Build the Denominational Building

Our Material Prosperity is Sufficient.
Our Religious Enthusiasm Must Equal It.
The Sabbath Recorder

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

Vol. 102, No. 10

Plainfield, N. J., March 7, 1927

Whole No. 4,279

Our Father who art in heaven, thank thee for the faithful men and women whom we have seen in the mission field, for all the good work we have seen, for the change we have seen among those who have stood true under burdens and trials, and who have been our friends in the advancement of thy kingdom on earth.

We pray that the needed grace to learn to walk in the will of God may be shown to us in the service of thee, that we may not be led astray.

In the name of him who hath brought life and immortality to light, help us, we pray thee, to realize beyond a doubt that our loved and departed ones are safe in the keeping and that we shall meet them again in the land where we shall be known even as we are known.

Be thou the stay and comfort of all who mourn, and bless even our sorrow for everlastings good.

In the name of thy dear Son Amen.

Mr. Frank J. Hubbard

Answers the Master's Call

For several months the friends of Frank J. Hubbard, Plainfield, N. J., have been eager and hoping and working for more favorable news regarding his declining health. Day after day his immediate friends and loved ones have almost feared to hear from his sick room, lest unfavorable messages might come; and yet we have all persistently hoped for more favorable news until last, about ten o'clock on the morning of February 23, the sad message of his departure moved many hearts to tears.

Mr. Hubbard was educated in the Massachusetts Institute of Technology and as a civil engineer he followed that profession during his lifetime, in his home city. Thus he was brought into close contact with civic, social, educational, and constructive life of his town and the surrounding country.

Upon his death Plainfield bared her heart for more than a quarter of a century our brother had been identified with the leading benevolent and uplifters institutions here. He served many years on the Board of Governors of the Muhlenberg Hospital, a part of the time president of the board. Thus he had much to do with the construction of its excellent fire-proof hospital buildings.

For more than twelve years Mr. Hubbard served on the Board of Education, and ten of these years he was chairman of its Building Committee, which held the construction of some of Plainfield's most attractive school buildings. He also supervised the construction of the two buildings for the Young Men's and Young Women's Christian Associations. At the time of his death he was borough engineer for Dunellen, and had served North Plainfield in the same capacity. So I do not need to tell you that the loss of our brother is most deeply felt in his native town and surrounding community. The city paper said of him editorially, "He was ever ready and willing to help those who sought his aid, and in passing he leaves the greatest legacy that one can ever hope to leave—a good name. He has given us an example of good deeds, and in passing he leaves behind the respect and admiration of his fellow citizens."

Former Mayor Calkins said of him:

Mr. Hubbard's death will be a shock to all of the entire city as well as to those who have been associated with him in community work, and who knew of him personally.

Few men have given more unselfishly of their time to public welfare work in Plainfield, than Mr. Hubbard would be hard to name a more useful citizen, and his ability and interest in every task he undertook was a guaranty that the work would be well done.

For this reason he was a veritable target when ever a capable man was wanted for institutional work, since he never sidestepped a task.

I have no doubt that this shortened his life because he was this city, but nothing can express the loss which this community suffers by his death.

Mr. Hubbard's Loyalty to The Faith of His Fathership Mr. Hubbard has said about his father's faith and work: "The Faith of His Fathership" is interesting to all, I am sure that readers of the Sabbath Recorder will be not only interested but thrilled with the story of his life and his consistent living as a Seventh Day Baptist.

The same obstacles stood in his way as a Sabbath keeper, and the same temptations...
confronted him, that have caused others to leave the Sabbath of the Bible and of Christ, but never for a moment could he think of turning away from the cause we love.

Frank was not only a member of the Seventh Day Baptist Church in Plainfield, but he was a broad-minded, conscientious denominational man. I mean by that he was interested in and identified with several lines of denominational work.

For many years he was the faithful treasurer of the Tract Society, and after his father's death he became treasurer of the Memorial Board.

In 1918 he was president of the General Conference, which was held that year in Nortonville, Kan. Those who were fortunate enough to attend that great meeting can never forget the wonderful uplift given it by its clear-sighted, patriotic, conscientious president. His views of our needs as a people; his thoughts upon reconstruction of denominational affairs; his patriotism in war time, manifested in connection with his great banner of stars for our own soldier boys—everything about that wonderful Conference will abide in our memories while life shall last.

At the beginning of his Conference address Mr. Hubbard said:

The world today is a challenge—a challenge to our faith in God, to our belief in truth, and to our confidence in our fellowman. To Seventh Day Baptists it challenges, perhaps as it never has before, our faith in the Sabbath of Jehovah.

The world today demands that broad charity of view, that Christian forbearance and kindly tolerance of the other's point of view, that cooperation one with another regardless of our peculiar beliefs, that it never has before. It demands in a bigger way than ever that we shall be first, Christians, and then, Seventh Day Baptist Christians.

Then after a strong plea for loyalty to the boys who had gone over seas, risking their lives on battle fields, he pleaded for a strong united Forward Movement that would show the soldier boys, when they returned, that we too in the home land had lived for something worth while. His call for the concentration of efforts by our department workers, so that the spirit of unity should vitalize us as a people and so as to ensure a strong Forward Movement in all lines of our work, was indeed full of helpful, inspiring suggestions. Hoping to advance the needed denominational unity, President Hubbard urged a renewed effort on the part of all our people, to promulgate in loving statements our sincere belief in the Sabbath of Jehovah in a broader and "more general manner than we have yet undertaken."

Concerning the demand for more consecrated ministers, he said:

The demands upon us, the pressure upon us, are ever increasing and necessitate an ever higher order of faith and a clearer vision of our work. They demand ministers of the highest type, men of great natural gifts, trained by education to take their places with the best in the land, and especially trained to meet the demands of the ever-changing social conditions. We may as well recognize the fact that our boys are not going into the ministry, and it is a serious situation which confronts us, for unless our pulpits can be supplied with men of high attainments, as they have been in the past, there is no question but that the churches will soon lose their grip on the communities. There are probably many reasons for this changed attitude toward the ministry, but it is not a fact that the lack of financial support is one of the chief of these? Don't blame the boys for not doing this work—blame yourself for not doing your share in furnishing an adequate remuneration. The man who would be attracted to the ministry because of the salary is of too low an order to be mentioned in connection with this high calling, but, on the other hand, the man who hears this call and knows he is foredoomed to a life of privation for himself and family is exercising only prudence if he looks for other fields of service where his remuneration will be more nearly in proportion to his abilities, and where the opportunities of leading men to Christ are nearly, if not quite, as great.

Concerning our denominational building Mr. Hubbard spoke as follows:

There is another fund which should have our serious thought, that of the denominational building.

To achieve this, every member of the denomination must have some part in this work, a part that means real sacrifice for the individual, out of that sacrifice may come a consciousness of having put into the denomination of our belief that which cost us something.

If we are going to be a power hereafter we have got to fight for the day of battles, and the men of the church or the denomination that will hold a place worthy the name must do it by standing in the front rank—and standing in the front rank means training that wearies every muscle but that shows results.

And so, not only do I look upon this building as filling a material need, but I look upon the drive for it as a training that will crystallize us as a people, through sacrifice and striving, into a denomination that will emerge in the front rank—strong, dominant, purposeful.

I can think of nothing that would result in greater blessings to our good cause, than
would a full realization of the "training that will crystallize us as a people," spoken in the last paragraph by Mr. Hubbard. One year later, 1919, in General Conference, Mr. Hubbard, on the Tract Society's program, made the address which is given in part at the end of the editorials below. Who can read his words there without being moved to do something for so important a matter?

Again, after another year had gone by, Mr. Hubbard, as chairman of a committee on the building matter, closed his report with these words:

"Such a building, in our judgment, should contain not only room for the business and mechanical work of the present establishment, but also editorial rooms, an office for the corresponding secretary, possibly a Board room, a library for our valuable collection of Sabbath literature, fireproof vaults, and such other accommodations as may be found necessary or desirable."

