Copy for this page, devoted to the Denominational Building, was prepared by Frank J. Hubbard, Chairman of the Building Committee, with his own hand so long as he had the physical strength to do so; and then at the hand of another, under his direction, until his death.

We pause now to pay tribute to his labor in this behalf, his courage in leadership, his devotion to this task, and to his unalterable faith in its final completion.

C. F. R.
THE SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Conference on Wednesday, May 23, 1927, at Plainfield, N. J.

President—Henry M. Maxon, Plainfield, N. J.

Vice-Presidents—William C. Hubbard, Plainfield, N. J., and J. Hubbard, Plainfield, N. J.

Secretary—William C. Hubbard, Plainfield, N. J.

Vice-President of Missions—Robert E. Whitford, 2618 Broad St., Milwaukee, Wis.

Secretary—J. Nelson Norwood, Plainfield, N. J.

Treasurer—J. Hubbard, Plainfield, N. J.

Treasurer of Missionary Matters—Harold R. Crandall, 616 Washington Ave., Jersey City, N. J.

General Secretary of Missionary Matters—Willard D. Burdick, Plainfield, N. J.

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SEVEN DAYS BAPTIST WEEKLY PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY

PLAINFIELD, N. J., APRIL 4, 1927

Whole No. 4,283

We praise thy name, O Father, that thou hast given us a place and a name among thy people, that we may be a true mission to the world wherever we may be sent. We may be so loyal that our loved ones may cry, 'The world has lost a hero.' Renew our interest in thy work and help us to craft the Sabbath our dear Lord, who kept it holy all his life. When our hearts muse us as difficulties multiply, will thou give needed grace and strength to go forward, trusting thee to open the way before us, to be our guide to the children of old. Will thou graciously protect our members in these dark days and keep them as in the hollow of thy hand. Hasten, we pray, the glad day when war shall be no more, and peace and good will shall prevail among the nations. We ask in the name of the Prince of Peace. Amen.

What Will the Churches Do? As we see week after week another world war going on, every one of which brings us nearer the time for General Conference and Missionary Society, we must see the reports of the current year; as we study the figures regarding the receipts for the Onward Movement and read the appeals made from time to time urging our people to consider their plea, we will be led to realize that in some way we can not help a feeling of misgiving lest we have to go to Conference with a strong financial deficit. It will certainly come out that way if the churches do not awake to the great need and rally to the rescue. Please read again the questions in the last editorial of last week, and make real practical answers that will cheer us all. I am wondering what the real material answers will be.

Appropriate Words. In another page in "In the Nick of Time" this RECORDER will be found an interesting and timely article by Dr. James O. Adams, known Christian educator, entitled, "Let Religious Education Beware!" Speaking of the length of the RECORDER gladly gives it place in the hope that good may come from its wise and sane counsels. Ever since reading carefully, years ago, Shadrach, Meshach and Abednego, the Church and the Changing Order, this author has seemed to me to be a fair-minded safe adviser. This article strengthens that conviction.

Why So Few Young Men? Enter the Ministry has been asked over and over again, and many answers have been given. I say it is because salaries are too small, but we can not believe that this is the main reason. Others seem to think that the Church's alleged intolerance of woman is keeping men from the ministry, but it seems to me that no wise, consecrated minister should feel any serious lack of liberty in thought as a leader in most Christian churches. Probably the loud call of business and of other professions has done more than any other thing to turn young men's minds and hearts away from the sacred calling. Two generations ago there were only about three attractive avenues open to the boys—medicine, law, and the ministry. But the marvelous growth of schools and colleges has made the teaching profession very attractive to young men of intellectual tastes. Then in the business world, vast business combinations have made strong appeal. Of course, law, civil, electrical, mining, and social engineering, all of which hold out great attraction for ambitious, too, has grown to be a great field for prospective males. Now, with all these things there has come a sad change in the home life of America. The common atmosphere of our homes is not as conducive to spirituality—does not tend to turn the boy's thoughts toward religion and toward the Church—as it was in other days.

When most of the noted influential ministers of years ago were boys, they grew up in homes of piety—homes where the spirit atmosphere was pure and beautiful. Where devotion was made much of, and where the common conversation—the table talk—was spiritual and dealt with spiritual matters. The boys grew up in homes where good books and papers were prized and where the Church and the ministry were...
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THE SABBATH RECORDER

held in due respect. Out from such homes came most of the world’s ablest ministers of the gospel.

Today the boys in the home hear more about worldly pleasure, big business, baseball and football, movies and stories, and other worldly amusements than they do about the Christian religion.

The homes are littered with papers—especially on Sundays—filled with scandals and stories of sin in high places, which should bring the blush of shame to all respectable people. Indeed, the very atmosphere of too many homes today is one of death to purity and piety!

The old-time idea of any sacred Sabbath is now almost unknown; churches are practically empty and highways to pleasure resorts literally jammed with automobiles, crowding to the limit with Sunday excursionists seeking pleasure.

Indeed the atmosphere of home life—and consequently of social life—these is in no way conducive to the production of candidates for the gospel ministry.

The home school has much to do with promoting the interests of the Church and with influencing young men for the ministry. And one sad feature about schools today is that most of them are doing practically nothing to interest young men either in religion or in the ministerial profession. I can not avoid the feeling that a real transformation in the atmosphere of both home and school would work wonders for this country and result in giving more ministers to the churches.

Who is to Blame?

In the heat of the What is the Religion? conflict between old and new theories concerning the Bible and science, it is not strange that here and there one becomes somewhat unsettled in matters of faith. But the more one sees the one thing most needed is a personal friend for a young man either in religion or in the ministerial profession.

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Meteor observers have always been curious about meteors and why they are drawn to the earth. The gravity of the earth is so strong that any object that comes too close will be pulled down to the earth's surface. The problem is, why not up or in some other direction? One theory is that the air is so dense that the object is simply not strong enough to escape and therefore falls back to earth. The speed of the object also plays a role; the faster it comes, the less likely it is to escape the earth's gravity.

The meeting was called to order at eight o'clock in the evening by Rev. A. J. C. Bond, director of Sabbath promotion.

The following delegates were present: Director A. J. C. Bond, Pastor George B. Shaw of Salem, Pastor H. C. Van Horn of Lost Creek, Pastor C. A. Beebe of Berea, and President O. B. Bond of Salem College. After the last sessions, upon invitations of the delegates, Harley Sutton and Everett Harris, students for the ministry in Salem College, were present.

Pastor A. J. C. Bond read a communication from Pastor W. L. Davis of Salemville, expressing regret that he was unable to be present and making a strong appeal for holding our members and checking "back door losses" in our churches.

The following questions were discussed:
1. What constitutes a Sabbath?
2. Can the Christian Church maintain its spiritual life and render a vital ministry to the world without a Sabbath?
3. What advantage has the seventh day of the week over every other day as a Sabbath?
4. Is this advantage such as to exclude every other day, from consideration by one who would live Jesus' way?
5. How can we make Sabbath a vital, spiritual influence in the lives of our own people rather than a mere formality, legal observance?
6. How can we enlarge and make more effective our work of promoting the Sabbath?

The session was closed at ten-twenty with prayer by Pastor Beebe.

The moderator, Pastor Van Horn, called the morning session to order at ten-fifteen o'clock.

The session was opened with a season of prayer, in which all joined. A report of the work of the Tract Society under the following heads:
1. Relation to Sunday legislation.
2. Co-operation with other denominations.
3. Co-operation with other Sabbath-keepers.

This presentation was followed by an open discussion, after which adjournment was taken at twelve-thirty.

At the noon hour, the delegates were delightfully entertained at dinner by Pastor and Mrs. Shaw.

The afternoon session was opened at two o'clock with the singing of one verse of "Blest be the Tie." The session was spent in informal discussions, concluding discussions brought up at the previous sessions, and in summarizing the findings of the conference.

The meeting was closed at three-thirty with prayer by President Bond.

FINDINGS OF THE CONFERENCE

In regard to the nature and value of the Sabbath, the conference came to the following conclusions:

A Sabbath is a day given to God and sanctified by Him. It is important, if not essential to the maintenance of the Christian religion, at one time the first day of the week served the purpose of a Sabbath for many Christian people, yet whatever foundations it had have been destroyed by present day scholarship, and can never be restored. There is no sanction for the seventh-day Sabbath except in the Bible, and the Bible gives no other day. Thus the world at the present time faces the alternative of the seventh-day Sabbath, or no Sabbath.

