

The Sabbath Recorder

Front Elevation of the Denominational Building as it will appear when finished, made from Architect's Drawing.



CROW, LEWIS & WICK, ARCHITECTS

THE DENOMINATIONAL BUILDING
Ethel L. Titsworth
203 Park Avenue Plainfield, N. J.

A HYMN

GEORGE I. SILL

Sing of the Soul!
That guides the planets blazing far;
The while to music soft they march
True to their ceaseless course.

Oh, mighty and all present Soul!
That holds in giant grasp
The Universe!
That man and insects scarce perceptible,
Informs and animates alike;
The tiger fierce,
The docile, patient ox,
The birds that carol as they mount
To pearl-flecked azure heights;
All fishes, and the whales that sport
In Neptune's vast domain;
The verdant trees and grass,
And little flowers
That lightly grace the earth:
Each varied form of life.

Sing of the Soul!
That in a strong and deathless bond
Unites them all.

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SEVENTH DAY BAPTIST DIRECTORY

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The Memorial Board acts as the Financial Agent of the Denomination.

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

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(INCORPORATED, 1916)

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WHOLE No. 4,344

O Lord, we look to thee for the help we need each new day. Help us to live in such close touch with thee that we may be able to help our fellow men. May we not be discouraged when the kingdom work seems to go slow and thy cause fails to interest men. May we realize thy helpful presence when burdens are heavy. Give courage and strength and patience to hold on when disappointments come. Raise up leaders full of faith and hope who shall lead thy people to victory through Christ Jesus our Lord. Amen.

What Christ Crucified Meant to Paul

It has been my lot to serve only four churches as pastor during a public life of fifty-four years. In every one of those churches, my first sermon was from this text:

And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified.

I have long prized this wonderful teaching because it establishes so clearly the place Christ held in the heart and mind of Paul, and emphasizes the phase of gospel truth which the apostle deemed essential for the advancement of the kingdom of God on earth.

To Paul, Christ was more than a name in a book, or a character in a story. He was to Paul the living Lord and Savior who brought him into a real touch and contact with the eternal truths, and being of God. Ever since that experience before Damascus which transformed the persecutor into a gospel preacher, Paul must have carried with him a vivid consciousness of having met God in Christ Jesus. That was an experience that made him a new man. It gave him a special revelation of the infinite power of the crucified and risen Christ. From that day Paul always classed Jesus on the side of God, in contrast with all other human beings. To the apostle, Jesus the crucified and risen Christ was placed with God the Father. While he did preach on other subjects belonging to the ethical or moral side

of life, Paul regarded this one subject as the very essence and glory of the gospel. And this he offered to the scientists and philosophers of Athens. And this was the essence of Christianity in Paul's estimation.

If he had not had that after-death experience with the crucified Christ he could never have convinced the Gentiles, to whom he was sent, and the power of the gospel in his day would have been lost. In Paul's estimation, to take away the historical risen crucified and Christ would rob him of his main power as a preacher.

As Paul saw it, the gospel of Christ and "him crucified," revealed the goodness and love of God as nothing else could. It was, in his estimation, the greatest moral attraction for the perishing race. Jesus himself had said, "And I, if I be lifted up, will draw all men unto me."

In Jesus' mind this teaching could not have meant the mere ethical phases of his life and example; but it must have referred to the sacrificial "lifting up" on the cross which should draw men unto him.

Paul did not ignore the ethical aspects of gospel teaching. He was true to the moral questions which make for a better world, but he seemed to see that emphasis on the sacrificial and atoning death of Jesus was the one thing essential, if his preaching were to be effective in saving sinners.

Paul believed that the historical facts of the death and resurrection were just what the reliable historical witnesses said they were, and not something entirely different. He gave the large number of men and women who had witnessed the crucifixion, and who had seen the risen Christ, credit for knowing whereof they spoke; and he accepted their testimony, determined to make the most of it in his kingdom work.

The transformation of the apostles after the crucifixion and resurrection is indeed wonderful when you think of it. These were men who had held their peace, and evidently had not spoken at all before Christ's death, and yet they immediately became living, enthusiastic witnesses and eloquent preachers

of the gospel. It is significant that the apostles were literally transformed and the Church was born as the result of the death and resurrection of Christ. Without such witnesses the Christian religion could never have come to be.

Indeed, the mere ethical teachings of those who deny the divinity of the crucified Christ and the truth of his sacrificial death, have never got very far toward converting and saving sinful men.

Jesus taken as merely an example—only as a good man among men—robs him of his Savior-hood, and ignores the need of a new birth for wicked, sinful men. To regard Jesus as a man and nothing more, would, in Paul's view, show failure to grasp the fact that man as a sinner must be made over—born again by the power of the Spirit—brought to a conversion which means a new life, given to men through the power of the cross.

If you would appreciate the *ethical* characteristics of Christ—his tender sympathy, his patience, his justice, his brotherliness—these are all magnified many fold by his *sacrificial death*. To appreciate his example and to know how wonderful Jesus was, you must go with him to Gethsemane, and then to the foot of the cross. You must recognize the fathomless meaning of his *sacrificial death*, as "God manifest in the flesh."

I think, with Paul, that there is nothing like an honest look, one honest thought of Christ upon his cross. Such a look and such careful thinking in earnest effort to see and apprehend the truth, would show something of what Jesus claimed to be, how much he had endured, how much he had conquered, and how much God the Father loved his lost children, and what he was willing to endure in order to save them.

But What About the Other Fellow? I have given you Paul's favorite text, and told you in part why I like it. It has been my leading one in no less than ten revivals where I have done the preaching, and in which several hundred souls have found the Savior. The next most favored text in my own work has been the one about Christ at the door, the thought of the *ever present* Christ seeking admission to human hearts has moved many to open the door and let him in.

I like Paul's position about the crucified

Jesus, as stated in the preceding editorial. For me the doctrine of a sacrificial life and death on the part of the Son of God, is all sufficient. But what shall I do with a Christian who can not see it just as I do? What should be my attitude toward one who differs from me regarding both the birth and the death of Jesus?

I find sincere, honest, devout men who are bearing Christian fruits and manifesting the spirit of the dear Master whom they love; but they do not see every phase of the doctrine regarding the Lord just as I do. They do not feel as I do about evangelical methods. They can not accept in full the orthodox *creeds* which have been formulated by councils held hundreds of years after Christ. It may be that they prefer to interpret God's Book by the unmistakable records of his other book, made by his own hands without any human help. Not only the "heavens" but the earth "declare the glory of God" to them. I can not find any fault with the visible fruit of these men. They manifest the Christ spirit quite as much as I do. They adore the same God; they love the same Jesus that I love. They seem as anxious to help their fellow men and to lead them to a higher life as I am.

Now the serious question with me is, what should be my attitude toward such brethren? I find that even Paul was tolerant toward both Jews and Greeks, pleading against any schism in the Church, urging Christians to follow after things that make for peace, and affirming that where the spirit of the Lord is there is liberty. He taught that the Lord's servants must not strive about words to no profit, but to be gentle and forbearing in meekness. "To God they must stand or fall."

Now, as much as I would like to see them stand on my ground, seeing eye to eye with me on all points of religious belief, some way I can not see my way clear to pass unqualified condemnation on them. Of course I am sorry when a friend fails to think exactly as I do about either the divine birth or sacrificial death of the crucified One, but how can I help matters so the least harm to the kingdom of heaven on earth will result from my efforts?

Fighting him with sharp arguments will only grieve the Holy Spirit, and stultify my own influence for good so far as he is concerned. It will only do harm if I hurl

anathemas at him. To call him "atheist," "infidel," or "skeptic," would drive him farther away and so ruin my hopes of helping him. Every such move would surely make bad matters worse.

Then what is the best way? Why would it not be better to agree to *disagree* on points of difference, stop quarreling over the matter, and cordially unite with him in the blessed work on points where we do agree? There are enough fundamental principles of common belief upon which to work together for the service of our Lord. Even though my yokefellow does not agree with me on points I hold dear, I can cordially unite with him in promoting truths we both love.

In this way there might be some hope of a time when we could see eye to eye, but not in any other way.

"Was Christ a Modernist?" By special request we are giving a communication with the title quoted here, and offer a word of suggestion.

The four words quoted make an explanatory part of an exclamatory sentence on the humility of Jesus. It occurs in a paragraph which gives a very good and truthful criticism of the faults of many modernists.

As for myself, I understood that writer to mean that Christ was the great modernist of *his day*—that is nineteen hundred years ago. If that is the meaning, we must not make it mean the greatest modernist of *our time*.

Of course the Pharisees were the fundamentalists of more than five thousand generations ago, and Jesus and Stephen and Paul were regarded as modernists of their day. The Pharisees dogged them all to their death.

If this was the meaning of the expression criticized, I presume our California friend would find no fault with it. It might have been safer to say: "The greatest modernist of *his time*," rather than "of *all time*."

Opinions Do Differ As various messages reach me from friends far and near, I am impressed with the variety of opinions expressed regarding the SABBATH RECORDER.

One friend writes, "I am sending a check for the SABBATH RECORDER; for I do not want to miss one of them."

Another friend in the same state excuses

herself for not sending her renewal sooner, because "Most of our church are opposed to those articles on modernism which have appeared a few weeks back."

In the Middle West a good woman whose husband has died, gets her pastor's wife to tell us how much they have prized the RECORDER, but that she is too blind to read it and wishes us to change the address to some one unable to take it, who can get the good it brings to its readers.

From New England comes this sorrowful message: "I regret very much to be obliged to tell you that I can not afford to renew my subscription for I shall miss it very much. I have read it ever since I can remember. I wish I could give a large sum toward the denominational building in memory of my parents, who were staunch Seventh Day Baptists."

A successful pastor writes: "Rest assured that there are lots of people throughout the denomination who are silent backers of your editorial principles and who will stand back of you. This is a fine work in time of need."

A lone Sabbath keeper writes: "It is always refreshing to open up such a clean, devout periodical, one that does not divert the mind from things eternal with advertisements of all sorts of marketed follies The RECORDER will not flatter itself by this little appreciation, into thinking itself perfect. I am sure; but hope it will feel encouraged to continue its independent efforts to avoid profitless discussions of religious differences."

Another lone Sabbath keeper in the Middle West says: "I am a lone Sabbath keeper and the RECORDER is my only means of knowing anything about our work as a people. Though we have but little, I am going to send pay for another year and trust the Lord to show us some way to make a living."

From a lone Sabbath keeper's home in the Old Dominion come these cheering words: "I am enclosing a money order. Please renew my subscription for another year, as I feel that I can not do without it. It is so refreshing to have it to read on the Sabbath."

There are many such testimonies, but we must not go further in this line. If any of them can be used in the RECORDER drive, for which we have been pleading now for four weeks, we shall be glad.

By the way, I wonder if anything is being done as suggested for a general effort to increase the subscription list during the week of June 3 to 9?

News Notes The Northern Baptist Mission has had a wonderful year, if the receipts for mission work are to tell the story. Five million dollars has been given for missions. This is \$565,000 more than was received the year before, making an increase of more than thirteen per cent on their operating budget.

Cornell University will celebrate its seventy-fifth anniversary on June 1-4. More than six hundred people will present a pageant portraying the life of the institution from its beginning.

Thirty years ago the site for the Brooklyn Borough Park Baptist church was purchased for \$4,500. It has just been sold for the sum of \$160,000. This church is not to establish itself elsewhere, but the money will be devoted to religious work.

The *Pathfinder*, Washington, D. C., asks if personalities have supplanted the issues in this campaign, and offers rewards amounting to \$150 for the best answers to the question: "What is the difference between a democrat and a republican?"

Two committees have been selected from the United States Senate to decide upon the three best answers. Anybody may write answers not to exceed fifty words. These answers will be carefully considered by the two committees. We shall look with interest for their decision.

Mrs. Robert Todd Lincoln, widow of President Lincoln's son, offers to rebuild the tower of the New York Avenue Presbyterian church, where the martyred president worshiped, while in Washington. Mrs. Lincoln will place in this tower of the famous old church a beacon light and chimes in memory of Abraham Lincoln.

This church has the honor of being the place in which more government officials have worshiped than in any other church in America.

The Filipinos have given a hearty welcome to Henry L. Stinson as governor general, to succeed General Wood. There does not seem to be so much clamor for inde-

pendence in the islands as heretofore. The new governor approves General Wood's plan to relieve the Filipinos from paying the federal income tax. This would give them an equal chance with foreigners in the islands who have to pay their governments no such tax. There is a bill before Congress to free Americans who are in business there from this "injustice."

Death among the Civil War veterans has reduced the pension list to 79,300. Thirty years ago there were 745,822 pensioners. The ranks of the "boys in blue" are rapidly growing thinner.

The *Pathfinder* tells us that in Staunton, Va., the ministers and policemen played ball with the understanding that if the ministers beat, the policemen must go to church the next Sunday. If the policemen won, the ministers must spend an hour in jail. Of course the preachers won.

SIMULTANEOUS TEEN-AGE CONFERENCES IN JUNE

REV. AHVA J. C. BOND
Leader in Sabbath Promotion

After much conference and correspondence, accompanied by earnest and prayerful consideration of the ends to be sought and the high service to be rendered, plans are almost completed for a number of simultaneous Teen-Age Conferences to be held the last week in June.

Of the eighteen conferences held hitherto, the writer has been present to assist in conducting all but two. Now that it has been decided to have a number on a given date, it becomes necessary to enlist others in this work for our young people. The long list of names of those who are willing to devote time and energy to this service indicates the wide interest in this endeavor to promote the future of the Sabbath cause by increasing the loyalty and deepening the devotion of our own young people.

