Build the Denominational Building

Our Material Prosperity is Sufficient.
Our Religious Enthusiasm Must Equal It.

F. J. HUBBARD,
Treasurer the Denominational Building.
(A Vision in Material Form)
Plainfield, N. J.
SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held at the Seventh Day Baptist Church at Westerly, R. I., August 21 to 26, 1927.

President—Moses H. Merrill, N. J.

Vice-President—William M. Sullivan, Plainfield, N. J.

Secretary—Frank L. Hill, Plainfield, N. J.

Corresponding Secretary—Dr. Edwin S. Babcock, Plainfield, N. J.

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

If you are interested in becoming a member of any denomination in the church, you may attend the General Conference. The conference will be held in the church on the third Wednesday of each month, at 2 p.m., and make us stop to gather life as one rainstorm with blindness at noonday.

Grant that our sorrows may enable us to realize the deeper things of life, and may they enable us to take strong hold of the things which eye hath not seen and which the heart can not see. In Christ's name. Amen.

RELIGIOUS EDUCATION

Possibly here and there Religious Education. Possibly here and there The Keynote Today one may be found who can not—or will not—see the advantages of religious education, as it is emphasized in our work plans of these years. Not long ago I received a critical letter in which the writer evidently tried to list all the evils which seemed to him to threaten our very life as a people, and in that list he declared the educational movement in no uncertain terms. I did not wonder so very much that the poor man forgot his sign. Maybe he had some misgivings about the wisdom of his criticism.

Anyone interested in this matter will see, if he reads religious papers, that religious education has become a leading feature in Christian work. He will also find that the larger denominations are far-visioned enough to see that their future as a people depends upon true religious training of the young men and women of today.

A friend has kindly sent me a page from a Presbyterian magazine, in which facts and figures are given showing the extent and significance of religious education in the Presbyterian denomination.

With that, three colleges in one year raised $50,000, some to create departments of religious education. With that church, Vacation Bible School made an increase of one and twenty-seven schools in a year—a greater increase than ever before. Some six thousand five hundred young people and leaders of children attended fifty summer conferences last summer.

University pastors are being provided in schools where large numbers of Presbyterian students are in attendance. These are only a few of the many notes in that article showing the great interest progressive people are taking in education who look toward building their own young people true to the faith of their fathers. Seventh Day Baptists would be behind the times if they did not stress the importance of such work.

"The Fellowship of Prayer." There lies before me a little pamphlet of thirty-one pages, entitled, "The Fellowship of Prayer." Published by the Federal Council's Commission on Evangelism and the Service, which it seems to me, would be an excellent help to families in their daily devotions during the days from March 2 until April 30.为什么不 Easter Sunday.

The "Fellowship" is an inter-denominational manual for daily devotions throughout the year. Bible passages on each day are printed in red and references given for other passages in harmony with the thought of the hour. A hymn for each service is indicated, and some practical suggestion for spiritual thought is given, each time.

The lessons are given in a little paper-covered booklet of thirty-one pages, in size three and a half inches by six and a half inches, convenient to carry in the pocket.

The weekly subjects are: "God is a Spirit," "Man is a Spirit," "God is a Spirit," "Man is a Spirit," "Spiritual Intercourse," "Spiritual Struggle," and the "Triumphal Spirit." Passages of Scripture for reading are connected with each subject, a few appropriate comments are given, and a song is suggested. At the close of the booklet seven brief but beautiful prayers are given.

It seems to me that many families might be greatly helped in their daily devotions and in their spiritual life, by use of this...
little tract. It only costs three cents to own one, and $2 will secure one hundred of these helps, from the Commission on Evangelism and Devotional Life, 287 Fourth Avenue, New York City.

Any pastor desiring a sample copy can secure one free by asking the Commission of the Ministerial Council for one, 205 East Twenty-second Street, New York City.

**What Are We Living For?** Probably there is nothing in life that brings greater joy to a human soul than to discover the realities that lie beneath the words they read in the Book of Books.

It is not enough to be able to grasp and enjoy truths merely for one’s self alone—simply to see things and be made happy and strong by what they may bring to you. The real secret of life is to understand the facts of the universe so as to be able to help someone else to see and enjoy them also.

It is a great thing to be able to comprehend the ravishing beauty of the universe about us, and to come into communion with the beautiful as well as with the true. But we may be aware of the beauty of life’s higher purposes if we try to enjoy these alone, forgetting our duty to try to help others who see not to find and enjoy them with us. Indeed, the real inspiring, uplifting thing in life is found, not merely in the ability to see and enjoy truth and beauty in our own hearts but in the ability to grasp and understand truths which others may see and enjoy.

**The Sabbath Recorder**

**Benefit of Prohibition** Probably no man is better off than Professor Irving Fisher, of Yale, to state the facts about the practical benefits of prohibition already realized, even though the law has not been fully enforced, owing to the continued efforts of an army of outlaws. Professor Fisher assures the country that a saving of $6,000,000,000 in one year has been secured by the movement.

Furthermore, the careful finding of such a national expert in economical statistics as Mr. Roger Babson shows that the wonderful power of the wage earner has been wonderfully increased by the absence of drink, and that the money earned has been used for better purposes instead of going to extend the ever-damaging curse of the liquor traffic. Great quantities of the savings thus acquired have gone into savings bank accounts of the people.

Since prohibition came, the enormous sum of eighteen billion dollars has found its way into savings banks by the working people. Never in all our history has such a record been made before.

Really, the outlook for prohibition has never been brighter than it is today. In spite of all the efforts of its enemies to discredit and undermine it, the cause is moving right along. The chances are not very good for changing the Volstead Law so long as we have a strong majority in Congress. Let no one lose heart under the clamor of the wet papers. Let every true prohibitionist stand by his colors firm and true, and there is no cause to worry.

Prohibition in America has surely come to stay.

**As to the Attitude of Pastors toward Members**

Boisterous writers seldom find place in the Reader, especially when they have no clue is given as to who does the writing.

In a communication which lies before me, the unknown writer frankly gives liberty to his pen, but the real puzzle is that no clue that seems best; but at the same time he insists that certain things he has to say are true as to the attitude of some churches toward the home talent within their own borders.

One fact mentioned is something like this: After waiting long and experiencing great difficulties in efforts to secure pastors of our

**The Sabbath Recorder**

**Twenty-second Commissioner** After waiting long and experiencing great difficulties in efforts to secure pastors of our

**own faith**, some churches lose out by not using talent among membership.

Some retired ministers might be used to advantage; some churches have deacons or other members, good readers, who might read excellent sermons. In some cases there may be Christian ministers having the wisdom of long experience, who, though retired from full work, might still preach some beautiful sermons. These should be used more than they are, rather than to send out for some first day man to do the preaching.

Many churches that conduct their own services are just as spiritual and helpful to their members and others as they would be by sending for some outside eloquent preacher to occupy the pulpit.

If churches would use their own gifted members who can read good sermons well or now and then when retired minister who is still able to give good talks, or even if they would hold good spiritual prayer meetings, it would be better for our good cause than to send for some eloquent Sabbath breaker to deliver strong sermons. This latter way makes it all the harder for a less eloquent pastor when he comes, as a man of less experience and of less influence, to lend up the work.

Even a less eloquent preacher, if spiritually attractive he may be in the pulpit. The tendency of such things in a Sabbath-keeping church usually is to lessen the influence of Sabbath keepers upon their own young people and to make them think one day is as good as another for a Sabbath.

The influence of Sabbath-breaking workers is thus weakened, and it is made easier for our young people to find excuse for leaving the Sabbath. Our little churches might be built up better by using their own loyal home talent rather than by being entertained by scholars and Sabbath breakers, who, when occasion presents, go so far as to ridicule Sabbath keepers for their Bible notions.

It is probable that we weaken our own cause and that of our church, if we sometimes, by thus giving our young people the impression that one thing is as good as another in the sight of God.

There, I have tried to glean from a long letter written by an unknown friend some of the important things that stirred him to write incognito.
necessary funds raised before the next Conference. It looks bad to see the want of interest in so necessary and commendable an undertaking for a Seventh Day Baptist home.

Building Fund Report

Our last report on the Building Fund was in the Recorder of February 14, two weeks ago. At that time the amount was $27,700.72. Since that date we have received $325. This added to the amount brings it to $28,225.72.

Five hundred dollars of this last addition was given by Mrs. H. R. B. who has been reading the Lord called him to his eternal home. The last one that cheered his heart before he passed on. This added to the amount brings it to $28,225.72.

A NEW SEVENTH DAY BAPTIST CHURCH ON THE PACIFIC COAST?

R. B. ST. CLAIR

I have word from a group of thirteen Sabbath keepers (independent), who have been corresponding with me that they wish to organize a Seventh Day Baptist Church in their California town. They appear to be in substantial harmony with each other, and it is quite likely that, after the matter has been presented to our secretaries, the organization will be accepted, subject to the approval of the General Conference. I am forwarding copies of the Exposé of Faith and other denominational pronouncements.

A CALL TO PRAYER ON WORLD ISSUES

The many critical international problems confronting our country at the present hour have led the Federal Council of the Churches to suggest concerted prayer throughout the United States. No hard-and-fast date is fixed and there is no proposal for interfering in any way with the normal services of worship. The suggestion is, rather, to make it during February or March, each minister in connection with his regular program, direct the attention of his people to the spiritual issues involved in our relations with China, Mexico, Nicaragua and Europe.

The Call to Prayer as adopted by the Administrative Committee of the Federal Council of the Churches suggests that, during the month of February or March, every minister turn the thought of his people to those large aspects of the kingdom of God with which our nation is concerned. Justice, good will, and peace between nations. Let God's special blessing and guidance be sought, to the end that all who in any way share in the responsibility for our international policies may see their problems and duties in the light of the common interests of all peoples as members of the one family of God.

"Let prayer be offered for China, asking that the United States and other nations may look with sympathy and helpfulness on the problems and duties of our international policies seen in the light of the common interests of all peoples as members of the one family of God.

"Let prayer be offered that the mutual dealings of the United States, Mexico, and Nicaragua may be right and just in the sight of God.

"Let prayer be offered also that the relations of the United States and Europe may be so guided as to do away with suspicion and ill will, and may lead to mutual sympathy, understanding, and cooperation.

"Let us pray that the vast body of Christian people in our churches may be led by the spirit of God, to see the kingdom of God in its larger relations and responsibilities."—Federal Council.

