time. It was a pretty small place on which to stay and he almost slipped off. He could only keep his balance by holding his tail out straight like a stick. I'm sure he must have been glad that he didn't have a bushy tail like Frisky, the squirrel. Of course Fluffy was too heavy to climb such a slender pole, so he sat at the foot and waited, his tail waving from side to side and his great eyes glaring at the frightened little mouse. There is no telling how long the cat would have crouched there if Betty Lou had not called him to dinner. As soon as he was out of sight, and Winky was sure he was safe, our little mouse slipped down and hurried off home, thankful that he had saved his life this time.

LESSONS FROM THE BIRDS

II. CHEERFULNESS

MARY A. STILLMAN

Birds begin the day with a song. Where I live, in the White Mountain region, the white-throated sparrow is the first to sing. His clear, silvery whistle may be heard at about three o'clock, sun time, as soon as dawn begins to streak the eastern sky. He is soon joined by the song sparrow and robin, and then, one by one, by the other birds as they awaken to the joyful chorus, which lasts for nearly an hour. The robin distinctly says, "Cheerily, cheerily, cheer up!" This is the right spirit in which to begin a new day.

No matter what the weather, be it warm or cold, pleasant or stormy, we may hear bird voices whenever we give attention. The vesper sparrow, Maryland yellow-throat and indigo bunting are incessant singers, while the red-eyed vireo preaches his musical sermon right through the heat of the warmest summer day. Toward dusk the hermit thrush and the veery add their liquid notes to the evensong, while the whip-poor-will carries on the music throughout the night. This morning the whip-poor-will was singing until half an hour before the white-throat began again. Thus we may be cheered by the feathered songsters at any time of the day or night that we choose to listen. It may be that they do not intend

the songs for us; but even if they are really singing to mates upon the nests, helping them over the tiresome hours of incubation, we have the benefit none the less.

It seems to me that a song from the music reader well expresses the bird message:

"Awake, morning is greeting you!
Ever be cheerful in all you do;
And help with your gladness
To drive away sadness,
The day is new, waiting for you."

NOW YOU ASK ONE

H. V. G.
GAME 12

1. Who was the son of David?
2. Who was the father of many nations?
3. Who said, "I was glad when they said unto me, Let us go into the house of the Lord"?
4. What kind of bird was it that brought an olive leaf to Noah in the ark?
5. What prophet anointed David king?
6. From what book of the Bible is this, "Then said Boaz unto his servant that was set over the reapers, whose damsel is this"?
7. Where was Jesus baptized?
8. How do you pronounce Nahum?
9. In what book of the Bible are the Ten Commandments?
10. Joseph stood in the doorway with a person. Joseph was this person's son, but this person was not his father. Who was it?

ANSWERS TO GAME 11

1. Solomon.
2. Leah and Rachel.
3. Paul.
4. Moses.
5. Esther.
6. Corinth, Philippi, Ephesus, Antioch, Lycaonia, Lystra, Iconium, Athens, Thessalonica, Melita, Syracuse, and Rome were a few places visited by Paul.
7. "Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever."
8. Sermon on the Mount.
9. Ecclesiastes.
10. Saul, David, Solomon; also Rehoboam, Jeroboam, Ahab, Jehoshaphat, Hezekiah were a few of the kings of the divided kingdom.

HOW TO PROMOTE BETTER SABBATH KEEPING

BERTHA R. SUTTON

(Paper read at the Sabbath Rally day program, Berea, W. Va., May 21, 1927)

The more I think about this question, the more my thoughts go round and round. Where shall we begin to make better Sabbath keepers? I have finally decided it will have to be with the parents. I have been unable to get a working solution of how, but I have a few suggestions of ways that will make better Sabbath keepers.

When all is said, we will have to be better Christians. How can we expect the young people to be better Christians and Sabbath keepers, when we as older people take so little interest in the following young people's activities?

How many parents show any interest in Christian Endeavor except to tell the young people they ought to go, etc.? Christian Endeavor is where they get all their training, and older people's presence is needful. If they are not to take part in Christian Endeavor, why not in the regular prayer meeting session while Christian Endeavor is in session? This would be an inspiration to the younger folks. The way things are now, they often feel that parents and other folks are more interested in a good time than in Christian service. Still, older people lament how pleasure loving young people are!

How many parents read the Bible in the presence of children and other young folks? How many Bibles lie on a stand, covered with dust, beside the weekly paper or latest novel, or maybe have to be hunted for when needed? How can we be interested in a day we know so little or nothing about? Young people want to know "why" for everything. Why not tell them "why" for Sabbath keeping by teaching them to find the Sabbath passages in the Bible?

Christian endeavorers are supposed to read the Bible every day. How many parents help them to remember by placing a Bible on their stand, or having family worship, or in any other way helping?

"Train up a child in the way he should go and when he is old he will not depart from it."—*Proverb*.

