"The final test of any way is, 'Does it arrive?' A young lad travelling for the first time through New England came to a cross roads, and asked the native who stood near which turn to take. The villager pointed to the less attractive trail. The lad demurred, saying, 'The other road looks better to me.' The native answered laconically, 'Yes, looks good, but does not go there.'" —Dr. Daniel A. Poling.

"Which road shall we take?
The easier, or more attractive road, or THE ROAD THAT GETS THERE?
Let's finish the Denominational Building now!

THE DENOMINATIONAL BUILDING
Ethel L. Titsworth, Acting Treasurer
203 PARK AVE., PLAINFIELD, N. J.
SABBATH SCHOOL BOARD

President—Rev. J. Stanley Durkee, Battle Creek, Mich.
Corresponding Secretary—Mrs. Frances P. Babcock, R. F. D. S, Battle Creek, Mich.
Secretary—Miss Mabel Young, R. F. D. 2, Washington Ave., Battle Creek, Mich.

Stated meetings are held on the first Thursday of the month, and on the first First day of the week in the months of June in the Whittred Memorial Hall, of Milford, Conn., N. Y., the second First day of each month, at 4 p.m.

SABBATH KEEPERS

President—Rev. J. Stanley Durkee, Battle Creek, Mich.

The regular meetings of the Board are held on the second Sunday of January, April, July and October.

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—Rev. J. Stanley Durkee, Battle Creek, Mich.
Vice-President—William M. Sellman, Plainfield, N. J.
Vice-President—Rev. C. C. Geza, New York, N. Y.
Vice-President—Rev. M. J. Calkins, Springfield, Ohio.
Treasurer—Anna M. Mackey, 203 Park Avenue, Plainfield, N. J.

If you or any of your friends or acquaintances are in financial need or are in any other way in need of assistance, we are glad to forward you any necessary information about our work and the facilities available to those in need. We encourage you to contact us for further assistance.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

President—Rev. J. Stanley Durkee, Battle Creek, Mich.
Vice-President—Rev. C. C. Geza, New York, N. Y.
Secretary—Rev. William M. Sellman, Plainfield, N. J.
Treasurer—Mrs. Anna M. Mackey, 203 Park Avenue, Plainfield, N. J.

The Society's mission is to collect, preserve, and make available historical materials related to the Seventh Day Baptists, including church records, personal papers, photos, and other artifacts. The Society's goal is to preserve the history of Seventh Day Baptists and to make it accessible to the public.

YOUNG PEOPLE'S EXECUTIVE BOARD

President—Rev. J. Stanley Durkee, Battle Creek, Mich.
Vice-President—Rev. C. C. Geza, New York, N. Y.
Secretary—Rev. William M. Sellman, Plainfield, N. J.
Treasurer—Mrs. Anna M. Mackey, 203 Park Avenue, Plainfield, N. J.

The Society's mission is to promote and support the spiritual growth and development of young people within the Seventh Day Baptist church. The Society's goal is to provide resources and opportunities for young people to grow in their faith and to serve their community.

CONFERENCE AUXILIARY FOR LONE SABBATH KEEPERS

General Secretary—Rev. E. M. Durkee, Edgewater, N. J.
Treasurer—Mrs. E. M. Durkee, Edgewater, N. J.

The Society's mission is to support and encourage Lone Sabbath Keepers, who are individuals who keep the seventh day as a day of rest and worship, in their spiritual and practical needs.

This anniversary in honor of Beecher, when he decided to bring her from Washington and to tell her story at this great meeting. The government had secured an education, beekeepers and sugar workers, and had married Mr. James E. Hunt, a colored lawyer, whose name she now knows. Today, as a gray-haired, well-preserved grandmother, she sat in an armchair on the platform, before a house as crowded as when she was brought to New York by freewill offerings more than sixty-seven years ago.

After some striking remarks by the pastor, she read an interesting statement, from which we take the following:

I am glad of this opportunity to publicly acknowledge that I have always had a feeling of deep love and gratitude toward the church, whose congregation did so much for me. These agents of the Almighty snatched me from a fate which could only have been alleviated by the sacrifice of my mother and brothers. They have never been heard of by any of us since that day seven years ago. These Christians did not stop there. But to this day, I was given a start on the road to good citizenship, was saved from school through their willing assistance. I have looked upon all of this as a true judgment on the slave, who was deavored to shape my life in keeping with such conditions. It was in the presence of one, but I have tried to help in the lowly places, a teacher, a wife and a mother, I have tried to exemplify the great example, the Christ of Christian life. I have found, as those whom we honor today found, that service is the highest expression of love.

As the years went by, I came to a full realization of the Christlike work of Mr. Beecher and his associates. Fanatical Stone and the Falkner brothers, and others. What great love, what great compassion for the slave community, who, redeeming their bodies as Another had long before redeemed their souls! And in this they followed the great example, inasmuch as they did not defy the law. Such an attitude toward this insidious and base idea of slavery, was the leaven which led to the manumission of thousands, black and white.

There were twenty persons in the morning congregation who, as children, were present when "Pinkie" was sold. They well remembered the scene of her sale, and came to give her their hand of welcome. The present sexton was a boy of twelve years.
Mrs. Hunt ("Pinky") was born in Maryland in 1851, and in 1858 she was sold to a slave dealer of Baltimore, where Beecher secured her and took her to Brooklyn. The bidding was so spirited that $2,000 was given, and all above the $900—her price—was sold in the Probate Court.

One woman had but little money with her, so she threw in her fine finger ring. The New York Tribune this morning has a picture, taken in 1860, of the little girl sitting on the floor looking at this ring on her own finger. The World, of today, has a cut of Dr. Durkee and Mrs. Hunt standing by the Henry Ward Beecher memorial statue.

How this story does bring back memories of the anti-slavery conflicts of my own childhood days! The fight for freedom was a picture, and all above the $900—her price—was sold in the Probate Court.

It did seem that she heard her Savior's call and that she could see the blessed home prepared for her.

I sometimes fear that Christians who possess the gift of song do not conscientiously consecrate it to the service of Christ as they should. It is better to win others to Christ by song than to use the gift to win the applause of the multitude.

I believe there are many hearts yearning for the help which gospel songs can give, whose desire, if expressed, would be:

"Sing them over again to me, Wonderful words of life."

I long for others to sing with me.

When all the people fill the house with song, many hearts are touched and rejoiced.

When I think of the massacre of April 19th, I feel as if I saw the sight of the Lord calling all the saints of God to the Lord's house. It was a call to the people to say, "The Lord is calling you to the Lord's house."

I believe that the Lord is calling many people to the Lord's house. It is a call to all the people to say, "The Lord is calling you to the Lord's house."

When the song of the Lord is sung, many hearts are touched and the preacher can be more eloquent. There is a good deal of truth in the saying, "Fill the church with warm gospel songs and his satanic majesty will freeze on top of the steeples."

I remember seeing a large class of rough men, noted as disturbers of the church and as songsters, brought to penitent tears and confession by the song containing the phrase, "And when thou sittest on thy throne, dear Lord, remember me." Their leader said that the power of song, and before he was aware of it he found himself entering into the spirit of that song—a deep spirit of devotion which every one could feel—and his heart was melted. When the song ceased, his sores were heard by all, and his confession was followed by the surrender of every member of that class, all brought to Christ by the power of gospel songs.

Frank L. Stanton in the Atlanta Constitution tells us in verse how Christians are quickened and their courage renewed by the balsam of long ago:

There's a lot of music in'em—the hymns of long ago;
And when some gray-haired brother sings the ones I used to know,
I sorta want to take a hand—I think of days gone by."

"On Jordan's stormy banks I stand and cast a wistful eye."

There's lots of music in'em—those dear, sweet hymns of old.
With visions bright of lands of light and shining streets of gold,
And I hear 'em singing—singing where Memory's dreaming stands,
From Greenland's icy mountains to India's coral strands.

They seem to sing forever of holier, sweeter days. With visions bright of the love of God bloomed white in all the ways;
And I want to hear their music from the old-time meeting place Till I can read my title clear to mansions in the sky.

We never needed sing'in' books in them old days— we knew The words, the tunes of every one—the dear old hymn book through.
We didn't have no trumpets then, no organs built for show,
We only sang to praise the Lord "from whom all blessings flow."

An' so I love the good old hymns; and when my time shall come.
Before the light has left me, and my singing lips are done.
If I can hear 'em sing them, I'll pass without a sigh.
To "Canaan's fair and happy land, where my pos-sessions lie."

The Power of Gospel Song

I read the story of a Christian minister who was called to see a dying girl in a poverty stricken home, where no religious training had been known, and where the one near death's door and lying on a bed of rags, never had been taught a prayer. She was ignorant of the Bible, and knew nothing of the real way of life, except what she had learned in a gospel mission. She loved the songs, and after the minister prayed with her she asked him to sing, "My heavenly home is bright and fair." She prayed that way she tried to sing with him. Her earthly home was indeed miserable. There was no bright thing there, but the song seemed to carry her mind to a better home where suffering could never enter.

Then came the song beginning, "Precious promise God hath given," the last verse of which touched her poor heart:

"When the shades of night are falling,
And the stars look down with glee,
Hear the trusty Pilot calling
I will guide thee with mine eye."

It is better to win others to Christ by song than to use the gift to win the applause of the multitude.

I believe there are many hearts yearning for the help which gospel songs can give, whose desire, if expressed, would be:

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What I Mean By Gospel Song

By gospel song I do not mean the so-called "first class" music, whose main charm is in harmonious sounds, and concerning which the skill of execution is all people carry away and remember.

The music of God's house should go deeper and do more than that. It should bring comfort for troubled souls, give strength to the weak, touch the heart of sinners and bring them to the foot of the cross.

