It is grand to train the human mind in the academy, the college, the university, to great intellectual achievements. It is great to be able to leap, as it were, by the lightning of thought from crag to crag of discovery. These bring honor and power.

But let us not forget that diplomas from colleges and universities can never bring pardon for sin; that all the scholarships and titles in the world can never bring peace to the dying. Oh, friends, it is the discipleship with the Man of Galilee who trod the winepress alone, and carried his cross up Calvary; this discipleship with the man, Christ Jesus, that constitutes the moral and spiritual power in our work. This power it is ours, as teachers, to impart to those under our care. To do this is the grandest of human achievements.

—J. C. French.
Our Father in heaven, we need thee every day. Give us this day our daily bread. For we are not able to do anything of ourselves. In all our doings and undertakings we are dependent on thy grace and favor. Help us to trust in thee and to use our powers and resources in such a manner as will bring glory to thy name. Give us victory over the world, the flesh, and the devil. In Jesus name, Amen.

The Sabbath Recorder

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

VOL. 104, No. 24
PLAINFIELD, N. J., JUNE 11, 1928
WHOLE No. 4,345

SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at Riverside, Cal., July 23 to 25, 1928.

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Vice-President—Mr. Samuel K. Ayres, Battle Creek, Mich.
Vice-President—Mr. Robert A. Babb, Portland, Me.
Vice-President—Mr. William S. Smith, Battle Creek, Mich.

The regular meetings of the Board of Directors will be held with the Seventh Day Baptist General Conference in the months of January, April, July and October.

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Incorporated, 1916.

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SEVENTH DAY BAPTIST EDUCATION

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The SEVENTH DAY BAPTIST MEMORIAL FUND will be held with the General Conference in the kingdom work which they have entrusted to us. Will then help us to be kind in thought and deed. May we act and consider in manner toward our fellowmen. May the loving hand of Christ dwell richly in us, helping us to practice the golden rule among men.

May we be able to cheer the discouraged, and to comfort the sorrowing. Help us to hear the voice of the Master, and to obey its leadings as the days go by. In Jesus name, Amen.

Lessons From As we earnestly look about The Fact: us, for evidences of Chri- tian growth, and begin to wonder why the Christ spirit has not gained greater victories in the centuries gone by, the reasons are not hard to find. No student of Church history can fail to find the verdict if he turns the light upon the records of the past. And if he examines the samples of the Master, he will also discover some of the present day hindrances to the coming of the kingdom of God.

For long years, in olden time, the visible Church seemed to hold the dominant power in the then civilized world. She had almost undefined power, and could exercise every thing excepting the humble peace-loving spirit of Jesus. By gorgeous ceremonies of outward show she might move men to adoration toward her standards. The saintly ones actually withdrew from the world that needed a peaceful faith, and cultivated an exclusive saintliness, leaving society to "gag her own gate."

Then for many years the Church seemed much like an army seeking to establish the kingdom of God by use of sword and spear, and in the spirit of fierce hatred under the name of orthodoxy. When that unchristian method of forcing religion upon the world failed, as it should have done, then for years the visible Church tried the Inquisition by which torture and murder were used. The crusaders were crushed, and at exult truth! No wonder there were unholy chains made between the ruling Church and the people of the world.

Finally we have had several hundred years of intense sectarian controversy, in which different propagandists have fought bitter word battles over different interpretations of some parts of the Bible. In this conflict some pagan institutions have been established, and breaches have grown wider between Jews and Gentile. The spirit of contention does not go to the extremes of old times, but the prevailing spirit of the different camps still lacks a good deal of being like the spirit of Christ.

It has been a long road, and its lessons are unmistakable. The kingdom of God is not advanced by the pomp and power of civil mandates, nor by the authority of popes and premates. It can not be greatly helped by spectacular ceremonies, nor by an un- social, monkish saintliness which withdraws from all society in order to cultivate holiness.

The sword and the rack have failed, and by this time men ought to know that no might of civil government or enforcement of religious laws can prevail. "Not by might, nor by power, but by my Spirit saith the Lord," is the one way to advance the kingdom of God on earth.

If we are to solidify their contentions over minor points of doctrine, and unite all in proclaiming the fundamental truths of the Gospel, we must not only work together in the Christ spirit to reach and save sinners, it does seem as though there might be a wonderful gain for the Prince of Peace in this generation.

The Creative Word When Paul explained Strengthens the Written Word gospel of salvation through Christ in Rome, he said:

I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

The apostle's experience had taught him the folly of fighting against the revealed will of God. The gospel of Jesus Christ and him crucified was all sufficient for him, and he
had learned that the simplest, surest, richest approach to God came through the revelation of Jesus Son, as found in the Holy Scriptures and as experienced through the indwelling holy Spirit. These were sufficient for him, but he seemed to recognize the fact that men might find help in their search for God by a study of his handwriting as seen in the universe about them.

In a world where “The heavens declare the glory of God and the firmament showeth his handiwork,” there could be no excuse for thoughtful men to deny God. It was in the same chapter, after saying that he perceived God's eternal power and God—made by Jehovah could shed light of God's handiwork, then it must be that nothing of God, and shed some light upon the ten word of revelation when the world was brought forth. And the dark was dispelled from my mind as we knelt.

And the pain in my heart was allayed.

My brethren, our need’s not in head but in heart.

There are trees to be wiped from sad eyes.

There are loads of God and from shoulders bowed down.

We must help men to look toward the skies:

It won't do to contend for orthodoxy

Terming “radical” some differing soul.

It may be while we talk he's in prayer with a man whose spirit he'll touch and make whole.

He came one dark day and brought light to my heart.

Which were shipped from sad eyes.

And the last half of which we give.

As “the code telegraphed to the city of the blind,” we have the darkness of his darkest day, full of sympathy, not to argue but to pray and to bring Christian cheer.

The story was almost pathetic, and emphasized the real thing most needed in Christian work today. That real thing needed in the church by the theologians called “orthodoxy,” “but a larger manifestation of the spirit and attitude of Christ.”

That man's story furnished ground for a poem, then it must be that we give here:

He argued not with me, but prayed,

And the dark was dispelled from my mind as we knelt.

And the pain in my heart was allayed.

But if a message from the things that are made by Jehovah could shed light upon the written word of faith in Paul's day; if the heavens of David's time could declare the glory of God; if invisible things of creation could be made clearer by a devout study of God's work, then it must be that God-fearing students of science today—men who, with faith in the great God of the universe, can shed light upon things in Bible story concerning which many Christians are longing to know. Such studies ought to strengthen our faith in Revelations, and objections which seem to trouble many good people.

Some Things Are significant for both parties draw near, some things are happening that should make politicians on both sides sit up and take notice.

For instance, there is the Northern Baptist Convention, representing a constituency of 273,000 Amery pledging itself to oppose any presidential candidate, irrespective of party lines, who is not an outspoken dry. Sentiment for dry is rapidly crystallizing along the same line. The significance of some such things can not be overestimated. There are issues enough now upon which large sections feel near, some things are happening that should take notice.

The significance of some such things can not be overestimated. There are issues enough now upon which large sections feel needed...

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Religious education work will be held during the week.

This convention promises to be the greatest meeting of its kind ever held in the world.

Daybreak—Los Angeles

"Daybreak—Los Angeles" is the code address of the World’s Sunday School Association in New York City. "Daybreak—Los Angeles is the week's code address as the code which can be used during the World's Convention in Los Angeles, July 11-18. If any delegate is to be reached, that name should be the first word of the message.

President W. C. Poole, D. D.; Arthur M. Harris, chairman of the executive committee.

Robert D. Price, D. D., associate general secretary, can be addressed from July 7-18 at the Hotel Biltmore, Los Angeles, Calif. The convention will meet in the Shrine Civic auditorium.

Orphans Become Citizens

A milestone in the lives of the older boys of the Near East Relief orphans in Greece was marked when they were called to the city hall to register, as required by the Greek law. This was their first official act of citizenship since they were obliged to leave Turkey and return to the land from which their ancestors emigrated. The boys felt very proud of this recognition on the part of the government.

EARTHQUAKES AT CORINTH

The personnel and Boy Scouts from the Near East Relief orphanage at Athens established a feeding kitchen in quake-stricken areas of the country.
Corinth forty-eight hours in advance of other relief agencies. Their work in rescuing lives and property has been of the utmost value.

So terrible has been the famine in China that starving parents have sold their children in order to get food. The terrible traffic in girls is a most tragic aspect of the famine situation. The children thus "sold" go into slavery as household drudges. As high as $50 apiece is paid for comely girls between eighteen and twenty years of age.

Christian Endeavor week was celebrated in Aleppo, Syria, by the Endeavorers there. A social was held in one church, and one hundred and thirty invited guests were present. One evening all the nine societies in the city met in the Armenian Evangelical church for a great and happy rally. Four languages were used, and four hundred and fifty young people were present, including Armenians, Syrians, and a few American and French people.

TRACT SOCIETY—MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society of New Jersey met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, April 8, 1928, at two o'clock, p.m.