Our original plan called for three more conferences, one in each of the following states: Michigan, Wisconsin (southern part), and Iowa. However, those who were consulted with reference to places and dates thought that conferences in these regions could be held with better success at another time.

Dates and places have been determined

upon, leaders have been chosen, local entertainment of delegates will be provided; it is now up to the churches in general to see to it that their young people get to the conference nearest them, respectively. All entertainment will be free with the exception of the fellowship supper, for which there will be a nominal charge in each case.

PLACES, PASTORS, AND LEADERS OF SIMULTANEOUS TEEN-AGE CONFERENCES JUNE 27, 1928

- North Loup (June 24)—
Pastor—Rev. Herbert L. Polan.
Directors—Rev. John F. Randolph, Rev. August E. Johansen.
- Gentry, Ark.—
Pastor—Rev. Ellis R. Lewis.
Directors—Rev. Herbert C. Van Horn, Rev. Ellis R. Lewis.
- Salemville, Pa.—
Pastor—Rev. Wm. L. Davis.
Directors—Rev. Clifford A. Beebe, Mr. Harley Sutton.
- Little Genesee, N. Y.—
Pastor—Rev. Alva L. Davis.
Directors: Rev. Edgar D. Van Horn, Rev. Lester G. Osborn.
- DeRuyter, N. Y.—
Pastor—Rev. John T. Babcock.
Directors—Rev. Wm. M. Simpson, Rev. Loyal F. Hurley.
- Marlboro, N. J.—
Pastor—Rev. Herbert L. Cottrell.
Directors—Rev. S. Duane Ogden, Mr. Carroll L. Hill.
- Westerly, R. I.—
Pastor—Rev. Clayton A. Burdick.
Directors—Rev. Ahva J. C. Bond, Rev. Harold R. Crandall.
- Stonefort, Ill. (Tentative)—
Pastor—None.
Directors—Rev. Claude L. Hill, Miss Vivian Hill.
- New Auburn, Wis. (Date Tentative)
Pastor—Rev. C. B. Loofbourrow.
Directors—Rev. John F. Randolph, Milton College Quartet.

SUGGESTIONS FOR SIMULTANEOUS TEEN-AGE CONFERENCES, JUNE, 1928

It is not the plan to have printed programs. Some are planning to have two sessions and others three. For the three session conferences, the program will be about as follows:

- Morning session:
A get-together period.
Worship led by the pastor of the entertaining church.
One address.
Noon meals at the home of the entertaining church.
- Afternoon session:
Two addresses followed by play period.
Fellowship supper accompanied by a general good time.

Evening session:

- One address.
Conference.
Closing consecration.
Following are suggestive subjects:
Youth's Need of a Sabbath.
Factor's of Success as Sabbath Keepers.
What is Sabbath Keeping?
We Preach Christ Crucified (The Sabbath is not our gospel, but it is inseparable from it).
The Sabbath, God's Gracious Gift and His Crowning Chance.
Successful Sabbath Keepers.
The Past is Yours, the Future is You.
The Sabbath on the Plus Side.
The matter of entertainment including the fellowship supper, and the question of attendance will be taken up with local pastors from Plainfield.

The first named person on each team will take up with the other the matter of the program, and they two will work that out between themselves.

Badges will be sent from Plainfield as will copies of the words of the young people's Rally Song and the consecration song, beginning with "Have Thine Own Way."

Local arrangements should be made for a photograph, preferably eight by ten inches, including young people, pastor, and directors. These should be sent at once to Plainfield for SABBATH RECORDER picture supplement.

SCIENTIFIC CHRISTIAN FAITH

REV. A. L. DAVIS

Nothing is clearer in this world than that in every realm of thought and human endeavor life is a walk by faith. And by faith I do not mean credulity. And there is an intelligent Christian faith, a faith which is truly scientific. We must, of course, discriminate between faith and demonstrated knowledge. Faith is not knowledge; it supplements knowledge; it rests upon it.

Faith is not alone peculiar to religion. It is said that ninety-five per cent of the world's business is transacted on paper, which is a series of "credentials," which is faith on the part of the people who have business with each other.

A happy home can not exist without faith—faith in the uprightness, the moral integrity of husband or wife. When faith is gone, the home life is shattered.

It holds true in the natural sciences. All too often people speak of the conclusions of scientists and their postulated laws, as demonstrated knowledge, when in fact they call for a vast exercise of faith.

Let us turn to the science of geology for

an illustration. No two geologists agree as to the age of the earth. Positive proof is impossible. Each man basis his conclusions, or beliefs, upon certain data. It is a matter of faith, justifiable faith. Even the basic assumptions of geology are being questioned by geologists themselves. George McCraedy Price, a noted geologist, declares that the geological series do not represent a real chronology, but merely contemporary faunas and floras. He further states: "If the alleged chronology of the fossils is merely a big blunder, or at best an evolutionary assumption, the way is open for every intelligent person to believe in a literal creation of all the leading types of life, man included, as recorded in the first chapters of the Bible."

Or take the science of biology. Darwin believed and taught that the so-called process of natural selection, in the transmission of persistent variations through ages of time, was the explanation for the origin of species in plants and animals. Thousands of students of science have accepted that, without personal investigation, mainly because Darwin said so. It is a fine illustration of faith. But it also borders on credulity. Mendel's law has made natural selection untenable. And it now seems only a matter of time until Darwin's ape-man theory will also go into the discard. Dr. Henry Fairfield Osborn, one of America's greatest scientists, has already put it in the discard, putting in its stead the "Dawn Man" theory.

Now let us place alongside these scientists two other great men, the one being one of the world's greatest leaders, and the other a great American scientist:

William E. Gladstone, whom Lord Salisbury declared to be not only a great financier, not only a great scholar, not only a great statesman; but also and most of all a great Christian—Gladstone has said: "I believe the life and teachings of Jesus Christ have wrought into human life the most powerful transforming influence ever known to mankind. I am compelled to believe that the change wrought in my own life justifies my position."

Dr. Howard A. Kelley, a scientist known and honored throughout the world, says: "The Bible appeals to me strongly as a physician, because it is such excellent medicine; it has never yet failed to cure a single

patient if he only took his prescription honestly The Bible alone brings the hungry soul into sweet concourse with the mind of God and so gives strength to bear trials and even to rejoice in misfortunes. Where else is the grace of humility, patience, gentleness, long suffering, forbearance, patience exalted? It is the Book of broken hearts: God's heart broken on the cross as he became the Savior of the world; man's heart broken as God's Spirit reveals to him so great a love, and laid at the foot of the cross."

Now what shall we say to the conclusions of these men? Are they scientific in their thinking? Are they reasonable in their deductions? Are these men to be considered "back numbers," or "unscientific," because they believe in the old gospel and stand by the old Book? If we ourselves are true to scientific principles upon which faith is based, we must admit that their faith is logical and reasonable. Tens of thousands of Christians have just such a faith.

Now I confess I am unable to understand that type of mind which is ready to accept so many scientific *deductions*, many of which border on credulity, while at the same time they reject many Biblical truths because they can not be experienced or demonstrated. To them, the supernatural in our religion is objectionable; they reject such as the virgin birth, miracles, the bodily resurrection, etc., because they are contrary to the processes of nature. But what are the processes of nature? These theories are not validated by facts; even scientists are not agreed as to what these are. Yet evolutionary, postulated assumptions are made the basis for rejection of Biblical teaching and Christian faith.

For my part, I rest my faith in the Bible. I believe the Old Testament is true, because Jesus said they testified of him; I believe the New Testament is true because they tell me of him and his message to men. There is much of the mystery of God's grace we shall never be able to understand, not until we see him "face to face." I accept Jesus Christ as my Savior and Lord, and I accept him by faith. I believe he was the divine Son of God because he said he was. I accept all his matchless promises, and I accept them on faith.

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

OUR BULLETIN BOARD

Only *three more Sabbath offerings* can reach the Onward Movement treasurer in time for your church to receive credit on its quota for this Conference year.

New York City, Wellsville, and Los Angeles churches have paid their quotas for this year; Roanoke is also on the honor roll.

Eastern Association, New Market, N. J., June 7-10.

Central Association, Verona, N. Y., June 14-17.

Western Association, Independence, N. Y., June 21-24.

Southeastern Association, Salemville, Pa., June 28-July 1.

General Conference, Riverside, Calif., July 23-29.

Northwestern Association, North Loup, Neb., August 9-12.

Southwestern Association, Hammond, La., August 16-19.

GENERAL CONFERENCE EXPENSES

The two interests in our Onward Movement work that are suffering most from the failure to support the financial budget are the Missionary Society and the General Conference, both of which are likely to be several thousand dollars in debt when the General Conference meets next July.

As the treasurer of the General Conference makes but an annual report, we are apt to forget the importance of adequately financing our General Conference.

The budget this year carries an item of \$6,000 for General Conference expenses. Last year it was \$4,500. The increase in the appropriation this year is in large part due to the estimated expense of the Commission in attending its pre-Conference meeting and the General Conference in California.

I sometimes hear people say that the *overhead expenses* of the denomination are

excessively high for so small a denomination. Necessarily they must remain high unless we radically change our plans.

Conscious that our General Conference expenses are high, let us see how the appropriation is used—remembering that the various objects for which the money is used are placed in the list by the action of the General Conference:

Printing the minutes of the General Conference and miscellaneous printing.

Expenses of the Commission at Commission meetings and at the General Conference.

Expenses connected with the entertainment of General Conference.

Salary and traveling expenses of the general secretary.

Appropriation for the Federal Council.

Appropriation for the Lone Sabbath Keepers' Auxiliary.

Miscellaneous expenses voted by the General Conference.

I do not see how expenses along these lines can be very much reduced without injury to our cause.

The change in the size and the number of copies of the year book to be printed, as suggested and desired by many, would not lessen the General Conference expenses more than two or three hundred dollars at the most.

Probably our attention is most often called to the expense connected with the Commission and the general secretary. Last year these expenses amounted to more than one half of the money paid out by the Conference treasurer, and this year they will amount to still more.

After having observed for four years, at close range, the valuable work done in Commission meetings, I wish to leave this testimony: I believe that our present denominational organization is the best that we have had in our existence. I also believe that the value of the work of the Commission is greatly increased because of the two meetings held each year. I believe these meetings should be sufficiently long to give time for careful consideration of all denominational matters that properly should come before the Commission.

The consideration of all such matters by a chosen company of men is of inestimable value in formulating recommendations for the General Conference and in counseling with and advising the president of General Conference and the general secretary.

Inasmuch as the men on the Commission give their time, it is right that the General Conference pay their expenses in attending the meetings of the Commission.

And I just as unhesitatingly say that with the selection of a man to serve as full-time general secretary, the objects originally desired in the New Forward Movement and the Onward Movement, can be greatly advanced, "to deepen and enrich our spiritual life, and to make us a more godly people, a people more worthy the name of Christians": to co-ordinate our work; and secure workers and money to carry it on.

The money necessary to carry on the work of the General Conference does not come from income on endowments, and it is seldom that a dollar is given directly and entirely for this object. What we get and spend for these objects comes almost entirely from the Onward Movement budget. When the estimated expenses of the General Conference total \$6,000 and but half of the Onward Movement budget is paid, we find the General Conference about \$3,000 in debt.

Next week I shall give you an idea of the present indebtedness of the General Conference.

A CENTRAL NEW YORK VIEW

JOHN C. REICHERT

The Palisades are the oldest upthrust on the globe. When they rose from the primeval sea, there were no continents; nothing was visible elsewhere. Central New York is much younger; it rests on the base of this upheaval and leans against its sunset side. When nature formed central New York, she must have had the great plain—the Mississippi basin—in mind; for here is the gateway to it. Here the waterways run in every direction—east, west, north, and south. The hills, east of Utica, rise gradually till they reach the Catskills and the Green Mountains. But at Rome, N. Y., the plain begins perceptibly. Here the Mohawk River, coming from the North, swerves toward the east, another watershed slants toward Lake Ontario and the St. Lawrence River, and still another dips beyond the Finger Lakes, toward the Allegheny and Ohio rivers. The great plain widens out immensely beyond Buffalo, N.

Y.; its farthest points are Dallas, Tex., and Edmonton, Alberta.

The Iroquois, who once peopled central New York, looked upon the Appalachian and Rocky Mountains as their natural guardians, and when the white men came they made the same deduction. Here at Fort Bull (just outside of Rome, N. Y.), at the very tip-end of the great plain, they dreamed of a great white civilization that should be superior to anything yet seen. They looked, as did the Iroquois, on the eastern and western mountains as the natural outlines of their home and, for trade reasons, they spoke of New York and San Francisco, New Orleans, and Quebec as their world ports. The great plain will mold our destiny.

Central New York lies on the west side of the eastern mountains, and its soul thrills to the urge of the West. Whoever passes here to enter the great plain must drop his New England outlook. Neither trade nor nationality can modify our fundamental passion; we are of the interior, of the great American plain. It has always been so. At Fort Stanwix (Rome, N. Y.), the American flag—the Stars and Stripes—was first unfurled in battle; at Oriskany, N. Y., the volunteers of the Mohawk and Cherry valleys staged the bloodiest battle of the Revolution; stopped the British, under St. Ledger, and made Saratoga, the battle of Continental destiny, possible.