When all the people fill the house with gospel songs, many hearts are touched and the preacher can be more eloquent. There is a good deal of truth in the saying, "Fill the church with warm gospel songs and his satanic majesty will freeze on top of the steeples."

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Minority's Right

In a recent article by one Or Wrong?, the prominent advocates of Sunday laws, and the minority's right, in the religious and political world. He and his little band belonged to the minority, which the majority are trying to establish by civil law.

From what this man says one would think it a great discredit to be found in the minority. It would seem that to act with the majority is the only proper way, and that to be found in the minority is sure to be in the wrong.

It seems to me that a little candid, careful thinking upon this question will convince one that the great forward movements of the world have all started with faithful minorities, and the majority has come to the right until the hardest fighting is over. The movements of history by which errors are corrected and reforms brought about which bring about the Reformation have always come by the small, compact, consistent bodies called "the minority," and as a despised down-trodden minority — the very class our so-called "majority" most severe upon—there came the world's greatest Deliverer. Indeed, God has surely worked with and by human minorities more often than by majorities. No idea is more prominent in all Bible history than this of the chosen few, the salt, the light, the little light, all suggesting that one with God is a majority. It may be after all that our writer is mistaken as to who is in the majority and as to which must be right. I think that the one man, Martin Luther, had more to do with changing the outlook for the world. He and his little band belonged to the despised minority.

The one all important question to be settled in this case is this: Is the minority right or wrong? Both parties claim the
Bible as the only guide. What does that teach regarding the day of the Sabbath? Does it uphold the "American Sabbath" so-called, the seventh day of the week as holy time, and teaching to obey God's command and according to the practice of Christ and his disciples?

If the writer of that criticism were consistent in his criticism, he too would become one of the "minority." Testimonies From Lonely Sabbath Keepers Among the many testimonies which our paper, and what a help it is to them in especially to the Sabbath—is really won­

Here is one from Texas: dear old Mr. Snell, of Groveton, mention of the ci­

sation with others of the faith he has championed telling you how much the others means for you to lose out entire.

My Christian friend, God simply requires of you, the use of what talent he has given you. To refuse to do what you can because you are not able to do as much as some others makes you to lose out entirely. I do not believe one can be truly happy and feel fully satisfied unless he has done his best. But when he is conscious of having used what talents God has given him, he should rest in the thought that God requires nothing more.

If we faithfully do our best with what gifts we may have, we shall never have cause to blush for shame when confronted with the record we have made.

Items of Interest In response to our call for help to replenish the fund for sending the Recorder to lonely Sabbath keepers and others who are unable to take it, and yet who love it, in May Mail brought the cash for one such renewal. This kind help came from one who is herself, a keeper and a daugh­

ter of one of our departed ministers. She renewed her own subscription and paid for another.

As the year draws to a close I am won­dering what the record will be regarding the payment of the Onward Movement budget by the various bodies. I am sure that if the budget is met in full, all our people will be greatly encouraged, and the outlook for our good cause will be bright. But if we fall short again, the tendency to discouragement will be hard to overcome.

Never in our history, so far as I can remember, have there been greater signs of prosperity—more evidence for possible direct results of getting together the minis­ters of the denomination to discuss the Sabbath question would be quite worth while, a question has been given considera­tion all along as to how to extend the help­fulness of the conferences to all the people. While with every invitation to a confer­ence, no matter how clearly the new phase of the Sabbath and in a more enthusiastic

We do hope for full and satisfactory returns when Conference comes.

Since our last report of the Building Fund—which on May 10, Association lost $28,983.51 in cash and pledges—we have received no additions. We are looking every day for further gifts, for we know full well that Seventh Day Baptists, both in their own practice as Sabbath keepers and in the work of promot­ing the Sabbath will be greatly encouraged, and the outlook to do well will be made so as to keep out entire.

At the Litchi conference each mem­

bers' Sabbath Enlistment Conferences REV. AILTA J. C. BOND Leader in Sabbath Promotion During the first four months of the present calendar year five conferences of minis­ters and other Christian leaders were held in five Seventh Day Baptist associations, namely, the Eastern, Central, Southeastern, Western, and Northwestern. The places where these meetings were held were Plain­field, N. J.; Utica, N. Y.; Salem, W. Va.; Alfred, N. Y.; and Milton, Wis., respectively.

The attendance in all cases was very good. While not all the pastors were present at each conference, more than one half of the absences were due to illness or other legitimate causes. Where so many persons are involved it would be next impossible to get a hundred per cent attend­ance.

These conferences were promoted and financed by the American Sabbath Tract Society. And while it was agreed that there will be no class of the ministers of the denomination to discuss the Sabbath question, we believe the feeling of the people's societies and young people's societies may get together for the consideration of the same subject. We trust that such groups may find help as they study the results of the deliberations of the ministers in a sincere consideration of the Sabbath question as it affects Seventh Day Baptists, both in their own practice as Sabbath keepers and in the work of promot­ing the Sabbath.

It was our plan to conduct a conference in the Southwestern Association, possibly at Memphis or New Orleans, but the terrible Mississippi flood disaster put a veto on that plan.

We believe there is great value in the conference and discussion method of prom­otion of truth. The feeling of fellowship and of consideration of the good cause was strengthened. In some cases at least we believe the issue was clarified, and the im­
portance of the Sabbath in the on-going development of the religion of Jesus better understood. The Sabbath was lifted to a higher place in our thought, to a warmer place, and we trust to a more vital place in our preaching, as well as in our own religious experience.

The conferences were called, "Minis­ters' Sabbath Enlistment Conferences." The conferences have been held. The work of enlist­ment must go on. It is our hope that the ideas presented at these conferences may be used in the work of en­listing all the people in a better observance of the Sabbath and in a more enthusiastic support of the cause of Sabbath promotion.

Do Your Best One's Best is Enough We read of an un­

profitable servant who lost out because he failed to use his one talent. He makes a mistake which excuses himself from duty because he is not en­
dowed with ten talents. The widow's mit­

ter was more in the Master's sight than the gifts of the rich. The poor woman of Bethany shine brightly in his heart because she "didwhat she could," and it was what no one else there would do. My Christian friends, God simply requires of you the use of what talent he has given you. To refuse to do what you can because you are not able to do as much as some others makes you to lose out entirely. I do not believe one can be truly happy and feel fully satisfied unless he has done his best. But when he is conscious of having used what talents God has given him, he should rest in the thought that God requires nothing more.

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FINDINGS

The report of the Findings Committee was read.

This report, after discussion and amendment, was adopted as follows:

A. Statement regarding the basis of Sabbath keeping:

1. The Sabbath is an essential in the well-ordered Christian life.

2. It is a part of God's plan, given to us in love and mercy.

3. It is to be kept, not only because we are so commanded, but because we wish to love his full plan for us, and because we recognize the service which Sabbath keeping renders to the Sabbath keeper, and through him to the church and to the world.

B. A statement of methods for promoting the Sabbath:

1. We commend the Teen-Age Conferences as a proved method, and encourage the further development of summer camps.

2. We would encourage joint meetings of neighborhood Seventh-Day Baptist Christian Endeavor societies, especially when the topic is the Sabbath.

3. In a one-church community, the pastor should shepherd all, especially those who do not attend any church. Every Bible study group should be helpful.

4. Our people, and especially the pastors, should accept opportunities to present objections to legislation curtailing religious liberty, both in private conversation and in religious conventions, and every pastor should be ready to write to the press when occasion presents itself, as for instance when a discussion of the Sabbath question arises, or special effort is made to enforce Sunday law.

C. Essentials to a Sabbath Promotion program:

1. There must be renewed dependence upon God. This is no task for man alone. It calls for prayer and devotion.

2. In order to commend Sabbath keeping to other churches and to the world, it must show results in our lives. We must be more Christian, more kindly, and more lovable, as well as keepers of all the commandments.

UTICA CONFERENCE

February 15


FINDINGS

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 monotheistic religion, has been historically and exactly speaking, the Sabbath is the institution by that name of which we regard and exalt and regard by us as a legal requirement. 

The Sabbath question. Such a plan will give the people fresh ideas on the topic and serve to unite the churches in a common Sabbath interest. It is hoped that this plan can be carried out in the Southeastern Association.

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

The young people should have more opportunity to study 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 Director Bond, met the hearty approval of the conference. A Teen-Age Conference is essential.
The Sabbath is pre-eminently a religious rest day, a day of fellowship which should turn our minds and hearts to God. It was felt that the Christian Church could not in full measure maintain its spiritual life and render a vital ministry to the world without a Sabbath. 

There was a feeling among the members of the conference that our Sabbath conscience ought to be strengthened, and that our young people should be resulted and informed in regard to the highest motive of Sabbath keeping. We need to build up an intelligent Sabbath conscience; we need to prove to our young people that Sunday is not the Sabbath, and that the seventh day is the Sabbath; we need more Sabbath instruction from the pulpit in the Sabbath school; and we need better examples of true Sabbath keeping.

We have the example and teachings of Jesus, backed by the religious history of the Old Testament, in support of the seventh day. Whatever the sanctions of the seventh day are, they are just that much more than are possessed by any other day. It is, therefore, no longer a question of which day of the week is better than all others; it is now a question of accepting the Sabbath principle, which in practice means the observance of the seventh day. We can, and must, hold to the Sabbath, live it, and preach it, until the world feels the need of it.

It is suggested that a family program for Sabbath observance would be an important step in maintaining the Sabbath. The present day conditions are having their effect on the Sabbath conscience. The development of such a conscience must begin at home. We must bring up our children to keep the Sabbath without deep conviction in regard to it on its part. It is God’s day in a particular way. However this conscience is developed, it is the vital thing. Family life is the working basis, or unit, in establishing a Sabbath conscience, and it is supplemented by our church and Sabbath school. The Sabbath keeps us “toned up” in our religious life. The idea of making our religion a thing of glory and beauty must not be allowed to drop. We must uphold the spiritual significance of the Sabbath, communion, and baptism.

