

The Sabbath Recorder

The
Denominational
Building
in
1928

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

A PALESTINE PERSPECTIVE

Forgotten are Jerusalem's narrow streets
With caves where poor men buy fly-flecked meats.
Forgotten are her steps where merchants crowd
Chief priests that walk caparisoned and proud.
Forgotten, puny babies at the breasts
Of milkless mothers, seeking stones for rest.
Forgotten, stumbling women under veils
That hold the sweat and dust of passing years.
Forgotten are the temple leper's tears
And blind man's cry, who every passer hails.
Forgotten are our pangs at men who bend
And stagger under loads that will not end.

For as we sail into the hopeful sea
A single star looms over Palestine—
A star of Nazareth and of Galilee;
A single tree finds in our hearts a shrine—
An ancient olive in Gethsemane!

—Madeleine Sweeny Miller
in the Religious Telescope.

CONTENTS

Editorial.—Better to Live Day by Day.—Real Christianity at Work.—Importance of the Denominational Paper.—“Not to be Ministered Unto. But to Minister.”—News Notes 225-228	Women's Work.—Prayer.—Program III.—Treasurer's Report 242
Letter from Mrs. Eugene Davis, Shanghai 229	Home News 243
Mount Airy Churches 230	An Old Tract on Communion 245
Seventh Day Baptist Onward Movement.—Our Bulletin Board.—My Call to the Gospel Ministry 231	As Others See Us 246
A Hymn for Airmen 232	Young People's Work.—Helping Others to Follow Jesus.—A Thought for the Quiet Hour.—The Intermediate Corner.—A Letter From the Secretary of the Eastern Association 247
The Inter-Seminary Movement 232	Broken Family Ties 248
Missions.—The Better Way.—Annuities.—Policy of the Reformed Church Regarding Mission Work in China 235-238	Children's Page.—Getting Even.—Some More Interesting Letters.—Jesus Loves the Little Child 250
An Appeal from Ellis Island 238	Work of the Red Cross Flooded Districts 252
Building of Character 239	What Salvation Can the Church Offer Today? 253
Education Society's Page.—The Crisis of the American College 240	Sabbath School Lesson for March 2, 1928 254
	Marriages 255
	Deaths 255

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(INCORPORATED, 1916)

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WHOLE No. 4,329

O Lord our dear heavenly Father, we do need thee so much in our efforts to advance thy cause in the hearts of men. May we find in thee a helpful, loving friend in our time of need. Thou knowest all our troubles. Thou knowest all the purposes of our hearts and our desires to do the best we can for the advancement of thy truth and for peace on earth and good will among men.

May we find in thee a refuge from all the storms and heat of life. Be thou nigh in our perplexities and distresses. Revive our fainting souls, and give courage and strength to go on in the work whereunto thou hast called us. Lead thy people in the ways of peace, for Jesus' sake. Amen.

Better to Live Day by Day There is a tendency to magnify the years of life while we overlook the importance of the days. At the beginning of every new year everybody makes new resolutions and starts in with a determination to make a better record. We work upon an annual basis, when it would be far better to regard every day as a new beginning. If one would succeed in living well year by year, he must not forget that the *day* is the unit, and that his year's record will depend upon his daily living.

The fight for a good life can not be made too far ahead. One day is long enough to consider, in the strife with evil. Even when one plans, for a single day, to gain victories over the evils of life, he will find that he must be on his guard every hour, if he makes a good day of it.

To make out an annual moral budget is too much like overlooking the day book as it bears on the ledger, in our accounts. New day resolutions will result in a better year's living.

Real Christianity At Work A story is told of a missionary in inland China who told the story of Jesus to a crowd of people who gathered about him in the street. He dwelt upon the kindly ways of the Master who had moved among the people healing the sick, comforting the sorrowing, and forgiving their sins.

Suddenly the head man of the village exclaimed, "Oh yes! we know him. He used to live here." But the missionary replied, "No. He lived centuries ago, in another land, far from here." Then the people joined with the head man, insisting that he did live right there in that place and they all knew him well.

To prove their statement they took the speaker to the cemetery and showed the grave, upon the stone of which was the name of an English medical missionary, who had served and healed and died among them.

Yes, indeed, they had known Christ. He had lived among them. The grace of Christian kindness had been exemplified in a way that enthroned him in the hearts of men.

Wherever the teachings of Jesus are being lived out in daily contact with men; wherever the sweet charitable grace of the Master is manifested amid the difficulties, vexations, and misgivings due to human environment—due to differences in beliefs and misunderstandings—there you will see real Christianity at work.

Some way the great world about us has come to feel that the old fashioned blessing of kindly grace is a necessary adjunct of truth. And those whose lives do not show the real spirit of brotherly love have missed the great essential for successful truth teaching. If the transforming power of "good will among men," and of real loving brotherliness is absent, very little can be gained by controversy over phases of theological theories. Something more than a *general* zeal for special doctrines is needed. There must be a real manifestation of kindness, courtesy, magnanimity, generous respect, and graciousness toward individuals, if the worker is to represent Christ and bring him near to lost men.

It is a great thing for one so to live among his fellows that after he is gone, the multitude can say, "We know Jesus; for he has lived among us." In such a case, the very name on the teacher's tombstone reminds men of Christ and salvation.

Importance of the Denominational Paper This question has stirred the pens of leaders in some of the larger denominations, since many, if not all, of their papers are unable to become self-supporting. This to some people seems very discouraging at first thought. But every one seems to recognize the great value of denominational papers, and that without them the best results could never be secured.

In one great section of the country, including several states, we are told that the denominational papers are "fighting for life with their backs against the wall."

The Baptist paper of that section complains that only one in four of all their families takes their denominational paper. This means that three fourths of their families never see their paper, and so have no means of knowing about the interests and the work of their denomination.

Every thinking person must see the need of such papers, if there is to be any concerted action on vital matters pertaining to the Master's work. There can be no hope of much progress while three fourths of the people of any denomination go, year after year, uninformed regarding their work and the things necessary for success. In the very nature of the case, people will not be interested or helpful or efficient unless they know what is being done.

The denominational paper is the organ by which necessary information regarding the causes represented must reach the families. It should be a strong bond of union, making the desires and purposes of widely scattered churches as one in respect to the onward movements in the Master's work.

This is doubly true with a small and widely scattered people having a special message to the world, as well as a general mission of gospel preaching. I do not see how our own people could ever have become organized and united in the good work already done, had it not been for the SABBATH RECORDER during these eighty-four years, with so many things tending to wipe us out.

I do not know what proportion of our families never see the RECORDER, but I am certain that all too many households of children are growing up practically in ignorance of the important things for which we stand and of the work we are trying to do.

One thing seems to be needful among us,

and that is a stronger, deeper denominational *conscience* regarding the value of our paper. Conferences and associations in their annual gatherings may do their utmost to create and sustain interest in the causes we love, but unless pastors and laymen in the churches can take a real and active interest in securing additions to the circulation of their paper, we shall, as a people, fall far short of doing our best.

I think that Seventh Day Baptists do make a rather better showing than others as to the percentage of our families taking the RECORDER. But a little figuring makes me fear that there are as many Seventh Day Baptist families who do not take it, as there are that do, taking the entire country together.

If in all our churches the young people would organize for the work as they are doing in New England churches, who knows but that five or six hundred new subscribers could be secured this year. This would be good home mission work that would brighten our outlook, and at the same time it would greatly reduce our deficit on the RECORDER.

The cost of publishing has increased two or three hundred per cent within a few years, and it costs nearly as much to publish two thousand RECORDERS as it would to publish twice as many.

Speaking of the deficit on the RECORDER reminds me that it ought not to be regarded as a deficit any more than money spent for missions or Sabbath literature is so regarded. I do not see why money paid out of the common fund to sustain the SABBATH RECORDER in its blessed work is not money as well spent as is any money given for home missions or for Sabbath Reform. The RECORDER is indeed a home missionary. Without such a paper the Master's cause we all love would soon go to pieces.

Think of it, friends, 250 cents in 365 days means only about two thirds of one cent a day. Can you imagine such a thing as a genuine Seventh Day Baptist family, with children and young people growing up, allowing year after year to go by without ever seeing the SABBATH RECORDER? And yet there are all too many such families! What does it mean for our future? What can be done about it? In your own community, what is being done?

"Not to be Ministered Unto, But to Minister" This heading is the "motto" on the bulletin of one of the churches in Mount Airy, North Carolina, which our friend, Mary A. Stillman, describes in her interesting letter on another page of this RECORDER. Aside from her letter she enclosed a leaf of that church program, on which there are some things which may reveal a good reason for the spirit of devotion and good order, so vividly described by Miss Stillman.

The front page of the bulletin begins with these words: "Oh, come let us worship and bow down; let us kneel before the Lord our Maker. Bring an offering and come into his courts."

Then come the words of welcome to that church in large letters, followed by a picture of the building. At the top of page two are the words: "What are churches for but to make missionaries?"

The words indicating the spirit of that church, filling a large portion of the front page, must certainly attract the crowds, and when exemplified by the worshippers must in very deed make that house seem like the house of God. We give them here:

"Whosoever thou art that interest this church, remember that it is God's house; be reverent; be silent; be thoughtful; and leave it not without one prayer to God for thyself, one for him who ministers, and one for those who worship here."

"To all who mourn and need comfort—to all who are tired and need rest—to all who are friendless and want friendship—to all who are lonely and want companionship—to all who are homeless and want sheltering love—to all who pray and to all who do not but ought—to all who sin and need a Savior, and to whosoever will—this church opens wide the doors, and in the name of Jesus the Lord says—WELCOME."

No wonder Miss Stillman, though a stranger, was made to feel at home there. It was a place where the very atmosphere suggested worshipful devotion. There is a wide difference between the influences of that kind of service and the services where *entertainment* is the main thing sought.

News Notes Major General George W. Goethals, the head engineer who became famous as the practical, persistent manager in digging the famous Panama Canal, in the days of President Roosevelt, died at his home in New York a few days ago at the age of seventy-nine years.

President Wilson regarded him as "the

greatest living representative of the engineering profession."

An appointment has been made for a four-day convention in Philadelphia, March 6-9, in which a thousand national leaders from Jews, Catholics, and Protestants, will hold a conference on the relations of religion to science.

According to the *Christian Century*: "A little congregation back in the hills of Mexico, with thirty or forty adherents, all full blood Indians, have built a church, representing the expenditure of \$10,000, with practically no outside help. Some of the members went to a near-by rock quarry and cut the stones, others transported them and divided up the work according to their talents. Those who could, gave money for materials that had to be bought, and nothing but the best was used."

The Near East Relief announces that 132,000 children have had advantages in the various orphanages of that society. In the past six or seven years every child has received a thorough educational course in the practical arts and trades. More than thirty trades have been taught, and thousands of children have been made self-supporting.

A last appeal for \$6,000,000 is being made as being necessary to complete the great work in behalf of Near East sufferers.

Some wonderful discoveries are being made in Ur of the Chaldees, by the expedition sent out by the University of Pennsylvania and the British Museum, which may rival in importance anything unearthed in the land of Egypt. These new discoveries carry us back at least five thousand years in the world's history, and shed much light upon the conditions in the land of Abraham, hundreds of years before Moses was born.

Great throngs of people, both in England and in Italy, have joined in helping Pope Pius XI to celebrate the sixth anniversary of his coronation as pope.

In London five thousand people—English Catholics—joined in a remarkable celebration of that event in the Westminster Cathedral. Besides the church dignitaries, there were ambassadors or ministers from sixteen countries, and members of both houses of Parliament in attendance.

Terrible storms in western Europe and on the northern Atlantic in the last few days have resulted in many deaths and caused any amount of trouble to vessels on the sea. Great floods and much destruction of property have been reported. Several liners have been delayed, in some cases two days, in reaching port.

In order to prevent forgers from securing the signatures from blotters, as they sometimes do, some banks are beginning to use black blotters. These blotters make it almost impossible to see the ink.

Lincoln day was a great day in all sections of this country. North and South alike hastened to pay tribute to Abraham Lincoln. Many speeches in the two houses of Congress reveal the respect for "Honest Old Abe" in quite a wonderful way. Beautiful floral tributes were laid under the portico of Lincoln Memorial Building, by the Loyal Legion, the Red Cross, the Grand Army of the Republic, the Sons of Veterans, and other organizations.

The power of Lincoln was set forth by some great speakers as residing in his "sense of humor, his broad human understanding, faith in the people he served, and his belief in the *might of right*."

LETTER FROM MRS. EUGENE DAVIS, SHANGHAI

DEAR FRIENDS AT PLAINFIELD:

When my cousin, Mrs. Hunting, wrote asking us in China for letters for a February prayer meeting I thought the best way to meet the request would be for all of us to write, and then whatever seemed of use in each letter might be culled out by Pastor Bond or the committee and used as is seen fit.

Possibly you will all be interested in the Christmas celebration which is, of course, still very fresh in our minds. The Christmas season can not as yet mean to the Chinese what it means to us—that is, it is not yet a family day, because so few families are one hundred per cent or even fifty per cent Christian. That is, again, so few of the households from which our families come, observe Christian customs, hence the need for the church to provide sufficiently

attractive and interesting observance to call our people here each year, and to keep their love for Christmas increasingly warm.