SEVENTH DAY BAPTIST ONWARD MOVEMENT

WILLARD D. BURDICK, General Secretary

OUR BULLETIN BOARD


Secretary William L. Burdick gave quotations from this article in the Sabbath Recorder of February 14.

"Nation-Making in China" is the title of an article in the Christian Century of February 17, 1927. The editor says of the author of the article, Mr. T. Z. Koo, "There is no living Chinese whose words, at this juncture, deserve more attention."

GROUP CONFERENCES IN SHILOH AND MARLBORO

In carrying out our schedule for holding group conferences, Secretary William L. Burdick and I went to the Shiloh and Marlboro churches February 18.

It stormed nearly all of the time that we were there, and consequently the conferences were kept away by the severe storm, and that increased interest in our work and a larger financial support of it will result from these conferences.

ANNUAL MEETING OF THE COUNCIL OF CHURCH BOARDS OF EDUCATION

DORA E. Degen

What is Christian education? What is a Christian college? How can we make and keep our colleges Christian? These are some of the questions discussed directly and indirectly at the annual meeting of the Council of Church Boards of Education held in Chicago January 10, 11, and 13.

That education is complete which does not give the complete life was again emphasized. Therefore religious education is inevitable and is to be sought. President W. R. Harper of Elon College, N. C., defined education as the process by which men and women learn to live with and for each other; and Christian education as the process by which men and women learn to live with and for each other as unto God as revealed by Jesus Christ.

President Harper pointed out the characteristics of a Christian college as they were worked out by a class in his school. They said that a Christian college is one (1) whose alumni give characterized service rather than to get; (2) whose alumni insist not on their rights but on their duties, taking the
attitude that “my right is to see that others get their rights”; (3) whose alumni are optimists—a Christian college could not turn out pessimists; if it could not convince students that marriage and work out: sex and marriage, vocations, and citizenship, and the religious situation.

In the sophomore year the psychological aspect of the sciences is studied. In the junior year the basis is sociological, while in the senior year the thesis of the course is that the only workable principle for all these subjects is the Christian principle and that the Christian program for social progress is the only one so far proposed which is based upon sound psychology and in accordance with spiritual standards, the curriculum has been organized around situations, such as the activities associated with the Bible school, week day religious operation and helpfulness and loyalty and co-operation of all the agencies professing to advance it any way.

Dean Coffin says that one of the salient criticisms of higher education is that it has contributed to the schism between religion and science by going its own way without making the necessary spiritual application of its doctrine and points of view. Thoroughly convinced of the soundness of this view, he says, “emotionally demands the correlation of all information and points of view about a religious core. No matter how strong the department of religion may be, you can not have religious education if your science is materialistic and your philosophy mechanistic.”

The writer of this account felt that this description of an attempt to work out in a practical way a theory held by many of us, was one of the most stimulating and suggestive features of the course. In his opening address of the president of the council, William S. Bovard, said that one of the most notable tendencies in the field of education today is the triumph of correlating forces over divisive tendencies. He gave an example of the merger of representative general agencies supervising the whole range of educational activities, which have been effected by several of the larger Protestant bodies. The boards of education have within the issues of their responsibility the religious education of the children and youth within the home, the church, and the community, and in educational institutions, such as the activities that ended with the Bible school, week day religious schools, colleges, universities, and professional schools.

Seeing the Bible school as a unit lead to the closest possible co-operation of all the agencies professing to advance it any way.

In regard to this spirit within the local church Mr. Bovard said: “The spirit of co-operation is becoming increasingly effective within the local church. Many of the most active churches and practically all the denominations are coming to think of themselves as essentially educational institutions.”

The pastor must have the deserving commendation for the way in which they have made it possible for the pastor to serve the Seo congregation may May 15 to December 1, which is greatly appreciated by the members of the sister church.

Your pastor has been privileged to attend the National Student Conference at Evanston, Ill., the Student’s Week Conference, Cornell University, Ithaca, N. Y.; the Older Boys’ Conference, Fillmore, N. Y., and to represent the church at the sessions of the Western Association, General Conference, and the semi-annual meeting of the Christian Endeavor. In this connection, also to assist in the Salem College object drive for a few days the first of April.

During the twelve months the pulpit has been supplied by the Christian endeavorers and other members of the church, Neal Mills, Rev. F. J. W. Chubb, Mrs. Warren and Miss Nellie Warren, Rev. Nathan A. Simon (Anti-Saloon League), Rev. Herbert L. Cottrell, President S. O. Bond (Salem College), and Rev. J. W. Crofoot, head of the Sabbath school, as well as that of the Student society, the Christian Endeavor and the W. C. T. U., should receive special mention.

The report of the Vacation Religious Day School will doubtless be presented by the Sabbath school. The pastor wishes here to commend the parents, teachers, and children for their whole-hearted efforts in making the school a success.

May we go forward in the spirit of our Master.

Fraternally,

HURLEY S. WARREN.

Pastor.

Nile, N. Y., January 2, 1927.

Time to Pray.—The evening lesson was from the Book of Job and the minister had just read: “Yea, the light of the wicked shall be put out,” when immediately the church was in total darkness.

“Brethren,” said the minister, with secretly a moment’s pause, “in view of the sudden and full start of this prophecy, we will spend a few minutes in silent prayer for the electric lighting company.”—Boston Transcript.
And now what shall I write about that is worthwhile? Oh, yes, one thing I am sure you would be glad to hear—we had two new applications for church membership yesterday. The first was from the Chinese who sleep there, and I think the second would be very much better. One was our hospital orderly, or sort of nurse for the men. He has seemed a pretty decent fellow, but has been perfectly unresponsive to Christianity. Yesterday, when asked to say a word as to his reason for deciding now, he gave a most dramatic description of a dream he had a few nights ago.

Some young man was urging him to drink wine, while an old man was trying to persuade him not to do so. He was undecided what to do, but at last gave in to the young man and said he would. Upon this, a monstrous serpent came and coiled itself around him, and then he refused to drink. Then the serpent uncoiled itself and hurried away. So he awoke and decided he would be a Christian, and "get washed from his sins."

The other was an elderly woman, supported on one side by my Bible woman and supported on the other by the one of my serving women who has become a Christian. "Supported" is used figuratively. She managed in a feeble voice to say she wanted to trust in the heavenly Father. We are much inclined to believe that her trust is, at present, mostly for material things, but as Dr. Crandall said, the idea of many who come, some of whom learn really to desire the spiritual things.

The Shanghai missionaries all came out and had dinner and a mission meeting in Liuhu last Thursday, to discuss what is to be done about the schools in case the Revolutionary Party takes Shanghai, as it has taken a lot of our other buildings. The published educational program looks pretty fierce and anti-Christian to me. Sometimes they deny in words that they are anti-Christian, but their actions speak much louder words, and quite in an opposite way. At other times they openly acknowledge that they are "anti-religion." The two declarations may be recorded on the ground that anti-religious is not especially anti-Christian! They have Red Russians in their army and a Red Russian adviser, and if they do not go the whole length of Bolshevikism it will be that there is something (as some people think) in the Chinese people that will not quite accept it. I hope so, I am sure. Of course the more enlightened and higher classes will not, because they can see that they will suffer. But with the price of rice and other food stuffs soaring out of reach, it is hard to see how the prices will exist, at all, unless they take what they want by main force.

So we just live and hope and pray, from day to day, not knowing what tomorrow may bring forth. I know you are all praying for us, and for China. In the end it means prayer for the whole world of which you are a part.

My work is growing as fast as I can take care of it. How glad I would be if I could see monstrous women and girls turning to Christ!

I am having the land raised for the future building of our little church, and hoping and praying that the building of it may not be prevented and that it may be the means of turning many to God.

Sincerely your friend and fellow worker,

Rosa Palmborg.

Liuhu, Kuchina, January 16, 1927.

THE SABBATH RECORDER
Friday, December 31, at 7:15 p. m., the writer gave the opening address, subject, "What Hath God Wrought?" Sabbath, January 15th, breakfast was served at 7:30; worship at 9 a.m. at Sabadcock school at 9:30; the sermon at 11 o'clock. Dinner at 1 p.m. At 2 p.m. several of the church leaders cherished with their missionary reports; 4 o'clock Bible study; 5 o'clock vesper, which closed with a ringing praise service. At the close of this sunset meeting the delegates then dispersed to their respective quarters for the night. We will not take up space with this account as written in the secretary's minutes, which will be sent to you.

Just one week before this remarkable session, while we were going through our Sabbath school exercises, a young man (Mr. Legge), a stranger, suddenly appeared and knew much and the first of next week the house will be turned over into the hands of Alfred.

The Dorcas society is very active under the able supervision of Mrs. W. R. Rood. We have not been able to give the paces and women of the schools we have at our midst Mrs. Rood's mother, Mrs. Metaf. Babcock of Milford.

We have been doing the illness of several of our number. At one time four were in the hospital—Mr. Henry Irish of Farina, Mrs. Babcock of Exeland, Mr. Bert Hurley and Mrs. Vera Hood. Mrs. Floyd Coon is also ill at her home.

We have with us for the winter, besides your school, Mrs. Babcock, Mrs. Mae Boss Cunningham of Janesville, Wis.; Mrs. Nora Babcock, son and daughter Ord and Pearl; Mr. and Mrs. MacHenry of Alfred Station; Mr. and Mrs. Bert Hurley and son Robert; and Mrs. Vincent of Alfred.

Three new homes have been built—one by Mr. Everett Palmiter and occupied, with him, by Mr. and Mrs. Stone and mother of Alibion, Wis.; one by Mr. and Mrs. Clement, formerly of North Loup; and one by Miss Netter, the former of Milton.

Dr. and Mrs. C. H. West will celebrate their golden wedding soon.

A large number of our people attended a five-day series of Bible lessons given by G. Campbell Morgan, the celebrated London divine. After hearing him one could not doubt the inspiration of the Bible, the virgin birth, or the divinity of Christ.

Several of the Bible school members are attending the school of religious education held in the Methodist church.

CORRESPONDENT.

IT'S YOU

If you want to work in the kind of a church like it worked and nobody-like.

You needn't slip your clothes in a grip and start on a long, long hike.

You'll only find what you left behind, there's nothing else.

It's a knock at yourself, when you knock your way.

Real churches aren't made by men afraid

Loss somebody else go ahead.

When you make works and nobody-shirks,

You can raise a church from the dead.

