

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.

It is grand to train the human mind in the academy, the college, the university, to great intellectual achievements. It is great to be able to leap, as it were, by the lightning of thought from crag to crag of discovery. These bring honor and power.

But let us not forget that diplomas from colleges and universities can never bring pardon for sin; that all the scholarships and titles in the world can never bring peace to the dying. Oh, friends, it is the discipleship with the Man of Galilee who trod the winepress alone, and carried his cross up Calvary; this discipleship with the man, Christ Jesus, that constitutes the moral and spiritual power in our work. This power it is ours, as teachers, to impart to those under our care. To do this is the grandest of human achievements.

—J. C. French.

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at Riverside, Calif., July 23 to 30, 1928.

President—Frank Hill, Ashaway, R. I.
First Vice-President—D. Nelson Inglis, Milton, Wis.
Vice-Presidents—Mrs. Luther Davis, Bridgeton, N. J.; Oscar M. Burdick, Little Geesee, N. Y.; William Clayton, Syracuse, N. Y.; S. Orlando Davis, Lost Creek, W. Va.; Lely D. Seager, Hammond, La.; Perley B. Hurley, Riverside, Calif.
Recording Secretary—Paul C. Saunders, Alfred, N. Y.
Corresponding Secretary—Edwin Shaw, Milton, Wis.
Treasurer of General Conference—James H. Coon, Milton, Wis.

Treasurer of Onward Movement—Harold R. Crandall, 81 Elliot Ave., Yonkers, N. Y.
General Secretary of Onward Movement—Willard D. Burdick, Plainfield, N. J.

COMMISSION OF THE GENERAL CONFERENCE

Terms expiring in 1928—Benjamin F. Johanson, Battle Creek, Mich.; Alexander W. Vars, Plainfield, N. J.; Claude L. Hill, Farina, Ill.
Terms expiring in 1929—Frank Hill, Ashaway, R. I.; Herbert L. Polan, North Loup, Neb.; Loyal F. Hurley, Adams Center, N. Y.
Terms expiring in 1930—Moses H. Van Horn, Salem, W. Va.; Curtis F. Randolph, Alfred, N. Y.; Edgar D. Van Horn, Alfred Station, N. Y.

AMERICAN SABBATH TRACT SOCIETY

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President—Corliss F. Randolph, Maplewood, N. J.
Recording Secretary—Arthur L. Titsworth, Plainfield, N. J.
Assistant Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Corresponding Secretary—Willard D. Burdick, Plainfield, N. J.
Treasurer—Miss Ethel L. Titsworth, 203 Park Avenue, Plainfield, N. J.
 Regular meeting of the Board, at Plainfield, N. J., the second First Day of each month, at 2 p. m.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Clayton A. Burdick, Westerly, R. I.
Recording Secretary—George B. Utter, Westerly, R. I.
Corresponding Secretary—William L. Burdick, Ashaway, R. I.
Treasurer—Samuel H. Davis, Westerly, R. I.
 The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

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President—Edgar D. Van Horn, Alfred Station, N. Y.
Recording Secretary and Treasurer—Earl P. Saunders, Alfred, N. Y.
Corresponding Secretary—Mrs. Dora K. Degen, Alfred, N. Y.
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Recording Secretary—Mrs. James L. Skaggs, Milton, Wis.
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Southeastern—Mrs. M. Wardner Davis, Salem, W. Va.
Central—Mrs. Jay S. Brown, Brookfield, N. Y.
Western—Mrs. Walter L. Greene, Andover, N. Y.
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Northwestern—Miss Phoebe S. Coon, Walworth, Wis.
Pacific Coast—Mrs. Charles D. Coon, Riverside, Cal.

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President—William M. Stillman, Plainfield, N. J.
Vice-President—Alexander W. Vars, Plainfield, N. J.
Secretary—William C. Hubbard, Plainfield, N. J.
Treasurer—Asa F. Randolph, 240 West Front Street, Plainfield, N. J.

Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.

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

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

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

President—Corliss F. Randolph, Maplewood, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Treasurer—
Advisory Committee—William L. Burdick, Chairman, Ashaway, R. I.

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Treasurer—Louis A. Babcock, Milton, Wis.
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Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

YOUNG PEOPLE'S EXECUTIVE BOARD

President—Benjamin F. Johanson, Battle Creek, Mich.
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Corresponding Secretary—Mrs. Frances F. Babcock, 374 Washington Ave., Battle Creek, Mich.
Treasurer—Elvan H. Clarke, 229 N. Washington Ave., Battle Creek, Mich.
Trustee of International Society—Benjamin F. Johanson, Battle Creek, Mich.
Editor of Young People's Department of SABBATH RECORDER—Mrs. Ruby Coon Babcock, Battle Creek, Mich.
Junior Superintendents—Mrs. Elisabeth K. Austin, 52 Beach St., Westerly, R. I.
Intermediate Superintendent—Wm. M. Simpson, Ashaway, R. I.

ASSOCIATIONAL SECRETARIES

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Central—Albert Rogers, Brookfield, N. Y.
Western—Miss Elizabeth Ormsby, Alfred Sta., N. Y.
Northwestern—Miss Elsie Van Horn, Loup City, Neb.
 Miss Dorothy Whitford, Milton, Wis.
 Royal Crouch, Centerline, Mich.
Southeastern—Miss Greta Randolph, New Milton, W. Va.
Southwestern—Mrs. Alberta S. Godfrey, Hammond, La., Box 364.
Pacific—Gleason Curtis, Riverside, Calif.

EXECUTIVE COMMITTEE OF LONE SABBATH KEEPERS' AUXILIARY

Mrs. Ruby Coon Babcock, Battle Creek, Mich., General Secretary; Mrs. Alice Fifield, Battle Creek, Mich.; Henry N. Jordan, Battle Creek, Mich.; Russell Maxson, Battle Creek, Mich.; Mrs. Angeline Abbey Allen, Edinburgh, Texas; Mrs. George H. Trainor, Salem, W. Va.; Miss Lois R. Fay, Princeton, Mass.

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Robert B. St. Clair, Chairman, Detroit, Mich.; Carl U. Parker, Chicago, Ill.; Edwin S. Maxson, Syracuse, N. Y.; George W. Davis, Los Angeles, Calif.; D. Nelson Inglis, Milton, Wis.; Gael V. Simpson, Battle Creek, Mich.; John H. Austin, Westerly, R. I.; Winfred Harris, Plainfield, N. J.; Moses H. Van Horn, Salem, W. Va.; Horace L. Hulett, Bolivar, N. Y.; William Coalwell, Hammond, La.; Rosa W. Palmberg, Liuhou, Ku, China; H. L. Mignott, Kingston, Jamaica.

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WHOLE No. 4,345

Our Father in heaven, we need thee every day in our work of planning and helping in the kingdom work which thou hast entrusted to us. Wilt thou help us to be kind in thought and generous in deed, slow to anger and considerate in manner toward our fellows. May the loving mind of Christ dwell richly in us, helping us to practice the golden rule among men.

May we be able to cheer the discouraged, and to comfort the sorrowing. Help us to hear thy voice within and to obey its leadings as the days go by. In Jesus' name. Amen.

Lessons From The Past

As we earnestly look about us for evidences of Christian growth, and begin to wonder why the Christ spirit has not gained greater victories in the centuries gone by, the reasons are not hard to find. No student of Church history can fail to find the verdict if he turns the light upon the records of the past. And if he applies the principles of the Master, he will also discover some of the present day hindrances to the coming of the kingdom of God on earth.

For long years, in olden time, the visible Church seemed to hold the dominant power in the then civilized world. She had almost unbounded resources, and possessed everything excepting the humble peace-loving spirit of Jesus. By gorgeous ceremonies of outward show she sought to move men to rally to her standards. The saintly ones actually withdrew from the world that needed them so much, and cultivated an exclusive saintliness, leaving society to "gang its own gate."

Then for many years the Church seemed much like an army seeking to establish the kingdom of God by use of sword and spear, in the spirit of fierce hatred under the name of Crusaders. When that unchristian method of forcing religion upon the world failed, as it should have done, then for years the visible Church tried the *Inquisition* by which torture and death were used to crush heresy and to exalt truth! No wonder there were unbridgeable chasms made between the ruling Church and the people of the world.

Finally we have had several hundred years of intense sectarian controversy, in which different propagandists have fought bitter word battles over different interpretations of some parts of the Bible. In this conflict some pagan institutions have been established, and breaches have grown wider between Jew and Gentile. The spirit of contention does not go to the extremes of olden times, but the prevailing spirit of the different camps still lacks a good deal of being like the spirit of Christ.

It has been a long road, and its lessons are unmistakable. The kingdom of God is not advanced by the pomp and power of civil mandates, nor by the authority of popes and prelates. It can not be greatly helped by spectacular ceremonies, nor by an un-social, monkish saintliness which withdraws from all society in order to cultivate holiness.

The sword and the rack have failed, and by this time men ought to know that no might of civil government or enforcement of religious observances by law can avail. "Not by might, nor by power, but by my Spirit saith the Lord," is the one way to advance the kingdom of God on earth.

If Christian leaders would cease their contentions over minor points of doctrine, and all unite in proclaiming the fundamental truths actually taught by Jesus, working together in the Christ spirit to reach and save sinners, it does seem as though there might be a wonderful gain for the Prince of peace in this generation.

The Creative Word When Paul explained **Strengthens the** his readiness to preach **Written Word** the gospel of salvation through Christ in Rome, he said:

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

The apostle's experience had taught him the folly of fighting against the revealed will of God. The gospel of Jesus Christ and him crucified was all sufficient for him, and he

had learned that the simplest, surest, richest approach to God came through the revelations of his only begotten Son, as found in the holy Scriptures and as experienced through the indwelling holy Spirit. These were all sufficient for him. But he seemed to recognize the fact that men might find help in their search for God by a study of his handwriting as seen in the universe about them.

In a world where "The heavens declare the glory of God and the firmament showeth his handiwork," there could be no excuse for thoughtful men to deny God. It was in the same chapter, after saying that he was not ashamed of the gospel of Christ, that Paul wrote these words:

For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse.

It would seem that if the revelation through faith like Paul's were not sufficient, the voices of nature in the visible world ought to be enough to make clearly perceptible God's eternal power and Godhead, so that no thoughtful man could deny God.

If a message from the things that are made by Jehovah could shed light upon the written word of faith in Paul's day; if the heavens of David's time could declare the glory of God; if invisible things of creation could be made clearer by a devout study of God's handiwork, then it must be that God-fearing students of science in our time have a far greater chance to shed light upon the brief creation story than did the ancients.

In early Bible times the heavens they knew were infinitely smaller than the heavens we know. To them the earth was flat and the sun revolved around it, passing over it every day. They knew little or nothing of the vast universe which is so well known by science today. If the student of God's handiwork in the universe several thousand years ago could learn of the glory of God, and shed some light upon the written word of revelation when the world was young, it does seem as though the truly devout student of science today has a far better chance to explain many things briefly mentioned in Bible story.

We need devout, God-fearing students of science today—men who, with faith in the great God of the universe, can shed light upon things in Bible story concerning which many Christians are longing to know. Such studies ought to strengthen our faith in Revelations, and remove the objections which seem to trouble many good people.

Some Things Are Significant As the convention days for both parties draw near, some things are happening that should make politicians on both sides sit up and take notice.

For instance, there is the Northern Baptist Convention, representing a constituency of 3,700,000 Americans, solemnly pledging itself to oppose any presidential candidate, irrespective of party lines, who is not an outspoken dry. Sentiment in the South is rapidly crystallizing along the same line. The significance of some such things can not be overestimated. There are issues enough now upon which large sections feel keenly enough to cause a great split in party lines, and the leaders who fear a strong third party movement will need to be wise and cautious in order to win at the polls.

Young People Wanted We are just in receipt of a brief note from *Riverside*, Calif., in the interest of any young people who would like "to work for their board while attending Conference." Any such are requested to communicate with Dr. Harrison M. Pierce, *Riverside*.

We do hope that many of our young people can find it possible to attend the General Conference this year. It may be the best opportunity they will ever have to see the Pacific Coast. Then the Conference needs their help and influence. Those who are to be the men and women of our future should improve every opportunity within their reach to prepare themselves for the responsibilities that are sure to come upon them.

We hope Brother Pierce will hear from several young men and women who wish to help out in this work.

Needed—the Spirit The world about us **And Attitude of Christ** stands in need of a practical manifestation of the spirit and attitude of Christ, if it is ever to be brought into the kingdom of God. In a Baptist

ministers' meeting held in New York, one of the men gave his experience by which he was greatly helped in time of deep trouble. Indeed, he spoke of the time as "the darkest days of his life."

One who had differed from him in belief, who had been denounced as a "radical," and who had been classed with the sorely criticized unorthodox persons, came to him in his darkest day, full of sympathy, not to argue, but to pray and to bring Christian cheer. The story was almost pathetic, and emphasized the real thing most needed in Christian work today. That real thing needed is not so much what theologians call "orthodoxy," "but a larger manifestation of the spirit and attitude of Christ."

That man's story furnished ground for a poem, the last half of which we give here:

He argued not with me, but prayed;
And the dark was dispelled from my mind as we knelt,
And the pain in my heart was allayed.

My brethren, our need's not in head but in heart.
There are tears to be wiped from sad eyes;
There are loads to be lifted from shoulders bowed down;

We must help men to look toward the skies;
It won't do to contend for an orthodox view,
Terming "radical" some differing soul.
It may be while we talk he's in prayer with a man
Whose spirit he'll touch and make whole.

He came one dark day and brought light to my soul;

Cares God what some say he believed?
Who interprets in action the Christ of good will
The approval of God has received.

When into the midst of life's need comes a man,
Seeking only to serve as did he,
I tell you the Master declares his "Well done!"
Thou hast ministered also to me!"

News Notes Great preparation is being made at this time for the World's Sunday School Convention in Los Angeles, Calif., July 11-18. Fifty-five noted speakers have already been engaged, thirty-nine of whom are from other countries. Delegates from six continents of the world will respond to the addresses of welcome.