This urge comes to us with the west wind. Secretary of State Seward expressed central New York's hope clearly and forcibly; all the world knows it. We want the great plain to be the grandest home of the white race. We have not yet organized it, but we have gone a long way toward it. Geologically and practically, the great plain is the top of the world.

Seaports have thus far ruled the world and little plains like Shinar, Esdraelon and the Netherlands have been scenes of world-transforming deeds; but the day of the great plains is coming—when the plains of Europe, Asia, Africa, and the Americas are once efficiently organized, their teeming populations will be homogeneous and irrepressible, and they will decide the destiny of the races. The great plains will think for the continents, and what they will think

will be final. They will decide finally for or against the Sabbath.

The great plain, the heart of America, will need the Sabbath to steady it, to bring out and preserve the best that is in it. It must be enabled to see the grandeur of the divine law and work out its destiny under it if it is to be truly great. "Where there is no vision, the people perish."

A century of Sabbath keeping has gone by. Is the Central Association ready to play its part vigorously? It ought to be. A century of witnessing ought to have made it bold; is it? The central New York churches enrolled but fifteen hundred members in one hundred years. This looks like slow growth, and it is. What is to be said about it? This: the century was a tough century.

What a century it was! The coming historian will tell us how men, women, and children suffered to acquire homes, gold, or power over others. Some will recoil in horror from the sacrifices that were made. We, who tingle with pain when we talk about war, shall gasp in bewilderment at the long, cruel record of pioneering and immigration. The shifting of thousands of families gave the forces that prey on their kind the reddest chances. The Civil War came home quickly and piercingly because it sacrificed every section of our country, but the vastness of human wreckage that littered the trail of exploitation is indescribable; it is very, very sad.

It is really remarkable that the central New York churches came through the century intact. The vagaries that originated in this hot bed attracted numerous adherents. The Miller movement (Adventists) and the Oneida Community experiment were nursed here and may serve as illustrations. Rev. Mr. Miller foresaw the end of the world and preached it sincerely; Mr. Noyes glimpsed an ideal communism and lived it. Both tried to check the general waywardness in central New York, but they were caricatured by the fancy of the unwashed and by the ill will of the elite. Some of their followers doubtless took to strange ways. Modern spiritualism came in from western New York, and its facile qualities tickled the central New York Yankee almost pink. Immediately, seances—

light, dark, and otherwise—multiplied; Indians and Europeans were magnificently "bam-boozled." It was anything but spiritual. Mormonism worked more cautiously. These movements unsettled things considerably.

The political and economic theories that were shouted in the hustings arrayed the farmer against the city, the working man against the industrialist, and the banker against the politician; they created classes and stirred anger and retaliation. Church men pushed their anti-social programs into pulpits and prayer meetings, using both Church and State as pawns. Not science—sheer willfulness urged them on. Strange doctrines stalked through the state. Clowns and prophetesses, yokis and elders, Buddhas and bishops shuttled back and forth dressed to pose and please; noisy, popeyed orators harangued the crowds on equality of men, predestination, hell, end of the world, nirvana, protection, and Utopia. This pandemonium chafed the churches grievously.

But the most blistering thing was intolerance. Like a flame, it bent and snapped at whatever appeared new or different from the *status quo*; it mattered not what its nature was—religious, social, political, or commercial. It incited frenzies which swept over the state like wild fire, leaving deep malice and hatreds. It really checked the Sabbath forward movement for decades.

The past century was rough, conceited, and intolerant; and if churches are subject to the laws of change, what a fight for life the central New York churches must have fought! A century is a long time, even for a church—cities have come and gone. The fact that these churches have weathered the storm and stress of a century ought to thrill the Sabbath keepers everywhere. Does it not suggest virility? All of these churches—excepting the Syracuse Church, which was organized in 1887—have maintained their position. This is notable; this is wonderful.

What have been the achievements? First, there is the new attitude toward the Sabbath. Where the Sabbath was once considered oriental—an Asiatic mutant—a new appraisal of the Sabbath is taking place. As late as 1851, Pomroy Jones, an Oneida

County historian, wrote: "There is no evidence but that their belief is founded in truth. A contrary position would place Mohammedanism higher than Christianity, and paganism higher than either. As to the question whether the distinctive portion of their belief is founded in truth or error, the author has nothing to say." The Verona Seventh Day Baptists had not yet acquired any standing, therefore, the Tejune reference. This uncertainty is dispelled. The loyalty displayed by Jewish and Christian Sabbath keepers has commanded attention, and the Sabbath is now challenging the best minds in central New York. The Sabbath is not a fashion—something you must take on or be nobody; it is rather like a great ideal, depending on sacrifices, to disclose its beauty and power to mankind. With this new attitude has come the great chance. The time is ripe; men are working on a new social order—a new world which will function rightly—for the good of all. In this environment, the Sabbath is at home; where ideals prevail, there it is essential. It is part of the "gospel to the poor." Unless the workers build on the principles of God, the silent work now on shall end in nothingness. But it is on! There is no doubt about it. Whatever is of God will, like the tide, surely come in.

This is no time to whimper; it is up to the Sabbath keepers to speak of the Sabbath in world terms. Like its Lord, it is here to conquer for man. What dignity and security it can give the laborer! What value it can put on human life! It is here, in God's name to preserve what man has found good and holy; it is invaluable in the reconstruction of the world.

Another thing: there is a finer appreciation of the learning of the past. The Sabbath throws men back on ideals not of their own making—on an expression of the divine Mind. It makes them saner and ready to react to a divine program. The leading scientists are sure that the centuries concur in this; science can tell us how things are related but not what they are. The past century has shown conclusively again that man can not think out a workable program for the good of all—the century was sinfully self-centered. By adhering to the Sabbath, the Sabbath keepers

constrain men to think of God as Jesus did and to read and study what the prophets have always called the Word of God, the oracles of God and the law; they compel men to make the distinction that places true wisdom above drivel.

It is a fine thing to do—to make this distinction; it is the saving distinction. "Wisdom crieth out: she uttereth her voice in the streets: she crieth in the chief place of concourse, in the openings of the gates: in the city, she uttereth her words, saying: How long, ye simple ones, will ye love simplicity?" It is a privilege to pass on the highest thought of the past—the divine knowledge—and to stand for a day that expresses the mind of God.

I salute the central New York churches. They have held their ground; they still stand for the Word of God. This is surely outstanding; precious, and with broadcasting. Churches rarely survive transient populations, moving, at the call of industry, from the country to the city, from down town to uptown, from state to state; the list of defunct churches is very long indeed.

The influence of these central New York churches has told effectively. The Verona Church gave the Seventh Day Adventists the Sabbath message; the DeRuyter school laid the classical foundation for many a youth—for one, at least, who later acquired a national reputation; the Brookfield and Adams Center churches sent earnest, consecrated members into the professions. It was really all worth while.

Now as to the future—situated as these churches are, shall they lie down as if fagged out, or shall they be first in a continental Sabbath movement? Their message can not be affected by the passing show; it has a wide, universal import. The Lord of the Sabbath is the "Light of the world." Is it possible that the central New York churches do not see their strategic importance? They have come to the kingdom for this purpose.

Jesus does care as to what shall happen in the great plain—the heart of America. Already brilliant men are studying the problem of housing, feeding, clothing, and employing the hundreds of millions who are to occupy it. It is clearly impossible to leave the welfare of these people to the ca-

price of nature or to the mercy of men that prey. Cold necessity will compel men to apply their ability to organize the great plain or quit. Such elemental things as man power and value (finance) will have to be co-ordinated; every means of progress will have to be used expertly or there will be war. "Finance is now the arbiter of the world's destiny." Get that? "A change in the discount rate of a central bank in one country may have repercussions which will empty the cupboards of working men thousands of miles away." Treachery here may end the white race.

The Lord of the Sabbath cares; he is alive to the needs of men. London and New York are sending their keenest men and women to the five continents to report on the needs of their populations; they see possibilities in trade which make the imagination reel—the science of control—the housing, feeding, clothing, and employing of these sixteen hundred millions of human beings can not be sacrificed to profit. This is the task; it calls for a Divine One.

What are the central New York churches going to do? Stand in the East and look on while the Lord is establishing the Sabbath? Shall they come up to the help of the Lord? He had his way with the Hebrews and he will have his way in America. Science will kneel to him; the bigness of the task will call forth great loyalties and sacrifices. Oh, come away from the little, wizened minds, from the fears and voodooos of the street! Come away from the vulgar minds, their hopes are fictions as sterile as straw; their superstitions are yellow with age. Covet the mind of Jesus. He is devoted—not to whimsies, not to the life that wins. He stands for that which is greater and stronger than mind or reason—the life with God and that life beats to the rhythm of the Sabbath.

The pastor of the Verona Church is drawing his people away from the merely fashionable in organization and methods; he is sure that Christianity expresses itself in a new mind; that Christians can not speak sincerely of the new moods of the twice-born till they themselves have been born again. He is sure that the church which does not stress the new birth, is, in spite of its frills, but an empty shell. He is, there-

fore, organizing and training a little group of workers to go out and evangelize their neighbors' homes.

This is the way. If so frail a thing as science can send pioneers to its farthest frontiers to study, suffer, and die, surely, the religion of Jesus can do as much and more. Here, in the Word, is power to stir new hopes, new desires, and new loyalties; here is spiritual power—something infinitely beyond mere knowledge—a power which can penetrate the very depths of the soul and transform it. Here is an art, a way of using the Word of God, that is wonderful and irresistible. His promise is: "They that turn many to righteousness shall shine as the stars forever and ever."

Verona, N. Y.

ART COLLECTIONS

Recently there was opened to the eager public at Washington a splendid addition to the famous Corcoran Art Gallery. It is the Clark addition, and it houses the great collection of art made by the late Senator Clark of Montana, the "copper king." It includes paintings by the greatest of the old masters and furniture, tapestries, rugs, and statuary hundreds of years old. That collection of wonders of the ages will be seen and admired by thousands, by millions, of American citizens. It will delight, educate, inspire Americans for centuries to come. It will be a permanent and popular memorial to the generous public spirit of the late Senator Clark.

That is one way to dispose of an art collection.

A short time after the opening of this great collection to the citizens of the United States, in perpetuity, the newspapers advertised the sale of the art collection of the late Judge Gary who was head of the steel corporation. This assembly of art objects was scattered at public auction, turned into money, and will never be heard of again. It was the end of the "Gary collection" which took years and millions to get together. The individual pieces will be seen here and there in the homes of millionaires by the few who have the entry to those homes, and will be rarely heard of again.

That is another way to dispose of an art collection.—*The Pathfinder.*

MISSIONS

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

STUDENT EVANGELISTIC QUARTET

All interested in missions and evangelism will be pleased to know that arrangements are perfected by which a student quartet is to be sent out again this summer. The Missionary Committee of the Northwestern Association, with Brother George O. Sayre as its chairman, is promoting this work. They are consulting the missionary secretary, and the Missionary Board has appropriated liberally towards the expense of the campaign. At the request of the missionary secretary the Missionary Committee of the Northwestern Association is directing this work again. Not only did the committee revive the student evangelistic movement, but several members of the committee are in close touch with the young men who are to be sent out and can work out the plans to a much better advantage than one whose home is a thousand miles distant.

The Missionary Board has appropriated \$500 toward the expenses of the campaign, which, it is estimated, will cost \$1,000. The offering at a recent session of the Quarterly Meeting of the Churches of Southern Wisconsin, amounting to \$70, was given to this purpose, and the committee hopes to raise the balance during the vacation.

The quartet is composed of Ellis Johanson, Morris Sayre, Walter Sayre, and Lloyd Todd. Three of these young men were with the quartet last year, and unless the writer is mistaken, all are students of Milton College. As in the past, the means of travel will be a Ford provided by the committee.

A letter just at hand from Brother George O. Sayre, chairman of the committee, states that the quartet will first go to New Auburn, Wis., to assist Pastor C. B. Loofbourrow in a series of meetings, and about the first of July will be sent to the Southwest to aid our general missionary, Rev. Ellis R. Lewis, in evangelistic campaigns during the rest of the vacation. The readers of the SABBATH RECORDER will follow this work during the summer, and will unite in prayer for pastors Loofbourrow and Lewis, the members of

the quartet, and the fields where the campaigning is done.

A RECENT TRIP—SOME OBSERVATIONS

A minister never knows how much to say about what he is doing and plans to do. There are some things the people who are supporting the work are entitled to know, but on the other hand a disciple of Christ is never justified in parading before the public himself or his work, what he has done or what he is to do. If he does these things, he leaves the impression that he is proclaiming himself instead of Christ. For this and other reasons the missionary secretary has only occasionally written regarding the trips he is constantly making in the interest of missions. Recently a trip was made into Illinois, Kansas, Nebraska, and other points in the Middle West. For sufficient reasons it seems wise to mention particularly three or four places visited.

Our Stonefort Church is located in a good farming country in southern Illinois, and serves a large section of country reached by no other church. Here is an opportunity to render a service to the Master and his children such as is not found in places over-churched. But the field is being neglected. Since Pastor Ellis R. Lewis left this field, two and one-half years past, no one has been found to take up this work. The church has been faithful in trying to maintain the services, but a pastor is needed to give part or full time to the church and community in which are a large number of young people and children. Strenuous effort is now being made to work out a plan by which that needy field shall no longer be neglected.