This was seven years ago this very week. Now if you will go back in your Recorder files to March 18, 1918, nine years ago this month, and read the last page of the back cover, you will find these words covering the entire page, written by Mr. Hubbard:

**WHY A DENOMINATIONAL BUILDING?**

Because of present needs.

Because of future heritage.

**FOR WHAT USE?**

To house the publishing house properly.

To provide:

1. Offices for the editor of the SABBATH RECORDER.
2. Office for the ordinary correspondence.
3. Fireproof vaults for safeguarding our valuable records.
4. A directors' meeting room.
5. Denominational library.
7. To promote denominational loyalty.

**GIVE IT THOUGHTFUL CONSIDERATION**

You will see the need of it. Then you will work for it —

Pray for it.

Pay for it.

**WHO IS GOING TO DO IT?**

Every Seventh Day Baptist man, woman and child.

When you have read this, please think of the nine full years during which Frank J. Hubbard, chairman of our Building Committee, has carried this cover page week by week, in many and varied forms of loving appeal, to our people to rally in united effort to complete this good work. This he has done in the true spirit during a year of illness, even to the last week of his life.

While Mr. Hubbard was loyal to all our schools, and reading rooms, it was in his interest to undertake by our people, he looked upon this movement as belonging to the entire denomination in the most important sense. 

In August, 1922, six years after the movement began, Brother Hubbard, as chairman of the Building Committee, had the pleasure of breaking ground for the shop part of our building. The picture here shows him in the presence of a large company, lifting the first shovel full of dirt for the excavation.

Five years have fled since that time and his faith never wavered. It is pitiful indeed to think of the true courage and sweet spirit with which he worked and appealed to our people to see it through.

Now we are left without his aid and wise counselors to carry on the work alone. Brother Bond and myself hardly know how to go on without our faithful brother, but we do trust that our people will rally and soon see Frank J. Hubbard's dream fulfilled—a dream of a building that will serve as Seventh Day Baptist headquarters to speak to coming generations of our loyalty to the faith of our fathers. **THE DENOMINATIONAL BUILDING**

FRANK J. HUBBARD

(Conference Paper, Tract Society's Hour, 1919)

It was not so very long ago that I heard a very excellent discourse on the value of historical settings, which was concluded in substance with the statement that the speaker was concerned not so much with the past as he was with the present and the future, and I remember thinking that such a view would make an excellent subject for a Seventh Day Baptist talk: The Present and the Future of Seventh Day Baptists.

But as I began to think about the matter it occurred to me that Seventh Day Baptists, denominationally, were much like people and that you can no more separate denominations from their past than you can individuals. That is simply a record of those things, those happenings, those thoughts, those prayers, those deeds that make us what we are. And history is, you please, is not a thing of dead bones, but a living, breathing record of what you and I did a moment ago, just as much as it is a tale of the life of the Casars. The present is but a fleeting heart throb, bound on the one side by the past and on the other by the future, the slender thread which binds the generations of the past to the generations yet to come.

There are some who would say that it Seventh Day Baptists would not be here today discussing the hopes, the aspirations, and the problems of the present and for that past so replete with stalwart men and women of unshakable faith, we are proud and thankful, and a monument erected in their memory would be well worth while.

But a denominational building, as we have thought of and planned for it, is no mere monument of the past—we are building for ourselves, that we may better carry on our appointed work, and we are building for the next generation that they may be inspired to reach out for larger and better things.

The material needs of such a building have been set out by many times to need repeating, and yet I want briefly to review them. There are in the denomination many boards and societies doing our work. The one requiring the largest space being the Memorial Board.

The Memorial Board is similarly situated on both sides of the building—on one side by the future, the slender thread which binds the generations of the past to the generations yet to come. On the other side by the future, the slender thread which binds the generations of the past to the generations yet to come. And on the other side by the future, the slender thread which binds the generations of the past to the generations yet to come.

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valuable documents. At present they are stored in packing cases in fireproof vaults in Newark, N. J. They are just as inaccessible and unusable in their present location, as could well be imagined and yet their value to our people makes them worth while.

Of the physical need then there is no question; the only question is THE BUILDING. Why not rent larger quarters is an entirely fair question. That his own. The pressure of the love that we have for the church, and now we are carrying it to

And then your own home—your church and denomination. You should not they continue in rented quarters and get along in a makeshift way? Are we numerically as strong as some of these other denominations, to justifiy that teacher and the youngsters? And what, I ask, could we do better, of today that our faith is growing, and that we believe in it and that it is worth

worth-while to pressman, com-

And that teacher came back with the answer going to be done. But why not rent your own home and church and denomination. You

And that teacher came back with the answer that questioned—is this-sided sense of loss. On the purely personal side, he has lost a very dear and intimate friend, whose confidence he has enjoyed to a very unusual degree, and whose sympathy and more on one occasion has brought him unutterable comfort.

Mr. Hubbard's place as treasurer of the Tract Society can not be filled. He brought to the position, not merely marked ability as a fiduciary officer but, along with that, an outlook upon, and an interpretation of, the work now before us, and a sincerity that was reflected in his every move. He exhibited, to a very marked degree, the rare, three-fold combination of a lofty plane of ethics growing out of his profession as a civil engineer, of a high degree of executive ability as a business man, and of a lofty idealism of life in whatever, but above all, was true and that he accomplished with it.

As an example of all three of these qualities, no better instance can be cited than of the present Commission as a central body, thus welding together so many diverse interests with a common ultimate purpose, as effectively as probably can be united in our Baptist form of church polity.

In the first term of Commission, probably the most momentous in its history, which was held at Syracuse and continued for several days, he was one of its leading spirits. Policies were formulated and subsequently adopted by the General Conference, which have continued through all the years which have since elapsed and which promise to continue indefinitely in the future, with such modifications as exigencies of current conditions have dictated, and may continue to do so.

In all of these activities, it has been the good fortune of the present writer to be intimately associated with Mr. Hubbard. And, though inadequately as they have been so briefly outlined, this tribute is offered in one who has left an all too conspicuous gap in the field of denominational activities and an aching void in the heart of him who pens these words.

MY FRIENDS

The death of Frank J. Hubbard comes to the questioned—is this-sided sense of loss. On the purely personal side, he has lost a very dear and intimate friend, whose confidence he has enjoyed to a very unusual degree, and whose sympathy and more on one occasion has brought him unutterable comfort.

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MY FRIENDS

I think my folks are very queer—

You'd be surprised at things I hear sometimes it seems so.

And then again I'm big and tall.

At night I tease to stay up late.

But mother says: "No, dear, it's eight.

"Go right upstairs, and hurry, too!"

"Indeed, a little boy like you!"

At six next morning from the hall

She wakes me with this funny call:

"Come, come, get up, and hurry, too!"

"For breakfast, dear little boy!"

"When through the night I grow so fast,

How very strange it doesn't last!"

I shrink and shrink till eight, and then

I'm just a little boy again.

DENOMINATIONAL BUDGET

The Sabbath Recorder

The Seventh Day Baptist denomination's budget for the year is shown below.