The general theme of the convention will be "Thy Kingdom Come." It will be presented by Dr. W. C. Poole of London, president of the convention.

Various conferences for young people, for laymen, for different nationalities, and for

religious education work will be held during the week.

This convention promises to be the greatest meeting of its kind ever held in the world.

"DAYBREAK—LOS ANGELES"

"Daybreak" is the code cable address of the World's Sunday School Association in New York City. "Daybreak—Los Angeles" has been registered as the code which can be used during the World's Convention in Los Angeles, July 11-18. If any delegate is to be reached, that name should be the first part of the message.

President W. C. Poole, D. D.; Arthur M. Harris, chairman of the executive committee; Robert M. Hopkins, D. D., vice-chairman of the program committee; and Samuel D. Price, D. D., associate general secretary, can be addressed from July 7-18 at the Hotel Biltmore, Los Angeles, Calif. The convention will meet in the Shrine Civic auditorium.

WILLOWS FOR SYRIA

In the vicinity of the Near East Relief School for the Blind on the side of the Lebanon mountains eight thousand willows, which were shipped from France, have been planted and are growing satisfactorily. It is expected that within two years these willow trees will furnish enough material for the basket work done by the one hundred blind at this school, who are endeavoring to become self-supporting.

Many of the blind girls have also learned to knit well, and the knitted garments made by them are sold in the bazaars in Beirut.

ORPHANS BECOME CITIZENS

A milestone in the lives of the older boys of the Near East Relief orphanages in Greece was marked recently when they were called to the city hall to register, as required by the Greek law. This was their first official act of citizenship since they were obliged to leave Turkey and return to the land from which their ancestors emigrated. The boys felt very proud of this recognition on the part of the government.

EARTHQUAKES AT CORINTH

The personnel and Boy Scouts from the Near East Relief orphanage at Athens established a feeding kitchen in quake-stricken

Corinth forty-eight hours in advance of other relief agencies. Their work in rescuing lives and property has been of the utmost value.

So terrible has been the famine in China that starving parents have sold their children in order to get food. The terrible traffic in girls is a most tragic aspect of the famine situation. The children thus sold go into slavery as household drudges. As high as \$50 apiece is paid for comely girls between eighteen and twenty years of age.

Christian Endeavor week was celebrated in Aleppo, Syria, by the endeavorers there. A social was held in one church, and one hundred and thirty invited guests were present. One evening all the nine societies in the city met in the Armenian Evangelical church for a great and happy rally. Four languages were used, and four hundred and fifty young people were present, including Armenians, Syrians, and a few American and French people.

TRACT SOCIETY—MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society of New Jersey met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, April 8, 1928, at two o'clock, p. m.

In the absence of Corliss F. Randolph, president, who has been called to West Virginia, William C. Hubbard, vice-president, presided.

In the absence of Arthur L. Titsworth, secretary of the board, who is now in Muhlenberg Hospital, Plainfield, N. J., recovering from fractured collar bone and other injuries, resulting from being thrown from his bicycle, Asa F. Randolph, assistant recording secretary, acted as secretary of the meeting.

Members present: William C. Hubbard, Theodore L. Gardiner, Ahva J. C. Bond, William M. Stillman, Jesse G. Burdick, Alexander W. Vars, George R. Crandall, La Verne C. Bassett, Harold R. Crandall, Irving A. Hunting, Theodore J. Van Horn, Orra S. Rogers, Willard D. Burdick, Ethel L. Titsworth, Courtland V. Davis, Asa F. Randolph and Business Manager L. Harrison North.

Visitor, Mrs. Theodore J. Van Horn. All present stood and united in The Lord's Prayer.

The minutes of the last meeting of the board were read.

Mr. Jesse G. Burdick reported that the two racks for holding tracts, heretofore asked for by the Berea, W. Va., and Detroit churches, have been made and are ready for shipment.

Rev. Willard D. Burdick, corresponding secretary, made interesting verbal report of the denominational activities since the last meeting of the board, of which the following is a summary:

SUMMARY OF THE REPORT GIVEN BY WILLARD D. BURDICK, CORRESPONDING SECRETARY, AT THE MEETING OF THE TRACT BOARD, APRIL 8, 1928.

During the past month your corresponding secretary has attended a church meeting at Brookfield, N. Y., and has spoken in meetings of the churches in Leonardsville, Syracuse, and DeRuyter.

The visit in Syracuse made it possible for him to visit two Jewish synagogues, and, with Dr. E. S. Maxson, to call on several Jews.

About eleven hundred copies of the booklet, "Fundamental Features of the Sabbath Cause," have been sent to Jewish leaders during the past month.

The churches at Albion, Wis., Los Angeles, Calif., and Edinburg, Tex., have asked for tract racks for their churches.

Miss Ethel L. Titsworth, treasurer, presented the treasurer's quarterly report, which had been audited.

Such report was received and approved.

Ahva J. C. Bond, leader in Sabbath Promotion, made verbal report of progress, reporting that he has arranged to preach to the joint congregations of First and Second Seventh Day Baptist churches of Alfred, next Sabbath morning, and to conduct there a conference for college students and other or older young people on next Sunday.

The Advisory Committee, through its chairman, Jesse G. Burdick, reported the following recommendations:

1. That the four churches, Albion, Wis., Los Angeles, Calif., Edinburg, Tex., and Second Hopkinton, R. I., who have asked for racks, have racks furnished to them.

2. That the matter of printing an article by Rev. Ithamar Quigley on "No-lawism" to answer certain Pentecostal Sabbath keepers be left with power with a committee to be Rev. W. D. Burdick and Rev. A. J. C. Bond.

3. Since the matter of W. D. Burdick's resignation has been referred to us, we therefore rec-

ommend that, in view of the fact that the Commission has accepted his resignation, and because he is jointly employed by the Tract Society and the Commission, we accept his resignation to take effect September 1, 1928.

After due consideration, and a statement by Ahva J. C. Bond that the expense of printing involved in the second recommendation will be about \$40, the recommendations embodied in the foregoing report were adopted, after consideration item by item.

Alexander W. Vars, chairman of Supervisory Committee, made brief verbal report of progress.

Willard D. Burdick, chairman of Committee on Distribution of Literature, made verbal report of progress.

Jesse G. Burdick, chairman of Committee on Denominational Building, made verbal report that the committee prepared and have had published the statement, relating to the denominational building, appearing in the SABBATH RECORDER at page 426, etc., Volume 104, Number 14, issue of April 2, 1928.

Orra S. Rogers stated that in a number of instances persons have been found who desire to make contributions to Denominational Building Fund, but are in need, for life, of the income to be derived from the amount of such contributions as they wish to make. It was suggested in such instances that we accept such donations, and pay income to donor; and when the donations are required to be expended for construction of denominational building, then the amount of such respective donations, less the estimated cost of purchasing an annuity equivalent to the income based on donor's expectancy at such time, be credited to the Building Fund, and the estimated cost of purchasing such annuities be held in Permanent Fund, out of which interest computed upon the amount of such respective donations be paid to donors during their lives respectively.

Whereupon, the Soliciting Committee was authorized to employ the suggested plan, when it, in its discretion, sees fit to do so.

Upon motion duly made, and after many expressed regrets that he had suffered the painful injuries, and many had expressed appreciation of his long continued, faithful and efficient service rendered the board as its secretary, by unanimous rising vote, it was directed that an expression of our sympathy, affection, and esteem and hope for his speedy recovery be sent our absent secretary, Arthur L. Titsworth, who is today

at Muhlenberg Hospital recovering from injuries recently received when he was struck while riding his bicycle.

By unanimous rising vote the secretary was requested to send to our fellow member, William R. Clarke, an expression of our sympathy and affection in the loss which has come to him in the death of Mrs. Clarke. Minutes were read and approved.

Meeting adjourned.

ASA F. RANDOLPH,
Assistant Recording Secretary.

Plainfield, N. J.,
April 8, 1928.

WHAT IS FUNDAMENTALISM?

REV. A. L. DAVIS

In a previous article, I tried to make it clear that if the chaotic condition in which the world finds itself—in politics, morals and religion—is to be righted, it will be accomplished through the power of the Word of God; that lawlessness must give way to the sway of law; that the Church of Jesus Christ must give unswerving loyalty to God's law before she can consistently preach obedience to national law; that when belief in God's Holy Book, as a Book of authority, is shattered, the very foundations of society are rent asunder.

I also tried to make it clear that a Christian can be truly scientific in his thinking and still believe in the Bible as God's inspired message to man. Of course, intelligent Christian faith is so grounded in actual knowledge, in personal experience, in repeated testings, that it carries a certainty in convictions that can not be shaken by doubts or fears. Yet the man who accepts the findings of science, often at the expense of rejecting Biblical truth, does it upon faith—not demonstrated knowledge—which often borders upon credulity.

In other words, the fundamentalist can be, and is, just as truly scientific in his thinking when he clings, in simple faith, to the doctrines of our historic Christian faith, as is the modernist who, denying many of these great truths, clings to the "findings" of science. I admit the fundamentalists are standing for the Old Book, and the Old Way, but I refuse to admit the charge that they are "static," or "antiquated," or "anti-scientific." So long as the modernist's faith rests so largely upon unproved assump-

tions we shall not take his charge seriously. We freely admit that the modernist is "modern"; that he is seeking a "New Way"—another way; but when he assumes his own intellectual superiority his assumptions are only surpassed by his egotism.

WHAT IS FUNDAMENTALISM?

Fundamentalism is really primitive Christianity. Their position is that of the New Testament Christians. Fundamentalists stand unswervingly loyal to the Bible and the great doctrines which the church has taught from her beginning. And Seventh Day Baptists are loyal to the faith which Seventh Day Baptists have always professed.

It is often said that fundamentalists and modernists differ simply in their *interpretation* of certain facts. This is said so often that many people really believe it is so. In this respect, it is like much of the propaganda in regard to prohibition—the very frequency of the statement passes for the truth. But really they differ, often, as to the *facts* themselves.

It needs to be said, however, that no statement of the faith of fundamentalists could be made in which all would agree in every detail, since there are many shades of opinions. But in the major positions they are practically united. Nor could a statement of modernism be made in which they would all agree. They are more widely divided than are fundamentalists, but in the major attitudes and positions they, too, are pretty well united.

I know of no better way than to state the "confessions of faith" of two typical men, one a fundamentalist and the other a modernist. They are both representatives, probably, of the extreme wing in both groups. Both are able and learned men.

1. The Confession of Faith of the World's Christian Fundamentals Association, of which Rev. W. B. Riley, D.D., one of the leading Baptist ministers, in America is president:

I. We believe in the Scriptures of the Old and New Testament as verbally inspired of God, and inerrant in the original writings, and that they are of supreme and final authority in faith and life.

II. We believe in one God, eternally existing in three persons, Father, Son, and Holy Spirit.

III. We believe that Jesus Christ was begotten by the Holy Spirit, and born of the Virgin Mary, and is true God and true man.

IV. We believe that man was created in the image of God, that he sinned and thereby incurred not only physical death but also that spiritual death which is separation from God; and that all human beings are born with a sinful nature, and, in the case of those who reach moral responsibility, become sinners in thought, word, and deed.

V. We believe that the Lord Jesus Christ died for our sins according to the Scriptures as a representative and substitutionary sacrifice; and that all that believe in him are justified on the ground of his shed blood.

VI. We believe in the resurrection of the crucified body of our Lord in his ascension into heaven, and in his present life there for us, as High Priest and Advocate.

VII. We believe in "that blessed hope," the personal, premillennial and imminent return of our Lord and Saviour Jesus Christ.

VIII. We believe that all who receive by faith the Lord Jesus Christ are born again of the Holy Spirit and thereby become children of God.

IX. We believe in the bodily resurrection of the just and the unjust, the everlasting felicity of the saved and the everlasting conscious suffering of the lost.

WHAT IS MODERNISM?

2. "The New Confession of Faith" by Rev. Dr. A. Wakefield Slaten, of New York City. Dr. Slaten was a Baptist minister for twenty-one years; professor in the Y. M. C. A. College, Chicago, and Bible instructor in William Jewel College. That he is now a Unitarian is no surprise, for that is where all modernism is headed. Here is what he gives as the "New Confession of Faith," after declaring that "we are sitting by the death-bed of old Christianity":

I. "Our grandchildren, instead of trying to coerce teachers to make the Bible authority; instead of regarding conscientious college students as atheists, and perhaps causing them mistakenly to regard themselves as such: I believe they will have restated religious terms to harmonize with modern thought."

II. "Specifically, they will believe in a self-existing and self-creating universe."

III. "They will believe in spontaneous and natural origin of life."

IV. They will believe "In evolution—that human life is an outgrowth of precedent animal life."

V. "In determination or the mechanistic conception of human nature; that is, the acts of a human being are predetermined by his heredity, environment and his own experiences."

VI. "That religion is one phase of a biological urge inherent in all life; that it is a method by which human beings have attempted to relate themselves advantageously to their environment."

VII. "That all religions have in them elements of truth, and are worthy our attention, investigation, and respect."

VIII. "That Christianity, the figure of Jesus,

RESOLUTIONS OF RESPECT

Whereas, It has pleased our kind heavenly Father to remove our dear sister, Anna Lewis, from our midst, and

Whereas, She was a kind and helpful member of our Union Industrial Society, always cheerfully doing her part in our work, therefore

Resolved, That we extend to the bereaved family our sincere sympathy and love; also

Resolved, That these resolutions be spread on our minutes, a copy sent to the family, and that they be printed in the *Alfred Sun* and *SABBATH RECORDER*.

SARAH J. DAVIS, *Committee*.

Alfred Station, N. Y.

May 24, 1928.

THE VOICE OF THE PEOPLE—OUR EDGAR GUEST

W. BURDICK DAVIS

How we love so much to read the lines,
From our Eddie Guest, all penned in rhymes;
They speak of love, of joy and of strife,
Things pertaining to every day life.