And if while you make your personal stake

Your neighbor can make one.

You should be what you want to see—it isn't your church—it's you.

From Babyhood.
[The text contains a mix of paragraphs discussing various topics, including the nature of justice, military action, and the role of personal convictions in war. The text is not coherent and appears to be a collection of unrelated statements.]

The incident of marching the money-changers out of the temple, a story often used to justify war, is a more careful scrutiny will show that this is not a parallel case.

The second writer makes the assumption that a pacifist is of necessity opposed to all force. This is not true. There is a decided distinction between physical force and killing.

The whole discourse on the mean and despicable character of the pacifist and his desired expatriation is based on this assumption and loses its force without it. He further confuses war and police power.

Second, it is necessary to point out that the police in carrying a criminal and the state in prosecuting him, at least, in theory, are bringing justice directly against the offender according to the laws of society, while in war two or more nations engage in a life-and-death struggle where the strongest side wins irrespective of justice, and where the real criminals are safely out of danger and innocent young men of both lands take all the punishment.

It should be recognized, moreover, that the prospect of having one's body rammed through with a bayonet or being perforated with machine gun bullets, is not the only kind of force that man knows. Economic pressure and public opinion are two non-physical forces which we experience every day. There are doubtless other non-physical forces, as yet little tried, which would bear experimentation.

Third, the natural instinct for self-preservation is no justification for war, especially when we consider that in modern war no one is present to preserve, and there are many other far better ways of accomplishing the same end. It would be just as logical to say that the dog makes free-love right. These instincts are the same whether all men have; if we are governed by them, we are no better than animals.

Only when man submerges these lower instincts and cultivates those finer qualities of which he is capable can he truly be said to progress.

When the country asks a young man to take up arms and go to war, he must expect that he will have to kill some of his fellow men—not those against whom he has any personal grudge, but the cream of another nation and the daylight cherish and most delightful friends if he but knew them. This act, which men in their saner moments call murder, at best an ugly and revolting business; before a young man can agree to do it on the wholesale scale required in war, he has a right to be satisfied on one very point. Will it be true that some great and positive good is to come from this war, which can be realized in no other way, and which will compensate for all the crimes that will be committed and all the suffering that will inevitably ensue?

We may take the last great war as an example. Practically all of the young men in the last war who did any thinking on the subject answered this question in the affirmative. They were convinced that this, if ever, was the war. Had they seen some of the facts that we know now they would not have been so sure.

It is now easy to see that whatever the governments may have told their subjects, there was no great principle involved in the war. Mr. Wilson's attempt to inject his ideals into the struggle when the United States entered fell flat at the peace conference, and each nation took for its own selfish aggrandizement exactly what it had been promised in the secret treaties. One of the foundation stones of the Versailles treaty was that on Germany should rest the sole guilt of war. The old theory that a proud, boastful, militarist Germany had pounced on a meek, innocent, and unsuspecting France, violating Belgium on the way, we do not uphold the "sanctity of treaties" has now been entirely exploded. The student of contemporary history knows that the question of the sex of countries should bear equal responsibility, or whether, as is believed by one school of historians led by Professor Harry Elmer Barnes of Smith College, most of the guilt should be laid at the door of France and Russia. We are not far enough removed to get the proper perspective to know all the facts; but it is possible to make out a good case for the latter position.

All of the great objectives of the war, the suppression of the "criminal," "making the world safe for democracy," making future wars impossible, have obviously not been realized. In fact that it was easy in the last war to do millions of young men into sacrificing their lives for utterly unworthy causes, one can but conclude that it will probably be done again in the next war. These are the reasons that an increasing number of men and women in all parts of the world are deciding that the above question must always be answered in the negative, and are therefore declaring that they can never support any future war.

The pacifist is often accused of disloyalty to his country. This is not necessarily true. He believes that a critical loyalty is worth more than a blind, right-or-wrong loyalty. When the time comes that he must choose between allegiance to his country and his own convictions, he believes that he must follow the latter. Every sincere pacifist hopes that the nations may be able to perfect machinery for the peaceable settlement of international disputes and that public opinion will compel settlement by those means, so that he will never be forced to make that choice.

Milton College, Class of '26.

**OPINION OF A CHINESE SCHOLAR**

A friend in Wisconsin sends an article from a paper of that state regarding an address by Heng Shou Yau, a Chinese scholar, at the University of Wisconsin, upon the problems regarding the war with affairs, which Americans might do well to study. The writer of the article, Mr. George Sakamaki, makes the following explanation.

That the policy of the United States with regard to the present situation in Mexico and in Nicaragua is reflected in her policy with regard to the situation in China, was declared today by the University of Wisconsin Professor Harry Elmer Barnes of Smith College, much of the guilt should be laid at the door of France and Russia. We are not far enough removed to get the proper perspective to know all the facts; but it is possible to make out a good case for the latter position.

All of the great objectives of the war, the suppression of the "criminal," "making the world safe for democracy," making future wars impossible, have obviously not been realized. In fact that it was easy in the last war to do millions of young men into sacrificing their lives for utterly unworthy causes, one can but conclude that it will probably be done again in the next war. These are the reasons that an increasing number of men and women in all parts of the world are deciding that the above question must always be answered in the negative, and are therefore declaring that they can never support any future war.

The pacifist is often accused of disloyalty to his country. This is not necessarily true. He believes that a critical loyalty is worth more than a blind, right-or-wrong loyalty. When the time comes that he must choose between allegiance to his country and his own convictions, he believes that he must follow the latter. Every sincere pacifist hopes that the nations may be able to perfect machinery for the peaceable settlement of international disputes and that public opinion will compel settlement by those means, so that he will never be forced to make that choice.

Milton College, Class of '26.
by the Chinese war chiefs is crushing the Chinese people to utter poverty. The warring war lords are able to continue to draw the blood from the Chinese because imperialistic nations are supporting them. Evidently America intends to take a big bite out of China, just as some Americans are urging the United States to do in Mexico and in Nicaragua.

**EXPLOITATION follows war**

Since the Opium War in 1840, the imperialists started their program in China, establishing treaty ports, securing indemnities, open concessions, creating extra-territoriality, laws, and controlling customs tariffs, and the whole economic resource of the country, camouflaging their deeds with diplomatic falsehoods, but exploiting and penetrating the prosperity of the country, with such much certainty as a screw drives into wood.

In China, we have come to understand who our real enemies are that have been flagging us. This is a momentous period for the Chinese people and we are considering the ways best for us to perpetuate our culture and our kind.

The Chinese are rising to overthrow the militarists and eventually to overthrow the imperialistic interests of foreign powers in China.

**America will lose**

Does America think that by exploiting China she will benefit? I can not see what she has to gain except to lose. What, then, if China be unable to stand Nicaragua benefit the United States? Will the tolls from the canal benefit the people by lowering the personal taxation of her people? No, I do not think so. No country can secure outside interests to reduce the price of personal taxation. What profits may accrue from tolls goes on to the capitalists or to the government.

In China the people are rising up against the plutocracy of war chiefs. In America, the mass should likewise rise up against the rule of the few politicians and capitalists who misrepresent them. In fact, China expects America to lead in a sane and wholesome era of peace. We will follow, if America, the hope of the world, will show the world a rational public opinion that can express itself will go a long way towards international peace.

---

**WOMAN’S WORK**

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

Make for yourself nests of pleasant thoughts! None of us yet know, for none of us has been taught in early youth, what fearful palaces we may build of peaceful thought, proof against all adversity; bright fancies, satisfied memories, of noble histories, faithful sayings, treasure-houses of precious and restful thought, which can not disturb, nor pain become gloomy, nor poverty take away from us; houses built without hands for souls to live in.—John Ruskin.

**HOME MISSION STUDY**

**MRS. A. B. WEST**

Believing with Secretary W. D. Burdick that the best way to kindle interest in missionary fields is to become informed about them, the members of the Woman’s Board have set themselves to the study of the different fields of the denomination where our people are doing missionary work.

We began in January with a study of the Colorado field, and found it most interesting.

We heartily recommend this study to the local societies and, to aid them in their work, send an outline of the program used at the Colorado meeting:

1. The first requisite is a map of Colorado, large enough so that it may be seen by the company assembled. The map of Colorado is the person. The one we used was twenty-one inches from east to west, and fifteen and one-half inches from north to south. On this map the following places should be located:


   At all of these places are those who, or at least have been, Sabbath keepers.

   Most of them are those who have been connected with our churches back East, from West Virginia to Massachusetts, and others among independent Sabbath keepers, who have never been Seventh Day Baptists. Many of these people live in communities where there are no regular Christian societies.

   We hope there are Recorder files available in each community. From them you may get a good idea of the work of the Colorado field and the needs of the former missionary, Rev. D. Burdett Coon.

   The following is the outline used in our meeting:

   1. The Extent of the Field Extracts from “The Colorado Field and Its Work.” SABBATH RECORDER, December 29, 1924, page 811. (It will be helpful in connection with this article to use a map of the United States to point out the places to which references are made.)

   2. Incidents of Field Travel Extracts from Recorder of November 5, 1923, page 585.

   3. Results: Recorder October 20, 1924, page 496, and Recorder October 18, 1926, page 491. The selections from the report may be made long or short to fit the time to be used for the work.

   A recent letter from Mrs. J. R. Wheeler, Boulder, Colo., was also used in this connection. A copy of this letter may be obtained from Mrs. Wheeler, should any society wish additional information, but as it is said to think that these scattered people are now without a shepherd, as Pastor Coon has gone to the heavens, let us pray that one may be sent soon to this great and needy Western field.

**WHY OUR CIRCLE DID NOT DIE**

I am only a plain woman, Miss Mary, and never had a knack at story telling, but you’re so anxious to hear about it. I’ll tell you how it all came about that we’ve such a lively circle.

You see when our circle was organized several years ago, we did have some down-right good meetings. Then, some of our best members moved away, and the hard times came on, and sometimes we did not pay our dues even. Then our president said she could not serve another year; our secretary and the member for her election; our treasurer said she would not serve again, but we kept her in anyway. The Bible study leader was very faithful, but only a few would prepare the topics assigned them.
Upon the Lord shall renew their strength. Where two or three are gathered together in my name, there am I in the midst of them. "Fear not, little flock, for your Father's good pleasure to give you the kingdom."