Denominational budget .................................................. $2,063.33
Special .............................................................................. 156.65
Balance, February 1, 1927 .................................................. 90.79
$2,253.77

STATEMENT ONWARD MOVEMENT TREASURER, FEBRUARY, 1927

DENOMINATIONAL BUDGET

Receipts

Alfred, First ................................................................. $95.55
Alfred, Second .............................................................. 54.30
Battle Creek ................................................................. 150.00
Brookfield, First ......................................................... 47.15
Brookfield, Second ...................................................... 100.99
De Ruyter ...................................................................... 83.00
Detroit ........................................................................... 12.00
Dodge Center ............................................................... 42.50
Edinburg ...................................................................... 21.00
Hammond .................................................................. 100.00
Hartsville ................................................................. 13.00
Hopkinton, First ......................................................... 9.00
Independence ............................................................... 205.00
Jackson Center Ladies' Benevolent Society .............. 25.00
Jackson Center, S. G. Groves ..................................... 5.00
Jackson Center, O. G. Davis ....................................... 5.00
Little Prairie ............................................................... 5.00
Marlboro ................................................................... 60.00
Middle Island ............................................................. 20.00
Milton ..................................................................... 184.64
New York City ............................................................ 127.30
Thee ....................................................................... 233.00
Plafield ................................................................... 259.17
Salem ...................................................................... 116.25
Taylor ..................................................................... 23.00
Syracuse ................................................................. 9.00
Verona .................................................................... 7.00
Waterford ............................................................... 36.00
White Cloud ............................................................. 15.00
Young Peoples Board .................................................. 20.00
R. I. Crouch .............................................................. 20.00

Totals .............................................................................. $2,063.33

In addition to these receipts, the denomination also has various special contributions:

Missionary Society ......................................................... $806.65
Tract Society ............................................................... 381.00
Sabbath School .......................................................... 160.00
Young People's Board ................................................. 113.00
Woman's Board .......................................................... 202.00
Education Society ....................................................... 40.00
Historical Society ....................................................... 20.00
Scholarship and Fellowship ................................. 190.00
 Ministerial Relief ........................................................ 160.00
 General Conference .................................................... 180.00
 Contingent Fund ........................................................ 62.00

Total Special Fund ......................................................... $2,156.65

Balance, March 1, 1927 .................................................. 97.12
$2,253.77

A PAPER IN FAVOR OF INTRODUCING THE NEW TESTAMENT AND A PURE FORM OF CHRISTIANITY INTO THE SYNAGOGUE

EDWIN S. MAXSON, M. D., SYRACUSE, N. Y.

The writer had the great privilege of reading this paper to some of the most prominent Jews in Syracuse. This paper was commended by many of them.

I hold, dear friends, that the Christian who does not believe the Jews is an unnatural creature. I love the Jew, first of all, because Jesus, according to the flesh, was a Jew. Then I have very many good friends among the Jewish people. Furthermore, I have had a considerable number of Christian Israelite friends. On the fingers of my two hands I can not count all of the Hebrew friends I have had who have come to believe in Jesus, to believe that Jesus was what he claimed to be.

One of these was a student in the University of Berlin and there studied the New Testament in the original Greek. As he carefully studied the New Testament in the original tongue he became satisfied that Jesus was all that he claimed to be. He became satisfied that Jesus was the Messiah, that he was the Son of God in a peculiar sense, and that he was an offering for the sins of the world. For a long time he worked most enthusiastically to persuade his Jewish brethren to believe in Jesus Christ. His work was not in vain...
expressed to me his opinion that Jesus might be the Messiah. Was Dr. Jacobson
turned out of the synagogue? By no means.

Nor, on the contrary, at his funeral in the
Hebrew temple, Dr. Alman, an humorist, declared that he
was a true son of Israel.

That Jesus was all he claimed to be, I
have no slightest doubt. Jesus claimed to
be the Messiah, declared to be the
Son of God in a peculiar sense. He claimed
to be an offering for the sins of the world.

In northern Palestine, in central Pales-
tine, and in Jerusalem Jesus claimed to be
the Messiah. Jesus, it is true, more often
called himself the Son of man. This is a
beautiful Messianic title found in the sec-
enth chapter of the book of Daniel. But
we find that once in northern Palestine and
twice in Jerusalem Jesus claimed to be
the Son of God.

In northern Palestine Jesus asked his disciples, "Whom do men say
that I the Son of man am?" They said, "Some say that thou art John the Baptist; some,
and others Jeremiah; and others one of the prophets." Then Jesus said, "But whom say ye that I am?" Simon Peter answered,
"Thou art the Son of the Son of the living
God." Jesus answered him, and said, "Blessed art thou, Simon Bar-jona: for
flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

And I say also unto thee. That thou art
Peter, and upon this rock I will build my
church; and the gates of hell shall not pre-
vail against it.

Yes, surely, Jesus was the Son of God—
not as Moody or some other very good man
is the Son of God; but he was the Son of
God in a peculiar sense. I have no trouble
in believing in the virgin birth of Jesus.
I believe it and I teach it. The prophet
Isaiah said, "The Lord is my helper; I shall
not be moved." What does this mean? Oh! It
meant that there is nothing too hard for
God. If God could make Adam out of the
dust of the earth, I fully believe that he
did, for there is not an element in our
bodies that is not found in the earth. There
is lime in our bones. There is lime in the
earth. There is lime in our brains. There
is iron in the earth. There is sulphur in our
hair. There is sulphur in our bodies.

In the earth is the moon, the sun, the stars—
and set them into harmonious revolution.

If God could make Adam out of the
dust of the earth; if he could make life-time
and answer prayer offered in the name of
Jesus Christ. Now I can not believe that
God would answer prayer offered in the
name of Jesus Christ.

If Jesus could make a virgin-born Son
of God in a peculiar sense, and an
offering for the sins of the world.

Some time ago I called on my dear old
friend, Rev. Dr. Albert Cott. I said to
him, "Dr. Cott, I have been feeding you for
fifteen years. You have preached for our
people in Syracuse perhaps fifty times. I
have never known you to lie. Tell me, has
god a Son which he has offered in the
name of Jesus Christ? Without hesitation he replied, "Yes." The testi-
mony of Dr. Cott will be confirmed by the
witness of scores of other honest and reli-
ciable Christian people right here in Syra-
cuse.

And my faith in God and my faith in Jesus
Christ is steadfast and firm. Christianity
came from the Jews and it came from God.
The first Christian Church in the world
was the Hebrew Church. It was a Jewish
church composed almost wholly of Jews. Some of
the greatest men that have ever walked this
earth have been Jews that believed in Jesus
Christ. It was Edersheim, the Christian
Jew, who wrote the great work on "The
Life and Times of Jesus the Messiah.

At my home I have a monumental work. It
is the greatest history of the Christian
Church that was written in the nineteenth
century. Who wrote it? Neander, a Jew
who believed in Jesus.

All of the New Testament, except two
books, was written by Jews.

A Jew who comes to believe in Jesus is
still a Jew. The only difference is that he
comes to believe in Jesus is still a Chana-
man, or a Japanese who comes to believe in
Jesus is a Japanese.

In Syria we can find scores of good honest
Hebrew people who will testify that God in
their lifetime has answered prayer. Well,
this proves that there is a God.

Let us now go one step further. Right
here in Syracuse we can find scores of good,
honest Christian people, whose testimony
would be good in a court of law, who will
bear sure he could do life-time has

It seems to me natural and legitimate that
the Jew who wishes to preserve the
Hebrew race and the Hebrew language.

But I would like to see in every great city of the
world a good Christian Israelite church that
would preserve the Hebrew race and the Hebrew
language and keep some of the great Jewish
cultures. I would like to see the English or the
Hebrew translation of the New Testament
made by the late Dr. Franz Delitsch, a man
who served on the faculties of three Ger-
man universities.

God made the promise to Abraham and to
Isaac that in their seed all the nations of the
earth should be blessed. That promise has
been fulfilled, for God through the Jews has given to the Old Testament, the New Testament, and the Savior, Jesus the Christ, the Son of God. You Jews have given to us the New Testament, and that is a better right to you than you. You have given to us the Christ. No one has a better right to him than you. May the Lord help you to claim your own.

Speaking of his sheep he said, "I am come that they might have life and that they might have it more abundantly."

Dear friends, that more abundant life is for me and it is for you—for all that will follow him.

**HOME NEWS**

Berea, W. Va.—Perhaps Recorder readers will be interested to know how this little church in the West Virginia hills is prospering. We came here about the middle of December to take up the work that Brother John Babcock had left. Elder Seager had been with the church in the meantime, holding revival meetings and organizing a campaign for funds to finish our church house. The plans for a Methodist building at the Pine Grove, about a half mile from Berea, which has served our purposes very well, usually; but it is hard to reach in time of high water, as there is no bridge across Otterside. We are all anxiously looking forward to having an edifice of our own. Prospects seem to be good now for starting work on the building as early in the spring as roads permit. The location is on the parsonage farm, just across the river from Berea, where it can be conveniently reached from the village, as well as by those who live up Otterside.