We had a very good attendance this year. A service of music had been arranged for Sabbath afternoon, intended as a vesper service, just at twilight with soft lights and quiet, worshipful atmosphere. It was necessary, however, for various reasons, to push forward the time, so we opened at three. The congregation joined with the choir in three hymns; otherwise, the program was given unannounced by the choir, quartet, and soloists, who were all Chinese, except that Mr. Davis and I helped. Our chorister, Mr. Tsang, had been ill for several weeks, so that much of our preparation had to be made without him, which was sincerely to be regretted. Mr. Tsang has been indefatigably working at the music in the Boys' School and church, and his efforts are appreciated by us all. His spirit of making music worshipful will certainly count for much in time, as he tries to impart it to others.

"The First Nowell" and "Silent Night" were sung in English, as were "The Birthday of a King," "Holy Night," "O Most Happy Night," and "Star of the East." The hymns and the remaining five choruses were all in Chinese.

A manger had been arranged beneath a wall picture of the "Mother and Christ-child" which was in well-blended colors, and at the close of "Joy to the World," the gifts were announced of self and substance. One of the senior girls stood and offered herself for baptism and church membership. "I realize," she said, "that Jesus Christ is the Savior from sin, and at this Christmas time I desire to give myself to him and accept him as my Savior." Then five other Girls' School pupils—two little girls, one of whom is Doctor Crandall's Meling, and three more seniors—came forward as probationers. The first two made short statements of desire to be like Jesus, and the three made their offering in a song in Chinese which they sang together. Then the five went up and wrote their names in the probation book.

As the choir sang Christmas hymns, Sabbath school class representatives went up to the manger and placed upon it their gifts of substance—money and materials. These

represented about \$90 in gifts, and articles for use in hospitals, school for the blind, orphanage, etc.

In an unheated church in winter, baptism of Chinese who have little warm facility for even bathing in their own homes, is something of a problem. Our house kitchen stove and that at the Burdick-West house, heated as much water as possible; besides, water was brought in in great buckets from the street hot-water shops, and poured into the baptistry just before the service began, and also just at the moment before Mr. Davis stepped into the water. There was further singing of hymns and the Christmas service closed with the baptismal ordinance and a word of prayer (in Chinese, of course). It was a lovely service in that for the first time at Christmas a real offering of lives has been made in our church, in this open way.

On Sunday, the following day, occurred the annual church meeting, dinner, and Christmas plays by the schools. In the morning there were reports of the year's work, of our present status, and presentation of plans for the new year. During the dinner hour there were group discussions of the new work. In the afternoon committees on these plans presented resolutions for general discussion and adoption, new officers were elected, and committee chairmen and secretaries were appointed, with power to co-opt the remaining members. It is interesting to note that the plans for this enlarged organization were thoroughly worked out and largely put through by the efforts of the moderator, Mr. Sung Ngauhyien (David), Doctor Palmberg's "son-in-law," who by the way was, with Mr. Dzau, Sih-ding, definitely asked by the church to consider ordination to the ministry. Mr. Sung is the church's choice of pastor, with Mr. Dzau a second.

Shortly after four o'clock we western members served tea, sandwiches, biscuits, cookies, and candy to the members in attendance.

After that came the program of music and plays, given by the schools. The boys gave an anti-war play, and the girls, "Mr. Scrooge's Christmas." Some of the younger pupils presented songs and exercises, and Chinese musical numbers were given by an orchestra. A violin and mandolin number was included.

As many of those in attendance, living in Chinese territory, are subject to martial law, and are expected to be off the streets by eight o'clock, the day's program was arranged to conclude in time to allow even those living at a distance to reach home early. Many of them had given their day to this important Christmas observance, coming at ten in the morning and leaving after seven that evening.

One more item which made us glad, I will include in this letter, although already too long. On the preceding Friday afternoon, Miss Moore, a refugee missionary from Szechuen Province, who has been lately occupying Mr. Crofoot's house, making a home for her two adopted children, who are part-Chinese, and who have been studying in our Girls' School this autumn—a missionary of thirty-one years' experience in China—undertook a Christmas ministry to non-Christian students in our church. Since coming to Shanghai Miss Moore has been teaching English in a large school for Chinese girls of about seven hundred pupils, under non-Christian Chinese auspices, though I think the Young Women's Christian Association has made some contacts there. I understand that there is a strain of anti-Christian, anti-foreign influence in that school. Miss Moore had had a rather large gift of money from Scotland, which she proposed to expend in a Christmas celebration for some of those pupils.

She invited as many as would to come out here on that afternoon, sending motor cars for them, and about seventy or more came and were taken home again in the same way. Miss Moore first served tea to her young guests and their chaperons in her home. Next they came into our church and sat down to sing Christmas hymns in English. It was certainly interesting to see that large number of girls, with no Christian background, sitting so quietly, singing the songs that our English-speaking world has known and loved so long. Miss Moore greeted the girls warmly and then three Chinese Christian women from Doctor Stone's (Chinese) hospital for Chinese women and children, who had been invited to come and speak to them, were called upon. Two of them spoke in Shanghai dialect and one in Mandarin. Among them they told the Christmas story and also their own experiences in first learning of Christ

and how they had become his disciples, wishing for the girls a warm Christmas wish for acquaintanceship with him. Our church choir sang "Star of the East," and Carol Davis played for the girls on the church organ. Then Mr. Davis changed from the role of presiding officer to that of "Father Christmas." A gorgeous red robe and hat had been made for him and the girls were interested in what was for them their first introduction to Santa Claus. In an adjoining room, Miss Moore had arranged by number a gift, a basket of candy, an apple and a "cracker"; each girl was given a number, and when she had found the number's corresponding articles she claimed them as her own. After the distribution and "hunt" the girls left with sincere gratitude expressed for what was really a delightful Christmas recognition. For many of them it was their first introduction to Christian influence or atmosphere.

For us it was a happy occasion and an opportunity for the presentation of the Christ story "under our roof to the stranger within our gates."

Sincerely yours,

MARY R. DAVIS.

December 28, 1927.

MOUNT AIRY CHURCHES

MARY A. STILLMAN

At last I have found a place where people go to church.

The first Sunday I was in North Carolina I attended the Methodist church, because that was the nearest. I arrived in fairly good season, but had to sit in the next to the front pew. I thought I never saw a church so full of worshipers on an ordinary occasion.

The next Sunday I went to the First Baptist church. This beautiful granite structure with two square towers was farther away than I expected, so I arrived a little late; the ushers had to bring in chairs for me and other late comers. There are seven hundred members in this church, and I judged they were all in their places.

The next week I went earlier and found the Sunday school just singing a final hymn. When this was finished the superintendent did not say, "Let us be dismissed," but, "Let us be seated." No one went out except the superintendent and the chorister, and I suppose they came in again at another

door. The organist now began to play the voluntary; the choir filed in, followed by the minister; the congregation filled the seats not occupied by children, and the service began.

I suppose it was a special service for children, but no such announcement was made, and the sermon was on the text, "Those who stay by the stuff." It was a good sermon, but not intended for juvenile minds. In front of me were eighteen boys, from the ages of eight to fifteen, with two male teachers. The boys did not whisper or misbehave in any way, and the teachers apparently gave them no attention. The church was overheated on this very mild day, and just before twelve o'clock the smallest boy dropped to sleep and nearly fell out of the pew; the boys near him smiled, but made no disturbance. These children had been there two hours and a quarter, and yet sat still! They were the best-behaved children under the circumstances I have ever seen, and I have seen a good many.

I could not refrain from asking the pastor (who has the familiar name of Davis), if the Sunday school always remained to service. "Oh yes, certainly," he answered.

There are nine other churches in town, for white people, besides several for Negroes. If the members are all as faithful as at the churches which I visited, Mount Airy might be called a church-going city.

Mr. Davis has been called to the capital of the state. The church where he goes has a Baraca class of fifteen hundred men and boys, so I judge the people in the city named after Sir Walter Raleigh go to church, too.

NEGRO SAVES MANY WHITE FAMILIES

During the floods which submerged thousands of square miles along the lower Mississippi, a negro, Samuel White, in an inundated district near New Orleans, brought twenty-five white families to a place of safety, while his wife furnished coffee and food to the rescued for three days until other relief was available. The local papers are loud in their praise of the black hero. From a careful reading of the reports there is no indication of the establishment of any jim crow line for the segregation of the races on the rescue raft, and nobody seemed to mind.—*The Christian Century*.

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

OUR BULLETIN BOARD

Did you read it?

Read what?

The article, "The Money, The Men, The Message."

Where can I find it?

In last week's SABBATH RECORDER, page 200.

Who wrote it?

Rev. William L. Burdick, corresponding secretary of the Missionary Board.

Attention Seventh Day Baptist pastors. If your church needs a tract rack, write to the corresponding secretary of the Sabbath Tract Society, Willard D. Burdick.

MY CALL TO THE GOSPEL MINISTRY

REV. E. ADELBERT WITTER

In the year 1872 I went into the machine shop of Cottrell and Babcock to learn the machinist's trade. I took this step with the purpose of preparing myself for mechanical engineering. With this end in view, I gave myself to the study of mechanics and mathematics in the night school. My interest in religious matters was so keen that with the assistance of some older men I started some religious meetings for a part of the noon hour in the box factory part of the shop.

One day when I was busy at my vise, it seemed as though some one from behind were whispering in my ear, "You must prepare for the ministry." This was no welcome message. I turned and looking into space I said, "I will not." Turning to my work again I pursued it with energy and determination to drive that thought from my mind. Soon the words, "You must prepare for the ministry," were spoken into my ear again. I replied, "I will not," and giving my sleeves an extra turn, I seized the hammer and chisel and with unusual blows pushed the work with determination not to listen again. The incident filled my mind with thoughts of life and its possibilities.

The fight between inclination and revelation was severe. For months I was not free for a wakeful hour from the message, "You must prepare for the ministry." The conviction of oughtness grew with passing days, but yielding was not mine.

For six months the fight continued until, enfeebled in strength and wasted in flesh, I decided to make a special test of the case. I said in my devotions that I would make it a subject of special prayer at the noon hour for one week, and asked the Lord to strengthen the conviction if it was his will, but, if it was but a fancy of the mind, to take it away from me. At the end of the week the conviction had been greatly strengthened. I said to the Lord, "Thy will be done," and from that time on there was rest of soul. A new joy came into my heart.

The ten years of work in school for preparation were joyful, though years of struggle with poverty.

That call has been a beacon light through these nearly fifty years of service. God fails not to bless the hearts of those who hear his call, even if the world thinks of them as having failed.

MY CALL TO THE GOSPEL MINISTRY

REV. LOYAL F. HURLEY

My conversion occurred on the night of the first of January, 1909, attended by circumstances that will never be forgotten by those who knew them. Sufficient for this account is the statement that in a small rural church, discouraged and torn by internal dissension, a revival suddenly broke out in a simple little prayer meeting at the close of a day of bitterness. It came as an utter surprise to church and pastor alike, but in it, I, with several others, was born anew.

Our pastor, Rev. John T. Davis, had the rare wisdom to continue the revival in the same way it had begun. We just went on with prayer meetings. There was no preaching, but a lot of praying; within the next few weeks nearly every one of a group of about twenty-five was converted, if he had not been before. I am convinced that the real beginning can be traced to the prayers of my own mother.

One Sabbath morning early the next spring I was seated in the choir, as usual, listening to the sermon. Uncle John (Elder

Davis is my great-uncle) was preaching about the needs of the vast multitudes who do not know Jesus. All of it was very interesting and inspiring to me, and I could clearly see in my imagination the crowds of pagans abroad, hungry for they knew not what; and the equally pagan crowds at home just as hungry—even as I had been only a few weeks before. Suddenly I saw the preacher turn towards the choir and look straight at me as he said with a tone that struck me with consternation, "They are calling you."

That put a new angle into the sermon for me. I lost the rest of what was doubtless a good discourse. Elder Davis has told me since that he doesn't remember saying any such words or looking in my direction, but I remember. I could not forget.

No one had ever suggested that I ought to be a minister. Only one person had ever spoken to me directly about a life work. And I had thought little about it myself, though now I was nearly twenty-three. Whether Elder Davis spoke those words or not, God did, and try as hard as I could they would not be silent. It was time to plow the ground for corn, and I went back and forth across the field trying to argue the matter with the Lord. Why couldn't I be a Christian farmer, or carpenter, or school teacher? I never could preach. I wasn't made for that job. Thus I argued. But God won the discussion. There was no rest or peace until I said, "Here am I, Lord, send me."

Many times since I have been discouraged. Always I have felt unworthy. Yet I have never regretted that God called me into the ministry, or that I said "Yes" to him.

A HYMN FOR AIRMEN

MARY A. STILLMAN

Lord of the earth, the air, and sea,
Father and God, I call to thee!
Dangers appall; whate'er befall,
I trust in thee;
Protect thou me.

Lord of the forest and the mine,
Help me to use these gifts of thine.
Strength to each part do thou impart;
I claim as mine
Thy care divine.