In the absence of Corliss V. Randolph, president, who has been called to West Virginia, William C. Hubbard, vice-president, was in charge.

In the absence of Arthur L. Tithsworth, secretary of the board, who is now in Muhlenberg Hospital, Plainfield, N. J., recovering from fractured collar bone and other injuries, resulting from being thrown from his bicycle, Asa F. Randolph, assistant recording secretary, acted as secretary of the meeting.


Visitor, Mrs. Theodore J. Van Horn.

All present stood and united in The Lord's Prayer.

The minutes of the last meeting of the board were read.

Rev. Jesse G. Burdick reported that the two racks for holding tracts, heretofore asked for by the Berea, W. Va., and Detroit churches, have been made and are ready for shipment.

Rev. William D. Burdick, corresponding secretary, made interesting verbal report of the denominational activities since the last meeting of the board, of which the following is a summary:

SUMMARY OF THE REPORT GIVEN BY WILLARD D. BURDICK, CORRESPONDING SECRETARY, AT THE MEETING OF THE TRACT BOARD, APRIL 8, 1928.

During the past month the denominational secretary has attended a church meeting at Brooklin, N. Y., where he has preached; also meetings of the churches in Louisville, Syracuse, and Detroit.

The visit in Syracuse made it possible for him to visit two Jewish synagogues, and with Dr. E. Masson, to call on the Jews.

About eleven hundred copies of the booklet, "Fundamental Features of the Sabbath Cause," have been sent to Jewish leaders during the past month.

The churches at Albion, Wis., Los Angeles, Calif., and Edinburgh, Tex., have asked for tract racks for their churches.

Miss Ethel L. Tithsworth, treasurer, presented the treasurer's quarterly report, which had been audited.

Such report was received and approved.

Alva J. C. Bond, leader in Sabbath Promotion, made verbal report of progress, referring to a meeting of the joint congregations of First and Second Seventh Day Baptist churches of Al­ bion, R., who have been working to conduct and-to hold a conference for college students and other or older young people on next Sunday.

The Advisory Committee, through its chairman, Jesse G. Burdick, reported the following recommendations:

1. That the fourth of July be held at Albion, Wis., Los Angeles, Calif., Edinburgh, Tex., and Second Hopkins, Conn., Sabbath morning, and to conduct there a conference for college students and other or older young people on next Sunday.

2. That the matter of printing an article by Rev. Jhamar Quigley on "No-ism" be referred to the Centennial Sabbath keepers he left with power with the Centennial Sabbath keepers.

3. Since the matter of printing the tract which Mrs. J. Bond's resignation has been referred to us, we therefore recommend that, in view of the fact that the Commission has accepted her resignation, and because the matter of printing the tract is before the Commission, we accept her resignation to take effect September 1, 1928.

After due consideration, and a statement by Ahva J. C. Bond that the expense of printing involved will not be over $40, the recommendations embodied in the foregoing letter were accepted, after consideration item by item.

Alexander V. Vars, chairman of Supervisory Committee, made brief verbal report of progress.

William D. Burdick, chairman of Committee on Distribution of Literature, made verbal verbal report of progress.

Jesse G. Burdick, chairman of Committee on Denominational Building, made verbal report of progress, stating that the tract rack had been prepared and have published the statement relating to the denominational building, appearing in the Sabbath Recorder at page 426, etc., Volume 104, Number 14, issue of April 2, 1928.

Orsa S. Rogers stated that in a number of instances persons have been found who desire to make contributions to Denominational Building Fund, but are in need, for life, of the money from the Tract Fund, and that in such cases the amount of such contributions as they wish to make. It was suggested in such instances that we accept such donations, and pay income to donors; and when the donations are required to be expended for construction of denominational building, it is desired that the amount of such respective donations, less the estimated cost of purchasing an annuity equivalent to the income, be credited to the Building Fund, and the estimated cost of purchasing such annuities be charged against the Building Fund, out of which interest is to be paid. It is suggested that the amount of such respective donations be paid to donors during their lives respectively.

Whereupon, the Supervisory Committee was authorized to employ the suggested plan, when in the discretion, sees fit to do so.

Upon motion of Jesse G. Burdick, seconded by William M. Stillman, a letter from Mrs. G. H. Emery of Elkhart, Ind., enclosing $50 was read. The letter from Mrs. Emery was referred to the Centennial Sabbath keepers.

A letter from Mrs. J. Bond, stating her resignation, was referred to the Advisory Committee.

The minutes of the meeting were examined, and no changes were made. The meeting adjourned.

Asa F. Randolph, Assistant Recording Secretary.

Plainfield, N. J.

April 8, 1928.

WHAT IS FUNDAMENTALISM?

REV. A. L. DAVIS

In a previous article I tried to make it clear that if the change of condition under which the world finds itself—in politics, morals and religion—is to be righted, it will be accomplished through the power of the Word of God; that lawlessness must give way to the will of law; that the Church of Jesus Christ must give unswerving loyalty to God's law before she can consistently preach obedience to national law; that when belief in God's Holy Book, as a Book of authority, is shattered, the very foundations of society are rent asunder.

I also tried to make it clear that a Christian can be truly scientific in his thinking and still believe in the Bible as God's inspired Word. That he, as an intelligent Christian faith is so grounded in actual knowledge, in personal experience, in recounted testimony, that it is an absolute in convictions that can not be shaken by doubts or fears. Yet the man who accepts the findings of science while at the expense of rejecting Biblical truth, does not accept a non-demonstrated knowledge—which often is well demonstrated.

In other words, the fundamentalist can be, and is, just as truly scientific in his thinking recently, that is, since the change of condition under which the world finds itself—in politics, morals and religion—is the condition which is the basis for the doctrines of the church; for it is an expression of the modernist who, denying many of our great truths, cling to the "findings" of science. It is a man who is standing for the Old Book, and the Old Truth, but who refuses to accept the charge that the Old Truth is out of date. "So long as the modernist's faith rests so largely upon unproved assump-
tions we shall not take his charge seriously. We freely admit that the modernist is "modern"; that he is seeking a "New Way"—another way; but when he also assumes his own intellectual superiority his assumptions are only surpassed by his egotism.

**What is Fundamentalism?**

Fundamentalism is really primitive Christianity. It recognizes the Final Authority of the New Testament Christians. Fundamentalists stand unswervingly loyal to the Bible and the great doctrines which the church has taught from her beginning. And Seventh Day Baptists have always professed it. It is often said that fundamentalists and modernists are simply in their interpretation of certain facts. It is often said that many people really believe it is so. In this respect, it is like much of the propaganda in regard to prohibition—the very frequency of the statement passes for the truth. But really they differ, often, as to the facts themselves.

It needs to be said, however, that no statement of the facts of fundamentalists could be more agree in every detail, since there are many shades of opinions. But in the major positions they are practically united. Nor could a statement of modernism be made in which they would all agree. They are more widely divided on the same principles, but in the major attitudes and positions they, too, are pretty well united.

I know of no other way than to state the "confessions of faith" of two typical men, one a fundamentalist and the other a modernist. Then we should be able to evaluate, probably, of the extreme wing in both groups. Both are able and learned men.

**I. The Faith**

Of the World's Christian Fundamental Association, of which Rev. W. B. Riley, D.D., one of the leading Baptist ministers, in America is president:

I. We believe in the Scriptures of the Old and New Testament as verbally inspired of God, and inerrant in the original writing, and that they are of supreme and final authority in faith and life.

II. We believe in one God, eternally existing in three persons, Father, Son, and Holy Spirit.

III. We believe that Jesus Christ was begotten by the Holy Spirit, and born of the Virgin Mary, and is true God and true man.

IV. We believe that man was created in the image of God, that he sinned and thereby incurred not only physical death which is separation from God, and that all human beings are born with a sinful nature, and, in the case of those who have reached the age of responsibility, become sinners in thought, word, and deed. We believe that the Lord Jesus Christ died for us according to the Scriptures as a representative and atonement; and that all that believe in him are justified on the grounds of his shed blood.

V. We believe in the resurrection of the crucified body of our Lord in his ascension into heaven, and in his present life there for us, as High Priest and Advocate.

VI. We believe in that "blessed hope," personal, premillennial, and imminent return of our Lord and Saviour Jesus Christ.

VII. We believe that all who receive by faith the Lord Jesus Christ are born again of the Holy Spirit and thereby become children of God.

**2. The New Confession of Faith** by Rev. Dr. A. Waldorf Slaten, of New York City. Dr. Slaten was a Baptist minister for twenty-one years; professor in the Y. M. C. A. College, Child, and Baptist instructor in William Jewel College. That he is now a Unitarian is no surprise, for that is where all modernity is headed. Here is what he gives as the "New Confession of Faith," after declaring that we are sitting by the deathbed of Fundamentalism's confession:

I. Our grandchildren, instead of trying to coerce teachers to make the Bible authority, instead of believing it themselves, would be given a religion: that the Bible is not a manual of interpretation. This confession of modernism is a denial of practically every doctrine of Fundamentalism's confession. These two confessions need no interpreter. He who reads carefully will see the differences, and some clear thinking. There is no excuse for ignorance.