The church in Berea has been very small, this winter, owing to bad weather and road conditions; but there are many who attend faithfully, some walking five or six miles quite regularly to church. We are settled at the parsonage now, which is a splendid home, in a beautiful location on a high point overlooking the river on each side, with Berea just across. One day last week the parsonage suffered an invasion, a houseful of people from the church and community coming with filled baskets or bags. We spent a very enjoyable after­noon, and the baskets were well filled with various good things to eat and a nice flock of chickens in the coop.

The pastor has had the privilege, this winter, of visiting Salem, Lost Creek, Roanoke, and Smithburg in the interest of building the church. The churches are co-operating well in our building program. He attended services at Lost Creek and visited in many of the homes there and at Roanoke. At Smithburg there are a number of Seventh Day Baptist families who ought to have regular Sabbath services. The pastor had the privilege there of spending the night with the aged deacon and one surviving member of the Bear Fork Church, "Uncle Billy" Flesher.

The Ritchie Church is looking forward to entertaining the association, the first of July; and although we regret that we can not have a church building of our own by that time, we are hoping for a good attendance and a fine spiritual meeting.

The church has a large group of young people, many of whom are active in church and Christian Endeavor work. The outlook here is splendid, but there are many difficult problems to face, which can only be met through the guidance of the Holy Spirit.

"Pray for us, that our faith fail not." C. A. BEEBE, Pastor.

**MINUTES OF THE BOARD MEETING**

A special meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held in the Pawcatuck Seventh Day Baptist church, Westerly, R. I., Wednesday, February 23, 1927.

The members present were: President Clayton A. Burdick, Corresponding Secretary William L. Burdick, Recording Secretary George B. Utter, Frank Hill, A. S. Babcock, Harlan P. Hakes, James A. Sawders, Rev. Paul Burdick, Rev. William M. Simpson, Miss Amelia Parker, Mrs. J. C. Burdick, Mrs. A. H. Langworthy, Dr. Edwin Whitford, Allan C. Whitford, and Misses Anna West, Mrs. A. C. Whitford, and A. W. Vars.

The president and corresponding secretary told of the meeting of the China Committee of the Foreign Missions Conference of North America in New York, Tuesday, February 15, 1927.

The only action taken by that conference was the passage of a vote prepared by Robert E. Speer, which appears later as a question in a vote taken at this meeting.

Correspondence was read from Dr. Rosa Palmibor of Liuho, Ku, China, dated January 16, and January 28, 1927, in which she expressed a desire to remain in Liuho, no matter what happens. But on the other hand, she said, she hesitated about carrying out her own desires, as remaining at the hospital meant that American soldiers might be sent for her protection or for her relief.

She would not want to embarrass the United States government.

Correspondence was also read from J. W. Crofoot from Daytona, Fla., February 17, 1927, in regard to the deeds of the Chinese property. Mr. Crofoot suggested that "in the application of the policies perhaps much more could be given to the schools, and that in the field to act. after discussion together and consultation with other missionaries in a similar situation." It was voted that in any and all matters relative to our work as now conducted in China, including the direction for safety of our missionaries there, the China Committee of the Foreign Missions Conference of North America, held in New York, Tuesday, February 15, 1927, which was as follows:

The American Missionary Boards desire to make it understood that they give aid to all institutions to which they give aid and are not alien in their character and purposes. They recognize the entire propriety of the registration of private schools by the government.
Though the Church may have lost in members, it is gaining in spiritual power. In certain parts of China missionaries have been forced to declare loudly the claims of the Master; but they do so reluctantly, mainly on consideration of the methods and as a precautionary measure.

Any general missionary withdrawal would be regretted by the Chinese, who emphasize the continued need for missionaries, especially those who are cooperating with the Chinese Church.

THE CONFERENCE YEAR IS SWIFTLY PASSING

We are now well into the last half of the Conference year. The weeks are flying swiftly and what a year has been accomplished this year for the blessed Master! The church, and denomination, must not be delayed.

Many churches of all denominations plan that the Easter season be a special season for decisions and ingathering. The Easter time is now upon us. Men's minds are to be drawn to Christ, his sufferings, service and claims upon all. It is well that we take advantage of this situation and make the most of the opportunities it offers. We should all be in prayer that many may be led to decide for Christ during this season. We should work very diligently to the same end. To all the pastors has been sent a pamphlet called, "The Fellowship of Prayer," and it is hoped this may be found useful.

The fact that the Conference year is so far spent reminds us that we should give more attention to the denominational budget, commonly called the Onward Movement. Many, evidently, have been neglecting this; but the work must go forward, and the bills must be paid. If the work is outlined at last Conference is carried on beyond a certain point, the budget must be raised without delay. We have heard new calls to the fields constantly coming to the boards; and if these new fields are entered, there must be an increase of funds beyond what has been planned. It will be easy to meet every demand of the work if every one will do his best toward this end.

The spiritual life of some churches has been greatly quickened of late by the adoption of the methods of "visitation evangelism," and results are really wonderful.

The outcome has been gratifying in every case, and in some places the ingatherings have even exceeded those which have resulted from usual methods of revival campaigns. My study of the work in Philadelphia and elsewhere leads me to the conviction that this form of work opens a door of very large opportunity.

The day of mass evangelism appears to have passed, at least for the present. The big throngs that used to fill great choral, eager multitudes, striking publicity, and extraordinary organization, no longer attract the crowds. I am expressing no judgment upon the reasons for the decline of great meetings. I am simply stating a fact.

Almost every one of our large revival meetings conducted in the church. They do not draw the people as they once did. A goodly number of church members feel it to be their duty to attend, and thus show their loyalty to the church and the minister. But unconverted people do not ordinarily come. Christians give what spiritual benefit, but, as a rule, they do not make any impact upon the world outside. There are exceptions. I am writing of the situation as we usually find it.

We might as well face the situation. If unconverted people will not come to us, shall we do all we can to them? That is exactly what evangelism of the visitation type aims to do. After much prayer and careful instruction Christians go out two by two, thus to make a house-to-house canvass of a designated territory. They distribute spiritual literature. They visit their neighbors and personal friends. They encourage unconverted church members who have become indifferent to their Christian obligations and are hiding away. They make personal appeals to unsaved fathers and mothers and to the young people of the family. They pray in most of the homes they visit, and seek to lead people to an immediate decision.

It is a notable fact that, so far without exception such approaches are received most graciously, and the visitors are cordially encouraged and directed to engage among their neighbors and personal friends. They discover this; but the work must go forward and claims upon all. It is well that we take advantage of this situation and make the most of the opportunities it offers. We should all be in prayer that many may be led to decide for Christ during this season. We should work very diligently to the same end. To all the pastors has been sent a pamphlet called, "The Fellowship of Prayer," and it is hoped this may be found useful.

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money. We need institutions. We need reinforcements in our great organized activities. The world needs the birth of conviction and holy enthusiasm for the rescue of unsaved people. The tides of worldliness surge around us. The demand for recreation has become a passion. Leadership in public life has sunk to low levels. Society is stark mad in its insistence upon new forms of oblivious living. To hundreds of thousands life is one round of gaiety and selfish indulgence.

Meanwhile many churches are merely "holding forth." Others are steadily sinking into their graves. The multitude of Christian people are not different from those of the world. They have no conception of why organized Christian discipleship. They have no acute concern for lost souls. This means spiritual impotency. The Church must wake up! She must recognize the tremendous fact that the Church is God's only human agency for the redemption of the world.

It was said of Hugh Price Hughes that "he recovered for his church the ancient passion for the souls of men, and set it as living force in the stream of modern life." It is that passion modern Methodism needs. Bishop need it. Editors need it. Secretaries need it. District superintendents need it. Pastors need it. Official members need it. Sunday school teachers need it. The members of organized Bible classes need it. Our young people's organizations need it. Our whole membership needs the uplift of its purpose and position.

Are we willing to heed the ringing commission of our Lord and enlist, with a burning passion, in this new-old crusade of individuals for the salvation of individuals—a crusade which promises to the Church a crusade which promises to the Church the most fruitful spiritual conquest in all its history.