Then little Mrs. White, with her six children at home, said, "My hands are so tied, and now so full of care, that I've no time for so many meetings, and I don't see any the like in caring for my family?" Then the Lord said lovingly, "Seek ye first the kingdom of God and his righteousness. "Cast all your care upon him; for he careth for you."

Next Mrs. Nichols, whose big farm joins ours, you know, put in her plea, "O Lord, thou knowest how the crops have failed and how little money we have." With a little sternness in his voice, the reply came, "The silver is mine and the gold is mine." "Will a man rob God? Bring ye all the tithes into the storehouse." That work, but I have and I'd willingly give the tenth of all I have; I'd go to the meetings rain or shine; I'd do anything in Bible service."

When the tears were streaming down all our faces, I got right up and said, "Nothing at all," and just nothing at all."

And then I heard a sort of titter behind me, and you could believe it, there was standing right in our own meeting, and the women were singing the second verse of that hymn, and I knew that I had been ashamed, for I had dreamed we had dreamed we had dreamed we had dreamed."

Mrs. Barton was reading that long psalm. When they finished I told them how the Lord had appeared unto us. They all dropped to their knees with me and even the woman asked the Master what he wanted her to do about it. We each took our old excuse and laid it at his feet; and they did look so mean and little."

The upshot of it all was that since that day, two years ago, we've never missed having a meeting, rain or shine. You saw today yourself, how the women came and how they took hold of everything. We hope to be a model circle this year."

(Adapted from "The Silver Cross", published by the Presbytery of Board of Missions.)

MINUTES OF THE WOMAN'S EXECUTIVE BOARD

The Woman's Board met on Wednesday, February 2, with circle three of the Milton Benevolent society at the home of Miss Margaret A. West.

Members present were: Mrs. A. B. West, Mrs. Nettie West, Mrs. Edwin Shaw, Mrs. J. Whitford, Mrs. A. E. Whitford, Mrs. E. F. Sutton, Mrs. M. G. Stillman, Mrs. G. E. Crosley, Mrs. J. L. Skaggs.

The president, Mrs. A. B. West, read a part of the fourth chapter of the Gospel of Mark and Mrs. A. E. Whitford offered prayer.

The minutes of the previous meeting were read.

The treasurer's report showed receipts for the month to be $474.40 with no disbursements. Balance on hand $612.20. This report was adopted.

Mrs. Whitford read a letter from Mrs. E. P. Saunders of Alfred, N. Y., and one from Mrs. Timon Swenson of Viborg, S. D.

The corresponding secretary reported letters from: the Missionary Review of the World, the Foreign Missions Conference, Miss Philo Coon, Walworth, Wis.; Mrs. M. Wadner, Davis of Salem, W. Va.; Mrs. Jay S. Brown of Brookfield, N. Y. ; also a letter from Eola A. Witter of the Evangelical society of Alfred, N. Y., expressing appreciation of the budget letter sent to the various societies by the corresponding secretary of the board.

It was voted that the bill of $2.50 for the renewal of the subscription to the Missionary Review of the World, for our China missionaries, be paid.

We next suggested that the corresponding secretary send reading matter to the ladies' society recently organized in Denver, Colo., and with the ladies of the Jamaica Association.

There was some discussion of a plan to place in the Sabbath Recorder a directory of the ladies' societies of the Seventh Day Baptist denomination.

Mrs. M. G. Stillman directed the consideration of the Southwestern mission field and located the various places mentioned. Letters had been received from Rev. L. E. Seager, Pastor C. C. Van Horn, Mrs. C. C. Van Horn, Rev. Ellis R. Lewis, Miss Lucia Randolph. These letters with several selections from more recent reports in the Sabbath Recorder and a paper prepared by Mrs. J. F. Randolph of Milton Junction, helped the committee in their deliberations, and thought over the Southwestern Association and gain a more definite knowledge of the field and its needs, and problems, and of the present status of our mission work on this great field of service.

It was voted to study the Pacific Coast for our next meeting and to ask Mrs. A. E. Whitford to assemble the material.

Adjourned to meet with Mrs. Shaw on the first Monday in March.

MRS. A. B. WEST.

President.

MRS. J. L. SKAGGS.

Secretary.

WORKERS' EXCHANGE

RIVERSIDE, CAL.—At the last meeting of the Dorcas society it was suggested that perhaps some of the other ladies of the denomination would be interested in what we are doing here on the Pacific coast.

I am sorry to tell you that in the Riverside valley the only organized Seventh Day Baptist society on the coast. We consider every woman of our congregation a member of our Dorcas society, whether she is able to attend or not.
VOCATIONAL OPPORTUNITIES

As chairman of the denominational Vocational Committee, I am pleased, in this time of depression, to intimate to readers of the Sabbath Recorder that this committee has been notified of a demand for certain classes of labor. This will be mentioned below.

The regular work of this department is proceeding as well as can be, under the adverse industrial situation. One young man recently secured a position in the electrical line, with full Sabbath privileges. Others have also been aided to secure employment.

Reference was made some time ago concerning the Community Settlement Association. The work of this association is among the foreign population of the city. They maintain a visiting nurse, conduct sewing classes for the women and girls, teach weaving, have public baths and laundry facilities, a maternity cottage and second-hand store, beside clubs and English classes. This work is largely among the Mexicans, but the last report told of a new club formed among the Japanese girls. Our women have helped with this work ever since its inception, more than fifteen years ago.

Our regular business meeting each month we have a report from our representative to the Community Settlement Association. The work of this association is among the foreign population of the city. They maintain a visiting nurse, conduct sewing classes for the women and girls, teach weaving, have public baths and laundry facilities, a maternity cottage and second-hand store, beside clubs and English classes. This work is largely among the Mexicans, but the last report told of a new club formed among the Japanese girls. Our women have helped with this work ever since its inception, more than fifteen years ago.

The second monthly meeting is a birthday luncheon, at which the ladies whose birthdays are in that month are the honor guests. After luncheon there is a short program and social hour.

We invite all our friends who are stopping in the city to meet with us, that we may become acquainted with them and through their help may learn new and better ways of working for our Master.

MARTHA E. COON.

Bless God for the wilderness! Thank God for the long nights! Be thankful that you have been in the school of poverty, and have undergone the searching and testing of much discipline! Take the right view of it, consisting of knowing that the nearer heaven for the graves you have dug if you have accepted bereavements in the right spirit, you are wiser for the losses you have bravely borne, you are the more sacrifiances you have willingly completed. Sanctified affliction is an angel that never misses the gate of heaven.—Joseph Parker.

THE SABBATH RECORDER

HOW TO IMPROVE THE MIND

Christian Endeavor Topic for Sabbath Day, December 11

DAILY READINGS

Sunday—Cultivate morals (Prov. 8: 1-13)
Monday—Cultivate religious spirit (Deut. 6: 1-9)
Tuesday—Quality to teach (2 Tim. 2: 2)
Wednesday—Cultivate memory (Col. 3: 16)
Thursday—Cultivate reading (1 Tim. 4: 13)
Friday—Cultivate meditation (Ps. 19: 1-14)
Saturday—Topic: What does meaning mean? (Ps. 14: 5-6)

PROGRAM FOR THE MEETING

STELLA VAN HORN

1. Song—"Yield Not to Temptation.
2. Chain prayers (closing with Lord's Prayer).
3. Scripture lesson.
4. Leader's talk:
   How much time do we spend in thinking along religious lines? Not a fourth as much as our God, I dare say.
5. Scientists tell us that all space must be filled with something, if not some form of gas, then some kind of liquid, and that there is no such thing as a perfect vacuum.

Let us compare a certain amount of space with our hearts or minds. Let us fill our minds with good things, not with worthless trash. What are some of the things that our hearts may be filled with that are worth while? Good thoughts, produced by good music, good books, or magazines, and by the observation of nature's grandeur.

5. Song—"Higher Ground."

6. Debate—Resolved: That the work of the Missionary Committee does more to develop the mental powers of the young people than the work of the Social Committee.

Vocal solo.
8. Open discussion of the topic.
10. RECORDER reading reports.
12. Song—Youth People's Rally Song.

THE INTERMEDIATE CORNER

REV. PAUL S. BURDICK
Interdenominational Christian Endeavor Superintendent

Sabbath, December 18, 1927

DAILY READINGS

Sunday—Reverence means respect (Eph. 6: 1-3)
Monday—Reverence means worship (Matt. 2: 9-11)
Tuesday—Reverence includes awe (Heb. 2: 20)
Wednesday—Reverence means obedience (Luke 6: 46)
Thursday—Reverence means careful service (Heb. 12: 19, 28)
Friday—Reverence includes humility (Luke 5: 8-11)
Saturday—Topic: What does reverence mean? (Ps. 14: 5-6)

BE REVERENT

One of the greatest hymns to inspire reverence is Bishop Heber's "Holy, holy, holy Lord God Almighty." You may well use the hymn in the meeting. Also tell about the author, who was a missionary bishop in India and wrote, among other noted hymns, "From Greenland's icy mountains." I never sing the "Holy, holy, holy," but I am impressed anew by its nobility of sentiment. The next is an hymn of prayer: "From the grandeur of the sunrise, the majesty of the sunset, the highest peaks, the greatest sea sympathizes not with the low places of the earth; but raises us to a higher plane." We develop the mental powers of the young people by inspiring a love for our God and His work.

Reverence is greatly needed in the world today. We are too much concerned with seeking our own pleasure to honor God as we should. Let us convince the tourists who were visiting a famous picture of the glare of light that was so glaring around the room, said to one another, "Come on, there's nothing here worth looking at." We hasten from the church to see the majesty of ocean and mountain, the loneliness of spring woodlands—to remind us of his presence.

We are too much concerned with seeking our own pleasure to honor God as we should. Let us convince the tourists who were visiting a famous picture of the glare of light that was so glaring around the room, said to one another, "Come on, there's nothing here worth looking at." We hasten from the church to see the majesty of ocean and mountain, the loneliness of spring woodlands—to remind us of his presence.

There are some who have so little reverence for God that they can not stop to show respect for his house and his service. They come late to church services. They talk or whisper in the vestibule while prayer is being offered, and think that a piece of music introduced before the program of worship is just an opportunity for visiting or staring around. I hope none of you young people will tolerate these irreverent habits in your lives.
God’s house and his service of worship should be entered with heart and spirit bowed in humility. The service of song, of prayer, of reading, of speaking, should all be regarded as a special privilege granted us to draw near unto him. Then when we leave his places of worship, it will be with a song of praise to him in our hearts.

