

# The Sabbath Recorder

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

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

C. F. R.

"Take therefore the talent from him." It is being taken away rapidly, and the shreds of it will very soon be all that is left. Your religious nature will finally become a virtually exterminated organ. The purpose you have at some future time to use your talent avails nothing. It is going from you, and, before you know it, will be utterly, irrevocably gone. My friends, there is not an hour to lose. Only with the greatest difficulty will you be able, now, to gather up yourself and open your closing gates to the entrance of God and his salvation.

—Horace Bushnell.

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The Memorial Board acts as the Financial Agent of the Denomination.

Write the Treasurer for information as to ways in which the Board can be of service.

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Dr. Rosa W. Palmberg, Dr. Grace I. Crandall, Dr. and Mrs. George Thorngate, Grace Hospital, Liuho, Ku, China. Postage, 5 cents for first ounce; 3 cents for every additional ounce or fraction.

# The Sabbath Recorder

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WHOLE No. 4,283

*We praise thy name, O Father, that thou hast given us a place and a name among thy people. Help us, we pray, that we may be true to the mission whereunto thou hast sent us. May we be so loyal that our loved ones will be moved to walk in the way of truth. Renew our interest in thy work and help us to exalt the Sabbath of our dear Lord, who kept it holy all his life.*

*When our hearts misgive us as difficulties multiply, wilt thou give needed grace and strength to go forward, trusting thee to open the way before us as thou didst for thy children of old. Wilt thou graciously protect our missionaries in these dark days, and keep them as in the hollow of thy hand. Hasten, we pray thee, the glad day when war shall be no more, and when peace and good will shall prevail among the nations. We ask in the name of the Prince of Peace. Amen.*

**What Will the Answer Be?** As we see week after week going by, every one of which brings us nearer the time for General Conference and the final reports of the year; as we study the figures regarding the receipts for the Onward Movement and read the appeals made from time to time, urging our people to meet their pledges, some way we can not help a feeling of misgiving lest we have to go to Conference with a disgraceful deficit.

It will certainly come out that way if the churches do not awake to the great need and rally to the rescue. Please read again the questions in the last editorial of last week, and make real practical answers that will cheer us all. I am wondering what the real material answers will be.

**Appropriate Words** On another page in "In the Nick of Time" this RECORDER will be found an interesting and timely article by one of America's well-known Christian educators, entitled, "Let Religious Education Beware!"

Notwithstanding its length, the RECORDER gladly gives it place in the hope that good may come from its wise and sane counsels. Ever since reading carefully, years ago, Shailer Mathews' book, *The Church and the Changing Order*, this author has seemed to

me to be a fair-minded safe adviser. This article strengthens that conviction.

**Why So Few Young Men Enter the Ministry** This question has been asked over and over again, and many answers have been given. Some say it is because salaries are too small, but we can not believe that this is the main reason. Others seem to think that the Church's alleged intolerance of freedom to think one's own thoughts is keeping men from the ministry; but it seems to me that no wise, consecrated minister should feel any serious lack of liberty in thought as a leader in most Christian churches.

Probably the loud call of business and of other professions has done more than any other thing to turn young men's minds and hearts away from the sacred calling. Two generations ago there were only about three attractive professions with open doors for the boys—medicine, law, and the ministry. But the marvelous growth of schools and colleges has made the teaching profession very attractive to young men of intellectual tastes. Then in the business world, vast business combinations have made strong demands for men schooled in commercial law, civil, electrical, mining, and social engineering, all of which hold out great attractions. Journalism, too, has grown to be a great field for men of talent.

Now, with all these things there has come a sad change in the home life of America. The common atmosphere of our homes is not as conducive to spirituality—does not tend to turn the boy's thoughts toward religion and toward the Church—as it was in other days.

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



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

Today the boys in the home hear more about worldly pleasure, big business, baseball and football, flying machines, moving pictures, and other worldly amusements than they do about the Church or religion.

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

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

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

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

**Who is to Blame?** In the heat of the **What is the Remedy?** conflict between old and new theories concerning the Bible and science, it is not strange that here and there one becomes somewhat unsettled in matters of faith. In all such cases, the one thing most needed is a personal friend for a teacher, who has thought clear through the apparent conflicts between science and the Bible until he has found rest in the fact that between the Bible and science there must be no conflict.

There is conflict enough between modern science and the old *theology*, but a proper understanding of God's messages in the Book of books and in his open book of nature should give rise to no conflict.

Loss of faith in religion and in the Bible is a most serious matter, and I do not wonder that many good people are concerned over conditions in these days. It seems to me that faith in God, and in Christ as a savior, is absolutely essential to the highest usefulness and to the development of true manhood.

I shall always be glad that during all my college days I had the blessed privilege of studying under that grand old man—the true-hearted, trusting, ideal Christian president, Jonathan Allen of Alfred University. He had read God's hand-writing in the world of geology and other realms of science, comparing them with the written Word, until he had found a harmony between them, giving him a rest of faith which was full of blessed inspiration.

President Allen taught just what every school must teach in the sciences today if that school is true to the great facts revealed in the heavens and the earth. I can not avoid the conviction that the unrest of today is quite as much due to the dogmatic *theologies*, which for years have been drilled into the children by literalistic parents and Bible school teachers, who knew little or nothing of the great truths of science, as it is to teachings of the schools to which the young people go.

The Bible teacher who knows little or nothing of the unmistakable truths of geology, biology, and astronomy, is certainly teaching a falsehood when he says that one "can not believe both, the Bible and science." Of course young people who have had that drilled into them from childhood, will, if they think at all, have to pass through something of a struggle before their faith can readjust itself and find anchorage. But this can be done, and some of our most spiritual, Christlike men today have passed through that experience and become stronger for it.

Please do not blame the colleges for what the parents and Bible school teachers are mostly responsible for.

**Which is the Worst?** We often, in these days of "cultured and liberal" religion, hear criticisms against the emotional style of evangelism which was prevalent in years gone by. It is spoken of as "irrational," and is opposed because it is "harmful for nervous persons," who become over excited.

We are led to inquire: which is the worst, a religious movement that does stir the emotions until men are conscience stricken and distressed over their sins; or the popular methods of teaching that make cultured and comfortable sinners assume an attitude of apathy or self-complacency and contentment, without any heart-searching conviction or any experience known as conversion?

I am not sure but a rather acute degree of disturbance about one's faults—or sins rather—until more people realize that they are sinners in the sight of God, might be the very thing needed for the recovery of a very unspiritual world. There is great need of something more than merely gentle admonition and dignified suggestions about better ways of living if this old world is ever to be made spiritual and destructive influences are to be overcome. There is great need of the preaching that disturbs men's consciences and brings them up with a sharp turn that stops them in their evil ways.

The wise physician sometimes causes rather an acute disturbance to start his patient on the way to recovery. The physician of souls might do well to apply some such methods to the sin-sick. One thing is quite certain, some treatment is essential that will awaken dead consciences if our old world is to be started anew on the heavenly way.

**Mistakes of Fathers** I recently read an interesting article on "Why Do Some Boys Go Wrong?" It was written by a man of large experience with boys in clubs and with Boy Scouts, and who has served well as a probation officer of the juvenile court.

He explained several reasons why boys go wrong—reasons he had discovered by long experience. He placed heredity first and gave good reasons for his opinion. Miserable home influence with no religious training—poverty stricken homes with bad surroundings, and, in homes of better conditions, self-deceived and doting parents who will not believe their children can be bad—were given as some reasons why boys go wrong.

But there was one reason in which I was much interested, called "A father's mistake," to which I wish to call attention. There was distress in a nice home where one boy had been caught in a serious sin,

and the good mother was seeking help. The father, too, was a deacon in the church and longed to do the very best thing for his two boys.

The older boy loved books and enjoyed staying indoors, studying and reading. But the younger one did not like books. He wanted to be out-of-doors, was anxious to go fishing and to enjoy outdoor sports. He wanted a dog to play with. The skates, the bat and ball, and the sled would please him. But the father thought it nonsense for his boy to want such things, and he said, "If John will only stay in and be a good boy I will get him all the books he wants."

But books were just what he had no use for. When his father went fishing his automobile was so full of men his boy could not go. Father thought there was no need of a dog and feared his boy might get hurt at football. Thus it came about that this boy drifted into bad company and got to stealing.

It took the probation officer to make that father understand his great mistake. He saw that he misunderstood his boy, and changed his course with him. He got him a dog and sled and things longed for, fit for outdoor work. When his father went fishing the boy was taken with him. That home was soon made happy and the boy caused his parents no more such trouble. If fathers could be more chummy with their boys, taking pains to know what are the natural innocent tastes of the boys, fewer of them would be found in ways of sin.

**Brother Coon's Address** A letter from Rev. D. Burdett Coon asks his friends to address him as follows until further notice: Dufferin, No. 2 Bon Air Road, Cross Roads Post Office, Kingston, Jamaica, B. W. I.