He speaks of his friends, his neighbors too,
The ones so false, and the ones so true;
He speaks of home, of his children bright,
And neighbors, who share his fire at night.

He speaks of father, mother, and child,
Both young and old, most cultured and wild;
He speaks of the sky, the earth, the sea,
All scanned in rhyme, fine, as fine can be.

He speaks of the moon, of the stars above,
A God of heaven, a God of love,
The joy of living on earth, so fine,
All scanned and written in poet's rhyme.

Speaks of everything under the sun,
From early dawn till the day is done,
The glorious sights of early morn,
The star of the east, when Christ was born.

He tells of Joseph and Mary's fate;
They called at the inn, but were too late;
No room within, was not a great crime,
As the inn was filled he said, in rhyme.

Oh! how we love our friend, Eddie Guest,
The rhymes he writes in *Detroit Free Press*,
They cheer our hearts, they are surely fine,
All scanned and written in perfect rhyme.

May God protect our dear Eddie Guest,
May his heart and soul be ever blessed,
We thank thee, Lord, for a gift sublime,
For Eddie Guest and inspiring rhymes.

Ann Arbor, Mich.

and the Bible itself, are all creations of the religious impulse."

IX. "The literary form of the Bible is such as to make it worthy of study, and its ethical ideals are in some cases acceptable."

X. "That Jesus was a man, born as other men, and that we possess few, if any, uncolored facts concerning him. His greatness may be enormously over-estimated."

XI. "That all symbols, including creeds, are imperfect attempts to represent some reality of religious experience, and are worthy of our respect."

XII. "That a full, serviceable, moral life may be lived apart from any belief in the existence of divine beings."

XIII. "That morality, or ethics, is the outcome of social experience, and the argument for right doing is consideration for social well-being."

XIV. "That the great hope of humanity is in the ultimate setting up of an ideal social condition."

XV. "That this life is the only opportunity we shall have for service and enjoyment, for death is natural and marks the end of personal, conscious existence."

XVI. "With the growth of knowledge theology becomes less and less necessary. Our grandchildren will think of God, not as distant but merely invisible, present everywhere as the controlling life and intelligence of the universe. They will identify God with nature and thus escape the perplexing problems which arise from the supposition that God is a person like ourselves."

Comment is scarcely necessary. Contrast these two "confessions." It is not a matter of interpretation. This confession of modernism is a *denial* of practically every doctrine in the Fundamentalists' confession. These two confessions need no interpreter. He who reads carefully will see the difference. Let us do some clear thinking. There is no excuse for ignorance.

NORTH CAROLINA JUDGE PRAISES DRY LAW

A strong testimony to the contribution the dry law has made to the progress and prosperity of North Carolina was given recently by Judge E. Yates Webb, of Shelby, former member of Congress, in his charge to the grand jury at the opening of a two weeks' term of federal court for trial of criminal cases. "It doesn't take any argument from this court to convince you that Congress acted wisely in outlawing liquor," said Judge Webb. "Liquor is a common enemy to mankind," and added the jurist, "I have seen it send men to the poorhouse, the jails, and to the electric chair."

—*Union-Signal*.

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

OUR BULLETIN BOARD

The Onward Movement treasurer reports having received \$2,753.66 in May, making a total of \$22,121.08 in the eleven months of the Conference year.

Honor roll churches: New York City, Roanoke, Los Angeles, Wellsville, and Little Prairie.

The pamphlet, *Calendar Simplification*, can be secured by writing to George Eastman, 343 State Street, Rochester, N. Y.

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.

THE PROPOSED SIMPLIFIED CALENDAR

As I am a member of the Administrative Committee of the Federal Council of the Churches of Christ in America, representing the Seventh Day Baptist denomination, I believe that I ought in this public way to give our people some information that has come to me through correspondence concerning the proposed Simplified Calendar.

Early in April, Dr. Sidney L. Gulick, secretary of the Commission on International Justice and Good Will of the Federal Council, wrote the members of the administrative committee that the promoters of the proposed Simplified Calendar were seeking the co-operation of the Federal Council, and that it was desirable to learn "whether or not its general adoption by all civilized nations would be approved by the constituent bodies of the Federal Council."

Dr. Gulick sent a pamphlet (*Calendar Simplification*, by George Eastman) that explains the nature of the calendar, and asked the members to give it thoughtful study and then let him know their judgments.

In my reply I said that from a business point of view the proposed calendar is appealing, but from some other points it is not.

I questioned the accuracy of Mr. Eastman's statement in the pamphlet that Moses inserted "an extra Sabbath at Pentecost—making the order of days Sunday, Pentecost, Monday, etc." I also wrote:

"To have eight days in the last week of the thirteenth month, the eighth day to be called 'Year-Day' will break the weekly cycle of seven days that comes to us from Bible times. Besides being unbiblical to have one eight day week each year the names of the days of the week will be continually changing to times other than those which they originally designated.

"Believing as I do that the *institution* of the Sabbath and the *day* of the Sabbath can not be separated, I can not consent to a calendar change that will destroy the divine order of the days of the week. I think that the Sabbath that 'was made for man' is not to be found on a man-made sliding scale."

Doctor Gulick referred my letter to Moses B. Cotsworth, the "originator of the *International Fixed Calendar*," and requested that he send me more information about the calendar.

Mr. Cotsworth wrote: "It has been my privilege to study all phases of the proposed improvements to the calendar with the League of Nations and international authorities, with the result that I am convinced that when you and your colleagues realize the truth of the fact that Moses did insert the extra Sabbath day of Pentecost to make the first and only Scriptural calendar permanently fixed in dates for each work-day Sabbath and festival, as you may learn from the enclosed pamphlet 'C' at the time the first Sabbath was established.

"That being the case as shown by the entablature on the front page and the Mosaic Calendar on page 4, it seems probable that as Moses was the Law-giver for the Jews, Christians, and Mohammedans,

they may soon all unite in worshipping their one eternal Creator and preserver on the same Mosaic Sabbath (which the proposed year-day would perpetuate) without any such religious cleavages as have done dishonor to the one God we all worship."

In the pamphlet "C" that Mr. Cotsworth sent is this statement: "Only in this twentieth-century are we beginning to learn from the patient researches of several able and earnest students of Ancient Scriptures, such as those listed under pages 6 and 7, that during the later centuries of the Jewish nation's vicissitudes, the nearly perfect Mosaic solar-calendar was lost, forgotten, or misunderstood."

Of the four "authorities" quoted, Rev. Samuel Walter Gamble heads the list with these words: "Gamble, The Rev. Dr. Samuel Walter, 'Sunday the true Sabbath of God,' Methodist Book Concern, New York and Cincinnati; first edition 1901, last edition February, 1924. This Methodist minister by more than twenty years of research appears to have been the first to re-discover the basis of the Mosaic Calendar and its methods of adjustment.

"Dr. Gamble's consistent establishment of the forty-eight-hour rest day which included the extra-Sabbath Moses early inserted at Pentecost, is a particularly important help towards solving the present problem of finding the best method to simplify the calendar from the religious point of view . . ."

When I read this I remembered an article in the SABBATH RECORDER (May 6, 1907) in which Samuel H. Davis reviewed this book of Dr. Gamble's after having interviewed eminent Jewish rabbis in New York and Boston, and corresponded with a number of the leading educators of our great universities.

In that article Mr. Davis said that he found "all Jewish rabbis and scholars whom I have consulted unanimous in their denunciation of Mr. Gamble's claims regarding the ancient Jewish Sabbath." He quotes from Professor Morris Jastrow, of the University of Pennsylvania, "There is absolutely no foundation for this theory, which is purely fanciful and supremely ridiculous."

In replying to Mr. Cotsworth's letter I said in part: "Multitudes of Sunday people as well as those who keep the seventh

day of the week, will not agree with your assumption that the first Sabbath was established by Moses.

"I am wondering if you have given careful consideration to the 'discovery' of Rev. Dr. Samuel Walter Gamble, one of the 'authorities' quoted on page 6 of pamphlet 'C'?"

"One of our people reviewed his *theory* in 1907, much to the discredit of the theory and the scholarship of the author of the book."

A few days later I received a letter from N. O. Solbert, representing Mr. Eastman ("The movement in America is under the general sponsorship of Mr. Frank Eastman, of the Kodak Company," Dr. Gulick), stating that he was writing in response to my letter to Mr. Cotsworth, who had just sailed for Europe. He wrote that they would be glad to receive any data available regarding the accuracy of Mr. Gamble's writings, and his academic and scientific standing.

I replied to the letter that I had sent the review of the book to its author (Mr. Davis) for any corrections or additions that he may wish to make, and that I had asked if we might republish the article. I also wrote that I would wait for an answer from Mr. Davis before sending the review of the book.

The latest word that I have received concerning the calendar proposition is from Dr. Gulick—and it is because of this letter that I am writing this summary of my correspondence.

Under date of May 31, 1928, Dr. Gulick sends out the following:

"The Administrative Committee of the Federal Council has authorized me to bring to your attention the question of the 'Simplified Calendar.'

"Since every church will be affected, should the proposed changes be adopted, we have prepared the enclosed brief statement of the situation and are sending also the more extended description by Mr. Eastman. (Reprinted from the *Saturday Evening Post*).

"We desire every church body to have opportunity to express its judgment on the proposal if it so desires, before it is too late. Kindly let us have your reply, if you wish to make one, by June 30, if possible."

The enclosed "statement" quotes the following action of the April meeting of the administrative committee:

"Resolved, That since the simplified calendar involves the stabilization of Easter and other days widely observed by many churches, the administrative committee requests the general secretary to take appropriate steps to inform the Federal Council constituent bodies of changes proposed in the calendar and to inquire if any communion is opposed to such changes and to ask for some statement on this matter for transmission to the national committee."

The "statement" further says: "Without committing the Federal Council or its constituent members to any given view on this question, the administrative committee requested its president, or some one designated by him, to sit with said national committee in an unofficial capacity, merely as friendly visitor for purpose of contact and conference."

"All churches and church people in America are now earnestly invited to give this matter careful study."

"Objections or approvals should be in hand before July 1 if possible, in order that the national committee may make its report to the Secretary of State at Washington for incorporation in his reply to the League of Nations. It is hoped that a general world decision may be reached by December 31, 1929, for, of course, after a decision has been reached adequate time must be allowed for adjustments before the new calendar goes into operation."

"If the decision is reached during 1929, the new calendar will go into effect January, 1933, when January 1 falls on a Sunday. In case the decision is reached after 1929, the next date on which the new calendar can easily be put into operation is 1939, when January 1 again falls on Sunday."

"Unless serious objections are soon raised by church men, every indication points to the early adoption of the simplified calendar by the nations."

I realize that it is impossible for our denomination to comply with the request of Dr. Gulick to "express its judgment on the proposal" by June 30, and I shall write to Dr. Gulick to this effect.

I shall also advocate that the Federal Council, through a sub-committee, give a

more careful study of the Mosaic Calendar than has yet been given the subject, and as a member of the Administrative Committee of the Federal Council shall renew my objections to the adoption of a calendar in which there shall be one week each year that has in it eight days, on the ground that it is unbiblical and that such action on the part of our government would come in the class of religious legislation.

As the representative of the Seventh Day Baptist denomination on the Administrative Committee of the Federal Council I shall ask that a special committee be appointed at the coming session of the General Conference to consider this question with a view of an early expression to the Federal Council of our judgment on the proposal of the Simplified Calendar.

**STATEMENT ONWARD MOVEMENT
TREASURER FOR MAY, 1928**

Receipts

DENOMINATIONAL BUDGET

Adams Center	\$ 115.00
Adams Center Christian Endeavor Society	20.00
Alfred, First	128.12
Alfred, Second	114.70
Berlin	12.00
Brookfield, First	37.50
Carlton	5.30
Carlton Sabbath school	10.00
Carlton Ladies' Aid society	10.00
Carlton Golden Rule class	2.50
DeRuyter	50.00
Farina	100.00
Gentry	5.00
Hebron, First	25.00
Hopkinton, First	171.50
Hopkinton, Second	12.00
Independence	82.25
Los Angeles	64.00
Marlboro	35.00
Marlboro Christian Endeavor society	10.00
Marlboro Junior Christian Endeavor society	5.00
Middle Island	5.50
Milton	184.25
New York City	13.39
New York City Woman's Auxiliary society	21.00
North Loup	300.00
Pawcatuck	400.00
Piscataway	35.65
Plainfield	316.50
Richburg	31.00
Salem	61.75
Syracuse	10.50
Verona	35.00

Waterford	41.00
Wellsville	13.50
White Cloud	42.25
L. S. K.	10.00
	<u>\$2,536.16</u>

SPECIAL

Adams Center:	
For Ministerial Relief Fund	\$17.25
For Georgetown	31.25
	<u>\$ 48.50</u>

Alfred, First	5.00
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Hopkinton, First:	
For Missionary Society	\$ 8.00
For Tract Society	3.00
For Education Society	3.00

Hopkinton, First, Ladies' Sewing Society:	
For Missionary Society	25.00
For Tract Society	25.00
For Woman's Board	25.00
For Miss Susie Burdick	25.00
	<u>114.00</u>

New York City, Woman's Auxiliary society:	
For Thorngate typewriter fund ..	5.00

Verona:	
For Missionary Society	10.00

Mr. and Mrs. E. E. Burdick:	
For China	10.00

Rev. Ithamar Quigley:	
For Tract Society	5.00

Seventh Day Baptist Christian Endeavor Union of New England:	
For Jamaica native to assist Rev. D. B. Coon:	
From Hopkinton, First, seniors ..	5.10
From Hopkinton, First, intermediates	1.30
From Hopkinton, Second, Intermediates85
From Pawcatuck seniors	5.10
From Pawcatuck juniors85
From Rockville seniors	2.55
From Waterford seniors	4.25
	<u>20.00</u>

Denominational budget	\$ 217.50
Special	\$2,536.16
Balance May 1, 1928	217.50
	<u>83.96</u>

Total	<u>\$2,837.62</u>
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General Conference	291.46
Contingent Fund	75.40
	<u>\$2,817.50</u>

Balance June 1, 1928	20.12
Total	<u>\$2,837.62</u>

HAROLD R. CRANDALL,
81 Elliott Ave.,
Yonkers, N. Y.,
June 1, 1928.