"Oh for a closer walk with God,
A calm and heavenly frame;
A light to shine upon the road
That leads me to the Lamb."

THE WORLD AT CLEVELAND
ELISABETH KENYON
Junior Christian Endeavor Superintendent

SUGGESTIONS FOR SABBATH DAY, MARCH 19, 1927

MRS. GERALD GREENE

Why not open this meeting by first asking the class for the topic, and after it has been given in concert, sing "I’ll Go Where You Want Me to Go!"

Then, on the blackboard might be written, "Why doers of the word and not hearers only." (Stop here)

Next she asked all the young people from her church who had accepted Christ and were willing to go with her to the front. Ten of the young men and women took their places at the right of the platform. Then she asked the same of those from the church. Something like twenty responded, and took their places at the left of the platform. Next she asked the parents and friends of these young people to take their places with them. It was a wonderful sight and a splendid way in which to start our Christian Endeavor work.

Monday night we held a standard social at the home of our president, Gladys Hulett, in Bolivar. Games in the day and the evening. Nineteen girls and boys can make a large group, and we can make our own rules. No tea was served because we wished to make the evening an entirely Christian and educational feature. The cake was placed on a table where the parents and friends of these young people were seated at the right of the platform, while the youth were seated at the left.

Then, on the blackboard might be written, "Onward Christian Soldiers!"

Wednesday the young people had full evening service at the home of our president, Gladys Hulett, in Bolivar. Games in the day and the evening. A piano duet, a ladies’ trio, and an anthem, which were sung during the service.

On Sunday evening the young people had full evening service at the home of our president, Gladys Hulett, in Bolivar. Games in the day and the evening. A piano duet, a ladies’ trio, and an anthem, which were sung during the service.

Our evening services on the Sabbath morning and Sunday evening were well attended. Several of our members are away at school, but those who are left at home are very faithful in attending all the meetings of the society. We have fifteen members at home, and there are from twelve to fifteen present at every meeting. They are equally as faithful. Monday evening, prayer meeting, church, and Sabbath school. Nine members are regular attendants of the music group, which sings at both the Sabbath morning and Sunday evening services.

Our evening services on the Sabbath morning were well attended. Several of our members are away at school, but those who are left at home are very faithful in attending all the meetings of the society. We have fifteen members at home, and there are from twelve to fifteen present at every meeting. They are equally as faithful. Monday evening, prayer meeting, church, and Sabbath school. Nine members are regular attendants of the music group, which sings at both the Sabbath morning and Sunday evening services.

Our evening services on the Sabbath morning were well attended. Several of our members are away at school, but those who are left at home are very faithful in attending all the meetings of the society. We have fifteen members at home, and there are from twelve to fifteen present at every meeting. They are equally as faithful. Monday evening, prayer meeting, church, and Sabbath school. Nine members are regular attendants of the music group, which sings at both the Sabbath morning and Sunday evening services.

Our evening services on the Sabbath morning were well attended. Several of our members are away at school, but those who are left at home are very faithful in attending all the meetings of the society. We have fifteen members at home, and there are from twelve to fifteen present at every meeting. They are equally as faithful. Monday evening, prayer meeting, church, and Sabbath school. Nine members are regular attendants of the music group, which sings at both the Sabbath morning and Sunday evening services.

Our evening services on the Sabbath morning were well attended. Several of our members are away at school, but those who are left at home are very faithful in attending all the meetings of the society. We have fifteen members at home, and there are from twelve to fifteen present at every meeting. They are equally as faithful. Monday evening, prayer meeting, church, and Sabbath school. Nine members are regular attendants of the music group, which sings at both the Sabbath morning and Sunday evening services.

Our evening services on the Sabbath morning were well attended. Several of our members are away at school, but those who are left at home are very faithful in attending all the meetings of the society. We have fifteen members at home, and there are from twelve to fifteen present at every meeting. They are equally as faithful. Monday evening, prayer meeting, church, and Sabbath school. Nine members are regular attendants of the music group, which sings at both the Sabbath morning and Sunday evening services.

Our evening services on the Sabbath morning were well attended. Several of our members are away at school, but those who are left at home are very faithful in attending all the meetings of the society. We have fifteen members at home, and there are from twelve to fifteen present at every meeting. They are equally as faithful. Monday evening, prayer meeting, church, and Sabbath school. Nine members are regular attendants of the music group, which sings at both the Sabbath morning and Sunday evening services.

Our evening services on the Sabbath morning were well attended. Several of our members are away at school, but those who are left at home are very faithful in attending all the meetings of the society. We have fifteen members at home, and there are from twelve to fifteen present at every meeting. They are equally as faithful. Monday evening, prayer meeting, church, and Sabbath school. Nine members are regular attendants of the music group, which sings at both the Sabbath morning and Sunday evening services.

Our evening services on the Sabbath morning were well attended. Several of our members are away at school, but those who are left at home are very faithful in attending all the meetings of the society. We have fifteen members at home, and there are from twelve to fifteen present at every meeting. They are equally as faithful. Monday evening, prayer meeting, church, and Sabbath school. Nine members are regular attendants of the music group, which sings at both the Sabbath morning and Sunday evening services.

Our evening services on the Sabbath morning were well attended. Several of our members are away at school, but those who are left at home are very faithful in attending all the meetings of the society. We have fifteen members at home, and there are from twelve to fifteen present at every meeting. They are equally as faithful. Monday evening, prayer meeting, church, and Sabbath school. Nine members are regular attendants of the music group, which sings at both the Sabbath morning and Sunday evening services.

Our evening services on the Sabbath morning were well attended. Several of our members are away at school, but those who are left at home are very faithful in attending all the meetings of the society. We have fifteen members at home, and there are from twelve to fifteen present at every meeting. They are equally as faithful. Monday evening, prayer meeting, church, and Sabbath school. Nine members are regular attendants of the music group, which sings at both the Sabbath morning and Sunday evening services.

Our evening services on the Sabbath morning were well attended. Several of our members are away at school, but those who are left at home are very faithful in attending all the meetings of the society. We have fifteen members at home, and there are from twelve to fifteen present at every meeting. They are equally as faithful. Monday evening, prayer meeting, church, and Sabbath school. Nine members are regular attendants of the music group, which sings at both the Sabbath morning and Sunday evening services.

Our evening services on the Sabbath morning were well attended. Several of our members are away at school, but those who are left at home are very faithful in attending all the meetings of the society. We have fifteen members at home, and there are from twelve to fifteen present at every meeting. They are equally as faithful. Monday evening, prayer meeting, church, and Sabbath school. Nine members are regular attendants of the music group, which sings at both the Sabbath morning and Sunday evening services.

Our evening services on the Sabbath morning were well attended. Several of our members are away at school, but those who are left at home are very faithful in attending all the meetings of the society. We have fifteen members at home, and there are from twelve to fifteen present at every meeting. They are equally as faithful. Monday evening, prayer meeting, church, and Sabbath school. Nine members are regular attendants of the music group, which sings at both the Sabbath morning and Sunday evening services.
The book who couldn't tell a lie, and honest Abe
Rev. Ayva J. C. Bond
(Hermon to the teachers and girls, Plainfield, N. J., February 11, 1917)


One time when I was a boy I was in a dialogue with my brother, who was seven years older than I. It was at the last day of school in the country schoolhouse, when all the pupils had some part on the program. In this dialogue my brother took the part of a man who was trying to tell a little boy all about the story of George Washington and his hatchet and the cherry tree. My part was that of the little boy who kept getting the story all mixed up.

I presume you have all heard that story, although it is not as often as it used to be. As the story runs, when George Washington was a little boy his father bought him a new hatchet. George used to go around chopping whatever he could find with his hatchet. One day when George's father returned home from somewhere he found that his best cherry tree had been cut down. Remembering the hatchet, he just wondered if George had not used it on the cherry tree. So he called George up and asked him. Now George knew that his father would be very much displeased, but he stepped right up before his father and said, Father, I cannot tell a lie; I did it with my little hatchet.

I used to like to hear that story about the "boy who couldn't tell a lie." But now they are telling us that the story is not true. Do you know what I think about that now? Well, I am not sure whether it is so or not, but I am sure it is true. Do you understand what I mean?

We cannot be absolutely certain about what George Washington had a hatchet when he was a little boy, although I hope he did have one. I do not mean yet the feel of a hatchet handle in a boy's hand. I do not mean that it was not certain that George Washington's father had a cherry tree, but I presume he did. I know what a vinegar I would feel like if I were a boy, both when it is in blossom time and when it is full of ripe red cherries. I do not know that George cut down a cherry tree. It begins to look as if I did not know whether this was a true story or not, does it? Well, this is what I know: if George Washington had a hatchet, and if with that hatchet he cut down his father's cherry tree just to see the chips fly and the tree fall, and if when his father came home he asked George who cut down the tree, then I am dead sure George told the truth about it. George Washington was a very honest and truthful. He had some very strict rules for himself when a young man, and one of them was that he could tell the truth under all circumstances. If George Washington had not been a good and great man, we would never have had the story about the hatchet and the cherry tree. So it is the truest kind of a story, because it tells the truth about Washington.

But now you ask, "Do you know what I think about it now?"

Well, I am not sure whether it is true. Do you know what I think about it now? I think you will say, right away, "One who leads us to see if we can think of some example of honesty besides Jesus.

Moses was a leader for the children of Israel, and they recognized him as leader and followed him to safety. Noah was also a leader. He told the wicked people that they would be drowned if they did not turn from their wicked ways. He led in building the ark and getting all the good people and animals into it.

And there are many other men and women in the Bible, as well as in our own day, who were and are leaders. Jesus speaks about the shepherd leading his sheep. He calls himself the Good Shepherd, and we are all his sheep. And what he did was wonderful to you to think that Jesus, our Shepherd, knows us all, even all our names? If we do bad things, it makes him sad, because we are not taking him as our Leader. We can always know when we are taking Christ as our Leader, for we will be doing right things. In taking Christ as our Leader, we are trying to follow him. We children can be just as much in earnest about this as the grown up people are, and can follow our Leader just as well.

Christopher's Page

Ruth Marion Carpenter, Alfred, N. Y.