The postage on letters is the same as in the United States.

**Yes, We Are All Anxious** A letter from a lone Sabbath keeper in a distant state makes complaint because we have given so little news from our missionaries in China. The writer says that the scattered ones are anxious, and seems to think that "the board must know"; "why does it not tell us?"

Until the receipt of the cablegram pub-

lished on page 398 in last RECORDER we knew nothing to publish concerning *our own* missionaries in China. And we had no data regarding missions in general different from that which filled all the daily papers throughout America. And we suppose that our Missionary Board knew no more than we did until the cablegram came. The RECORDER wishes to thank Treasurer Davis for hustling the dispatch right through to us just in "the nick of time" to get it in before going to press.

We will surely give our readers all the news we get from Shanghai just as soon as possible after it comes.

**Building Fund Report, March 30** Our last report of receipts and pledges for the Denominational Building Fund was made on March 8, 1927, showing a total at that time of \$28,356.72. Today, March 29, 1927, we can add \$156.84, making the amount to this day \$28,513.56.

Every month makes us feel more sure of the final success of this desirable undertaking. It is ten years since the movement began, and while we are proud of the splendid shop part with its excellent equipment and enlarged printing work, we grow more and more certain that our people will not allow the unfinished building, with its empty lot, to stand as a witness against us after we are gone. That is one thing that Seventh Day Baptists can not afford to do.

**Address Contributions To Miss Titsworth** Our readers will please address all gifts and contributions for the American Sabbath Tract Society to the acting treasurer, Miss Ethel L. Titsworth, 203 Park Avenue, Plainfield, N. J.

**Question:** Please explain why meteors or so-called shooting stars all have a course of downward movement. Space, if I understand rightly, has no gravity course. Then why not up or in some other direction?

**Answer:** Meteors are never seen from the earth except when they come into contact with the earth's atmosphere. Their speed through the atmosphere causes them to burn and produce the light which we see. They are then within the clutches of the gravity of the earth and always fall toward it.—*Pathfinder.*

### MINISTERS' SABBATH ENLISTMENT CONFERENCE, SALEM, W. VA., MARCH 14, 15, 1927

REV. AHVA J. C. BOND

Leader in Sabbath Promotion

Our third conference of Seventh Day Baptist ministers, called to discuss the Sabbath and its promotion, was held at Salem, W. Va. While there were but five present at the first session, and seven at subsequent meetings, the discussions were earnest and thoughtful. Possibly the two outstanding features of this conference were its atmosphere of deep spiritual devotion and the practical nature of its discussions. Where spirituality and practicality are wedded, the results of the combination will always be found to be satisfactory.

I spent just two and one-half days in Salem, and they were rather full days. Besides the three sessions of the conference, I gave a chapel talk to the students of Salem College, spoke to one of Professor Burdick's classes during a class period, met a group of Seventh Day Baptist students in the Young Women's Christian Association room of the college, and had personal interviews with two young men, seniors in the college, who are planning to enter the ministry.

We were all sorry that Pastor William L. Davis of Salemville, Pa., could not be with us. Middle Island has no pastor at present. Pastor Clifford A. Beebe of Berea showed us the plans of the proposed new church which they are building, and Pastor Herbert C. Van Horn of Lost Creek reported that they have just voted to build a parish house, all of which contributed to the spirit of hopefulness which attended our conversations throughout the meeting, and gives us courage for the future of the good cause in West Virginia.

President S. Orestes Bond made valuable contributions to the conference, some of which were by asking thoughtful and intelligent questions concerning the work of the Tract Board. The gracious hospitality of Pastor George B. Shaw and Mrs. Shaw was greatly appreciated by all members of the conference. It was a source of encouragement also to have with us Harley Sutton and Everett Harris, both of whom are seniors in the college and candidates for the Seventh Day Baptist ministry. Their plans

for the immediate future are not fully made. We hope both may find their way clear to enter the seminary this fall.

The minutes of the meeting together with its "findings" are given below as prepared by its secretary.

#### MINUTES OF THE CONFERENCE

The third Ministers' Sabbath Conference met at the parsonage at Salem, W. Va., March 14 and 15, 1927.

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

Pastor George B. Shaw led in the Scripture lesson, repetition of the Ten Commandments and the Beatitudes by all present.

Director Bond outlined the purpose of the meeting and presented questions for discussion.

Pastor H. C. Van Horn was elected chairman of the meeting, and Pastor C. A. Beebe, secretary.

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

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

The following questions were discussed:

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

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

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

The session was opened with a season of prayer, in which all joined.

Director Bond presented the work of the Tract Society under the following heads:

1. Relation to Sunday legislation.
2. Co-operation with other denominations.
3. Co-operation with other Sabbath-keepers.
4. Work among our own people.

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

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

The afternoon session was opened at two o'clock with the singing of one verse of "Blest be the Tie."

The session was spent in informal discussion of questions brought up at the previous sessions, and in summarizing the findings of the conference.

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

#### FINDINGS OF THE CONFERENCE

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

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

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

Each one must be granted the privilege of keeping the Sabbath as he sees fit, and in the way most helpful to him, but *our* Sabbath keeping should be above criticism.



The Tract Society recommends the observance of a Sabbath rally day in May, and a Sabbath sermon in November. The conference approved that recommendation and suggested that pastors exchange pulpits to preach on the Sabbath question. Such a plan will give the people fresh ideas on the topic and serve to unite the churches in a common Sabbath interest. It is hoped that this plan can be carried out in the South-eastern Association.

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

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

The work of the Teen-Age Conferences and summer camps, as presented by Director Bond, met the hearty approval of the conference. A Teen-Age Conference is being planned to be held in the Southeastern Association this summer, and it is hoped that the work of the summer camps may eventually be extended to include different sections of the country.

CLIFFORD A. BEEBE,  
Secretary.

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

DEAR FRIEND:

"A Vacation Religious School within the reach of every Seventh Day Baptist Child." This is the slogan which the director of religious education wishes might be realized next summer, and he is depending upon you to help bring it about in Seventh Day Baptist communities. Of course there are lone Sabbath keepers whose children can not attend a school in a community where we have a church, but would it not be possible to have a school in every community where we have a church, hoping children who can not reach our own schools may be reached by other methods?

Many denominations do not have as large a per cent of their children in Vacation Schools as do Seventh Day Baptists; how-

ever, that does not relieve us of our responsibility in the matter.

The Vacation School, with its three week session, with daily periods of three hours, is a real religious educational institution. Here the child is taught how to apply Christian principles in his play and in his work as he can not be taught in the regular Bible school, because of lack of time to put into practice the things taught. The Vacation School gives the child more Bible study than a whole year in the regular Bible school, good as that is.

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

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

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

Please read this letter to your church and Bible school.

Yours for the kingdom of God,  
ERLO E. SUTTON,

Director of Religious Education.  
March 21, 1927.

"Jacob Riis once said: 'Christianity for the city without the robin and the dandelion is never going to reach down into the slums.' Christianity plus parks was his method of lighting up the slums for the city's children."

## SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

### OUR BULLETIN BOARD

The April meeting of the Tract Board is to be held on April 17 instead of the tenth. Missionary Board meeting on April 20. It is expected that Dr. B. F. Johanson, president of the General Conference, will attend these meetings of the Tract and Missionary boards.

### EXTRACTS FROM LETTERS FROM AFRICA

[By request we are giving these letters as nearly as may be in the peculiar dialect of the writers, regardless of their poor English, thus giving our readers some idea of the people making the plea.—T. L. G.]

For several years we have been receiving letters from two men in Africa, Samuel D. Mpande and Timothy Inteka, asking for literature, that we print tracts and books in the native language for them, and that we aid them in other ways in building up Seventh Day Baptist interests in their land.

I wish to quote from recent letters from these men, that you may see how they cling to the hope that we shall help them in their efforts to build up Seventh Day Baptist churches.

Timothy Inteka writes from Inland Station D. R. C., Madunga Village, Dedza P. O., Nyassaland, Africa:

"We are very sorry because we don't receive a letter from you. . . . What matter with you without send any letter for us here? If you don't like to come in Nyassaland tell us about (it) . . . . We want to know about news of United States America. . . . What the mind you got nowadays? Now we ought to understand about you people, we are waiting your answer to our letter to know what is wrong. . . ."

"Also I want to tell about Nyassaland news. It was great meeting in Nyassaland for native school. They want to open English school to every mission in Nyassaland.

If the mission will not open the English school he will stop and go away, for that's the law in Nyassaland."

Mr. Inteka asks for some of our denominational literature.

Samuel D. Mpande writes from Krugersdorp, Transvaal, South Africa:

"I am writing you with great pleasure. I am writing that you may know about churches here in Transvaal and Southern and Northern Rhodesia. . . . I came here last year in May. I was in Transvaal about three years—1919-1923. I left Benon in September, 1923, to go with gospel to Bulawayo, where I spent 1924. I went to Northern Rhodesia, Mazabuka District, in 1925, and came back again to Bulawayo. The churches are on the map I have drawn up.