Our young people are confronted with difficulties problems in the light of prevalent instruction in the Bible and study in science. Our task is one of showing that it is not a choice between the Bible and science, but rather a matter of co-ordination between them. In the light of the fact that a strong program of home mission work has always resulted in the growth of Sabbath truth, if our Sabbath converts, the conference was of the opinion that one of the best means of spreading the Sabbath truth is by home mission work.

FINDINGS

The statement follows the outline of the discussion and answers the questions which had been previously sent to those invited.

I. What constitutes a Sabbath?

It was recognized by the present at the conference that the spiritual significance of the Sabbath must be given increasing emphasis. In this connection it was pointed out that the positive aspects of the Sabbath truth must receive emphasis as against its formal, legalistic, and purely negative side. It was agreed, however, that this legalistic and formal aspect must be given recognition insofar as this phase of the Sabbath has a part in contributing to its spiritual meaning and significance. A Sabbath is largely under the influence of tendencies inimical to the spiritual. And while the importance of the experiential side of Sabbath observance and loyalty must be emphasized, it was also felt that the significance of the Sabbath day as a distinctly sacred entity must always be recognized. It was brought out frequently during the conference that just because the conception of the Sabbath has changed historically from time to time, it remains for Seventh Day Baptists to present to the world the highest and most positive conception of the Sabbath, as revealed in teaching and example of Jesus.

II. Can the Christian Church maintain its spiritual life and render a vital ministry to the world a Sabbath? It was the unanimous sentiment of those present that the existence of a Sabbath is essential to the maintenance of the spiritual life and effective ministry of the Christian Church. The historical fact that the Church, throughout all ages, has observed and maintained a weekly worship day is itself an indication of the importance of religious worship, in the form of a weekly worship day, has always been recognized.

What advantage has the seventh day of the week over every other day as a Sabbath? Is this advantage such as to exclude every other day from consideration by one who would live Jesus’ way?

The fact that the seventh day Sabbath is generally accepted, as a Sabbath of the Bible and of Jesus was felt to give to the day a unique advantage and significance over every other day.

V. How can we make Sabbath keeping a vital, spiritual influence in the lives of our people rather than a mere formal, legal observance?

Those attending the conference felt that by a deepening and quickening of the spiritual lives of the people generally, by the force of personal example and by the leadership of the ministers and leaders of the denomination, and by an attitude of Christian consideration and helpfulness toward others which does not seek to impose one’s personal practices upon his brethren, but which by precept and example appeals rather to the individual conscience, the most progress can be made in moving the Sabbath a place in the lives of our own people as a vital, spiritual influence.

VI. How can we enlarge and make more effective our work of promoting the Sabbath?” It was agreed that the actual work of promoting the Sabbath must follow two main lines, that of the conservation of the Sabbath truth within the denomination, and of its spread among those outside.

In considering the first item, it was felt that a more general teaching of life and mission of the Sabbath school as an agency in the conservation of the Sabbath truth within the ranks of our own people was needed. For a textbook, prepared by a competent Seventh Day Baptist, which would present the Sabbath school principles, together with the other Seventh Day Baptist principles, to the children of early adolescence in our Sabbath schools, was recognized by all those present.

The practice of regular Sabbath sermons once or twice throughout the year, was again commended to the pastors. The work of the Teen-Age Conferences was unanimously commended, and it was urged that these be a general way, for the continuation and intensification of the work. The need for a similar program of study for the older young people of the denomination was also pointed out.

The suggestion was also made that Seventh Day Baptists ought to work out a more adequate program for Sabbath school activities, religious habits of the children in the home, outside of the regular church activities of the day.

As far as actual effort in the spread of the Sabbath among non-Sabbath keepers is...
concerned, the feeling was generally ex-
pressed that this work could be best car-
ried on through the distribution of literature,
and that this literature should be sent among
the laity of the Sunday-school keepers,
as well as to the ministry.
The opinion was expressed that the
attendance of Pastor Bond at the Lausanne
Conference was an opportunity for
further acquainting the other religious
groups with the purposes and particular
truth of the Seventh Day Baptists.

The largest contribution that can be made
to the spread of the Sabbath is through
the force of example by our own professing
Sabbath keepers. This indeed seemed to be
the keynote of the conference. The spread
of the truth must be in spiritual terms, and
example is the most potent force in this
direction, it was agreed.

NOTES FROM THE MOODY BIBLE INSTITUTE OF CHICAGO

On May 7, 8, and 9, a small group of people
from various parts of Texas gathered in
Houston, and in the course of a series of
meetings organized as the Semi-annual
Meeting of Texas Seventh Day Baptists.
The services, held at the home of Mr.
and Mrs. James I. Stillman, began with a prayer
meeting on Sabbath eve, with the secretary
of lone Sabbath keepers, Rev. Angeline
Allen, and Sabbath school superintendent,
after a Sabbath school session, Rev. Ellis
A. Lewis, missionary in the Southwest,
preached a sermon based on the story of
Abraham, applying the lesson to the mission
of lone Sabbath keepers. At noon the com-
pany sat down to dinner together, and in
the afternoon held a covenant and commit-
tee meeting. Seven of those present had
ever partaken of the Lord’s Supper with
other Seventh Day Baptists. On the eve-
nings after the Sabbath, Pastor Allen
preached again to an interested audience.
Sunday morning there was a picnic break-
fast under the tall pines of Hermann Park,
and there Pastor Lewis gave an inspiring
talk, which closed the series of meetings.

These days spent together meant a great
deal to lone Sabbath keepers, who may not
have attended a Seventh Day Baptist service
for years. To them it is a great pleasure to
meet with others of their own faiths, and
all went away encouraged and strengthened.

Representing the Edinburg Church were
Mr. D. S. Allen, Mrs. Allen, and Ross Van
Horn. In gala attendance at her daughter,
Mrs. Evans, came from Freeport. Mrs.
Milton Barrett, superintendent of the inter-
esting Texas lone Sabbath keepers’ Sabbath
school, opened their school for all to visit,
for once. The meetings were also blessed
by the kind and helpful presence of Mr.
Snell of Groveton. Besides these, there
were a number of Smokey Hollow visitors.
It is hoped that in the autumn many more of
the Seventh Day Baptists scattered over this
great state will be present, and that the spir­
itual gain from these efforts may be great.

THE SABBATH RECORDER

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

OUR BULLETIN BOARD

The Situation is Serious. Only five weeks
of the year left. Less than one-half of our
budget raised. What can be done? What
toll will you do?

Honor roll of churches that have paid
their quotas:

1. New York City, and $266.66
2. Riverside, Calif.
4. W. Wellsville, N. Y.
5. Waterford, Conn.
6. . .

Honorably mentioned—Edinburg, Tex.
June 9-12—Eastern Assembly at Rock­ville, R. I.

THE TWO SECRETARIES VISITING THE CHURCHES

About midnight on April 27, Secretary
William L. Burdick and I left New York
Station for four or five weeks visiting
churches in the interest of denominational
work.

REVISION COMMITTEE

As our first visits were to be at Alfred
and Alfred Station, arrangements had been
made for a meeting at Alfred, of the Com-
mittee on Revision of Literature of the
American Sabbath Tract Society. The
chairman of this committee, Brother Con­
lis E. Randolph, went with us from New
York City, and Rev. Edwin Shaw joined us
at Hilliard. Dr. Arthur E. Mann, the fifth
member of the committee, was waiting for
us in his class room in the “Gothic” when
we went to our first meeting on Thursday
afternoon.

The committee held seven meetings, which
were attended by all of the members. The
discussions held and the plans considered we
trust will be of real value in our work as
Seventh Day Baptists.
652 THE SABBATH

ning we held a conference at the church. 

The evening was too short for us to con-
sider all the important questions, but we 

were glad for this evening with the Wal-
worth Church.

THE CHANGING SITUATION IN CHINA: AN INTERPRETATION

REV. SIDNEY L. GULICK

(Reverend, Commissioner on International Justice, the Churches of Christ in America.)

Great things are happening in China. They are not only the imposed struggles between the war lords, to which the press largely confines attention. A new China is being born. "There never was a time," writes one of China's leaders, "when the hearts of the people bounded with more hope than today." An ancient people is becoming a nation. New life is flooding through her. She is undergoing inner transformations in a single generation that have occupied the peo-

dles of the earth for a millennium.

A literary and linguistic revolution is sweeping away the classical language, dead now for two thousand years, and is substi-
tuting for it the living speech of the people. This is making it possible even for adults to learn to read and write their own lan-
guage in less than a year. Within a genera-
tion Chinese illiteracy should be largely overcome. In consequence, newspapers are springing up all over the country and the nation is able to know what is happening the world over—and especially to China, as she faces the powerful and hitherto aggres-
sive nation of the West.

An educational revolution has already taken place. The classical education is abandoned. Modern occidental education is being rapidly introduced, creating young men and women by the millions, dominated by practically the same world view, the same ideas and ideals, and the same patrio-
tism that dominate our young folk of the West.

A vigorous intellectual revolution is in progress. The great religions, handed down dogmatically or im-
ported from the West, is being questioned.

New China is questioning Christianity, in the so-called "control box," but she also questions every assertion of authority. Confucianism, Buddhism, and Taoism are subjected to the same questions and tests. This is the beginning of a scientific revolution well on its way to transform China's political and social life. 

The industrial revolution has started. Newspapers are taking place. The classical education is being rapidly introduced, creating young men and women by the millions, dominated by practically the same world view, the same ideas and ideals, and the same patriotism that dominate our young folk of the West.