In regard to Sabbath Promotion work, the following topics were discussed and approved:

1. Each one must be granted the privilege of keeping the Sabbath as he sees fit, and in the way most helpful to him, but our Sabbath keeping should be above criticism.
The Tract Society recommends the ob-
servance of a Sabbath rally day in May, and
a Sabbath sermon in November. The con-
ference approved that recommendation and
suggested that pastors exchange pulpits to
preach on the Sabbath question. Such a
plan will give the people fresh ideas on the
topic and serve to unite the churches in
common Sabbath interest. It is hoped that
this plan can be carried out in the South-
eastern Association.

Our pastors should take opportunity to
give personal testimony as to the value of
the Sabbath and should encourage our peo-
ple to bear public and private testimony to
its meaning.

The young people should have more
opportunity to be heard on the question and
to testify in regard to it. It would be helpful
to give the young people a Sabbath service
in which to present their thoughts on the
subject. Some of the pastors are planning
to carry out this suggestion.

The work of the Teen-Age Conferences
and summer camps, as presented by Direc-
tor Bond, may be helpful in the conduct of
the conference. A Teen-Age Conference is
being planned to be held in the Southeastern
Association. It is hoped that the work of the summer camps may
eventually be extended to include different
sections of the country.

Clifford A. Beene,
Secretary.

MESSAGE FROM REV. ERLO E. SUTTON,
DIRECTOR OF RELIGIOUS EDUCATION

DEAR FRIEND:

"A Vacation Religious School within the
reach of every Seventh Day Baptist Child.
This is the basic thought which the director
of religious education wishes might be realized
next summer, and he is depending upon you
to help bring it about in Seventh Day Bap-
tist communities. There are loose Sabbath
keepers whose children can not at-
tend a school in every community where
we have a church, but would it not be pos-
sible to have a school in every community
where we have a church, hoping children
who can not reach our own schools may
be reached in this way?

Many denominations do not have as large
a per cent of their children in Vacation
Schools as do Seventh Day Baptists; how-
ever, that does not relieve us of our respon-
sibility in the matter.

The Vacation School, with its three week-
session, when broken down into periods of three hours, is a real religious educational institution.
Here the child is taught how to apply
Christian principles in his play and in his
work, just as he does in the regular Bible
School, because of lack of time to
put into practice the things taught. The
Vacation School gives the child more Bible
study than a whole year in the regular Bible
school, good as that is.

Jews give their children three hundred
twenty-five hours of religious instruction, while Protestant
denominations, through their Bible schools, give their children an average of
forty hours of religious instruction. How
enough? Many churches are adding to this
by means of the Vacation Religious Day
School. Would it not be possible to hold
our children to the Bible Sabbath and the
church if they were better acquainted with
them?

The Sabbath School Board stands ready,
as in the past, to aid schools to be put on,
by bearing or helping to bear the expense
of a supervisor for such schools. Will you
do your part by co-operating in the
matter and give us a chance to help you?

The syllabus has just been revised and
greatly enlarged, especially in the high
school department. This new course should
appeal to every high school pupil who can
possibly find time to take it. So far as
we have been able to determine, no other
denomination is offering as fine a course in
their Vacation Schools. Just try it and
measure results as years go by. When the
syllabus is distributed, about the first of
May, call the attention of your young people
to this new feature.

Please send this letter to your church and
Bible school.

Yours for the kingdom of God,

ERLO E. SUTTON,
Director of Religious Education.
March 21, 1927.

"Jacob Riis once said: 'Christianity for
the city without the robin and the dandelion
is never going to reach the streets.'"

Mr. Inteka asks for some of our denomi-
national literature.

Samuel D. Mpande writes from Krugers-
dorp, Transvaal, South Africa:

'I am writing you with great pleasure.
I am writing that you may know about
churches here in Transvaal and Southern
and Northern Rhodesia. I came here
last year in May. I was in Transvaal about
three years—1919-1923. I left Benon in
September, 1923, to go with gospel to Bulu-
wayo, where I spent 1924. I went to North-
er Rhodesia, Mazabuka District, in 1925,
and came back again to Bulawayo. The church
is in a bad way. There are about twenty
churches. (There seem to be nine churches on
this map.)

In Northern Rhodesia I left there fifty
members, and three preachers. J. Paulus
Kamunika, Maten Rakasa, and Zakaria
Karturu. They are men who had not heard
much about Seventh Day Baptist Church,
and were converted from Sunday churches.

They had taught me three days at Ge-
vell in November, 1923, and first time in
October. But in March, 1924, a superin-
tendent of natives of Bulawayo, Mr. Jack-
sen, gave me permission to preach in the
district of Gwke.

When a native commissioner of Gwke
saw that many native gospel light, he was
envious and sent me back to Bulawayo. After
eight months I wrote to the prime
minister of states of Rhodesia. He replied
that I should send him a proposal for
building a church and the native commissioner called me
to his office at Bulawayo and asked me what
church I was connected with, as they
wanted to know. Our church in Bulawayo is
in England and America and also in
Nyassaland. He said, 'I want a letter from
you to tell me.' He has also written to the
prime minister of Salisbury.

The trouble of the church is this: we
have no books of our church. In a meet-
ing held at Ruizar Kraal in July, 1925, it was spoken that we had no books or song books of Seventh Day Baptist Church, and some of us were taught by the books of Wesleyan Church. And a Sabbath study book and Bible and Helping Hand were wanted. The members sent me back to school for the books of their language. We had from Rhodesia only eight pounds. We paid four for printing, for a few copies of A. B. C., and this, because many of the natives to help church and sent them.

"But now we have nothing at all, and our clothes which we had when we came from Rhodesia are finished. Two Bibles of Zulu and Nyanza are all torn. One small English Bible we have. I tried to search for work for a week but it is very difficult for Sabbath keeper. I am still bent with the gospel. I beg you try help for clothes.

"If we had money we wanted to come to your Conference to speak for ourselves.

"We are two and my son from Rhodesia.

"I am one of Seventh Day Baptist society of Nyassaland of Chepata Mission to Pastor Charles Domingo. I left there the time when the government took Charles Domingo to Zomba. . . . .

"I remain with much meeting.

"S. D. Mpande."

Mr. Mpande asks that we send him Sabbath tracts, Sabbath studies, "Bible helping the preacher, a few English spelling books," and the like, as it is very difficult for Sabbath keeper. He is still bent with the gospel. I beg you try help for clothes.

"If we had money we wanted to come to your Conference to speak for ourselves we.

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"I am one of Seventh Day Baptist society of Nyassaland of Chepata Mission to Pastor Charles Domingo. I left there the time when the government took Charles Domingo to Zomba. . . . .

"I remain with much meeting.

"S. D. Mpande."

I will take it by hand the two letters on to governors of Rhodesia.

Addresses of governors, Salisbury, South Rhodesia, and Livingstone, North Rhodesia.

"We have many members in this country due Transvaal.

"Yours in Lord's service.

"S. D. Mpande."

How long shall I answer these letters so as not completely to discourage these men and the people who are depending on them for religious leadership and help?

LETTING RELIGIOUS EDUCATION BEWARE!

Religious education is now the center of interest among those who undertake to furnish religious leadership. It commands the same sort of enthusiastic following from idealistic young men and women as did sociology a generation ago. The most generally elected courses in theological seminaries, the greatest activity in churches are in its field. Scores of young men and young women are serving as directors of education. Many denominations have scientifically trained secretaries of religious education, and the General International Sunday School Association has become the International Council of Religious Education. Even those of us who have a share in the founding of the religious education association would not have prophesied such a growth of interest. Such development will have a definite influence upon the future of religion in America. Especially important is it, therefore, to avoid certain of the Church's most common threats to divert religious interest from its truly effective elements. It is because I believe that religious education movement is rightfully to have an increasing influence that I venture to point out some of the dangers it must avoid.

MINIMIZING THE CHURCH

First of all, religious education is in danger of minimizing the Church as an institution. Such a danger is natural. Every science tends to dissociate itself from the institution which is its parent and the natural organ of expression. Furthermore, the failure of organizations to accomplish all that idealists demand has stimulated a spirit of criticism. This growing tendency to divorce religious education from the Church as an institution, or at least to minimize its relationship. It does not require much imagination to see this tendency in Rhodesia and the sharp separation of the Bible school from the services of the Church. The latter, of course, is a familiar subject of complaint among professional religious teachers whose loyalty is primarily to a vocation rather than to an institution. With the growing association of religious education, as distinguished from Bible school work as such, does not seem very much interested in the institutional aspect of the educational processes. An increasing number of persons are going into religious education without any theological training and without any knowledge of religious education, as distinguished from Bible school work as such. This danger springs from the constant emphasis on religious education as a life dependent upon and helped by God, it would be correct; but unless one is misled by psychology, the popular contempt for metaphysics, and the current sneer at theology, one would say that such an attitude is rather more than that discussion is entirely contains such behavior. It springs from the minimalizing of the significance of the Church already mentioned, and from the current pragmatic view which refuses to treat God as anything other than a social idea.
and good neighbors; that there is a real and effective way of deriving help from a Father that works apart from our conscious- ness as well as in it.