(There seem to be nine churches on this map.)

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

"I carried the gospel to Gokwe District. I was much troubled about the government there, for they did not like a native minister to be a pastor himself in their country. But in the power of the Almighty, I found members there.

"They had caught me three days at Gevells in November, 1923, and first time in October. But in March, 1924, a superintendent of natives of Bulawayo, Mr. Jackson, gave me permission to preach in the district of Gokwe.

"When a native commissioner of Gokwe saw that many receive gospel light, he was envious and sent me back to Bulawayo. After eight months I wrote to the prime minister of states of Rhodesia. He replied to superintendent of natives of Bulawayo, and the native commissioner called me to his office at Bulawayo and asked me what church I was connected with, as they wanted to know. I told him our church is in England and America and also in Nyassaland. He said, 'I want a letter from your bishop. I want to know.' He has also written to the prime minister of Salisbury.

"The trouble of the church is this: we have no books of our church. In a meet-

ing held at Ruzara Kraal in July, 1925, it was spoken that we had no books or song books of Seventh Day Baptist Church, because many people bought song books of Wesleyan Church. And a Sabbath study book and Bible and *Helping Hand* were wanted. The members sent me back to Johannesburg to print the song books of their language. We had from Rhodesia only eight pounds. We paid four for printing, for a few papers of A. B. C., and a few we bought books of natives to help church and sent them.

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

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

"We are two and my son from Rhodesia.

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

"I remain with much greeting,

"S. D. MPANDE."

Mr. Mpande asks that we send him Sabbath tracts, Sabbath studies, "Bible helping the preacher, a few English spelling books."

If I understand his letter he says that he has made a collection of one hundred twenty songs suitable for Sabbath-keeping Christians, and has translated our tract "Bible Reading on Sabbath and Sunday," and that he will send these manuscripts to us if we will agree to print them.

In another package he sends five short tracts in the native language and a small chart, "Alphabet and Syllables," that he wishes us to print and send to him for his use in preaching.

In a postscript to his letter he adds, "I want you to know, pastor, if you are able to help us, not to forget to write the government of Southern Rhodesia and Northern Rhodesia.

"The letter when you write send to me.

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

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

"We have many members in this country than Transvaal.

"Yours in Lord's service,

"SAMUEL D. MPANDE."

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

### LET RELIGIOUS EDUCATION BEWARE!

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

#### MINIMIZING THE CHURCH

First of all, religious education is in danger of minimizing the Church as an institution. Such a danger is natural. Every science tends to dissociate itself from the institution which is its natural organ of expression. Furthermore, the failure of organized Christianity to accomplish all that idealists demand has stimulated a spirit of criticism. There seems to be a growing tendency to divorce religious education from the Church as an institution, or at least to

minimize its relationship. It does not require much imagination to see this tendency in the development of the week-day schools of religion and the sharp separation of the Bible school from the services of the Church. The latter, of course, is a familiar subject of concern, but it may well become even more so. Already there appear professional religious teachers whose loyalty is primarily to a vocation rather than to an institution. The literature dealing with religious education, as distinguished from Bible school work as such, does not seem very much interested in the institutional aspect of the educational processes. An increasing number of persons are going into religious education without any theological training and without any real knowledge of the operations of the local church as a group of men and women. Too often a very brief preparation has centered their attention upon technical problems. Such matters are of undoubted importance, but they do not tend to interest the student in the Church as an institution.

If there are to be institutions of religion—and there seems to be uncertainty about this in some quarters—the Church must be recognized as capable of remaining an educational agent. To set up separate institutions apart from the Church would be a distinct misfortune. There is possibly not much danger of this, in view of the present organization of Bible school management of the various denominations in the International Council of Religious Education, but just the same, the danger is there, that there should be developed two institutions, the religious school and the Church. Much will depend upon those who lead the operations of the council.

To offset this incipient danger, religious education needs to be more interested in the Church as an actual social group. It needs to be sociological and historical, as well as psychological. It is not enough to study groups of boys and girls. The teacher ought to know something of the great processes of history, how civilizations actually are affected by ideas, how revolutions actually succeed and fail, how the social mind reacts to the influence of institutions. In urging this I am simply emphasizing conclusions which are thrust upon any student of history. A sociologist can no more

neglect society, a jury can no more neglect the State, than one interested in religious education can neglect the Church.

In the second place, religious education is in danger of hiding God behind a smoke-screen of psychology. This danger springs from psychology and from the constant emphasis on religion as life. If religion means a life dependent upon and helped by God, it would be correct; but unless one is misled by the discussions in various journals and textbooks, it would seem that, to religious education, life means adjustment to society. God, in the sense of an active personal power affecting human life, is seldom assumed. The reason for such an attitude is rather more than that discussion is entirely concerned with behavior. It springs from that minimizing of the significance of the Church already mentioned, and from the current pragmatic view which refuses to treat God as anything other than a social idea.

#### SNEERING AT THEOLOGY

Contributory to this attempt to make a non-theistic religion is the fact that many persons interested in religious education have not had any training in theology itself. With all my respect for psychology and for philosophy, I am convinced, from rather wide observation, that the constant stress on psychology, the popular contempt for metaphysics, and the current sneer at theology, bodes evil for the religion of the immediate future. The most difficult question which men are facing just now concerns God. Religious education too frequently sidesteps the issue or reaches what is, or at least takes the place of, a theology by the way of unsystematic religious thinking. But a man is not religious in a vacuum. He lives in a universe and is responsive to the same influences which have brought him into being. One may as well say that astronomy does not need a sun, as to say that religion does not need a God—not a personified social value, not a friendly gesture to ecclesiastical tenets, but a God who represents the personal cosmic forces in the midst of which we live and move and have our being. I grant the difficulty of organizing such concepts without relapsing into anthropomorphism, but it is our privilege to teach young people that religion has some other task than that of making good citizens



and good neighbors; that there is a real and effective way of deriving help from a Father that works apart from our consciousness as well as in our consciousness.

#### MISUSING THE BIBLE

Again, religious education is in danger of reviving the atomistic treatment of the Scriptures. For the last generation scholarship has been setting forth the meaning of the Bible as a record and product of a progressive experience of God. With this in mind it has undertaken to teach students correct views of Biblical material and the correct use of the Bible itself. Religious education at the present time is so interested in the perfectly legitimate task of developing life situations and organizing discussions that it tends to ignore anything that gives information. Perhaps the most common criticism of certain textbooks which comes from the representatives of this type of religious education, is that they are too much concerned in teaching people how to study the Bible, Biblical history, Biblical biography, Biblical teaching. I am certainly not criticising the desire to approach truth from the actual life situations of children and youth, but if the study of great movements of social change means anything, it is clear that a socialized ideal is perhaps the most dynamic influence in the transformation of life situations. And as for discussion without information, one can not help feeling that it is in great danger of substituting loquacity for wisdom.

What is needed among other things is that the representatives of religious education who emphasize life situations should be thoroughly trained in the use of the Bible. They should do something more than pick out anecdotes and stories to illustrate some lesson. Their treatment of the Scripture should be in accordance with the best type of Biblical study available. After all, it is necessary that some sort of content be developed in teaching, if education is to be anything more than a development of immature personal opinions. The Bible is too valuable a source book of religion to be ignored or to be turned into an encyclopedia of illustrations.

#### TECHNIQUE

Fourth, religious education is in danger of over-emphasizing technique. Apparently the most vital subjects of discussion just

now among pioneering leaders are the curriculum and tests. I certainly would not minimize the importance of these two subjects, but they seem to me to lie in the sphere of the specialist rather than in the methodology of a teacher in church schools. Much discussion of the curriculum reminds one of the long discussion of the definition of sociology which characterized the generation of sociologists that pioneered the field. But the interest of present time sociologists is far less in a desire to make a section of errant omniscience than it is to deal with practical matters like the family, philanthropy, the co-operation and interplay of groups, and the human aspects of industry. So far has this proceeded that very much of the older elements of sociology has been taken up by the economists, while the administration of social service and a study of human practices as a sort of social diagnosis are increasingly becoming the field of the sociologist.

The importance of projects and activities of various sorts as a part of the educational processes is undeniable. Except that it confuses the average practical worker, there is no serious objection to their being included in a definition of the curriculum. Certainly no one who has kept pace with the development of religious education would undertake to say that a curriculum should consist only of the use of textbooks and the acquiring of ideas and information. But there must be a perspective in religious education and the solution of such questions as the proper content of the curriculum is far more technical than it is practical. Whatever definition is finally reached, the chances are that the man who teaches youth, as well as the man who builds up systems of education, needs to be taught how to deal with such matters as a religious and social inheritance, with the Bible and with dynamic ideals. Religious education will have to follow the lead of sociology, or it will find its place taken by some other science, such as systematic theology and social ethics. These center attention not upon the technique, but upon the problems incident to the practical application of religion to children and youth. The professional teacher of religion needs to know how to use technique as well as to discuss technique.