A scientific revolution is well on, especially among the youth. Ancient Chinese ideas of heaven and earth, of nature and the super-
natural, of deities and of morals begin to dis-
appear. Occidental science is begin-
ing to create the new mind of China as well as to transform her physical life.

The industrial revolution has started. Enormous factories and mass production have already invaded many centers, upsetting old autocratic forms of government and creating new, economic, financial, and social problems.

The political revolution, from feudal autocracy to a form suited to her modern life, is in violent process. The downfall of the Manchu dynasty (1911) has been fol-

lowed by a decade of confusion of compet-
ing war lords. The significant thing in the immediate present is the rising power of nationalism and of the National party. It has recently set up headquarters in central China and appears to be the one party with a policy and a program based on moral ideals, social principles, and patriotism. The ultimate outcome of this conflict can not be doubted. The present conflict of sectionalism, political turmoil, and of civil war, is brighter than at any time during the past decade. Some observers even believe that the Chinese people will be triumphant and in substantial control of all China within a year or two.

Dr. Sun Yat-sen, in his "will," now re-
garded as almost sacred, formulated three fundamental principles as the objectives of his party. These three principles have be-
come the slogans of all forward-looking Chinese: (1) the recognition of China as an equal among the nations and the readjust-
ment of all existing treaties; (2) the polit-
cal and economic destruction of the autocratic government controlled by the Peo-
ples party; (3) the betterment of economic conditions for all industrial workers.

All China is now demanding that all "unequal" treaties be abrogated and new ones be negotiated on a basis of complete equality and justice.

As the so-called "control box" is abandoned, so are the trust companies, which used to underwrite China's own tariff, as well as, England and America do. She wants to have her own courts in full control within her jurisdic-
tion. She defends her lands, forests, and water resources, and wants all "concessions" and "foreign settle-
ments" and rights of "extraterritoriality" abolished.

The fundamental fact back of all these changes and demands is the rise of the Chinese mind and heart of the same impulse that has dominated Western nations and Japan during recent decades—conscience, national and personal. China is now determined that aggression both from within and from without shall be overcome. 

Whether Chinese nationalism will keep within bounds or go to violent extremes depends largely on the response which other nations make to the demands for readjust-
ment of relations which the Chinese have come to regard as intolerable.

For a century the United States has been a real friend to China. On the whole, with certain unhappy exceptions in our treatment of China's treaty rights and in her tariff, we have treated China well. The return of the Boxer In-
dependence, the policy of an "open door," the demand of the Washington Conference on the recognition of Armament Treaties, and the restoration of Shantung, may be mentioned as exam-

ples. But the time has come for a new ex-

pression of our national good will. Clearly today's China is a great nation in China's problems and aspirations, our sympathy with her national desires for unity, equality, autonomy, and freedom to be herself and to direct her own life. Our govern-
ment should be foremost in recognizing the new China that is in the making. We must exhibit our desire to help her, so far as an outside nation can help her, in achieving her ideals and in meeting her responsibil-
ities, both internal and international.

The Chinese government is standing ready to help her, so far as an outside nation can help her, in achieving her ideals and in meeting her responsibil-
ities, both internal and international.

The Chinese government has been checking intelligently do only as we see China's problems and needs as they really are. To be a true friend, America must truly understand China and Chinese ways. The Chinese government is standing ready to help her, so far as an outside nation can help her, in achieving her ideals and in meeting her responsibil-
ities, both internal and international.

These problems concern not only her external relations but her internal life. China's 400,000,000 people are suffering from lack of food and clothing, and housing, and education. China is suffering from under-nourishment, 

from physical diseases of many kinds, from suppurative processes inevitably in an unscientific age, from political corruption and from social injustice.

China needs and needs desperately more effective help from us. She needs adequate roads and railroads, a more gen-
eral education and intelligence. She needs, morale, and a truly dependable, skillful and honest government, a national hero by the million who will give themselves for the welfare of China. 

Restoration of the "concessions," abolition of "extraterritoriality," and achievement of "equal treaties" should be secured as promptly as possible, yet they alone will not give the Chinese these fundamental things and will therefore, help little in solving her real problems.

Americans need also to realize that Russian influences in China constitute a real menace. No one can say at present how far Bolshevik forces are really successful. Far more important than they are utilizing China's difficulties and unrest to foment interna-
tional tension. Whether the radical, com-
munistic, or Japanese influences work to gain permanent ascendancy in the Na-
tional party, it is still too soon to forecast. But Americans need to realize that Russia's present preponderant influence in China is due to her voluntary relinquishments of rights and privileges secured by force or fraud and by her professions of friendship and reciprocity.

Americans need also to realize that the safety of American lives and interests in China can be maintained only by reliance on China's good will. And this can be had, not by a show of force, much less by use of battleships and battle-ships, but, by an honest and sincere friendship evidenced by actual deeds.

It is a matter of satisfaction to Americans that our government has through many decades been intelligently helpful to China, and that in the most recent times it has announced its readiness to negotiate new treaties on a basis of equality, mutual assistance, and reciprocity, independently, if necessary, of other nations. American citizens, in every part of the United States, might well express the hope that our nation should promptly invite the appoint-

(Continued on page 656)
It was learned today that Dr. Rosa Palm­bong and Dr. Grace E. Crandall, two Sev­enth Day Baptist missionaries in Shanghai, China, have remained with the hospital at Liuho, Ku, China, where they have carried on their work. They had been advised to leave Shanghai, but preferred to take their chances with their normal work of helping the Chinese in and about Liuho, which is ten or fifteen miles to the north of Shanghai.

The letter was received by Rev. W. L. Burdick of Ashaway yesterday, and was dated in China, April 16, 1927. The letter is as follows:

"Perhaps you and the board have been disappointed that Dr. Crandall and I have been unable to sail on our furlough, but the lovely place where we are has been most peaceful and quiet. We have been able to bathe in the river, which is very clean, and the boatmen have been respectful and courteous. We have met with no rudeness, less than usual in fact.

"It was soon planned that we should go to Rockville, in our oldest church in the States at Ashaway, R. I., where I was the pastor a few years ago. It was a joy to us to find soon that we were all made happy that organizations of human kindness have continued to help the people. We have been able to help the Chinese in many ways, and that more and more they consider us as they trust them and have not run away one with them.

"Dr. Crandall is caring for many sick and patients, and the principle has remained the same and we have seen not the slightest danger to our lives, we have stayed on—doing our work in quietness and peace of mind, helping the people in var­i­ous ways, getting closer to them than ever, knowing by many signs that they are pleased that we trust them and have not run away and that more and more the Chinese consider us as one with them. We can not help feeling that we are laying stronger the foundation for future work in China.

"Dr. Crandall is caring for many sick—just now ten of them, soldiers. Their com­rades sometimes come to call on them—very respectfully and courteously to us. We meet with no rudeness, less than usual in fact.

"We have been carrying on our work here as usual now for three months since the warning came to come to Shanghai, while the people there have been living in a constant turmoil of excitement and unable to carry on their work a good deal of the time. Still—"

"Day before yesterday we had a note from Shanghai saying our missionaries there had had a meeting, voting that Dr. Crandall should go soon as possible on her furlough, which is due; that the indus­trial work and the hospital should be closed, in their opinion. It was suggested that the hospital and dwellings be had by the American consul seal. But in these days that would only arouse anger and have no weight.

"I read that the Door of Hope buildings in Shanghai, Chinese district (larger than ours), have been looted and have soldiers living in them. They had a con­sular seal on them. Our hospital would have been taken over by soldiers weeks ago, had Dr. Crandall not been there carrying on her work. When they found that out, they were very nice. Some of the officers stayed in the waiting room one night and part of a day and made the soldiers understand that the hospital was not to be molested."—Dr. Rosa Palmborg in Westerly Sun.

NEWS NOTES BY THE WAY

(Concluded)

Rev. William L. Burdick,
Corresponding Secretary,
MISSIONS

DEAR BROTHER BURDICK:

It was a joy to us to find soon that we were not to be idle while waiting for our boat. We could not be that anyway! It was soon planned that we should go to Rock­ville, R. I., to assist Pastor Paul S. Burdick, of that church, in evangelistic meetings. It had been my good fortune to be in Brother Burdick and his mother and three of his brothers years before. We knew his dear wife and children and his dear sister and brother.

So we felt quite at home with them.

Some said the Rockville Church had made no preparations for special meetings at this time. They did not know that folks would attend meetings on such short notice with no special plans for them. But it has been my experience that a number of times that people sometimes spoil a "special" series of evang­elistic meetings before they begin by imag­ining that organizations of human origin can take the place of dependence upon the spirit of God. We were all made happy by a good attendance and increasing in­terest to the last.

NEXT Sunday gives the people of God greater joy than seeing sinners turning to God for salvation. Soon after our arrival in Jamaica we were justified in rejoicing generally. By Friday evening eight or ten thousand people had been baptized as a result of the special meetings in Rockville. Of course this result would not have been obtained but for the prayers and personal work for Christ on the part of Rockville people. This is the kind of work that should be pushed with great vigor among all of our churches. No other work will result in so great increase in numbers and spiritual good.

It was no small pleasure to preach once more, after our work in Rockville, in our oldest church in the States at Ashaway, R. I., where I was the pastor a few years ago. It was a great pleasure to see the friends there. We were much in earnest consulta­tion with members of the American Tropics Committee of the Missionary Board con­cerning this mission we are privileged to be in.

Then we returned to New Jersey to make final preparations for sailing. There we were greeted with the worst snow and sleet storm of the season. On Friday night and Sabbath morning I preached in our church in New Market, which is next to the oldest church there. It was a splendid and profitably in the home of General Secretary Willard D. Burdick of Plainfield. The other nights in New Jersey were spent in the parsonage with Pastor and Mrs. T. J. Van Horn. February 23 we were established in our stateroom on the boat and we slept the first night on deck. To our great pleasure Brother and Sister Van Horn were with us till just before the boat sailed.