Sov'reign of day and Lord of night,
God of the darkness and the light,
Thou'rt everywhere! Into the air
I take my flight;
All will be right.

THE INTER-SEMINARY MOVEMENT

CARROLL L. HILL

In the SABBATH RECORDER of January 9, under the head of "The Inter-Seminary Movement," is a preliminary report of an Inter-Seminary Conference held in New York City, December 28-30, 1927. Those who read the preliminary report will remember that the theme was, "Toward a More United Church," and that the program was arranged in three cycles under the following heads: I. "The Present Relationship Between the Churches." II. "Obstacles to a More United Church." III. "Ways in Which the Churches May Co-operate."

The following is a summary of the discussion at that conference:

I. "The Present Relationship Between the Churches."

The first discussion groups of the conference were given over to a thorough canvassing of the questions: What is meant by unity? What kind and degree of unity is desirable, if any? What is the present state of the question, both from the practical and theoretical side? In other words, the groups were led to a clear vision of the problem with which they were to deal.

The discussion of this first cycle naturally divides itself into three main positions:

(1) Unity is not only impossible, but undesirable. Diversity of organization is necessary.

(2) The most prevalent opinion was that organic unity of Christendom is desirable, if not even necessary. This opinion was expressed in view of the present conditions in mission fields and with the evils of competition in mind.

Some felt that there must be a distinction between *union* and *unity* and that whatever *unity* is arrived at must leave opportunity for individual expression in matters of belief and practice. Various formulae were proposed as bases for unity under this condition: "Spiritual unity on the basis of personal communion with God through Christ," or "The religion of Jesus," or again, "Christ's idea of God," or "His way of life."

Others felt that unity of purpose is a sufficient basis, that purpose being on the one hand to bring people to the knowledge and service of God, or on the other to benefit human conditions.

(3) A third strong group held out for

full unity, stating that the only desirable form of unity is that which involves: (a) a common way of life or code of conduct; (b) a common formula of belief; (c) a common organization.

Some of the groups branched out into special points not canvassed by the whole conference, such as the question of open communion. Closed communion was attacked on the ground of Christian charity and defended on the ground of intellectual integrity. One group went extensively into the present state of the question from the point of view of causes of antagonism, whether they be theological differences or more easily eradicable factors such as the exaggerated place of the individual minister.

II. "Obstacles to a More United Church."

Discussion had its background in three well-defined positions: (1) that unity in faith is the *sine qua non* for unity of organization; (2) that outward continuity is as necessary as inner; and (3) that room must be left for local autonomy and freedom in matters of doctrine.

All groups began the discussion of this phase of the subject with these questions: (1) What are the obstacles in the way of unity? (2) What is the nature of the Church? (3) What again do we mean by unity?

Discussion, in the main, centered around doctrinal differences which may be classified as follows:

(1) Various interpretations of the person of Christ.

(a) On the one hand were those who insisted on according full deity to Jesus. They held that his coming was an act of God; God became man, and acceptance of this view is necessary to a united Church.

(b) Those who accorded divinity but not deity to Christ, holding that he was divine in the same sense, if in greater degree, than each of us. His divinity, therefore, was an achievement of man, in that he was a man fully living out God's will. He is not properly an object of worship, but an example and an ideal. Those upholding this view did not hold its acceptance necessary to a united Church.

(2) Differing concepts of the nature of God.

On the one hand there were those who maintained that for all practical purposes

it is idle to speculate about God except as he is manifested in the world of time and space, while on the other hand there were those who felt the difficulty of equating God with the universe, and thinking of him as evolving with it, and insisted that an adequate doctrine of God must include his transcendence.

(3) Diverse theories of the nature of the Church of which there seemed to be four. The first was that the Church is simply a social group united by a common purpose. The second held the Church to be a divine society, the "Body of Christ," and founded by him with a certain order and constitution. The third set forth the Church as a living organism, a divine society, not necessarily founded by Christ, but resulting inevitably from his teaching and taking definite form under the guidance of the Holy Spirit. Fourth, there was the opinion that the idea of any church organization was foreign to Christ's interest because of his apocalyptic expectation.

Cutting across these formal differences were differences of emphasis as between the points of view that tradition or expediency should be the criteria of faith, practice, and order.

(4) Different ideas concerning the authority of the Church, tradition, the Bible, and the individual conscience.

Some felt that a fundamental reason for reconciling individual freedom with any idea of the authority of the Church.

Some held to the inerrancy of the Bible and believed it to be the complete and final revelation of God. They expressed the opinion that insistence upon this belief would not constitute an obstacle to unity.

(5) Doctrines of the sacraments.

Different requisites for the validity and regularity of the administration of the holy communion came in for animated discussion, as did different theories of the nature and mode of Christ's presence therein. The differences of belief in the matter of communion were those commonly recognized among Christians, namely, transubstantiation, the belief in the change of the bread and the wine into the body and blood of Christ; consubstantiation, the belief in the spiritual presence of Christ in the elements with no physical change; and last, the be-

lief that communion is a symbol, a commemorative service.

In regard to baptism, there were those who believed only in "immersion," others who held that the candidates should have a choice of "sprinkling," "pouring," or "immersion," and some who insisted on "infant baptism."

There were some who held that none of the sacraments were valid unless administered by one properly ordained in a particular line of apostolic succession, while others declared that this was not necessary.

(6) Liturgical differences were regarded as not valid reasons for perpetuating disunity.

A strong line of cleavage was uncovered between those who felt that unity must come within denominations first, and those who maintained that it will come within denominations only as it is realized between them or between similar sections of different denominations. It is quite evident that lines of cleavage cut across all Christian bodies, and we must reckon with both the horizontal and the vertical.

III. "Ways in Which the Churches May Co-operate."

The program implicitly set aside discussion of the question as to how organic unity may be brought about. On some sides there was tacit acceptance of its impossibility of achievement, and by some few there was explicit statement to that effect. Hence the conference turned its attention to a consideration and criticism of possible ways in which the churches may co-operate.

There was universal insistence on the need for education of clergy, students, and laity through the many agencies already existing, and through some proposed anew.

Geographical allotment of territory among churches found both support and opposition, the latter on the ground that it will tend to defeat rather than further unity.

There was general agreement on the possibility of fruitful co-operation in research and social service, and on the desirability of greater influence from all Christian bodies in civic welfare, industrial problems, international relations, and moral problems such as prohibition and the relations of the sexes.

Ministerial conferences, union services, local federation and the community church, and greater support of existing agencies

such as the Federal Council, all came in for discussion and a greater or less degree of support.

One sentiment received all but unanimous support, and that was a feeling of the value of just such conferences as this one. Some few at the conference were overwhelmed by a sense of the tremendous obstacles in the way of unity, and felt that the conference was "tilting at windmills," but most were convinced of its importance in removing suspicion, fostering a spirit of fellowship and mutual respect in recognition of one another's sincere consecration to the work of Christ, and in promoting the will to unity.

INCREASED INTEREST IN HEALTH PRESERVATION

The increased interest in health is shown in no more convincing way than by the daily letters received by the American Child Health Association. Teachers, parents, and students of all ages, from grade schools to universities, write to this national organization headquarters requesting authentic information upon the most advanced subjects in the field of child health preservation and promotion. Today's mail contained a letter from a teacher requesting "information and bibliography on the use of tomato juice and bananas in the dietary of very young children." In so far as possible the state departments of health and education are enlisted in this educational work.

Another request was made for the name of a physician in a certain locality "who would make a real health examination at regular intervals and advise a mother about her child's diet, hygiene, rest and play and sleep." Such inquiries are referred to the secretary of the county medical association. The authentic sources of health information are replacing "neighborly advice"—(casually volunteered) and the almanacs and the proprietary medicines are being deserted for nature's own remedies.

The number of "repeat" requests argue that the advice given is giving satisfaction.

Teachers are not only using good pedagogy but the subject matter now caught is reliable and up-to-date and appeals to one's common sense.—*American Child Health News.*

The main trouble with the fast young man is, he is going the wrong way.

MISSIONS

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

THE BETTER WAY

The missionary's message is one concerning which he can be very positive in his own thinking and one of which he may speak with no uncertain sound, but it is one where combativeness usually works to disadvantage. The missionary and all Christians can be very sure regarding their message because they are speaking about things which they have experienced, or should have experienced themselves; but men are not usually won by hot disputations. To be sure we read of old-time evangelists who sometimes thrashed those who opposed them and thereby won their antagonists; but such cases were rare, if they ever existed, and few people are ever won by combative argument and much less by being flatly contradicted in connection with every thing they say. Such a course stirs up prejudice and blinds the reason. The better method is to say, "Come, let us reason together." The Christian missionary and the Christian evangelist (and all who would win others to their cause) will succeed far better if they adopt the policy of talking things over with the view to get at the truth and on the basis of mutual respect for each other and each other's beliefs.

Less than a year past the writer one night came upon a group of students from Moody Institute addressing a street meeting in Chicago. Being deeply interested, both from the standpoint of a desire to see men won to Christ and from that of the best methods to be used, the writer listened awhile, went to a restaurant for lunch, and came back and studied the situation again. The one thing that was burned the deepest into his mind was the controversial attitude of the speakers. Doubtless many of the listeners were scoundrels and were going straight to the regions of the lost, but the combative manner of the speakers was not convincing. On the other hand, so it seemed to the writer, the bald if not blatant assertions left the impression that the speakers

lacked knowledge and were not quite sure of their ground.

The method adopted by Benjamin Franklin is far better. He has been called the "first civilized American," and in his autobiography, as recently quoted by the *Youth's Companion*, he wrote regarding this matter as follows:

"I made it a rule to forbear all direct contradiction to the sentiments of others, and all positive assertions of my own. I even forbid myself the use of every word or expression in the language that imported a fix'd opinion, such as certainly, undoubtedly, etc., and I adopted, instead of them, I conceive, I apprehend, or I imagine a thing to be so or so; or it so appears to me at present. When another asserted something that I thought an error, I deny'd myself the pleasure of contradicting him abruptly, and of showing immediately some absurdity in his proposition; and in answering I began by observing that in certain cases or circumstances his opinion would be right, but in the present case there appear'd or seem'd to me some difference, etc. I soon found the advantage of this change in my manner; the conversations I engag'd in went on more pleasantly. The modest way in which I propos'd my opinions procur'd them a readier reception and less contradiction; I had less mortification when I was found to be in the wrong, and I more easily prevail'd with others to give up their mistakes and join with me when I happened to be in the right."

The missionary and the evangelist should leave no doubt in any one's mind as to what they mean; but if they can do so without creating antagonism on the part of those whom they would win, there is great gain and the spirit of Christ is exemplified.

ANNUITIES

From time to time the proposition of annuities has been discussed in the Missions Department; but a few days ago the secretary received a letter asking if the Missionary Society had adopted an annuity plan, and this letter reminded the contributing editor that it was time he presented the matter again. Many missionary societies carry regular advertisements in denominational papers soliciting annuity gifts and it may be our society should, but it never has.

People having money from which they

want only the interest during life can give it to the board and receive a bond securing them semi-annual interest on the face of the gift the remainder of their lives. The rate of interest will depend upon the age of the person making the annuity gift. The Missionary Board offers six per cent interest on a gift made by a person between fifty-one and sixty, seven per cent between sixty-one and seventy, eight per cent between seventy-one and eighty and nine per cent after eighty-one.

Two people may join in an annuity gift and receive semi-annual interest till the death of both. In cases of this kind the interest is based on the age of the younger.

Also people sometimes establish an annuity in the name of a child, or some one for whom they wish to provide. In these cases a certain amount of money is given to the Missionary Society, which in turn gives a bond agreeing to pay said child, or other person named, during life, a certain amount of interest, the rate being determined by the age of the one to whom the interest is to be paid.

The annuity proposition is being used by very many benevolent organizations and among the advantages are these:

1. People advanced in years can, by this plan, place their money where they will receive a higher rate of interest than is usually paid.

2. People putting their money into annuities are sure it will go where they want it to go when they are through with it and without any expense to their estates, for, though they draw interest as long as they live, the principal is already given away.

3. Annuities placed in a society like the Missionary Board will, after the death of those establishing the annuities, continue to serve humanity as the centuries roll by.

For those who do not need the income from their money a direct gift is the best policy. But for those who need the interest the annuity furnishes a most desirable disposition of that which the Master has placed in their hands.

"Children learn much more from their parents than the parents realize. That is one reason why we have so many young criminals."