#### TESTS AND QUESTIONNAIRES

Much the same can be said about the present acute interest in tests. There is no question of their value, but there is a very considerable question as to whether tests of the efficiency of religious and moral teaching can ever be found in hypothetical moral and religious questions proposed in class. I have no doubt that such methods have value. It occurs to me as more than a bare possibility that religious education as an actual operation within a church may need to put to itself the question as to whether the moral life and the religious interest of those who were instructed ten years ago can be today counted upon as factors in our social life. However desirable it is that college students should be taught the mathematics of statistics, such training can never take the place of the social study of the actual religious and moral vigor of those who ten years ago were brought under the influence of the new religious education. It is easy enough to mistake indifference to ecclesiastical organization for religious liberality.

It is not so very difficult to devise questionnaires and intelligence tests and even a sort of examination paper for moral tests. But the real test which religious education must face is different. Are men actually more kindly, more convinced that the teachings of Jesus concerning love as a social force are sound, more ready to sacrifice for their ideals, more ready to see moral issues in the relations of the sexes, more eager to see that women in the factories shall be protected from exploitation and overwork, more determined that children shall not be permitted in industry, more ready to treat the relation of nations as involving morals? These questions can not be answered by any psychological test with which I am acquainted.

#### THE ENDS OF RELIGIOUS EDUCATION

In pointing out these dangers born of success, I hope I have made it plain that my sympathies are wholly with the new movements in religious education. To point out the dangers which enthusiasm for any new movement almost inevitably excites is simply to plead for proper perspective and proper training of those who are actually to be the teachers of the rising generation. For a generation that is indifferent to the

Church, that treats the Bible unintelligently, that does not pray as Jesus taught men to pray, no matter how much it may be interested in worship and ritual, that does not seek definite results in the way of sacrificial commitment to Jesus and his ideals, is not likely to possess any morality other than that which is dependent upon contemporary *mores* and uncontrolled "self-expression." No permanent civilization has ever been built upon that sort of morality. Our hope will lie, not simply in developing religious education as a technical science and vocation but in the training of church members and transforming and energizing church institutions to bring youth into an uplifting and transforming relationship with God and a practical, intelligent loyalty to the example and teachings of Jesus. It is to these ends that religious education is confessively devoted, and, unless it loses itself in scientific introspection, it is these ends it will serve.—*Shailer Mathews in Christian Century.*

#### CHRISTIAN ENDEAVOR NEWS NOTES

The Good Cheer Committee of the Adult Christian Endeavor society of Hampden Methodist Protestant Church of Baltimore, Md., is supplying a widow and six children with coal this winter.

The Central Presbyterian Christian Endeavor society of Detroit, Mich., counts among its membership the following nationalities: Dutch, Irish, Scotch, Canadians, Americans, one Filipino, one full-blooded American Indian, and one young man born in Central Africa. Each of these nationalities was in charge of a meeting during the autumn, with varied and interesting results.

Thirteen hundred magazines and six crates of oranges were distributed by the Christian Endeavor society of the Fort Street Presbyterian Church of Detroit, Mich., to the fourteen hundred inmates of the poor farm and asylum at Eloise, Mich., a good distance from their city.

A mileage of 17,078 miles has been reported by the Flying Squadron of the Panhandle District Christian Endeavor Union of Texas. This mileage was reached in ten trips, during which six societies were reorganized and eight new societies formed.—*Edward P. Gates, Secretary, Boston, Mass.*

## MISSIONS

REV. WILLIAM L. BURDICK, ASHAWAY, R. I.  
Contributing Editor

### WELCOME TO BROTHER AND SISTER D. BURDETT COON

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

"My dear Brother Burdick:

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

The addresses delivered at the time of the formal welcome have been forwarded to the secretary with request for publication. The work in Jamaica is new to us as a people, and these addresses will help very much to acquaint us with both the work and the people of that beautiful island; therefore they are given below.

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

(Presented to Pastor and Mrs. D. Burdett Coon)

PASTOR AND MRS. D. BURDETT COON:

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

We are jubilant at your presence in our midst, even in our tropical Jamaica—a speck among "the islands of the sea"—with its myriads of eye satisfying sceneries, which,

we hope, will be as delightful to you as they have been to others who have visited our shores. We are joyous at your presence among us, because, for three years, we had prayed and hoped for an efficient helper and representative from the Seventh Day Baptist Missionary Board who, together with our missionary pastor, could fully represent its mission in this island.

Previous to this the Missionary Board has been unrepresented. The work was represented by Jamaica alone and was looked upon as a mere local affair. But now, with your coming, both the home board and the local field are united. We are, therefore, exultant at this union. Unity certainly brings strength and joy and peace. And this grand missionary concord is but the beginning of the great evangelistic drive throughout this island and throughout the West Indies.

As an association, we are still in our infancy; for this is but the third year since our emancipation from that spiritual thralldom—that spiritual tyranny which denies the equality of man, and that would make us believe that the great Jehovah hath from his throne decreed that "the colored people should not urge that they be placed on an equality with white people" in the Christian Church, and that "many wise Christian colored men will be called to the work; but for several reasons white men must be chosen as leaders." (Mrs. E. G. White in "Testimony for the Church," Volume 9, pages 214, 202.) Such a God dishonoring theory and heaven daring principle we have utterly repudiated and have stepped into the spiritual liberty which is obtained through faith in the gospel, which the Redeemer himself had proclaimed when he said, "The Lord hath anointed me to preach good tidings to the meek; he hath sent me to proclaim liberty to the captives." And to all those who have accepted that "liberty" from sin, he says, "All ye are brethren." "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are *all one* in Christ Jesus." Outside of this great Christian freedom, is the spirit of Gentilism—the spirit which the Gentiles exercise upon and over one another, against which is the warning of our Savior. "Ye know," he said, "that the princes of the Gentiles exercise dominion

over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant." "Neither as being lords over God's heritage, but being ensamples of the flock." We are glad of being adopted into the Seventh Day Baptist denomination, whose church polity is in accordance with the principles of perfect liberty, as enunciated in the above declarations of Holy Writ.

We, as representatives of the churches and companies which constitute the Jamaica Association of Seventh Day Baptists, declare to you in the foregoing statements, the magna charta on and for which they stand. With open arms we receive you as the representative of the Seventh Day Baptist Missionary Society to our field; and with open hearts we receive you into the ministry of the Jamaica Association. With our whole minds we do pledge this day to fully cooperate with you in the work of the gospel, so long as you shall stand upon and for the principles enunciated in the preceding asseverations, without which the gospel work generally deteriorates into spiritual despotism. We shall stand by you as long as you stand right and for right. You shall have our general respect and support.

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

With that fact in mind, you shall better be prepared to meet and to solve some of the hard problems in this, your new field. With the desire of the youthful Solomon in your mind, and which he expressed: "Thy servant is in the midst of thy people which thou hast chosen," "a people terrible from their beginning hitherto." "Give therefore thy servant an *understanding heart* to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?" "A people terrible from their beginning hitherto."

Your past missionary experiences and tests, and the continual bestowal of Jehovah's wisdom upon you through the power of his Holy Spirit, will enable you to solve those trying and peculiar circumstances

which every missionary must meet in every field, whether at home or abroad.

We are expecting great things from you and our missionary pastor, as you both shall unite in planning for the furtherance of the work of our God in this field.

We wish Mrs. Coon and yourself continued health, in the broadest sense of the word, and that your stay among us shall be one of joyfulness, as you shall become acquainted with the people among whom you shall sojourn and for whom you have come to labor for the advancement of the kingdom of God. Therefore in behalf of our association:

"We bid you welcome in the name  
Of Jesus, our exalted Head,  
Come as a servant, so he came  
And we receive thee in his stead.

"Come as a Shepherd: guard and keep  
This fold from Satan and from sin;  
Nourish the lambs and feed the sheep;  
The wounded heal; the lost bring in.

"Come as a watchman: take thy stand  
Upon thy tower in Zion's height;  
And when the sword come on the land  
Warn us to fly, or teach us to fight.

"Come as a Teacher, sent from God,  
Charged his whole counsel to declare;  
Lift o'er our ranks the prophet rod,  
While we uphold thy hands with prayer."

We desire that these addresses and dialogue be published in the RECORDER for the benefit of your people, that they may read the expression of our appreciation of the workers sent us. H. LOUIE MIGNOTT.

### A BIT OF NEWS

(A dialogue by four girls, composed by H. Louie Mignott, recited March 6, 1927, at the tabernacle in Kingston.)

Mary Page knocks outside.

Lizzie Baptist: "Who is there? Come in! Oh, dear me! Here is Mary. Have a seat. Let me introduce you to these two sisters from the country. This is Winnie May, and this is Jessie Lorton."