**MISSING THE BIBLE**

Again, religious education is in danger of reviving the atomistic treatment of the Scriptures. For the last generation scholarship has been taking the Bible as a record and product of a progressive experience of God. With this in mind it has undertaken to teach students correct views of Biblical material and the correct use of the Bible itself. Religious education at the present time is so interested in the perfectly legitimate task of developing life situations and organizing discussions that it tends to ignore anything that gives information. Perhaps the most common criticism of certain textbook education comes from the representatives of this type of religious education, that is they are too much concerned with teaching people how to study the Bible, Biblical history, Biblical biography, Biblical teaching. I am certainly not criticising the desire to approach truth from the point of view of children and youth, but if the study of great movements of religious education, is that they are too much concerned in teaching people how to develop in teaching, if education is to be correct use of the Bible itself. Religious education and the solution of such questions should consist only of the use of textbooks and the human aspects of industry. So far has this proceeded that very much of the older elements of sociology has been taken up by the economists, while the administration of social service and a study of human practices as a sort of social diagnosis are increasingly becoming the field of the sociologist.

The importance of projects and activities of various sorts as a part of the educational process is undeniable. Except that it confuses the average practical worker, there is no serious objection to their being included in a definition of the curriculum. As well as the man who builds up systems of education, needs to be taught how to handle District Christian Endeavor trips, during the summer of the year, when the six societies were represented by workers from their city. Of the six societies, one was in charge of oranges were distributed by Christian Endeavor society, asylums to the example of sacrificial expression. The Good Samaritan, who is dependent upon contemporary questions, but there is a very this in mind it has undertaken to teach students correct views of Biblical material and the correct use of the Bible itself.

**TECHNIQUE**

Fourth, religious education is in danger of over-emphasizing technique. Apparently the most vital subjects of discussion just now among pioneering leaders are the curriculum and tests. I certainly would not minimize the importance of these two subjects, but they seem to me to lie in the sphere of the realistic rather than in the methodology of a technique in church work. Much discussion of the curriculum reminds one of the long discussion of the definition of sociology which characterized the generational view of sociology offered in the field.

But the interest of present time sociology is far less in a desire to make a section of the family, philanthropy, the co-operation and interplay of groups, and the human aspects of industry. The Good Samaritan, that which is dependent upon contemporay questions, but there is a very rare possibility that religious education is becoming a more technical than it is practical. It is by far more technical than it is practical. It is by far more technical than it is practical. It is by far more technical than it is practical. It is by far more technical than it is practical. It is by far more technical than it is practical. It is by far more technical than it is practical.
MISSIONS

REv. WILLIAM L. BURDICK, ASHAWAY, R. I.

WELCOME TO BROTHER AND SISTER D. BURDETT COON.

Letters from Brother and Sister Coon, already published in this department, have mentioned the hospitable welcome extended to them upon their arrival in Jamaica. Elder Mignott in a letter announcing their arrival says:

"My dear Brother Burdick:

"This infernal year our dear Brother and Sister Coon arrived here safely on the morning of the twenty-eighth of last month. We were on the lookout for them, and accorded them a royal welcome. Your board could not have sent us a better pair of missionaries. We are proud of them. And we shall do everything on our part to make their stay amongst us as pleasant as possible. They became endeared to our hearts at first sight. On Sunday night, the sixth of this month, they preached from their official welcome, and we certainly had a fine time. They are located in a very fine community, which we hope they will enjoy."

The addresses delivered at the time of the formal welcome have been forwarded to the secretary with request for publication. They are located in the beautiful island; there­

ADDRESS OF THE ADVISORY BOARD OF THE JAMAICA SEVENTH DAY BAPTIST MISSIONARY ASSOCIATION

(Presented to Ambassador Coon, by Mr. and Mrs. D. Burdett Coon.)

PASTOR AND MRS. D. BURDETT COON.

We, the members of the Advisory Board of the Jamaica Seventh Day Baptist Missionary Association, beg to present to you this address on its behalf.

We are jubilant at your presence in our midst, even in our tropical Jamaica—a speck among "the islands of the sea"—with its myriads of eye satisfying scenarics, which, we hope, will be as delightful to you as they have been to others who have visited our shores. We are joyous at your presence among us, because, for three years, we had prayed and ministered. And, whatever will be great among you, let him be your servant. And, whoever will be chief among you, let him be your servant."

"Neither as being lords over their fellow men, but, as fellow servants of them for the glory of God."

"We are glad of all the things being adopted into the Seventh Day Baptist denomination."

"WELCOME"

"We, as representatives of the churches and companies which constitute the Jamaica Association of Seventh Day Baptists, declare to you in the foregoing statements, the magnificence of which they stand.

"With open arms we receive you as the representative of the Seventh Day Baptist Missionary Society to our field; and with open hearts we receive you into the ministry of the Jamaica Association. With our whole minds we do pledge this day to fully cooperate with you in the work of the gospel, so long as you shall stand upon the principles enunciated in the preceding observations, without which the gospel work hereafter could not be carried to its successful conclusion.

"We shall stand by you as long as you stand right and for right. You shall have our general respect and support.

"Your long years of missionary experiences in the homeland have taught you the great truth that every mission field has its peculiar problems which must be studied and solved."

"With that fact in mind, you shall better be prepared to meet and to solve some of the hard problems in this new field."

"With the desire of the youthful Solomon in your mind, and which he expressed: "Thy servant,next and foremost, I will do the thing which thou hast chosen."

"A people terrible from their beginning hitherunto. "Give therefore thy servant an understanding heart to judge and to build thy people Israel, that I may discern between good and bad: for who is able to judge this thy great people?"

"Your long years of missionary experiences and tests, and the continual bestowal of Jehovah's wisdom upon you through the power of His Holy Spirit, will enable you to solve those trying and peculiar circumstances which every missionary must meet in every field, whether at home or abroad.

"We are expecting great things from you and our missionary pastor, as you shall unite under the wing of the One who gave us to the service of the furtherance of the work of our God in this field.

"We wish Mrs. Coon and yourself continued health, in the broadest sense of the word. And may we all be one of joyfulness, as we shall become acquainted with the people among whom you have to labor for and for whom you have to labor for the advancement of the kingdom of God. Therefore in behalf of our association:

"We bid you welcome in the name of your Lord and in the name of thed-11.2.~---~:11,:1111111...~

"Come as a servant, so he came"

"Let him receive thee in his stead."

"Come as a Shepherd, guard and keep Thou, this fold from Satan and sin; Nourish the lambs and feed the sheep."

"Come as a watchman; take thy stand Upon the tower in Zions height."

"And every word which I have spoken unto you, I will surely do it; Warn us to fly, or teach us to fight."

"Come as a Teacher, sent from God."

"I lift up mine eye unto the heavens; and I behold thy works, and I speak with all my heart."

"While we uphold thy hands with prayer."

"We desire that these addresses and dialogue published in the Recorder for the benefit of your people, through the medium of the Recorder, the expression of our appreciation of the workers sent us, H. LOUISE MIGNOTT."

A BIT OF NEWS

"(A dialogue by four girls, composed by H. Louise Mignott, published March 6, 1877, in the Information, Kingston."

Mary Page knocks outside.

Lizzie Baptst: "Who is there? Come in!"

Here is Mary. Have a seat. Let me introduce you to these two sisters from the country. This is Winnie May, and this is Jessie Lorton."

Mary: "Well, do you know what has brought me here?"

Lizzie: "No darling! Will you tell me?"

Oh! it is a bit of news that I have heard, and I had to hasten to break it to you. Two men were reading the "Gleaner" just before my gate, and I heard them say that Rev. and Mrs. William L. Burdick, Ashaway, R. I., is presenting this address on behalf of the Jamaica Seventh Day Baptist Missionary Association.
D. Burdett Coon have been landed here to take up work for the Seventh Day Baptists among us.