POLICY OF THE REFORMED CHURCH REGARDING MISSION WORK IN CHINA

[One of the most serious problems confronting boards carrying on mission work in foreign countries is the situation which has existed in China the last year. This problem is in a measure new to Seventh Day Baptists, as they never before faced anything quite like it in foreign mission work; but boards carrying on work in Japan, Turkey, and some other countries have met similar problems in their work in the past. For this and other reasons we can learn much from those boards. While our policies should not be determined by what other boards do and have done in the past, at the same time it will pass without argument that their observations and experiences are valuable to us in solving our problems. For this reason it is proposed to give in the Missions Department from time to time outlines of the policies adopted by other boards. Below will be found an epitome of the policy recently adopted by the Board of Foreign Missions of the Reformed Church in the United States:]

The Board of Foreign Missions at its semi-annual meeting on November 17-18, 1927, was made keenly conscious of the present situation of the missionary work in China, especially as it affects the work of our mission in the province of Hunan. Unfortunately for the work of our church, this province was made the stage by the Communists for an intense agitation against the foreigners, and this led during the past year to the withdrawal of not only our, but all other American missionaries, most of whom are home on an enforced furlough. Hunan was the last of the eighteen provinces to open its doors to the foreigners and missionaries and it has been the first to shut its doors against them. However, recent letters from our Chinese brethren and our eight missionaries at Shanghai bring the comforting news that it will be advisable for at least a few of our workers to return to China, at this time, and help in the re-opening of the work. The social, political, and religious unrest has had a most serious effect upon the entire Christian movement in China. One very hopeful result has been the strengthening of the spirit of unity among the Chinese Christians. In this respect the events of the year will prove a real blessing in disguise.

After devoting the greater part of two days to a careful and prayerful consideration of the critical situation in China, in which the missionaries and the members of the board took an active part, it became evident to the board that the missionary work in China has come to the end of an era, and the church, the mission, and the board must be willing and ready to face the new era with faith in God and the Chinese people. Therefore, it was voted to appoint a special committee whose duty it should be to give more time to a study of the points at issue and to voice, in a statement, the mind and heart of the board in relation to the demands for new methods, new adjustments, and new attitudes in the missionary enterprise in China, and to suggest a plan whereby we, as a church, may be able to fulfill our high and holy mission on behalf of a people who are struggling for a stronger and freer national life, for a fuller and richer content in the life of the masses, and for a more worthy place in the family of nations.

The Board of Foreign Missions rejoices in the thought that, at a time of severe testing and trial, our Chinese brethren have stood firm in the faith of Jesus Christ, and are hopeful for the future of the Church of Christ in China. We thank the Lord that, without the personal counsel and help of their missionary friends and under conditions of poverty and boycott, they have carried on the evangelistic work and that they are now asking for the early return of our missionaries. We pledge our loyalty to this spirit of Christian devotion with the assurance that when our workers return to the field they will do so, as heretofore, with the single motive of helping to advance the interests of Christ's kingdom in China. We also wish to declare that our missionaries have been living and laboring in Hunan during the past twenty-seven years with the one and only purpose of making Christ known among the people and of sympathetically identifying themselves with their social and spiritual well-being.

From the foregoing, it must be evident to all our pastors and people that this critical situation in China will impose an extra financial burden estimated at about \$100,000, which calls for a liberal response on the part of the church. The board has already had an outlay of at least \$30,000 for the

return of the missionaries to America and for those remaining in China and Japan. The heavier losses which must be faced are those caused by the destruction of the property and equipment of the mission, and the looting of the homes of the missionaries.

As to the return of our missionaries to China, some of whom are home on furlough and others on enforced leave, the Board of Foreign Missions is ready to send back missionaries as conditions will warrant it, and as the board or the Executive Committee may decide in each individual case.

Since the relation existing between our Chinese brethren and the missionaries for the past twenty-seven years has always been most cordial, it is the desire of the board that in the re-opening of the work, our missionaries shall press forward as rapidly as possible in organizing boards and committees on which Chinese will have a full share of responsibility.

Inasmuch as the Board of Foreign Missions has been carrying on educational work in China with the sole purpose of giving young men and women a Christian education, thereby fitting them for their life-work as believers in, and followers of, the Lord Jesus Christ, we do not see the wisdom of surrendering this privilege guaranteed under the principle of religious freedom, so long as the courses of study in our schools conform to the Chinese educational system. We respectfully ask the government of China, and in particular the provincial government of Hunan, to recognize this fact in requiring registration. By Christian education, we understand the privilege of the schools to conduct religious services and to offer courses of religious instruction to the students.

The present concern of the Board of Foreign Missions is not so much with the temporary arrest of the work of the missionaries and the financial losses as a result of the disturbances in China, for we know that the present is a period of transition in the missionary work in China, but our concern is that the faith of our people fail not in the ultimate victory of the gospel of Jesus Christ in China. In the centuries past the Church of Christ has had to meet conditions similar to those in China, and the Lord has always made plain his way to his people who with patience wait on him. The work of missions is the plan of God for

the salvation of the whole world. As we carry on the work with this purpose in mind, we will count it all joy when sufferings and persecutions befall us, knowing that in the end his kingdom will come and his will be done on earth as in heaven.

We know of no more fitting words to conclude this statement than by quoting the final words from the encouraging report sent to the board by our two missionaries, George R. Snyder and Jesse B. Yaukey:

"We can all have the cause of China and the great problems of China on our hearts and in our minds. We can unite constantly in prayer for the Church and for the Christians in this land. And, let us pray, that the Holy Spirit will lead us each one so that we can contribute our best unto the working out of these problems and unto helping as we are able in the building of the Church of the living God in China."

AN APPEAL FROM ELLIS ISLAND

TO THE EDITOR:

Won't you bring this urgent need to the attention of your readers? Just at this time warm clothing is our great demand at Ellis Island for hundreds of immigrants who are temporarily being detained or held for deportation.

States one social service worker on the Island: "What would we do without our Joint Clothing Room! Why, only today a mother and two children arrived at the island. Their baggage had been stolen before sailing and the police could not locate it. After a ten-days' journey the little children—even sleeping in the only clothes which they had on their backs—presented a pitiful sight. From the supplies of our clothing room, what a change took place in their faces and appearance when they were provided with warm, clean clothing.

"Cases like this occur daily at Ellis Island. Men, women and children who have been detained over a period of weeks for investigations finds themselves with unsuitable clothing as the cold winter days approach. Others have come from warmer climates and have not money with them to buy clothing. Even if they did have, the government could not permit them to leave the island to make purchases.

"I remember well the incident of a young boy who had just been released from the

hospital after a severe attack of pneumonia. He came to us for shoes. We had given away our last pair, for we never have enough boys' or men's shoes. The only shoes he had were thin athletic shoes of an openwork pattern, badly worn and totally inadequate for cold weather.

"For this boy in his weakened condition to go out into the cold weather without suitable shoes was to invite another attack of pneumonia, perhaps a fatal one. It is not only to provide comfort that clothing supplies are needed but to protect life itself. The requests of cases discharged from the hospital are many.

"Last week we gave away the last pair of trousers in our storeroom to a man who had been wearing his pajama trousers with a dark cloth coat over them to hide his humiliation.

"Men's socks! Why, we never have enough. More men are being held for deportation than previous years, because of the quota law.

"And don't forget the babies. They must be given special attention. Warm clothing is a necessity.

"We feel sure that when conditions are known many will be only too glad to respond so that all real needs can be supplied."

From Doctor Edwin Noah Hardy, chairman of the "General Committee of Immigrant Aid at Ellis Island" comes this statement:

"I am concerned about the clothing situation at Ellis Island. As you see these hundreds of people in the detention rooms, deprived of access to the outside world, your heart goes out to them. The least we can do is to see that they are properly clothed, especially the women and children. With detention and travel, clothing becomes worn out and totally inadequate.

"Our Committee of Immigrant Aid at Ellis Island is composed of seventeen social and religious organizations with workers at the island. We have a Joint Clothing Room with a woman in charge. Thus, we have the facilities for distribution of clothing, but not the clothing itself.

"I have appointed a Clothing Committee which will gratefully receive all contributions of clothes or money. Articles of clothing can be sent direct by parcel post or express to Mrs. M. Lawrence, Custodian

of Clothes, Social Service Department, Ellis Island, New York Harbor.

"Contributions or checks can be mailed to our treasurer, Mr. Thomas Mulholland, 61 Whitehall Street, New York City."

Sincerely yours,

RAYMOND E. COLE,

*City Mission Society,
Chairman of Clothing Committee*

THOMAS MULHOLLAND,

National Catholic Welfare Council,

FLORINA LASKER,

National Council of Jewish Women,

FRED RINDGE,

National Council, Y. M. C. A.

BUILDING OF CHARACTER

CORA JUNE SHEPPARD

Some one has said that character is the sum of all the experiences that have come to us.

What today we build into thought and action, tomorrow becomes character.

More important than the building of our houses is this inner building.

In choosing the material for our homes, we choose the best. Are we just as careful in our character building?

Sometimes I fear our school buildings and their equipment are a matter of deeper concern than the lives that are to be built and molded within their walls.

The teachers who by precept and example are forming the plastic minds of the children for the citizens of the future have a grave responsibility.

Some of us like new and more comfortable homes, others pay big prices for colonial residences, but what matter whether we live in modern or ancient abodes if health and character are not to count first?

It is not the money we spend for brick and mortar that makes our chance of heaven great, but the ability to discern between essentials and non-essentials or between good and bad.

It is not our creed or our color, it is that part of the mind and spirit of the living God we can grasp to give us faith in the wonderful markings of nature.

Thus we shall be able to crowd out the greed and graft of selfishness which enhances the ego to the extent the Golden Rule is scarcely ever thought.

The "Build thee more stately mansions, O my soul," as Holmes expresses it, applies to mind rather than material things.

It is not more room for the physical body which is needed as much as God-given teachers who have the lives and characters of the pupils near their hearts and do not watch the clock and wait for the semi-monthly check.

Christ taught, but where did he do it? Under the open sky with nature for his theme.

Do you think he would be the first to vote for the very latest up-to-date heating system which the state through the county urges and almost forces on the taxpayers with never a word as to the blessings of the Beatitudes?

The heating plants make necessary the fireproof stairways, fire escapes, etc., with never a care as to an improper character among the teaching corps, who, like a rotten apple, may contaminate all it comes in contact with.

Buildings, yes, if necessary, but character first.

I AM YOUR ENEMY

I do not care who you are, lawyer, minister, farmer, teacher, laborer, anybody.

I do not care whether you are rich or poor, old or young, strong or weak, every-one.

I do not care where you are, at home, on the street, on the train, anywhere.

I am more powerful than all the armies, more deadly than guns or poison gas, more cruel than the most uncivilized man or the fiercest beast.

I steal millions each year, but give nothing to anyone.

I always tear down, never build up.

I rejoice in bringing you trouble, sorrow and suffering.

I am defeated each day by many, yet I never give up the attack.

Who am I?

I am Carelessness.—*Selected.*

"A church that relies upon the civil law for support is like an old man leaning on a broken reed—in constant danger of its piercing his body."

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

THE CRISIS OF THE AMERICAN COLLEGE

PRESIDENT PAUL E. TITSWORTH
THE SITUATION

There is a prodigious stir in the world of contemporary collegiate education. All is not quiet along the Potomac—or anywhere else. The public—industrial, plebeian, and academic—is examining the business organization and educational program, the intake and the output of the American college with a critical eye that by no means blinks its shortcomings nor does it always see college education steadily or whole.

Nothing short of a revolution has taken place; indeed, more properly said, is taking place in the position, policy, and the philosophy of the college. If it ever were a quiet sanctuary of learning, that time is passed. Its cloistered precincts have been invaded by an often bewildered crowd. An institution almost disregarded except by the esoteric few, only two or three decades ago, it has now become the focus of public attention. The college is breaking over into a new age. Some of the changes it must meet are as follows:

1. **Swollen Enrollment.** In twenty-five years America has poured an enlarging stream of her youth into the college ocean. From the 110,000 students in 1900 the flood reached the half-million mark in 1925. The result is a tidal wave that necessitates enlarged physical facilities and a new mind-set on the part of the policy-makers and collegiate personnel.

2. **Cosmopolitan Enrollment.** This flood is sometimes called, and not inaptly, a barbarian invasion, for it is sweeping into college not only new elements of our American population—but the sons and daughters of alien peoples of alien traditions or those without culture altogether. The students of even the older institutions like Harvard and Yale are now predominantly of the first college generation. With all this new human material the college must begin the battle for culture and civilization almost at

the beginning. This fact must not be forgotten in any just appraisal of the contemporary college.

3. **Varying Motives.** Largely, as a consequence of what is suggested above, the motor forces inciting this mass—socially, racially, and culturally non-homogeneous—to college attendance, are equally varied. Some students go to college because everybody else goes; some to gain social standing or athletic renown; others to increase their earning capacity; some do not go at all; they are sent—because their parents do not know what else to do with them; but, glory be, many boys and girls go because they are hungry to know things and to enlarge their experience of life.

In the minds of the numerous and untutored who go or send to college, college is "the new magic." By some kind of jugglery it is expected to take the crude human material and turn it into productive, cultured citizenship. It is a grave question whether or not the best-organized and teachered college can achieve a perfect performance facing such a task.

4. **Extent of Knowledge.** One hundred years ago one mind could know perhaps about everything worth knowing. The human encyclopedia is, however, no longer possible. The natural and social sciences, business and just plain living, have turned so much data into the depots of human knowledge that the custodians are swamped. The banquet of fact is proving so superabundant that no man can digest it all. Some former criteria as to what knowledge is most worth while have utterly collapsed. New criteria are only slowly being built up.