It is an inspiration to visit North Loup, Neb. It is now only a little over fifty years since the first settlers came to North Loup and established their homes and a church, but in that time the church has grown to be one of the largest among us. Though far removed from any other Seventh Day Baptist organization, this church has been most loyal in the support of all denominational causes, being the first to "go over the top" when the Forward Movement was launched nine years past, and it has furnished more ministers and missionaries, both home and foreign, than any other church. To see people flock to the house of worship upon the Sabbath till the house seems filled, and

to see a larger number stay to Bible school, is surely an inspiration. The present pastor of this church is Rev. Herbert L. Polan, who has acceptably fitted himself into the situation and won friends and respect from all classes.

What our people have accomplished in North Loup is an indication of what can be done elsewhere if conditions are right.

Our church in Nortonville, Kan., is a little older than the one at North Loup, and also has had a very satisfactory history. Though in a village, it is situated in a rich farming country, and notwithstanding the fact that some have moved away in search of cheaper land, the church still has a good sized membership and is a tower of strength in the community and denomination. The strength of the Nortonville Church, as in the case of the churches in Stonefort and North Loup, lies in the high type of Christian character of its members.

The Nortonville Church is pastorless, and has been for six or eight months, and the one thing which impressed the writer most was the way the members have taken hold of the work in the absence of the pastor. The general feeling seems to be that it is incumbent upon the members to keep up the interest and attendance in spite of the fact that there is no pastor. The deacons have taken the place of leadership assigned them by the New Testament in a pastorless church; many have been brought into active service; and the work has been well maintained. Nortonville and North Loup are doing fine work, and the denomination is depending much upon them.

Pastor S. Duane Ogden, of Waterford, Conn., has accepted the call of the Nortonville church, and all are eagerly looking forward to his coming about the first of August.

LETTER FROM MISS BURDICK, CHINA

DEAR SECRETARY BURDICK:

A few things have happened recently which are linked with former workers in the mission, and one wonders if there are readers of the RECORDER who would be interested in the stories.

When I came to China, the old blind preacher, Sah Papa, was accustomed to sit in the waiting room of Doctor Swinney's dispensary, telling the gospel story to pa-

tients as they awaited their turn with the doctor. Sometimes he led the Sabbath services. He had been here in Doctor and Mrs. Carpenter's time, and it was said that Mrs. Lucy Carpenter had lavished her heart upon his three daughters, having them much of the time in her home. After Mrs. Carpenter went home because of ill health, there were years when there were no missionaries here, and these girls probably suffered in consequence. At any rate, when I came out, the second daughter was spoken of with respect, but that could not be said of the other two. They were indeed a sad disappointment. I never knew, however, of the second daughter's taking any interest in the church or its work. Some time during the 90's Sah Papa died, and in the course of the years his wife and adopted son passed on. We saw nothing of the daughters, and supposed they were dead.

Some weeks ago an elderly woman, with a darling little girl, came walking up the path—a stranger, and evidently everything strange to her. She proved to be Mrs. Lieu, Sah Papa's second daughter. "The good one" says Dzau Sing-kyung Sien-sang. She was looking for him. She had been living in the Honan province for years, and had recently returned to Shanghai.

As I talked with her, she said: "Yes, we were very precious to Mrs. Carpenter. She used to call us her daughters. I used to want to join the church, but my older and younger sisters said, 'No.' Then I was married, and my husband was not a Christian. I had a friend who was a member of the English Church Mission, and I joined there. There is now no one there whom I know, and I have no proof of membership. Bandits, among other things, stole my certificate."

It is eighteen years since she went to Honan Province to live. One of her sons is a foreign-trained doctor in the north. The other had a position as draftsman with a railway company, and was doing so well as to attract the attention of kidnappers, and he fled to Shanghai for safety—Shanghai, where daily there are cases of wealthy men being carried off and held for ransom! Mrs. Lieu comes almost every Sabbath to worship with us, and seems to enjoy it. There are a very few members who re-

member her and whom she recalls. She is seventy-six years old, and says, "It can't be long, now." I have had especial joy in her coming back.

Among the six older girls of the twelve in the school when I came to China was one, Chung-Chung (Gold-Gold). Mrs. D. H. Davis will remember what a promising girl she was. She was bright, teachable and, one recalls, particularly clean and orderly. Doctor Swinney was accustomed to go for occasional clinics to some country towns not far from Shanghai, and Chung-Chung sometimes went to help her, and proved to be a very real help. Two or three years after I came, and while Mrs. Davis was home on furlough, a mischievous woman in our midst, wanting Chung-Chung as wife for a relative, first having brought her into an unhappy state of mind, persuaded her to run away. Chung-Chung's relatives would not consent to the proposed betrothal, but married her to a widower, considerably her senior, who lived near them. During the thirty-five years since, she has been back to us certainly not more than two or three times. "No face to return." Then the mother of eleven children, and in poor circumstances, has little leisure to be away from home. We used to rejoice, when we occasionally visited her, in the thrifty way her children were cared for. Her two elder daughters have had to work in the cotton mills and have seen much hardship. Two weeks ago Chung-Chung with her youngest son, a lad some fifteen years of age, and the sister-in-law of another old girl, now dead, came back for the afternoon. Evidently nothing of her life in the school is forgotten.

She wanted to go over to our little cemetery and hunt up the grave of her little brother, He-zen. That brought to mind the poor little under-nourished boy brought to the Boys' School, but whom dear Lucy Randolph took into her own home and mothered—the little boy who used to sing, early and late, in a clear, sweet voice the Chinese translation of "How firm a foundation ye saints of the Lord." So depressing were his home conditions and so unequal seemed his strength to what life required of him, that Mrs. Randolph ex-

pressed relief when one night his weak heart gave up the struggle.

We would be glad to write that Chung-Chung is going to make frequent use of the trackless tram which now covers the long distance between her home and our compound, and come out to join us in our work and interests. There is a paralytic husband in the home and, it would seem, hard times, but she is looking forward to the day when the six sons will all be earning and able to build a new home on the land which has now been included within city limits, and so become very valuable. As we have written, she seems not to have forgotten what she learned in the school.

Another of Mrs. Davis' and my girls, Nyi-pau, after finishing the boarding school, became a capable teacher in the city school. She broke our hearts by leaving us to become the secondary wife of a man who gained influence over her by his interest in the education of Chinese women in general, and in her school in particular, and who, according to a Chinese custom, gave one of his sons to become her adopted child. This gave him occasion to be frequently there. This was a dark time for us, but I well remember the promise and assurance God gave me that she would sometime come back. All through the years I have been to see her occasionally, and more recently the Bible woman has been faithful in visiting her.

In the meantime her husband has joined the Methodist Church. Within a few months there has been an apparent change in Nyi-pau. An amah—woman servant—for years in her family has been coming to church. She told Nyi-pau of her purpose to give up worship in the temples and to become a Christian, and was advised to come to our church. Last fall Nyi-pau had her prospective daughter-in-law, a nice little girl, sent to our school. Three weeks ago the South Side cottage prayer meeting was held in her home—such a clean, well-ordered home—and she opened the meeting by reading the tenth chapter of St. John's Gospel. With tears, she said she had wandered from the true fold, and she wants to come back. We certainly hope she will be reinstated in the church and become a real worker.

So here are three instances where seed sown years ago, apparently in vain, now gives promise of some harvest.

Very sincerely yours,
SUSIE M. BURDICK.

Grace School for Girls,
St. Catherine's
Bridge, Shanghai,
May 2, 1928.

NORTH LOUP HISTORY MAKERS

CHAS. J. ROOD FOR FIFTY-SIX YEARS A
NEBRASKA BOOSTER

Among the remaining first settlers of North Loup are Mr. and Mrs. C. J. Rood. Charlie Rood was the fourth son of C. P. and Marianne Thorngate Rood. His father was the leader of the two parties who came to the North Loup valley to spy out the land for the Seventh Day Baptist colony, and his mother was a woman so retiring and modest that few realized that here was the guiding hand in home and community. Charles was born in Dakota, Wis. His father and three older brothers were in the Union Army, but Charles was too young to go, which must have been a great disappointment to a patriotic boy whose birthday fell on the Fourth of July.

Though only nineteen, he came to North Loup valley with the first band of settlers, several years ahead of his father's family, and as soon as he could, took up a homestead about a mile from the present village. The North Loup cemetery is on one corner of his old homestead on land donated by him to the church for this purpose. He was one of that little band who held the first religious service in this part of the valley, conducted by Rev. Oscar Babcock, using Mrs. Dan Maryott's rocking chair for a pulpit. Charlie was the impromptu chorister and led them in singing hymns, one of them that most appropriate one, "Shall We Gather at the River?"

During the school year of 1874-'75, Charlie Rood taught school in District Number 1, in the building now the residence of the Wellman boys. Among the girls who attended was Rosa Furrow, daughter of John Furrow who brought his family from Humboldt, Neb., in 1872, and settled on what was afterwards known as the Studley place, now the James Kimbrel farm. Rosa was a blooming, laughing

maiden, and no wonder the handsome teacher found something to study more fascinating than grammar and arithmetic. An old scholar used to tell "We surely made life interesting for Charlie Rood when he was teaching school and courting one of the big girls at the same time, but he was good natured and, like most of the Roods, was a natural-born teacher, so we learned a lot after all."

In the fall of 1875, the young couple were married. They drove up to Elder Babcock's door in a lumber wagon with a good team of horses, and the bridegroom was as proud as though it were one of the new Ford coupes. Many trials did this young couple experience. Together they went through fire and blood, grasshoppers and drought, sickness and accident. Mrs. Rood had the name of being one "of the best mothers in the country," and their ten children "rise up to call her blessed." Three serious accidents have impaired Mr. Rood's health, and his wife has been a semi-invalid for several years, but nothing can shake her low, happy laugh, nor destroy his love for telling stories of the old times, of the old friends and neighbors and what became of them, of the old freighting days, of the time he fell into the North Loup River through the ice, without a house or fire nearer than several miles, and hundreds of others just as interesting. He never aspired again to the office of chorister, but was several times elected a trustee of the Seventh Day Baptist Church, of which he has been a member since a boy, and of late years has been sexton of the cemetery. Everyone who has a loved one in the fast growing city on the hill should be grateful for the care he bestows on it, care as loving and painstaking as though the old homestead still belonged to him.

Two years ago last fall, Mr. and Mrs. Rood celebrated their golden wedding, and let us hope they will reach their sixtieth.—*Jessie T. Babcock in "The Loyalist."*

"Is Mr. Perkins at home?" inquired the caller.

"Which one, sir? There are three brothers living here," said the maid.

For a moment the caller looked puzzled; then he had an idea.

"The one who has a sister living in St. Louis," he explained.—*Selected.*

WOMAN'S WORK

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

"LITTLE FIRES OF CONTENTMENT"

The other night at our house the family was strangely restless. It had been cloudy and gloomy for weeks, and the grim uncertainty of the weather seemed to have entered the veins of everyone. The youngsters were teasing for something "to do"—even Waggles, the dog, had forgotten his usual mischievous ways and was restlessly thumping the floor with his tail.

There was a well-defined urge to flee the place, to get outside. It was proposed that we "go somewhere"—that we "do something," if only to back out the car and take a drive. But even that lacked interest. We were too cloyed to want to do much—yet the spirit rebelled at this drab, dank atmosphere of pent-up walls.

We tried the radio, and it only shrieked back upon us the weird lamentations of the night. Someone thought it would be fun to pop some corn, or have a taffy-pull. Then, we all discovered that we were not hungry. The beds yawned dismally, for it seemed that about all we could do was to go to bed!

Then, Ellen, the youngest, when we were out of the room, took a match and touched the paper in the fireplace. We had reluctantly decided to go for a ride and were somewhat nettled when we saw the flame blaze up. We tried to put out the fire but couldn't, so, by common consent, sat down to watch it, our wraps in our hands.

The old logs blazed, as we silently watched them. Soon the joy of that fire was reflected in the youngsters' eyes as they commenced to wish Santa Claus might come "soon"—and we were off on a whole train of interesting speculations. Our wraps slipped to the floor, interest quickened, and although I still held the keys to the car in my hand, long after little heads were asleep, I noticed that no one mentioned leaving home again that night.

And isn't it true—when you have a fire on the hearth, you cluster around and hate to leave it? Isn't it true that the hearth is the heart of the home and that there you may light your "little fires of contentment" that out-pull every other lure in the world?

—Better Homes and Gardens Editor.

MISSION STUDY PROGRAM FOR JUNE

PERSONALLY CONDUCTED TOUR TO THE

ISLAND OF JAMAICA

MRS. M. G. STILLMAN

Traveler: What land is this we see?

Guide: That is Jamaica, one of the most beautiful of islands. It is one of the four largest of the West Indies, ranking with

Cuba, Haiti, and Porto Rico. It is well down in the torrid zone, almost directly south from New York, and about 1,458 miles distant, with longitude about the same as Washington, D. C.

[Read SABBATH RECORDER for January 14, 1924, page 45, for interesting things about Kingston and Lost City.]

Traveler: What form of government does Jamaica have?

Guide: It is under Great Britain but is somewhat of a republican form; Britain sends out a governor, and there is a legislative council, partly elected and partly nominated.

Traveler: What is raised on the island?

Guide: Jamaica leads the world in the production of bananas, and some oranges and pineapples grow wild. She has been famous for generations for the production of sugar and rum.

Traveler: How large is Jamaica?

Guide: It is 144 miles long and 49 miles at its greatest width, and 22 miles in the narrowest part.

Its area is about 4,207 square miles. It is a mountainous country. Some peaks rise 7,360 feet above the sea level. The mountains, valleys, rivers, and plains, with the tropical climate and its evergreen vegetation give the island scenery that is seldom surpassed in beauty. Kingston harbor is one of the six largest in the world.