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

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

Mary: "Oh! it is a bit of news that I have heard, and it is so good that I had to hasten to break it to you. Two men were reading the *Gleaner* just before my gate, and I heard them say that Rev. and Mrs.



D. Burdett Coon have been landed here to take up work for the Seventh Day Baptists and—"

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

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

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

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

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

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

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

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

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

Jessie: "I do not think so either."

Winnie: "Why, let's make a social for them every little while."

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

Response by three: "Oh, no! It is an excellent one."

Winnie: "Yes, it is certainly a splendid one. Souls must be gathered in for the

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

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

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

Jessie: "He, the friend of dying sinners,  
To my rescue quickly came;  
Now he bids me seek for others;  
Hark! I hear him call my name."

Winnie: "Gladly do I haste to aid him,  
He who bore my sin and shame.  
Great the harvest, few the lab'ers,  
Hark! I hear him call my name."

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

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

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

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

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

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

Our united determination is to give you our hearty co-operation, so that the work of God may go forward, and finally bring in the everlasting kingdom of our blessed Lord and Savior Jesus Christ.

We wish you both physical and spiritual

health, so that you may enjoy your stay among us.

Yours for service.

STEPHEN GRAY,  
Leader.

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

TO REVEREND AND MRS. D. B. COON:

We, the members of the Jamaica Seventh Day Baptist Missionary Association, offer to you the warmest of welcome to our dear island home.

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

And as you become more acquainted with us, and we with you, we sincerely hope that the everlasting bond of love may cement our hearts together unto the perfect day. We have long waited such helpers as you are among us. As we shall go forward doing the Master's bidding, may our work be blessed by him and thereby bring forth fruits for his eternal garner.

MISS J. MAY RICHARDS,  
Secretary.

#### CHURCH MIGRATES TO CITY FOR ONE DAY

SEVENTH DAY BAPTIST MEMBERS WILL GREET EDUCATORS OF DENOMINATION

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

President and Mrs. Davis, with Dr. and Mrs. Mark Clawson and Mr. and Mrs. Orra Rogers of Plainfield, N. J., spent a most enjoyable week in Riverside, leaving for San Diego last Sunday morning. A large "convoy" from the Seventh Day Bap-

tist Church escorted them on their way as far as Elsinore.

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

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

Another opportunity to hear the president was enjoyed at a reception held in honor of the visitors at the pleasant home of Dr. and Mrs. Harrison M. Pierce on the night of February 26, where he told of some of the work and problems of the university and the denomination. Dr. Clawson and Mr. Rogers are also trustees of Alfred University, where in the nineties they were graduates with some of the local friends, and they contributed in no small way to the evening's pleasure by their interesting addresses on denominational questions.

Mrs. Clawson's father at one time owned an orange grove in Riverside, so she was doubly interested in seeing old landmarks and meeting old friends and relatives living at Corona.

This is the second visit of college notables to the Seventh Day Baptist Church this winter. The previous tour was made by President A. E. Whitford and Vice-President Royce of Milton College, Milton, Wis.—*A Riverside paper; published by request.*

Hear your commission, O child of the Master:  
Friend and disciple of Jesus, take heed.  
How are you doing the work of the Father?  
How are you caring for hunger and need?  
Go to the sheep that are scattered and fainting.  
Having no shepherd to tell them to come;  
Go to the highways and tell every creature,  
Still the feast waiteth and yet there is room.  
—Annie J. Flint.

## WOMAN'S WORK

MRS. GEORGE E. CROSLY, MILTON, WIS.  
Contributing Editor

### IS THIS ALL?

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

And is this all he meant when thus he spoke:  
"Come unto me"?  
Is there no deeper, more enduring rest  
In him for thee?  
Is there no steadier light for thee in him?  
Oh, come and see!  
Oh, come and see! Oh, look, and look again!  
All shall be right;  
Oh, taste his love, and see that it is good,  
Thou child of night!  
Oh, trust him, trust him in his grace and power,  
Then all is bright!

Nay, do not wrong him by your heavy thoughts,  
But love his love;  
Do thou full justice to his tenderness,  
His mercy prove.  
Take him for what he is—Oh, take him all,  
And look above!—*Horatius Bonar.*

Almost every day there comes a call for some period of time, either a day or a week, to be set aside for the observance of some special object. There are so many of these special weeks, with now and then a special day thrown in for good measure, that a year or even three hundred sixty-six days is altogether too short to hold them all. There are weeks set aside as better homes week, music week, better speech week, children's book week, clean-up week, Red Cross drive week, and many others that will be called to our attention as they come and go. Among the special days that are made much of in the daily press is the go to church Sunday.

Several years ago publishers, who are interested in selling all kinds of books, and members of religious organizations got together and planned a religious book week. The best time for this week seemed to be the week just preceding Easter, when, as Dr. W. E. Garrison of the University of

Chicago writes in the *Chicago Sunday Tribune*, "The minds even of people who are only moderately religious are sensitized to religious impressions more than at other seasons, and when, as at Christmas time, many who do not consider themselves religious at all are conscious of a dim, half wistful wish that they were."

From the very first this week seemed a success, but a week proved all too short. Time was needed, so we were told, for thoughtful perusal of these books. So the religious book week was developed into religious book season—the season preceding Easter. So that is the reason that book stalls all over the country are displaying at this time many books on religious subjects.

I have been surprised sometimes in reading the book reviews at the amount of space given to books of this character, and this not only during this religious book season but at all times of the year. Another interesting fact is that the Bible continues to be a best seller of any single book.

During the past twenty years there has been a decided increase in the number of titles of religious books published, as also has been the case in the sale of such volumes. Since 1900 the number of religious titles published has averaged seven hundred fifteen each year. Last year the number was nine hundred thirty-three. This seems to indicate that people are interested in this subject and, too, that books are being written that meet the needs of the times. The largest number of these books are books about Jesus; next come books about the Bible, then books presenting the author's general views on religion in terms of modern life, and last, books about conduct. The statement is made that never a week passes that there is not a new book that deals directly with the personality and teaching of Jesus. Many of these books are written by people with little theological training and, while these may not be scholarly, many times they make a direct appeal to the reader who is not a student of theology.

I have noted with satisfaction that secular magazines, with whose ideas on many subjects I could not agree, have often published articles or series of articles about the life and work of Jesus and about the Bible, while articles endeavoring to present the religious view of the world at the present

time are legion and of great variety. Hardly a magazine containing worth while reading appears without at least one article concerning conduct, especially in relation to social problems.

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

### GOLDEN WEDDING

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

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

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

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

Years ago on old South Prairie  
When autos' names were "Jobe and Berry"  
And the roads were for the ox cart,  
Edward Ellis found his sweetheart.  
Fifty years have they been wed;  
But those years have quickly fled,  
Leaving some sad scenes behind,

Although fortune has been kind.  
In this great Dodge Center town  
Lived a maid called Mary Brown.  
And as 'twas in days of trapping,  
They caught a man they called Fred Tappan.  
Mary Brown and sweetheart Fred  
Longed to see this couple wed.  
They did not have to make great search  
Before they found the S. D. B. church.  
For these couples both were heading  
For a place to have the wedding.  
And, dispute it if you can,  
Fred was chosen as best man.  
And here in the old home town  
Bridesmaid must be Mary Brown;  
For the very next to wed  
Were Mary Brown and sweetheart Fred.  
And, we must repeat it o'er,  
They were sure a happy four.  
Soon to old South Prairie, wide,  
Edward Ellis took his bride.  
Fifty years ago, they say,  
They moved on their farm to stay—  
Happiest time of all their life,  
Starting out husband and wife—  
Fifty years ago today,  
And their locks have turned to gray.  
Time's dull finger tells us now  
Care leaves furrows on the brow;  
Time brings changes to each one  
E'er the race of life is run.  
We have sorrows oft and care,  
Which seem hard for us to bear;  
Oft our loss is other's gain,  
As for those who still remain,  
Those now gone no sorrow know,  
Wait to welcome when we go.  
Long and happy life, dear friends,  
Is the wish this crowd extends:  
All the joys of life to you  
As day by day you journey through;  
Accept congratulations now,  
While you renew your wedding vow.

—ARIVA BOND.

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

This story I bring is about a young farmer  
Who fell in love with a doctor's young daughter.  
He was ambitious, had bought him a farm,  
Had a home that was very convenient and warm.  
Soon they were married, united for life,  
By Reverend Campbell made husband and wife.  
This wedding took place, so 'twas told to me,  
In the church where each Sabbath their faces you see.  
They lived on their farm, raised grain and horses;  
Were happy, successful, not meeting with losses.  
A babe came from heaven to brighten this home,  
But Jesus knew best, and soon back she did roam.  
In the course of time God sent them a boy;  
He truly has been their comfort and joy.  
Several years later a baby girl came  
To share the comfort and joy of this home.  
She grew up, was married, and then one sad night  
God called, she answered, and soon took her flight.  
But she left in her place a little granddaughter,  
To dispel all this sadness and bring mirth and  
laughter.