5. **Lack of Motives.** It is not surprising, therefore, amidst this ruck of facts and confusion of values to hear an educational philosopher like David Snedden declare that the outstanding weakness of our education, in which knowledge is supposed to head up in potent and inspiring values, is its ill-defined objectives. Doctor Snedden is here, perhaps, stating a hard fact rather than uttering a criticism. American education is looking eagerly for a Moses to lead it out of the wilderness of facts and confused opinions into a promised land of synthetic and clarified thought.

6. **Inept Curricula.** The lack of a compelling sense of direction shows itself in the often inarticulated educational program of

the college, in the division of college curricula into water-tight compartments, and in the frequent lack of a statesman-like co-ordination of departments, which shall see education steadily and see it whole.

7. **Break-down of Instruction.** In the face of the confusion on the part of educational policy-makers and statesmen, is it strange that there should be confusion among the craft? There are no definite designs on the trestle-board. To the glory of the teaching profession be it said that every college can boast of some magnificent teachers who are imparting their subjects and their enthusiasms to their pupils, who are leaving the fructifying impress of their personalities and their vision on the students. Yet many otherwise good teachers, in this age of educational confusion, take refuge in the small world of their departments, like the monks of the middle ages who kept to their cloisters to avoid the turmoil of the world without. Thus some teachers forget that their subject is not a thing sufficient unto itself but is, in a highly concentrated form, an interpretation of one phase of the baffling, Protean thing called life. Some teachers forget that theirs is the responsibility for imparting life; they become not people-minded but subject-minded.

8. **College Administration a New Science.** Part of the present inadequacy of the college lies in the fact that college administration is a new science which hasn't found itself. Much college organization is disorganization, is largely occasional, accidental. Like Topsy, "it just grewed." College presidents, formerly perhaps chosen because they were the outstanding scholars on their respective faculties, are now selected from the ranks of ministers, lawyers, teachers, and business men. The significant fact is that they come to their jobs with possibly some incidental experience in one or more phases of the work they are called upon to do, but not as trained educational engineers, administrators, and executives.

THE RESULT

When, therefore, the flood of students of many races, with many backgrounds, and of many motives, pours into any college they come into contact with an ancient curriculum, inadequate equipment, with teachers having a subject, instead of an educational mind-set, and with an educational policy

that does not know where it is going but is on the way, speedy disillusionment as to the magic of college training is bound to follow. When inferior students, demanding the major attention of teachers and deans, set the pace, and superior students, slowing their stride to suit their less capable fellows, achieve no swiftness for life's race and finally quit disgusted, or slip into tragic indifference, all colleges suffer diminution in self-respect and in the confidence of the public.

"The intention of a college is to develop in its students intellectual activity and independence. But to a lamentable degree our present method (of instruction, he means) seems to achieve indifference and docility rather than their opposites. . . . It is clear that the indifference of the bad student and the docility of the good one spring from the same root—are simply two different phases of an essential weakness in our teaching. The studies lack motivation; there are in them, as they are presented, no driving sense of great opportunity or of compelling obligation. Intelligence does not seem to be imperative, nor do studies reveal any essential connection with intelligence."—*Doctor Alexander Meikeljohn, University of Wisconsin.*

B. C. Forbes, the famous writer on business matters, declared the other day that prohibition "has contributed incalculably to enabling a vast number of families to improve their living conditions and to make at least some progress toward financial independence."

Only ten of the thirteen states of that day ratified the first ten amendments to the Constitution. Four states did not ratify the twelfth amendment, five refused to ratify the thirteenth, and from four to six failed to ratify each of the following amendments. Twelve states each refused to ratify the seventeenth and the nineteenth, but the Eighteenth Amendment was ratified by forty-six out of the forty-eight states and by one house in each of the remaining states. No amendment ever had such an overwhelming ratification.—*Waterford Review.*

"Hope is a fine thing, but a poor substitute for work."

WOMAN'S WORK

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

PRAYER

A little lifting of the eyes to see,
A little trembling of the heart from shame;
A little softly whispered melody
Around the thought of a dear human name.

A little wishing for a cleaner mind,
A little longing for more tenderness;
A little aching for the way to find
The word to help another in distress.

A little sorrow for the unkind deed,
A little hope for braver days ahead,
Always so little—yet what mighty need!
What countless thoughts unvoiced, and
prayers unsaid!

—Anna Hamilton Wood
in "The Baltimore Southern Methodist."

PROGRAM III

PERSONALLY CONDUCTED TOUR OF THE CHURCHES OF OUR ASSOCIATION

It is evident at once that this program will vary with the location of the society presenting it. Should some society in West Virginia wish to use it, the title might well be changed to "A Tour of the Churches in the Southeastern Association." Or should the journey be made through the region "where the tall corn grows," the association, if named in the title, would be Northwestern.

From the nature of the title it will readily be seen that only a very general outline can be suggested and each society must supply its own material and work out the program in its own way.

A suggested program includes a *very brief reference* to the date and place of organization of the association and the names of those churches that helped in the organization and, if it can be done without taking too much time, a list made of all churches that have been members of the association since its organization. It will be found that some of these churches have become extinct, largely because of removals of the members to other places. If it is possible to stay long enough in each church to secure

the names of the ministers and mission workers who have gone out from these churches, such information would be most interesting; however, for some associations this will probably prove too difficult a task, as we have no datum that covers the history of each church and is available to all other churches of the association.

In those associations where a fast automobile can make the circuit of the churches in one day, more time may be devoted to the historical setting, but in those other associations where one might have to take passage with a follower of Lindbergh to complete the tour in time for the March meeting (for which this program is planned), any historical talk must of necessity be *very brief, if not omitted altogether*.

A visit to a church where one of our schools is located would seem to demand that special mention be made of the school which that church has mothered through many years. If time permits, mention should also be made of those Seventh Day Baptist schools of pioneer days, the schools that served their day and generation, and after blazing the way of education for our people, finally closed their doors and remain today but a fragrant memory in the hearts of many of our people.

While it is right to feel pride at the accomplishments of former days, we must not spend so much time on the history of our churches that we can not study the churches as they exist today. Let us learn how many pastorless churches are in our association. What is being done to supply these churches with speakers? What churches in our association failed to meet their share of the Onward Movement budget? What churches have among their number students preparing for the ministry? These are only a few of the interesting questions that a visit to each church in our association will bring out. For help in presenting such a program reference may be made to the files of the SABBATH RECORDER for the past two or three years, to the Year Books of recent years, to printed minutes of recent sessions of the associations, to "Seventh Day Baptists in Europe and America," (some of the historical data may be collected from these two volumes) and to the "Seventh Day Baptist Calendar and Directory for 1928."

Each society may have access to other sources of information. The names of only such publications as may be found among the members of the average church are given here.

TREASURER'S REPORT

For Three Months Ending December 31, 1927

MRS. A. E. WHITFORD,	
In account with	
THE WOMAN'S EXECUTIVE BOARD	
<i>Dr.</i>	
To cash on hand September 30, 1927	\$ 57.69
H. R. Crandall—Onward Movement	503.96
Alfred, N. Y., Woman's Evangelical Society, Board expenses	8.00
Dodge Center, Minn., Mrs. E. L. Ellis	3.00
	\$572.65

Cr.

S. H. Davis, treasurer, Missionary Society	
Miss Burdick's salary	\$200.00
Miss West's salary	200.00
Home Missions	100.00
	\$500.00
Correspondence, expenses, associational secretaries and officers	40.00
Typewriter, C. B. Coon	5.00
Davis Printing Company, treasurer's and secretaries' reports for Conference	12.45
Conference programs	10.34
	\$562.31
Cash on hand December 31	10.34
	\$572.65

HOME NEWS

NEW AUBURN, WIS.—I enjoy reading the "Home News" in the RECORDER very much, and feel that some might enjoy hearing about the Ladies' Missionary society in New Auburn, Wis.

We are a small society having about fifteen resident members. During the year 1927 sixteen sessions were held, all of which were very well attended considering the distance between the members' homes. Many of our friends from other societies attend our meetings and help to make them a success.

In the past year we have taken in \$223.07, of which \$120 was paid toward our pastor's salary. New hymn books were bought for the church.

The Flower Committee has sent flowers, candy, fruit, and books to the sick and shut-ins.

Our yearly meeting of the society was very well attended and plans were made for the year 1928.

MRS. RAY C. NORTH,
Secretary.

February 10, 1928.

VERONA, N. Y.—*Report of the Pastor for 1927*.—When the church year began, your pastor was living in Auburn, attending the theological seminary there, and coming over for services on Sabbath days. Because of the open winter he was able to get to church every Sabbath, and every week but one was greeted by a goodly company of the faithful members. One week, because of the heavy snow, there were only seventeen at the service. But for the rest of the winter the attendance averaged forty to forty-five. Our summer congregation has been double that number for the most part.

Fifty-one morning services have been held, missing only the Sabbath of association at Adams Center, when over sixty of our number were in attendance there. Your pastor has preached thirty-nine sermons from the pulpit of our church. The other Sabbaths were given over to special programs as follows: three Sabbaths were taken up by covenant meeting at communion time. On February 5, the Christian endeavorers had charge, giving a program in honor of Christian Endeavor day. Mother's day was observed on May 14, with an appropriate service in pantomime. June 11 was Children's day in charge of the primary superintendent. On July 2 occurred the ordination of your pastor, with a large delegation from the sister churches of the association, and Rev. T. J. Van Horn, a former pastor, to give the ordination sermon. August 13 we welcomed Rev. Alva L. Davis, another former pastor, in the pulpit. September 10 we had a Conference echo meeting, with short reports of the Westerly Conference by some of the sixteen of our number who attended. October 1 the service took the form of a roll call with messages and testimonies from many members. October 22 was Laymen's day, with four five-minute talks by four men of the church on some of the whys of the Christian life. On November 12 Rev. Erlo E. Sutton, denominational director of religious education, was with us. November 19 we observed Sabbath Promotion day. The Doers class

of the Sabbath school had charge of the service, and presented the pageant by Miss Ruth Phillips, "The Gift of Life."

During the year the pastor has made one hundred twelve calls, kept in touch with the nonresident members by correspondence, baptized two candidates, solemnized one marriage, and conducted three funerals. I attended the Eastern Association at Rockville, R. I., preaching the Sabbath morning sermon. It was also my privilege to preach at the union Thanksgiving service at the Lutheran church. We have taken four new members into the church—Gladys and Gertrude Hyde by baptism, Viola Chaplin by statement, and Mrs. Raymond Sholtz by letter. We have lost two members: Brother Arthur G. Newey was claimed by death on February 12. A letter was granted to Mrs. Royal R. Thorngate to join the church at New Market. This gives us a net gain of two members.

But statistics are a poor measure of the work done. It is my feeling that we have progressed in many ways during the year. The pastor has had hearty support from the members in all things, and I wish to thank you for that co-operation. Our attendance shows the interest in the services. Our month of cottage prayer meetings was a blessing to all who attended. Many are taking a deeper interest in the work of the Master.

We have done several things to improve the church property. A new furnace was installed the first of the year; the vestibule has been redecorated and equipped with a new cupboard, shelves, table, and utensils; the new floor in the basement was just completed this past week. The parsonage has been painted inside and out, furniture has been added, and electric lights installed, besides other repairs. A dozen new chairs were purchased for the primary department. With the aid of a new lawn mower the janitors have kept the grounds in good condition. They should be commended on the way they have performed their duties.

The Sabbath school, ladies society, social club, and other organizations within the church have done good work. There is a fine feeling of co-operation between our church and the others of the township. We have held up our end of the community enterprises. Our Daily Vacation Bible School was a success, being rated one hun-

dred per cent by the Sabbath School Board. This was the eighth year of Vacation Bible School for this church. We had an enrollment of seventy-one, fourteen of whom are not associated with any weekly Bible school, and several others of whom are irregular attendants. We can not measure the influence of this part of our work.

So much for the past. We have not done all that we might have done, and yet I feel that we have done well. It is right that we should not be satisfied with the report, and that we should determine to accomplish more in the coming year.

And what of the future? The first fact that faces us is that it is the season when of necessity our work must diminish, because of weather conditions and the distances most of us live from the church. And yet we may be in danger of taking it for granted that we can not do so much, and "letting down" a little in our efforts. Let us all pledge ourselves to let nothing keep us from the Sabbath morning service that would not keep us from our business or social appointments.

And still another fact comes to our attention. Our church plant is inadequate to accommodate our well-organized Sabbath school with its twelve classes. Sometime in the near future we will have to consider remodeling to make our work more efficient in this important branch. It is not too early to begin thinking of this task. It can not be accomplished in a year, but the start should be made, and a tentative date set for the achievement. The church school should be as efficient as the public school, and should be equipped to do effectual and constructive work. It has been said, and I believe it is true and has been proved, that "a church can have anything it thinks it ought to have."

These are material things to promote our efficiency. More important is the equipping of ourselves, as a body and as individuals, for the spreading of the gospel. The beginning of that work is prayer. Let us have more Quiet Hour comrades. Let us have reading circles and special study classes to prepare ourselves to carry on the work which Jesus commissions the Church to do.