**North Carolina Judge Praises Dry Law**

A strong testimony to the contribution the dry law has made to the progress and prosperity of North Carolina was given recently by Judge E. Yates Webb, of Shelby, former member of Congress, in his charges to the grand jury at the opening of a two weeks' term of federal court for trial of criminal cases.

"It doesn't take any argument from this court to convince you that Congress acted wisely in outlawing liquor," said Judge Webb. "A liquor is a common enemy to mankind," and added the jurist. "I have seen it send men to the poorhouse, the jails, and to the electric chair."

—Union Signal.

**The Voice of the People—Our Edgar Guest**

How we love so much to read the lines From Edgar Guest, all penned in rhyme; They speak of love, of joy, of strife. Things passing in the busy daily life.

He speaks of his friends, his passions too. The ones so false, and the ones so true. As he speaks of home, of his children bright, And all the days of the sea and the night.

He speaks of father, mother, and child. Both young and old, most cultured and wild. And how some men can be friends and foes. All scanned in rhyme, fine, as fine can be.

He speaks of the moon, of the stars above. A God of heaven, a God of love. The joy of life on earth, so fine.

All scanned and written in poet's rhyme. Speaks of everything under the sun. From each corner, all penned at last. The glorious sights of early morning. The star of the east, when Christ was born.

He tells of Joseph and Mary's fate. They called at the inn, but were too late: No room within, was not a great crime. As the manager was filled he said, in rhyme. Oh! how we love our friend, Edgar Guest. The rhymes he writes in Detroit Free Press. They cheer our hearts, they are surely fine. All scanned and written in perfect rhyme.

May God protect our dear Edgar Guest, May his heart and soul be ever blessed. We thank thee, lord, for a de luxe. For Edgar Guest and inspiring rhymes.

Ann Arbor, Mich.
Dr. Gulick sent a pamphlet (Calendar Simplification, by George Eastman) that explains the calendar, and asked the members to give it thoughtful study and then let him know their judgments.

In my reply I said that from a business point of view the proposed calendar is appealing, but from some other points it is not.

I questioned the accuracy of Mr. Eastman's statement in the pamphlet that Moses inserted "an extra Sabbath at Pentecost—making the order of days Sunday, Pentecost, Monday, etc." I also wrote: "To have eight days not entire week of the thirteenth month, the eighth day to be called 'Year-Day' will break the weekly cycle of seven days to our Saviour's times from Bible times. Besides being a calamity to have one eight day week each year the names of the days of the week will be continually changing to times other than those which they originally designated.

Believing as I do that the institution of the Sabbath and the day of the Sabbath cannot be separated, I can not consent to a calendar change that will destroy the divine order of the days of the week. I think that the Sabbath that 'was made for man' is not to be found on a man-made sliding scale."

Doctor Gulick referred my letter to Moses B. Cotsworth, the 'originator of the International Fixed Calendar,' and requested that he send me more information about the calendar.

Mr. Cotsworth wrote: "It has been my privilege to study all phases of the proposed improvements for having in association with the League of Nations and international authorities, with the result that I am convinced that what the noble men realize the truth of the fact that Moses did insert the extra Sabbath day of Pentecost to make the many unounded Scriptural calendar permanently fixed in the form of the work-day Sabbath and festival, as you may have learned from the enclosed pamphlet 'C' at the time the first Sabbath was established.

"That being the case as shown by the entablature on the front page and the Mosaic Calendar on page 4 and your contention that as Moses was the Law-giver for the Jews, Christians, and Mohammedans, they may soon all unite in worshiping their one divine Law-giver, or as a preserver on the same Mosaic Sabbath (which the proposed year-day would perpetuate) without any such religious cleavages as have done dis­ honor to the one God we all worship."

In the pamphlet "C" that Mr. Cotsworth sent is this statement: "Only in this twentieth century it is possible to learn from the patient researches of several able and earnest students of Ancient Scriptures, such as those listed under pages 6 and 7, that during the later centuries of the Jewish nation's vicissitudes, the nearly perfect Mosaic Sabbath was lost, forgotten, or misunderstood."

Of the four "authorities" quoted, Rev. Samuel Walter Gamble heads the list with these words: "The Rev. Dr. Samuel Walter, 'Sunday the true Sabbath of God,' Methodist Book Concern, New York and Cincinnati: first edition 1901, last edition February, 1924. This Methodist minister by more than twenty years of research appears to have been the first to re-discover the basis of the Mosaic Calendar and its methods of adjustment.

"Dr. Gamble's consistent establishment of the forty-eight day week which included the extra-Sabbath Moses early inserted at Pentecost, is a particularly important help along the present problem of finding the best method to simplify the calendar from the religious point of view."

When I read this I remembered an article in the SABBATH RECORDER (May 6, 1907) in which Samuel H. Davis reviewed this simplified calendar, having interviewed eminent Jewish rabbis in New York and Boston, and corresponded with a number of the leading educators of our great universities.

In that article Mr. Davis said that he found the extra-Sabbath calendars and scholars with whom I have consulted gave such denunciation of Mr. Gamble's claims regarding the ancient Jewish Sabbath."

"He quotes from Professor Eastman, of the University of Pennsylvania, 'There is absolutely no foundation for this theory, which is altogether a novel and highly ridiculous. In replying to Mr. Cotsworth's letter I said in part: "Multitudes of Sunday people as well as those who keep the seventh day of the week, will not agree with your assumption that the first Sabbath was established by Moses as a day of rest.

"I am wondering if you have given careful consideration to the 'discovery' of Rev. Dr. Samuel Walter Gamble, one of the 'authorities' quoted on page 6 of pamphlet "C"?

"One of our people reviewed his theory in 1907, mururing in the pages of the theory and the scholarship of the author of the book."

A few days later I received a letter from N. O. SoIbert, representing Mr. Eastman ("The movement in America is under the general auspices of Mr. Frank Eastman of the Kolala Publishing co."") stating that he was writing in response to my letter to Mr. Cotsworth, who had just sailed for Europe. He wrote that he would be glad to receive any data available regarding the accuracy of Mr. Gamble's writings, and his academic and scientific standing.

I replied to the letter that I had sent the review of the book to its author (Mr. Davis) for any corrections or additions that he may wish to make, and that I had asked if we might republish the article. I also wrote that I would wait for an answer from Mr. Davis before sending the review of the book.

The latest word that I have received concerning the calendar proposition is: "Dr. Gulick—and it is because of this letter that I am writing this summary of my correspondence."

Under date of May 31, 1928, Dr. Gulick sends out the following:

"The Administrative Committee of the Federal Council has authorized me to bring to your attention the question of the 'Simplified Calendar.'"

"Since every church will be affected, should the proposed changes be adopted, we have prepared the enclosed brief statement of the situation and are sending this, the more extended description by Mr. Eastman."

"We desire every church body to have opportunity to express its judgment on the proposal so that, before it is too late, kindly let us have your reply, if you wish to make one, by June 30, if possible."
The enclosed "statement" quotes the following action of the April meeting of the administrative committee:

"Resolved," That since the simplified calendar involves the stabilization of Easter and other days widely observed by many churches, the administrative committee requests the National Assembly to take appropriate steps to inform the Federal Council constituent bodies of changes proposed in the calendar and to inquire if any committee is opposed to such changes and to ask for some statement on this matter for transmission to the national committee."

The statement was: "Without committing the Federal Council or its constituent members to any given view on this question the committee requested its president, or some one designated by him, to sit with said national committee in an unofficial capacity, merely as friendly visitor for purpose of contact and conference."

"All churches and church people in America are now earnestly invited to give this matter careful study."

"Objections or approvals should be in hand by July 1. If possible, in order that the national committee may make its report to the Secretary of State at Washington for incorporation in his reply to the League of Nations, it is hoped that a proposed general world decision may be reached by December 31, 1929, for, of course, after a decision is made the time must be allowed for adjustments before the new calendar goes into operation."

"If the decision is reached during 1929, the new calendar will go into effect January 1, 1930; if not, the date on which the new calendar can easily be put into operation is 1939, when January 1 again falls on Sunday."

"If objections are soon raised by church men, every indication points to the early adoption of the simplified calendar."

I realize that it is impossible for our denomination to comply with the request of Dr. Gulick to "express its judgment on the proposal" by June 30, and I shall write to Dr. Gulick to this effect."

I do associate that the Federal Council, through a sub-committee, give a more careful study of the Mosaic Calendar than has yet been given the subject, and as a member of the Administrative Committee of the Federal Council shall renew my objections to the adoption of a calendar in which there shall be one week each year that has in it eight days, on the ground that it is unreligious and that such a week on the part of our government would come in the class of religious legislation.