In the work for the Master, both faithful and true,  
They did whatever their hands found to do.  
Mr. Ellis was trustee many years in succession,  
Also worked on committees, and now he's a  
deacon.

Mrs. Ellis excelled in teaching the young;  
Through her efforts many Christian lives were  
begun.

To the children, who loved her, she was a friend;  
And her influence around them never will end.

In later life they rented the farm home,  
Built a fine new house and moved to town.

And now we're glad this tribute to pay,  
And wish you joy on your golden wedding day.

### DO YOU TELL YOUR CHILDREN BIBLE STORIES?

A few weeks ago I asked my class how many had ever been told the story of Joseph. Only one or two raised their hands. My heart sank. I did not blame the children, but I wondered if the parents had been doing their duty. We who work with children are amazed again and again by their lack of knowledge of the simplest but most interesting and important characters of the Bible.

My heart has ached as I have seen the neglect of parents to take a little time each evening to tell or read Bible stories to these hungry little souls. "Too tired, too busy, too much on my mind," are the excuses; and while the years slip by, the children are tucked in bed, out of the way, and they do not receive the early instruction which their minds need, and for which they often crave.

Today the adult who is most familiar with Bible characters and Bible history is usually the one who has read or been told these from the cradle up. These stories have been made a part of his life and he finds it much easier to adapt himself to deeper study than the one who has been left in ignorance of Bible character until grown.

You parents who have children who can place almost any Bible incident mentioned have been well repaid for your labor. Often you read or told the story when your feelings went against you. Much easier would it have been to have said, "Now, run off to bed. Mother is too tired for a story tonight," but you overcame your own feelings and brought pleasure and satisfaction to that hungry little heart, who from very infancy said, "Tell me 'tory, mamma."

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

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

### BUYER HAS THE GREATER GUILT

SENATOR MORRIS SHEPPARD

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

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

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

## YOUNG PEOPLE'S WORK

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

### A MISSIONARY CHOICE

Christian Endeavor Topic for Sabbath Day,  
April 23, 1927

#### DAILY READINGS

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

Monday—Ready for anything (Isa. 6: 8)

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

Wednesday—Beginning at home (Luke 24: 44-48)

Thursday—Where the task is hard (Rom. 1: 8-16)

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

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

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

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

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

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

What fields seem to present the greatest needs?

Why can we not enter all of them?

In what spirit must we attempt the solution of our problems?

Why are not more people available to man these fields?

How could the financial problems be solved?

How may young people help solve these problems?

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

What could they do to help the lone Sabbath keepers?

#### THE MISSIONARY'S APPEAL

It isn't the work that tries us, but the sights we have to see;

The children bowing to idols, the slaves who can not be free,

With those who of evil spirits spend all their lives in fear,

And women toiling in bondage, no hope of heaven to cheer.

It isn't the work that wears us; at least, not what we do,

But that which is left undone when our busy day is through;

It's turning away the scholars who want our schools to share,

And saying "No" to the people who beg for a teacher's care.

It isn't the work that kills us; but the strange, indifferent life

Of those who too are Christians, but stand aloof from strife;

It's keeping up the struggle that we abroad must live

Without the friendly backing which you at home could give.

—*Anna Stevens Reed in the Christian Endeavor World.*

Highland, N. Y.

### THE INTERMEDIATE CORNER

REV. PAUL S. BURDICK

Intermediate Christian Endeavor Superintendent  
Sabbath Day, April 16, 1927

WHY DID JESUS DIE AND RISE AGAIN?

(JOHN 12: 27-32; 2 TIM. 1: 10)

Two men were walking down a country road. It was springtime, the winter was past, the rain over and gone; yet what did it mean to them that the flowers appeared on the earth, the time of the singing of birds had come, and the voice of the turtle dove was heard in the land. Their Master, their Master had been taken, crucified, and buried. The stone that sealed the new-filled sepulchre had prisoned their hopes as well—hopes regarding the brightest prospect that human mind up to that time had cherished.

"We trusted that it had been he which should have redeemed Israel."

But as they walk, who is this Person of whose presence they are startlingly aware, and whose tones of authority raise even their dejected spirits from the dust?

"O foolish men, and slow of heart to be-

lieve all that the prophets have spoken." And beginning from Moses and the prophets he showed them that it must needs be that the Christ should suffer; for he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed.

With these and many like words did he bring conviction to their quickened consciences, that there must even be divine suffering on account of humanity's sin. Thus, when he was taken from them, they could say, "Did not our hearts burn within us while he talked with us by the way and while he opened to us the scriptures?"

O brothers, friends! Can we not realize that Christ had to suffer for *our* sins? The chastisement of *our* peace was upon him. Yet even as we realize our shame and loss, he walks beside us with his risen power, and causes our hearts to burn with hope and love.

#### Sabbath Day, April 23, 1927

##### DAILY READINGS

Sunday—A man who refused (Jonah 1: 1-3)

Monday—Led to his task (Acts 8: 26-31)

Tuesday—Choosing because of interest (Rom. 1: 8-15)

Wednesday—A beckoning vision (Acts 16: 9-13)

Thursday—The missionary spirit (Isa. 6: 8)

Friday—Going because sent (Acts 9: 10-18)

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

##### CHOOSING OR FOLLOWING

A young man once attended a missionary meeting of his Christian Endeavor society. There he heard about some of the great missionaries who had wrought wonders in far-away lands. He heard of Raymond Lull, first missionary to the Mohammedans; of John Eliot and David Brainerd, missionaries to the Indians; of Livingstone, thirty years a missionary to Africa; and of others who went to India, China, and the isles of the sea.

"Well, that would be all right for anyone who wanted to go, but I do not believe it concerns me very much," he said to himself. At the close, the song, "I'll go where you want me to go," was sung, and while he sang it he thought to himself, "Yes, I'll go almost anywhere, but I guess I don't want to be a missionary."

After some time, he became acquainted

with a young Japanese student in this country. He learned through him of the interesting life of the people in Japan and of how much they needed the gospel. After that he was able to sing the song with this thought in mind: "Yes, I would go as a missionary, if it were to Japan."

From that beginning, he began to be interested in other Asiatic countries, until the thought of going to China or India did not appall him, and even the Mohammedans, who had once inspired him with a certain horror because of the cruelty he had heard they practiced, became even objects of his sympathetic interest. Then he could sing the song with some such thought as this: "I believe I would go anywhere among people of the lighter colored races, but I do not want to go among savage peoples."

Still, an interest once aroused is apt to grow, and when he had learned of the wonderful transformation being worked upon the lives of even the savages of Africa, he could say at last, "I'll go, Lord, *anywhere*."

To be led is better than to insist on choosing, and truest happiness comes to the life that is willing to fit in with God's plan instead of trying to instruct God as to what his plan regarding us ought to be.

In this case God said to the young man: "I can not send you to a foreign country. There are not enough funds provided to send all who are even willing to go. I can not evangelize the world any faster than the willingness of the people at home will support the work. So your task will be to stay at home—be a missionary to those of your own home and community. But your interest in missions will ever go with you to help you to consecrate yourself to whatever task I give you, and you may help my missionaries abroad by your prayers and by interesting others."

#### JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

SUGGESTIONS FOR SABBATH DAY, APRIL 23, 1927

MRS. EMMA JEFFREY

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

Have the children bring relics or pictures of Indian life. Tell true stories of the

life and customs of the different tribes. Perhaps some of the children have visited the Indian reservations and can tell what they have seen.

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

Nortonville, Kan.

#### FEBRUARY MEETING OF THE YOUNG PEOPLE'S BOARD

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

Members present were: Dr. B. F. Johanson, L. E. Babcock, I. O. Tappan, Frances F. Babcock, Russell Maxson, Ruby C. Babcock, Marjorie Maxson.

The corresponding secretary presented the following report:

##### REPORT OF CORRESPONDING SECRETARY FOR JANUARY, 1927

Number of letters written, 65.

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

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

A semi-annual report has been received from the following societies: Ashaway, Plainfield, Shiloh, Marlboro, Waterford, Adams Center, DeRuyter, Alfred Station, Little Genesee, Salem, Lost Creek, Fouke, Riverside, North Loup, Welton, New Auburn, Milton Junction, Farina, Jackson Center, Detroit, and Battle Creek.

New York City, Hebron, and Exeland report that meetings are not being held at present.

Shiloh and Rockville have reorganized.

Two articles were prepared for the RECORDER on the Young People's Page. One gave the names of those who had read all of the RECORDERS from September 27 to November 22. There were twenty-two who had sent me their names. The other was a report of societies' and individuals' mileage in the RECORDER Reading Contest.