There are plenty of opportunities. Right now we have a contact with an unchurched community where we might begin doing ex-

tension work. All around us are people who do not admit the claims of the Lord Jesus Christ. It is our Christian duty to press his claim on them.

It is my honest conviction that First Verona Church is one of the most, if not *the* most hopeful church in our denomination. Add to one hundred seven years of history, the staunch loyalty of those who have been members for years, the energy and abilities of the working membership, the visions of our youth, the fine group of children growing up "in our midst," and the devotion of the members to the church, in which, for the most part, their lives center, and you will agree with me that the future looks bright.

I covet your prayers that I may faithfully perform the duties that devolve upon me as pastor, and that we as a church may have a much deeper experience of Jesus Christ and a fuller surrender of our lives to his guiding hand, that we may be led out into a greater service for him in the winning of souls for his kingdom and in the spreading of his Sabbath truth.

Respectfully submitted,

LESTER G. OSBORN,
Pastor.

AN OLD TRACT ON COMMUNION

LILLA E. WHITFORD

One of the memories of my childhood is of listening to the invitation to communion as it was given in the Baptist Church where we attended services. The invitation, as I recall the words, was to "members of like faith and of sister churches." Elder J. M. Todd, of blessed memory, used to say, "members of churches in sister relation."

As long ago as in 1846, the question seems to have arisen in some churches as to the terms of communion; for I have in my possession a little pamphlet of twenty pages concerning this matter. The title page reads as follows: "The Nature, Design, and Terms of Communion, by Rev. G. M. Langworthy, written and published by order of the Seventh Day Baptist Central Association, DeRuyter, J. Bailey's Job Office. 1846."

"Nature and Design of Communion. It is the object of this little tract to explain in as lucid a manner as possible, the nature, design and terms of communion; and to set

forth some of the reasons why different denominations of Christians can not consistently partake together of the Lord's Supper. And it is the earnest prayer of the writer, that he may execute his task, not in a spirit of bigotry and censoriousness towards those that may differ from him in their religious sentiments, but that he may approach this subject in that spirit of Christian meekness and honesty, which ought always to characterize the followers of the 'meek and lowly Jesus,' and that he may be enabled, by divine assistance, to elicit the truth, relating to this deeply interesting subject."

After explaining the meanings of the word "communion," as given in "Mr. Noah Webster's dictionary," he goes on to say, "There is no doubt that much of the unkindness and bitterness of feelings which has sometimes existed between different denominations of Christians has originated in a misapprehension of each other's sentiments, and in not properly distinguishing between 'Christian' and 'church fellowship,' and confining each to its proper place. . . . If then it can be shown that partaking of the Lord's Supper is not a test of Christian fellowship, but simply a mark of church membership it will appear not only unimportant but actually improper for different denominations to commune with each other.

While, therefore, we would advocate in the strongest terms the most extended fellowship among all orders of Christians, we are not able to discover that that fellowship has anything to do with church communion. . . . There is no difference among Protestants in reference to what constitutes one a Christian. All acknowledge that 'whosoever is born of the spirit' is a child of God. But we can not have fellowship as churches because as such we are not only not united but actually opposed to and at variance with each other.

Communion consists in the celebration of the Lord's Supper and this is no other than church fellowship. It is not a Christian ordinance but a church ordinance.

Mixed communion like the fifth wheel in a carriage is uncalled for. Every denomination has its own communion, and all members can participate in it as often as they wish, and if in the providence of God any of the members should be located within the bounds of some other denomina-

tion, and entirely out of their own, should they wish to partake of the communion, they had much better in the first place unite with some one of the churches in the communion of which they wish to partake. Besides, there are only a few floating members of the different denominations that ever avail themselves of the privilege (if a privilege it can be called) of communing out of their own denomination."

This tract is to be considered now as a curiosity, because the question of open or closed communion, which was such a burning question in 1846, is now one which every church decides for itself. Every age has had its own important questions for religious discussion. Time is the best healer for all troubles, and time as it passes shows us the same lesson over and over that the important questions of the day are very unimportant to the next generation. If we could only realize how the discussions of the present day will look to our grandchildren, how much less important they would seem to us now.

AS OTHERS SEE US

The Morrow Memorial Methodist Church of Maplewood, N. J., over which Doctor John E. Charlton splendidly presides, held on a recent Sunday evening a community service. Several churches participated. On the pulpit sat ministers of the Methodist, Presbyterian and Episcopalian denominations. I had been invited to make the address of the evening. I responded with a message on "Working Together." A great congregation assembled of the best Christian families of that beautiful little town. I talked to them for half an hour of the necessity of better mutual understanding not only between Jews and Christians but between other divergent denominations also in view of the many great present-day problems that clamor for united effort. Fine cultural ability and prominence from various walks of life faced me. Never did I confront a more respectful, earnest and responsive body of people. I left at the close of the evening with the consciousness that these good Christian folk had been brought somewhat nearer in kindness of consideration for the Jewish people and that a contribution had been made to better interrelationship.

Incidentally I must say a word of the

beauty of the service of the evening. The church is a civic ornament. Its setting and equipment are artistic and effective. Its ritual is short, simple, serious, spiritual. The decorum even of so large a group, from start to finish, was unmistakably reverent and upliftingly inspiring. I wish that some of the congregations of my own faith where I am asked to officiate occasionally would send a committee to observe such conduct and dignity. They would receive a much needed lesson in churchly behavior. They would see no trustees talking, no congregants visiting, no sexton circulating as though he was eager to keep everybody in good humor. They would find no busybody officials so conspicuously and sometimes so crudely in evidence that they give the impression that they forgot to leave outside the manners of their political club.

I like a church to be so conducted during its hour of devotion that whoever enters or remains will unavoidably gain Jacob's impression: How reverent is this place. It is surely a house of God.

The minister of the church at Maplewood desired to compensate my service. I should be ashamed of a rabbi that accepted material recognition of such a splendid leader and his people for such a service. I was so impressed and uplifted by the evening that if I had accepted anything additional I should have considered myself overpaid.

At the close of the evening I was asked to pronounce the ancient priestly benediction. Never did I do so with greater fervor and hope. It was a memorable experience. —*From The Supplement, by Rabbi Lyons.*

"Skill in common arts is the gift of God. He teaches the husbandman discretion and the tradesman, too; and he must have the praise of it. God dispenses his gifts variously. Moses was fittest of all to govern Israel, but Bezaleel was fitter than he to build the tabernacle. Those whom God calls to any service he will either find or make fit for it."

Thou crownest the year with thy goodness; and thy paths drop fatness. They drop upon the pastures of the wilderness; and the little hills rejoice on every side. The pastures are clothed with flocks; the valleys also are covered with corn; they shout for joy, they also sing.—*Psalm 65.*

YOUNG PEOPLE'S WORK

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

HELPING OTHERS TO FOLLOW JESUS

Christian Endeavor Topic for Sabbath Day,
March 10, 1928

DAILY READINGS

Sunday—By following Christ myself (John 21: 20-22)
Monday—The power of example (1 Tim. 4: 12-16)
Tuesday—The power of testimony (John 4: 27-30, 39-42)
Wednesday—A beautiful life (1 Pet. 4: 12-16)
Thursday—Telling the story (Acts 8: 26-40)
Friday—Praying for others (Eph. 1: 15-23)
Sabbath Day—Topic: How can I help others to follow Jesus? (1 Pet. 3: 8-16)

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

I can not help others to follow Jesus unless I am a true follower of him myself. I must enthrone him in my life and sanctify him in my heart before I ask others to accept him. I must *practice* before I can preach.

After I have become a follower of Jesus, my next duty is to practice the principles he taught, in my daily life. The Christian will not render evil for evil, but good for evil. He will be willing to forgive and forget. Two small boys, whom I know, were playing one day. In their play, one of them accidentally hit the other boy in the eye with a snowball, causing him severe pain. He, thinking that his chum had done this purposely, became very angry and was ready to fight in spite of the pain. After his anger cooled down, he went into the house, got a nice big apple, and gave it to his chum who had hit him, showing that he forgave him.

Jesus wants us to forgive those who do us evil, and this is one way in which we can win others to him.

They that deny themselves for Christ, shall enjoy themselves in Christ.—*J. M. Mason.*

THE INTERMEDIATE CORNER

REV. WILLIAM M. SIMPSON
Intermediate Christian Endeavor Superintendent
Sabbath Day, March 10, 1928

DAILY READINGS

Sunday—Exchanging ideas (Prov. 27: 17)
Monday—Jesus as a Friend (Luke 10: 38-42)
Tuesday—Bad friends (1 Cor. 15: 33)
Wednesday—A chance meeting (Acts 8: 26-31)
Thursday—Friend of God (Jas. 2: 23)
Friday—Leading friends to Jesus (John 1: 35-39)
Sabbath Day—Topic: How friendships change us (Eph. 2: 13-22; Matt. 7: 12)

SOME QUESTIONS

Under what circumstances may an Intermediate society properly hold a social for members only? For members and others of Intermediate age? For the general public?

Name some possible dangers from limiting one's friendships to a very few people?

What may our Social Committee do, besides arrange for our socials?

What classes of people did Jesus befriend (Think carefully before you answer)?

Have you read the book "Social to Save"? If not, what would you expect to find in it?

How may we avoid a selfish interpretation of this topic?

What is *esprit de corps*? How does this enter into the friendships of a group of people?

A suggestion: Let one or more tell in the meeting accounts of friendship strengthened by feats of heroic self-sacrifice.

A LETTER FROM THE SECRETARY OF THE EASTERN ASSOCIATION

DEAR ENDEAVORERS:

Through the pages of the RECORDER I want to thank the societies in the Eastern Association who have sent in letters telling of their work. We have nine societies in our association: six have sent in splendid reports; where are the other three? Surely you are doing something worth while. Who, of these three, will be the first to respond to this call? You can send your reports to me, or to Mrs. Ruby C. Babcock, Battle Creek, Mich., R. 5, Box 165; either will see that the letters are forwarded to the RECORDER.

I do not want the six societies who have already reported to think that their duty is

done, for as fast as you do something especially interesting, we want to know about it.

Then, too, I think it would be fine if we heard from the young people's societies in the other associations. Let us share our work, for in this way we may be able to help one another more than we realize.

Remember, I asked for at least one letter a month. Is this too much? I think not. Who will be the first? Let us keep them coming, for I know these letters are much appreciated.

Sincerely,

MRS. BLANCHE J. BURDICK.

Ashaway, R. I.

BROKEN FAMILY TIES

FRANCES L. GARSIDE

When the members of a family gather from all directions for a family reunion, there is never any great concern if a vacant chair proclaims the inability of one member to be present. Distance, business demands, perhaps family reasons, keep the absent one away, but there is always the promise that he or she will be present "next time." There is no such hope held for the foreigners in the United States who gather together, and always there are more absent than there are present, due to the hardships wrought to the family tie by the restrictions of the Immigration Law.

The Department of Immigration and Foreign Communities of the National Board of the Young Women's Christian Association has for seventeen years conducted a widespread follow-up of women newly arrived to make their home in America; it maintains special immigrant welfare workers at Ellis Island in New York, and at Angel Island in the San Francisco harbor, and, through its international institutes, comes in close touch with foreign communities in nearly fifty American cities. Such contacts put the Young Women's Christian Association in the position of a confidante to whom all troubles are told; there are no phases of the disintegration of family life, due to the workings of the Immigration Law, with which it is not familiar. That a man, or woman, separated from family and the traditional influence of the little village life back home, is a less desirable citizen be-

cause of this, goes without saying. Yet the operation of the law has become a discrimination against the institution of the family. The 1924 quota act, enacted in good faith, thinking to conserve national welfare, unity, and security, is producing just the contrary effect in the form of thousands of broken and separated families.

Mr. P. from Poland, came to America in 1912; in 1917 he was drafted and, though not a citizen, voluntarily accepted service in our army. Being honorably discharged, he sought to bring his wife and daughter to this country. He found he could not until he had secured his final citizenship papers. This became possible in 1927. Had he missed one question, he could not have brought his daughter over, as she would have passed her eighteenth birthday.

Mr. I. from Italy, was called to Italy by the death of his father. Delay in returning, due to sickness, broke his "continuous residence," and when he reached this country he had to start all over again to get his citizenship papers, a matter of five years before he can bring his wife and child.

Mr. A., an Armenian, prepared to bring his family to this country in 1924. One of the children fell sick; his wife remained with it in Cairo, and he brought the other two with him. The new law went into effect and now he can not bring her to the United States until he has completed his five years of continuous residence.

Mr. H. came from Hungary, and is a declarant for citizenship. His wife back in Hungary died, leaving a large family of children under the care of a daughter, who is eighteen. He is sending money for their support, and when he has secured his final papers may bring the children under eighteen, but can not bring the daughter who is that age. If he brings the children, he will have no one to make a home for them here; if he leaves the family there, it puts the heavy burden of responsibility on the shoulders of a young girl.

These are only a few instances. No one may tell how many separated families there are, estimates running all the way from thirty thousand to three hundred thousand.