Traveler: What about the people?

Guide: Christopher Columbus discovered the island on his second voyage in 1494, and took possession of it in the name of the king and queen of Spain. For 161 years it was under Spanish rule. Since 1665 it has belonged to Great Britain. The inhabitants were Arawak Indians; they numbered about 60,000. The Spaniards made slaves of them, and were so cruel to them and worked them so hard that in fifty years they were about extinct. Then they imported negroes from Africa, and when in 1832, Great Britain abolished slavery, there had been brought to the island nearly a million slaves.

Traveler: What class of people now inhabit the island?

Guide: There are now 660,420 black people; 157,223 colored; 18,610 East Indians; 14,476 white; 3,696 Chinese; 3,693 not specified, making a total of nearly 900,000. They are poor, and wages are very low, and many are ignorant.

Traveler: What kind of schools do they have on the island?

Guide: There are free schools, but they do not reach the standard of schools in America. Only a little over one-third of the people can both read and write, and less than one-half as many are able to read only.

Traveler: Are there any Christian churches on the island?

Guide: Yes, there are 800 places of worship on the island, and most of these are Protestants, some Roman Catholics, and also some Jews and Hindoos.

Traveler: Are there Seventh Day Baptists on the island?

Guide: Since 1923 there have been Seventh Day Baptist churches organized, with from 350 to 400 members. In November, 1923, the Missionary Board, in answer to the urgent calls for help from these people, sent Secretary W. L. Burdick and Rev. C. A. Hansen to visit Jamaica. There were about ten churches, and under direction and help of these men, the Jamaica Seventh Day Baptist Association was organized. Other churches have been formed and some new church buildings are being erected. The churches have a leader or a pastor to watch over them and help them.

Traveler: Is there a white man on the mission field there?

Guide: Yes, Rev. D. B. Coon and wife are located at Kingston, and go to many places on the island.

Traveler: Are there other workers beside these two white people?

Guide: Yes, there is Rev. H. Louie Mignott, who was a worker before Rev. Mr. Coon and wife went there, and other consecrated workers, both men and women; some of these are ordained ministers. Just how many I can not now tell.

Traveler: Where are these churches located?

Guide: For answers to this question look in the *Seventh Day Baptist Year Book* for 1927, and also for the location of the church buildings now being built.

ASK ME ANOTHER

NUMBER 5

1. What is the date for the RECORDER Drive?
2. What two churches are planning for new buildings in the near future?

3. Name the two representatives from China who will attend Conference, and tell what positions they hold in the Seventh Day Baptist China Missions.

4. Where does our Education Society meet, and who is the president of the organization?

5. When and where will the Eastern and Central associations meet in 1928?

6. Who is the chairman of the Seventh Day Baptist Vocational Committee?

7. When was our medical mission moved to Liuho?

8. Name the pastors of the following churches: Little Prairie, Ark., Shiloh, N. J., Milton Junction, Wis., Ashaway, R. I.

9. What board publishes the *Helping Hand*, and who are the editors?

10. Name the churches and pastors of the churches in the Pacific Coast Association.

MINUTES OF THE WOMAN'S BOARD FOR MAY

The Woman's Executive Board met with Mrs. M. G. Stillman on Monday, May 7, 1928.

Members present were: Mrs. A. B. West, Mrs. A. E. Whitford, Mrs. W. C. Daland, Mrs. Edwin Shaw, Mrs. J. F. Whitford, Mrs. J. F. Randolph, Mrs. M. G. Stillman, Mrs. L. M. Babcock.

Visitor, Mrs. Emma Landphere.

The president called the meeting to order. On motion Mrs. L. M. Babcock was appointed secretary *pro tem*.

Mrs. West read John 15: 1-17 for the Scripture lesson, and Mrs. Daland offered prayer.

The minutes of the last meeting were read.

The treasurer read the monthly report which was adopted. Receipts were \$253.72; disbursements, \$2; balance on hand \$345.07. The treasurer read letters from Mrs. Julia Schraeder, Garwin, Iowa, and from Losceola Howard, Washington, D. C.

The corresponding secretary read a letter from Secretary W. L. Burdick of the Missionary Board, concerning the typewriter for Rev. R. R. Thorngate; a report from the Federation of Woman's Boards of Foreign Missions, and minutes of the Administrative Committee of the Board.

It was voted that we ask Mrs. E. E. Whit-

ford of New York City, to serve on the Committee of Cause and Cure of War.

Mrs. West read a letter from Mrs. P. B. Hurley, Riverside, Calif., regarding the pageant for the woman's hour of Conference; from Mr. Frank Hill, Ashaway, R. I.; from the Federal Council of Churches of America, concerning a conference on Church and Race Relations; and a letter from Mrs. Loyal Hurley, Adams Center, N. Y., asking for the slides of the China mission.

It was voted to ask Mrs. W. D. Burdick to represent the Woman's Board at the General Conference, and, if she is unable to attend, to appoint an alternate.

The lists of answers to the "Ask Me Another" were considered. The Ladies' Aid society of Milton Junction was the society having the highest percentage of correct lists.

The minutes were read and approved. Adjourned to meet with Mrs. W. C. Daland in June.

MRS. A. B. WEST,
President.
MRS. L. M. BABCOCK,
Secretary pro tem.

MINUTES OF THE WOMAN'S BOARD FOR APRIL

The Woman's Board met with Mrs. A. B. West on Monday, April 2, 1928.

Members present were: Mrs. J. F. Randolph, Mrs. J. F. Whitford, Mrs. A. E. Whitford, Mrs. M. G. Stillman, Mrs. A. B. West, Mrs. J. L. Skaggs.

Mrs. West read a selection from the Gospel of Matthew, read some comments on The Christian's Idea of Power, and offered prayer.

Minutes of the previous meeting were read.

The treasurer's report for March was read and adopted. Receipts, \$192.27; disbursements, \$808.50; balance on hand, \$93.35. The quarterly report was read and adopted. Receipts for the quarter were \$901.85.

Mrs. Whitford reported some progress in regard to the typewriter for Rev. R. R. Thorngate.

There was some discussion of plans for the Conference program.

The lists of answers for the second "Ask Me Another" were considered, and the Gar-

win, Iowa, Ladies' Aid society won the prize again, and the Milton Junction Ladies' Aid society took second place.

The meeting adjourned to meet with Mrs. M. G. Stillman in May.

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

HOME NEWS

NORTH LOUP, NEB.—A message calling Rev. H. L. Polan to Ohio on account of the serious illness of his mother, reached Mrs. Polan the latter part of last week while Mr. Polan was in South Dakota. She immediately communciated the news to him and he left at once for his mother's bedside.

Due to the absence of Pastor Polan, Deacon Rolla Babcock led the prayer meeting. The Scripture lesson was from John 14. The intermediates again had charge of the music. Not as large a number as usual was present at this meeting. We feel that these prayer meetings are very worth while and that a larger number ought to be present to receive the inspiration and benefit from them. Remember the prayer meetings have been called the thermometers of the church. Let's keep the temperature high. Rev. Morman, pastor of the Methodist Church of Ord, was present at the Sabbath morning service and preached the sermon. He based his address on the life of Elijah and brought out ideas from this life and also made it into the nature of a Mother's day sermon. We will be glad to welcome Mr. Morman to our church again at any time.

The choir sang an appropriate anthem and Dell Barber sang a solo, "That Wonderful Mother of Mine."

Rev. L. O. Greene also assisted in the service.

The Young Woman's Missionary Society met on Wednesday afternoon at the parsonage for a Mother's day program. Mrs. Alice Van Horn planned the program. There was a good attendance.

The Senior Missionary Society met at the home of Mrs. Maud Johnson on Tuesday for an all day meeting. This was another work meeting but these women also enjoy the social noon hour.

Last Sabbath afternoon many shut-ins were made glad because the intermediates

after their regular meeting, visited them and sang hymns. These all wish to say, "Thanks, intermediates. Come again soon."

Our boys and girls completing the eighth grade are planning to transfer their membership from the Junior to the Intermediate society next Sabbath afternoon. A farewell service will be held by the juniors and the intermediates are planning a short welcoming service for them. We are glad to see our young people thus advancing in their Christian work.

The award earned by the Christian Endeavor society for attendance at the convention is now in place on the west wall of the church. Look at it and rejoice with the society.

Rain, which totaled an inch and a quarter, visited North Loup and vicinity Monday and Tuesday. This rain in addition to the other rains of the month has made a marvelous change in the appearance of the country and has put the ground into splendid condition.

Friday night in North Loup was a rainy one, but those in attendance at the prayer meeting enjoyed a unique service. Mrs. Louisa Barber was the leader and had planned the meeting as a broadcasting station in which hymns were sung and dedicated to various individuals and groups. Some of those to whom songs were dedicated were Pastor Polan and family, the juniors, the intermediates, the elderly people, ministers of the denomination, David Davis family, especially Nedra, the choir, the pioneers and early founders of the church, the orchestra, the young people of the church, and to all Christians. It was a very enjoyable occasion. A good meeting is being planned for next Friday night. If you do not want to miss something good, you better plan to attend.

It was just fifty-six years ago May 18, that the first religious service by the Seventh Day Baptists was held in this valley. This meeting was held by the river bank east of town in the open air. Very few of the ones at that meeting are with us today. We feel, however, that the work started at that time was a worthy one and that the foundation laid was strong and substantial. We now have a resident church membership of over two hundred besides many ab-

sent members. There are two active missionary societies, three Christian Endeavor societies, a large Sabbath school including a graded department, home department, cradle roll, and orchestra, a choir we are proud of, a beautiful church building, a new parsonage, and so the list could be extended. We are thankful for the past history of the church, of the splendid men and women who have come under its influence and are now making the world a better place in which to live. But it is, after all, the present and future with which we are more concerned. Let us not forget the past and let us continue to make this Seventh Day Baptist Church a power for good in service for the Master.

Mrs. Jennie Bee, a former superintendent, led the Junior meeting. Rev. L. O. Greene led the intermediates, and Elsie Rood was the leader of the Senior society.

—*The Loyalist.*

NEW AUBURN, WIS.—Perhaps some of the readers would like to have a few lines from New Auburn again. Since the first of May the roads of the surrounding country have been good, and the attendance at church was accordingly very favorable. About sixty adults and children were present on Memorial day to hear Pastor Loofbourrow's sermon on the text found in John 8:36—"If the Son therefore shall make you free, ye shall be free indeed."

The church observed Mother's day the second Sabbath in May. A rather impromptu program was given by the children, which was rather pleasing, not only to the mothers but to all in attendance. At the close of the service white and pink carnations were given to the mothers present.

Mr. and Mrs. F. I. Mack and Mrs. Rosa Williams are with us again, after spending the winter months on the coast and in California. A birthday surprise party was given for Mrs. Williams the evening of May 12. Most of the time was spent in singing. When refreshments were being served, all stopped the eating of ice cream to admire the beautiful birthday cake with its twenty-nine candles. Some predicted that Mrs. Williams would be twenty-nine again next year, as the candles were extinguished at one breath!

The E. Haskins family has moved this

spring, and is now living in town. Mr. Has-kins has been ill all winter and is very low in health at the present time.

We are now looking forward to the semi-annual meetings to be held here the fifteenth, sixteenth, and seventeenth of June, followed by special meetings after the arrival of the quartet. We hope the times will be favorable for many to attend, that a great revival of interest will be the result.

ESTHER L. LOOFBORO,
Clerk.

WAS CHRIST A MODERNIST?

DEAR EDITOR:

I am sorry I have waited so long to send in my renewal to the RECORDER, but the reason is this. Most of our church here are opposed to such articles as those on modernism, which have been in the RECORDER a few weeks back, especially the one in the issue of March 19, wherein the writer says that "Jesus was the greatest modernist of all time." According to a statement in the *Exponent* of March, 1928, the editor says, "Now modernist Christian teachers almost universally deny the second coming of Christ. They say something like this: 'Christ comes in movements of history. When a hospital is founded or some moral reform triumphs, Christ comes; and no other return should be looked for.'"

Now if this is the belief of modernists (I say *if it is*), and if Jesus was a modernist, as that writer says, then Christ did not believe his own teachings; hence, he was an impostor, dissembler, or hypocrite. Now if this is not their belief, why do they not deny it through the columns of the RECORDER and tell us what they do believe?

We believe that Christ meant what he said when he told his disciples that if he went away he would come again and receive them unto himself; also in the Acts of the Apostles, where the angels told the apostles that "this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

The writer of the article in question compared us to pupils in school. I like this comparison very much (of course I don't know just in what sense he meant us to take it), for to be a disciple (or learner) of Jesus

is surely what we all ought to be. And to quote the words of Christ mentioned in the RECORDER of April 23, "If ye continue in my words, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

A Christ's creed believer,
MRS. C. C. BARCOCK.

Riverside, Calif.

A CORRECTION

H. D. CLARKE

In my article of May 14, I represented the "new calendar" as beginning our troubles as Sabbath keepers right after December 28, if this year, 1928, were the beginning of the use of it. I overlooked the fact that the upset of a definite seventh day, or Sabbath, began February 29, which in the new calendar as arranged by the Kansas author is made to be March 4, and on Wednesday of the regular order of days.