They that sow in tears shall reap in joy. He that goeth forth and weepeth bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Bishop Joseph F. Berry, in Christian Advocate.

The open door in China isn't of nearly as much importance as a few more emergency exits.—El Paso Times.

SENIOR BORAH TO DR. BUTLER

In an open letter touching a recent statement of Dr. Nicholas Murray Butler to the effect that prohibition would be a main issue in the 1928 election and that none but a wet candidate could be elected, Senator Borah agrees with him that the issue should not be dodged, but, as a party, as a party, should declare itself on the question, instead of leaving it to the declaration or supposed personal attitude of the candidate.

Again the senator is right. It would be a comparatively easy thing to select some strong candidate whose personal attitude would be satisfactory to the wets and whom the drys would support because there was nobody better for them to support. That is apparent. But the wets might easily be won by the simple expedient of compensating them. The only way to face the issue is to face it. The issue be presented to the people by the party; and to assist in presenting it. It would be exceedingly interesting and not at all discouraging to prohibitionists to have Senator Borah and Dr. Butler debate the matter.—The Presbyterian Advance.

ANTI-EVOLUTION FAILS IN MISSOURI

It will be good news to many earnest Christians that the anti-evolution bill failed of passage in the Missouri legislature by a substantial majority, not because Christians are evolutionists, but because they believe such measures hinder more than help Christian progress. Perhaps a majority of Christians are not familiar with the arguments for and against evolution, and have little disposition for weighing those arguments, but many of these are perfectly sure that their Christian assurance can not be shaken by what may or may not prove to be the becoming of the scientific. Thus the bill shall be reduced to $150. A note for the remainder will be turned over to the Harmon Foundation for administration.

It would seem the bringing of college finance into business organization should impress itself on the student body. That there is no greater effect that prohibition would be a main issue in the 1928 election and that none but a wet candidate could be elected, Senator Borah agrees with him that the issue should not be dodged, but, as a party, should declare itself on the question, instead of leaving it to the declaration or supposed personal attitude of the candidate.

AGAIN the senator is right. It would be a comparatively easy thing to select some strong candidate whose personal attitude would be satisfactory to the wets and whom the drys would support because there was nobody better for them to support. That is apparent. But the wets might easily be won by the simple expedient of compensating them. The only way to face the issue is to face it. The issue be presented to the people by the party; and to assist in presenting it. It would be exceedingly interesting and not at all discouraging to prohibitionists to have Senator Borah and Dr. Butler debate the matter.—The Presbyterian Advance.

THE SABBATH RECORDER
WOMAN'S WORK

Mrs. Jennie Bond Morton

Once more the Woman's Board has had to gather for a last farewell to a beloved member. On Friday afternoon, February 25, we sat together in the Milton church, but that one who had longest been associated with the church felt the reviving power of the service enough to make an instant impression which has only been strengthened by succeeding years.

She was a woman of great dignity and poise. She had acquired her sound education and her perfect manners in an age more exciting than ours, but she was able to adapt this fineness in herself to the daily life of our time, and to be one of us without in any way lessening the charm of a personality which was rooted in a serener day. Milton has lost a gentlewoman of the old school.

She never swerved from the firm faith of her fathers, but she was tolerant of new ideas. She was kind as well as courteous. We all held her in great admiration. We know that we should not look for her going to a better world than this, but our parting from her is not a perfunctory ceremony—we have lost a vital force in our deliberations. Mrs. W. C. Dalany.

HOME NEWS (Continued from page 300)

both within and outside the membership of the church felt the reviving work of the Spirit. Several have asked for baptism. Much credit is due the musical director, Mrs. Lyra B. Irish, and to members of the choir for splendid solo work. With the passing of these more elderly members we must turn more and more to our young people for support. We are glad for the renewed interest in the Christian Endeavor society, which has been re-organized with Miss Lucy Irish as president and Miss Grace Jordan as secretary. The meetings are held Sabbath afternoon at six o'clock, and the attendance has been very good.

To have lived ninety-four years is not the unique fact for our remembrance in thinking of her. Others have approached this great age without making any such impression upon those about them.

To those who knew her best, the supreme reality of Mrs. Morton's life was not its unusual duration, but its quality. The writer of these words has known her for only twenty-four years of the many she passed on earth, but upon her Mrs. Morton made an instant impression which has only been strengthened by succeeding years.

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THE SABBATH RECORDER

MINISTERS' SABBATH CONFERENCE AT UTICA, N. Y.

Rev. Ahva J. C. Bond
Leader in Sabbath Promotion

The second Ministers' Conference, called to discuss promotion of the Sabbath and its promotion, was held at Utica, N. Y., Tuesday, February 15, 1927. There were present Rev. F. E. Peterson, Leonardville, New York; Rev. L. A. Wing, Berne, N. Y., and S. D. Ogden, Waterford, Conn.

Mr. Wing and Mr. Ogden had been invited to attend the meeting at Plainfield, but Mr. Ogden was unable to come, was detained at home on account of a very serious illness from which he was just recovering. Mr. Osborn found his school work too heavy to enable him to come, and Mr. Babcock, who had planned to come, was detained at home on account of a funeral.

Mr. Peterson was elected chairman of the conference, and Mr. Hurley secretary. We held two very lively sessions, and Mr. Peterson had to "shake his paper" quite often to keep us back to the program. He proved himself a very efficient presiding officer, exhibiting a due sense of proportion in considering the various items of the agenda, and with his balance of good sense
who keep another, either ignorantly or wilfully things. It is serving others, spiritually, and by being consistent in our living. It is the seventh day Sabbath and another day. Those who keep the Sabbath by promoting its observance among our own people, and by others outside our own communion. I really think some light was thrown upon the subject when the men had done a good deal of discussion, when the men had done a good deal of work of promoting the Sabbath by teaching by example and doing as Jesus did. Although there were brookfield and Jackson center and Welton and Garwin. Count the others. And the folks in those churches do not need to be converted to the Sabbath. They already love it and are faithful to it. And they are worth helping. Think of the workers they have given to the Sabbath! They might continue to do it, with a little help. Last summer we had the privilege of going there. That means Garwin. Would I be misunderstood if I should enter a plea for my old home church? Well, after the worship and sermon there were forty-one people who returned home from our Sabbath school. Leaving out our four, there were thirty-seven. Of these ten were older people like my father and mother and some a little younger, while twenty-seven were young married people and their children. In all, two or three hours. And he was thinking of the number of young folks and children. There hasn't been a pastor there regularly now for about five years. Some families have moved away, but there was no pastor or to get better school privileges for their children, but there is still a live, faithful group there keeping the work going. And they do this work in the Sabbath School. They already have generations of Sabbath-keeping blood in their veins! They need help, that is all.

WHAT CONSTITUTES A SABBATH?
PASTOR DUANE ODEN, WATERFORD, CONN.
The SABBATH is a religious institution—a day set apart by religion for rest from labor and for the exercise and cultivation of the religious life. The Sabbath institution, as we know it in connection with monothestic religion, has its origin in the Bible. Historically and exactly speaking, the Sabbath is the institution by that name of which we read in the Scriptures, namely the seventh day of the week. It should be borne in mind that any other day whatever the Sabbath qualities it may have possessed, may now possess or may come to have, or whatever such qualities may be associated with it—it is, strictly speaking, a distinct institution. Whether another institution of sabbatic nature is or is not of equal merit and value to religion, it is certainly true that the Sabbath of the Bible is distinct from other similar institutions. Scholars more and more agree on this point. Indeed it may be taken as established.