Lizzie: "My dear, it is more than news to us; we have had the privilege of seeing their happy faces since last Monday, and had the opportunity of listening to a soul stirring sermon from the lips of Pastor Coon yesterday."

Jesse: "And Winnie and myself are here from the country to see them and to take part in this meeting of welcome."

Winnie: "Yes, we are happy at having them in our midst. We have been waiting these three years for such helpers. Our esteemed missionary pastor has had no easy time these years in building up the work, and I suppose he must have felt happy and glad at the coming of our dear Brother and Sister Coon."

Lizzie: "Who would not have been glad? And not alone has happiness of mind come to him, but to every boy and girl, as well as to every man and woman in this Jamaica Seventh Day Baptist Association."

Mary: "Why, this is a great day in Israel. We are all happy, praise the Lord!"

Jesse: "Girls, what shall we do to make Brother and Sister Coon feel happy amongst us?"

Winnie: "That is the question that has been engaging my mind ever since I heard of their coming to our island."

Lizzie: "Why this should endeavor to bring them some beautiful flowers every now and then, for we know that they are lovers of such things."

Mary: "I do not think that would contribute to their happiness materially."

Jesse: "I do not think so either."

Winnie: "What is a greater social for them every little while?"

Lizzie: "Well, girls, I do not think that they are lovers for our beautiful tropical delights, or for all the socials that we might make. But I guess that you will agree with my plan. It is this: Brother and Sister Coon are here for the salvation of souls for our Lord; and I am planning to co-operate with them in that work. I do not think that my suggestion is a bad one."

Winnie: "Yes, it is certainly a splendid one. Souls must be gathered in for the Master. And they are here for that work. In order to make it effective, we should start right away to invite our neighbors and friends to our meetings, circulate reading matter among them and heartily unite with our pastors in all the meetings and in every good thing for the upbuilding of the Master's work in this country, as well as in all the world."

Lizzie: "The fields are all teeming with precious souls for the heavenly garner, and we must help to gather them."

Mary: "From the fields so white with harvest, We may glean the golden grain, For the Master seeketh reapers. Hark! I hear him call my name.

Jesse: "He, the friend of dying sinners, To my rescue quickly came; Saved you from the jaws of death, Saved for ever from sin. Hark! I hear him call my name.

Winnie: "Gladsly do I haste to aid him, He who bore my sin and shame. Gather the harvest, few the laborers, Hark! I hear him call your name.

Lizzie: "See the harvest still is waiting, Shall the Master plead in vain? Sons of men, cease your debating. Hark! I hear him call your name."

Mary: "Girls, this is the beginning of a great soul saving effort in our land."

Other three: "We are for it, and we are in it."

**WELCOME FROM THE CHRISTIAN ENDEAVOR TO REV. AND MRS. D. BURDETT COON**

We, the members of the Christian Endeavor society of the Kingston Seventh Day Baptist Church, have appreciated you in our little island home.

It is generally known and understood that we have been looking for an able worker, and we are sure that not only from your literary contributions we have gained your merit, but for a man that has over thirty-five years of useful experience in the homeland, it is enough without hesitation to believe that we have the right man with you.

Our united determination is to give you our hearty co-operation, so that the work of God may go forward, and finally bring in the everlasting kingdom of our blessed Lord and Jesus Christ. We wish you both physical and spiritual health, so that you may enjoy your stay among us.

Yours for service. **STEPHEN GRAY**, Leader.

**WELCOME FROM THE SABBATH SCHOOLS OF THE JAMAICA SEVENTH DAY BAPTIST MISSIONARY ASSOCIATION**

To Reverend and Mrs. D. B. Coon: We, the members of the Jamaica Seventh Day Baptist Missionary Association, offer to you the warmest of welcome to our dear island home.

There is a goodly number of Sabbath school pupils who are anxiously awaiting to co-operate with you. You have shown your desire in soul saving. God helping us, we shall do everything possible on our part to make your stay among us a happy and enjoyable one.

And as you become more acquainted with us, and we with you, we sincerely hope that the everlasting bond of love may cement our hearts together unto the perfect day.

We have long waited such helpers as you are. We shall endeavor to go forward doing the Master's bidding, leaving our work to be blessed by him and thereby bring forth fruits for his eternal garner.

**MISS J. MAY RICHARDS**, Secretary.

**CHURCH MIGRATES TO CITY FOR ONE DAY**

**SEVENTH DAY BAPTIST MEMBERS WILL GREET EDUCATORS OF DENOMINATION**

Members of the local Seventh Day Baptist Church went to Los Angeles today to join the church there in an all-day meeting; the occasion being the visit of President and Mrs. Booth Colwell Davis of Alfred University, Alfred, N. Y., the largest of the Seventh Day Baptist schools in the United States. The gathering is the semi-annual meeting of the Seventh Day Baptist Pacific Coast Association.

President and Mrs. Davis, with Dr. and Mrs. Mark Clawson and Mr. and Mrs. Orra Rogers of Plainfield, N. J., spent a most interesting time in Riverside, leaving for San Diego last Sunday morning on a large "convoy" from the Seventh Day Baptist Church escorted them on their way as far as Elsinore.

The party of six were guests at the Mission House during their entire stay, and their enjoyment of the hospitality shown them at the inn, the meeting with old friends and relatives, and the personally conducted auto trips around Riverside and vicinity seemed unbounded, demonstrating that city has no better advertising than its spirit of cordial friendship and making it possible for visitors to see the surrounding scenic beauty.

In his excellent address at the church services last Sabbath morning, on the theme, "The Transforming Power of the Cross of Christ," President Davis prefaced his discourse with this eulogy: "We have been delighted with your city beautiful, its flowers, its fruits, its drives, its sunshine, and your hospitality, which we have never seen surpassed."

Another opportunity to hear the president was enjoyed at a reception held in honor of the visitors at the pleasant home of Dr. and Mrs. Mark Clawson, office the night of February 26, where he told of some of the work and problems of the university and its denomination. Dr. Clawson and Mr. Rogers are also trustees of Alfred University, where in the nineties they were graduates with some of the local friends.

They contributed in no small way to the evening's pleasure by their interesting addresses on denominational questions.

Clawson's father at one time owned an orange grove in Riverside, and the Clawson's are likely to be visitors to see the old landmarks and meeting old friends and relatives living at Corona.

This is the second visit of college notables to the Seventh Day Baptist Church this winter. The previous tour was made by President and Vice-President Royce of Milton College, Midland, winter of 1913. A Riverside paper, published by request.
IS THIS ALL?

Sometimes I catch sweet glimpses of his face, but that is all; sometimes he looks on, and seems to smile, but that is all; sometimes he speaks a passing word of peace, but that is all; sometimes I think I hear his loving voice upon me call.

And is this all he meant when thus he spoke:

Is there no steadier light for thee in him?

Is there no deeper, more enduring rest in him for thee?

Is this all he meant when thus he spoke:

Sometimes I catch sweet glimpses of his face, but that is all; there are weeks set aside as better homes week, and Easter week thrown in for good measure, and this religious book season—the season preceding Easter. So that is the reason that book stalls all over the country are displaying at this time many books on religious subjects. I have been surprised sometimes in reading the book reviews at the amount of space given to books of this character, and this not only during this religious book season but at all times of the year. Another interesting fact is that the Bible continues to be a best seller of any single book. During the past twenty years there has been a decided increase in the number of religious books published, as also has been the case in the sale of such volumes. Since 1900 the number of religious titles published has averaged seven hundred fifteen each year. Last year the number was nine hundred thirty-three. This seems to indicate that people are interested in this subject and, too, that books are being written that meet the needs of the times. The largest number of these books are books about Jesus; next come books about the Bible, then books presenting the author's general views on religion in terms of modern life, and last, books about conduct. The statement is true that never a week passes that there is not a new book that deals directly with the personality and teaching of Jesus. Many of these books are written by people with literary training and, while these may not be scholarly, many times they make a direct appeal to the reader who is not a student of theology.

I have noted in reading that secular magazines, with whose ideas on many subjects I could not agree, have often published articles of the life and work of Jesus, and articles about the Bible, while articles endeavoring to present the religious view of the world at the present time are legion and of great variety. Hardly a magazine containing worth while reading appears without at least one article concerning conduct, especially in relation to social problems.

To be sure, we may or we may not agree with many of the things contained in these books, but it seems to me to be a cause for thanksgiving that many people are thinking deeply on these questions and are writing down their thoughts for the rest of us to read.

WOMAN'S WORK

Mrs. George E. Croxley, Milton, Wis.