As the representative of the Sixth Day Baptists denomination on the Administrative Committee of the Federal Council I shall ask that a special committee be appointed at the coming session of the General Conference to consider this question with a view of an early expression to the Federal Council of our judgment on the proposal of the Simplified Calendar.

STATEMENT ONWARD MOVEMENT TREASURER FOR MAY, 1929

<table>
<thead>
<tr>
<th>Receipts</th>
<th>DENOMINATIONAL BUDGET</th>
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<tbody>
<tr>
<td>Adams Center</td>
<td>$151.00</td>
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<tr>
<td>Adams Center Christian Endeavor Society</td>
<td>20.00</td>
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<tr>
<td>Alfred, First</td>
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<td>Alton</td>
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<td>Carlton Ladies' Aid society</td>
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<td>Middle Island</td>
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<td>North Long</td>
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<tr>
<td>Washington, D. C.</td>
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SPECIAL

| Adams Center | $300.00 |
| For Missionary Relief Fund | $17.25 |
| For Federation of Christian Endeavor | 31.25 |
| For Missus Burdick | 5.00 |

New York City, Woman's Auxiliary society:

| For Congregate typewriter fund | 5.00 |
| For Missionary Society | 10.00 |
| Married, Mrs. E. F. Burdick | 25.00 |
| Rev. Ishmar Quigley | 50.00 |

For Tax purposes:

| Seventh Day Baptist Christian Endeavor Union of New England | 114.00 |
| Seventh Day Baptist Christian Endeavor Union of New England, for Jamaica native to assist Rev. John P. Adams | 5.00 |
| From Hopkinton, First, seniors | 5.10 |
| From Hopkinton, First, intermediates | 1.30 |
| From Hopkinton, Second, inter-
| | 0.90 |
| From Pawcatuck seniors | 5.10 |
| From Pawcatuck juniors | 85.00 |
| From Rockville seniors | 2.55 |
| From Waterford seniors | 4.25 |

The following pastors were invited to speak at the next regular meeting:

<table>
<thead>
<tr>
<th>Pastor</th>
<th>Location</th>
<th>Date</th>
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<tbody>
<tr>
<td>Dr. Gulick</td>
<td>New York City</td>
<td>May 10</td>
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</tbody>
</table>

| Waterford | 41.00 |
| Wellsville | 13.50 |
| White Cloud | 42.35 |
| L. S. K. | 10.00 |
| For Missionary Relief Fund | $17.25 |
| For Federation of Christian Endeavor | 31.25 |
| Alfred, First | 5.00 |
| Hopkinton, First | 30.00 |
| Hopkinton, First, Ladies' Sewing Society | 30.00 |
| Hopkinton, First, Ladies' Sewing Society | 30.00 |
| New York City, Woman's Auxiliary society | 5.00 |
| For Congregate typewriter fund | 5.00 |
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| General Conference | 291.46 |
| Contingent Fund | 23.40 |
| For Federation of Christian Endeavor | $2,817.50 |
| Balance June 1, 1928 | 20.12 |
| Total | $2,837.62 |

REPORT OF MINISTERS' CONFERENCE AT FOUCHE, ARK., APRIL 22-25

The following pastors of the Southwestern Association were in attendance at the Ministerial meeting at Fouke, to consult with Rev. A. J. C. Bond, pastor of the First Baptist Church of Fouke, Arkansas, and as a member of the conference was invited to be present.

The meetings were most helpful, as well as the consultations with one so deeply spiritual and of such wide experience as Brother Bond, about some of the problems on this Southern frontier where the churches are so widely scattered.

Tuesday, April 24, the first meeting was called to order at two p.m. by Brother A. J. C. Bond. Pastor Sewer, the acting chairman, Angelene Allen secretary. Prayers were offered by brethren Van Horn, Bond, and Allen.

Discussion: Danger in speaking of "a sabbath." The Sabbath is God's holy day. How to observe the Sabbath? Is it best for the young people to have too full a program of religious meetings? Time needed for rest and recreation. Importance of cementing the relationship of the church to the home.

In discussing the question, "Can the Christian Church maintain its spiritual life without a visible ministry to the world?" Brother Bond ruled that it could not. Opinion was expressed that it could not be done without the Sabbath. In times past perhaps it could, when people believed that Sunday was the Sabbath, but not now, with its enlightenment.

The question was answered by Mr. Allen in the affirmative. He expressed in answer to the question, "What advantage has the seventh day of the week over every other day as a sabbath?" It is God's holy day. It is his
plan that day should be kept. It is the symbol of God. Its final authority is Jesus. “How can we make Sabbath keeping a vital, spiritual influence in the lives of our own people, and perhaps a more formal, legal observance?” By teaching the life of Jesus, deepening the spiritual life. By making the first in our own lives, studying to know the Bible, especially in regard faith, and manner of its observance, thus developing a Sabbath consciousness which will ultimately be followed by a real Sabbath conscience.

Importance of special worship in the home at the beginning of the Sabbath—family gathered together, uniting in prayer and song, most impressive at the setting down of the sun, as the Sabbath draws on, thus experiencing the presence of God.

“How can we make our work more effective?” By making a more comprehensive appeal through knowledge of the Bible teaching upon this subject. By rewriting some of our tracts or by writing a few new ones, so that their appeal may be more forcible to the mind of the man in the street. By publishing a new book in story form which may be sold everywhere, interesting and enlightening, not only to our own people, but for others in the Sabbath truth. By deliberately organizing our people, both old and young, to secure active distribution and teaching of the truths.

Closing prayer by Ellis R. Lewis. Adjourned to meet at 9.30 Wednesday morning.

April 25, 9.30 a.m. The Ministers’ Conference was presided over by the chairman, Prayer offered by Brother Bond. He spoke of the need of a program for work with young people. The call has come from several sources, for active distribution and teaching of the Sabbath. The report of how the Sabbath is spent in various homes might be helpful. Attitude of parents largely determine the success or failure for young people leaving the Sabbath—would like to have them keep the Sabbath, but do not provide the means. More emphasis should be put upon the pre-existent Christ and the Sabbath, with God in creation, down through New Testament times. Spoke of Teen-Age Conference. Rendering personal service to the young people by helping them. Service to the world. For the opportunity which will come in the next generation, help the young people to hold to the truth. Difficulties in readjustment. Responsibility of parents, pastors.

Talk about time and place of the Teen-Age Conference to be held in our association this summer. Adjourned to meet at 9.30.

At 2 o’clock the chairman called the meeting. Prayer offered by G. Van Horn. Voted to hold a Teen-Age Conference at Gentry, beginning June 27, unless prevented by some, at this time, unforeseen cause. Remarks about the importance of the Teen-Age Conferences.

Voted that the secretary write Brother Seger our statement that the secretaries for the Ministers’ Conference Minutes were read and approved. Voted that the secretary prepare them for publication in the Sabbath Recorder.

Then followed an open conference about the work in our various fields. Prayers offered by Brother Bond, and pastors Allen and Severance, in closing.

Angeline Allen, Secretary.

“OUR FATHER KNOWS”

A father was holding his little blind daughter on his knee when a friend who called took the little one in his arms. She showed no sign of fear and the father asked, “Aren’t you afraid, darling? You don’t know what has you.” And the trusting little child replied, “No, I don’t know who has me, but you know.”

With sure faith in her father’s loving and tender care, all fear and anxiety were banished.

What a lesson for us older children—children of our heavenly Father! With our text, we can not always see our way out of perplexing situations. To us, all seems dark. And when the clouds thicken and we seem almost to be swept away by the storm, what a comforting thought to know that our Father knows! Our heart’s desires to him, and he knows. And while we may not see just why some temptation has come, he sees why our heart’s desires to him, and he knows. He is our Father.—Waterford Review.

“Temptation is the grader that culls out the undesirable.”

THE SABBATH RECORDER

REV. WILLIAM L. BURDICK, ASHAWA, R. I.

CONTRIBUTING EDITOR

CAN ANYBODY RUN A COUNTRY CHURCH?

The Watchman-Examiner, in a recent issue, has a pertinent article under the above caption. The author, A. Ritchie Low, after pointing out that it is a common opinion that one cannot run a rural church, declares that he has found otherwise. He believes that one cannot run a church unless he is a country parishioner. Among other things he says:

“AS a general rule, ministers in the cities gather around them groups of people who are like-minded. There are urban ministers who are known as hostylasts. They preach some one favorite doctrine to the exclusion of almost everything else. Yet they get a hearing, because there are enough people who like it to the extent that they are willing to go through the motions of listening to it. Some men who rile their favorite doctrine every Lord’s day are known to preach to large congregations. No doubt this is true, but in a country church the minister has to deal with the average man, and the chances are that they would run out in a year or two.

In the rural church a minister needs to be more than a preacher of the Word. He must be reaching practically the same people Sunday after Sunday. His constituency is limited, because there are few converts to augment the regular worshipers. In our finite eyes, the situation which confronts the many men who are running the most country churches has a dilemma. It is not possible for the minister to care for the development of a large number of rural houses of worship to be found in many of our states. Here we say that the rural church is to survive, it must have adequate leaders. It must have a trained ministry. The idea that Rev. John Smith would prove acceptable to the First church because he is “sensible and not so much trained,” but that any Tom, Dick, or Harry will do for the little brown church in the vale, ought to go. Otherwise the churches will go. As a matter of fact, many have already gone.”