We most deeply appreciated the fine basket of fruit and the beautiful red roses sent to the boat for us by the kind friends of the Pisacaway Church. Then, the large pot of wine and fruit sent yesterday by our daughter Edith, of New York City, was a delight to us. All these and the great bun­dle of letters sent before the boat left for us from Shanghai saying our missionaries were able to help the Chinese in and about Liuho, which is ten or fifteen miles to the north of Shanghai.

The second day out we entered into stomach­felt sympathy with seaport people. Our boat was a good deal larger than an ordinary rowboat. It carried eighty-seven passen­gers. But it was somewhat subject to the action of the waves. So long as it pitched only forward and aft we stood the motion well. But, when in addition to that motion it began to roll from side to side, it inter­fered with our equilibrium. I had to leave the table once. We went without one meal. One morning we had a little breakfast brought to our room. Convinced that the fish a good meal. I wanted to give them one, but decided to keep it. After some twenty-four hours of these funny feelings, the boat was very calm for the rest of the journey.

We saw thousands upon thousands of fly­ing fish. We accepted your advice and did not attempt to write while on the boat. The much needed rest after our strenuous days of travel and change and special work in the tropics was all we could have asked for. Sitting in the shade of a large tree for hours at a time was a delightful experience. Our messmates, Mr. and Mrs. Prior, had lived in the American Tropics for six years. The greater part of these years had been spent in Trinidad. But they had also spent much time among the Javanese. They furnished us with much valuable information concerning man­ners and customs in our future island home.

Mr. Prior is an Englishman in business here. He has just come and we saw him at once as we passed around the eastern end of Cuba. Coming into sight of the Blue Mountains of Jamaica as we rounded the eastern end of our island we found the rich green foot­hills of the Rockies, except that these moun­tains are covered with luxuriant vegetation. A little time before coming into Kingston Harbor we saw a good sized shark swimming leisurely close to the boat. We have told you of the wonderful greet­ing
ing we received from our Kingston Church people upon landing. After the first getting through with the customs officials, which was not so bad, finding our hotel, and then selecting and renting our present quarters, began what seemed an interminable tangle of red tape connected with getting our car, tent, and other belongings through the customs house. It is a long and wearisome task.

Pastor Mignon helped us by like a good brother through the entire tedious proceedings. He made the way much easier and cheaper than it would otherwise have been. Thanks be unto God for his safe keeping of his humble servants through all these experiences.

Thus ended the chapter.

Sincerely yours,

DUFFIN,

No. 2, Bon Air Road,

Cross Roads P. O.,

Jamaica, B. W. I.,

April 22, 1927.

THE CHANGING SITUATION IN CHINA:
AN INTERPRETATION

(Continued from page 653)

ment by China of representatives for the negotiation of new treaties. We believe that prompt action on this kind will do much to retain China's friendship for the United States for the decades ahead.

The new China now coming to the fore is largely a product of new ideas and ideals which multitudes of Americans have been faithfully imparting for more than a century and which have permeated the people like leaven. There is no outlook for the future. Chinese missions and Christian education have achieved an extraordinary success.

Now is not the time to grow weary or even weaken, but to press forward and to strengthen the work. This, of course, should be done in fullest co-operation with the able Chinese leadership that is coming to the fore. Chinese Christians should take administrative control just as rapidly as responsible, competent leaders can be found. They should be urged to assume the responsibilities that must be theirs for the support and direction of the evangelical and educational work of the churches.

Recognition and approval should be given them as they take their rightful and loyal place among China's patriotic forces. Such action should lead not to the diminution but rather to the increase of support by the churches of the United States.

Finally, in these momentous days of turmoil and which multitudes of Americans have achieved an extraordinary success. We believe a good voting of the women at the November

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH

Managing Editor

THE ADVANCING SOUTH

PAUL E. TITSWORTH

(Address given at the annual dinner of the New York City Chapter of Alfred University Alumni Association, with recently received the number.

I am constrained at the outset to tell you a joke on myself which will introduce my thought and illustrate incidentally the fact that things are not always what they seem.

One hot day last August I took the train to Chestertown for Philadelphia. A fellow passenger, who sat across the aisle from me, an elderly gentleman, made use of the temple of justice and good will as a bridge over which to pass to a conversation.

After some small talk he turned me brusquely with the question:

"Where do you live?"

"Chestertown," said I.

"Do you mean to say you live in Chestertown, but I never saw you there. What's your name?"

"Tittersworth." I replied.

"Oh, I see," said he. "You're the son of the president up at college."

Well, I may not be quite so youthful as I appear, approaches the Old Man of the Mountain, and yet I am amazed to realize that I have lived years enough to see astounding, far-reaching changes in human affairs. I have seen the vulnerable doctrine of the divine right of kings receive its death blow and the hoary scourge of war, long looked at as a glorious adventure, regarded as a nasty business.

I have seen the population of the United States grow from 5,000,000 to 125,000,000, and the great West develop out of a pioneer country, picturesque with its buffalo, its cowboys, and its Indians, into a domain of superb extent, largely stadily agricultural, huge and multiplying factories and commerce in locally manufactured articles. I have seen the Pacific grow out of a dreaded, unfrequented water highway, the backyard of the world, into a world ocean carrying an ever increasing commerce, an arena on and around which will be staged some of the great future events of history.

It is small wonder that Horace Greeley, foreseeing years ago something of this transition in Mississippi development, said to the ambitious American youth, "Go West, young man, go West!"

Probably half of you who are listening to now have written that big chapter of human history in the writing as I have. And I am not thereby classifying you among the antiques, either.

But a little more of you, as well as myself, have witnessed an even more astounding, a more heroic progress, to the significance of which the nation is only just now awakening—the advancement of the South—yet it is probable that, were Horace Greeley alive today, he would admonish energetic, capable men and women to go South.

In 1865, the area bound by the north by Mason and Dixon's line, on the east by the Atlantic, on the south by the Gulf of Mexico and on the west by the Mississippi, or a little beyond, was economically flat on its back. It was a waste land populated by a broken-hearted people who had undergone the tragedy of a fraternal war and were to undergo the greater tragedy of so-called reconstruction.

Even ten years later, in 1875, conditions were so bad in the South that the great Southern poet, Sidney Lanier, who fought gallantly in behalf of the Confederacy, wrote the lines which have been transcribed into:

"I can not contemplate with any patience your stay in the South. In my soberest moments I can perceive no outlook for that land. It really seems as if any prosperity at the South must come long after your time and mine. Our people have failed to perceive the deeper movement under the wing of the war, which may have come out of the stream of thought, and whirl their poor dead leaves of recollection round and round, in a piteous eddy that has all the look of a hasty declaration, simply a catchword... Whatever is to be done you and I can do our part of it far better here than there. Come away."

During these and later years, discourag
ment gnawed at the vitals of the South. The philosophy of desolation and defeat acted mutually on the two. It became epidemic, almost pandemic. Indeed, between 1875 and 1900 there were drained off from the South and West some 5,000,000 in man power. This emigration signified the loss, not only of hands to plow and reap, but also of brains and souls. Without fear and without truckling he interpreted the work, the attitude, and the hopes of the South.

To the South, he said, "Your future lies not in politics but in an industrial order which should be the basis of a more enduring civilization."

To the North, Grady said:

The New South is emasculated of its own work. Her sin is stirred with the ashes of a new life. The light of a grander day is falling fair on her face. She is thrilling with the consciousness of growing power and prosperity, none of self-styled, and equal among the people of the earth, breathing the keen air and looking out upon the expanded horizon, she understands that her emancipation came because through the inscrutable wisdom of God her honest purpose was crossed and her brave aims were being broken.

"This is said in no spirit of time-serving or apology. The South has nothing for which to apologize. . . . I should be unjust to the dauntless spirit of the South and to my own convictions if I did not make this plain in this presence. (Recall he was talking to the New England Club in New York City.) The South has nothing to take back."

"The New South," he continued, "presents a perfect democracy, the oligarchs leading in this popular movement—a social system compact and closely knit, less splendid on the surface, but stronger at the core—a hundred farms for every plantation, fifty horses for every passenger—and a diversified industry that meets the complex needs of this complex age."

There were prophetic words to be spoken near the beginning of what was to prove a quarter century of astounding progress, and only eleven years after Lanier's cry of despair.

To this address, as if it had been broadcasted over the radio, the whole nation listened—and rubbed its eyes. And the attention of America, and indeed of the world, is, as a result, now focused with interest, sympathy, and growing joy of the South's interpretation of its own experiences. I feel that my supply of vocabulary is quite too limited adequately to picture for you what has taken place in the South in the past quarter century—1900-1925. Walter Hines Page, another Southerner, declares that "the present industrial awakening in the Southern states is the most important economic event in our history since the settlement of the West." Personally, I hold it to be a greater event than the completion of the West. The forty-nine million men of the army of their followers who crossed the Mississippi went into a land of no traditions. In order to establish the present foundations of its success, however, the South was compelled to overcome discouragement, inertia, and habits of mind of two centuries. It is easier to fight the forests, cut down forests, and subdue the prairie than to get an entire people to change its mind.

I want you somehow to get the magni­
tude of the South's achievement in the last quarter century. I should like to sketch graphically the rapidly multiplying industries, mining plants, electric power developments, wharfage, shipping, lumbering, rail­
road building, highway construction, public structures, banking resources, diversified farming ventures, churches, schoolhouses, colleges, and universities. Indeed, I should like to show you that an empire is being built before our eyes.

Up to about 1875 the economic structure of the South rested on the slender and un­
certain foundation of a single crop. The writer of Dixie was saying simply what everybody thought and what was a fact when he penned the well-known opening line: "Away down South in the land of cotton!"