Contribution Editor

GOLDEN WEDDING

Monday, March 21, 1927, marked the fiftieth anniversary of the marriage of Mr. and Mrs. Edward L. Ellis, and the marriage event was celebrated by a reception given for them at the Seventh Day Baptist parsonage by brethren of their church. It had been planned that the affair be a surprise to them, but at a late hour the secret leaked out.

More than seventy-five guests were present from two to four in the afternoon to express their regards and appreciation to this honored couple who were married in the Seventh Day Baptist church here fifty years ago, and who have had their home in the community ever since. Their son, George Ellis, and wife came from Milton to be present at the golden wedding.

A short program was given of appropriate songs and recitations, and some appropriate verses were read for the occasion by three different persons. At the close of the program Pastor Holston, in behalf of the friends and relatives, presented the guests of honor with a beautiful set of dishes as a token of regard. Light refreshments were served and congratulations were offered. The批量 decorations consisted of carnations, Easter lilies, jonquils, and amarillis, and were furnished by Mr. and Mrs. George Ellis and Mr. and Mrs. N. N. Christenson.

We give here two of the poems read on the program:

Yea, fifty years have they been wed;
Not their white hair will nor their grey;
They're ever young in heart and foot;
To everything they take the right path.

In this great world they are at home;
Their joy is found in the home.
In all their day they found the home;
Their joy was the home.

They often told of their home;
To make the home they loved so well;
Upon that home God gave his blessing;
And they were happy.

They caught the wedding kiss;
And the golden wedding kiss;
They caught the wedding kiss;
And the golden wedding kiss.

And they will have it all their days;
For the wedding and the kiss.
And they will have it all their days;
For the wedding and the kiss.

Although fortune has been kind,
In this great Dodge Center town
Lived a man called Fred Tappan.
And as 'twas in days of trapping,
They didn't know how to celebrate.
Mary Brown and sweetheart Fred
Tappan were this couple wed.
They did not how to make a great search.
Before they found the S. D. B. church.

They were married by the pastor,
For a place to have the wedding.
And disposed of these books.
Fred was chosen as best man.
And because the old home town
Bridesmaid must be Mary Brown:
For the very next to wed.
Were Mary Brown and sweetheart Fred.
And, we must repeat it o'er,
They were sure a happy four,
Soon to old South Prairie wide.
Edward Ellis took his bride.
Fifty years ago. They
Tappan.
They moved on their farm to stay—
Happiest time of all their life.
Starting out husband and wife—
Fifty years ago today.
And their locks have turned to gray.
Time's dull finger tells us now.
Care has turned to gray.
What time-brings to each one;
Oft our loss is other gain.
As for those who still remain.
They hold their memories.
Want to welcome when we go.
Long and bonus life they
Wish is the wish this crowd extends:
All the better life to you.
As day by day does through;
Accept congratulations now.
While you renew your wedding vow.

Then followed words of tribute by Mrs. U. S. Langworthy.

This story I bring is about a young farmer.
Who told in his own story—
He was ambitious, had bought him a farm.
And in this farm he was very comfortable and warm.
Soon they were married, and life
Re Reverend Campbell made husband and wife.
The couple lived in the manse.
In the church where each Sabbath their faces you see.
In the church and parsonage, for the memories.
For a maid, or a maid.
She came from heaven to brighten this home.
But Jesus knew best, and soon she did roam.
In the course of time God sent them a boy.
Jesus knew and kept, and soon back she did roam.
Several years later a young daughter came.
To a proud parents, for the reasons.
For the reasons.
Some were married, and then one sad night
God called, she answered, and soon took her flight.
But she left in her home a little granddaughter.
To dispel all this sadness and bring mirth and laughter.
In the work for the Master, both faithful and true, They did what their hands found to do, Mr. Ellis was trustee many years in succession; Also worked on committees, and now he's a deacon.

Mrs. Ellis excelled in teaching the young; Through her efforts many Christian lives were begun. To the children, who loved her, she was a friend; And her influence around them never will end. In later life they rented the farm home, Built fine new homes in their town. And now we're glad this tribute to pay.

Are you one who has been neglecting this important part of child training? Perhaps you have never felt its importance. The impressions made upon the hearts of our children while young are going to stay with them for life. The responsibility lies with you, parents. Some day when all the birdlings have flown from the nest and you and your children will awaken to see what you have missed. If you faithfully and patiently take time to tell your boys and girls interesting Bible stories, some day when they are far from home, they will remember those hours around the fireside and will thank you for the time you took.

If these words can stir up some neglectful fathers or mothers and cause them to determine to do their best by the little ones entrusted to their care I shall praise God. We who know the truth of God's Word should spare no time or pains to convey it in an interesting and comprehensive manner to our precious children. Will you from this day, dear parent and teacher, take time for this important work?—A. E. T., In Pastor's Assistant.

**BUYER HAS THE GREATER GuILT**

**Senator Morris Sheppard**

Guilier than the professional criminal with whom they indirectly or directly deal are the purchaser and drinkers who move in social and business circles without whom the bootleg market would disappear; guilier because opportunity, education, and position make their conduct all the more without excuse; guilier because they cover their contempt of government and law with a cloak of so-called respectability.

When they break one law, they invite the violation of all other laws. Since they make the existence of the bootleg market possible, and able to today, they can not complain, they can not consistently invoke the protection of society when the burglar, the rapist, or the murderer invades their homes and persons.

With their property, their liberties, and their lives safeguarded by the Constitution they become insensitive when they disregard it.—At annual meeting of Citizens Committee of One Thousand at Washington.

Are you one who has been neglecting this important part of child training? Perhaps you have never felt its importance. The impressions made upon the hearts of our children while young are going to stay with them for life. The responsibility lies with you, parents. Some day when all the birdlings have flown from the nest and you and your children will awaken to see what you have missed. If you faithfully and patiently take time to tell your boys and girls interesting Bible stories, some day when they are far from home, they will remember those hours around the fireside and will thank you for the time you took.

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**THE SABBATH RECORDER**

**YOUNG PEOPLE'S WORK**

**MRS. RUBY COON BABCOCK**

R. F. D. 1, Box 186, Battle Creek, Mich

**Contributing Editor**

**A MISSIONARY CHOICE**

(Christian Endeavor Topic for Sabbath Day, April 23, 1927)

**DAILY READINGS**

Sunday—A man who said “No” (Jonah 1: 1-3)

Monday—Ready for anything (Isa. 6: 8)

Tuesday—Seeking God's will (Acts 16: 9-13)

Wednesday—Beginning at home (Luke 24: 44-46)

Thursday—The Lord's supper (Rom. 11: 24-25)

Friday—Where need is greatest (Matt. 9: 35-38)

Sabbath Day—Topic: If I were to be a foreign missionary, what country would I choose? Why? (Acts 1: 8)

In preparation for this lesson, study Rev. William J. Burdick's article on page 363 of the Recorder for March 21.

The time of the meeting might well be given up to a consideration of the problems he states. Suppose that the society were the Missionary Board and had to solve these problems.

Ask some members before the meeting to look up all they can find about the needs and claims of the different fields that are calling on us for help. Many articles in the Recorder during the past few months present these needs, and the reports of the Missionary Board show in the past two or three years give good summaries of what has been done and what is desired.

Although the topic reads "foreign missions," in view of our own denominational problems we might well include the home fields in our study. Many questions will suggest themselves for discussion. Here are a few.

What fields seem to present the greatest needs?

Why can we not enter all of them?

What spirit must we attempt the solution of our problems?

Are there more people available to man these fields?

How could the financial problems be solved?

How may young people help solve these problems?

How could the churches and societies help in the home mission fields?

What could they do to help the lone Sabbath keepers?

**THE MISSIONARY APPEAL**

It isn't the work that tries us, but the sights we see. The children bowing to idols, the slaves who can not be free, With those who of evil spirits spend all their lives in fear, And women toiling in bondage, no hope of heaven to cheer.

It isn't the work that wears us; at least, not what we see. But that which is left undone while our busy day is through.

It's turning away the scholars who want our schools to share, And saying "No" to the people who beg for a teacher's care.

It isn't the work that kills us; but the strange, indifferent life. Of those who are Christians, but stand aloof from strife.

It's knowing the struggle that we abroad must live Without the friendly backing which we could give.

—Anna Stevens Reed in her "Christian Endeavor World.

Holland, N. Y.