State secretaries and other leaders are making an effort to locate the very best men available. “There are those among the hills and groves who can be used to their advantage.” Most of our best workers in some of our city churches have received their early training in the little white church on the little hill. The water will run dry unless the sources are looked after.

“Some day we shall be wise enough to send our big men into the small place where the tall pines and the ‘leaders’ grow. We shall not continue to make progress in our rural work until we establish a more direct contact between the man and the church.”

And two things which Seventh Day Baptisters particularly insist upon in this connection. With very few exceptions, Seventh Day Baptist churches are country churches, and the struggle which rural churches are having to maintain an existence—strike a hard blow at our work as a people. We must recognize this situation and meet it. Lay members must recognize this situation and help meet it.

Mr. Low says “Here the rural church is to survive we must have adequate leadership. No statement could be more timely. But what is adequate leadership? Many things enter into the equation. In the indispensable items is the ability to fit oneself into the situations which confront one. The ability to take hold of the many men with no special training for the ministry, succeed—succeed when “trained men” can not. And this ability is being developed by training up a young, consistently, and patiently adapting oneself to the self-work, and methods to the times and fields in which one labors.”

RADICAL CHANGE

A political and social convulsion in China has produced a situation which necessitated a radical change in mission work, and it is useless to ignore that fact. The same things which have taken place in China, though perhaps to a greater or less extent in all lands where mission work is being carried on, but in China conditions have been so acute that mission boards doing work there must plan to adjust their work to the changed conditions.
The various boards have been struggling with the problem and some of them already have adopted new policies. For the purpose of letting our people know what ‘others are doing, many of the mission executive secretaries have published the policies regarding China adopted by other boards. The pronouncements of four boards have already been given in the Miissions Department. Below will be found an article descriptive of the plan adopted by the Christian and Missionary Alliance. It is found in the World Dominion and is from the pen of Alexander McLeish. The plan adopted by this board should be carefully studied by all interested in foreign missions, for, though very radical, it goes back to the basic principles of sociology, psychology, and the gospel. Radical change is the bound to come in mission work. We can drift in them blindly or we can direct them with vision, intelligence, and love. The latter is the only safe course.

**COURAGEOUS STATESMISHIP IN MISSIONS**

As a missionary from India, I am interested in the courageous and satisfactory manner in which the Christian and Missionary Alliance has met the challenge of the present situation in China. It has decided, among other things, in its Kansu field on an independent basis to pay off all Chinese mission workers with nine months' salary. At the same time, it preserves its identity as a mission by refusing to be absorbed in the Chinese Church. This it does by delegating three married couples only of the previous work of training Christian workers in full co-operation with the native church.

These proposals may sound drastic in view of past policies, but, in fact, they represent the Chinese Christian and the mission's needs of unevangelized areas, this seems the only wise policy. The Chinese Church has enjoyed autonomy in its own fields. This should be given; the foreign mission, however, must not lose its identity, nor neglect its primary task of evangelization. The mission, in the new mission as such the vacant field, and the mission as such vacates the sphere of that church.

This is the only sensible kind of devolution. It recognizes the independence and authority of the church in its own sphere, and, as a mission vacates it, thus freeing the church in its future developments from the complications which would certainly arise if the mission tried some scheme whereby it should still remain in the field, no matter with how good intentions.

The retirement of the mission to a neighboring country to begin new work will be a real demonstration of the primary function of a living church, namely, evangelization, and a call to it as a church to come to the help of the mission in the new field. At the same time, be an inspiration to the mission in that it goes on to preach in the regions beyond. The new work also benefits by the experience of the past, and by the fact that there is a self-supporting church within call. If the plans of the board to be more mobile in future, and to stimulate the church definitely from the beginning to take up its own dependent. The new policy makes a call upon faith and prayer more than money and plant.

All this is significant for our outlook on fields which have been worked for thirty, fifty, or even more years. Many of us are asking, what is the objective of such work? When is the work of a foreign mission finished and when the mission of a native church begin? We see the answer more clearly today than hitherto, but it requires much courage to do as the Indian and Missionary Alliance has done. The tragic events in China have shown up the fundamental weakness of the foreign mission in a new light, and the church in the field of this situation has been bravely met. There is a great lesson for other mission fields here. Indian missionaries in hundreds have brought as new work also. They have the chance to advance on faith and prayer, to give their lives in service to their labors.

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that which people from all the world of these missionaries is supplemented by itinerant workers in the harvest fields. The ecologists, rural demonstration center workers, and others involved in this Honle ship's vital connection to society associated in this Honle in intellectual, social, and moral human relationships. They are laboring in chapel cars, school districts and towns, orphanages, hospitals, and Christian centers, that are spiritualizing their social life. They are helping people from foreign lands and producing the inevitable by-products in governmental, economic, intellectual, and moral human relationships. They are serving for generation after generation according to the will of God. The missionaries, sons, associated in this Home Missions Council, are learning the skills and contacts and interpretation of Christian truth, are evangelizing each phase of American life. They are teaching men and women who compose the highly trained Christian settlement workers, who are touching every phase of human life; they are evangelizing the church center workers, and circuit riders. These missionaries, living among the Hutterites, among the Lumbermen, with the lonely peoples of the plains, and follow the seasonal workers in the fields. The work of these missionaries is supplemented by the labors of thousands of men and women who compose the rank and file of our church membership.

These missionaries toil in a nation in which more than half of the people have forgotten God, and our freedom and democracy often mean to them license and lawless liberties labor in a nation in which every state has a penal code made up largely of those who were not Christianized, will bless the world, and if peace, while he was talkin'. Among these foreign peoples as many as seventeen per cent of some nationalities have returned to their native lands, and in not a few countries large numbers of those who were converted in America have established Christian churches and institutions which are transfiguring the peoples to some extent returned. The international outreach of Christian forces of America, which in proportion as it is Christianized, becomes the base of supplies of the great network of our churches, emphasizes the importance and world-wide strategic values of our home mission task.

The cosmopolitan character of the cities we must evangelize if America is to become Christian is reflected in the experience that might come to a man who visited the different nationalities of the persons he might meet.

On Monday morning a Roumanian cleaned his cellar and a Pole whitewashed walls, and a Frenchman made his fences. These men are living in foreign lands and producing the inevitable by-products in governmental, economic, intellectual, and moral human relationships. They are serving for generation after generation according to the will of God. The missionaries, sons, associated in this Home Missions Council, are learning the skills and contacts and interpretation of Christian truth, are evangelizing each phase of American life. They are teaching men and women who compose the highly trained Christian settlement workers, who are touching every phase of human life; they are evangelizing the church center workers, and circuit riders. These missionaries, living among the Hutterites, among the Lumbermen, with the lonely peoples of the plains, and follow the seasonal workers in the fields. The work of these missionaries is supplemented by the labors of thousands of men and women who compose the rank and file of our church membership.

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newed courage and with a fellowship and understanding they knew little to desired.

The spirit of comity never has been lacking but the principles of comity have been ambitions. Africa was the war
with Spanish certain areas in Porto Rico and Cuba were allotted to the various denominations desiring missionary work
within their borders, and for forty years the plans have worked almost perfectly.

The Committee on Co-operation in Latin America allocated certain other countries. To one denomination was assigned Nicaragua, Honduras, El Salvador, and Haiti; three others are laboring together in the

gospel in a united evangelical church in Santo Domingo. The societies working in Mexico have accomplished much for

certain areas and the two that have not entered into these relationships are fraternal

in spirit and have tried to occupy new territories. Those who are responsible for

mission schools among the Negros are laboring with a fine spirit and in heartiest

operation. The several Home Missions

sionaries in co-operative schools, and in the

missionary hospitals, in the training of mis

sionaries in co-operative work, and in the

interchange of experience and plans in

which inevitably create missionary situations

which can be met by no one denomination

but which must be studied by all Protestant

groups. To further spiritual winning of the

peoples of the nation we labor together, can be accomplished only by the

utmost co-operative efforts. We must have

one church architectural department,

in the American republics,-The

American Union publishes a

An American Union?

2nd century, and an assistant, elected by and responsible to a governing board composed of the

Secretary of State of the United States and the diplomat representatives of

Washington of the other American gov-

ernments. It also publishes a Monthly

Bulletin in English, Spanish, and Portu-

guese, which is a record of: Pan-American

Museums at the Panama Exposition, and various political turmoils, a certain young woman lived in

one of the populous regions of the section of the

world which flows out of the Shulla country.

She was a comely young woman, tall, in the village where she was sold as a slave.

She laughed, especially when

her daughter and son-in-law,

whose value to be accepted, but she said that her daughters were not.