**REPORT OF MINISTERS' CONFERENCE
AT FOUKE, ARK., APRIL 24-25**

The following pastors of the Southwestern Association were in attendance at the Ministers' Meeting at Fouke, to consult with Rev. A. J. C. Bond in the interest of Sabbath promotion and Teen-Age Conference: C. C. Van Horn of Little Prairie, Ellis R. Lewis of Gentry, R. J. Severance of Fouke, all of Arkansas, and Angeline Allen of Edinburg, Tex.

The meetings were most helpful, as well as the consultations with one so deeply spiritual and of such wide experience as Brother Bond, about some of the problems on this difficult southwest field where the churches are so widely scattered.

Tuesday, April 24, the first meeting was called to order at two p. m. by Brother A. J. C. Bond. Pastor Severance was elected chairman, Angeline Allen secretary. Prayers were offered by brethren Van Horn, Bond, and Severance.

Discussion: Danger in speaking of "a sabbath." The Sabbath is God's holy day. How keep the Sabbath? Is it best for the young people to have too full a program of religious meetings? Time needed for rest and recreation. Importance of cementing family life on the Sabbath.

In discussing the question, "Can the Christian Church maintain its spiritual life and render a vital ministry to the world without a Sabbath?" it was said that it could not. Opinion was expressed that it could not without the Sabbath. In times past perhaps it could, when people believed that Sunday was the Sabbath, but not now, with its enlightenment.

Thoughts expressed in answer to the question, "What advantage has the seventh day of the week over every other day as a sabbath?": It is God's holy day. It is his

Disbursements

Missionary Society	\$1,146.03
Tract Society	362.96
Sabbath School Board	174.98
Young People's Board	106.86
Woman's Board	314.04
Ministerial Relief	211.73
Education Society	51.62
Historical Society	24.18
Scholarships and Fellowships	58.24

plan that this day should be kept. It is the symbol of God. Its final authority is Jesus.

"How can we make Sabbath keeping a vital, spiritual influence in the lives of our own people, rather than a mere formal, legal observance?" By teaching the life of Jesus, deepening the spiritual life. By making it first in our own lives, studying to know the Bible teaching in regard for and manner of its observance, thus developing a Sabbath consciousness which will ultimately be followed by a real Sabbath conscience. Importance of special worship in the home at the beginning of the Sabbath—family gathered together, uniting in prayer and song, most impressive at the going down of the sun, as the Sabbath draws on, thus experiencing the presence of God.

"How can we enlarge and make more effective our work of promoting the Sabbath?" By making a more comprehensive appeal through knowledge of the Bible teaching upon this subject. By rewriting some of our tracts or by writing a few new ones, so that their appeal may be more forceful to the mind of the man in the street. By publishing a new book in story form which may be sold everywhere, interesting and enlightening, not only our own people, but for others in the Sabbath truth. By deliberately organizing our people, both old and young for effective distribution and teaching of the truths.

Closing prayer by Ellis R. Lewis. Adjourned to meet at 9.30 Wednesday morning.

April 25, 9.30 a. m. The Ministers' Conference was called to order by the chairman. Prayer offered by Brother Bond. He spoke of the need of a program for work with young people. The call has come from several sources for more literature. Report of how the Sabbath is spent in various homes might be helpful. Attitude of parents largely responsible, in some instances, for young people leaving the Sabbath—would like to have them keep the Sabbath, but do not expect it. More emphasis should be put upon the pre-existent Christ and the Sabbath, with God in creation, down through New Testament times. Spoke of Teen-Age Conference. Rendering personal service to the young people by helping them. Service to the world. For the opportunity which will come in the next generation, help

the young people to hold to the truth. Difficulties in readjustment. Responsibility of parents, pastors, and teachers.

Talk about time and place of the Teen-Age Conference to be held in our association this summer. Adjourned to meet at 2 p. m.

At 2 o'clock the chairman called the meeting to order. Prayer was offered by C. C. Van Horn. Voted to hold a Teen-Age Conference at Gentry, beginning June 27, unless prevented by some, at this time, unforeseen cause. Remarks about the importance of the Teen-Age Conferences.

Voted that the secretary write Brother Seager our regrets that he could not be present at the Ministers' Conference. Minutes were read and approved. Voted that the secretary prepare them for publication in the SABBATH RECORDER.

Then followed an open conference about the work in our various fields. Prayers were offered by Brother Bond, and pastors Allen and Severance, in closing.

ANGELINE ALLEN,
Secretary.

"OUR FATHER KNOWS"

A father was holding his little blind daughter on his knee when a friend who called took the little one in his arms. She showed no sign of fear, and the father asked, "Aren't you afraid, darling? You don't know who has you." And the trusting little child replied: "No father, I don't know who has me, but you know." With such a faith in her father's loving and tender care, all fear and anxiety were banished.

What a lesson for us older children—children of our heavenly Father! With our finite eyes, we can not always see our way out of perplexing situations. To us all seems dark. And when the clouds thicken and we seem almost to be swept away by the storm, what a comforting thought to know that our Father knows! He knows our heartaches, our troubles, our sorrows. And while we may not see just why some temptation has come, he sees what our eyes can not see; and he knows best. He is our Father.—*Waterford Review*.

"Temptation is the grader that culls out the undesirables."

MISSIONS

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

CAN ANYBODY RUN A COUNTRY CHURCH?

The *Watchman-Examiner*, in a recent issue, has a pertinent article under the above caption. The author, A. Ritchie Low, after pointing out that it is a common opinion that it takes rare ability to run a city church and that any one can run a rural church, declares that to shepherd successfully a country church requires more versatility and ability than to be a pastor of a city church. Among other things he says:

"As a general rule, ministers in the cities gather around them groups of people who are like-minded. There are urban ministers who are known as hobbyists. They preach some one favorite doctrine to the exclusion of almost everything else. Yet they get a hearing, because there are enough people who like it to the extent that they are willing to go every Sunday to listen to it. Some men who ride their favorite doctrine every Lord's day are known to preach to large congregations. Let those same men take over a country parish, and the chances are that they would run out in a year or two.

In the rural church a minister needs to be more versatile. He is reaching practically the same people Sunday after Sunday. His constituency is limited, because there are few transients to augment the regular worshippers. In view of this, can it be said that anybody can run a country church? Perhaps the notion that anybody can may be somewhat responsible for the closing of a large number of rural houses of worship to be found in many of our states.

"If the rural church is to survive, it must have adequate leadership. It must have a trained ministry. The idea that Rev. John Smith would prove acceptable to the First church because he is 'seminary trained,' but that any Tom, Dick, or Harry will do for the little brown church in the vale, ought to go. Otherwise the churches will go. As a matter of fact, many have

already gone. State secretaries and other leaders must be made to realize that the steeples among the hills are worthy of the very best men available. Unless they are forthcoming the church on the boulevard will be among the first to suffer. Most of our best workers in some of our city churches received their early training in the little white church on Main Street. The water will run dry unless the sources are looked after.

"Some day we shall be wise enough to send our big men into the small place where the tall pines and the 'leaders' grow. We can not expect to make progress in our rural work until we establish the right contact between the man and the church."

There are two things which Seventh Day Baptists particularly should consider in this connection. With very few exceptions, Seventh Day Baptist churches are country churches, and the struggle which rural churches are having to maintain an existence strikes a hard blow at our work as a people. We must recognize this situation and meet it. Lay members must recognize this situation and help meet it.

Mr. Low says, "If the rural church is to survive we must have adequate leadership." No statement could be more timely. But what is "adequate leadership"? Many things enter into it, and one of the indispensable items is the ability to fit oneself into the situations which confront one. The ability to do this is one reason why so many men with no special training for the ministry succeed—succeed when "trained men" fail. Adequate leadership includes lovingly, consistently, and patiently adapting oneself, work, and methods to the times and fields in which one labors.

RADICAL CHANGE

A political and social convulsion in China has produced a situation which necessitates a radical change in mission work, and it is useless to ignore this fact. The same things which have taken place in China are at work to a greater or less extent in all lands where mission work is being carried on; but in China conditions have become so acute that mission boards doing work there must plan to adjust their work to the changed conditions.

The various boards have been struggling with the problem and some of them already have adopted new policies. For the purpose of letting our people know what others are doing, many months past the missionary secretary started out to publish the policies regarding China adopted by other boards. The pronouncements of three or four boards have already been given in the Missions Department. Below will be found an article describing the plan adopted by the Christian and Missionary Alliance. It is found in the World Dominion and is from the pen of Alexander McLeish. The plan adopted by this board should be carefully studied by all interested in foreign missions, for, though very radical, it goes back to the basic principles of sociology, psychology, and the gospel. Radical changes are bound to come in mission work. We can drift into them blindly or we can direct them with vision, intelligence, and love. The latter is the only safe course.

COURAGEOUS STATESMANSHIP IN MISSIONS

As a missionary from India, I am interested in the courageous and satisfactory manner in which the Christian and Missionary Alliance has met the challenge of the present situation in China. It has decided to place the churches in its Kansu field on an independent basis, and to pay off all Chinese mission workers with nine months' salary. At the same time, it preserves its identity as a mission, and refuses to be absorbed in the Chinese Church. This it does by delegating three married couples only of the previous staff for the work of training Christian workers in full co-operation with the native church. These few missionaries are to act as a "Mission of Help" to the newly established church. Certain things this "Mission of Help" is not permitted to do within the field of the church, such as the conduct of primary schools and the support of any church worker. The property of the mission (including unnecessary missionary residences) is to be disposed of, either to the church on nominal rentals, or sold.

The identity of the mission as a mission is preserved in the policy now laid down as

"evangelizing hitherto unevangelized regions on the basis of self-support (of the church) from the beginning." These new fields are to be in counties where there is no established church, and provision is to be made that some portion of these fields be set aside as a missionary outlet for the Chinese Church. Thus, most of the present resources and personnel of the vacated field will now find employment in a new field. The relation of the mission in the vacated field to the church is as described, and shall be of a friendly advisory nature, with the proviso that the missionaries thus loaned shall be permitted to evangelize in such portions of the territory occupied by the organized church as are not evangelized by that church. The native church is asked to draw up its own constitution. The mission is prepared to send women missionaries, to rural districts especially, where there are no married couples, if the native church invites such help.

The committee also has decided that for Tibetan and Moslem work a permanent base is necessary, even when the missionary is mostly engaged in itineration, but it lays down that in securing and preparing living quarters all expenditures be kept to a minimum, and with a view to possible liquidation. The governing policy is that the church must be self-supporting from the beginning, and the missionary must be mobile all the time.

These proposals may sound drastic in view of past policies, but, in face of the demands of the Chinese Christian and the needs of unevangelized areas, this seems the only wise policy. The Chinese Church has desired autonomy in its own fields. This should be given; the foreign mission, however, must not lose its identity, nor neglect its primary task of evangelization. The minimum help therefore is given to the established church, and the mission as such vacates the sphere of that church.

This is the only sensible kind of devolution. It recognizes the independence and authority of the church in its own sphere, and, as a mission vacates it, thus freeing the church in its future developments from the complications and many difficulties which would certainly arise if the mission tried any scheme whereby it should still

THE SPIRITUAL CONQUEST OF A CONTINENT

Address of President Charles L. White of the Home Missions Council at its Annual Meeting at Cleveland, Ohio, January 23, 1926.

The founders of America succeeded not so much through what they brought as through what they were. It was their Christian character that conquered. Their courage could not be crushed. If harvests failed, their hearts did not falter; if disease laid low their leaders, fresh determination came to those who were left. Their intensity was the axe that cut away the underbrush, their zeal was the fire that burned it. They met all foes face forward. They understood each other, knew their own hearts, and grasped much of God's plan. What did they bring with them? They reached a strange shore with an axe, a saw, a hammer, a gun, the Bible, a sensitive conscience, and high purpose. They established simple homes, started necessary schools, erected plain churches, and by means of these three agencies, small groups of brave people scattered along the Atlantic coast have grown to be a hundred million souls.

The spiritual conquest of the peoples of America has been proceeding for three centuries. One hundred years after the pilgrims landed at Plymouth, the frontier ran one hundred miles westward from the Atlantic. A century later, in 1820, the frontier was in general marked by the Ohio and Mississippi rivers. This territory rapidly became blessed with churches and Christian institutions. The people were poor in this world's goods but were rich in their Christian ideals and purposes. Two centuries and a decade after Plymouth began the establishment of the national missionary societies formed to organize Christian churches and lay the foundations of our Christian civilization in the Western frontier areas. The missionaries taught the people to plant their altars where they plowed their acres. They went wherever the people went. These missionaries did not fully realize the outreach of their labors. One of them, sent to Fort Dearborn, wrote to his board that he was convinced that there was no future for the settlement that later grew into the city of Chicago.

These brave and resourceful men built the Christian foundations of our western cities and villages and had a large part in

remain in the field, no matter with how good intentions.

The retirement of the mission to a neighboring country to begin new work will be a real demonstration to the church of the primary function of a living church, namely evangelization, and a call to it as a church to come to the help of the mission in the new field. It will, at the same time, be an inspiration to the mission in that it goes on to preach in the regions beyond. The new work also benefits by the experience of the past, and by the fact that there is a self-supporting church within call. It plans to be more mobile in future, and to stimulate the church definitely from the beginning to be self-supporting and independent. This policy makes a call upon faith and prayer more than money and plant.