In the homeland, the man or woman lives on a tiny farm, or in a tiny village, and lives the life of a simple, happy peasant—few recreations and excitements as we know them, and also few temptations. Coming

to this country, and settling in a congested city, away from the shadow of the little church spire back home, is not good for the morale, be it man or woman. It is with the welfare of the woman thus stranded that the Young Women's Christian Association is so vitally concerned.

The tenth biennial convention of the Young Women's Christian Association of the United States of America will be held in Sacramento, Calif., April 14-20. The two thousand delegates expected will represent a national membership of six hundred thousand women and girls who are association members in more than forty foreign countries. No convention of the year will be so far-reaching in interest.

National Board Y. W. C. A.,
600 Lexington Avenue,
New York, N. Y.

TWO CONCEPTIONS OF RELIGION

Certain Anglican bishops proposed some years ago that the Christian Church find unity by accepting as authoritative the Bible, the Nicene Creed, the sacraments of baptism and holy communion, and an episcopally organized ministry. Pope Pius XI has now responded to every such advance from outside his fold by declaring that the only basis of unity is submission to the authority of the Roman See. Certain fundamentalists insist that the sole basis should be the Bible as interpreted by themselves.

In all this is implicit the idea that religion, specifically Christianity, is a form of doctrine. Bishop, pope, and fundamentalist differ widely on what that form should be; but they agree that it is a form.

Radically different is the idea that religion is not a form at all, but a kind of life. If this idea is true, then the formal unity of the Church would not be desirable, but deplorable. To make all people think alike is to destroy free discussion of the things that most matter; and freedom is essential to life.

There must be outward forms for life, but those outward forms are not the cause of life, but its expression, and they change as the life develops.

These two ideas of religion have been evident throughout history. One is clear and

precise, the other is as hard to define as life itself, but as easy to recognize.

One idea views religion as a spiritual autocracy, the other as a spiritual democracy; one as a law imposed, the other as laws discovered; one as obedience to an external and unchanging code, the other as an aspiration to an ever onward moving ideal; one as an outward conformity, the other as an inward life; one as a jewel transmitted, the other as a seed planted; one as a plan, the other as an impulse. According to the one, unity must be visible and tangible because it is of authority. According to the other, unity can not be seen or touched because it is of the spirit.

Where the one idea has prevailed, there has been subjection; where the other has prevailed, there has been liberty.—*The Outlook*.

SHALL WE PRAY AT THE ROTARY CLUB?

It is coming into fashion to invite clergymen to speak or to offer prayer at business men's conferences. The papers are debating the propriety of the practice. It is argued that there is an element of sham, that business men are using a religious cloak to give the appearance of sanctity to unholy ways of doing business. The objection is superficial. In business as in politics there is plenty of material for moral criticism. Business men know the seamy side of business. But there are thousands of business men and women who are trying to convert business and to make it a divine and human stewardship. Their task is sacrificial and messianic. There are few places in the world that make heavier drafts upon intelligence and the spirit of martyrdom. These men and women feel the need of all the religious reinforcement they can command. They welcome and long for all of the Christian incentive and guidance which the minister is able to give. To serve this need effectively is one of the high tests of fitness for the ministry. To mumble platitudes where souls need counsel is pitiful. No, after making all allowance for convention and complimentary gestures, men need the minister. They look to him for help. Let him not cheapen the opportunity by trifling.—*The Baptist*.

CHILDREN'S PAGE

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

GETTING EVEN

MRS. ELISABETH K. AUSTIN
Junior Christian Endeavor Superintendent
Junior Christian Endeavor Topic for Sabbath Day,
March 3, 1928

DAILY READINGS

Sunday—Our duty to forgive (Matt. 6: 12-15)
Monday—Turn the other cheek (Matt. 5: 38, 39)
Tuesday—Do not evil for evil (Rom. 12: 19-21)
Wednesday—Jesus refused to get even (Luke 23: 34)
Thursday—Bless those that wrong you (Matt. 5: 43-48)
Friday—What Jesus said about it (Luke 9: 51-56)
Sabbath Day—Topic: Is it right to get even? (Matt. 18: 21, 22. Consecration meeting)

Miss Smith was at her wits' end. The biggest problem in her Junior society had suddenly become a critical one. Henry had knocked Charles over an embankment and broken his leg. Henry and Charles were always trying to get back at each other. It did seem to Miss Smith that the more she tried to emphasize the truth of the Golden Rule the more these two problems kept breaking it.

Charles had to stay in the hospital two months and even then he might not be able to walk, for the break had been an exceedingly bad one. The Sunshine Committee planned numerous ways to keep him happy during his hours of lonesomeness in the hospital, but Henry flatly refused to help in any way. He declared that Charles got just what he deserved and for once he could have a few months of peace while Charles was in the hospital.

A week after the first mishap, Henry was on his way to Junior when an automobile skidded on the wet pavements, shot across the road, mounted the sidewalk, and struck a telephone pole. In dodging the machine Henry ran into another pole, slipped on the ice, and fell to the sidewalk. He arose quickly to his feet, but soon discovered that he had a terrible pain in his elbow. When he arrived at the church his arm was too

stiff to move. When Miss Smith discovered what was wrong she dismissed the Junior meeting and took Henry in her car to his home. Now Henry's father had been ill a long time and the family felt unable to pay for the expense of having Henry's arm set, so in a flash Miss Smith suggested that she take Henry to the doctor, saying that the Junior society would be glad to pay the doctor. Of course Henry, like Charles, had to keep quiet for several weeks.

After a few days had passed Henry began to have a funny feeling inside—he began to wonder how Charles was feeling, all alone in the big hospital; at least he could be at home with his parents. Then he began to think how good it must seem to Miss Smith not to have two quarreling boys at Junior every week, yet she seemed to be doing everything she could think of to make them both happy. Soon he remembered two verses which had been the Junior topic the week that he hurt Charles; it went something like this, "Vengeance is mine, I will repay, saith the Lord. . . . Be not overcome of evil, but overcome evil with good."

Perhaps God was punishing him for being so unkind to Charles. He hadn't received as much as he deserved anyway, he thought, but that was the way God did things. Perhaps, yes perhaps, God was trying to teach him a lesson and he guessed Miss Smith was trying hard, too.

At the end of the first week Henry asked for pen and paper and this was what he wrote:

MY DEAR MISS SMITH:

I am sorry that I haven't always been a good boy. I guess God must be trying to teach me a lesson. He saved me from being hit by the automobile and maybe killed, but he let me slip on the ice and break my arm so I would know just a little of how Charles feels with his broken leg. I don't want to be a bad boy any more. I will never try to get even with Charles again and I will always remember that if we want to please Jesus we will do unto others as we want them to do unto us, as you teach us at Junior.

Please forgive me and take this letter to Charles and explain to him. I will go to see him as soon as the doctor says I can. He really hasn't ever been as mean to me as I have been to him. I know now that if I want to live the Bible way I must remember that it isn't right to get even with anybody, and if you disobey the Bible you will get punished sometime.

HENRY.

"When worms are scarce the hen scratches all the harder."

SOME MORE INTERESTING LETTERS

DEAR BOYS AND GIRLS:

Do you know, I just believe that some of you are mind readers? Now what do you think about it? My request for more letters and stories which I sent out only last week has not yet appeared in print, but this very week I have received two fine letters, one from Rhode Island and one from Ohio. Here's hoping that I will be as fortunate every week. I surely will if each boy and girl does his or her part.

Lovingly yours,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

We have been reading all the letters from the other children, and want to write too. I am nine years old. Mary Alice is seven, and Gladys is four. We have a little black dog that we call Peggy. We got her Christmas eve.

Last year we lived in New York City while our father went to Teachers' College. I went to the Horace Mann School and had a nice time. We went to church nearly every Sabbath day. Miss Ruth Randolph was our Sabbath school teacher at first, and then her sister Virginia taught us.

We visited our cousins, the Norths, in Plainfield, several times. When we came home in June we drove to Boston, the White Mountains, and Rutland. We saw lots of interesting things on the trip.

Last fall we all had the chicken pox, and now are having the mumps.

I am in the fourth grade and Mary Alice is in the first grade.

We hope others will write to you.

Your little friends,

VIVIAN, MARY ALICE, GLADYS STEWART.
167 Tulane Road,
Columbus, Ohio.

DEAR LITTLE GIRLS:

I was very, very glad to get your nice letter, and hope you will write again soon.

Your stay in New York and the trip home must have been very enjoyable. As for the mumps and chicken pox, they were not so very bad, were they? My children have had both, and when they had the mumps their father had them too. Eleanor, who is now ten years old, told her father that he looked like a chipmunk. He told her to look

in the glass to see how she looked, and she tried to hide her face in a corner.

Of course you knew that I have known your mother since she was younger than any of you, so I feel as if I knew you already.

Lovingly yours,

MIZPAH S. GREENE.

DEAR FRIENDS OF OUR PAGE:

I am nine years old. I live on a farm in Rhode Island. We have a big dog for our pet. His name is Dane.

We have a big orchard that we like to climb trees in. I have missed the snow a lot this winter. We just found enough snow yesterday to make a snow man.

I have two brothers; one is eight years old, the other is two.

I have enjoyed the stories on our page very much. My favorite story is "The Little Brownie." I like the stories and letters that the other children write. I hope some one will write to me some time.

Your friend,

MARGUERITE BEEBE.

Westerly, R. I.,

February 2, 1928.

DEAR MARGUERITE:

I was delighted to receive your good letter. Please write often.

I am glad you liked "The Little Brownie." Some day soon I am going to tell you some more about him.

Both Mr. Greene and I think of your father as one of our boys and are very proud of him. We hope some day soon we will be able to know your dear mama and the rest of you just as well. We didn't get much more than a peep at you last summer.

Lovingly yours,

MIZPAH S. GREENE.

JESUS LOVES THE LITTLE CHILD

MRS. JOSEPH B. KELLER

[Here are some verses written by one who is, I am sure, a great lover of little children.—M. G.]

Jesus loves the little child;
Jesus loves them all the while.
Jesus loves to watch them play
Through the bright and livelong day.

Jesus guides the little feet
Lest they stray and dangers meet.
Jesus guides them day by day,
Jesus guides them all the way.

Grand Marsh, Wis.,
March 22, 1927

WORK OF THE RED CROSS IN FLOODED DISTRICTS

We have not space for the entire report of the National Red Cross work in the Mississippi Valley, but it is indeed quite wonderful to see the way the nation responded to the calls for help.

Twice the President of the United States called for \$5,000,000 contributions, both of which were over-subscribed within ten days after the appeals were made. By the close of the year 1927 \$17,317,684.92 had been given.

More than 607,000 persons had to be cared for. More than \$600,000 was spent to prevent diseases. Nearly 141,229 were vaccinated against smallpox. To prevent malaria 25,000,000 grains of quinine were used. One railroad gave \$437,400 in service for the sufferers. A fleet of boats rescued more than 300,000 persons from house-tops, and 149 refugee camps were established. The amount of clothing, food, and shelter provided is almost beyond estimate. About 7,000 homes had to be screened to protect from disease-carrying insects. The Red Cross statement on "Reconstruction" follows here in full.—T. L. G.

RECONSTRUCTION

The purpose of the American Red Cross reconstruction program in the Mississippi Valley is to extend to each family needing help sufficient aid which, when supplemented by its own resources, will assist the family in regaining its former basis of living. While emergency relief looks only to the immediate needs of the sufferers, the reconstruction program aims to provide the basic needs of the family so that it may get back on its feet and recover from the disaster.

While reconstruction needs of families differ in various localities, the main items being supplied by the relief organization are: food, feed for live stock and poultry, clothing, medical aid, seed, household furnishings, building and repairs, live stock and poultry, and farm implements.

On January 9, reconstruction aid of this character had been supplied to approximately 565,000 persons. These were in the following states: Arkansas, 189,435; Illinois, 6,925; Kentucky, 1,170; Louisiana, 186,965; Mississippi, 148,710; Missouri, 16,895; and Tennessee, 15,240.

With seed supplied by the Red Cross a total of 1,656,733 acres had been replanted. This acreage was divided among the states as follows: Arkansas, 461,435; Illinois, 50,174; Kentucky, 5,660; Louisiana, 447,424; Mississippi, 528,075; Missouri, 145,965; and Tennessee, 18,000.

Administration lines for carrying on this huge reconstruction program are from National Headquarters in Washington, D. C., through the State Relief Headquarters, down to the local chapters

of the American Red Cross in the affected counties. The actual relief is being extended by the local chapters through funds supplied them, with the supervision, advice, and help of trained personnel from National Headquarters.

As the huge reconstruction program of the Red Cross draws nearer to completion, economic, agricultural, and social conditions in the valley are progressing rapidly toward the normal. As a herald of returning prosperity, one county in Louisiana expects to ship soon to northern markets more than a thousand carloads of vegetables raised from seed supplied by the relief organization. With a reasonably good spring season, this progress is expected to take on added momentum, and the Red Cross will be able practically to close its flood relief work by April 1, 1928. This will be approximately one year after the disaster assumed major proportions.

As a result of recurring floods, and also because there are many persons in the valley who have not yet been able to assume this responsibility for themselves, the Red Cross will feed approximately 100,000 persons this winter. While it is not expected that this number will have to be cared for through the entire season, it is believed that at least that many will be under the organization's care at the "peak load."