Later, however, Nya Shodkwach gave her permission and the daughter and

grandchildren were baptized, together with their two little girls.

For years when I went out to hold meetings in the village where her daughter and son-in-law were living, Nya Shodkwach

talked in an undertone, and sometimes laughed, especially when prayer was being offered. Then her daughter and son-in-law

To the African mind the pleasures of today are far more important than the evil which

may come tomorrow.

Suddenly one morning these people found their village surrounded by Arabs, each of

whom carried a gun or a sword. The people were ordered to bring out all their kaf-

These were shot, amid the screams and groans of their

loved ones. All the others were ordered to get ready to leave the village. Any who

resisted were killed.

This young woman was torn away from her relatives and was taken to the Northern Sudan, where she spent many years.

Many a time she longed for death. Sometimes she had food to eat, but more often she would go hungry and have to

wear dirty clothes to wear, but frequently a mere rag covered her nakedness. These days were full of unendurable woes but over which we

mercifully draw a veil.

Years passed. Finally she found some of her Shulla friends, and with them made her way back to the village from

where they found that all was changed. Only a few

scattering huts stood where there had been a large village. When this young woman

found one of her relatives, her joy was unbounded.

Later she married a Shulla and her husband was an undertaker. Then came the

Mahdi's soldiers, and she and her husband

were obliged to flee south into the Dinka country. Here they remained with their four children until after

which they returned once more to their village.

Acquaintance with Nya Shodkwach, for such was her name, began about five years ago. I asked her daughter if she was willing to accept Christ, but she said that her daughter was not.

Later. However, Nya Shodkwach gave her permission and the daughter and grandchildren were baptized, together with

their two little girls.

Men of the south, and on their way seized men and women, boys

and girls, and carried them into slavery. Such Review were discussed, but they did not greatly worry the people of the village.

If the British mind the pleasures of today are far more important than the evil which

may come tomorrow.
moved to the mission compound, where they had been engaged in regular work, held by the year, instead of by the day. The grandmother continued to live with them and came to the meetings held in the little mud-walled community house. She still enjoyed talking in the meetings, but she did not do it as frequently as in former times. One day she remained after the women's meeting, and talked at length with Mrs. Shulla Bible woman. We sat on tanned gazelle skins, which had been spread on the earthen floor, and talked. Finally, Nya Shodkwaich turned to me and said, "My talk is finished." This is a very common expression in Shulla land, and I did not know to which "talk" she referred.

"Many a time I deliberately tried to disturb your village meetings. You did not scold me. Your eyes told me that you were not pleased. I told the other women to remain in their houses when you came to the village.

"Then my daughter said that she wanted to have the 'water of God' (baptism) put on her head. I did not have a happy thought that it was foolish because she said she also wanted to have her two daughters baptized also."

"But my insides (conscience) would not give me rest. I had learned that I would be cast into the everlast-ing fire if I did not believe that Christ, the Son of God, died many years ago to save our souls. My eyes have seen much of evil. Perhaps I will not be here when my friends return from their community life. When they return, may I have some one in my hands, who has learned the 'talk of God' from me."

Word has reached us that Nya Shodkwaich has been called to her eternal home. She is the first Shulla Christian woman to receive the summons to her heavenly home. Some times Nya Deivul (the Bible woman) and I have prayed out in the corn fields, while we were hearing the Seventh Day Baptists. I do not know how to pray like the other Christians."

We three women prayed together that afternoon, and the prayer offered by Nya Shodkwaich always stood out in my memory. She told the Lord that she had been taught to break the seventh command-ment while she was a slave. Then she went on to review her whole life's history. Following this, she closed by saying that she was an old woman, and perhaps her days were few, but she wanted to confess

"Every individual needs faith, and civilization could not survive if it were lost. If men could only be taught to realize the impor-tance of faith, they would join in the apostles' prayer, 'Lord, increase our faith.'"
United— with justice, with truth and with right;
United — with freedom of body and mind;
United— with all of aspiring mankind!

—Amos R. Wells.

A THOUGHT FOR THE QUIET HOUR
LYLE CRANDALL

How can we make America still better? We are proud of our nation in many ways—pride of its history, high whose proud of the work it is doing. We take pride in the fact that America stands for freedom and justice. But, is it as free as it could be?

I read in a newspaper recently that a certain young man was wanted as a witness in a trial. His testimony was considered very important in this case, so, in order to be sure that he would be present at the trial, he was arrested, placed in prison, and was treated as a regular prisoner. He had no money and no friends or relatives to help him. He was forced to stay in prison until after he had given his testimony at the trial. Can we say that this is a free country when such conditions exist? What is our duty?

Law breaking is entirely too common in our nation, and this condition is growing worse. We see this every day. Our duty, as American citizens, is to place men in governmental positions who are loyal to the Constitution, and will enforce the laws. We need more of such men.

In spite of many faults, America has high ideals—equality before the law, and justice. Let us not forget that it is the phrase, "God is the Lord," and it looks as if he chose it for a great experiment in liberty. Pray that we may be worthy and do our duty as American citizens.

INTERMEDIATE CORNER
REV. WILLIAM M. SIMPSON

Intermediate Christian Endeavor Superintendent

June 30, 1928.

What does being a Christian American citizen mean to me?
(Ps. 33: 16-22; Rom. 13: 7 Consecration meeting)

AN OBJECT TALK
If you can obtain the picture of a traffic policeman on duty, bring it to this meeting. Possibly you can cut such a picture out of a magazine, perhaps from an advertisement. Show it to the class and tell them that a Christian citizen in a community is like a traffic policeman at a busy crossing. He will stand at his post quietly doing his duty, directing traffic, watching for those who are in particular need, and doing their duty, watching for chances to serve, and taking the initiative in emergencies.

A BLACKBOARD TALK

Draw on the blackboard a five-pointed star. Tell the endeavorers that a Christian citizen is a star citizen in any community. His light shines brightly for the benefit of all. Like a star he has five points of excellence—loyalty, faithfulness, unselfishness, and progressive-ness. Write these on the points of the star— "Loyalty, fidelity, trustworthiness, faithfulness, unselfishness, and progressiveness." Let each starter cultivate these points— The Christian Endeavor World.

JUNIOR C. E. JUMBLES

MRS. ELISABETH K. AUSTIN
Junior Christian Endeavor Superintendent

SUGGESTIONS FOR TOPIC OF JUNE

There are so many needs for our money thought, and it is said that it is doing more and more good than the invention that has added most to the spaciousness and pleasure of life in the past, because it is an indispensable of existence. In a single generation it has wrought changes in our social habits that make even the early nineties difficult to recall or to visualize. Thus the London Sunday Times, which is convinced that a world suddenly deprived of...
its cars, char-a-bancs, motor lorries, motor cycles, and motor omnibuses would find everybody in it bewilderingly lost. Indeed, it had revolution so deep as this, so universally adopted, has raised a host of problems that even now we are only beginning to see in something like their true proportions, according to this weekly newspaper, which calls attention first to the motor car problem of street traffic administration, at the very point where, to quote Mr. J. C. Burns, "we have squabbled over something or other with Canada. Sometimes we have quarreled over boundary lines, and sometimes we have a mess of fishery disputes and again and again we struggle furiously over the tariff, but we never think war—not with Canada. Canada even thinks war worth living. When we get into our disputes we appoint a commission and Canada does the same, and the two commissions sit down together and thresh the matter out."

Why do we do this? We have nothing to fight with along the Canadian border. We have no battleships on the Great Lakes. We have no forts or guns along that extended border line. We have not prepared for war. We have prepared for peace. We do not think war. We think peace. Thinking peace, we have peace.

"Let us make a new vow to God. Let us begin to see the world as it is going from this time onward to think peace, seeing in every foreigner a possible friend, and in every human being an actual brother, a member of the great family which embraces all races and nations, and whose head is our heavenly Father."—Charles E. Fairman.

MEDITATING

If you can speak a word worth while, and bring to those in grief a smile.
If you can ease a friend's deep pain, and minister to life again,
You'll know your gift is heaven sent, and your short day has been well spent.

If you can smooth some pathway rude For those who climb in solitude, Help them to seek eternal right, And bring to those in grief a smile.

There seems to be a trend among some of the churches to unite and fight the devil, instead of remaining apart and fighting each other.—Detroit Free Press.

LET US THINK PEACE

"Let us think peace. We have a neighbor on the north with which we have squabbled off and on for one hundred and fifty years. We are always at loggerheads over something or other with Canada. Sometimes we have quarreled over boundary lines, and sometimes we have a mess of fishery disputes and again and again we struggle furiously over the tariff, but we never think war—not with Canada. Canada even thinks war worth living. When we get into our disputes we appoint a commission and Canada does the same, and the two commissions sit down together and thresh the matter out."

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CHILDERN'S PAGE

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

LETTERS FROM NEW YORK AND NEW JERSEY

DEAR MRS. GREENE:

I enjoy the letters in the Recorder. I am nine years old and was born on the same farm, in Verona, on which my grandfather, Osborn A. Williams, was born ninety-four years before I was.