I am writing this correction on the regular Friday, and tomorrow is the Sabbath, May 26. But following the new calendar as given for 1928, today is Friday, June 6, and tomorrow is June 7, "Saturday," and the twenty-seventh of May as given for the old calendar instead of May 26. This comes from having March 1 interlined as being the same as February 29, and March 4 of the new calendar. You would have to look at the new calendar as now printed by the Kansas man to get this clear in your mind.

But the new calendar is not yet adopted and so the Kansas author is too previous in his issuing of a printed calendar beginning 1928. But should it ever be adopted universally, this same mix-up will be observed, and we will have other days of the week as representing the "Saturday" and not the old definite seventh day.

It is therefore a *religious issue* for our General Conference to consider and make protest.

Written May 25, 1928, old calendar, Friday; which is June 6 of the new calendar, Friday. But May 25 of new, is Wednesday. And Sabbath or Saturday, May 26, is Friday, June 7, of the new. "Where are we at?"

YOUNG PEOPLE'S WORK

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

RECREATION IN MISSIONS

Christian Endeavor Topic for Sabbath Day,
June 23, 1928

DAILY READINGS

Sunday—Teaching fair play (Matt. 20: 20-23)
Monday—Teaching team-work (Ezra 4: 3)
Tuesday—Teaching self-control (Prov. 13: 3)
Wednesday—Teaching purity (Heb. 12: 1-3)
Thursday—Teaching generosity (1 Thess. 2: 5-12)
Friday—Teaching honesty (1 Pet. 2: 12)
Sabbath Day—Topic: Missionary possibilities in recreation at home and abroad (1 Cor. 9: 23-27. Missionary meeting)

DR. GEORGE THORNGATE

In China, playing, that is, recreation as we think of it, is an importation from the West, along with automobiles, cigarets, kodaks, pants for men and skirts for women (the native dress is skirts for men and trousers for women—and I may say that is figurative as well as literal), communism, Bibles, revolvers, and anti-toxin. Even now competitive sports are not well known outside of westerner-infested port cities and schools (chiefly mission). In view of this lack of experience in playing, it is easy to understand the shortage among the Chinese of two qualities essential to social welfare—teamplay and good sportsmanship.

I am not a Sinologue, and my life in China has been but four years, so some of my statements may not be well backed up. In looking at the way people amuse themselves, it is necessary to note something of their characteristics. In the first place, the Chinese are not naturally in a hurry. They have mugged along for two thousand years, so why the wild rush? The working day for village laborers is five or six hours, with an hour off during that time for smoking or rest. Nothing is so important that it can not be dropped to be taken up when the spirit moves. So games of speed are not naturally attractive to them.

Also, they are gentle and generally not courageous. Persuasion and urging are

more resorted to than force. It is no disgrace to be afraid, and even strong men will admit it frankly. Therefore violent western games, involving risk of pain and injury, are not much favored. This can be more easily understood when one knows that the bodies of Chinese young people are not so large or so strong as those of most foreigners. Even a well muscled coolie would make a poor match in a contest of strength with an ordinary college athlete.

A sketch of the most popular pastimes of the Chinese is somewhat illuminating. The great national indoor sport is gambling in some form or another, probably the most common being Mah Jongg. A child would rather pay a copper for a throw of the dice to see if he gets two pieces of candy or none, than to safely take one piece. Almost the only thing a country man has in the winter time to take his mind off his chilblains and his stomach, is gambling. As can be imagined, the by-products of such recreation are not always happy.

Kite-flying is a common outlet for pent-up energy in China, but the flyers are more often men than boys. On a breezy day in March, one glance at the sky may reveal six or seven kites, and more glances will show up more. Often the kites have wind harps on them, that hum hour after hour. Not long ago I came upon a well-dressed elderly gentleman out in a field busily holding the string of his kite. As I watched, he signaled a servant who pulled it in, while the master sauntered away. One fine thing about kites—they can't be flown in the house.

Often of a midsummer's afternoon one can see the whole force of a large shop sitting on stools listening with pleasure to the singing of a cricket in a tiny cage. Such sport is just about wild enough for many of the Chinese—and I must admit that it has its advantages over baseball when the thermometer registers one hundred. There is a rushing business in crickets when warm weather first comes on, and it isn't unusual to see a vendor with hundreds of baskets, each containing a cricket. Some of the boys, not too rich, even catch crickets themselves.

In cold weather, on a sunny morning, most any open space in the city will be

populated with men carrying bird cages. They are sunning their pets. It is fairly a ritual with them and the means of much self-expression, certainly the source of much pleasure.

The diversion of the tea-shop almost makes a foundation for the old argument in favor of the corner saloon as a social element. About three o'clock every day the members of the leisure class (which often seems to include our servants) hie them to their favorite tea-shops. There they spend the time till the evening meal gossiping with their companions—practically always the same day after day. Sometimes the afternoon will be enlivened by some irate person venting his spleen upon someone, who may or may not be present, in a loud and penetrating voice. The tea-shop is the accepted place for airing a quarrel, even a family one, and the tea-sippers gravely listen to both sides of the argument and pass judgment, which often settles the dispute. This is a typically Chinese democratic institution. But such a departure from the usual routine is pure velvet, and the tea-shop habitue is satisfied with his gossip—and tea, quite a lot of it.

From these things it can easily be seen what a missionary who sets out to teach the Chinese to play, western style, has before him. About twenty years ago Eugene Davis, seeing the need for some of the virtues which games inculcate, organized a recreation club at Liuho. It was rough sledding, but with the enthusiasm which characterizes him, he got it started. Today there are men who meet Mr. Davis on the street and say proudly that they were members of that club.

Frequently Miss Mabel West drops everything that she is doing and goes into the native city of Shanghai and teaches the boys and girls of the school at our chapel there how to play games. It is not always easy to get them started, but when they do start the fun runs high.

At Grace Hospital, Liuho, one of the jobs of Mr. Dzau Sih Ding, the Chinese superintendent, is to teach convalescent patients how to play ping pong. It is often difficult at first, but soon a tournament is on, and to the benefit of the mild exercise is added the zest of competition.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

What lessons can the missionary teach from athletic games? The daily topics for this week suggest answers to this question, and by studying them we can see that there is much religion in recreation.

Games teach fair play. We know that in any athletic game there must be fair and square play if the game is truly successful. Everyone despises the person who cheats. In our religious life we must play fair in every way. We must be honest with other people, for if we are dishonest we misrepresent the Master whom we profess to follow.

We know the importance of team-work in games. Every member of the team has a certain task to perform, and he must work with the other members. All must pull together or the team will be defeated. We must have teamwork and not discord in our churches. The church whose members do not work together in harmony can not accomplish much for the Master. Discord should not be allowed in the church, and church members must pull together in the work of God.

Games furnish wonderful opportunities for lessons in self-control. Many of us have witnessed basket-ball games and have seen some members of the teams lose their tempers over trivial things. Such a lack of self-control often causes enmity. In our religious life we should also practice self-control. As Paul says, we must place our bodies into subjection, and let Christ rule our lives. Then we shall be kind to every one and people will be won to the Christ we follow.

INTERMEDIATE CORNER

REV. WILLIAM M. SIMPSON
Intermediate Christian Endeavor Superintendent
Topic for Sabbath Day, June 23, 1928

Play-life in other lands. (Zech. 8: 1-8.)
Be sure to read the article by Dr. George Thorngate, telling about play in China.

JUNIOR C. E. JUMBLES

MRS. ELISABETH K. AUSTIN
Junior Christian Endeavor Superintendent
SUGGESTIONS FOR TOPIC OF JUNE 16

Have each junior find one or two verses in the Bible which will express what they

will do this summer. Such verses as these may be chosen: "He went about doing good"; "Whatsoever thy hand findeth to do, do it with thy might"; "Serve the Lord with gladness"; and "Be ye doers of the word and not hearers only."

A picture may be pasted on paper to represent the verse and then the verse written underneath. If good work is done, these may be taken to the sick after Junior, with a few wild flowers gathered by the children.

SUGGESTIONS FOR WORK

A birthday bank could be made by cutting a slit in the top of a box and then gluing the top and bottom of the box together. At the end of the year, after each junior has dropped his or her birthday money in the box, it may be cut open and the money counted. Perhaps some would like to drop a little extra money in once in a while as a "thank" offering. The juniors might even ask the older members of the church to drop money on their birthdays into the box.

SUGGESTIONS FOR TOPIC OF JUNE 23

Instead of studying Japan this time, we are going to have a "Jamaica" meeting. Ask several of the juniors to find all of the letters of Rev. and Mrs. D. B. Coon in the RECORDERS for the past year, and gather information from them about conditions as they find them in Jamaica. Other juniors may also look up these letters and find out all they can about the work Mr. and Mrs. Coon are doing. The article on the Children's Page for this topic may be read or told by one of the juniors.

The collection for today might be sent to Mr. Coon to be used to purchase Bibles for some of the children there.

SUGGESTIONS FOR WORK

Postal cards have many uses and can always be used by our missionaries for the children with whom they work. Twelve cards placed back to back may be caught together at the corners or sewed together down the sides to make little boxes; the cards on the ends will have to be cut smaller to fit. Paste blotters on the back to be used in school work, or paste plain white paper on the back, and when dry, copy Bible verses on them. The greeting booklet

covers can also have Bible verses written on them after the center paper has been removed. When strung with pretty ribbon, they make attractive hangers for the walls.

A GOOD LETTER FIFTY-SEVEN YEARS OLD

[DEAR EDITOR:

The following letter, found recently and copied from a scrap book left by my father, who died in February, 1873, will interest many readers of the SABBATH RECORDER, as it was written fifty-seven years ago, and by a man beloved by hundreds of Seventh Day Baptists throughout the United States, and whose notice of death appeared in the RECORDER under date, April 23, 1928. The letter is characteristic of the writer, whom I knew and loved in his later years, and I am asking that it be reprinted, with the hope that it may be a source of blessing to others as it has been to me.

ADELBERT BRANCH.]

DEAR BROTHER:

For the first time in the history of my life, I take a pen to note something in the interest of the "Sabbath of the Lord." When you see my name at the foot of this, you will observe that it is the same that is used in Elder F. F. Johnson's last report from Harrisburg, Ill. The object of this note is to bring to the minds of any whom it may concern, something of my convictions, trials, and difficulties, together with the *finale* of my conclusions, in reference to the momentous subject above mentioned.

My mother, who crossed over to the shining shores, and left me at ten years old (I am now 35), I think, had no superior in exemplary piety. It was her custom to try to enforce upon the minds of her children the sacredness of *all God's eternal truth*. She knew nothing but to call Sunday Sabbath, and oh, how strictly did she observe it. How often during my investigation of this subject, have I imagined myself a child upon that sweet mother's knee, reclining my head upon a bosom that contained such an interest as is known to none but a pious mother, and listening to her lessons of the Bible. Oh, my *soul*, think you, it costs me no pain, no trouble, to sunder such ties as this? Think you that

arguments that are chaffy in their nature would drive a man, who feels himself a man, from such long cherished notions as you can now see that I have had? It is more easily realized than expressed.

Some time during the past year, brethren Kelly and Johnson began to place this matter before the people of this section. I thought it a matter of small moment anyway, and at last concluded I would examine the arguments, *pro* and *con*, and answer them, and set my people right on the subject. So, in order to system, I said, "We keep Sunday to celebrate the resurrection of Christ." But, alas for the cause; I had not gone far with the investigation when I found that I should supplant baptism and its design, and leave it entirely out of the account, which I was unwilling to do. Not only so, but I found (to my satisfaction, at least) that he arose, not on the first, but on the seventh day. Just then darkness began to hover over my mind. Associating the two ideas above named, I could only say, "*gone, gone!*" But I took courage, thinking I had so many other strong points, I could do without this one.

From thence I went to the idea of Pentecost, which surely was on the first day of the week, and on that day the Holy Ghost descended; but on close examination I found the preponderance of evidence in favor of the sixth day; so that idea was forever banished. Then I went from one point to another in the Acts of the Apostles, until the whole book was searched, in order to find something favoring my pet theory; but in vain. The search reminded me of having gone to sleep at night when hungry, to dream of a richly furnished table at which I ate, only to awake half starved. From thence to the epistolary writings I went, hoping to find a panacea there for my now aching heart and troubled mind. Weeks passed, months came and went, and still dissatisfied, I continued my search, with a desire to establish my position relative to the first day, until the New Testament arguments were all exhausted. In all this I failed to find a plea that satisfied me; so I must resort to something else for ease; as my mind, like the fierce ocean in a storm, could not be still. Oh, my Lord, preserve me from such another storm.

The idea now came to me that historians

and learned men could give me something that would ease me, and still give me my precious *old first day*; and so I went in search of rabbis and historians. But, alas for rabbis and historians; they treated me just as they did when I went in search of the true Church. I then thought that sprinkling was a nice thing; so, failing to find it in the Bible, I went to pedo-rabbis and historians; and they, without exception, said, "*dip, dip, dip,*" and that from two to six hundred years after Christ there was nothing scarcely but *dip* heard of. So I went to old Brother Grace, and asked him to *dip* me. So it is in this matter of the Sabbath; I find, as far as I have any clue to their testimony, that they agree, with one accord, that from three hundred to one thousand years after Christ, the Church almost unanimously observed the seventh day as sabbatic time. So there is another prop *gone*.