Cotton was not only king but tyrant. My own earliest memories of the South cluster around a visit to an old southern Alabama plantation with its singing darkies and its far-flung fields of cotton.

In the light of the South's experience of these latter years, Henry Grady was right in his assertion that the future rested on a diversified agriculture and on industry.

Now, I am going to ask you to bear with me, while, in my effort to give you a pano­
ramic view of Southern development, I advance to call my help a few statistics: (For fuller details I commend The Blue Book of Southern Progress, an annual, pub­
lished by the Mutual Life Insurance Company, and the 1925 census.)

I am not ambitious to be a statistical Moses, to lead you around for forty years or even for forty minutes in a wilderness of figures. Nor am I skittish of tables of of data as Mark Twain pretended to be when he asserted that "the facts are the kinds of falsehood—"lies, damn lies, and statistics."

May I further remind you that the South contains about one-quarter of the country's population and one-third of its land area. Fronting on the Gulf of Mexico and the Atlantic, bordered by the Great Lakes, it has the Atlantic with all its possibilities of intercourse by water with Europe and the Near East. These facts serve to explain the growing commercial importance of Baltimore, Norfolk, Charleston, Mobile, and New Orleans. Where diversified cropping is on the increase, agriculture in the South languishes as it does in most other parts of the country for not yet have the same training and capital growth that the mid-west has. On the South, however, we have the spectacle of the South racing industrially but limping agriculturally.

According to the 1925 census, the South has more than half the total number of the country's farms, 38.5 per cent of its farm acreage, 34.5 per cent of the country's crops produced, and 27 per cent of farm values. The number of American farms in 1925 was less than in 1920, in the South, decreasing in these five years by 77,000, while in the rest of the United States by only slightly more than 1,000. The farm value in the South in 1900 was five million, in 1920 twenty-one million, but in 1925 it had dropped to fifteen million.

The value of farm crops in 1925 was $500,000 less than in the previous year and only about twice that of 1900—twenty-five years ago. Cotton acreage in the South in these years about doubled—that is, kept up with other farm products.

It is not to be denied, however, a pleasant picture, one of significant, substantial prog­ress. I want to compare briefly the situation in industry, commerce, and finance in 1900 with that of 1925:
and the brute substances of coal and iron commend to you the story of George Gor­

ing on good roads less than a quarter of what the whole country was spending.

As I ride in and out of our Southern
towns and up and down our country­sis,
I cannot keep from thinking of so many unlovely
homes, too many slatternly fields, too many
sterile farms, too many tumble-down shacks,
too many unattractive churches and schools,
too many bills that the family cannot
asp, too many sallow, bent-shouldered
people, and too many joyless faces. Here
material and social and spiritual well-being
do not have. Here science and art and
religion have not brought their blessings.
Here are yet too many forgotten folks.
Here are too many unused human re­
rources, too many unworked mines of
human ore.

One prophet of the Southland, however,
standing aloft on his watchtower to greet
the new day declares:

"You don’t remember me,“ he said. "I
am the man, the carpenter, you gave the
little book to out at Gardnerville and I want
to pay you for it now. So here is the cash. We
have been reading that book, and since we
have joined the church and our children
visit it regularly every Sunday to the
Sunday school.

That seed sewing was not without result.
And the credit is due the faithful colporteur.

It was a rainy day, so the colporteur of
the American Bible Society’s Japanese
agency went to a silk-thread factory. It
was a new factory. He found the
managing director that he was talking to
merely a bookkeeper. He reported to his
manager that it was useless to try to sell
books there now. Yet, there were many
girls in the dormitory. He said he would
speak to them.

Finally it was arranged that he might
speak before breakfast the next morning.
The colporteur was at the dormitory before
seven o’clock. About one hundred fifty
girls gathered to hear his message. Many
of them wept as he told the simple gospel
story. His whole supply of five hundred
bibles was sold at once and an additional
twenty copies sent over later.

When you find that a man has got to
praising God it is a good sign. Oh, let us
get to personal love, to personal praise!
That is what is wanted in the Church today.
D. L. Moody.
THE SABBATH RECORDER

YOUNG PEOPLE’S WORK

MRS. RUBY COON BABCOCK
R. F. D. 5, Box 165, Battle Creek, Mich. Contributing Editor

POEMS THAT ARE WORTH WHILE
Christian Endeavor Topic for Sabbath Day.

DAILY READINGS

Sunday—A song of triumph (Exod. 15: 1-13)
Monday—A poem of faith (Ps. 91: 1-16)
Tuesday—A poem of joy (Isa. 12: 1-6)
Wednesday—A poem of comfort (Isa. 40: 1-8)
Thursday—A poem of judgment (Job 2: 1-11)
Friday—A poem of heaven (Rev. 21: 1-7)
Sabbath Day—Topic: Poems that are worth while
(Ps. 23: 1-6)

FAVORITE POEMS

In the American Magazine for December, 1926, there is an article by Joe Mitchell on
the Chapple, which I hope every Christian en­
deavorer can read in connection with this
lesson.
Mr. Chapple tells of his experience in
collecting “Heart Throbs,” those bits of
verse or song which are treasured by all
of us, because of some help they have been to
us or because of some sentiment connected
with them. Only just a hint of what
the article is, can be given here. For in­
stance, the favorite poem of William Jen­nings Bryan was ‘‘He balm the power of
Jesus’ name.” Rev. Frank W. Gunnsaulus
sent in “Abou ben Adhem and the Angel.”
Menninger Scholastic Poems. Poems are from
Burns, “The rank is but the guinea’s stamp,
the man’s the gowd, for a’ that.”
The article closes with these lines sent in
by Dr. Christian F. Reisner of New York City.

The Intermediate Corner

INTERMEDIATE CORNER

REv. PAUL S. BURDICK
Intermediate Christian Endeavor Superintendent
Sabbath Day, June 11, 1927

DAILY READINGS

Sunday—A teaching poem (Psalm 119)
Monday—A poem of faith (Psalm 91: 1-16)
Tuesday—A poem of gratitude (Psalm 103)
Wednesday—A poem of comfort (Psalm 139)
Thursday—A problem poem (Job 1: 1-22)
Friday—A poem of worship (Psalm 42: 1-11)
Sabbath Day—Topic: Poems that are worth while
(Psalm 100: 1-5)

What is a poem?
Why should we read poetry?
Why is it that a thought expressed in poetic language is remembered better than
the same thought expressed in prose?
Not always have I had a real liking for
poetry. It used to be hard for me to take
an interest in reading poetry. Yet some
people seem to be born with a love for
the poetic, and prefer that to other forms of
reading. In my own case, I had to learn
to like poetry, until now I can read it with
a good deal of pleasure. I think the schools
are doing a great deal of good in this way.
They give us the chance to hear this
impressions and recitals taken from the best poetry.
The young person is taught first to read and enjoy that
which is simple, and then to go on to what
is more complex.
Browning’s poems, for example, are hard
for some to understand, but if you start with
the Pied Piper of Hamelin, you learn that
you can and should write for children to
understand. Long fellow’s poems, like the
Village Blacksmith, have started many a
young person on the way to reading and
loving poetry. Poems have won battles,
and poems have saved souls.
All of our hymns come from poetry. Often
before it was set to music.
Then some lover of music under­
took to set it to a tune, and the result is
the songs we have in our hymn books.
Think how much would be lost from our
religious worship without these religious
hymns. How often it is some snatch of a
sacred song, remaining with us through the
days, that stems from temptation, and
helped to us be cheerful and hopeful.
Thank God for song.
The Psalms and some of the other writ­
ings of the Old and New Testaments are
poems of the highest order. They present
a truth in simple language: they throw a picture
on the screen of the mind; they repeat themselves in the background of our
thoughts like a little song. Think of the Shepherd Psalm on this connection.
Read the thirteenth chapter of First Corinthians.
and Matthew 6: 19-34, as if they were
poems and get the beauty that is expressed
in them. The poetic form in which great
thoughts are cast often helps us to remem­
ber them, and so to think of them.
If your society gives a vote as to what
they consider the greatest poem in the world,
and send the result to me. I shall be glad
to publish the result in the Recorder.

JUNIOR WORK

ELIZABETH KENYON
Junior Christian Endeavor Superintendent

SUGGESTIONS FOR SABBATH DAY, JUNE 11, 1927

ADELINE S. POLAN
How great games are won. 1 Corinthians 16: 13.
All open your Bibles and see this verse
divide itself into
Part 1—“Watch ye,” stands for alertness.
Part 2—“Stand fast in,” stands for steadfastness.
Part 3—“Quit you,” stands for correct conduct.
Part 4—“Be strong,” stands for courage.
Now let the leader call on four juniors to
tell how each of these things helps to win
great games.

NOTICE TO DELEGATES

The Central Association will be held at
the Adams Center Church, June 16 to 19.
A cordial invitation is extended to all dele­
gees from churches of this association and
from the sister societies to associate with us.
The Entertainment Committee would re­
spectfully request that all delegates and
visitors who plan to attend will report to
this committee at an early date, so that
proper arrangements may be made for your
comfort.

F RANCIS L. GREENE,
FRANK S. JONES,
DOROTHY W. OATMAN,
Entertainment Committee.
A CURE FOR BETTY LOU

In a pretty brown cottage on the outskirts of a little western town, a few years ago, lived a beautiful little girl about seven years of age, named Betty Lou Allen. Her hair was golden like the sunshine, her eyes as blue as the summer skies, and her chubby cheeks like twin blush roses.

Her parents and friends loved her dearly and were very proud of her beauty, but, sad to relate, although she could be very sweet and lovable, she had one serious fault, a very bad temper, which made everyone around her unhappy. If she could not always have her own way about things, she would fly into a terrible fit of temper, and scream and cry. Sometimes she would even kick and slap those who tried to correct her.