I have several pets, a dog, kittens, and calves that I like to lead around, but best of all is Topsy, the black horse; I ride horseback.

Last year, in a part of the garden, I set out turnips and sold some of them and used part of the money for a sled.

I do not go for war. We think peace. Why should we think war? We think peace. We think peace. We think peace.

Our church is to entertain the Central Association in June.

Your friend,

Orielle A. Williams.

Verona, N. Y.
May 20, 1928.

DEAR ORIELLE:

I was sorry not to be able to get your letter in last week, especially since it is such a good one; but so many letters came that I had to put in the ones that reached me first, and hold back the rest until today.

You certainly have a nice lot of pets, and I do not wonder that you like Topsy best of all. I believe a good horse is even a better friend to a boy than a good dog. I think you'll agree with me although some boys might not.

I am glad you have such nice playmates.

Can you not get Murial and Warren to write, too? And don't forget to write often yourself.

Lovingly yours,

M. S. G.

DEAR MRS. GREENE:

I am glad that you enjoyed the Recorder, especially the letters on the Children's Page.

I belong to the Shiloh Church, but as it is two miles to Shiloh from here, I go to the Junior Christian Endeavor at Marlboro. I have not joined the Senior Christian Endeavor yet, although I am fourteen years old.

This week has been a busy one for me, as I will be graduated from the eighth grade. The W. C. T. U. asked all the eighth grade pupils to write a prophetic essay. I won the first prize of five dollars. The second prize went to a girl who goes to Marlboro to church. This prize was two dollars and "I have a little niece, Muriel Sholtz, and cousin Warren Stone to play with."

I am always enjoying having my Aunt Flora Dives visis.

Our church is to entertain the Central Association in June.

Your friend,

Florence Harris.
R. D. 1, Prideyton, N. J.
May 24, 1928.

DEAR FLORENCE:

It was nice to receive letters from two New Jersey girls so near together. Are you and Sara LaFave chums, and are you being graduated from the same school? And did you plan together to write for the Recorder?

I congratulate you heartily that you won the prize in the essay contest. I am sure we should all enjoy reading your essay. Why can you not send it to me for the Recorder?

I was sorry not to be able to get your interesting letter in last week, but I am almost glad now, for I have received no children's letters this week. However, here is a fine letter from Miss Mabel West, in Canada.

Lovingly yours,

M. S. G.
A LETTER FROM CHINA

Dear Boys and Girls Who Read the Recorder:

This week I think I should like to write my letter to you in English. I had such good times talking to you in America that I want to talk to you again. Last year more of you saw my pictures and year some of you will see some of my Chinese friends if you go to Conference or to Milton.

Children here in China often remind me of certain ones at home. Yesterdays we were in the second grade at Bridgman School, where I go nearly every afternoon, I saw a little girl who reminded me of Virginia Bond, as she was in the first grade in Salem many years ago. Some of you know Virginia now, and you may wonder if she was ever a little girl like the one I saw here. Yes, she was. This little girl here even looked a little like Virginia, and she smiled so much like her that I wanted to look at her more. Then I saw that she was also like her in her interest in answering questions and helping in the class work.

The other day in the native city in our school we counted a boy much like my little cousin, Bobbie. We had the same brown eyes except that this little boy’s were blacker, and he had the same way of doing things. I wish you could go with me some day to see this school. Would you like to know what I was doing the other day? I was helping them make a picture of chicken roosting in a big umbrella. Marcia Davis had made one in kindergarten with three chickens on it, but we made only one. Perhaps you did not know that Marcia is big enough to go to kindergarten, but she is. She is happy to help us by letting us copy her pictures, too.

These little folks in the city had lots of fun making the sky and the ground and then coloring the chicken and getting it all ready to put on the background. How do you suppose it was possible for them to have that pleasure? Because some thoughtful children in America sent us some colored crayons, several of them, and we want to thank you now.

Another place where these crayons are used is in the primary Sabbath school, both here and in the city. They color the Golden Texts and sometimes make other pictures. If you were to hear the children singing on Sabbath afternoon, no little girl is used to be as big as Marcia. But most of them are and they have been to different classes. The little girl here was in the primary school, but now she is in the middle school. The little girl is one of their playmates. The teacher was Miss Burdick, who let them go down to town with her to get her hair cut. Then they had their pictures taken and bought something to eat. Sometimes these little girls with others have their own little prayer meetings, and they are helping to teach little girls from non-Christian homes about Christ. I will tell you tomorrow about Christ and how to pray.

Tomorrow we are all going to the church to the wedding of Mr. Dzau, so I suppose everyone will be very excited, too much so to study very much. Today is a holiday anyhow, but we will have classes tomorrow morning.

Oh, I must not forget to tell you about the little street children whom I see when I go back a day to Bridgman. They are never so happy as today when they see the father of the little children who play with them. They run up in front of the church. The little boy who has the big brown eyes except that this little girl’s was Doctor Crandall’s younger brother. Soon they joined the church. Thirty children were baptized, and as many more.

I wish you could see them. They are very excited, and other songs are sung. They are more satisfactorily.

Yours sincerely,

MABEL L. WEST

Grace School for Girls,
St. Catherine’s Bridge,
Shanghai, May 9, 1928.

THE DOG SENTRY

In these days of innumerable automobile appropriations, when the motorist owner is constantly on the go, there are many little dogs who have to be left alone at home while the owner is away. It is not uncommon for these dogs to lose their way and become lost. Some dogs are lucky enough to find their way back home, but others are not. This is a problem that many owners face.

In some cases, the dogs are left to fend for themselves, and in other cases, they are left with a guard. It is important to remember that these guards can be very helpful in keeping the dogs safe. In the case of a dog sentry, they may not only help to protect the dog but also help to keep the owner informed of any problems that may arise.

One of the most important aspects of having a dog sentry is to ensure that it is well-trained and well-behaved. This means that it must be able to follow commands and stay calm in stressful situations. In addition, it is important to make sure that the dog sentry is able to detect any potential threats to the owner and their property.

Another important aspect of having a dog sentry is to ensure that it is well-cared for. This means that it must be given proper food, exercise, and medical care. It is also important to make sure that the dog sentry is able to live in a comfortable and happy environment.

In conclusion, having a dog sentry can be a great way to protect your dog and ensure that it is safe and happy. However, it is important to remember that this comes with a lot of responsibility, and it is important to make sure that you are able to provide for your dog sentry properly.
THE SABBATH RECORDER

TWO CONFERENCES

It was my privilege to attend two conferences held in Cleveland, Ohio, January 20-24, 1928, conferences of great interest.

I.


The purpose of the conference was to discuss in a friendly and fraternal way the great problem of over-churching and under-churching.

The solution seems to be in organized co-operation, minor details of method being determined by local conditions.

The Burgess "community" church, as a rule, were not looked upon with favor, the judgment being that cooperating churches better affiliate with some denomination.

The devotions led by Rev. Charles L. White, president of the Home Missions Council, were especially edifying.

It was interesting to find that at a meeting of one of the Home Missions Councils the question was publicly asked, "Why are not Seventh Day Baptists in this movement?"

The fact that a few hundred men and women from all parts of the land, of many denominations, and of different races, could discuss questions of vital interest in so harmonious a manner can not be one of the fruits of the Spirit.

II.

Annual meeting of the Executive Committee of the Federal Council of the Churches of Christ in America.

The object of the Federal Council is to promote worldwide co-operative endeavor to spread religion and to lift mankind to higher moral and social life, and this is now pretty well known in America, in Europe, and in the East.

A. J. C. Bond was also present, and, as generally happens, he was chosen assistant recording secretary.

The following were among the subjects discussed: Evangelism; Sex Education; Social Hygiene; Race Problems; Relief in Times of Great Disasters; The Religious Press; Financial Matters; Christian Expansion; Changes in Missionary Service; World Peace; Religion in China, Japan, Mexico; Religious Bodies in Europe, and with the Y. M. C. A.; Slavery and Forced Labor.

Pastor A. Clyde Ehret has been appointed on a committee of one hundred to consider questions relating to the next quadrennial to be held in Rochester, N. Y., in December.

My long-time attitude toward this question of Christian comity and co-operation remains unchanged, unless in respect to deepening conviction. It seems to me to be our duty and privilege to have a part and place in every good word and work, as opportunity arises, in the spirit of our Lord's saying mean­while as Seventh Day Baptists.

Our divine Commander says, go, make disciples, baptize, teach.

In the long run, truth is quite as likely to be hindered as helped by "proselytism." Our denominational faith and order were borne in mind at the Lausanne Conference through our world-wide relations with other denominations.

When Bond and Taekema. But I am not so anxious that we be honored as that we shall ourselves honor the truth by our consistent loyalty.

Arthur E. Main.

Alfred, N. Y.

THE TWILIGHT OF THE GOD OF WAR

The God of War is in a bad way. He is being assaulted on all sides. There was a time when this brute giant was worshiped and his image paraded with China, Japan, Mexico; Religious Bodies in Europe, and with the Y. M. C. A.; Slavery and Forced Labor.