At this point it is much easier for you to imagine my feelings than for me to write them. Now came trouble indeed. I must now keep the Lord's Sabbath, or tell him that I won't obey him, and will do as I please. Then my worldly interests began to present themselves. Brethren, I am poor, hard pressed, working over an anvil and forge to make a support for my family (as the work of the ministry does not pay anything here), my customers all in the interest of the first day. "Now if you take up this new fangled notion, they will all quit you, and call you a fool; and the next news, your children will be half naked and crying for bread." I saw no way to dodge the issue. Then, oh, my soul, how *dark*. In this condition I went for some time; none but God knowing the extent of my anguish; the main petition of my heart being, "Jesus, lead me to the light, by thine unerring Spirit." Oh, how often have the imaginary *cries* of my children for bread sounded in my ears during those dark hours. I went directly to Jesus, and to his Word, and his truth presented the idea that God fed the young ravens, and consequently would not let the young Threlkelds starve, if the father would do his duty. So, my brother you see where I am. I have a dark road before, so far as I can see, but if God will help me in the future, I will no more desecrate *his holy Sabbath*. I earnestly ask

the prayers of every devoted Seventh Day Baptist, that I may be useful—instant, in season, out of season. Brother Bailey has been of much service to me the last few days. May God bless his labors here, and his family at home. I am, dear brethren,

Yours in Christ,

C. W. THRELKELD.

SOME RESULTS UPON A NEEDY FIELD

REV. E. H. SOCWELL

During the early spring I spent some time at Botna, Iowa, visiting my sister and family and many friends whom I have in that vicinity; and during the time spent there, and by invitation of the pastor, I spoke in the United Brethren church at their regular Sunday services.

Botna and the surrounding country has been very much neglected for many years, so far as religious work is concerned, because of the fact that the one church of the place has been supplied with preaching by the so-called pastor who has lived at a distance, and who has done pastoral labor on the field for many years. When the roads were bad or the weather not favorable, the preacher did not come, and no services were held.

It is surely a neglected field and has come to have many godless homes. During my visit I did what personal religious work I could, especially among the young people, of whom there is quite a number, ranging in age from twelve to nineteen years, and constitute a bright and intelligent class. On the evening after the Sabbath preceding a certain Sunday when I was to occupy the pulpit, I became especially impressed with the grave responsibility that rested upon me as I was to preach to these neglected ones in the morning, and I was so impressed and *oppressed* that I could not sleep.

I came to feel so unequal to the task, so unworthy to stand before that needy and neglected audience, and I could but pray. And what shall I pray for, and how shall I pray? And in my extremity I simply murmured the simple prayer, "O Father, use me! Use me *tomorrow*." Please use me this once more to thy glory."

Over and over I whispered this simple prayer with all the earnestness and fervor I could command.

In the morning I walked over to the church with this prayer still upon my lips. The audience was larger than usual. A large number of young people were there. Some older persons were there who almost never attended church. The attention was good and at the close of my sermon, and by permission of the pastor, I invited all of the *young people* present to accept Jesus as their Savior. There was no urging; there was no excitement, but simply a warm, earnest invitation. Every young person in the audience, nineteen in all, accepted the Savior.

I can never describe nor measure the joy and thankfulness that crowded upon me at that moment. It was certainly one of the most blessed experiences that has ever come to me. Many of those young people came from godless homes, and none of them had ever had the religious opportunities that our Seventh Day Baptist young people usually enjoy.

I talked with those young people on two different occasions before leaving the community, and did what I could to instruct and encourage them.

How I did yearn to remain on the field longer and do my best to lead these precious young people on, and into Christian experience until they should be thoroughly grounded in actual Christian living and come to know their duty and privilege regarding God's Sabbath.

All I could do was to leave them to the care of the pastor, and this I did with many grave apprehensions as to what the future will bring to them.

Not only did these nineteen young people accept Christ as their Savior, but five or six older people reconsecrated themselves to God and his service.

This was a happy day for many anxious ones in Botna, a day that will not soon be forgotten.

Surely this is a needy field and a field of promise, if the right kind of man should labor upon it. Iowa has other fields as full of promise as is this field, waiting for the coming of some consecrated, patient, loving worker; yet, today we have not a single worker on this waiting field.

When evangelism gets beyond the threshold of the local church it is called missions.—H. C. Coleman.

CHILDREN'S PAGE

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

A FINE LOT OF LETTERS

DEAR MRS. GREENE:

It is Sabbath afternoon. I have just been reading the SABBATH RECORDER, which I enjoy very much. I read the same ones over and over.

I used to have two cats but they both died. I got them for my birthday and gave one to my sister, who is eleven years old. I am nine. The kind of cats we had were maltese. My sister's cat got run over on the leg and was lame until he died. My cat died of a fit, and when I found it dead I cried very much. So that was the end of our pets.

My sister Earline goes into the junior high school next fall, and I have a half year longer in the fourth grade. My mother, who was Mabel Dixon, is our Sabbath school teacher.

My sister will write you about our orchestra.

ETHEL VIOLA MAIN,

110 Baker St., Daytona Beach, Fla.

May 19, 1928.

DEAR ETHEL:

I was very glad to receive your letter. I hoped when I heard from Earline that you would write, too, some of these days; in fact I was almost sure you would. Aren't you glad you did not disappoint me? Now I'll be looking forward to another letter from Earline so that I can hear all about that orchestra. You both write good letters and I hope you'll write often.

Lovingly yours,

M. S. G.

DEAR MRS. GREENE:

I am going to send you a little story I have found which I think would be nice for the Children's Page.

WASHING DISHES

"Good morning, Mary! How can you sing while washing dishes? I always feel cross, for I do not like to wash dishes."

"Well," said Mary, "I must tell you my secret. I used to feel cross, too. Now I learn while washing dishes. Jesus said that we should make the inside of the cup clean as well as the outside."

"Oh, yes, Mama tells me to wash the dishes clean, but I get so tired of them."

"But, Nellie, you do not see the lesson we are to learn. You know we try to look very pretty when people see us. We want them to think we are pure and clean. When I am washing dishes, I think how Jesus makes my heart pure and clean. He says, 'Though your sins be red, I will make them white as snow.'"

Nellie went home happy. Do you think she can sing now while washing dishes?

THELMA BURDICK.

Richburg, N. Y.,

May 19, 1928.

DEAR THELMA:

When I came home from Alfred the other day, the first thing I did after taking off my hat was to read this helpful little story of yours. I enjoy hearing from you more than ever, now that I have seen you. Tell mother not to discourage your writing often. I hope brother will write, too.

Lovingly yours,

M. S. G.

DEAR MRS. GREENE:

Our Junior Christian Endeavor members have been bringing questions to the meetings concerning the Sabbath. It has brought out many interesting questions that would not have been thought about very deeply otherwise.

The small juniors, who can not read very well, are taken in one class and taught things which they can understand, and we older ones are taught in another class by Mrs. Cottrell, our superintendent. This class is where we have some interesting discussions which help in answering questions that come up in our daily life.

Our society has also pledged some money for the Denominational Onward Movement budget, which we hope can be carried out without failure.

This year I graduate from the eighth grade. There are about forty to receive diplomas next Sabbath night, the twenty-sixth of May. I am to recite a poem called

"Old Glory," by James Whitcomb Riley.
I am twelve years old.

Yours truly,

SARA ILA DAVIS.

Bridgeton, N. J.,

May 19, 1928.

DEAR SARA ILA:

I think you have written a very interesting letter and I was very much pleased to receive it. I remember you when you were here several years ago, but it is hard to realize that you have grown to be almost a young lady. Your Grandma Clarke was also very happy to have you write. I see her very often and like her so well that I know I should like to know her namesake better. This letter helps me to do so.

I am glad to hear that you are having such helpful lessons in your Junior society.

Lovingly yours,

M. S. G.

DEAR MRS. GREENE:

I am sorry that I have not written before, but I just haven't had time to write.

I am twelve years old and in the fifth grade. Mrs. Vars is my teacher.

I haven't any pets at all, but I am a Camp Fire girl. We have our meeting every Wednesday afternoon at four o'clock.

With love,

JANE CRANDALL.

Alfred, N. Y.,

May 19, 1928.

DEAR JANE:

I surely was pleasantly surprised the other day to receive a letter from you, for when I saw you, just a short time before, you never told me a word about it. I am always especially delighted to hear from the boys and girls who live, or once lived, at Independence, and I still count you as one of my dear Sabbath school class.

Lovingly yours,

M. S. G.

I still have two fine letters which I must leave for next week, as I have already overrun our page. One is from Orville Williams, of Verona, and the other from Florence Harris, of Bridgeton.

IN MEMORIAM

Whereas, God in his infinite wisdom has taken from our midst our esteemed brother, Charles D. Stillman, and

Whereas, Our brother has labored to promote the welfare of his church and has served it efficiently in many ways, particularly as its chorister and as teacher of an adult class in Sabbath school; and has also striven, with generous sympathy for those of other faiths, to be of service to the entire community and to all within the scope of his influence, be it

Resolved, That we, the members of the Seventh Day Baptist Church and Sabbath School of Nortonville, Kan., do hereby express our appreciation of his sterling worth, his breadth of vision, and his unfaltering faithfulness; and that, as we close the break in our lines occasioned by his passing, we shall take courage from his example to "Keep rank, keep rank, make Jesus King."

Resolved, That these resolutions shall be spread upon the minutes of the church, that they shall be published in the Nortonville *News* and the SABBATH RECORDER, and that a copy shall be sent to the bereaved family.

MARGARET E. LAMONT,

HENRY RING,

ELLEN S. VINCENT,

Committee.

A GOSPEL SONG

There is a love not born of earth;
There is a joy of untold worth;
The God who giveth life to all,
Hath listened to a sinner's call.

The stars are his, yet he is mine;
No better lot can man design,
With "I in him and he in me,"
From fear and evil I am free.

No temple grand or priest I need,
No ornate service, gift, or creed;
Enthroned within my heart, the king
Receiveth all my soul can bring.

I walk with him: How can it be?
His form, his face, I can not see;
But he hath promised me a place
Where I shall see him "face to face"

Chorus

O love of God, O joy divine!
His glory, power, and peace are mine.
I am a servant, yet a son;
Eternal life is now begun.

L. D. SEAGER

Lone Sabbath Keeper's Page

LONE SABBATH KEEPER'S MESSAGE

DEAR DOCTOR GARDINER:

Within a few weeks I have been asked twice to write for the *SABBATH RECORDER*. I am not a writer. What shall I write? Who would read my writings? I can truly say I was surprised to see that so few in my old home church in Rhode Island take the *SABBATH RECORDER*. For my part, I want the *SABBATH RECORDER*. I look for the lone Sabbath Keepers' writings.

The *RECORDER* of May 14, 1928, is before me. I was much interested in Miss Newton's letter. Am glad that there are those who love the Bible and the God of the Bible. I have wished many times that people who write for the paper would sign their names. I am quite sure who it is that writes from the South to a friend in the North. I am much interested in Mary A. Stillman's writings. This is a quiet Sabbath—too rainy for the children to be out of doors.

Sincerely,
R. TIRZAH COOK.

Danville, Vt.,
May 19, 1928.

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

DEAR FRIEND:

Yours of April first is nearly a month old. I have been obliged to let my writing lie over a good deal lately because there are certain things in a housekeeper's life that must be done; and when daily tasks are over, strength to write is gone also. But I must confess it is nearly two weeks since I have had strength to cook even one meal. Still the cooking goes on and no one appears to be the worse because I have been laid upon the shelf. I often feel too weak to do any work at all, not even reading or writing, and at such times I generally lie down awhile. Nature is preparing me for a long sleep. Now I have not strength to sweep the floor as it should be, or to lift a chair.

I do not know as I have told you our church was taken over by Camp Bragg authorities, and then the members scattered. One family is living in Nortonville, Kan.; another moved to Hope Mills, in this county. Two members of the church found a home a little distance from Hope Mills. Regular services were held in Uncle David Newton's house until he became too feeble to conduct them. My home was too distant for me to be there more than twice on the Sabbath since he moved to Hope Mills. But since the scatteration took place we are able to count three converts to the Sabbath—first, J. N. Rogers, a nephew of mine; next, Cousin Mary Rogers, a cousin of both my parents, who has since died; and lately, one of my sons, Walter J. Fillyaw.

I am now the oldest one remaining of the Cumberland church, and my time to depart seems very near, as I grow weaker day by day.

Sunday morning was cloudy and dark, and in the afternoon my son Walter, his wife, and four children were all here to see me and we had a merry time. My little granddaughter Juanita wanted to play on the organ. I told her to do so, and was pleased and surprised when she made perfect chords, seldom missing the right keys. I enjoyed listening to her music.

Sincerely,
YOUR FRIEND IN THE SOUTH.

REPLY FROM THE NORTH

DEAR FRIEND:

Your letter came so that I had it to read Sabbath eve, and I appreciated having it, as an added connecting link between myself and the numbers of scattered ones, for whom I pray at the eventides as the Sabbath opens and closes.

I appreciate very much your thinking of me, and your efforts in writing to me, when your "strength is made perfect in weakness," as the apostle Paul wrote concerning himself in 2 Corinthians 12: 9. This paragraph describing his infirmity becomes true in our own experiences, and is one of the beautiful truths of the spiritual life. Its fullness of meaning may be better understood by reading the Greek text, which has the word "dynamis" meaning power, where the Authorized Version says strength; as also in the last clause of the same verse.

The American Revised Version translates it "power" in both places, as it should be.

This assures us that if we belong to Christ, the same power he has is ours; and in case of bodily weakness, there comes an increase of spiritual power. This is part of the beauty and perfection of the Christian life. The unregenerate world glories in physical strength; faith makes it possible to glory in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake, as Paul did; for when we are weak physically, then springs into more perfect growth the spiritual power of Christ.