She was close to her mother, and played as the others wanted her to, but she kept on making faces, singing his unmusical song and getting bigger every minute.

One day, Betty Lou cried and tried to kick at him, but he kept on making faces, singing his unmusical song and getting bigger every minute.

Bess, "I'm as tired as a bear.
And I'm most as big as a bear.
When you try to have your way.
Betty Lou cried and tried to kick at him, but he kept on making faces, singing his unmusical song and getting bigger every minute.

Go to smiling, Betty Lou.
And I'll shrink away from you.
I'll grow smaller every day
And so through the day.
So Betty Lou hurried into the house trying her best to smile; the imp was close beside her, but he really seemed smaller.

She smiled at her mother and gave her a loving kiss, then turned away.
She ran back to school, with the imp still at her side, and played as the others wanted her to, until the bell rang. She glanced around at the imp and he was only half her size.

And so, as the day went by, and she tried with all her might to be kind and pleasant to others, the black imp grew smaller and smaller, until she could hardly see him. Just before he faded out of sight, he sang in a faint voice:

"Go on smiling, Betty Lou.
And I'll keep away from you.
I am fading quite away.
You're so kind I can't stay.
Betty Lou started to shout with delight, when she heard her mother's voice close beside her, "Why Betty Lou! What are you doing here in the garden?"

A very beautiful girl sprang to her feet and exclaimed, rubbing her sleepy eyes, "I've been dreaming mother. I'll tell you all about it when I get home." Away she ran to school, getting there just as the bell stopped ringing.

How she did work after that to control her temper, and when she tried, the easier it became. She and mother played and made a game of it, and whenever she was in danger of falling into a fit of temper, her mother would sing:

"Don't let temper get you.
Keep on smiling every day.
And he'll surely stay away.
"The little girl sprang to her feet and exclaimed, rubbing her sleepy eyes, "I've been dreaming mother. I'll tell you all about it when I get home." Away she ran to school, getting there just as the bell stopped ringing.

How she did work after that to control her temper, and when she tried, the easier it became. She and mother played and made a game of it, and whenever she was in danger of falling into a fit of temper, her mother would sing:

"Don't let temper get you.
Keep on smiling every day.
And he'll surely stay away."

THE SECRET

Two dear little faces were earnest, but gay,
And two little tongues seemed just running away.
"Oh, Annie!" they shouted as they sped,
My uplifted hands and my look of surprise.
"We've the very best secret to bring you today;
It's on our dear mother. Don't tell her, we pray.
With Bess perched aloft on the arm of my chair.
One chubby hand softly caressing her hair.
And dear little Nell in the flowered seat."

"Thou art rocking chair drawn up close to my feet.
Their wonder was as a chime of bells,
These droll little maids, with their own Auntie Clare.
With Bess as chief speaker and Nellie to help.
With squeals of delight from the dear little elf.
They chatter to me of their wonderful plan
Of helping dear mother in all that she can.
And the dear little elf, who is always busy,
In all of their work and in all of their play.
They try to be helpful and loving and kind.
And with a will at each task that they find.
Always looking for chances to be of real use.
When doing the errand, they do without occasion
But hurry to answer her slightest request.
By doing her will with true patience and zest.
They run out the errands, usually wet or else.
They sweep and they dust and they pick berries ripe.
They let baby share in their romping and fun.
And do they have a time, oh no, no, no.
And the dear little elf, her heart full of relish and delight.
Thanks God for her helpers, from morning till night.
At last, at the close of a long, happy day.
They gaily took all their play clothes they wove.
And whispered, "Dear mother, it's been the most fun.
Said Bess, "I'm so sorry the day is all done.
But wise little Nell as she slipped into bed.
When she woke the next morning, said dear Nell.
Declared, "I'm as tired as tired can be.
Why, what's up, Bess, don't you see?
Another day's coming, and then we can play.
Our secret again in the very same way."
A Bible Puzzle

H. V. G.

Find out who said each of the following:

1. “Do not conform to the pattern of this world, but be transformed by the renewing of your mind..Then you will be able to test and approve what God’s will is—his good, pleasing and perfect will.”

2. “Yet which of you by being anxious can add a single hour to his life?”

3. “For I know the plans I have for you,” declares the Lord, “plans to prosper you and not to harm you, plans to give you hope and a future.”

4. “For the kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard.”

5. “You must be born again.”

6. “And you will know the truth, and the truth will set you free.”

7. “But the anointed one of the most high, the Lord has chosen him, will spread the oil of gladness like dew on his head. He will rejoice like a king when he sees the effect of his travail.”

8. “Let the peace of Christ rule in your hearts, since as members of one body you were called to peace. And be thankful.”

9. “He said to them, "O faithless generation, how long shall I be with you? How long shall I tolerate you? Bring your sons here.”

10. “The whole earth is yours, and everything in it.”

11. “But as it is written, "How good and pleasant it is for families to live together in unity!"

12. “For the father is greater than the son, and the master is greater than the servant.”

13. “The earth is the Lord’s, and everything in it.”

14. “And the king gave orders to his servants, "This man has a wedding banquet prepared for him, to which he has invited many.”

15. “You have not received the spirit of the world but the Spirit who is from God, and he has given you an understanding so that you may know what is the will of God.”

The Sabbath Recorder

North Loup, Neb.—The women and girls of the Seventh Day Baptist Church enjoyed a delightful evening at a mother and daughter banquet, Sunday evening, May 8.

Mrs. W. J. Hemphill, who was elected superintendent of young people’s work at the last Bible school convention of Valley County, sponsored the evening and appointed a committee, consisting of Eunice Rood and Merle Davis from the Christian endeavorers, and Ardona and Nedra Davis from the intermediate department, to appoint twenty-five mothers with all kinds of daughters, by birth, adoption, marriage, granddaughters, or daughters belonging to the occasion, sat down to the table beautifully decorated with apple blossoms, one of the most fitting symbols of motherhood.

Mrs. L. O. Greene made a charming toastmaster, and the fine program that was developed out of her hard work and fertile brain. The theme for the evening was “The Home Beautiful.” The first part of the program was “Its Members,” with the following speakers:

A. To Our Ideal Home, the Dream of Our Youth—Mrs. Polan.
B. To Our Mothers—Ruby Babcock.
C. To Our Fathers—Gertrude Hemphill.
D. To Brothers and Sisters—Dena Davis.
E. To Grandparents—Mrs. R. O. Babcock.

The second half was “Its Structure”:

A. Excavations—Mrs. W. G. Rood.
B. Cornerstones—Marjorie Greene.
C. Framework—Lena Van Horn.
D. The Home Beautiful, Complete—Mrs. E. J. Babcock.
E. View from the Window—Mrs. W. J. Hemphill.

The toasts were interspersed with music—a trio by Mrs. W. T. Hutchins, Mrs. A. H. Babcock, and Ruth Lane; solos by Mary Morrison and Louise Hutchins; a duet by Mrs. D. A. Davis and daughter Nedra; and the singing of several appropriate songs by all.

Mrs. Hemphill plans a similar occasion for the men and boys on next Father’s day, and some are suggesting one for fathers and daughters, and one for mothers and sons. Why not?

J. T. B.

Another rainy Sabbath day! We will not complain of the moisture when we remember the dry weather of last spring.

Mother’s day was observed throughout the services of the day. The congregation appreciated the efforts of those who were willing to bring their Mother’s day flowers to be enjoyed by those present.

Pastor Polan preached a good sermon appropriate to the occasion. Special music by W. T. Hutchins and the choir with the solo sung by Ruth Lane.

Green’s Orchestra furnished some fine music for the Sabbath school.

A special intermediate service was held at the home of the intermediate superintendent, Mrs. Hemphill. Mrs. Minnie Davis led, one of the several mothers present and took part.

The juniors held a special meeting in the audience room of the church. About fourteen visitors—mothers and others—were present. After the Scripture lesson and prayer, a musical program was given. There were duets by Maxson Johnson and Doris Greer and novel Harriet Greene, and Muriel and Dighton Polan, and a recitation by Richard Babcock. A testimony meeting followed in which the visitors took part.

Christian Endeavor was led by Mrs. Polan. The program consisted of a duet by Mrs. Polan and Mrs. Babcock; musical reading, Fern Maxson; solo, Eleanor Stillman; talk on Father’s Part, Pastor Polan; Mother, Fern Maxson; Daughters, Elsie Van Horn; Sons, Howard Greer; Others in the Home, Eunice Rood.

The Woman’s Missionary Society will meet at the home of Mrs. Emma Green. This is another all-day meeting as there is nothing to do. Mrs. Green has kindly given over the use of a room for this work.

Beginning with next Wednesday afternoon, the Young Woman’s Missionary society will hold their meeting in the church basement. The lesson program will be in charge of Minnie Davis. The response to roll call will be “My Mother’s Wish for Me.”—The Loyalist.

“It is just as impossible to transform a sinner into a saint by law as it is to legislate an Ethiopian into a Caucasian.”

DO WE ENCOURAGE FRANKNESS?

Rev. A. E. Johansen

A recent article in the Sabbath Recorder by Rev. H. D. Clarke, entitled, “Youth for the Ministry,” places considerable emphasis upon the desirability of frankness and candor in regard to religious beliefs.

While Mr. Clarke has developed this thought primarily in respect to the relationships between pastors and churches, it is a subject which has significance for all Christians, whether in pulpits or pew. Certainly sincerity and frankness, intellectual honesty and candor, may well be commended to every Christian.

However, this insistence upon the obligation of sincerity seems to me to touch only one side of the question. We can consistently urge others the duty of frankness and honesty in matters of religious belief only as our own attitude toward them is such as to invite frankness and honesty.

It is a fine thing to commend to our brethren the importance of absolute sincerity in the expression of their religious convictions but it would be well for us occasionally to inquire of ourselves whether our treatment of those who feel otherwise from our own is such as to encourage the sincerity we desire.