Contributing Editor

Christ as Our Leader

Junior Christian Endeavor Superintendant

Sunday—Following Jesus necessary (Luke 14:27)
Monday—Christ leads to knowledge (John 8:12)
Tuesday—Doesn't lead to the right (Ps. 23:3)
Wednesday—The leader as our example (Eph. 5:1)
Thursday—Begin by believing in him (John 3:16)
Friday—Obeying our Leader's word (Matt. 7:24-27)
Saturday—Topic-Taking Christ as our Leader (John 10:9-14)

Mrs. Edna Burdick

"Taking Christ as our Leader." Just what would you say is meant by leader? I think you will say, right away, "One who leads us to see if we can think of some example of honesty besides Jesus.

Moses was a leader for the children of Israel, and they recognized him as leader and followed him to safety. Noah was also a leader. He told the wicked people that they would be drowned if they did not turn from their wicked ways. He led in building the ark and getting all the good people and animals into it.

And there are many other men and women in the Bible, as well as in our own day, who were and are leaders. Jesus speaks about the shepherd leading his sheep. He calls himself the Good Shepherd, and we are all his sheep. And what he did was wonderful to you to think that Jesus, our Shepherd, knows us all, even all our names? If we do bad things, it makes him sad, because we are not taking him as our Leader. We can always know when we are taking Christ as our Leader, for we will be doing right things. In taking Christ as our Leader, we are trying to follow him. We children can be just as much in earnest about this as the grown up people are, and can follow our Leader just as well.

Ashaway Junior Graduation Service

The Ashaway Junior Christian Endeavor graduation was held on Sabbath afternoon, January 29, in the auditorium of the church. Certificates were awarded to five junior leaders, who were graduated from the Junior into the Intermediate society. Three of the graduates wrote short essays, which they read during the service. among a misunderstanding of these one was destroyed but the others are given below.

The program included:

Opening Exercises
Hymn, "Savior, like a Shepherd"
Shepherd's Psalm
Mrs. Wm. Simpson
Assistant Intermediate superintendent

Seventh Day Baptist Junior Rally Song

Junior Scripture Reading
Address
Junior Goal Song
A History of Junior C. E.
Carol Chester
The Value of a Junior C. E. society

Anna Burdick
The Work of a Junior C. E. society
Nina Hordt
Preparation of the hymn—Who is the Lord's side?

Dramatization of the hymn—What are your examples of honesty? Elsie Arnold, Junior president
Presentation of graduating certificates

Mr. S. Kenyon, Junior superintendent
Words of welcome
Pastor Simpson
Junior Address
Elsie Kenyon
Junior Hymn with stand, "Stand Up for Jesus"

Junior Congregation
Charge to graduates and awarding of certificates

Elsie Arnold, Junior president
Presentation of graduating certificates

Junior superintendent

Mrs. Edna Burdick, Kenyon, Junior superintendent

 Intermediate superintendent

Exercises
Sentence prayers
Benediction

The charge to the graduates written by the Junior president, Elsie Arnold, as follows: We are very sorry to lose you members who are entering the Intermediate society, to continue working there. We know that you have done very good work while you have been with us, and now that you are about to enter the Intermediate society, we hope that you will work as well as you have with us. She also awarded the Junior graduation certificates.

The two essays are given below.

A History of Junior Christian Endeavor

The first Junior Christian Endeavor was organized in 1884, but it is not certain which society was organized first. It was organ-
ized that the children might have better in-
struction and training for the active service
for Christ and to promote an earnest Chris-
tian life among them.

The first Junior Christian Endeavor
paper was established in 1893. The first
Junior Sunday was held at the New York C.
Church in 1892. There are now
more than 16,000 Junior Christian En-
deavor societies in the world.

For many years there has been a Junior
society in this church. It was organized by
Mrs. George Crandall (Dr. Grace Cran-
dall’s mother) during the time her husband
was pastor here. After she left, it was
continued by different members of the church.
Among them were Florence Merritt (Ken-
yon), Pearl Harris, and Alice Larkin.

Many of our superintendents have been
trained in our local Junior society. Among
them were Marion Carpenter, Blanche
Merritt (Burdick), Millie Smith (Murphy)
and Elizabeth Kenyon, who has been the
superintendent for the past seven years and
has also been the denominational superin-
tendent for the past six years.

Our society was the best in the denomina-
tion one year, and one of the third or fourth
highest for the past six years.

These are the first graduation exercises to
be held in some time, but we hope that
they will be an annual affair hereafter.

CAROL CHESTER

THE VALUE OF JUNIOR CHRISTIAN ENDEAVOR

The first and greatest value in our train-
ing in Christian work. Our motto is “For
Christ and the Church,” and we are taught in
Junior to serve Christ and the Church, also
that our time is not our own and some
thing we do for others is going to make a
difference in their lives.

In Junior we are taught to set aside a part
of each day as a quiet hour, when we are to
read our Bible; also we are taught the value
of missions, the memory work, and the
work of the different committees, the planning of the meetings and
standard socials, the study and work for missions, the memory work, and the
Quiet Hour and Tenth Legion requirements.

ELISABETH KENYON,
Junior C. E. Superintendent.

A BIBLE PUZZLE

H. V. G.

Judy and Betty had great fun doing this
puzzle as each tried to see which could solve
it first. Next week Judy, with her moth-
er’s help, made a puzzle as a surprise for her friend.

1. You must, roghte oto ym aw!; bte tul
nhte thrke peke ym smnadcmoten.

2. Of righen oo sady, dan nolg fiel, nad
accep, slahl bteh dht o hehe.

3. Efr tnn cndy nmd nhr srrkeh hteef.

4. Or stahl rrlfd vorauf nad dogo
dranusmidn nte teh gitsh fo God dan nam.

5. Snitt n eht Lord wht lal neht reh;

6. Ni lal hyt sway clawdogkenn mh, dan
eh hali uingwate upehe, dan eh hal-inf.

A RECURSFTU WEEK’S PUZZLE—JOHN 13: 34

ARE YOU THANKFUL?

"Is your son buried there?" asked a tour-
ist of an old man who was kneeling beside
a soldier’s grave in a large southern ceme-
tery.

"No, my friend is buried here," said the
old man, with feeling. "During the Civil
War, I was drafted; but my family were all
sick, and it seemed impossible for me to go.
Thus a young neighbor came and said to me,
‘You stay at home with your family, and I
will go in your place.’ He was killed in the
battle on Lookout Mountain, and I have
come a long, long way to write above the
grave of this wonderful friend the words,
‘He died for me.’

You and I have a friend who died for us.
We can not write our gratitude above his
resting place, for he is now in heaven, plead-
ing our cases before the Father; but we
can tell others of the help and solace of
others, by telling them of his wonderful
love. Yet how often we fail to speak of his
goodness! How seldom we go ‘a long,
long way’ to tell others of the Friend who
died for us!

It is always appropriate to speak of our
gratitude to this wonderful Friend; it is
always time to praise him. Praise and
thanksgiving should be the unbroken atti-
tude of our hearts. "Praised be the Lord for
personal blessings from thy hand demand perpetual songs of praise."

And it is time to praise God when the
clouds of sorrow and trouble hang low and
seem to shut out every friendly face. When
the frost gathers our fruit and the hail de-
votes our growing grain; when prices go up
and profits go down; when bills stare us in
the face that we know not how to meet; when
health flings its threats across our path;
when friends fail and slander silently says.
It is time to praise God when the time is
near. It is time to praise him because for all
these things his ‘grace is sufficient’; thank him because he
has always supplied all our need “according
to his riches in glory.”

Persons whose hearts are ever overflowing
with good-works, who are always doing good,
care, comfort, and courage wherever they
go. They are to the home what sunshine is
to the landscape. They chase away the
shadows and make everything look brighter.

We enjoy having such persons around; only
sometimes a jealous thought suggests itself
that there are shallow, happy-go-lucky, and
do not sense the serious side of life. Still,
they do; yes, they know life has hard ex-
periences, but they also know God, who has
sustained them in all trials, made them
victorious in conflicts with the enemy, and
brought them safely out of furnaces of affliction. So they trust him, and with
hearts full of gratitude, they try continually
to praise him ‘who hath delivered, who doth
deliver, and who will deliver.’—Last
Creek Booster.

OUR LITTLE DIME

We spend a little money for things I will admit. Some things are worth a dime,
but we do not need a dime.

We’re glad to pay a dollar to get a real good
thing. And for a little lunch each day we gladly give a
half.

But when we get inside a church we’re thinking
all the time.

But when we get inside a church we’re thinking
all the time.

What a great thing we are doing when we drop
our little dime.

Perhaps we play a little bridge or give a little
money, but it surely costs us something, what’s the case
may be.

We do not seem to worry; we do not seem to care.
Provided when we get to church we have a dime
to spare.

So long as we are living, we have nothing much
to fear.

But when we get inside a church we’re thinking
all the time.

And I wonder if our conscience will not smile at
us.

Or is heaven only the place?”—Charles A. Wing, in The Baptist.
I. Although the sun is shining, it is difficult to prove that I ever had to bear and unnerve myself fatigue I ever had to bear and unnerve more painful to bear than the greatest bodily suffering. When the weather had been mild, even warm sometimes, that all of our cotton was gathered in before the snow came. You get your quilt cotton in rolls. I handpick the seeds out of mine, then card it with fine-toothed cards, making small flat bats, thicker at one edge than the other. When laid on the lining the thin edges of the first row lie under the thick edges of the next row, and so on. This gives a uniform thickness and helps to hold the cotton in place. It is not very pretty, but I like my own carded best; because while picking out the seeds, I also pick out the trash that so easily gathers at the bottom. I also pick out the moss and all kinds of trash that so easily make their way through. To radiate his shining some day, I wove a prayer of faith and love, ready saw the gathering structures, having each a circle of friends to help to hold the cotton in place. The youngest member has been a sufferer when I knew a woman, who, if she felt the pain of any, then card it with fine-toothed cards, making small flat bats, thicker at one edge than the other. When laid on the lining the thin edges of the first row lie under the thick edges of the next row, and so on. This gives a uniform thickness and helps to hold the cotton in place. It is not very pretty, but I like my own carded best; because while picking out the seeds, I also pick out the trash that so easily gathers at the bottom. I also pick out the moss and all kinds of trash that so easily make their way through.

The association asks that ministers everywhere embody the child health ideal in their Sunday school classes, and that our churches utilize the as yet, undeveloped child. These associations, having each a circle of friends to help to hold the cotton in place. The youngest member has been a sufferer when I knew a woman, who, if she felt the pain of any, then card it with fine-toothed cards, making small flat bats, thicker at one edge than the other. When laid on the lining the thin edges of the first row lie under the thick edges of the next row, and so on. This gives a uniform thickness and helps to hold the cotton in place. It is not very pretty, but I like my own carded best; because while picking out the seeds, I also pick out the trash that so easily gathers at the bottom. I also pick out the moss and all kinds of trash that so easily make their way through.