I am not surprised that nature and the doctor order you to rest a while, for I consider moving is hard work. Even if some masculine hands do the literal moving of the goods, there is the mental tax of decisions of unusual weight, which are exhausting.

About the time you had your little touch of cold dark weather, we had as severe a storm as had visited us all winter, and drifts as deep—a regular April blizzard. But how quickly it went, and how the water did run the next day when the sun came out. Now the leaves double in size in a day and the birds are singing, bringing a greater joy because of the severe weather that so recently prevailed.

I must make this letter short so as not to tire you, and I may have another one from you to read on Sabbath eve. This exchange of letters from you I count as one among the most pleasurable experiences of my life. Should your rest bear you on Beyond before I go, have a place reserved for me, for I am following on.

YOUR FRIEND IN THE NORTH.

COMMUNISTS' PARADISE

That experiment of Chile's in sending her communists—some three hundred or four hundred—to a Pacific island about five hundred miles away to live their lives to suit themselves is one that certainly interests the working man, home builder, and church-goer—the average of us.

It looks like a case of refined poetical justice. Dictator Ibanez is giving the radical boys just what they have been demanding—everything in common, including the right to throw bombs. They have their

chance to try out their little schemes on themselves and see how they work. What could be fairer? Not only that, but they were furnished with seed, tools, horses, houses, a sanitary expert, an agronomical engineer, and their island—near Robinson Crusoe's own—is of the richest soil, well timbered and well watered. The bomb-throwers were permitted to take along their families—if the families were willing.

It looked like a chance for these men to show the world that they are right—a chance for the doctors to take the medicine they had so enthusiastically recommended to others. They were so discontented with conditions in their own country that they became violent about it. Now they can make their own conditions. They are no longer surrounded by "reactionaries" and "plutocrats," but by choice spirits like themselves. They are in a position to show the entire world what a fine thing communism is, and what wonderful fellows communists are.

Still we have doubts; we confess it with blushes. Not many years ago the same scheme was tried in the Balkans, with no success. The first batch that Ibanez sent to Mas Añuera begged to come home after a few months there, promising to be good if allowed to return and live in a hated "capitalistic" country. Even those communistic and anarchistic Americans who extolled to the sky the beauties of the present Russian régime were anxious to get away from Russia as soon as they were sent there. Some folks are beginning to suspect that the deplorable conditions complained of by communists are not so much in the governments as in the communists themselves.—*The Pathfinder*.

The grocer was busy serving customers, but he noticed a small boy standing near an open box of sweet biscuits.

"Now, then, my lad," said the grocer, "what are you up to?"

"Nothing."

"Nothing? Well, it looks as if you were trying to take a biscuit."

"You're wrong, mister. I'm trying not to."—*Chatham News*.

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

NORTONVILLE SABBATH SCHOOL

I am glad to have received the following letter from Miss Viola M. Babcock, of Nortonville, Kan., in which she tells something about the Sabbath school of which she is now the secretary. She served the school in the same capacity in 1915 and 1916. She says the present membership of the school is a hundred and fifteen, in sixteen classes. "The attendance of teachers and members of classes is pretty good. About eighty-five are members of the church. There are but few children from ten to thirteen years of age who are not church members. There are a few who come to church who do not remain at Sabbath school; also a few children of the school who do not regularly come to church. The most of the older people attend both church and Sabbath school. Not many of the older boys attend the Sabbath school. We have some older folks who have attended Sabbath school ever since they were children, among them Mrs. Hannah Vanderberg, Mrs. Hannah Maxson, Mrs. William Hurley, and Jesse E. Maris.

"The officers of the school are: superintendent, Jesse E. Maris, his assistant, Earle Stephan; secretary, Miss Viola Babcock; treasurer, Cecil Stephan; corresponding secretary, Miss Mary Vincent; pianist, Miss Lois Wells, her assistant, Miss Alice Jeffrey; chorister, Miss Barbara Stillman; missionary superintendent, Mrs. Hannah Maris; temperance superintendent, Miss Evelyn West; Junior superintendent, Miss Alena Bond; home department, Miss Edna Stillman; cradle roll, Miss Nellie Van Horn. The cradle roll has thirteen members. We have our Sabbath school after the church services. We expect to have a vacation day school this summer.

"It has now been six months since our pastor and his family left us. We shall be very glad when our new pastor comes to us."

Miss Viola, get some of your best boys to become ministers; we need them.

SABBATH SCHOOL AT BATTLE CREEK

I have received the following interesting matter from the Sabbath school at Battle Creek. The writers did not sign their names.

Our school grew out of the sanitarium Sabbath school. For several years our Seventh Day Baptists attended and took an active part in the sanitarium school. Then at the request of the sanitarium officials our people took charge of the Sabbath morning service, and gradually the management of the Sabbath school came to us.

At present our school is divided, the primary department being held at the parish house, while the intermediate and the adult departments are at the Washington Heights Methodist church, where we hold our regular church services. In these two departments there are ten classes, with a total average attendance of sixty-five to seventy. Allison Skaggs is the superintendent and Elvan H. Clarke his assistant. Several interesting features have lately been introduced into the general exercises, including chalk talks and object lessons.

Last Christmas the Men's Bible class presented to the Sabbath school copies of the Book of Mark for use in the study of the half-year's lessons. This class was formerly taught by Pastor Fairfield, and is now led by Mrs. Fifield. Some of our classes are taking up special projects in connection with our new church building. This class announced a few weeks ago its intention to furnish a pulpit in honor of Doctor Fifield.

PRIMARY DEPARTMENT

This department has included all children up to the age of nine or ten. They have always had a room separate from that of the adults, but not room enough.

For several years the international lessons were used, but now for seven or eight years we have been using the Methodist graded helps. Last summer this department was moved from the sanitarium to the parish house. There we have much more room, so that every group can meet by itself. The cradle roll department has a class of eight, the beginners seventeen, the primary twenty-two. There are eight teachers, with an average of six in a class. In our new location we can have maps, blackboards, etc., on the walls. Every division has its worship period, with songs and stories adapted to the ages of those in the classes.

DEATHS

ELLIS.—Henrietta Saunders was born in Milton, Wis., February 15, 1857, the youngest of four children born to Dr. James and Ellen Babcock Saunders.

At the age of thirteen her parents moved to Dodge Center, Minn., where her father practiced medicine for many years. Etta, as she was commonly called by her family and friends, attended the public schools here and took her place with the younger society of the community.

On March 21, 1877, she was married to Edward L. Ellis, the ceremony being the first one performed in the Dodge Center Seventh Day Baptist church. Soon after their marriage Mr. and Mrs. Ellis took up their residence on their farm on South Prairie, southwest of the village, where they spent eighteen years and where their children were born. In 1895 they moved to the village for a few years that their children might have better school advantages, then again they spent a number of years on the farm. Some years ago they retired from the farm and came to the village, where they have since resided.

On April 3, a little over a year ago, Mrs. Ellis submitted to a serious operation and her health has been poor since. Two months ago, realizing that her days were few, she went to the home of her son George, at Milton, Wis., accompanied by her husband, where she passed peacefully away with cerebral hemorrhage May 19, 1928, aged 71 years, 3 months, and 4 days.

The deceased was the mother of three children, Harriet May, who died in infancy; George M. of Milton, Wis.; and Birdie Henrietta Hodge, who died in December, 1920, leaving an infant daughter, which the grandmother has tenderly cared for and reared until her recent illness made it impossible.

Besides the sorrowing husband and son, Mrs. Ellis leaves to mourn their loss, an aged sister, Mrs. Mary Briggs of Clear Lake, Wis., three grandchildren, many other relatives and a host of friends who will sadly miss her cheerful presence.

When she was but a girl she consecrated herself to the service of her Lord and Master, was baptized in the Zumbro River, and united with the Dodge Center Seventh Day Baptist Church, of which she remained a faithful member till her death. She believed the Bible implicitly and had a perfect faith and hope in an inheritance of eternal life. In the spirit of her Master her hands were always busy doing for others, and her church obligations were her first thought. Her departure leaves many sorrowing hearts.

The remains arrived from Wisconsin, Monday morning, and the funeral services were held from the Seventh Day Baptist church Monday afternoon, the pastor, Rev. E. M. Holston, officiating, with Rev. E. H. Socwell and Rev. C. E. Mead assisting. Interment was made in Riverside Cemetery.

E. M. B.

While we were with the sanitarium Sabbath school our offerings were used for the support of a child in India. Now our money goes to China. We have sent about four dozen scrap books to Jamaica for children there. Many old magazines are passed on to us, from which we cut all usable pictures and place them in a large box ready to illustrate lesson stories or make scrap books. We are starting a sunshine box of toys, pictures, books, etc., which will supply us with remembrances for the sick.

Mrs. Vina S. Adams is superintendent of this department.

Sabbath School. Lesson XII—June 16, 1928

THE CRUCIFIXION. Mark 15: 16-47.

Golden Text: "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Romans 5: 8.

DAILY READINGS

June 10—Jesus on the Cross. Mark 15: 22-32.
June 11—The Great Sacrifice. Mark 15: 33-41.
June 12—The Two Malefactors. Luke 23: 32-43.
June 13—It Is Finished. John 19: 23-31.
June 14—Burial of Jesus. Mark 15: 42-49.
June 15—Justified by His Blood. Romans 5: 1-11.
June 16—An Offering for Sin. Isaiah 53: 7-12.
(For Lesson Notes, see *Helping Hand*)

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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, 81 Elliot Ave., Yonkers, N. Y.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in Hall 601, Capitol Building (formerly Masonic Temple), corner of State and Randolph Streets, at 2 o'clock. Everybody welcome. August Johansen, Pastor, 504 South Cuyler Ave., Oak Park, Ill.

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

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

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

The Detroit Seventh Day Baptist Church of Christ holds regular Sabbath services at 2.30 p. m., in Room 402, Y. M. C. A. Building, Fourth Floor (elevator), Adams and Witherell Streets. For information concerning Christian Endeavor and other services, call Pastor R. B. St. Clair, 4012 Field Avenue, phone, Whit-ter 6644. A most cordial welcome to all.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Upton Avenue Methodist church at 10:30 A. M. The present address of the pastor is J. W. Crofoot, 213 Howland St.

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

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

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

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

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Theodore L. Gardner, D. D., Editor

L. H. North, Business Manager

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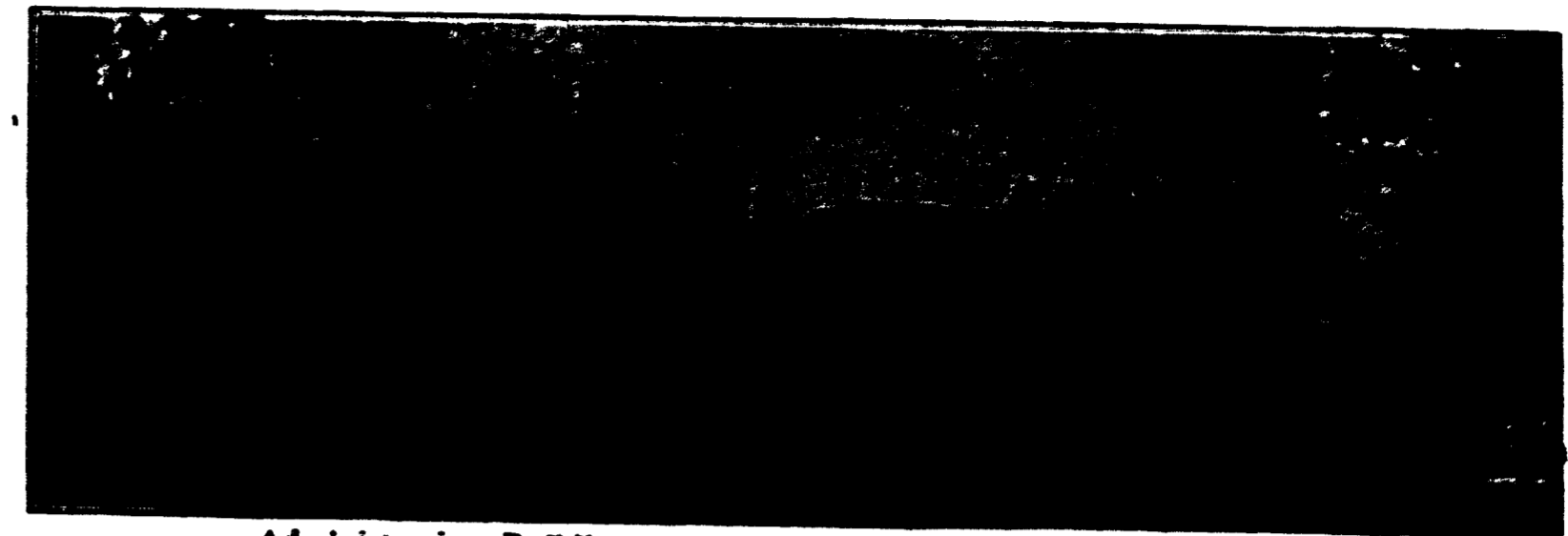
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WANTED.—Job driving party to Conference. Best of references on request. Have had experience in driving to California. Robert E. Hurley, Box 231, Milton, Wis. 2-27-22w

PASTOR AND MRS. SEAGER have composed some Gospel songs; one appears in this issue. They are offering photographed copies of music edition for 50c per copy, the proceeds to apply toward the completion of repairs on the church buildings. Hammond, La.

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