**THE INTERMEDIATE CORNER**

**REV. PAUL S. BURDICK**

Intermediate Christian Endeavor Superintendent

Sabbath Day, April 16, 1927

**WHY PROMISES AND REBELLION AGAIN?**

(John 12: 27-29, 1 Thess. 1: 10)

Two men were walking down a country road. It was springtime, the winter was past, the rain over and gone; yet what did it mean to them that the flowers appeared on the earth, the time of the singing of birds had come, and the voice of the turtle dove was heard in the land. Their Master, their Master had died, and buried. The stone that sealed the new-filled sepulchre had preserved their hope as well as hope regarding the brightest prospect that human mind up to that time had cherished. "We trusted that it had been he which should have redeemed Israel." But as they walked, who is this Person of whose presence they are startlingly aware, and whose tunes of authority raise even the scared spirits from the dust?

"O foolish men, and slow of heart to be
lieve all that the prophets have spoken." And beginning from Moses and the prophets he showed him how all the things of which it must needs be that the Christ should suffer, and how he must be wounded for our transgressions, and how the preaching of the gospel should be begin with the heathen, and how from among them the Savior had been chosen. And he said unto him, "Follow me." And he said, "Lord, I will go wherever thou wilt." And he said unto him, "Thou shalt be my witness unto the children of Israel." And he said, "I am the light of the world." And he said unto them, "Blessed are the meek; for they shall inherit the earth." And he said, "If any man will come after me, let him deny himself and take up his cross daily and follow me." And he said, "Verily I say unto you, Today is salvation come to this house." And he said, "The Son of Man is come to seek and to save that which was lost." And he said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." And he said, "Suffer little children to come unto me; and forbid them not: for of such is the kingdom of heaven." And he said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." And he said, "Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the clean of heart: for they shall see God. Blessed are the persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." And he said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the Kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the Kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in nowise enter into the kingdom of heaven.

And the meeting resolved itself into a general discussion, the major portion of which was devoted to the subject of recruiting for the ministry. The thought was emphasized that inasmuch as the need for more ministers is so great in our denomination, no one agency alone can meet it. It was pointed out that the people as a whole be made aware of the growing need for more workers and that the home, the school, the church, and the agency in the church should direct promising young men toward an interest in this calling.

MARJORIE W. MAxson.

MARCH MEETING OF THE YOUNG PEOPLE'S BOARD

The regular meeting of the Young People's Board was called to order by the president at eight o'clock, February 3, 1927.

Members present were: Dr. B. F. Johanson, Lloyd Simpson, Allison Skaggs, Mrs. M. F. Babcock, Lyle Crandall, Russell Maxson, Mrs. Ruby C. Babcock, Dorothy Maxson, Mrs. C. H. Siedhoff, L. E. Babcock, Marjorie Maxson.

The corresponding secretary presented the following report:

REPORT OF CORRESPONDING SECRETARY FOR FEBRUARY, 1927

Number of letters written, 65.

Fliers were sent to societies from whom reports had not been received.

Subscription lists were sent to each society and a letter written, urging each society to conduct a subscription rally during Christian Endeavor week.

A semi-annual report has been received from the following societies: Ashawaya, Plainfield, Shilo, Sterling, Lisbon, Adams Center, Derby, Butler, stations of Little Genesee. Salem, Lost Creek, Fouke, Riverside, North Loup, Winton, New Auburn, Rosebud, and Exeland societies.

In this report that meetings are not being held at present.

Shiloh and Rockville have reorganized.

Two articles were prepared for the Recorder on the Young People's Page. One gave the names of Miss Buell and Miss Babcock and Miss Davis and the names of the people who had sent them their names.

The other was a report of societies and individuals being made in the Recorder Reading Contest.

Correspondence has been received from Mrs. A. Green, Mrs. Zeruhl S. Stearns, Miss Gladys Horner, Miss Hildreth Hill, Mrs. Maud Sample, Rev. Wm. L. Burdick, Rev. Wm. Simpson, Mrs. C. A. Thongate, Donald Gray, Leland Skaggs, Miss Mary H. Davis, Rev. A. L. Davis, Hurley Warren, L. H. North, E. P. Gates, Miss Fucia F. Randolph, Miss Rita N. North, Rev. James Hurley, Miss Ethelyn Davis, Rev. H. L. Cottrell, Lyle Babcock, Miss H. L. Polan, Miss Miriam Horner, Miss Irene Woodward, and Miss Fucia F. Randolph.

Three reports have been received from: Sycamore, Pleasant Hill, and North Loup.

REPORT OF THE PEOPLE'S BOARD

The board heard and discussed much of the correspondence, namely, that from Miss Butler, Rev. C. A. Beebe, Rev. L. W. Davis, Fucia F. Babcock, Dorothy Rogers, Greta Randolph, Rev. John F. Randolph, Elisabeth Kenyon, Margaret Davis, and Miss Fucia F. Randolph.

Elisabeth Kenyon reported on the

JUNIOR WORK

ELIZABETH KENYON

Junior Christian Endeavor Superintendent

SUGGESTIONS FOR SABBATH DAY, APRIL 23, 1927

MRS. EMMA JEFFREY

I think we might make this an "object" or "story" meeting.

Have the children bring relics or pictures of Indian life. Tell true stories of the life and customs of the different tribes. Perhaps someone of the children have visited the Indian reservations and can tell what they have seen.

The meeting might be conducted by the Missionary Committee, and might tell of some special missionary work that has been carried on among the Indians.

Nortowide, Kan.

FEBRUARY MEETING OF THE YOUNG PEOPLE'S BOARD

The regular meeting of the Young People's Board was called to order by the president at eight o'clock, February 3, 1927.

Members present were: Dr. B. F. Johanson, Lloyd Simpson, Allison Skaggs, Mrs. M. F. Babcock, Lyle Crandall, Russell Maxson, Mrs. Ruby C. Babcock, Dorothy Maxson, Mrs. C. H. Siedhoff, L. E. Babcock, Marjorie Maxson.

The corresponding secretary presented the following report:

REPORT OF CORRESPONDING SECRETARY FOR JANUARY, 1927

Number of letters written, 65.

Fliers were sent to societies from whom reports had not been received.

Subscription lists were sent to each society and a letter written, urging each society to conduct a subscription rally during Christian Endeavor week.

A semi-annual report has been received from the following societies: Ashawaya, Plainfield, Shilo, Sterling, Lisbon, Adams Center, Derby, Butler, stations of Little Genesee. Salem, Lost Creek, Fouke, Riverside, North Loup, Winton, New Auburn, Rosebud, and Exeland societies.

In this case God said to the young man: "I cannot send you to a foreign country. There are not enough funds provided to send all who are even willing to go. I can not educate the workmen on the spot. But the willingness of the people at home will support the work. So your task will be to stay at home and become missionaries to those of your own home and community. But your interest in missions will ever go with you to help you to consecrate yourself to whatever task I give you. You may help my missionaries abroad by your prayers and by interesting others."
of the societies on the "Activities Chart." Some of the societies are making a fine record.

L. E. Babcock discussed briefly the reports from those societies conducting study courses.

Lyle Crandall reported briefly on the lone Sabbath keeper's work.

Voted that the hour of meeting of this board be set at eight o'clock.

A general discussion followed on the various problems of our young people and of this board, at the close of which the meeting adjourned.

Respectfully submitted,

Margorie Willis Manson,
Recording Secretary.

Battle Creek, Mich.,
March 3, 1927.

HOME NEWS

First Alfred, N. Y.—Pastor's Annual Report, January 9, 1927.—In reviewing the work of the past year there seems to be nothing outstanding to report. The work has been just that of the common nature. The various departments have been cared for and nothing outstanding to report. The work has been just that of the common nature.

The 1926 Bulletin was prepared for publication a copy was mailed to each non-resident member and to each pastor and leader in the denomination, Your pastor conducted the first Sabbath in Prayer, acted as superintendent of the Intermediate Christian Endeavor. As chairman of the Missionary Committee of the Western Association he has looked after the work in Petrolia, either supplying in person or appointing someone to fill the pulpit every two weeks on Sabbath afternoon during nine months of the year.

The church attendance for the year has been gratifying and the spiritual interests have been good. Your pastor finds a goodly number of people who are always ready to assist in the work of the church and who can be depended upon to do their part and do it nobly, and thus aid in the uplift of the Sabbath, which is our national weekly observance and which we very much regret, and trust that the year 1927 will be one when more of us can awaken to the denominational needs, and can lift a little harder. This is not spoken to the ones who are doing their part, but to those of us who are not.

Your pastor's memorandum shows that during the year he preached sixty-three sermons, conducted sixteen funerals, performed one marriage ceremony, administered baptism to eight, made three hundred twenty-two calls, and sent out in behalf of the church four hundred ninety-three letters and communications.