The association asks that ministers everywhere embody the child health ideal in their Sunday school classes, and that our churches utilize the as yet, undeveloped child. These associations, having each a circle of friends to help to hold the cotton in place. The youngest member has been a sufferer when I knew a woman, who, if she felt the pain of any, then card it with fine-toothed cards, making small flat bats, thicker at one edge than the other. When laid on the lining the thin edges of the first row lie under the thick edges of the next row, and so on. This gives a uniform thickness and helps to hold the cotton in place. It is not very pretty, but I like my own carded best; because while picking out the seeds, I also pick out the trash that so easily gathers at the bottom. I also pick out the moss and all kinds of trash that so easily make their way through.

The association asks that ministers everywhere embody the child health ideal in their Sunday school classes, and that our churches utilize the as yet, undeveloped child. These associations, having each a circle of friends to help to hold the cotton in place. The youngest member has been a sufferer when I knew a woman, who, if she felt the pain of any, then card it with fine-toothed cards, making small flat bats, thicker at one edge than the other. When laid on the lining the thin edges of the first row lie under the thick edges of the next row, and so on. This gives a uniform thickness and helps to hold the cotton in place. It is not very pretty, but I like my own carded best; because while picking out the seeds, I also pick out the trash that so easily gathers at the bottom. I also pick out the moss and all kinds of trash that so easily make their way through.

The association asks that ministers everywhere embody the child health ideal in their Sunday school classes, and that our churches utilize the as yet, undeveloped child. These associations, having each a circle of friends to help to hold the cotton in place. The youngest member has been a sufferer when I knew a woman, who, if she felt the pain of any, then card it with fine-toothed cards, making small flat bats, thicker at one edge than the other. When laid on the lining the thin edges of the first row lie under the thick edges of the next row, and so on. This gives a uniform thickness and helps to hold the cotton in place. It is not very pretty, but I like my own carded best; because while picking out the seeds, I also pick out the trash that so easily gathers at the bottom. I also pick out the moss and all kinds of trash that so easily make their way through.
SUMMER VACATION SCHOOL AT EXELAND

DEAR RECORDER FOLKS:

I want to tell you about the Religious Vacation School in our community last summer. Through the kindness of our Sabbath School Board we were, this second time, provided with a supervisor, Miss Lura Burdick, of Milton Junction. Though for

various reasons all of the sixty children enrolled could not attend all the time, the most of them did. Miss Burdick again organized the school into four classes, and she took charge of the seventh and eighth graders. Mrs. J. H. Babcock, of Milton, had the fifth and sixth grades; Miss Nellie Vitcenda, a high school girl, those of the third and fourth grades, and Mrs. George Sandin, wife of the Methodist pastor, had charge of all the primary grades. During the assembly period Mrs. Babcock took charge of instruction in hymnology and patriotism. Several hymns were studied and committed to memory, the "Ninety and Nine" being a particular favorite. It was beautifully impressive to see and hear all repeat the "American's Creed" and pledge to our flag.

The sessions were held from 9 a. m. until 11:45. Mrs. Jess Babcock, assisted by Earl Watts, transported all children possible to and from the school. Could transportation have been furnished, several others would have been glad to attend the school and be benefited by it. It was in session the last two weeks of June and the first week in July.

On the last Sunday evening a demonstration service was held in the Methodist church. The program included songs and hymns and different portions of Scripture that had been learned by the separate classes. Especially well presented was a dramatization, by the boys of Mrs. Babcock's class, of the story of the "Good Samaritan," and that of "Ruth and Na o m i" by the girls of Miss Burdick's class. During the singing of the hymn, "O neward Christian Sol­ diers," Irene Bart­lett and Billie Bald­ridge, tiny tots of the primary class, very prettily acted as standard bearers. Especially in­spiring was the singing by the chil­dren and congrega­tion, led by Mrs. Babcock. A vocal solo was given by Miss Burdick.

That evening there were many congratulations concerning the work done, and many expressions of pleasure that we here had the privilege and benefit of such a school, and that, if possible, it should be continued another summer. Those of us who see so many children attending no church, and are utterly devoid of all religious training and education, feel that the time and effort thus expended could not be put to any better purpose.

Mrs. CHAS. W. THORNGATE.

LESSON XI—MARCH 12, 1927

MAKING THE WORLD CHRISTIAN

Matthew 28: 16-20; Acts 16: 6-15

Golden Text—"Go ye therefore, and make disciples of all nations."

MRS. JESS BABCOCK.

DAILY READINGS

DEATHS

NEWY.—Arthur S. Newey, son of Josiah and Hannah Mullinaux, was born in Birmingham, England, 1846, and died 1884. He was brought to this country with his parents, who settled at Lee, N. Y., where his boyhood was spent.

In 1862 he enlisted in the Union Army with Company C, Fifteenth New York Volunteer Engineers, and served until June, 1865, when he was honorably discharged. On September 12, 1865, he was united in marriage to Lois M. Husted, of Lee. To this union eight children were born. For several years Mr. Newey was a cabinet maker in his father's shop in Lee Center. In 1872 he moved, with his wife and family, to Higginsville, where the family lived for five years. In 1878 they came back to New York State, Mr. Newey locating on a farm three miles north of Higginsville. Mrs. Newey died on March 7, 1914, and in 1916 Mr. Newey went to live with his daughter, Mrs. Vie N. Warner, with whom he made his home until his death.

In 1883 the family came to the town of New York, which the seventh day is the Sabbath, and began to observe it. Two years later Mrs. Newey and the children joined the First Verona Seventh Day Baptist Church. On January 9, 1921, Mr. Newey also united with this church.

On May 22, 1926, he had a severe shock from which he only partially recovered. Three weeks ago he was taken seriously ill, and passed into his eternal rest last Sabbath morning, February 12, 1927, at the home of his daughter, Mrs. Warner, near Higginsville.

Memorial services were conducted at the home on Tuesday, February 15, by the pastor of the Verona Church. Burial was in the New York Cemetery at Verona Mills.

Mr. Newey is survived by a sister, Mrs. Rosa Pease of Rome, N. Y.; a brother, Frank Newey of Syracuse, N. Y.; his son, Iras Newey of Daytona Beach, Fla.; three daughters, Mrs. Vie Warner of Higginsville, N. Y., Mrs. Blanche Williams of Syracuse, N. Y., and Mrs. Louise Stone of Palmyra, N. Y.; seven grandchildren, and eight great-grandchildren.

FORBES.—Ella Jane Forbes, nee Davis, a long time resident of this county, died at her home near Cromantoon Bay County, Fla., February 5, 1927. She was married to Joseph Nathan Forbes, at Almond, N. Y., October 7, 1855. Her husband enlisted and served in Company H, First N. Y. Cavalry, and while in service was captured and confined for a long time in Libby Prison. Mr. and Mrs. Forbes were members of the Seventh Day Baptist Church, of which Rev. W. M. Forbes came to St. Andrews in the fall of 1885, and his wife arose on the bay in the fall of 1886. They homesteaded near Cromantoon shortly afterward.

Mother Forbes, as she was affectionately called among her friends and neighbors, after a service at the Cromantoon Church, lay to rest in Marywood Cemetery, Sunday the seventh, the remains of her soldier husband, on a beautiful sunny day.

She was born at Almond, N. Y., July 23, 1832, and passed her early life and the first 24 years of her life at the time of her decease. She is survived by her husband, Mr. Forbes, of Panama City, and a daughter, Mrs. Blanche Williams, of Syracuse, N. Y.

Mr. Forbes has conducted the services, and Mr. Arthur Blake had charge of the singing.

The funeral services were conducted by her pastor, Rev. Wm. M. Croman, and the body was laid to rest in the Lincklaen Center burying ground, to await the great Last summons.

J. H. H.

FREEBORN.—Mrs. Nellie Fox Freeborn, daughter of John and Eliza Fox, was born November 11, 1862, and passed from this life at Shinglehouse, Pa., February 12, 1927.

She joined the Milton Junction Seventh Day Baptist Church in 1880, and lived a consistent life. In 1910 she united with New Auburn, Wis., and later to Exeland, Wis., returning to Milton Junction. She united with the church at Shinglehouse, Pa., and while she united with the church at Little Genesee, N. Y., August 18, 1881, she was united in marriage to Irving L. Freeborn. To them were born three children: Clayton, who died one year ago; Fred of Shinglehouse, Pa., and Victor of Cuba, N. Y.

She has seven grandchildren and one great-grandchild.

Besides her children and grandchildren, she leaves three brothers, Mr. and Mrs. H. D. Haskins of Milton, and a half sister, Mrs. S. I. Cook of Elba.

Funeral services were held at the Milton Junction Seventh Day Baptist church, Tuesday afternoon, February 15, by Pastor J. H. Hurley of Albion, assisted by Rev. John Randolph of Milton Junction, and the body was laid to rest in the Milton Junction cemetery.

A mixed quartet from Milton College sang two very appropriate selections during the services.

J. H. H.

BURDICK.—H. Sopronia, daughter of Edward H. and Susan Finch Burdick, was born April 18, 1838, and took her departure, February 13, 1927.

At the age of sixteen years she embraced the cause of Christ and has remained true to her life. She held her membership with the Lincklaen Seventh Day Baptist Church all these years.

Born in a log cabin, in sight of the home site where she died, she always lived near home. On October 31, 1857, she was united in the holy bonds of marriage with Lewis J. Burdick, Ezra A. Poole, officiating. Only one son, Edward, is a member of this union, with whom she spent her last happy days.

Mrs. Burdick preceded her into the great beyond, April 3, 1911.

It has always been a pleasure to her to have a host of friends gathered about her. Her outlook on life was bright and keen to the last. Among her possessions was a Book in which she faithfully kept the record of her family, back to

by four sons: Wilson, Corliss, Harlan, and Roy; by nineteen grandchildren and one great-grandchild.

DAVIS.—Mrs. Mattie, daughter of Mr. and Mrs. F. Hall Brannon, was born July 30, 1852, at Glenville, W. Va., and died February 1, 1927, at the home of her son, T. Hall Davis, Guthrie, Okla.