While the Sabbath originated with the Hebrews, the Sabbath we observe is a Christian institution regarded and exalted and enriched by Jesus Christ. Accordingly, the Sabbath is not regarded in precisely the same light. We do not feel that God demands our observance of the institution. We do not consider ourselves bound to its observance, for we follow Jesus who said, "The Sabbath was made for man, not man for the Sabbath. That is to say, the day is for man's benefit and blessing. It is not something which he is required to give, but rather a blessing which is given to him for his benefit. The Sabbath is no less an institution of Judaism, but a gift of God. It is a privilege, then, rather than a requirement; a blessing more than an obligation. The Sabbath, free from the restraint and the bondage of view, is a symbol. It symbolizes our dependence upon God and our devotion to him and his service. It shows that we do not really observe the Sabbath, that we believe, the whole life must show that. Nor is the observance of the Sabbath discharging our obligation to serve him, of course. It is merely a token of those attributes: devotion to God and disposition to live in his service. Just as baptism is an external signification of an inward not actually regeneration itself—so the Sabbath represents our devotion to God's service; it is not itself to be regarded as the service. Of the great symmetries of the Christian religion, the Sabbath is one of the most important.

We Seventh-day Baptists believe that men need the Sabbath of Jesus, because he said it was made for man—for mankind's own good.
To give but a glimpse into the lives of these missionaries and tell what they do from day to day would take many times longer than we have today, so I will tell you in but a general way some of the things our own missionaries do.

First, there is the home missionary. His is surely one of the hard tasks. He goes to the small church where sometimes he has but little of this world's goods. Here he must work with head and heart and hands, and often without much of the comforts and conveniences which we have come to think are almost necessities. His parishioners are often scattered over wide areas, and in his travels through them, he must make many miles of weary travel on often unimproved and impassable roads, and in all kinds of weather. Sometimes there is not even a church; just a hut, people, with little of pleasure in their lives, and not much desire for the higher life. Then again he will find those who are hungry for the Word of God. All these must be fed and ministered to. Home ties demand he educate his children. Sometimes there is no school near, and they must be sent away from home, or the home moved where there is a school. If the latter, this often means a long distance. But, be sure there is the auto, but not all roads are good roads, and poor roads are hard on the auto as well as the driver. In rain or shine, he must travel. There is no time for rest, and in every phase of their lives serve them to the best of his ability in such a way as to make them realize he cares for them as does the Good Shepherd for his sheep.

In some ways the foreign missionary has the harder task, because he goes where everything is strange to him, strange customs, and above all for strange-ness is the strange language, which must be mastered in at least a small degree before much can be accomplished by way of getting close to the people. And so the first thing he does after reaching this strange land is learn the language. This he sometimes does in a language school, but the missionaries our board sends out, must hire their own teachers, for there is no fund provided for school attendance. So the student sits day after day with the Chinese teacher, usually at the beginning of the study, never knowing any of the language of the people at all. The teacher becomes very sleepy as the student tries to fix in his mind the elusive sounds and straight and angular and curved lines in their varied combinations which represent words and phrases.

By the end of six months the student takes his first examination, given not by the teacher but by someone else, because he is not familiar with the Chinese language. By this time the student is able to sit out from the conversation about him a few sentences which have some meaning to him, and if he is very brave, will try a few sentences of his own. There is a Benedictine Chinese dictionary. Usually before the next months are over he will be given work, and then he begins to feel some of the joy of life and feel that life is monot­onous than when sitting day after day with the sleeping teacher.

This is but the beginning of the student life in China. It must begin, and must extend over a long period of time, permits, whether the stay there be a long time or short, whether he be there five years or thirty. Unfortunate indeed is the missionary who has not had at least a hou­day for concentrated study.

Now I want to tell you of a few of the Chinese teachers. One does after he gets into the work; I will take the work of those in our Girls' School in Shanghai— not that this is more important, but because I have been in touch with the Chinese in the work.

She supervises in detail all housekeeping affairs, from the scrubbing of the floors to planning the menu for the dinner guests: she buys food in the Chinese and foreign markets, and of course must know their values; she supervises the work in the kitchen; she does the cleaning, mending, sewing, etc., for repair work on the mission property; looks after all expenditures in the household; pays the wages of servants and workmen; oversees the weighing of the coal for the house and school as it comes from the dealer; must be able to put up with theft and inefficient servants; conducts religious services all kinds of Chinese, from those for the girls to those for men and women; in the school room she teaches all grades from the be­ginners in English to high school students: she looks after the health of the pupils and treats all minor ailments incident to a group of sixty girls, such as the open chilblains, sores, itch, malaria, and trachoma; she has charge of the smaller children of the mission, as well as the large of the older children, doing all kinds of the work that is so common in Chinese life in China. She is for the most part a woman of thirty to forty years of age, a well-educated woman, very religious, and has lived and been trained in China.

She has lived and been trained in China, and so she knows the country as the Chinese do, and it does not tell you of the missionary. She must be able to distinguish contagious diseases; she knows the Chinese, by the time, and has had more acquaintances in a day for concentrated study.

In some ways the foreign missionary has the harder task, because he goes where everything is strange to him, strange customs, and above all for strange-ness is the strange language, which must be mastered in at least a small degree before much can be accomplished by way of getting close to the people. And so the first thing he does after reaching this strange land is learn the language. This he sometimes does in a language school, but the missionaries our board sends out, must hire their own teachers, for there is no fund provided for school attendance. So the student sits day after day with the Chinese teacher, usually at the beginning of the study, never knowing any of the language of the people at all. The teacher becomes very sleepy as the student tries to fix in his mind the elusive sounds and straight and angular and curved lines in their varied combinations which represent words and phrases.

By the end of six months the student takes his first examination, given not by the teacher but by someone else, because he is not familiar with the Chinese language. By this time the student is able to sit out from the conversation about him a few sentences which have some meaning to him, and if he is very brave, will try a few sentences of his own. There is a Benedictine Chinese dictionary. Usually before the next months are over he will be given work, and then he begins to feel some of the joy of life and feel that life is monot­onous than when sitting day after day with the sleeping teacher.

This is but the beginning of the student life in China. It must begin, and must extend over a long period of time, permits, whether the stay there be a long time or short, whether he be there five years or thirty. Unfortunate indeed is the missionary who has not had at least a hou­day for concentrated study.

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compensations of the work and of the joy and satisfaction gained in this going into all the world and helping in the spread of the gospel.

Milton Junction, Wis. [Read again "The Story of the Changs," published in the Recorders of March 8 and March 15, 1926.—r. c. b.]

A THOUGHT FOR THE QUIET HOUR
LYLE CRANDALL

The greatest work accomplished through the aid of a missionary is that of changing the heart and life of an individual, making him a new creature. Please notice that I say "through the aid of a missionary." He alone can not do this; it is only the power of Christ working in the life of a person, which can change him.

This great task is accomplished by the missionary in various ways, such as through healing, teaching, traveling, and praying.

Friday—The missionary heals the sick (Acts 14: 6-18)
Sabbath Day—Topic: What does the missionary do? (Matt. 10: 5-10)

TIME DOES NOT HANG HEAVY ON THE MISSIONARY'S HANDS

It might almost be easier to tell the things that a missionary does not do than to tell all the things he must do. Anything that is proper and right for a good person to do here, may be done by a missionary, so his work is not less demanding.

Let us remember our missionaries in our prayers.

CHRISTIAN ENDERVOOR WEEK AT FOUKE

Fucia Fitz Randolph led the prayer meeting, using the suggestions made in the general program. Fucia Warren led Christian Endeavor on January 29, and Vance Ker- led on February 5. A joint Junior, Intermediate, and Senior Christian Endeavor so- cial was held at the home of Mrs. W. J. S. Smith. The questions about the Recorder were used for the program hour. Beruce Priest read a good paper on "The Sabbath Recorder," a brief history of that paper. Early in the evening the names of many of our churches were presented in charades. There was also a song and prayer service. After the pro- gram and refreshments, many of the guests stayed until a late hour listening to the radio.

The Fouke Senior society is entering heartily into the Recorder Reading Contest.

FRANK J. HUBBARD

Frank J. Hubbard was the younger son of Joseph A. and Charlotte Robertson Hubbard. He was born in Plainfield, N. J., February 24, 1868, and died at his home in that city, on May 21, 1927. Had he been another day he would have been fifty-nine years of age. He is survived by his widow. Mrs. Bessie Titsworth Hubbard, a sister-in-law, Miss Ethel L. Titsworth, who made her home with him. He also leaves a brother, William C. Hubbard, who lives next door to his home.