Respectfully submitted,

A. Clyde Emhet,
Pastor.

ANTI-SALOON LEAGUE ACTIVITIES

There lies on the desk a copy of the program of the Anti-Saloon League of New York for the year 1927. It is a comprehensive program, calling for intensive and determined activities. Next year we feel short of our apportionment to the denomination, which we very much regret, and trust that the year 1927 will be one when more of us can awaken to the denominational needs, and can lift a little harder. This is not spoken to the ones who are doing their part, but to those of us who are not.

Your pastor's memorandum shows that during the year he preached sixty-three sermons, conducted sixteen funerals, performed one marriage ceremony, administered baptism to eight, made three hundred twenty-two calls, and sent out in behalf of the church four hundred ninety-three letters and communications.

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A. Clyde Emhet,
Pastor.
I will just tell you a story taken from the February issue of Eternity about the little Indian girl who came to live among white people and go to school. Her name was “Star Eyes.”

At first the white children did not want her, but one little Indian girl for a friend, and others came to love her too. Then one day they had a contest at school. She helped some of them on her side to fix an Indian wigwam. In front of the tent sat “Star Eyes,” weaving and singing. Then she talked to a group of children.

"Listen, my brothers, and I shall tell you of a message to take to our friends, the white people. Tell them of our people, once the brave owners of this great country. Remind them of how the land was taken from us and how we were taught as children to seek revenge upon those who had deceived us and pushed us back into the deserts with false promises. Tell us not the understanding of the white man’s civilization and that while reservations have done a great deal of good in educating the red men, they are not living under natural conditions there. Explain to the white men that our people are used to living in the open, that we have not become used to living in houses, that we do not understand how to keep healthy nor to spend wisely the money that is given to us, and that idleness is not good for people born to roam the forests and work hard for food and lodging. Beg them to let us live among them, to become part of them, to attend their schools, to mingle with them that we may learn their customs and their religion and become good citizens. Remind them that our braves fought in their great World War. Explain to them that we are not vanishing from the earth, as some tell the white men, but that we are increasing and that if we are to be the right kind of citizens we must have more schools and more teachers.”

When those who had not welcomed her heard her speak, they felt very much ashamed, for not one of them had missed the point in the story told by little “Star Eyes.”

How should we treat Indian boys and girls?

God has placed them here as well as he has us, and he loves and cares for all of us.

A BIBLE PUZZLE

Here is a Bible verse from St. Matthew which you have heard a number of times. Each number stands for a letter in the alphabet. Write above the number the letter for which it stands, and you will have the verse. After you get the verse, if you can not tell from what chapter it comes, look it up in your Bible concordance and write it down beneath the puzzle.

23-12-20-11 6-18 3-12-15 6-3-16 13-24-5 1-11-6 3-6-11-11 13-8-2 26-1-18-15 3-12-15 6-3-13-6 14-18-21-19-2 7-18-11-18-14 18-26 6-3-11-11 6-21-1-8 18-8-6 6-3-18-21 13-14-13-17

ANSWER TO LAST WEEK’S PUZZLE. — I John 3: 23.

TWO MYSTERIES

Once upon a time, Frederick, king of Prussia, when taking a ride, noticed an old farmer plowing his acre by the wayside, and cheerfully singing at his work.

“You must be well off, old man,” said the king.

“I am not so rich as that; I plow for wages.”

“How much do you get a day?”

“Eight groschen” (about twenty-five cents), said the farmer.

“That is not much,” replied the king.

“Can you get along on it?”

“Can you get along and have something left.”

“How is that?”

“Well, if I must tell you—two groschen are for myself and wife; with two I pay my old debts; two I lend out, and two I give away for the Lord’s sake.

“This is a mystery which I can not solve,” said the king.

“Then I will solve it for you,” said the farmer. “I have two old parents at home who keep me; when I was weak and needed help, and now that they are weak and need help, I keep them. This is my debt towards which I pay two groschen a day. The third pair of groschen which I lend out I spend for my children, that they may receive Christian instruction. They will pay it back in comfort they will be to me and my wife when we get old. With the last two groschen I maintain two sisters, whom I could not be compelled to keep. This is what I give for the Lord’s sake.”

“Bravely spoken, old man,” said the king.

“Now I will also give you something to guess. Have you ever seen me before?”

“No,” said the farmer.

“In less than five minutes you shall see me fifty times, and carry in your pocket fifty of my likeness.”

“Now you are an enigma which I can not unravel,” said the farmer.

“Then I will solve it for you,” said the king, bringing his hand into his pocket and counting fifty brand new gold pieces into his hand, stamped with his royal likeness, he said to the astonished farmer: “This is the coin under the weight of which you come from our Lord God, and I am his paymaster. I bid you adieu.—Selected.”

The great object of the Christian is duty: his predominant desire, to obey God. When he can please the world consistently with these, he will do so; otherwise it is enough for him that God commands, and enough for them that he can not disobey. — Gardiner Spring.
sion went out on the winding path and up the hill to the place where Jesus was to be crucified.

I think Simon did not like it at first, for he did not know who Jesus was. He thought he was someone who had done some wicked deed. But I think Jesus in the midst of his pain and anguish must have looked back over his shoulder and smiled at the man who was helping him carry his load which was too heavy for him to carry alone. By the time they reached the place of the crucifixion I think Simon must have thought that this man, with such a kind face, was innocent. So instead of hurrying away, he stood near and watched and listened very hard. He heard the Roman soldier say, "This man was the Son of God." And he heard Jesus pray, "My Father, forgive them, for they know not what they do." When he met the procession in the way, he was in a great hurry to get to Jerusalem and to the temple. But now he had seen Jesus, and his interest was no longer in the temple but in Jesus. I think when he went away he was very careful and very thoughtfully. When he had a good chance he must have asked more about this man who had been crucified, so innocent, and praying for those who put him to death. He may have studied his Old Testament with a new light. And he may have found a Philip, or somebody who had been with Jesus, who could tell him that Jesus was really the Son of God, and the Savior for whom the Jews had long been looking.

I have said we do not know enough about the family. The fact is we never hear of Simon again. But we know he must have become a Christian, because we know that his wife and their twin boys became Christians. Several years after Simon helped Jesus carry the cross, Mark writes about it, and he says that Simon who helped the cross was the father of Alexander and Rufus. Alexander and Rufus must have been known to Mark and to the Christians to whom he wrote. And when Paul wrote a letter to the Christians in Rome, he asked to be remembered to Rufus, and to his mother who called her own mother, just as I sometimes call a good woman in this church "mother." How happy it must have made these parents to see their two boys growing up to be strong and sturdy lads and becoming more and more interested in what their father and mother told them about Jesus. Jesus was loved in that home, and when they talked together about him, as they often did, the boys wished they, like their father, might have been there to help Jesus carry his cross.

WHAT HAS RELIGION TO DO WITH IT?

When Dr. Cadman began his Sunday afternoon address recently upon "God's Dumb Creatures," he cautioned his audience against thinking he was stepping outside the realm of the religious and spiritual. He said, in substance, that your religion and mine, if it meant nothing to the animals with which we have to do, isn't a real thing at all. If a man imagines he has money in his pocket when he hasn't, he may drift along quite content for the time being, but the awakening is bound to come when the difference between what he imagines and the fact itself destroys his illusion. The musical genius is just as much a musician when he's eating his breakfast as when he's playing his favorite instrument. He can think when he went away and Paul was very carefully and very thoughtfully. When he had a good chance he must have asked more about this man who had been crucified, so innocent, and praying for those who put him to death. He may have studied his Old Testament with a new light. And he may have found a Philip, or somebody who had been with Jesus, who could tell him that Jesus was really the Son of God, and the Savior for whom the Jews had long been looking.

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and five gallons of alcohol a year for office
quarter, to obtain twelve pints of whiskey
one hundred pint whiskey prescriptions a
vision which permits a physician to write

drugs.

The country is better off with pro­
habitation are as different as day is from
now compared with the period before pro­
has been of untold benefit to the working


A. L. BURDICK,
Secretary.

LESSON III—APRIL 14,


Goldman, F.-"Thus art the Christ, the Son of
the living God." Matthew 16: 16.