Correspondence has been received from Mrs. A. J. Green, Mrs. Zeruah S. Stearns, Miss Gladys Hulett, Miss Inis Scholtz, Miss Vivian Hill, Mrs. Maud Sample, Rev. Wm. L. Burdick, Rev. Wm. Simpson, Mrs. C. W. Thorngate, Donald Gray, Leland Skaggs, Miss Mary H. Davis, Rev. A. L. Davis, Hurley Warren, L. H. North, E. P. Gates, Miss Fucia F. Randolph, Miss Etta N. North, Rev. James Hurley, Miss Ethelyn Davis, Rev. H. L. Cottrell, Lyle Langworthy, Mrs. H. L. Polan, Miss Miriam Horner, Miss Irene Woodworth.

Intermediate reports have been received from: Second Hopkinton, Brookfield, Nile, North Loup, Nortonville, Milton, Milton Junction, and Battle Creek.

FRANCES FERRILL BABCOCK.

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

MARJORIE W. MAXSON.

#### MARCH MEETING OF THE YOUNG PEOPLE'S BOARD

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

Mr. L. E. Babcock led in prayer.

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

The corresponding secretary presented the following report:

##### REPORT OF CORRESPONDING SECRETARY FOR FEBRUARY, 1927

Number of letters written, 30.

Two letters were mimeographed.

Correspondence has been received from: Miss Fucia F. Randolph, Rev. Wm. L. Burdick, Miss Elisabeth Kenyon, Mrs. Blanche Burdick, Miss Greta F. Randolph, Rev. Paul S. Burdick, Miss Dorothy Whitford, Rev. John F. Randolph, Rev. C. A. Beebe, Miss Margaret Davis, Miss Vivian Hill, Miss Alberta Simpson, Miss Eleanor Champim, Albert Rogers, E. P. Gates, Miss Velma Davis, Lyle Langworthy, Miss Clara Loofboro, Mrs. H. Van Horn, Miss Miriam Horner, Rev. W. L. Davis, Miss Leora Gray.

Reports have been received from Mrs. Blanche Burdick, Miss Elisabeth Kenyon, Rev. Paul Burdick, Albert Rogers, Miss Greta Randolph, Miss Dorothy Whitford, Miss Margaret Davis, and Miss Fucia F. Randolph.

FRANCES FERRILL BABCOCK.

The board heard and discussed much of the correspondence, namely, that from Dorothy Whitford, Rev. C. A. Beebe, Rev. W. L. Davis, Fucia F. Randolph, Albert Rogers, Greta Randolph, Rev. John F. Randolph, Elisabeth Kenyon, Margaret Davis, Rev. Paul S. Burdick.

Allison Skaggs reported on the standings



of the societies on the "Activities Chart." Some of the societies are making a fine record.

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

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

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

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

Respectfully submitted,  
MARJORIE WILLIS MAXSON,  
*Recording Secretary.*

*Battle Creek, Mich.,  
March 3, 1927.*

### HOME NEWS

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

Conference was with us in August, at which time we entertained the largest delegation that has ever attended a Conference. Our neighbor church at Alfred Station assisted in a splendid way in caring for the delegates. On the last Sabbath in June the Western Association was held with the Second Alfred Church, and our church adjourned its services that we might attend in a body. On the first Sabbath in June a special service given by the alumni of the seminary was held in our church in honor of Dean A. E. Main's twenty-five years of service with the seminary. Rev. E. D. Van Horn, pastor of the Second Alfred Church and president of the Education Society, had charge of the program. At this time the Second Alfred Church adjourned its services to meet with us.

Other special programs of the year were the first Sabbath in February, when the Christian Endeavor society had charge and Leonard Hunting gave the sermon. March was made "Come to Church Month," and the first Sabbath, Dora Degen of the university and seminary gave an address on

Religious Education. On the first Sabbath in December, the Evangelical society had charge of the program and different members gave a history and outline of the work done and to be done by the society. The programs were arranged and carried out by the Committee of Eleven. This committee did not arrange as many special programs for the year as the former committees had done, due to other special features that called for places on our regular Sabbath day programs.

Your pastor was absent five Sabbaths. Three were due to illness, at which time Dean Norwood, the Camp Fire girls, and President Davis supplied the pulpit. One Sabbath he was away on a camping trip with his family on Sodus Bay, at which time Rev. W. W. McCall of the First Presbyterian Church of Hornell supplied in exchange for a like favor; on October 30 he attended the semi-annual meeting and ordination service of Clifford Beebe held with the First Hebron Church. At this time Dean Dora Degen read a sermon written by the pastor.

On other special occasions the pulpit was supplied by Rev. B. H. Linville of the Christian Temple of Wellsville, when he gave the sermon before the Christian Associations of the college; by Rev. S. W. Hale of the Episcopal Mission of Belmont, when he gave the baccalaureate sermon before the graduating class of the high school; one Sabbath in July, when Rev. N. A. Simon of the Anti-Saloon League, gave a sermon on the temperance situation; one Sabbath in August by Rev. George B. Shaw of Salem, W. Va., who was spending his vacation in Alfred, and one Sabbath by Rev. Edwin Shaw of Milton College, who was in attendance at the meeting of the Commission.

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

weeks on Sabbath afternoon during nine months of the year.

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

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

Respectfully submitted,  
A. CLYDE EHRET,  
*Pastor.*

### ANTI-SALOON LEAGUE ACTIVITIES

There lies on the desk a copy of the program of the Anti-Saloon League of New York for the year 1927. It is a comprehensive program, calling for intensive and determined activities. Such a program is called for. New York State is generally looked upon as the center of opposition to the policy of national prohibition—at least New York and New Jersey together constitute such a center—and there is every reason why the believers in prohibition in that state should exercise exceptional vigilance and aggressiveness during a year or two ahead of us. Leaders in New York State are to be congratulated that they sense the need of the times and are committed to the supply of that need by zealous and far-reaching activities.

But the same need exists in almost every state. It is true, no doubt, that, throughout the nation, the thoughtful people who sincerely seek the promotion of the national welfare, rather than the satisfaction of personal preferences, are convinced of the eco-

nomie, social, and moral benefits which have come through prohibition. We are steadily growing a generation free from the degrading influences of the saloon and the insatiable greed of those who once sought by legalized methods to debauch the youth of the country in order to fill their own pockets. In a few more years the benefits of a saloonless nation will be so apparent to an overwhelming majority that there will be no hope of bringing back the evil which has been banished. But that time is not yet, and unless we are alert and active we may suffer from the results of our too great complacency.

The people who profit through the illegal sale of intoxicants are becoming desperate as it becomes increasingly difficult to ply their trade. They are flooding the country with misrepresentations in the effort to secure modification of existing laws. Their hope is in the fact that the friends of sobriety are in danger of being too sure of their achievements. The Anti-Saloon League throughout the nation is the agency which at this juncture deserves the hearty support of all friends of temperance that nothing that has been won may be lost and that still greater benefits may accrue to future generations.—*Presbyterian Advance.*

Question: Please tell me where the song "Coming Through the Rye" originated? Did the author have in mind a rye field or a river in Scotland named Rye? Is there even a river in Scotland by that name?

Answer: There is a small burn or brook in Ayrshire, Scotland, called the Rye, and many people believe that the "Rye" in the song refers to that tiny stream in the Burns country. However, this view is not accepted by the more reputable editors of Burns' work. For instance, in the Cambridge edition, edited by the famous Henley, the word "rye" is not capitalized in the body of the song, indicating that the editor regarded the word as referring to a field of grain. The question has long been disputed in literary circles. Burns wrote a song "Coming Through the Rye," but it was suggested by an old Scotch song on the same subject and sung to the same tune. The origin of the latter is unknown.—*Pathfinder.*

## CHILDREN'S PAGE

RUTH MARION CARPENTER, ALFRED, N. Y.  
Contributing Editor

### THE INDIANS

Junior Christian Endeavor Topic for Sabbath Day,  
April 23, 1927

ELISABETH KENYON

Junior Christian Endeavor Superintendent

#### DAILY READINGS

Sunday—Our sinful nature (Rom. 3: 10-12)  
Monday—Belief in immortality (Rom. 2: 7-10)  
Tuesday—Conscience at work (Rom. 2: 14, 15)  
Wednesday—Transformation (Rom. 12: 2)  
Thursday—Education (Prov. 3: 13-17)  
Friday—Good citizens (Rom. 13: 13, 14)  
Sabbath Day—Topic: A visit to the Indians  
(Matt. 25: 34-40)

MRS. WILBURT DAVIS

I will just tell you a story taken from the February issue of *Everyland* about the little Indian girl who came to live among white people and go to school. Her name was "Star Eyes."