All this is significant for our outlook on fields which have been worked for thirty, fifty, or even more years. Many of us are asking, what is the objective of such work? When is the work of a foreign mission finished, and when does the work of a native church begin? We see the answer more clearly today than hitherto, but it requires much courage to do as the Christian and Missionary Alliance has done. The tragic events in China have shown up the fundamental position of a foreign mission in a new light, and the challenge of this situation has been bravely met. There is a great lesson for other mission fields here. Indian missions might specially note what has happened and learn its lesson. The present policies of devolution are not courageous enough. There is a distinct danger of the missions concerned being absorbed instead of going forth to new fields. The inspiration of such advance is vital both to the church and to the mission. Many mission fields today would benefit by being committed to an independent church with small "Missions of Help" and the "mission" as such removing itself to a new field. We need not wait for a national catastrophe such as we have seen in China. Such an attitude in Indian mission fields would solve many problems and infuse into present work a new spirit, which would probably vitally affect the whole future of Christianity in India.

the founding of our colleges and Christian philanthropies. They fought for temperance, for Christian legislation, and for Christian ideals, and they generally won their battles. They preached to the Indians, lived in mining camps, and undertook to convert the Mormons. The nineteenth century witnessed the immigration from European lands, followed later by that from Asiatic countries, until today a large part of our population is foreign born or of foreign parentage. Among these groups of newcomers from many lands, missions have been established and among some racial groups have become already self supporting and self propagating. The freeing of the slaves laid an added task upon our missionary societies and the leadership of the Negroes, both North and South, is the rich fruitage of schools prized today by all.

Our missionaries are now toiling in every state of the Union and in Alaska, Porto Rico, Mexico, Cuba, Haiti, Santo Domingo, and Central America. They have built schools, orphanages, hospitals, and Christian centers in our cities and rural communities, that are spiritualizing their social life. They are Americanizing the people from foreign lands and producing the inevitable by-products in governmental, economic, intellectual, social, and moral human relationships. They are serving their generation according to the will of God. The missionary societies associated in this Home Missions Council, through their vital contacts and interpretation of Christian truth, are spiritualizing every phase of American life. They are laboring in chapel cars, automobile chapel cars and as colporter missionaries in the sparsely settled areas of the country. Many of them are highly trained Christian settlement workers, touching every phase of human life; they are evangelists, rural demonstration center workers, and circuit riders. They labor among the lumbermen, live with the lonely peoples of the mountains, and follow the seasonal itinerant workers in the harvest fields. The work of these missionaries is supplemented by the labors of thousands of men and women who compose the rank and file of our church membership.

These missionaries toil in a nation in which people from all the earth have come to live. Multitudes of these strangers have

forgotten God, and our freedom and democracy often mean to them license and demoralization. These missionaries labor in a nation in which every state has a population made up largely of those who were born in every other state or in numerous foreign lands. They work among a polyglot people slowly amalgamating to make a new race, which if Christianized, will bless the world, and if paganized, may be its ruin. Among these foreign peoples as many as seventy per cent of some nationalities have returned to their native lands, and in not a few countries large numbers of those who were converted in America have established Christian churches and institutions which are transfiguring the peoples to whom they returned. The international outreach of our converts and of the Christian forces of America, which in proportion as it is Christianized, becomes the base of supplies of the great foreign mission work of our churches, emphasizes the importance and world-wide strategic values of our home mission task.

The cosmopolitan character of the cities we must evangelize if America is to become Christian is reflected in the following experience that might come to a man who noted the different nationalities of the persons he might meet in a single week:

On Monday morning a Roumanian cleaned his cellar and a Pole whitewashed its walls, a Hollander pruned his vines, a German plumber came to stop a leak in his bathroom and his helper was a Dane; his cook was a Swede and his waitress a Norwegian. As he left for his office, a seamstress entered to help his wife; she was a Belgian, and the man who was painting his front fence said he came from Switzerland. He left his linen with a Chinese laundryman; later he visited a Russian tailor, ordered groceries of a Welshman, meat of a Scotchman, and purchased his fish dinner for the next day at a Frenchman's store. As he waited for an electric car an Italian vegetable man passed, while he was talking with an Irish policeman. The next day he bought some hardware from a Jamaican, and learned that his milkman was a Lapp and his cobbler a Hungarian. That evening a Filipino bell-boy showed him to his room in a hotel and he learned that among its waiters were Slavs, Greeks, and Serbians. The next day he lunched in a Turkish res-

taurant, engaged a Syrian to mend his rugs, and purchased two more rugs of an Armenian. In the afternoon he met by accident a college classmate who was a Bulgarian, who introduced him to a Montenegrin who was studying for his doctor's degree in Columbia University. That evening he discovered that the Austrian consul had rented the house opposite his. The following Sunday he met at church a Cuban Protestant and found a Mexican, a Brazilian, a Lithuanian, a Peruvian, and a Haitian in a popular Sunday school class of a hundred men, taught by himself. The evening service was attended by a Japanese merchant and his family and the next day, as chairman of the committee that looked after the repairs of the church, he learned that the Portuguese sexton had died and he selected an Englishman in his place. The following morning a Spaniard washed his office windows and a Jew with whom he was doing business wished him a merry Christmas. Soon after this in a subway car he noted that four passengers were reading German papers, twelve, Jewish papers, and six, Italian papers, and he concluded that the only American born man in the car besides himself, was a Negro.

A century hence the President of the United States may easily have a name ending with vitch or ski, be an elder in a Presbyterian church and have the blood of twenty nationalities flowing through his veins. The population of our country then very likely will be very much greater than it is today. Between 1910 and 1920 the increase in population was one and four-tenths per cent. No one can prophesy whether this percentage will increase, remain the same, or decrease, but it must not be forgotten that a growth of one per cent a year means a growth of two hundred and seventy per cent in a century and that a rate of a half of one per cent a year means one hundred and sixty-five per cent in a century. At the latter rate the population of the United States would be 175 millions in the year 2020. An interesting discussion of various forecasts may be found in Professor Whipple's "Vital Statistics." Three centuries ago the Selectmen of Cambridge, Mass., built a road a few miles into the wilderness, believing that a road beyond that distance never would be needed. We today probably

have just as meager ideas of the development of the United States during the next three centuries. Three centuries from now a congested population of added millions of people will still need the gospel of the Son of God. Every American problem has been, is now, and always will be, a missionary problem, but Christ assisted our fathers, is helping us, and assuredly will teach those who come after us to solve their problems.

All too long the several national, state, and city missionary societies of the Protestant denominations labored with little regard for what each was endeavoring to accomplish. In a work that called for self denial, sacrifice, and holy initiative, missionaries, like all men who occupy new territory, were individualists. Rivalry with others was intense but not unfraternal. Communities changed so fast in character and size, both up and down, that no one was wise enough to forecast even the church needs of the near future in any given area. After seventy-five years of occupation of virgin soil, however, the spirit of co-operation strongly manifested itself in various parts of the land.

About thirty years ago in certain of the eastern states groups of thoughtful men began to study the overlapping of work and the overlooking of missionary opportunities. Notable among these were President Hyde of Bowdoin College and Dr. Alfred Williams Anthony, who did much careful and basic thinking and planning, which have been followed by intensive studies in broader areas and in surveys that have led up to the highly significant Church Comity Conference, whose findings are now before us. The formation of the Federal Council of the Churches of Christ in America and the creation of the Home Missions Council and the Council of Women for Home Missions, twenty years ago, brought together the representatives of twenty-eight or more denominations with similar purposes and with common missionary impulses.

A year ago these three organizations carefully articulated their relationships and standardized their co-operative endeavors, so that today though separate and distinct as organizations they labor as one in their related and inter-sphering tasks with re-

newed courage and with a fellowship and understanding that leaves little to be desired.

The spirit of comity never has been lacking but the principles of comity have been articulated only recently. After the war with Spain certain areas in Porto Rico and Cuba were allotted to the various denominations desiring to do missionary work within their borders, and for thirty years the plans have worked almost perfectly. The Committee on Co-operation in Latin America allocated certain other countries. To one denomination was assigned Nicaragua, Honduras, El Salvador, and Haiti; three others are laboring together in the gospel in a united evangelical church in Santo Domingo. The societies working in Mexico have accepted responsibility for certain areas and the two that have not entered into these relationships are fraternal in spirit. We are now co-operating in missionary hospitals, in the training of missionaries in co-operative schools, and in the interchange of experience and plans in eleven church architectural departments, when twenty years ago not one existed.

The various denominations working among the North American Indians have accepted responsibility for the evangelization of several tribes. Mutual understandings concerning the Mexicans of the Southwest have standardized our mission work in that area. Those who are responsible for mission schools among the Negros are laboring with a fine spirit and in heartiest co-operation. The several Home Missions Councils in Montana and other western states, have already yielded fruitage thirty, sixty, and a hundred fold, and the discussions which we have had in our recent Comity Conference have disclosed the wide extent of co-operative missionary labors in which groups responsible for planning and superintending missionary and church extension work in states and several cities have laid their plans in a fine co-operative spirit and have tried to occupy new territories with economy of effort and expenditure of funds. The most perplexing questions concerning comity arise not in the newer areas in which large portions of territory await occupation, but are found in the older states where rural population is decreasing and where adjustments in over-churched areas call for fraternal study.

The spirit manifested in our recent Church Comity Conference, which is reflected in the resolutions that we are asked to consider, is prophetic of a wiser co-ordination of our forces and a more economic use of our funds.

In our desire to co-operate in missionary endeavor, we are frequently perplexed by the changes arising from the movements of our restless populations from rural areas to cities and from the cities to the suburbs, which inevitably create missionary situations which can be met by no one denomination but which must be studied by all Protestant groups. The further spiritual winning of the peoples of the nations, in which we labor together, can be accomplished only by the utmost co-operative efforts. We must have mutual faith and mutual understanding in our mutual labors. The most of our work we shall continue to do separately, but when all parties are agreed and happy to co-operate, we may find ourselves doing much of it together. Friends easily learn to co-operate. Our divinely given tasks are the same, and we have the same Master.

WHAT IS THE PAN-AMERICAN UNION?

The Pan-American Union is an organization consisting of all the republics of the New World—21 in number. It was first formed in 1890 as the International Bureau of American Republics, but the name was changed in 1910. Its purpose is to promote, develop and consolidate amity and peace among the American republics and to encourage inter-American commerce. It is supported by quotas contributed by each country, based upon their population. Its affairs are administered by a director general and an assistant, elected by and responsible to a governing board composed of the Secretary of State of the United States and the diplomatic representatives in Washington of the other American governments. The Union publishes a Monthly Bulletin in English, Spanish and Portuguese, which is a record of Pan-American progress. It also publishes numerous special descriptive pamphlets on various subjects of practical information. The Union is housed in a beautiful building in Washington erected through the munificence of Andrew Carnegie and the contributions of the American republics.—*The Pathfinder*.

WOMAN'S WORK

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

A CATHEDRAL NOT BUILT WITH HANDS

I walked in quiet aisles thick-carpeted
With moss and grasses springy 'neath my feet.
Between long graceful boughs of stately trees
I looked, as if through windows toward the sky
Where fleecy clouds rose-hued and tipped with
gold

Enhanced the splendor of the setting sun.
From many opening buds, like incense rose
A healing fragrance trembling on the air.
Aloft the clear notes of a song burst forth.
A song that reached high heaven in its praise
Of One whose many varied temples rise
In reverent beauty over all the earth.
This was a holy place: I knelt to pray
Among these creatures of his love and power:
And while I knelt God's peace enveloped me
As I gave thanks for blessings manifold.
Then myriads of silver stars shone out,
Each star a candle lighted in his name,
And on the evening breeze from ocean came
A mellow murmur of melodious notes.
The music of God's mighty organ grand
In his cathedral!—Praise him evermore!

—*Olga Valeria Ruedy*

MY FRIEND, THE SHULLA WOMAN

Back in the seventies, when the Egyptian Sudan was in the clutches of political turmoil, a certain young woman lived in one of the numerous villages of the section of the White Nile, which flows through the Shulla country.

She was a comely young woman, tall, erect in carriage, with teeth as white as pearls, and with skin as black as ebony and smooth as velvet. Like the other girls in her tribe she spent a care-free existence, helping with the household work, going to dances, and talking about the time when she would have a home of her own.

Hundreds of thousands of girls in the Shulla tribe were living just such a life, when there began to filter through the village rumors that an army of men from the north was working toward the south, and on their way seized men and women, boys and girls, and carried them into slavery. Such rumors were discussed, but they did not greatly worry the people of the village.

To the African mind the pleasures of today are far more important than the evil which may come tomorrow.

Suddenly one morning these people found their village surrounded by Arabs, each of whom carried a gun or a sword. The people were ordered to bring out all their kafir corn which had been stored in their houses. After this the old and infirm were shot, amid the screams and groans of their loved ones. All the others were ordered to get ready to leave the village. Any who resisted were killed.

This young woman was torn away from her relatives and was taken to the Northern Sudan, where she was sold as a slave. Many a time she longed for death. Sometimes she had food to eat, but more often she went hungry. Sometimes she had clothes to wear, but frequently a mere rag covered her nakedness. These days were full of unspeakable horrors over which we mercifully draw a veil.

Years passed. Finally she found some of her Shulla friends, and with them made her way back to their village. Here they found that all was changed. Only a few scattering houses stood where there had been a large village. When this young woman found one of her relatives, her joy was unbounded.

Later she married a Shulla and life once more seemed pleasant. Then came the Mahdi's soldiers, and she and her husband were obliged to flee south into the Dinka country. Here they remained with their little family until danger was past, after which they returned once more to their village.

My acquaintance with Nya Shodkwaich, for such was her name, began about five years ago. I asked her daughter if she were willing to accept Christ, but she said that her mother would never give her consent. Later, however, Nya Shodkwaich gave her permission and the daughter and her husband were baptized, together with their two little girls.