He was educated in the public schools of Plainfield, graduating from the Plainfield High School with the class of 1887. Upon his graduation he went to New York, where he spent nearly three years for the benefit of his health. On his return he entered the Massachusetts Institute of Technology as a student in civil engineering. Having good health, he returned to Plainfield and began practical work in his chosen field.

He was married June 9, 1897, to Miss Bessie E. Titsworth, daughter of Joseph M. and Eva Potter Titsworth. Their home was a truly Christian home, husband and wife working together always in promoting church work and missions. He always had a great interest in missions. He was a loyal mem- ber of the Plainfield Seventh Day Baptist Church, and a devoted worker in the denom- nation.

During his life Mr. Hubbard gave much time and attention to Muhlenberg Hospital. Being a member of its Board of Governors for many years, he was its president for four years. He also took an active interest in the building of the newer and larger fireproof structures.

He was a member of the Board of Edu- cation of Plainfield since 1915, and its presi- dent since 1923. He was chairman of the Building Committee since 1917. During his time many of Plainfield's most attrac- tive and modern school buildings were erected.

It was at the request of the trustees of the Y. M. C. A. and the Y. W. C. A. that
he supervised the construction of both of these association buildings. He was, at the time of his death, borough engineer for Dunellen, and had been in that position for some years for North Plainfield.

He was treasurer of the Board of Trustees of the Seventh Day Baptist Memorial Fund, successor to the one that had been in existence for more than a quarter of a century was treasurer of the American Sabbath Tract Society. His reports to the Seventh Day Baptist General Conference, which consist of an array of figures. The figures were there, complete and clear to all who had need to consult them, but they were always accompanied by a message, usually flavored with subtle wit, and always interesting and inspiring.

It was in 1918, during the Great War, that Mr. Hubbard was president of the General Conference. As president of the Conference that year he was chairman of the Commission in the办法 of our Forward Movement, to which he gave immeasurable help. He had a personal interest in the denomination and a constant devotion to the best interests of those whom he served. I need not mention the hospital, our schools, and the many Seventh Day Baptist Association buildings to remind you that in this material but highly serviceable sense he was a builder. With all that he had accomplished in the completion of these buildings, and in the progress of his ministry, there is one dream of many years which he did not live to see realized—that is a denominational building on the vacant lot on Watchung Avenue in front of the present publishing house of the American Sabbath Tract Society. Without him that enterprise would never have been brought to its present state of completion, and largely by his efforts one-third of the amount necessary to build the added structure has been subscribed.

It is not strange that he should leave some work unfinished. Beyond most men he was his to accomplish, but with his vision and energy it was but natural that some work would be left for others to complete. The world makes progress because some men vision and undertake tasks too big for one generation to finish. Others enter into their labors, and while the workers fall the world goes on.

But why do I mention buildings? Is it because the work is incomplete, or because his generation? Although no man achieve­ment, yet if these were all I would not stop to speak of them here—rather these buildings which we can see with our eyes but symbolize the real service that he rendered. He was a builder—of bodies as well as buildings. Note that institution to which he was associated for the last years of his life, of which he was a member, which will not pass with him by death. His entire life was a book of which all may read, and has left his impress upon the life of the city and upon the denomination of which he was a member, which will not pass with this generation. Quoting again his own words, we discover in a single line his own life purpose, "the worship of God through service to mankind."

In thinking of an appropriate text upon which to base a few remarks that might be helpful to the friends of Frank Hubbard, gathered here for this service in his memory, my mind turned to the words of Nehemiah, the builder of city walls and of the temple of God: "The God of heaven, he will prosper us; therefore we his servants will arise and build." Frank J. Hubbard was a builder. His most conspicuous service as a builder may be seen in the buildings about this city whose construction was supervised under his watchful eye, his skilled knowledge, and his conscientious devotion to the best interests of those whom he served. I need but to mention the hospital, our schools, and the many Seventh Day Baptist Association buildings to remind you that in this material but highly serviceable sense he was a builder. With all that he had accomplished in the completion of these buildings, and in the progress of his ministry, there is one dream of many years which he did not live to see realized—that is a denominational building on the vacant lot on Watchung Avenue in front of the present publishing house of the American Sabbath Tract Society. Without him that enterprise would never have been brought to its present state of completion, and largely by his efforts one-third of the amount necessary to build the added structure has been subscribed.

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JUDY STORIES

H. V. G.

A LOST KEY

If Mary Walker lacked dresses and pretty things other girls had, she certainly had dolls, eight of them, which her mother's customers had given her at different Christmas seasons. This was wealth indeed in the eyes of Judy and Betty. But when they didn't have all that housework, we still would have time to play.

"Yes," Betty nodded emphatically. "It's that house which is the whole trouble. What can we do?"

No solution could be found, and, when they reached Judy's house they sat down on the front steps to think it over. The snow was fast disappearing in the warm sunshine, and Nature would soon be putting on new cloths for the shy little visitors winging their way from the South. Already the battle between the squirrels and the grackles had been renewed, and which enjoyed it more in this fine new springtime it would be hard to say. But for once Judy did not look very much less like her Gray Squirrel as he scolded so vigorously due to the opposite tree. Nor did she see him jump from a limb right in an open attic window of her house.

"Don't believe our game would work here, would it," asked Judy. "I don't see that we can do anything as we have to practice. Oh-" Here she remembered her music lesson. "I forgot all about my lesson. I'll have to go in and look after it.

"So did I," Betty sprang up quickly. "If we didn't have to practice. I spose we could do Mary's work for her, and then we could have some fun.

Judy suddenly jumped up.

"I know. Why can't we practice before school in the morning. I know a girl at school who does. 'Course you have to get up earlier, but then we can help Mary and have our play. Let's try it anyway."

"Will Mrs. Walker let us, do you think?"

"I'll get mother to ask her," Judy replied. "And we can have more fun. Let's not tell Mary, and she'll be surprised to find her work done. We can skip out the back door and come back when she comes just as if we hadn't been there before. Won't she be puzzled?"

She probably will think a fairy is helping her," Betty laughed. "Now I must run home. I'll ask my mother and see what she has by way of a key."

Judy's mother agreed to see Mrs. Walker, for indeed she thought the idea of the two girls helping another was a good plan. But when Mrs. Walker was seen, a new problem presented itself. She had lost her key, the one Mrs. Walker and one Mary.

"I did have an extra one for the back door," Mrs. Walker explained, "an old rusty one, that fitted, but what became of it I declare I don't know. I lost it one day just about in front of your house. Yes, that's just about where it was. And I looked and looked, but do you think I could find any of those old leaves? I might just as well have looked for Mrs. Robinson's little boy who runs away every day, and even the police can't find him.

"I'm telling this to Judy the next morning. Judy's eyes widened wide.

"Why, mother, that's our key, the one Betty and I found. I know it is. I'm going out today to find her."

So away she ran for the ladder and she was soon reaching in the hollow of the tree where she and Betty had hidden their
friendship key. Down, down she fell through the dead leaves which had accumu­lated there, and then around on all sides, but no key! Then she took out all the leaves one by one, as Teddy Grey Squirrel scolded for doing the same thing from a branch on a nearby tree. The last leaf was out, and the key was not there.

This disappointment was almost more than Judy could bear. She climbed down and, forgetting the ladder, ran for the house. First she felt too amazed to think, and then slowly she began to feel angry. It seems so easy to get angry when plans go awry, especially when one is also as excited as Judy was. By the time she had reached the house, she was quite a different Judy.

"It's gone, mother. Somebody's stolen it," said out of the doorway.

"What can't be, Judy, because only you and Betty knew where the key was," she reasoned, but Judy was not ready to listen to reason.

"Then Betty has taken it," Judy stormed. "I know she has. Oh, I didn't think she could be so mean."

"Be careful, Judy," mother warned. "You are losing another key more valuable."

"Well," Judy pouted, "it was our friendship key, and it's gone, so now, I don't care."