Then, to make better Sabbath keepers we will have to begin with tiny tots. We can not keep them at home on Sabbath day,

away from Sabbath school and other church services until they are six or eight years old, and expect them to be good Seventh Day Baptists. I believe that is one of our biggest mistakes. From one to seven years is the time to make the best impression on a child. Why not the time to make the best Sabbath keepers?

Then there are the religious papers. How many mothers would cook without a cook book, or fathers really farm without a farm paper and good tools? Religious papers are young people's, as well as older people's tools. We complain how wayward the present generation is, but how much of God's tenth are we spending for good religious papers, to save some soul for the Sabbath and for God? How many have even our own denominational paper to read? Young people are naturally ambitious and are not going to join a group of laggards. Why not make better Sabbath keepers by giving them the SABBATH RECORDER to read, to show them Seventh Day Baptists are alive and doing things?

How many know that Sabbath-keeping Jews are the richest, in worldly goods, of any sect on earth?

No expense is saved when a human being, or animal, is physically sick, but we grumble a lot of hard times, when we are asked to pay a few dollars for good papers and religious training for a boy or girl who is soul sick.

How many of us are teaching Sabbath keeping by precept?

How many of our parents said to us, "You get ready and go to church. It's too stormy for me," or "I have a cold," or "company is coming," or a thousand other excuses? None! They took us to church, rain or shine, and often went for miles and stayed for hours, under trying conditions.

Then after we succeed in driving the boys and girls to church, if we do, we cuddle up to a warm fire or in a hammock and spend the Sabbath day in a worldly way, reading a good ten-cent novel, etc.

How many of our parents said, "Saturday"? None. Are we ashamed to say "Sabbath"? I often wonder if it affects others as it does me, to hear a Sabbath keeper say "Saturday"? Saying "Sabbath," we often have a chance to spread Sabbath truth in a strange place. Need we wonder we are not better Sabbath keepers?

The last thing I shall mention, but not

the least, is the means of satisfying our physical needs. We can quote Scripture and argue forever, but the need is there just the same; and boys and girls, especially boys, have it to face. If we are going to make good Sabbath keepers of them, they will have to be taught how to meet this need, and parents are going to have to get together and show them how to do it or a great many are going to leave the Sabbath. I know from experience how much this question means. Parents can quote, "God clothes the lilies," etc., and other Bible passages, but that is not Jesus' way of answering the question, and young people want a practicable answer. We can tell them worldly goods do not count, but that will not save them to the Sabbath. They can say to us, "If we were not intended to have these things, why were they put here?" After all, the first part of the Sabbath commandment says, "Six days shalt thou work." If the boys' boss says work begins on Monday, they can not help it, and God commands them to work six days. He also commands servants to obey their masters.

You will see by this I have many, many questions unanswered, and I know many other young people have the same ones and we are praying that God, through you older folks, his servants, may answer them for us in a practicable way and help us to be better Sabbath keepers.

As a summary, we can promote better Sabbath keeping in the following ways:

1. By being better Christians.
2. By taking more interest in young people's activities.
3. By reading the Bible more.
4. By helping young people to read it more.
5. By taking tiny tots to church.
6. By religious papers and meetings.
7. By setting an example by attending church services on Sabbath day.
8. By saying "Sabbath" instead of "Saturday."
9. By teaching them how to supply worldly needs and be good Sabbath keepers, too.

Jesus could turn water to wine, stones to bread, and catch fish where no one else could, and did not need to do it on the Sabbath. We do the same things, but by toil. I wish that Jesus had shown us how to do this by honest toil and not break the Sabbath. Don't you?

THE CONCRETE CHRIST

It is true that mankind has always had great difficulty in grasping abstract thought. This difficulty is very pronounced in the Occident, but especially among Anglo-Saxon races. We glory in the practical, and most of us have a little tinge of contempt for the Oriental races, largely because of their customs which seem to prefer abstract thought. We rather contemptuously classify them as dreamers.

If we ever possessed it, nowadays mysticism is a lost art with most of us Occidentals, and yet Jesus was the supreme mystic. The unseen was very real to him. He spent much of his spare time in communion with his Father. He lived in God, and God lived in him. When he said, "I and my Father are one," you feel it is so.

While acknowledged as chief of the mystics, the Master was intensely concrete and practical. He taught, but did not speculate. Such words and phrases as "perhaps," "maybe," or "I think so," had no place in his vocabulary. Even his words had a concrete feeling of certainty and authority in them; of course at that time "autosuggestion" was unthought of.

He did not argue that life was a growth and character an attainment—he "grew in wisdom and stature, and in favor with God and man."

He did not speculate on why temptation should be in this world—he met it, and after forty days' struggle with it in the wilderness he conquered, and "returned in the power of the Spirit to Galilee."