Mrs. Davis was born in 1857, leaving her two daughters, now Mrs. Owen F. Davis, Clarksburg, and Mrs. Dorsey Kennedy, West Milford, W. Va. In 1878 she was married to Clinton H. Davis, who died in 1905. To them were born three children: Mrs. Edna McCann of California; T. Hall Davis, Oklahoma; and Mrs. A. L. Smith, Milford, Conn.

In 1884 she united with the Lost Creek Seventh Day Baptist Church, of which she continued a member until her death.

Funeral services were conducted at Lost Creek by Rev. H. C. Van Horn, assisted by Rev. Dr. Gabriel McGuire of Clarksburg.

"Blessed are the dead who die in the Lord."—B. C. V.

Annity Bonds

OF THE

AMERICAN SABBATH TRACT SOCIETY

Be Your Own Executor

You are planning to leave at least part of your money to the Denomination.

Send it to us in exchange for one of our bonds on which you will receive an income for life and be assured that the money will be used thereafter as you desire.
THE SABBATH RECORDER

SPECIAL NOTICES

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

FRANK J. HUBBARD, Treasurer, Plainfield, N. J.

THE SEVENTH DAY BAPTIST CHURCH, Plainfield, N. J.

THE SEVENTH DAY BAPTIST CHURCH OF New York City is located at 902 First Avenue, between 42nd and 43rd Streets. The church is open to visitors every Sabbath morning.

THE SEVENTH DAY BAPTIST CHURCH OF Chicago, holds regular services at 11:00 a.m. and 7:30 p.m., and Sunday School at 9:30 a.m. The church is located at 800 West Walton Street.

THE SEVENTH DAY BAPTIST CHURCH OF Los Angeles, holds regular services at 11:00 a.m. and 7:30 p.m., and Sunday School at 9:30 a.m. The church is located at 800 East Walnut Street.

THE SEVENTH DAY BAPTIST CHURCH OF San Francisco, holds regular services at 11:00 a.m. and 7:30 p.m., and Sunday School at 9:30 a.m. The church is located at 800 East Market Street.

THE SEVENTH DAY BAPTIST CHURCH OF Portland, holds regular services at 11:00 a.m. and 7:30 p.m., and Sunday School at 9:30 a.m. The church is located at 800 East Burnside Street.

THE SEVENTH DAY BAPTIST CHURCH OF Seattle, holds regular services at 11:00 a.m. and 7:30 p.m., and Sunday School at 9:30 a.m. The church is located at 800 East Pine Street.

THE SEVENTH DAY BAPTIST CHURCH OF Minneapolis, holds regular services at 11:00 a.m. and 7:30 p.m., and Sunday School at 9:30 a.m. The church is located at 800 East Washington Avenue.

THE SEVENTH DAY BAPTIST CHURCH OF St. Paul, holds regular services at 11:00 a.m. and 7:30 p.m., and Sunday School at 9:30 a.m. The church is located at 800 East University Avenue.

THE SEVENTH DAY BAPTIST CHURCH OF Kansas City, holds regular services at 11:00 a.m. and 7:30 p.m., and Sunday School at 9:30 a.m. The church is located at 800 East Main Street.

THE SEVENTH DAY BAPTIST CHURCH OF Denver, holds regular services at 11:00 a.m. and 7:30 p.m., and Sunday School at 9:30 a.m. The church is located at 800 East Colfax Avenue.

THE SEVENTH DAY BAPTIST CHURCH OF San Antonio, holds regular services at 11:00 a.m. and 7:30 p.m., and Sunday School at 9:30 a.m. The church is located at 800 East Commerce Street.

THE SEVENTH DAY BAPTIST CHURCH OF San Diego, holds regular services at 11:00 a.m. and 7:30 p.m., and Sunday School at 9:30 a.m. The church is located at 800 East Broadway.

THE SEVENTH DAY BAPTIST CHURCH OF Oakland, holds regular services at 11:00 a.m. and 7:30 p.m., and Sunday School at 9:30 a.m. The church is located at 800 East 18th Street.

THE SEVENTH DAY BAPTIST CHURCH OF Los Angeles, holds regular services at 11:00 a.m. and 7:30 p.m., and Sunday School at 9:30 a.m. The church is located at 800 East 10th Street.

THE SEVENTH DAY BAPTIST CHURCH OF San Francisco, holds regular services at 11:00 a.m. and 7:30 p.m., and Sunday School at 9:30 a.m. The church is located at 800 East Market Street.

THE SEVENTH DAY BAPTIST CHURCH OF Portland, holds regular services at 11:00 a.m. and 7:30 p.m., and Sunday School at 9:30 a.m. The church is located at 800 East Burnside Street.

THE SEVENTH DAY BAPTIST CHURCH OF Minneapolis, holds regular services at 11:00 a.m. and 7:30 p.m., and Sunday School at 9:30 a.m. The church is located at 800 East Washington Avenue.

THE SEVENTH DAY BAPTIST CHURCH OF St. Paul, holds regular services at 11:00 a.m. and 7:30 p.m., and Sunday School at 9:30 a.m. The church is located at 800 East University Avenue.

THE SEVENTH DAY BAPTIST CHURCH OF Kansas City, holds regular services at 11:00 a.m. and 7:30 p.m., and Sunday School at 9:30 a.m. The church is located at 800 East Main Street.

THE SEVENTH DAY BAPTIST CHURCH OF Denver, holds regular services at 11:00 a.m. and 7:30 p.m., and Sunday School at 9:30 a.m. The church is located at 800 East Colfax Avenue.

THE SEVENTH DAY BAPTIST CHURCH OF San Antonio, holds regular services at 11:00 a.m. and 7:30 p.m., and Sunday School at 9:30 a.m. The church is located at 800 East Commerce Street.

THE SEVENTH DAY BAPTIST CHURCH OF San Diego, holds regular services at 11:00 a.m. and 7:30 p.m., and Sunday School at 9:30 a.m. The church is located at 800 East Broadway.

THE SEVENTH DAY BAPTIST CHURCH OF Oakland, holds regular services at 11:00 a.m. and 7:30 p.m., and Sunday School at 9:30 a.m. The church is located at 800 East 18th Street.

THE SEVENTH DAY BAPTIST CHURCH OF Los Angeles, holds regular services at 11:00 a.m. and 7:30 p.m., and Sunday School at 9:30 a.m. The church is located at 800 East 10th Street.

THE SEVENTH DAY BAPTIST CHURCH OF San Francisco, holds regular services at 11:00 a.m. and 7:30 p.m., and Sunday School at 9:30 a.m. The church is located at 800 East Market Street.

THE SEVENTH DAY BAPTIST CHURCH OF Portland, holds regular services at 11:00 a.m. and 7:30 p.m., and Sunday School at 9:30 a.m. The church is located at 800 East Burnside Street.

THE SEVENTH DAY BAPTIST CHURCH OF Minneapolis, holds regular services at 11:00 a.m. and 7:30 p.m., and Sunday School at 9:30 a.m. The church is located at 800 East Washington Avenue.

THE SEVENTH DAY BAPTIST CHURCH OF St. Paul, holds regular services at 11:00 a.m. and 7:30 p.m., and Sunday School at 9:30 a.m. The church is located at 800 East University Avenue.

THE SEVENTH DAY BAPTIST CHURCH OF Kansas City, holds regular services at 11:00 a.m. and 7:30 p.m., and Sunday School at 9:30 a.m. The church is located at 800 East Main Street.

THE SEVENTH DAY BAPTIST CHURCH OF Denver, holds regular services at 11:00 a.m. and 7:30 p.m., and Sunday School at 9:30 a.m. The church is located at 800 East Colfax Avenue.

THE SEVENTH DAY BAPTIST CHURCH OF San Antonio, holds regular services at 11:00 a.m. and 7:30 p.m., and Sunday School at 9:30 a.m. The church is located at 800 East Commerce Street.

THE SEVENTH DAY BAPTIST CHURCH OF San Diego, holds regular services at 11:00 a.m. and 7:30 p.m., and Sunday School at 9:30 a.m. The church is located at 800 East Broadway.

THE SEVENTH DAY BAPTIST CHURCH OF Oakland, holds regular services at 11:00 a.m. and 7:30 p.m., and Sunday School at 9:30 a.m. The church is located at 800 East 18th Street.

THE SEVENTH DAY BAPTIST CHURCH OF Los Angeles, holds regular services at 11:00 a.m. and 7:30 p.m., and Sunday School at 9:30 a.m. The church is located at 800 East 10th Street.

THE SEVENTH DAY BAPTIST CHURCH OF San Francisco, holds regular services at 11:00 a.m. and 7:30 p.m., and Sunday School at 9:30 a.m. The church is located at 800 East Market Street.

THE SEVENTH DAY BAPTIST CHURCH OF Portland, holds regular services at 11:00 a.m. and 7:30 p.m., and Sunday School at 9:30 a.m. The church is located at 800 East Burnside Street.

THE SEVENTH DAY BAPTIST CHURCH OF Minneapolis, holds regular services at 11:00 a.m. and 7:30 p.m., and Sunday School at 9:30 a.m. The church is located at 800 East Washington Avenue.

THE SEVENTH DAY BAPTIST CHURCH OF St. Paul, holds regular services at 11:00 a.m. and 7:30 p.m., and Sunday School at 9:30 a.m. The church is located at 800 East University Avenue.

THE SEVENTH DAY BAPTIST CHURCH OF Kansas City, holds regular services at 11:00 a.m. and 7:30 p.m., and Sunday School at 9:30 a.m. The church is located at 800 East Main Street.

THE SEVENTH DAY BAPTIST CHURCH OF Denver, holds regular services at 11:00 a.m. and 7:30 p.m., and Sunday School at 9:30 a.m. The church is located at 800 East Colfax Avenue.

THE SEVENTH DAY BAPTIST CHURCH OF San Antonio, holds regular services at 11:00 a.m. and 7:30 p.m., and Sunday School at 9:30 a.m. The church is located at 800 East Commerce Street.

THE SEVENTH DAY BAPTIST CHURCH OF San Diego, holds regular services at 11:00 a.m. and 7:30 p.m., and Sunday School at 9:30 a.m. The church is located at 800 East Broadway.

THE SEVENTH DAY BAPTIST CHURCH OF Oakland, holds regular services at 11:00 a.m. and 7:30 p.m., and Sunday School at 9:30 a.m. The church is located at 800 East 18th Street.