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THE SABBATH RECORDER

A HINT TO CONFERENCE DELEGATES

Tourist sleeping cars seem not to be well known to people living east of Chicago. Some of those going to Conference may wish to avail themselves of the saving that may be made by riding in these comfortable cars that run on the railroads west of Chicago. The best rates for these cars is a little more than half of the rate for Standard Pullman sleepers. For instance, from eastern cities to Los Angeles by the Santa Fe railroad, the rate for a lower berth in the Standard sleeper is $23.63, while that in the Tourist car is $12.75.

The fastest trains, however, do not carry these cars. The trains that do carry them require about ten per cent more time for the trip than the fastest ones — about sixty-seven hours from Chicago to Los Angeles, instead of sixty-one. The Tourist cars are not upholstered with plush—an advantage in hot weather. Some of them are upholstered with imitation leather, and some have wicker seats. They all seem to have just as comfortable beds as the Standard cars.

I have made the trip between Chicago and the Pacific Coast five times in Tourist cars and twice in Standard Pullmans, and I was quite as comfortable in the former as in the latter.

J. W. Crofoot.

Hearing a good communities Dale tried it on his wife that evening. "Why do you look like a mule?" he asked at the dinner table.

"I don't know," replied his wife. "I know nothing you look, but I never can understand why.---Selected.

A Complete and Systematic Study of the Sabbath in Divine Revelatiom and Human History

BY

George and Nabil D. Main

Review and Edited by Reynolds Davis, Osohorn and St. Clair.

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SABBATH PROMOTION LEAGUE

765

110 Baker Street, Daytona Beach, Fla., U.S.A.

Culpentures given exclusive rights. Cor­

respondence invited.
A TEACHERS' TRAINING SCHOOL

A month ago, while visiting at the home of a cousin of ours, I was made acquainted with Mr. Mendenhall, who boarded at the home of this cousin. He was principal of the county school for the training of high school graduates intending to teach in the rural schools of the county. After supper he invited us to take a ride ten miles into the country and back. While on the way I got him to tell me something about his work. His school rooms are in the court house. He has thirty-six young people, all girls, in his classes, coming after some tests as to general knowledge of the city and village high schools of the county. The most of them are eager to learn, so his work is mostly guidance. He gives no little attention to them, and is caring for becoming teachers. He feels that, so far as possible, he should have good material with which to work.

From Mr. Mendenhall's general appearance I thought him still to be upon the sunny side of middle age, and was surprised when he told me that he had been teaching for forty-two years! I could not see how such a young man could have had so long an experience as teacher.

Mendenhall is a man well read, and has a very good mind, with which to work. His school rooms are in the court house. He has thirty-six young people, all girls, in his classes, coming after some tests as to general knowledge of the city and village high schools of the county. The most of them are eager to learn, so his work is mostly guidance. He gives no little attention to them, and is caring for becoming teachers. He feels that, so far as possible, he should have good material with which to work.

Mr. Mendenhall has his pupils, for practical training, conduct recitations in certain practical classes. So that in this way or that they are a busy group of people, under the wise guidance. After their training in his school and they have become teachers, he visits them now and then, when he can, and gives some practical suggestions, teachers go to him freely for advice at any time.

The people of Fond du Lac County, Wis., are certainly fortunate in having for their training school a teacher with the spirit and enthusiasm of their Mr. Mendenhall. If he be able to transmit to the young people under his training this same spirit and enthusiasm, his school will mean very much for the rural schools of the country. Such a spirit as his is inspirational, and will do much for himself where it will do the world good.

It is not so much for the sake of this school and its director that I have written all this, as for teachers in general; for all may undertake to be something like him—teachers in Sabbath schools as well as rural schools. Our Sabbath School Board has in mind a plan for training teachers that is practicable, those who teach in our Sabbath schools. This is something not so readily realized as county training in our public school system, yet it is well worth undertaking as far as practicable.

It is, however, possible for Sabbath school teachers to come into the enthusiasm and spirit of Mr. Mendenhall. They may cultivate within themselves a love for what they are doing, with eagerness, through the help of the divine Teacher, to do their very best for the good of our young people, and through them the good of our church and the great cause of Christianity.

Sabbath School. Lesson XIII.—June 23, 1928

Review: Jesus the Savior. John 6: 28-40

Golden Text: "Choose you this day whom ye will serve." Joshua 24: 15

DAILY READINGS

June 20—The Teaching Savior. Mark 12: 1-12.

For Lesson Notes, see Helping Hand

MARRIAGES

Hewitt-Davis—In Farina, Ill., at the home of Mrs. Adelle Howard, on May 22, 1928, by Revs. G. H. Hill, Fred E. Hewitt and Honor L. Davis, of Farina.

Swiger-Randolph—At the home of the bride's parents, Mr. and Mrs. Preston F. Randolph, Salineville, Ohio, Rev. Arche R. Swiger of Painesville, Ohio, and Alv Friz Randolph of Salem.

DEATHS

CAMPBELL—Ellen F. (Truman) Campbell was born in Transit, Minn, September 1, 1879, and died at her home in Miami, Fla., April 26, 1928, at the age of 48 years, 7 months, 25 days.

She was the only daughter of Henry and Caroline Truman, and spent her early life with her parents upon the farm in Transit.

While still a young woman she was graduated as a trained nurse from the Norwegian Tabitha Hospital of Chicago, and practiced her profession in Evansville and Racine, Wis., also, a few years later, in Battle Creek, Mich.

Fourteen years ago she was united in marriage with Bert Campbell, who is still living, and for several years they made their home in Battle Creek, Mich. Six years ago they moved to Miami, Fla., where the remainder of her life was spent.

In early life she became a Christian and united with the Seventh Day Baptist Church at New Auburn, Minn, and later transferred membership to the Seventh Day Baptist Church of Battle Creek, Mich, of which church she was a faithful member at the time of her death.

During her home life on the farm the lines of these women became the pastor of the New Auburn Church, and was therefore Ellen's pastor and came to know her well and to respect her highly. She was a quiet unassuming girl, industrious, and devoted Christian. She was a member of the writer's Sabbath school class for several years, and was always dependable and of a loving disposition.

She leaves to mourn her departure five brothers, numerous other relatives, and many adhering friends.

GREENE—Mrs. Teresa V. Greene was born at Adamsville, April 24, 1836, and died in the same village April 26, 1928, at the age of 92 years and 2 days.

She was the devoted and devoted of the five children of Alonzo and Lydia Greene. After her mother's death, which occurred while she was a young girl, she resided for many years with an uncle and aunt, Mr. and Mrs. James Hall.

Mrs. Greene was engaged in teaching school for seven years, five in rural schools and two in the village. She was the first primary teacher of the local school. Only one teacher has previously been engaged for the entire school. Later she was a tailoress for local firms.

She was married April 21, 1891, to Andrew J. Greene, and after his death, which occurred about ten years ago, she resided at the Homer lakes and lived the greater part of the time. The only remaining relatives are a stepson, John Benjamin M. Greene, and a niece and nephew, Mrs. Greene was a member of the Seventh Day Baptist Church.

Funeral services were held at the family home Sabbath afternoon, April 28, by Pastor Loyal F. Hoyt, and the burial was made at Union Cemetery.

SUCCESS

The seeming end and aim of life is worth giving plenty of time to. We are all deeply interested in a favorable or prosperous course to determine the advantage we make or gain in life.

Our success can not be judged by any one time or event.

Some are successful in one line; some in another.

This is more apt to be applied to a high degree of worldly prosperity than to things pertaining to the spiritual. How often do you hear any one say, "He or she is a successful Christian?"

Christ was the only perfect person, and, of course, others only strive toward that perfection.

But with worldly wealth the one who can get the most for his work, bodily or mentally, is considered successful.

There is an old saying, "He that conquers self is greater than he that taketh a city." We do not know what others have to overcome, so we can not judge of their success.

The final judgment will not be worldly wealth, but character; and that is the sum total of our acts, good and bad, while in this life.

If your faith is misty and seems all unreal, it may be the reason that you do not make much effort to live your faith. The unique thing about Christianity is that it refuses to remain a mere theory."
THE SABBATH RECORDER

THE SABBATH RECORDER

Thodore L. Gardner, D. D., Editor

Sabbath Business Manager

Entered as second class matter at Oxford, N. J., Post Office, under the Act of August 24, 1876.

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SPECIAL NOTICES

The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work in Pamplem- son, Java. Send contributions to the treasurer, S. L. Davis, Westley, E. I.

The First Seventh Day Baptist Church of Syracuse, N. Y., holds regular Sabbath services in the Auditorium, St. Bible study at 2:30 p.m., followed by preaching and singing led in various homes, call Pastor William Clayson, 1827 W. Colvin Street, Phone Warren 4270. The church is located at 5th Street, Cross Spad, 240 Nottingham Road. Phone James 2910. A cordial welcome to all services.