He did not discourse on the dignity of labor—he worked at the carpenter's bench and doubtless his hands were hard with the toil of that work, and this forever makes the toil of the hands honorable.

As he came among men he did not try to prove the existence of God—he brought him. He lived in God, and men looking upon his face could not find it within themselves to doubt God.

He did not spend futile time arguing with the Sadducees about the immortality of the soul—he raised the dead.

Numerous instances of his life on earth prove to us his practicalness, and while we joy in extolling this side of his wonderful life, let us not overlook that mystical side, which was the main artery of his wonderful

power. Let each of us seek to "hitch our wagon to a star" and we will be surprised to find what God can do in using us.—*Rev. J. C. Henderson.*

THE VOICE FROM SINAI

Confidently I appeal to you and ask, have you not, at some time in your lives, heard the voice of God utter to you distinctly these commandments of the moral law? Is there one here who has ever disobeyed that voice and prospered? Is there one here who has ever listened to it and failed? Is there one burning shame, one crushing misery, one damned spot, in the life of any one of you which you can trace to any source but to disobedience to it? If there be one here who at this moment has in his heart some overwhelming dread, is it not because he has in some particular broken God's law? If there be one here who feels at this moment, in the depths of his soul, a peace which the world can neither give nor take away, is it not solely because by the aid of God's Holy Spirit he has striven to obey it? Yes; its infinite importance is that it is as old, not as Sinai, but as humanity, and represents the will of God to all his children in the great family of man; so that if in this life we be passing from mystery to mystery, it is our surest proof that we are passing also from God to God. What matters it that we know not either whence we came, or what we are, if "he hath shown thee, O man, what is good; and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?"—*F. W. Farrar.*

Sabbath School. Lesson IX.—August 27, 1927

NATHAN LEADS DAVID TO REPENTANCE

2 Sam. 12: 1-10, 13

Golden Text.—"A broken and a contrite heart, O God, thou wilt not despise." Psalm 51: 17.

DAILY READINGS

Aug. 21—Nathan Leads David to Repentance. 2 Sam. 12: 1-10, 13

Aug. 22—The Fruit of the Heart. Jer. 18: 5-12.

Aug. 23—Penitence and Pardon. Isa. 55: 6-13.

Aug. 24—Humility and Forgiveness. Luke 18: 1-14.

Aug. 25—The Blessedness of Being Forgiven. Psalm 32: 1-11.

Aug. 26—The Joy of Salvation. Isa. 12: 1-6.

Aug. 27—God's Loving Kindness. Psalm 103: 8-14.

(For Lesson Notes, see *Helping Hand*)

MARRIAGE

MARTIN-WELCH.—Mr. Edward M. Martin and Miss Elizabeth I. Welch were united in marriage at the parsonage in Riverside, Calif., on July 14, 1927, by Pastor G. D. Hargis.

PITY

I pity him whose heart ne'er glows
When morning tints the sky with rose;
Who looks not with inspired eyes
Upon the crimson sunset skies;
Who does not turn from twilight's bars
To wait the coming of the stars;
Who has not felt serene and blessed
When earth by moonbeams was caressed;
Who has not thrilled with pleasure deep
When nature wakes from winter's sleep;
Who ne'er is charmed by fragrance sweet
Of violets blooming at his feet;
Whose footsteps never learned to stray
Along some blossom-bordered way;
Who senses not that winds can bear
On healing wings all pain and care;
Who does not feel deep in his soul
The rhythm of the ocean's roll;
Who envies not the gulls that play
Where foaming billows dash their spray;
Who does not watch with keen delight
The sky-lark's daring upward flight;
Who does not feel his soul grow strong
While list'ning to her silver song;
Who feels no urge for prayer and praise
When wrens their tuneful matins raise;
Who is not awed when lightnings play
And storm-clouds gather dark and grey;
Who sees not in sky, sea, and land
The touch of the Creator's hand.

—*Mary Davis Reed.*

ANTI-SEMITISM IN NEW YORK HOSPITALS

The report of the severe hazing of three Jewish internes in Kings County Hospital, New York, has not only aroused various Jewish agencies to indignation and protest, but has moved the city authorities to investigation. The metropolitan press generally and all organs of sane opinion have united in condemning the outrage.—*Christian Century.*



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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, 10 Stanley Place, Yonkers, N. Y.

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

The 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. Cottage prayer meeting Friday night at 158 Date Street. Church services in United Brethren Church, corner 8th and Park Avenue. Gerald D. Hargis, Pastor, 902 West Second Street.

Minneapolis Seventh Day Baptists meet regularly each Sabbath at 10 a. m., at the homes. Mr. Lloyd Burdick, 4615 Vincent Avenue South, Superintendent of the Sabbath school; Mrs. 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 Sanitarium Chapel at 10.30 a. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium) 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Parsonage, 198 N. Washington Avenue.

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

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.

THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor

L. H. North, Business Manager

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