For years when I went out to hold meetings in the village where her daughter and son-in-law were living, Nya Shodkwaich talked in an undertone, and sometimes laughed, especially when prayer was being offered. Then her daughter and son-in-law

moved to the mission compound, where they had been given regular work, hired by the year, instead of by the day. The grandmother continued to live with them and came to the meetings held in the little mud-walled community house. She still talked in the meetings, but she did not do it as frequently as in former times. One day she remained after the women's meeting, and with her was our Shulla Bible woman. We sat on tanned gazelle skins, which had been spread on the earthen floor, and talked. Finally Nya Shodkwaich turned to me and said, "My talk is finished." This is a very common expression in Shulla land, and I did not know to which "talk" she referred. She continued:

"Many a time I deliberately tried to disturb your village meetings. You did not scold me. Your eyes told me that you were not pleased. I told the other women to remain in their houses when you came to the village.

"Then my daughter said that she wanted to have the 'water of God' (baptism) put on her head, and I was not happy. I thought it was foolish because she said she also wanted to have her two daughters baptized.

"But my insides (conscience) would not give me rest. I had learned that I would be cast into the everlasting fire if I did not believe. I learned that Christ, the Son of God, died many years ago to save Shullas from their sins, as well as the foreigners."

When I asked Nya Shodkwaich if she were willing to pray she said, "I have prayed in secret these many moons. Sometimes Nya Deiwal (the Bible woman) and I have prayed out in the corn fields, while we were hoeing. But I do not know how to pray like the other Christians."

We three women prayed together that afternoon, and the prayer offered by Nya Shodkwaich will always stand out in my memory. She told the Lord that she had been taught to break the seventh commandment while she was a slave. Then she went on to review her whole life's history. Following this, she closed by saying that she was an old woman, and perhaps her days were few, but she wanted to confess

Christ and to be a Christian because there was no other "talk" as sweet as the words of God.

Nya Shodkwaich was baptized on the same day that four of her Shulla sisters and fourteen men and boys were taken into the church. It was a blessed privilege to see the change in this dear, old grandmother's attitude. Instead of laughing, she sat quietly through each service, and was always willing to take part. If there was the slightest disturbance in that little community house, she reproved the offender in a kindly spirit, saying that the house of prayer was a place to be reverent.

A week before Dr. Oyler and I left our station to come home on furlough, Nya Shodkwaich offered a prayer which is one of my precious memories. She prayed for our safety on the long journey home, and that we might find all our relatives when we reached our "village." Then she prayed for her tribe, and those who have accepted Christ, that none of them would become cold, or turn aside from Christianity. She closed her prayer with these words: "I have lived many years. My eyes have seen much of evil. Perhaps I will not be here when my friends return from their country. Keep me from committing sin. And when they return, may I have some one in my hands, who has learned the 'talk of God' from me."

Word has reached us that Nya Shodkwaich has been called to her eternal home. She is the first Shulla Christian woman to receive the summons to go up higher. She will not be standing on the river bank at Doleib Hill to greet us when the steamer draws up to the landing, twenty-five hundred miles up the Nile River, but Christ has led her safely through the "valley of the shadow of death," and she will be on the heavenly shore to welcome me when I too am called home.—Mrs. D. S. Oyler, *Missionary of the United Presbyterian Church, U. S. A.*

"Every individual needs faith, and civilization could not survive if it were lost. If men could only be taught to realize the importance of faith everyone would join in the apostles' prayer, 'Lord, increase our faith'."

HOME NEWS

NORTH LOUP, NEB.—A rather unique meeting was held at the Friday night prayer meeting, May 18th, in spite of the hard rain in the afternoon, making roads almost impassable and keeping many at home. After the usual opening, the leader announced we would have a broadcasting service, and all were asked to choose some verse of song which they would like to have broadcast, and tell to whom it was to be dedicated. The Sabbath school orchestra, with C. W. Barber leader, and the intermediates led the music. The first song, "Home of the soul," had been 'phoned in by the Jay Davis family and dedicated to our pastor, Herbert Polan, who was absent and at the home of his father and mother, in Ohio. The next one was dedicated to the David Davis family, especially Nedra, as she was going the next day to the hospital for a very serious operation. "Oh, sometimes the shadows are deep." (Later—she is doing nicely now.) Then "Steady and true" was dedicated by Mrs. Polan to all the young people who have gone out from this church for life work as ministers and missionaries, including Eugene Davis; Grace Crandall; Roy, Charlie, George, and Helen Thorngate; Leslie Greene; Herbie Van Horn; Burchard Loofbourrow; Claude and Carrol Hill; Jesse Hutchins; and Angeline Allen. Then to all the teachers; and there is a host of them. To the young folks—"Yield not to temptation," by Mrs. Hemphill. To the orchestra—"Onward Christian soldiers," by Chas. Barber. To the choir—"Praise God for his Word," by Leslie Greene. "Faith of our fathers," to those who started this church, by Marcia Rood. "Blessed Bible how I love it," to elderly people, by Jennie Bee. "We are happy in the service of the King," to the intermediates, by Eunice Rood. "What a day of victory," to Christian people, by Esther Bee. "Stand up for Jesus," to juniors, by Elsa Rood. "I would be true," to all Christian people, by Gertrude Hemphill. "Throw out the life line," to ministers of our denomination, by Delmar Van Horn. "I'm praying for you," to include everybody not mentioned.

We hope many are "listening in" and will hear the kindly messages sent out to you. If you happen to "tune in" and care to send

a response to the home church, Louisa Barber will be glad to receive it, and give it to the prayer meeting.

If you have never tried this plan in a meeting and care to, we trust you will get the blessing we received.

LOUISA BARBER.

TRUTH AND ERROR MUST STAND APART

The proposed union of the Methodist, Congregational, and Presbyterian churches in small towns and villages would be a good thing where it is a severe struggle to maintain separate organizations. By uniting they would be able to support an able preacher, and increase their attendance at worship. It would be a great advantage economically, socially, and no doubt spiritually. There would naturally be created a greater spirit of friendliness and Christian liberality. In the large cities and towns, they would be slower to unite. These large denominations with wealth to maintain them, would by force of habit find it difficult to break away from long established customs. Inasmuch as the beliefs that now keep them apart are non-essential, there can be no valid reason why they can not come together and form a strong religious union.

The regular Baptists and Seventh Day Baptists, who regard baptism as inseparably connected with repentance and conversion, would not think it consistent to be a part of such a union.

The Seventh Day Baptists, on account of the Sabbath, could not unite church-wise with them. It is true that during revivals of religion they sometimes all join together, and allow the converts to unite with any one of these churches, as their conscience and inclinations lead them, or remain outside and join no church at all.

There are some religionists who think that Protestants should recognize Catholics as Christians; but Catholics, on the other hand, regard Protestants as heretics, and want no fellowship with them, religiously. How can they when they believe that the pope is infallible and the church also infallible—a doctrine diametrically opposed to the principles of Christianity? Truth and error must forever stand opposed to each other.

YOUNG PEOPLE'S WORK

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AMERICA FIRST

Christian Endeavor Topic for Sabbath Day,
June 30, 1928.

DAILY READINGS

Sunday—First in justice (Deut. 24: 17, 18)
Monday—In benevolence (2 Cor. 8: 1-7)
Tuesday—In industry (Ps. 127: 1, 2)
Wednesday—In religious freedom (Gal. 5: 1, 22-26)
Thursday—In brotherliness (1 John 3: 14-18)
Friday—In hope (Micah 4: 1-4)
Sabbath Day—Topic: America first—in what? (Prov. 14: 34; Ps. 33: 12. Consecration meeting)

AMERICA FIRST

Not merely in matters material, but in things of the spirit.

Not merely in science, inventions, motors, and sky-scrapers, but also in ideals, principles, character.

Not merely in the calm assertion of rights, but in the glad assumption of duties.

Not flaunting her strength as a giant, but bending in helpfulness over a sick and wounded world like a good Samaritan.

Not in splendid isolation, but in courageous co-operation.

Not in pride, arrogance, and disdain of other races and peoples, but in sympathy, love, and understanding.

Not treading again the old, worn, bloody pathway which ends inevitably in chaos and disaster, but in blazing a new trail, along which, please God, other nations will follow, into the new Jerusalem where wars shall be no more.

Some day some nation must take that path—unless we are to lapse again into utter barbarism—and that honor I covet for my beloved America.

And so, in that spirit and with these hopes, I say with all my heart and soul, "America First."—*Bishop G. Ashton Oldham.*

UNITED STATES

United—together in brotherly love;
United—in aim with our Father above;
United—in honor unsullied and white;

United—with justice, with truth and with right;
United—with freedom of body and mind;
United—with all of aspiring mankind!

—*Amos R. Wells.*

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

How can we make America still better? We are proud of our nation in many ways—proud of its history, its high ideals, proud of the work it is doing. We take pride in the fact that America stands for freedom and justice. But, is it as free as it could be?

I read in a newspaper recently that a certain young man was wanted as a witness in a trial. His testimony was considered very important in this case, so, in order to be sure that he would be present at the trial, he was arrested, placed in prison, and was treated as a regular prisoner. He had no money and no friends or relatives to help him. He was forced to stay in prison until after he had given his testimony at the trial. Can we say that this is a free country when such conditions exist? What is our duty?

Law breaking is entirely too common in our nation, and this condition is growing worse. We see this every day. Our duty, as American citizens, is to place men in governmental positions who are loyal to the Constitution, and will enforce the laws. We need more of such men.

In spite of many faults, America has high ideals—liberty, equality before the law, and justice. It is a "nation whose God is the Lord," and it looks as if he chose it for a great experiment in liberty. Pray that we may be worthy and do our duty as American citizens.

INTERMEDIATE CORNER

REV. WILLIAM M. SIMPSON
Intermediate Christian Endeavor Superintendent
Topic for June 30, 1928.

What does being a Christian American citizen mean to me?
(Ps. 33: 16-22; Rom. 13: 7 Consecration meeting)

AN OBJECT TALK

If you can obtain the picture of a traffic policeman on duty, bring it to this meeting. Possibly you can cut such a pic-

ture out of a magazine, perhaps from an advertisement. Show it to the endeavorers, and tell them that a Christian citizen in a community is like a traffic policeman at a busy crossing. The policeman stands at his post quietly doing his duty, directing traffic, watching for those who are in particular need of help at the crossing, and giving that help. If an accident occurs, he is the first one to step up and manage affairs. He enforces the law and directs others to do the same. On the highways of life the Christian citizens are to be found carrying out God's laws, helping their fellows, directing where it is necessary, doing their duty, watching for chances to serve, and taking the initiative in emergencies.

A BLACKBOARD TALK

Draw on the blackboard a five-pointed star. Tell the endeavorers that a Christian citizen is a star citizen in any community. His light shines brightly for the benefit of all. Like a star he has five points of excellence: loyalty, trustworthiness, faithfulness, unselfishness, and progressiveness. Write these on the points of the star. Let us all strive to become star citizens by cultivating these five points.—*The Christian Endeavor World.*

JUNIOR C. E. JUMBLES

MRS. ELISABETH K. AUSTIN
Junior Christian Endeavor Superintendent
SUGGESTIONS FOR TOPIC OF JUNE 30

There are so many needs for our money that it seems wrong to burn up so much in fireworks each year, which many times cause serious accidents. We can be thankful and patriotic in ways which are far better and safer.

We can use our flag for an object lesson today. Each child should know what its colors stand for, so little time need be spent on that part. The flag stands for more than its beautiful colors and its symbol of freedom. It stands for "home," for if our flag is to survive it must be through the Christian homes in our land. The flag protects our homes and in turn our homes must protect our country from sin and selfishness; our Christian homes must be an example of Christian patriotism. Our flag stands for "liberty" and first and always

it stands for religious liberty, the ideal on which our country was founded. The American flag tells each citizen that he may worship God as he wants to. But more than that, our flag stands for the "Bible" in the sense that we live in a Christian country whose God is the God of hosts. Our flag protects those who would spread abroad the teachings of the Bible. We are thankful that no one in our government can make us give up our Bibles; but how sad we should be when we think of the hundreds upon hundreds in our fair land who know nothing of our Bible and its teachings of love and salvation. There is a chance right here at home for much needed missionary work; we need not wait for lands across the sea which need our help. Again our flag stands for the "Christian Church," the cornerstone of our civilization. And hand in hand with the home and the Church stands the "school," another blessing our flag gives us. Free education for all is not known in every land on the globe.

SUGGESTIONS FOR WORK

A new plan to be used one month or more would be to have the juniors each week repeat the names of the books of the Bible, stopping at the book in which the Scripture lesson for that day's topic is found.

THE MOTOR CAR AT THE BAR

We might make shift to get along without wireless, artificial silk, synthetic nitrogen, airplanes, broadcasting, and other modern inventions, but we should horribly miss the motor car, says a British journal, which adds that the invention that has added most to the spaciousness and pleasure of life in the past three decades is unquestionably the internal-combustion engine. Yet its concern about certain menaces of the motor car must be of profound interest to readers in this country, as our motor car problems are so similar. We should miss the motor car as the surgeon of today would miss the X-ray, it is said, for it has become one of the "indispensables of existence." In a single generation it has wrought changes in our social habits that make even the early 'nineties difficult to recall or to visualize. Thus the London *Sunday Times*, which is convinced that a world suddenly deprived of

its cars, char-a-bancs, motor lorries, motor cycles, and motor omnibuses would find everybody in it bewilderingly lost. Inevitably a revolution so deep as this, so universally adopted, has raised a host of problems that even now we are only beginning to see in something like their true proportions, according to this weekly newspaper, which calls attention first to the motor car problem of road-making, that has to be considered anew "from the foundation to the crust." Then we are reminded of the relations between the railways and the highways, and the need of the nation to get the most out of both methods of transport without injury to either. Again to be noted is the great impetus given to the oil industry by the motor car so that it has grown up in a frantic hurry and has "scarred our countryside and our villages with the most hideous shrieking advertisements, pumps, garages, and petrol stations that were ever devised by commercialism at its worst." We read then:

"But the motor car has done worse than spoil the quietude and charm of the out-of-doors; it has proved itself the most murderous invention ever let loose upon the national highways. More than fourteen persons were killed every day last year in street accidents in Great Britain, the total being over 5,300; while during the whole twelve months nearly 150,000 were injured. This is a deadly record, and it raises at once a host of questions, such as compulsory insurance, driving tests, and the right methods of traffic regulation and control, particularly in the matter of speed. Today, the first day of summer time, after twenty years of agitation, red rear lights or reflectors are at last made compulsory on bicycles.