It is not enough to demand that we be dealt with sincerely. We must see to it that we ourselves deserve to be dealt with sincerely.

Unfortunately, in many instances, the individuals who most earnestly insist that others be out and out and candid are themselves the ones who make it most difficult for the sincere and sensitive soul to be frank and outspoken. There is a glaring inconsistency in the attitude which condemns the virtue of sincerity, while at the same time, it condemns with harsh names those persons whose very sincerity leads them to be outspoken in the expression of their views.

There is something bordering on the humanistic in the thought that an individual (particularly one who is more liberal at some points of his belief than strictest orthodoxy permits) completely and without any doctrinal views when he and everyone else know that by so doing he will make himself an easy target for theological sharpshooters.

It is one thing to suggest that Christians
countenance religious insincerity, tolerate intellectual dishonesty, or condone theological evasiveness and equivocation. There is no justification for that. But it is quite another thing to expect that a man will speak freely and authoritatively about his religious convictions, or of the perplexities within his own mind and heart, if he knows or in the least suspects that by so doing he will excite undue suspicion and censure of those with whom he shares the fellowship of the church.

It is idle to urge frankness and at the same time penalize it. It is absurd to insist that the less conservative brother be perfectly outspoken in his religious views, for the sake of Christian sincerity, and then, because of his outspokenness, to deny him, directly or by implication, the right to be counted as a Christian, and place upon him the burden of unbeliever, enemy of the faith, or atheist.

Freedom of expression, just as truly as freedom of thought, in matters of religious belief, is the right of Seventh Day Baptists, in pulpit and in pew. And that freedom ought not to be granted to "the other fellow" grudgingly as his "right"—a right to be exerted only at the cost of misunderstanding and intolerant criticism; it ought to be insisted upon, rather, as his privilege and opportunity in which we also share and from which we also benefit, through the free and friendly interchange of ideas and viewpoints. It is easy enough to prize freedom of thought of others not alone for their own sake as an advantage to ourselves. We ought also to prize freedom of thought and expression for others. We ought to prize freedom of thought and expression for others not alone for their own sake, but as an advantage to ourselves. We ought, therefore, to put a premium, and not a penalty, on the sincerity and candor which we urge in others.

I am keenly interested in this subject because it has an important bearing upon the relations of the young people of our denomination to the church and to matters religious. I know from personal contact that there are many of these young people, particularly college age, who are earnestly concerned over religious problems of their own religious beliefs. In many cases, I might add, about the most significant and hopeful aspect of their concern is its sincerity. And we ought to put a premium on that sincerity.

On the contrary, there is a tendency in many cases, I fear, to place a penalty upon their frankness and sincerity. At least there are many young people who feel that I am not interested in the spirit with which these young people and their sincerity are to be met. If the church wishes to hold them, and to encourage and help them in their religious leadership, Christians can not deal with them in a perfunctory fashion. They must deal with them and their problems as friends. They must meet them in the spirit of kindliness, patience, helpfulness, understanding, reasonableness, and sincere respect. They can not deal with them as enemies of the faith, antagonists in a spirit of condescending dogmatism, severity, criticism, and censure.

Fortunately, there are many more pastors, teachers, and parents in our denomination characterized by this former attitude of friendliness and constructive helpfulness than some of these young people themselves have reason to realize. However, I suspect that there is also very much real cause for the reluctance with which so many of these young people and their elders regard religious perplexities and conclusions.

I have had more than one of these friends of mine tell me that when they do thus confide in their older acquaintances, in the home and church, the result is very often that their elders are greatly shocked and grieved, and openly or by implication warn them of the dangers to which they are thereby exposed, and sometimes, by their attitude if not by their words, plainly indicate that they have disappointingly resigned them to the devil. One can not help but believe that there is some very real basis for this feeling on the part of the young people.

The individual who in honest sincerity is striving to solve religious problems of his own life, who is striving to discover the basis for a faith reasonable and yet vital, is not greatly encouraged or aided by the condemnation that his older friends, to whom he should naturally look for counsel and sympathy, view his efforts with distrust and antagonism. It does not help him to be reminded that his "real faith; it is concerned over the discovery of a fuller faith. It does not hearten him to know that some one dear to him is grieving over him; the sympathy he longs for is that of understanding and appropriate companionship, not of tears and pious regrets at his departure from the truth. He wishes to be regarded not as a threat to an institution to which an honest disciple of the Master is tied, but as a fellow traveler from his fellow Christians, and not the treatment which parents and acquaintances would accord to one who had wandered from the path of moral rectitude.

What the serious minded young person really wants is friendly and constructive counsel and assistance, reasonable and open-minded consideration. He does not want to be tolerated, he wants to be respected. He wants the sincerity of his efforts to be recognized and appreciated. He wants from that sincerity to be rewarded with a solution of his religious perplexities and problems, completely acceptable to his own heart and mind, and entirely compatible with his spirit and example of the Master.

As one of the young people, as one who has been there, and still does experience religious difficulties and perplexities of youth, I bespeak of pastors and teachers, and especially of parents and friends, their patience, understanding, and friendly counsel, on behalf of the younger generation. I urge above all their respect and appreciation of those young people who are thinking, with intellectual honesty and moral earnestness, if not always with strict conformity to the orthodoxy of the past generation.

I believe that the problem of our own denomination is not so much that of demanding or compelling frankness and sincerity on the part of those who are deliberately insincerely as a matter of expediency, as it is of winning and conserving the sincerity which already exists potentiality in abundance and deserves to be channeled into friendly and appreciative treatment. I repeat again the statements with which I began: We can consistently urge upon others the duty of frankness and honesty in matters of religious belief only as our own attitude toward them is such as to invite frankness and honesty; it is idle to demand and at the same time penalize it. We ought, therefore, to put a premium, and not a penalty, on the sincerity and candor which we urge in others.
A BIG PLAYHOUSE

In one of my walks I used to pass a certain street corner where there was a wide open lawn on two sides of the house. I used to see playing on that lawn a group of children as happy as they could be. There were six children in the family, but others came there to play with them. It was a kind of community center for the little folks and that immediate neighborhood. I used to see at the farther end of the lawn a little building used as a garage. One day as I came along there I saw some changes were being made in the little house. It was coming to be a small house with a wide porch and a neat seat upon each side of the little porch, and in front several ornamental shrubs planted, so that in time the place might become a bright beauty spot. As I was enjoying this interview one of the twins said with a bit of pride, "There comes our papa!" Then I had a pleasant visit with the gentleman who was working so much to be done to make his children happy. I was glad to commend him for his love, and his wisdom, and to tell him how pleased I was to be thus acquainted with his little family in their neat little house. He said that his purpose in this work was to make the home life of his children so attractive and pleasant that they would be happy and contented there - not to need to go off somewhere else for enjoyment. He said more, but this was enough to show that he was a wise father. I never saw the mother of those children, yet I felt sure that she and her husband were working together for the well-being of those little folks God had given them. I was indeed glad for that happy half-hour visit.

Would that every father and mother were teaching their children to love and cherish, not only the big playhouses for their children, but in some way to give their boys and girls a happy, loving childhood to remember for a lifetime. What could sweet in years to come be sweeter to the hearts of the parents spent in the study of the Book of Life.

LESSON X—JUNE 4, 1927

PETER PREACHING AT CORNELIUS. Romans 10: 12-34.

Golden Text—"For there is no distinction between Jew and Greek: for the same Lord is Lord of all, and is rich unto all that call upon him." Romans 10: 12. DAILY READINGS


(Continued on page 672)

DEATHS

CLARK—Joseph Stillman Clarke was born in a log cabin on a homestead in the vicinity of Hartsville Hill in the town of Hartville, N. Y., on April 17, 1877, and died on the same farm, April 27, 1927, at the remarkable age of 90 years, 1 month, and 10 days. The farm on which he lived was the home of "Uncle Joe" for many years so many were received from the land office by his grandfather and has been held continuously in the Clarke family to the present.

In 1881, he was married to Nancy Elizabeth Green of Hartsville. To this union were born six children—Ira S., Laverne D., both deceased, and two of the triplets, Wilbur C. and Augusta M., Mrs. Mae Kenyon of Alfred, Mrs. Jennie Flantern of New York, and Mrs. Whiford of Gloversville (Jenwood Hill), and Lewis E. Clarke, who lives on the old homestead.

To few is it given to live the long, lived marriage given to Mr. and Mrs. Clarke. On the thirteenth of April of this year, Mr. and Mrs. Clarke celebrated their sixtieth wedding anniversary. Since that time Mr. Clarke has had the time of his life giving to Mr. and Mrs. Clarke, a word that means very much indeed, a quality that many a grown-up may earnestly covet. As I was enjoying this interview one of the twins said with a bit of pride, "There comes our papa!"

Would that every father and mother were teaching their children to love and cherish, not only the big playhouses for their children, but in some way to give their boys and girls a happy, loving childhood to remember for a lifetime. What could sweet in years to come be sweeter to the hearts of the parents spent in the study of the Book of Life.

LESSON X—JUNE 4, 1927

PETER PREACHING AT CORNELIUS. Romans 10: 12-34.

Golden Text—"For there is no distinction between Jew and Greek: for the same Lord is Lord of all, and is rich unto all that call upon him." Romans 10: 12. DAILY READINGS


(Continued on page 672)
The Sabbath Recorder

THE SABBATH RECORDER

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L. H. North, Business Manager
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LESSON X—JUNE 4, 1927

Continued from page 670


June 1—Cared for All. Rom. 10:11-21.


(For Lesson Notes, see Helping Hand)

S. E. L.

RECORDEI WANT ADVERTISEMENTS

For sale, Help Wanted, and advertisements of a like nature, will be run in this column.

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