Steps have been taken to insure a continuance of the relief work as long as the need exists. Although the bulk of the work is expected to be completed in the early spring, some operations will have to be continued in many localities for a period of another year. To carry on this work, and to complete the details incident to the final cessation of all relief operations in the valley, the American Red Cross is supplying executive secretaries for about 25 Red Cross chapters in that number of counties where the need is greatest.

At this time (January 9, 1928) these secretaries have already been placed in 16 chapters. The remaining 9 will be supplied within the next few weeks. Practically all of them will be trained and experienced disaster workers, and from the relief fund they will extend aid to those still needing it through the chapters they represent.

On January 9, 1928, reconstruction work had been practically completed by 68 Red Cross chapters, while 54 others were still carrying on extensive operations. Of the 68 chapters which had completed their work, 25 were in Arkansas, 11 in Illinois, 3 in Kentucky, 9 in Louisiana, 10 in Mississippi, 5 in Missouri, and 5 in Tennessee. The chapters which were still carrying on reconstruction activities were divided as follows: 13 in Arkansas, 1 in Illinois, 1 in Kentucky, 27 in Louisiana, 8 in Mississippi, and 4 in Missouri.

"Jimmy, I wish you would learn better manners, you're a regular little pig at the table," said Jimmy's dad. Silence on Jimmy's part. Then to make it more impressive, Jimmy's father asked, "Do you know what a pig is, Jimmy?" "Yes, sir," said Jimmy, meekly, "it's a hog's little boy." —*The Churchman.*

WHAT SALVATION CAN THE CHURCH OFFER TODAY?

[We give our readers here some important thoughts from an article in the *Christian Century*, by Mr. Rufus Jones.]

If the Church today is to revive the vital message of salvation and preach it with convicting power, its ministers will need to be convinced that the original interpretation of salvation was in terms of life and experience of a new creation and the power of an endless life. That the original message was life and power can be positively proved. Clement was in this respect not an innovator; he was a faithful waterer of what the founders had planted.

St. Paul always begins his interpretation of salvation with experience—his own experience—and not with a theological system. The tremendous fact for him is the power of God unto salvation, revealed in Christ. It has operated and is still operating in him, from grace to grace and from glory to glory. In his epistles he is always interpreting what has happened to him, what he himself has discovered, the fact that the life he now lives is on a new level, characterized by a new dynamic, penetrated with a new spirit and the result of a new creation—"the law, that is, the dominion, of the spirit of life in Christ Jesus has set me free from the dominion of sin and death": "God, who said, Let light shine out of darkness, hath shined into my heart to give the light of the knowledge of the glory of God in the face of Jesus Christ."

When St. Paul sets himself to the task of interpreting the process of this salvation it is, as I see it, always a vital thing, never something scribal or forensic. He makes sin a more stupendous reality than we incline to do today, in fact one reason for the weakening of the grip of the message of salvation in our time is due to the modern blurring of the fact of sin. For St. Paul sin is a malignant disease, a dominating force, a natural tendency in us, which must be met and conquered by a greater power that dominates the will and eventually produces a new triumphant nature. His main problem is the attainment of a real righteousness, which will be recognized not only by men as righteousness but by God as well—a condition of life which he calls "the righteousness of God." It can not be gained

by observing "the law," that is, by conformity to any external system, however revered and sacred it may be, for such performances do not reach down to the root of the trouble and change the fundamental nature of the man himself; they do not break the power of sin in him or bring into operation any new energy of will. The spring, or motive, for such acts is still fear of consequences, which can never become a great constructive power of life.

Mere forgiveness of sin by a fiat of God would not do either. God could not treat sin in that easy fashion as though it made no difference. Love itself, if it is to be anything more than a sentimental and mushy love, forbids that rose-water view of sin. The moral nature of the universe condemns it. In some adequate way the sinner must be brought to feel the tragic depth and moral significance of sin. He must, too, be made to hate it and revolt from it, and, more than that, he must have born within him a glowing passion for righteousness, goodness and holiness of life.

St. Paul finds the dynamic of such a salvation, the operative power of it, in the sacrificial love of God revealed through the cross of Christ. The cross reveals for him God in Christ suffering through our sin, taking on himself the pain and agony of it, bearing the tragic cost of sin, the suffering it entails for a tender loving heart. Here in the cross of Christ the suffering love of God breaks through into visibility. It speaks two things to the responsive beholder—(1) the immeasurable love of God which St. Paul calls grace, and (2) the awful cost of that spilled ink which we call sin.

If God is really God, then our salvation in a true sense is bound up with his uncalculating and unlimited love that suffers in our defeats and throbs with joy in our recovery and remaking.

We see clearly that there are no sin-tight compartments, in which a person can carry on his sinning without splashing the ink of it and the suffering for it on others besides himself. But St. Paul saw more clearly than we usually do—and Christ saw it still more clearly—that God and man are "conjunct," and that the cost of sin, the tragedy of it, runs perpendicularly as well as horizontally and involves vicarious suffering both ways.

If the Church through its ministry could make the life and love of God real enough, sin would once more become to men's consciousness the stupendous fact which it actually is in its upward and outward bearing, and salvation would once more be found in the dynamic of that immeasurable love which Christ has revealed.

DOCTOR SOCKMAN WOULD CHRISTIANIZE POLITICS

"Instead of passing Japanese exclusion acts, and sending gunboats to China and marines to Nicaragua, and then expecting our missionaries to take the sting out of such acts as these, we should seek to Christianize the acts of our Congress; we must seek to give our politics a Christian appeal rather than to give our Christianity a political force," said Doctor Ralph Sockman, pastor of the Madison Avenue Methodist Episcopal Church, New York City, recently.

"The increase of world travel which should further Christian missions," he said, "sometimes hinders the causes. American tourists, seeing a few facts out of focus, make hasty generalizations on whole countries. One contact with a French shopkeeper determines some people's whole attitude on the French debt. One experience with a Chinese coolie in Shanghai colors their view on missions in China. The

Church must conduct a more intensive and attractive program of publicity to counteract the influence of those misinformed travelers and the clever criticism of missions which appear in our popular magazines."—*Foreign Mission Conference.*

Cashier: "You don't look well lately!"
Butter Clerk: "No; I can't sleep at night on account of lung trouble."

Cashier: "Nonsense; your lungs are all right!"

Butter Clerk: "Yes, mine are; the trouble is with the baby's." — *Progressive Grocer.*

Sabbath School. Lesson X.—March 3, 1928

JESUS AND THE TWELVE

Mark 1: 16-20; 2: 13, 14; 3: 13-19; 6: 7-13, 30
Golden Text: "Go ye into all the world, and preach the gospel to every creature." Mark 16: 15.

DAILY READINGS

Feb. 26—Jesus and the Twelve. Mark 3: 16-20.
Feb. 27—Jesus Ordains the Twelve. Mark 3: 13-19.
Feb. 28—Jesus Commissions and Sends the Twelve. Mark 6: 7-13.
Feb. 29—Jesus Washes the Feet of the Twelve. John 13: 1-11.
Mar. 1—Jesus Eats With the Twelve. Matt. 26: 20-29.
Mar. 2—Jesus Prays With His Disciples. John 17: 1-10.
Mar. 3—The Consecrated Life. Rom. 12: 1-8.
(For Lesson Notes, see *Helping Hand*)

ANNUITY BONDS

AMERICAN SABBATH TRACT SOCIETY

Do you know that the Board of Directors of the American Sabbath Tract Society have in operation a plan whereby you can give them your money in trust and they will pay you, or some person you may designate, a stated income each year for life?

The rate of income is as follows:

Persons 40 to 50 years old—5% per annum
Persons 51 to 60 years old—6% per annum
Persons 61 to 70 years old—7% per annum
Persons 71 to 80 years old—8% per annum
Persons 81 years old and over—9% per annum

At death the principal of the gift remains a memorial to the giver in the permanent fund of the Tract Society.

**WHY WORRY ABOUT YOUR INCOME? ASSURE IT!
CREATE A MEMORIAL**

ETHEL L. TITSWORTH, Treasurer
PLAINFIELD, N. J.

MARRIAGES

DAVIS-LOPER.—At the Shiloh parsonage, February 4, 1928, by Rev. Eli F. Loofboro, Daniel W. Davis and Mary G. Loper were united in marriage.

DEATHS

GREENE.—Mahala Greene, Cook Greene, was born at Watson, N. Y., February 6, 1844, and died at Denver, Col., January 26, 1928. She was the daughter of Wells K. and Rosanna Greene.

At the age of ten years she came West with her parents to Capron, Ill. She spent eleven years at Walworth, Wis., and then joined the Seventh Day Baptist Church. While East on a visit she was married to Jason Cook, June 10, 1873. A son and daughter blessed this union. Mr. Cook died September 7, 1899. On December 19, 1903, she was married to O. De Grass Greene at Adams Center, N. Y., who died November 14, 1911. She has two living sisters, Mrs. J. W. Crosby of Wheatridge, Col., and Mrs. C. A. Richey of Shiloh, N. J.

While living with Mr. Cook she joined the Episcopal church. After his death she went back to the Bible Sabbath and ever since has been a faithful Sabbath keeper. She was buried at Crown Hill Cemetery, Denver, Colo. M. G.

JOHNSON.—Amanda Johnson, daughter of Josiah F. and Margaret Allen Johnson, was born in the state of Maine, October 9, 1851, and died February 2, 1928, at her home in Milton Junction, Wis.

In early womanhood she came with her parents to Milton, Wis., and then to Milton Junction, having lived in her recent home in Milton Junction for twenty-seven years.

She was a convert to the Sabbath and became a member of the Milton Junction Seventh Day Baptist Church by baptism on May 12, 1888. She was faithful to the church to the last, and was always interested in its activities, though her physical condition kept her very close to her home. She was very much interested in Milton College and did her part in its financial support. In fact, she was interested in all activities about her, though her physical deformities and ill health made it difficult for her even to move about her own rooms.

Her interest in people and affairs and her patient suffering made her many friends. She prized many tokens of friendship, often remarking that she did not deserve so much.

While so many friends mourn her departure, she leaves no near relatives. Gibbs Murray and wife, distant relatives, from Madison, Wis., were

in attendance at the funeral. A brother, Josiah Walcott Johnson, died in 1861, at the age of five and one-half years. Her youngest brother, George E. Johnson, died in 1893, her mother in 1877, and her father in 1909.

Funeral services were conducted at the Seventh Day Baptist church at Milton Junction, Wis., February 4, 1928, Pastor John Fitz Randolph officiating. Interment was made in the Milton cemetery. J. F. R.

KELLEY.—Nathan Kelley, son of Asa and Emily Ford Kelley, was born at Middle Island, W. Va., January 21, 1855, and passed from this life at the Edgerton Memorial Hospital, February 7, 1928.

He was the fourth son of a family of twelve children. In early life he was baptized by his uncle, Rev. S. H. Davis, and joined the Middle Island Seventh Day Baptist Church. Later he transferred his membership to the Albion Church, where he has remained a member to the time of his death.

February 7, 1884, he was united in marriage to Frances De Ette Babcock. One son, Henry, was born to this union.

Nathan Kelley was a kind husband, father, neighbor, and friend. He was a man of strong convictions as to what was right and wrong, and was strictly honest in his dealings. He is survived by his wife, his son Henry, five grandchildren, and one great-grandchild, besides a host of relatives and friends.

Farwell services were held in the Seventh Day Baptist church at Albion, on Thursday afternoon, February 9, 1928, conducted by Pastor I. H. Hurley, and were attended by an unusually large company of friends and neighbors. J. H. H.

WILLIAMS.—Mary E. Polan, daughter of Samuel and Kizziah Kelley Polan, was born March 24, 1853, near Blandville, W. Va., and died at St. Mary's Hospital, Clarksburg, January 26, 1928, age nearly 75 years.

At the age of fourteen she was baptized by Elder Jacob Davis and joined the Middle Island Seventh Day Baptist Church, where she kept her membership until the end, although she lived in various other places in West Virginia much of her life.

On the twenty-third day of December, 1893, she married Marcellus Cass Williams and went into his home to help care for his four motherless children. She later raised one of his grandsons.

Since the death of her husband, in June, 1924, she has been lovingly cared for by his son William.

Of the eight children in her father's family, she is survived by two brothers—Deacon John A. Polan of Blandville, W. Va., and Deacon Charles L. Polan of Jackson Center, Ohio; and by one sister, Mrs. Rhoda Davis of Blandville.

Funeral services, conducted by Rev. Gabriel Maguire of the Clarksburg Baptist Church, were held Sabbath afternoon in the Davis Funeral Chapel in Clarksburg, and burial was in the Mason Cemetery there, beside her husband. L. R. P.

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 Washington Heights M. E. Church, on North Kendall Street, at 10.30 a. m. Y. P. S. C. E. meeting Sabbath afternoon at 4.30, in the parsonage, 198 Washington Avenue, North. Weekly prayer meeting of the church on Wednesday, at 7.30 p. m., at the parsonage.

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

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

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

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

THE SABBATH RECORDER

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

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