"But there are a hundred other matters that bear on dangerous driving which are still unsettled on any uniform plan. Meanwhile the police courts are so burdened with motoring offenses that the administration of justice, at the very point where it is most in contact with the mass of the people, is in peril of breaking down; magistrates are calling for special tribunals to try these cases, and the police are so taken up with regulating traffic and chivvying motorists that the burglar and the criminal have found in the internal-combustion engine their greatest ally. The law and ordinances, again, in regard to parking in the streets of our towns are conflicting to the point of being chaotic, and the problem of urban garages has still to be solved."

There seems to be a trend among some of the churches to unite and fight the devil, instead of remaining apart and fighting each other.—*Detroit Free Press.*

LET US THINK PEACE

"Let us think peace. We have a neighbor on the north with which we have squabbled off and on for one hundred and fifty years. We are always at loggerheads over something or other with Canada. Sometimes we have quarreled over boundary lines, and sometimes we have a mess of fishery disputes and again and again we struggle furiously over the tariff, but we never think war—not with Canada. Canada never thinks war with us. When we get into our disputes we appoint a commission and Canada does the same, and the two commissions sit down together and thresh the matter out.

Why do we do this? We have nothing to fight with along the Canadian border. We have no battleships on the Great Lakes. We have no forts or guns along that extended border line. We have not prepared for war. We have prepared for peace. We do not think war. We think peace. Thinking peace, we have peace.

"Let us make a new vow to God. Let us promise him that by his grace we are going from this time onward to think peace, seeing in every foreigner a possible friend, and in every human being an actual brother, a member of the great family which embraces all races and nations, and whose head is our heavenly Father."—*Charles E. Jefferson.*

MEDITATING

If you can speak a word worth while
And bring to those in grief a smile;
If you can ease a friend's deep pain,
Renew his faith in life again,
You'll know your gift is heaven sent,
And your short day has been well spent.

If you can smooth some pathway rude
For those who climb in solitude,
Help them to seek eternal right
Along the road that leads to light,
You'll know God helped you do your part
To reach the inmost human heart.

If you can give a helping hand
To travelers in a weary land,
Help turn them from a fruitless quest,
Show them the way of peace and rest,
You'll know, as slowly on you plod,
That somehow you were led by God.

—*Emma Thomas Scoville.*

CHILDREN'S PAGE

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

LETTERS FROM NEW YORK AND NEW JERSEY

DEAR MRS. GREENE:

I enjoy the letters in the RECORDER.

I am nine years old and was born on the same farm, in Verona, on which my grandfather, Orville A. Williams, was born ninety-four years before I was.

I have several pets, a dog, kittens, and calves that I like to lead around, but best of all is Topsy, the black horse; I ride horseback.

Last year, in a part of the garden, I set out turnips and sold some of them and used part of the money for a sled.

I do not get lonesome for playmates for I have my little niece, Muriel Sholtz, and cousin Warren Stone to play with.

I enjoy attending church and hearing Mr. Osborn's sermons for the children. Mrs. Eula Sholtz is my Sabbath school teacher.

I always enjoy having my Aunt Flora Dives visit us.

Our church is to entertain the Central Association in June.

Your friend,

ORVILLE A. WILLIAMS.

Verona, N. Y.,
May 20, 1928.

DEAR ORVILLE:

I was sorry not to be able to get your letter in last week, especially since it is such a good one; but so many letters came last week that I had to put in the ones that reached me first, and hold back the rest until today.

You certainly have a nice lot of pets, and I do not wonder that you like Topsy best of all. I believe a good horse is even a better friend to a boy than a good dog. I think you'll agree with me although some boys might not.

I am glad you have such nice playmates.

Can you not get Muriel and Warren to write, too? And don't forget to write often yourself.

Lovingly yours,

M. S. G.

DEAR MRS. GREENE:

I enjoy reading the RECORDER, especially the letters on the Children's Page.

I belong to the Shiloh Church, but as it is two miles to Shiloh from where I live, I go to the Junior Christian Endeavor at Marlboro. I have not joined the Senior Christian Endeavor yet, although I am fourteen years old.

This week has been a busy one for me, as I will be graduated from the eighth grade. The W. C. T. U. asked all the eighth grade pupils to write a prohibition essay. I won the first prize of five dollars. The second prize went to a girl who goes to Marlboro to church. This prize was two dollars and fifty cents. I have to recite my essay at the graduation.

I should be very much pleased if some of these little friends would write to me.

Your friend,

FLORENCE HARRIS.

R. D. 1, Bridgton, N. J.,
May 24, 1928.

DEAR FLORENCE:

It was nice to receive letters from two New Jersey girls so near together. Are you and Sara Ila Davis chums, and are you being graduated from the same school? And did you plan together to write for the RECORDER?

I congratulate you heartily that you won the prize in the essay contest. I am sure we should all enjoy reading your essay. Why can you not send it to me for the RECORDER?

I was sorry not to be able to get your interesting letter in last week, but I am almost glad now, for I have received no children's letters this week. However, here is a fine letter from Miss Mabel West, in China.

Lovingly yours,

M. S. G.

A LETTER FROM CHINA

DEAR BOYS AND GIRLS WHO READ THE RECORDER:

This week I think I should like to write my letter to you. I had such good times talking to you when in America that I want to talk to you again. Last year more of you saw my sister, and this year some of you will see some of our Chinese friends if you go to Conference or to Milton.

Children here in China often remind me of certain ones at home. Yesterday while I was in the second grade at Bridgman School, where I go nearly every afternoon, I saw a little girl who reminded me of Virginia Bond, as she was in the first grade in Salem many years ago. Some of you know Virginia now, and you may wonder if she was ever a little girl like the one I saw here. Yes, she was. This little girl here even looked a little like Virginia, and she smiled so much like her that I wanted to look at her more. Then I saw that she was also like her in her interest in answering questions and helping in the class work.

The other day in the native city in our day school, I found a little boy much like my little cousin, Bobby West. He had the same big brown eyes except that this little boy's were blacker, and he had the same way of doing things. I wish you could go with me some day to see that school. Would you like to know what I was doing the other day? I was helping them make a picture of a yellow chicken carrying a big umbrella. Marcia Davis had made one in kindergarten with three chickens on it, but we made only one. Perhaps you did not know that Marcia is big enough to go to kindergarten but she is. She is happy to help us by letting us copy her pictures, too.

These little folks in the city had lots of fun making the sky and the ground and then coloring the chicken and getting it all ready to put onto the background. How do you suppose it was possible for them to have that pleasure? Because some thoughtful children in America sent us some colored crayons, several boxes of them, and we want to thank you now.

Another place where these crayons are used is in the primary Sabbath school, both here and in the city. They color the Golden

Texts and sometimes make other pictures. If you were to hear the children singing on Sabbath afternoon you would recognize some of the songs, but the words would be strange. Two weeks ago they began learning, "I'll Be a Sunbeam." They like that very much. Then other songs are the "Prayer Song," that we use in so many schools at home, "Come to Jesus," "Jesus Loves Me," and others. There are sometimes more than forty children crowded into the small room where we hold the general exercises for the little folks. The intermediate Sabbath school meets in the study hall of the Girls' School. After Sabbath school the children go over to the church.

Such a nice thing happened last week at church. Thirteen boys were baptized, and they joined the church. Later there will be some girls to be baptized but probably not that many this year.

But I am writing about the children in this letter. Two little folks that you would like to see are the little daughter and the little son of Mr. Dzau, who is Doctor Thorngate's helper at Liuho. They are a little older than Stephen and David Thorngate, and they play together. Now they are all in Shanghai to attend the wedding of Mr. Dzau's younger brother. Stephen and David came yesterday afternoon. Some of you remember the letter that Briar wrote to you. Well, he is getting so big that he has lost a lot of teeth. He can not go to the American School so they have a Liuho School, and who do you suppose is the teacher? It is Mrs. Thorngate. We think they are fortunate to have so good a teacher in the Liuho American School.

I hope many of you are going to Conference so you can see and shake hands with the father of the little children who play with the Thorngates at Liuho. Then you must also see David Sung. Perhaps he will let you see a picture of his little Roseline, who is a darling baby of nearly ten months now. She is very clever as well as pretty. She can do so many things.

This year there are two little girls in our school, whom some of the children call "the foreign children." Their mother was an English lady and they wear clothes like foreign children, but they speak Chinese and live in the school. They eat two meals a day with us. They are Isabel and Clara

Warburton in English, but they also have their Chinese names. These two little girls have taught the other little girls some games such as you play at home, and they have great times together. Doctor Crandall's little girl is one of their playmates. If you live near Doctor Crandall you might ask her to show you the picture she has of Meling taken with Isabel. They had fun that day because Miss Burdick let them go down town with her to get their hair cut. Then they had their pictures taken and bought some things to eat. Sometimes these little girls with others have their own little prayer meetings, and they are helping to teach little girls from non-Christian homes about Christ and how to pray to him.

Tomorrow we are all going to the church to the wedding of young Mr. Dzau, so I presume that everyone will be very excited, too much so to study very much. Today is a holiday anyhow, but we will have classes tomorrow morning.

Oh, I must not forget to tell you about the little street children whom I see when I go down a back street to Bridgman. They are never so happy as when they see the foreign teacher coming, especially if I will only salute them or wave my hand to them. They run up in front of me and stand very straight with one hand raised in salute. You would laugh to see some of the dirty little urchins, but they have happy hearts down under the dirt. They do not have much pleasure, I fear, so I am glad to make them smile.

Yours sincerely,

MABEL L. WEST.

*Grace School for Girls,
St. Catherine's Bridge,
Shanghai, May 9, 1928.*

THE DOG SENTRY

In these days of innumerable automobile appropriations, when the motorist owner is compelled to leave his car for any length of time, he can seldom do better than leave it in charge of a dog. For locks are often useless with respect to a car's safety, and even when locks and chains are set, many a motorist forgets to close the windows and many things may be purloined from the car by reaching in thereby. Thus the dog as sentry not only makes for a double se-

curity in this regard, but will also speedily give an alarm that all is not satisfactory with respect to the safety of its master's car.

An amusing situation was caused recently, arising from the similarity of cars in these days of increasing output of motor vehicles. Hence this dog mistook another car of similar make for the one left in its charge. The dog had evidently been allowed to wander away from the car it was expected to watch. Because of the dog's mistake on return, it vigorously opposed the rightful owner when he tried to take the car away. For a long while the man endeavored to gain possession, but was unsuccessful until accidentally he tooted his horn. The dog stopped barking, cocked up its head, looked at the car, and then with an eloquent look of apology trotted off and lay down beside the right one.

It is generally acknowledged that dogs quickly learn to recognize the sound of car horns, and often a dog lying in front of a fire will jump up at the sound of its master's motor horn, even though hundreds of cars may have passed the house during the day. In fact dogs are able to differentiate locomotive whistles in a similar way, and this was demonstrated by a collie dog living in a farmhouse along a certain track recently.

Each morning when the train reaches a certain spot on the line the engineer gives a couple of sharp toots on his whistle and instantly the collie dog appears over the crest of the hill, loping rapidly down the hillside and across the field to the track. The engineer has a morning newspaper securely folded which he hurls out of the cab window and the collie quickly grasps it and races back to the farmhouse with it.

The dog meets the same train every morning, rain or shine, sleet or snow, summer and winter, and he has never been fooled by any other locomotive whistle into making a useless run. He knows the tone of this one as he knows his master's voice. It is apparent that when dogs act in a sentinel capacity, they seemingly possess a canny sixth sense to carry out their duty more satisfactorily.—Henry Charles Suter, Ph. D., in "Our Dumb Animals."

TWO CONFERENCES

It was my privilege to attend two conferences held in Cleveland, Ohio, January 20-24, 1928, conferences of great interest.

I.

A National Church Comity Conference under the auspices of the Home Missions Council, Council of Women for Home Missions, and the Federal Council of the Churches of Christ in America.

The purpose of the conference was to discuss in a friendly and fraternal way the great problem of over-churching and under-churching.

The solution seems to be in organized co-operation, minor details of method being determined by local conditions.

The "union" and the "community" church, as a rule, were not looked upon with favor, the judgment being that co-operating churches better affiliate with some denomination.

The devotions led by Rev. Charles L. White, president of the Home Missions Council, were especially edifying.

It was interesting to be told that at a meeting of one of the Home Missions Councils the question was publicly asked, "Why are not Seventh Day Baptists in this movement?"

The fact that a few hundred men and women from all parts of the land, of many denominations, and of different races, could discuss questions of vital interest in so harmonious a manner can not but be one of the fruits of the Spirit.

II.

Annual meeting of the Executive Committee of the Federal Council of the Churches of Christ in America.

The object of the Federal Council is to promote worldwide co-operative endeavor to spread religion and to lift mankind to higher moral and social levels; and this is now pretty well known in America, in Europe, and in the East.

Rev. A. J. C. Bond was also present, and, as generally happens, he was chosen assistant recording secretary.

The following were among the subjects discussed: Evangelism; Sex Education; Social Hygiene; Race Problems; Relief in

Times of Great Disasters; The Religious Press; Financial Matters; Christian Expansion; Changes in Missionary Service; World Peace; Relations with China, Japan, Mexico; Religious Bodies in Europe; and with the Y. M. C. A.; Slavery and Forced Labor.

Pastor A. Clyde Ehret has been appointed on a committee of one hundred to consider questions relating to the next quadrennial to be held in Rochester, N. Y., in December.

My long-time attitude toward this question of Christian comity and co-operation remains unchanged, unless in respect to deepening conviction. It seems to me to be our duty and privilege to have a part and place in every good word and work, as opportunity offers, being known meanwhile as Seventh Day Baptists.