A storm would certainly have followed if at this moment big brother had not come down the stairs all ready for school. In his hand was a book he had just been up to the attic to get.

"Say, mom," he called, "How long has that attic window been open? That squirrel has made a fine clatter up there of nut shells and old sticks. Found this key there, too."

Judy looked at the key and then hung her head. Teddy Grey Squirrel had been up to his tricks again, but Judy was not thinking like Teddy this time. She was very much ashamed. Even the knowledge that now with the key they would probably be able to surprise Mary and then play once more together in the little house did not drive away that uncomfortable feeling. Next time she surely would not be so hasty, she thought. Mother put the key behind the clock on the mantel.

"Thank you, big brother," she said. "I will keep the key for awhile as perhaps it is valuable."

"Mother, it is our key, isn't it?" Judy asked still doubting that the returned key could be true.

"Yes, I think it is," she replied. "Do you think you can keep it again?"

Judy again hung her head. "Perhaps you had better keep it," said mother. Here Judy raised her head with a determined expression. "I'm going to try to keep our pretend key anyway."

"That is right," mother agreed. "And we will keep the key here now, for the best place for such keys is in a safe, real, warm home."

**A BIBLE PUZZLE**

_H. V. G._

This is the puzzle Judy made with her mother's help, and it was quite a few minutes before Betty could solve it. Instead of a cross word puzzle it is a vertical puzzle.

After each word, in the blank space at the right, put a word with a similar meaning. Then, when you have finished, reading down, you will have a well-known Bible verse.

For this reason

any

A deeds

no matter what

personal pronoun

began

word introducing clause

people

thought to practice

towards

pronoun

himself

just the same

pronoun

whole

just the same

pronoun

because

opposite to that

consists of

article

rule

connecting word

article

inspired persons

**ANSWER TO LAST WEEK'S PUZZLE.**

_Proverbs 3: 1 - 6._

**THE SABBATH SCHOOL**

**THE ETHICS OF FAIRY STORIES**

Once there was teaching with me, as principal of one of the ward schools, a good man named David. He had been a village merchant, but had, through some misfortune, failed in business, so took the school in order to earning something. His failure had come, so I heard, because of some bad debts, and he became a little pessimistic—always a happy state of mind. Though an upright, honest man, true and dependable, he was indifferent toward religion—which inclined somewhat to criticism the church. He undertook to do good work in school and was much interested in the boys and girls. I found him very companionable, a good conversationalist, and, so far as he could avoid his misfortune. Though somewhat critical concerning religion as he saw it manifestly, he was of a charitable nature, never unpleasant.

Many a good talk we had about our work, and I came to think a great deal of him.

At our teachers' meetings we often spoke of means of keeping up the lively interest of our pupils in something worth while outside their textbooks, and so were, the most of us, in the habit of telling them one fairy story every day while every day from some book of general interest, and, perhaps, having some talk upon what we read. I remember in particular that one day, which had in it a good school high school that most interesting story, "The Hoosier Schoolmaster," Pastor Brown of the Presbyterian Church came in. He was lively in his interest, and as I closed the book he arose and said, "Let me tell you, young people, that this story is true, every bit of it. I know, for I was a long time a Hoosier schoolmaster and knew all about the country schools of Indiana. It is true to life, this story."

His talk was so interesting that we asked him to come next day and tell us more about his school in the Hoosier State.

But I started out to tell about David, David Barnes, one of my associate teachers. I have said that he was much interested in his boys and girls, and in his readings to them, something educational—nothing abounding in facts. He was not imaginative, did not care much for poetry, and was not at all interested in such things as some of the teachers read in school. They seemed to him silly. He doubted the wisdom of reading to children what was not true. He was not the man to make any­thing of Santa Claus. But he did not find his pupils so eager to hear him read as he had thought they might be, and he undertook to find something of more interest to children of their age. He found in a catalogue a book named which he thought might answer the purpose, so sent for it. When it came and he took a look at it, he was an­noyed to find it what seemed to him like a fairy story. He had a mind not to take it to school at all, yet since it was bought and paid for he might as well start in upon it, anyhow. He had read only a page or two when he heard little boy and girl sitting up and taking notice. Now I will let David tell the rest of the story as he told it to me:

"After two or three readings in the book I became interested in it myself, and was glad when the reading time came. One night after school I took it home with me. After supper I began to read it aloud to Mrs. Barnes and Grace, and they, too, were interested—so interested that I read it clear through that evening. I began then to un­derstand why the boys and girls had been so taken up with it. Thinking it all over, I have come to believe that the child mind naturally demands some such stories as will stimulate, develop, and train the imagina­tion. We talked the matter over that eve­ning, and Mrs. Barnes said something well worth repeating. She said that many of our stories are ethnically true that may not be true liter­ally."

Many a story is spiritually true. And so some stories told in the Bible may be spiritually true in a great deal larger sense than when considered in a literal sense. They are true not only in time and place, but everywhere and all the time.
THE SABBATH RECORDER

THEOBRIDE L. GARDINER, D. D., Editor
L. H. North, Business Manager
Entered as second-class matter at Plainfield, N. J., under the Act of March 3, 1879. Terms of Subscription: Per Year, $2.00; Six Months, $1.00; One Copy, 25 cents per month. For small business, every 50 cents additional, on account of postage. All communications, whether on business or for publication, should be addressed to the SUNDAY SCHOOL UNION, Plainfield, N. J.

DEATH
HUBBARD.—Frank J. Hubbard was born in Plainfield, N. J., February 23, 1869, and died at his home in that city, February 23, 1927. See extended notice, A. J. C.

RECORDANT WANT ADVERTISEMENTS
For Sale. Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

COLLECTION ENVELOPES, Pledge Cards, and other materials for First and Second Collection Envelopes, 25c per 100, or $1.00 per 500. Denomination Instructors, or other denominational interests, may have the envelopes and cards which are designed specially for them. Blessings on their use.

JUNIOR GRADED HELPS, four parts each year; 15c each; Intermediate Helps, three years' course, 45c each; Senior Helps, three years' course; 75c each; Senior Helps, four parts each year; 25c each; Senior Helps, partial course; 25c each part; 5c per page for Intermediates. Cash must accompany each advertisement.

LETTERS TO THE SMITHS, by Uncle Oliver. Of especial interest to young people, but contain many helpful suggestions for pastors and their children, especially for Thanksgiving and Christmas present. 30c per page, 3 weeks in advance. Pages of 10 pages. Request timed.

A MANUAL OF SEVENTH DAY BAPTIST PROGREGATION, by H. M. Craft, 15c each. 10 copies, $1.00. A useful and practical manual for Seventh Day Baptists and others. Contains all the necessary information and instructions. Orders for 25 or more, 25c. Mail order on receipt of price. Sabbath Recorder, Plainfield, N. J.

A MEMORIAL OF SEVENTH DAY BAPTIST PHILOSOPHERS. A list of the names of all those who, to a greater or less extent, have dedicated their lives to the teaching of the truths of the Bible. This list is a tribute to those who have contributed to the advancement of the cause of Christ. Price, 50c. Mail order on receipt of price. Sabbath Recorder, Plainfield, N. J.

NEW TESTAMENT AND PROVERBS: Printed attractively in larger clear type and beautifully bound in leather, $2.50. Makes a fine birthday or Christmas present. Price, $2.25. Anniversary Press, Plainfield, N. J.

MILTON HOUSE FOR SALE.—Near college and factory. A new, all-modern house at big sacrifice for quick sale. Want a home or a sure investment, look into this unequalled property. Address, Milton House, Plainfield, N. J.

FOR SALE.—Farm, machinery, stock, and household goods. Gordon Fowler, Exeter, Wis. 1-81-71

HELP GET A NEW SUBSCRIBER

EDUCATION AND DEMOCRACY
Knowledge is in every country the surest basis of public happiness. In one in which the majority of the people receive their impressions so indirectly, and from the sense of the community as in ours, it is proportionately essential.

Promote, then, as an object of primary importance, institutions for the general diffusion of knowledge. In proportion as the public lose its hold upon the habits of a well fixed as I near my...