DAILY READINGS
Apr. 10—Peter's Great Confession. Matt. 16:
Apr. 13—The Sure Foundation. 1 Cor. 3: 1-11.
Apr. 15—Living Stones. 1 Peter 2: 1-10.
(For Lesson Notes, see Helping Hand)

Recent Pronouncements for
Prohibition

HENRY FORD.—Prohibition is a good
thing for the country and should be con­
tinued. I am in a position to know that it
has been of untold benefit to the working
man. Surveys made in my own plant show
this. The conditions among working men
now compared with the period before pro­
habitation are as different as day is from
night. The country is better off with pro­
habitation. Alcohol is no good for anyone.—
Associated Press interview, Washington,
February 9, 1927.

Dr. Arthur Dean Bevan.—From the
standpoint of personal hygiene and public
health, legislation has never been passed that
has such possibilities for good as the pro­
habitation amendment. The government's
pro­

Answer: Geologists regard the Appalachian
mountains as being older than the
Rocks. Evidence of this fact is found in the
sharper points on the Appalachian.

Question: Which are the older, the Rocky
or the Appalachian mountains?

New cities, opened scores of new industries, and
introduced the methods of the progressive West
into a land languishing in ignorance and neglect.
The more we have succeeded, the friendlier have
become our relations with the Arabs. Six years
ago, when our work was untested and our motives
and methods unknown, Arab fear reached its
highest point. That fear was exploited by poli­
ticians, most of them non-Palestinian, with the
interest of neither the Jews nor the Arabs at
heart. Since then many a single slot has taken
place.

The critics of the Zionist movement are chal­
enged to produce from the records of the high
commissioner of Palestine, or from those of the
Mandates Commission of the League of Na­
ions, a single instance of oppression or injustice.
No one Arab has had to leave Palestine because
of Jewish immigration. With modern and rational
methods of agriculture, there is room in Palestine
for three and four times its present population.
The Jews have paid to a willing seller for every
inch of ground which they cultivate. Their enter­
pri ses have brought to the Arabs direct profits
in the way of income, and indirect profits in the
way of object lessons. And all evidence points
to an increase of cooperation between the two
peoples.

The peaceful rebuilding of Palestine has im­
plicated a which stretches far beyond Palestine.

Dr. Chaim Weizmann, head of the World
Zionist Organization, and Jew and Arab are
now learning to co-operate in building up
Palestine and their own fortunes. And it is
remarkable enough, writes Dr. Weizmann
in the Washington Star, that "while critics
concentrate their attention on Palestine and
hold up the Zionist efforts as the most dan­
gerous feature in the Near Eastern situa­
tion, the country itself is, perhaps, the only
peaceful and progressive spot in the entire
region." On the other hand, we are told,
that when we adjourn we adjourn
previous day.

In seven years we have bought one hundred
thousand Jews into the country. We have founded
sixty new agricultural colonies; we have built

Annuity Bonds
OF THE
AMERICAN SABBATH TRACT SOCIETY
PLAINFIELD, NEW JERSEY
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You are planning to leave at least part of your money to the Denomination.
Send it to us now in exchange for one of our bonds on which you will
receive an income for life and be assured that the money will be used
thereafter as you desire.

—Literary Digest.
MARRIAGES

BURDICK-GRANT.—On January 3, 1927, at Freeport, Ill., Dr. Lloyd Burdick, Minneapolis, Minn., and Miss Mary Grant, Milton, Wis.

DEATHS

SULLIVAN.—Della Cattin Sullivan was born June 21, 1859, at Wellsville, N. Y., and died on March 17, 1927, at Geneva, N. Y.

Mrs. Sullivan was married to Abram W. Sullivan. To them were born six children, of which she lived in that fellowship until her death. She had a deep interest in Milton College and for several years she had kept a student in her home. Many students could testify to her kindness and helpfulness.

Her funeral service was held jointly with that of her sister, Mrs. Jane Bond Moton, on Friday afternoon, February 25, 1927, at the Milton Seventh Day Baptist Church. The service was conducted by Pastor A. C. Ehret, and President A. E. Whitting paid beautiful tribute to the memory of these sisters, sung to the accompaniment of the church organ. Interment was made in the Milton cemetery.

Morton.—Jane Bond, 1833-1927.

[Note: This is a separate entry from the one above.]

Morton was born in Fayette County, Pa., near Uniontown, January 21, 1833. She was the daughter of Jonathan and Mary French Bond. She died at Wellsville, N. Y., September 24, 1927, at the age of 94 years. She was the daughter of Edward and Cynthia Ann Mark Washburn. She was the great-granddaughter of Jonathan and Mary French Bond. She was the great-granddaughter of Jonathan and Mary French Bond.

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HESLINGTON.—Fannie Minnie Heslington, daughter of George and Susan Fulmer Heslington, was born near Pittsburgh, Pa., March 23, 1830, and died near Genese, Pa., March 23, 1927.

Her ancestors came from Holland and settled in Towanda, Pa., later moving to Independence, N. Y. There her parents lived. She was united with the Independence Seventh Day Baptist Church until her removal to Rhode Island, where she became a member of the Pawcatuck Seventh Day Baptist Church of which she remained a member until the day of her death.

Funeral services were held in the Little Gene­va church, conducted by A. Clyde Ehret of Alfred, and she was laid to rest in the Bohlen cemetery.

GREATNESS

Greatness is not in doing the thing that the world applauds and the people sing. Not in climbing some starlit height, or finding some secret place where you 'ye made a simple tryst.

Greatness is in keeping a simple trust.

To them who knew the long, vain waiting to hear louder drum:

Greatness is not in doing the thing that you hated to.

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THE SABBATH RECORDER

Theodore L. Gardner, D. D., Editor
Entered as second-class matter at Plainfield, N. J.

SPECIAL NOTICES

Contributions to the work in Paquingan, Java, will be gladly received and forwarded by the American Sabbath School Tract Society.

THE SABBATH RECORDER

The Seventh Day Baptist Church of Syracuse, N. Y., holds regular Sabbath services in the Auditorium, first floor, of the Y. M. C. A. Building, 124 Montgomery Street. Bible study by 2:30 p.m., followed by preaching service by one of the Pastors. Call Pastor William Clayton, 1427 W. Colvin Street, Phone Warren 4270-J. The church clerk is Mrs. Eden, 240 Nottingham Road, Phone James 3028-W. A cordial welcome to all services.

The Seventh Day Baptist Church of New York City holds services at the Motion Memorial Baptist Church, Washington Square, South. The Sabbath School meets every morning at 10 a.m., preaching at 11 a.m. Every cordial welcome is extended to all visitors. Rev. Harold F. Robinson, Pastor, 660 W. V. Y.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in the First Baptist Church, 402 W. 5th Street. Visitors are cordially welcomed. Mrs. G. A. Smith, 401 W. 5th Street, Phone Mess 226.

The Church in Los Angeles, Calif., holds regular services in their house of worship near the corner of West 4th and Main streets. Each Sabbath, from 10 a.m. to 11 a.m., preaching at 11 a.m. Everyone welcome. August Johnson, Pastor, 6118 Woodlawn Avenue.

Riverdale, California, Seventh Day Baptist holds regular services each week. Church services at 10 o'clock Sabbath morning, followed by Bible School. Church prayer meeting, Friday night at 8 o'clock. Home services on the homes of Sabbath. Mrs. S. A. G. Southwell, 2d Avenue and Park Avenue. Edward J. Hargis, Pastor, 902 West Seven Street.

Minneapolis Seventh Day Baptists meet regularly each Sabbath in the American Christian Church Building, 4615 Vincent Avenue South, Superintendent of the Sabbath School, Mrs. F. M. White; Superintendent of the Sabbath School, Mrs. L. M. White. "Hyland 4200" assistant. Visitors cordially welcomed.

The Detroit Seventh Day Baptist Church of Christ holds services each week. Bible study by 10 a.m., followed by morning prayer meeting by 11 a.m. Call Pastor R. R. St. Clair, 4613 Field Avenue. All cordially invited.

The Seventh Day Baptist Church of Battle Creek, Mich., holds services each Sabbath in the Baptist Church, 10:30 a.m. and 7:30 p.m. Visitors are cordially invited.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school. Regular Bible study by 10 a.m., followed by afternoon prayer meeting by 1 p.m. Call Pastor A. G. Donaldson, 144 N. Washington Avenue.

The Plainfield Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school. Regular Bible study by 10 a.m., followed by afternoon prayer meeting by 1 p.m. Call Pastor A. G. Donaldson, 144 N. Washington Avenue.

The Mill Yard Seventh Day Baptist Church of London, England, holds regular Sunday services on Sundays' Road, Halloway N. 7. Strangers and visiting brethren are cordially invited to attend these services.

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