Our divine Commander says, go, make disciples, baptize, *teach*.

In the long run, truth is quite as likely to be hindered as helped by "proselytism."

Our denominational faith and order were honored at the Lausanne Conference through our worthy representatives, brethren Bond and Taekema. But I am not so anxious that we be honored as that we shall ourselves honor the truth by our consistent loyalty.

ARTHUR E. MAIN.

Alfred, N. Y.

THE TWILIGHT OF THE GOD OF WAR

The God of War is in a bad way. He is being assaulted on all sides. There was a time when this brute giant was worshiped and his image garlanded with roses. That time has gone. The God of War is on the defensive. True, he still has a large following. Vast numbers of people in our own and other countries still believe that international differences can only be settled by the arbitrament of force. Countless thousands still believe in the inevitability of war. Upon this philosophy dictatorships are established, armies and navies are increased, and preparations for war go on unabated. It would be idle to deny that the God of War still gets great homage in the thinking of mankind.

But a new philosophy of world relationships is being evolved, a philosophy that definitely repudiates the alleged healing in-

A HINT TO CONFERENCE DELEGATES

Tourist sleeping cars seem not to be well known among people living east of Chicago. Some of those going to Conference may wish to avail themselves of the saving that may be made by riding in these comfortable cars that are common on the railroads west of Chicago. The berth rate for these cars is a little more than half of the rate for Standard Pullman sleepers. For instance, from Chicago to Los Angeles by the *Santa Fe* railroad, the rate for a lower berth in the Standard sleeper is \$23.63, while that in the Tourist car is \$12.75.

The fastest trains, however, do not carry these cars. The trains that do carry them require about ten per cent more time for the trip than the fastest ones—about sixty-seven hours from Chicago to Los Angeles, instead of sixty-one. The Tourist cars are not upholstered with plush—an advantage in hot weather. Some of them are upholstered with imitation leather, and some have wicker seats. They all seem to have just as comfortable beds as the Standard cars.

I have made the trip between Chicago and the Pacific Coast five times in Tourist cars and twice in Standard Pullmans, and I was quite as comfortable in the former as in the latter.

J. W. CROFOOT.

Hearing a good conundrum, Drake tried it on his wife that evening. "Why am I like a mule?" he asked at the dinner table. "I don't know," replied his wife. "I know you are like one, but I never can understand why."—*Selected*.

A Complete and Systematic Study of the Sabbath
THE SABBATH IN DIVINE REVELATION
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BY

Geo. A. and Mabel D. Main

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fluence of the sword and that just as positively proclaims the constructive power of love, justice, conciliation, and peace. The number of those who believe that it is yet possible to dethrone the God of War is being added to, daily.:

Joining the ranks of those whose moral vision enables them to believe in a warless world are men and women of every calling and profession. Educators, through their international associations, have determined to revamp their textbooks in the interest of peace. National heroes are to be haloed with something other than military glory. The interdependence, not the competition, of all peoples is to be emphasized. The achievements of peace, not of war, are to be held up before the children of every race as the highest expressions of a nation's glory.

Business men, through the establishment of international cartels and trade agreements, are working toward a unity of action that may help to remove the economic causes of war. The World Economic Conference held in Geneva last May represented something of a parting of the ways between the warlords and the captains of industry and of commerce. It is now seen that war does not pay, that victors and vanquished together are brought to the edge of financial ruin through the unsheathing of the sword.

The writing of the Locarno treaties, the functioning of the World Court and the League of Nations and the conferring together of the nations represented on the Preparatory Disarmament Commission constitute efforts on the part of responsible statesmen to find an end to the international chaos resulting from armed conflicts. Just now conversations are in progress between the American Secretary of State and the foreign offices of the great powers for the renunciation of war as an instrument of national policy. The significance of these developments for the future peace of the world has as yet been only faintly apprehended by the masses. A social miracle of the first magnitude is being worked out before our very eyes.

The God of War has dug a good many graves in his time. Mankind is now in the process of digging another grave—a grave from which it is hoped there will be no resurrection, and in that place of death the God of War is to be buried.—*Federal Council Bulletin*.

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

A TEACHERS' TRAINING SCHOOL

A month ago, while visiting at the home of a cousin of ours, I was made acquainted with a Mr. Mendenhall, who boarded at the home of this cousin. He was principal of the county school for the training of high school graduates intending to teach in the rural schools of the county. After supper he invited us to take a ride ten miles into the country and back. While on the way I got him to tell me something about his work. His school rooms are in the court house. He has thirty-six young people, all girls, in his classes, coming, after some tests as to general fitness, from city and village high schools of the county. The most of them are eager to learn, so his work is mostly guidance. He gives no little attention to the matter of fitness for becoming teachers. He feels that, so far as practicable, he should have good material with which to work.

From Mr. Mendenhall's general appearance I thought him still to be upon the sunny side of middle age, and was surprised when he told me that he had been teaching forty-two years! I could not see how so young a man could have had so long an experience as teacher. I was still more surprised when he said he was sixty-four years old. He certainly knows the happy secret of remaining young in spirit even though the years do come and go. I could understand something about it when he assured me that he loves his work—is glad to be among young people and to partake of their spirit.

Mr. Mendenhall is an enthusiast in his love of nature—the great out-of-doors, especially bird life, trees and flowers. It is his custom on the morning of every school day to take into his car some six of his pupils for a drive out into the country to study nature, birds in particular. It is his rule to start at six o'clock sharp, so as to catch the early bird out after his breakfast.

Mr. Mendenhall has his pupils, for practical training, conduct recitations in certain classes. So that in this way or that they are a busy group under his wise guidance. After their training in his school and they have become teachers, he visits them now and then, when he can, and gives some practical suggestions, and the teachers go to him freely for advice at any time.

The people of Fond du Lac County, Wis., are certainly fortunate in having for their training school a teacher with the spirit and enthusiasm of their Mr. Mendenhall. If he be able to transmit to the young people under his training this same spirit and enthusiasm, his school will mean very much for the rural schools of the county. Such a spirit as his is inspirational, and will no doubt manifest itself where it will do the most good.

It is not so much for the sake of this school and its director that I have written all this, as for teachers in general; for all may undertake to be something like him—teachers in Sabbath schools as well as rural day schools. Our Sabbath School Board has in mind a plan for training, so far as practicable, those who teach in our Sabbath schools. This is something not so readily realized as county training in our public school system, yet it is well worth undertaking as far as practicable.

It is, however, possible for Sabbath school teachers to come into the enthusiastic spirit of Mr. Mendenhall. They may cultivate within themselves a love for what they are doing, with an eagerness, through the help of the divine Teacher, to do their very best for the good of our young people, and through them the good of our church and the great cause of Christianity.

Sabbath School. Lesson XIII.—June 23, 1928

REVIEW: JESUS THE SAVIOR. John 6: 28-40

Golden Text: "Choose you this day whom ye will serve." Joshua 24: 15.

DAILY READINGS

June 17—The Glorified Savior. Mark 9: 1-10.
June 18—The Serving Savior. Mark 10: 35-45.
June 19—The Triumphant Savior. Mark 11: 1-10.
June 20—The Teaching Savior. Mark 12: 1-12.
June 21—The Suffering Savior. Mark 15: 1-15.
June 22—The Living Savior. Mark 16: 1-8.
June 23—The Mighty Savior. Zephaniah 3: 14-20.

(For Lesson Notes, see *Helping Hand*)

MARRIAGES

HEWITT-DAVIS.—In Farina, Ill., at the home of Mrs. Adelle Howard, on May 22, 1928, by Rev. Claude L. Hill, Fred E. Hewitt and Honor L. Davis, of Farina.

SWIGER-RANDOLPH.—At the home of the bride's parents, Mr. and Mrs. Preston F. Randolph, Salem, W. Va., by Rev. Geo. B. Shaw, Archie R. Swiger of Painesville, Ohio, and Avis Fitz Randolph of Salem.

DEATHS

CAMPBELL.—Ellen E. (Truman) Campbell was born in Transit, Minn., September 1, 1879, and died at her home in Miami, Fla., April 26, 1928, at the age of 48 years, 7 months, 25 days.

She was the only daughter of Henry and Caroline Truman, and spent her early life with her parents upon the farm in Transit.

While still a young woman she was graduated as a trained nurse from the Norwegian Tabitha Hospital of Chicago, and practiced her profession in Evansville and Racine, Wis., also a few years in Battle Creek, Mich.

Fourteen years ago she was united in marriage with Bert Campbell, who is still living, and for several years they made their home in Battle Creek, Mich. Six years ago they removed to Miami, Fla., where the remainder of her life was spent.

In early life she became a Christian and united with the Seventh Day Baptist Church at New Auburn, Minn., and later transferred her membership to the Seventh Day Baptist Church of Battle Creek, Mich., of which church she was a faithful member at the time of her death.

During her home life on the farm the writer of these lines became the pastor of the New Auburn Church, and was therefore Ellen's pastor and came to know her well and to respect her highly. She was a quiet unassuming girl, industrious, and a devoted Christian. She was a member of the writer's Sabbath school class for several years, and was always dependable and of a loving disposition.

She leaves to mourn her departure five brothers, numerous other relatives, and many admiring friends.

E. H. S.

GREENE.—Mrs. Teresa V. Greene was born at Adams Center, N. Y., April 24, 1836, and died in the same village April 26, 1928, at the age of 92 years and 2 days.

She was the last survivor of the five children of Alonzo and Lydia Greene. After her mother's

death, which occurred while she was a young girl, she resided for many years with an uncle and aunt, Mr. and Mrs. James Hall.

Mrs. Greene engaged in teaching school for seven years, five in the rural schools and two in the village. She was the first primary teacher of the local school. Only one teacher had previously been engaged for the entire school. Later she was a tailoress for a local firm.

She was married April 21, 1891, to Andrew J. Greene, and after his death, which occurred about ten years ago, she resided at the Homestead Inn the greater part of the time. The only remaining relatives are a stepson, Mr. Benjamin M. Greene, and some nieces and nephews. Mrs. Greene was a member of the Seventh Day Baptist Church.

Funeral services were held at the family home Sabbath afternoon, April 28, by Pastor Loyal F. Hurley, and the burial was made at Union Cemetery.

L. F. H.

SUCCESS

The seeming end and aim of life is worth giving plenty of time to. We are all deeply interested in a favorable or prosperous course to determine the advantage we make or gain in life.

Our success can not be judged by any one time or event.

Some are successful in one line; some in another.

It is more apt to be applied to a high degree of worldly prosperity than to things pertaining to the spiritual. How often do you hear any one say, "He or she is a successful Christian"?

Christ was the only perfect person, and, of course, others only strive toward that perfection.

But with worldly wealth the one who can get the most for his work, bodily or mentally, is considered successful.

There is an old saying, "He that conquers self is greater than he that taketh a city." We do not know what others have to overcome, so we can not judge of their success.

The final judgment will not be in worldly wealth, but character; and that is the sum total of our acts, good and bad, while in this life.

C. J. S.

"If your faith is misty and seems all unreal, it may be the reason is that you do not make much effort to live your faith. The unique thing about Christianity is that it refuses to remain a mere theory."

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, Whittier 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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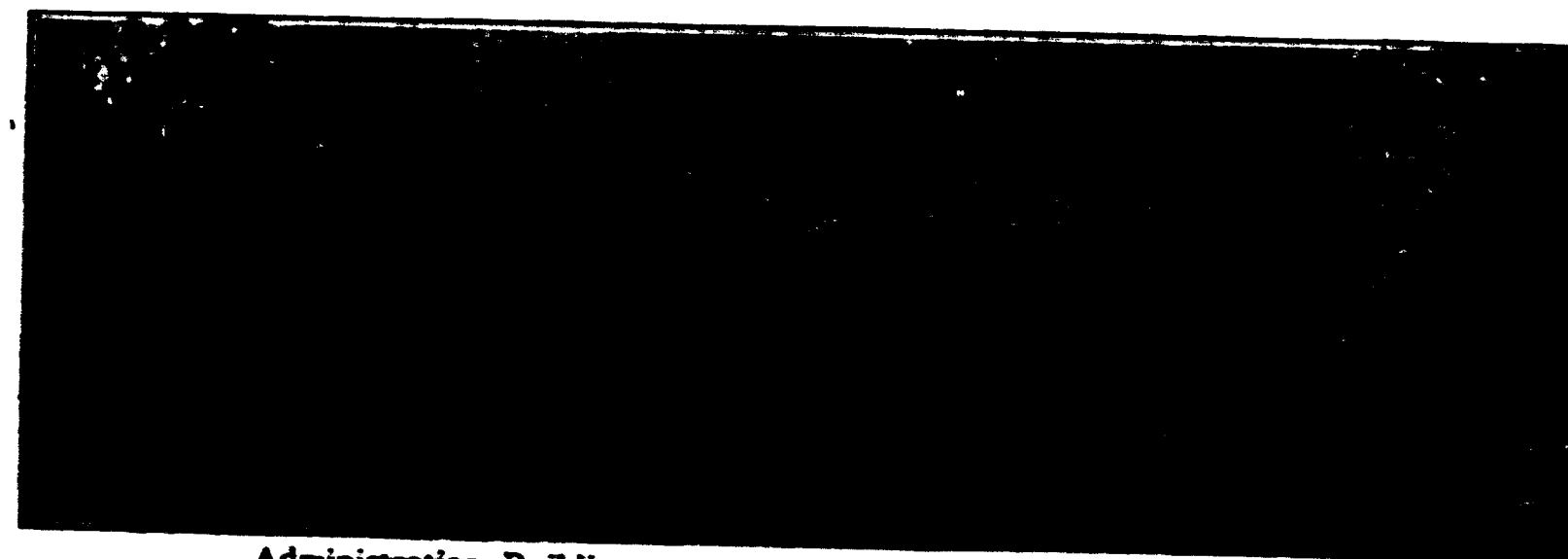
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