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

"Listen, my brothers, and I shall tell you of a message to take to our friends, the white people. Tell them of our people, once the brave owners of this great country. Remind them of how the land was taken from us and how we were taught as children to seek revenge upon those who had deceived us and pushed us back into the deserts with false promises. Tell them we do not understand the white man's civilization and that while reservations have done a great deal of good in educating the red men, they are not living under natural conditions there. Explain to the white men that our people are used to living in the open, that we have not become used to living in houses, that we do not understand how to keep healthy nor to spend wisely the money that is given to us, and that idleness is not good for people born to roam

the forests and work hard for food and lodging. Beg them to let us live among them, to become part of them, to attend their schools, to mingle with them that we may learn their customs and their religion and become good citizens. Remind them how our braves fought in their great World War. Explain to them that our people are not vanishing from the earth, as some tell the white men, but that we are increasing and that if we are to be the right kind of citizens we must have more schools and more teachers."

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

How should we treat Indian boys and girls?

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

### A BIBLE PUZZLE

H. V. G.

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

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

ANSWER TO LAST WEEK'S PUZZLE. — 1  
John 3: 23.

### TWO MYSTERIES

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

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

## THE SONS OF THE MAN WHO CARRIED THE CROSS FOR JESUS

REV. AHVA J. C. BOND

(Sermon to the boys and girls, Plainfield, N. J.,  
March 26, 1927)

Text: *And they compelled one passing by, Simon of Cyrene, coming from the country, the father of Alexander and Rufus, to go with them, that he might bear his cross.*  
Mark 15: 21.

Alexander and Rufus were two boys who lived a long time ago and in a country a long way off from here. They were brothers, and their father's name was Simon. This man Simon lived in the north part of Africa. That was a long way from Jerusalem, but because he was a loyal Jew he went up to Jerusalem to the great feast of the Passover which was held every year. Because he was at Jerusalem when Jesus was crucified, we find his name in the Bible, and the names of his two boys, Alexander and Rufus.

We do not know much about this man and his two boys, but it is a beautiful story. And we must not forget the mother, for the mother is mentioned too in a very lovely way.

You all know how Jesus was put to death by Roman soldiers and some selfish Jews. Of course not all the Jews were mean men, for many of them followed Jesus. His disciples were all Jews. And I have said this Simon was a Jew.

Jerusalem was full of people who had come to the feast, and so Simon had to go out into the country, to some country home, or more likely to some neighboring village, to find a place to stay all night. As he was coming in to Jerusalem from the country he met a great mob of people just leaving the city. They were taking Jesus out to crucify him, and just as they came by where Simon was, Jesus fell down under the weight of the cross. The cross was very heavy and Jesus had to carry it alone. The soldiers saw that he could not carry it any farther, and they didn't know what to do. They would not take hold of it, and they knew the Jews that were following would not, so what should they do? Well, there stood this stranger, this man from far away Africa, they would make him get under one end of the cross. So with Jesus under one end and Simon under the other the proces-

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

"How much do you get a day?"

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

"That is not much," replied the king. "Can you get along on it?"

"Get along and have something left."

"How is that?"

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

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

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

"Bravely spoken, old man," said the king. "Now I will also give you something to guess. Have you ever seen me before?"

"Never," said the farmer.

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

"This is a mystery which I can not unravel," said the farmer.

"Then I will solve it for you," said the king. Thrusting his hand into his pocket and counting fifty brand new gold pieces into his hand, stamped with his royal likeness, he said to the astonished farmer: "This coin is genuine, for it also comes from our Lord God, and I am his paymaster. I bid you adieu."—*Selected.*

The great object of the Christian is duty; his predominant desire, to obey God. When he can please the world consistently with these, he will do so; otherwise it is enough for him that God commands, and enough for them that he can not disobey.—*Gardiner Spring.*



sion went on out the winding path and up the hill to the place where Jesus was to be crucified.

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

I have said we do not know much about this family. The fact is we never hear of Simon again. But we know he must have become a Christian, because we know that his wife and their two boys became Christians. Several years after Simon helped Jesus carry the cross, Mark writes about it, and he says that Simon who carried the cross was the father of Alexander and Rufus. Alexander and Rufus must have been known to Mark and to the Christians to whom he was writing: And when Paul wrote a letter to the Christians in Rome, he asked to be remembered to Rufus, and to his mother. And Paul called her his own mother, just as I sometimes call a good woman in this church "mother."

How happy it must have made these parents to see their two boys growing up to be

strong and sturdy lads and becoming more and more interested in what their father told them about Jesus. Jesus was loved in that home, and when they talked together about him, as they often did, the boys wished they, like their father, might have been there to help Jesus carry his cross.

#### WHAT HAS RELIGION TO DO WITH IT?

When Dr. Cadman began his Sunday afternoon address recently upon "God's Dumb Creatures," he cautioned his audience against thinking he was stepping outside the realm of the religious and spiritual. He said, in substance, that your religion and mine, if it meant nothing to the animals with which we had to do, wasn't the real thing at all. If a man imagines he has money in his pocket when he hasn't, he may drift along quite content for the time being, but the awakening is bound to come when the difference between what he imagines and the fact itself destroys his illusion. The musical genius is just as much a musician when he's eating his breakfast as when he's playing his favorite instrument. He can take off his hat and put it on when he pleases, but he can't treat in the same way that within him which makes him a musician. That something is a part of him as much as the blood in his veins or the marrow in his bones.

So it is with our religion. If we have it at all, we have it Monday as well as Sunday, here, there, everywhere we go or are. If it's really religion that a man has and not a counterfeit of it, it will have something to say about everything he says and everything he does and everything he thinks. Face to face with his human fellows amid the thousand relationships of life, or having to do in any way with the beast of the field or the fowl of the air or his horse or his dog, or with anybody else's horse or dog, or sentient creature, it will determine his conduct. This is one of the vital characteristics of religion. If you have it, it has you. Its tides may ebb and flow, but the thing itself is there, within you, not outside you.—*Our Dumb Animals*.

"If the farmer could only get for his produce the prices the consumers pay for it, there wouldn't be any farm relief problem."

## SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.  
Contributing Editor

#### MINUTES OF SABBATH SCHOOL BOARD'S MEETING

The regular meeting of the Sabbath School Board was held at the home of Mr. H. W. Rood, Milton, Wis., Sunday afternoon, March 20, 1927, at three o'clock. President D. N. Inglis presided and the following were present: trustees, D. N. Inglis, J. L. Skaggs, G. M. Ellis, Edwin Shaw, H. W. Rood, Mrs. L. A. Babcock, L. A. Babcock, A. E. Whitford, J. F. Whitford, J. N. Daland, and A. L. Burdick. Director of Religious Education E. E. Sutton and Mrs. H. W. Rood were also present.

Prayer was offered by President Alfred E. Whitford.

The minutes of the last meeting were read and the secretary reported on the call for this meeting.

The report of the Committee on Publications was presented by the chairman, Edwin Shaw. The report contained the following recommendations:

First, that the syllabus for the Vacation Religious Day Schools as revised by the special committee be approved and ordered printed in such quantities as the director of religious education may need for the work of conducting the Vacation Schools.

Second, that the copy as prepared by Director Sutton for a Seventh Day Baptist standard leadership training curriculum be approved and ordered printed as needed.

Third that an appropriation, not to exceed \$30, be made to procure a set of books for samples, to be the property of the board, for the use of the director as he visits the churches, the selection of the books to be made by Mr. Sutton.

After a full discussion the report was adopted.

It was voted that the Sabbath School Board become a "Sustaining Member" of the International Council of Religious Education, and that the subscription run in the name of Professor Edwin Shaw and that the reports and publications received from this subscription be kept on file in Milton College for the use of the members of the Sabbath School Board.

It was voted that Director Sutton be instructed to secure a case for carrying the books referred to in the previous recommendation.

Treasurer L. A. Babcock presented his quarterly report which was adopted as follows:

L. A. BABCOCK	In account with the	
	SABBATH SCHOOL BOARD	
	Dr.	
December 15, 1926, to balance	.....	\$ 434.46
January 3, 1927, interest on Wisconsin Mortgage and Security Bond	.....	11.00
January 6, 1927, Rev. Harold R. Crandall, Onward Movement	.....	280.80
January 17, Northwestern Association, to apply on the expense of the director to West Virginia	.....	15.00
Waterford Church	.....	11.00
February 7, Rev. Harold R. Crandall, Onward Movement	.....	187.20
February 7, Rev. Harold R. Crandall, Berlin Church	.....	17.28
March 3, Rev. Harold R. Crandall, Onward Movement	.....	144.00
Total	.....	\$1,100.74
	Cr.	
January 5, 1927, Wisconsin Mortgage and Security Bond	.....	\$ 100.00
January 6, Rev. E. E. Sutton, salary	.....	133.00
January 12, Rev. M. G. Stillman, salary on <i>Helping Hand</i>	.....	25.00
January 12, H. W. Rood, salary on <i>Helping Hand</i>	.....	25.00
February 1, Rev. E. E. Sutton, salary	.....	133.00
February 8, Rev. E. E. Sutton, expense	.....	50.00
March 1, Rev. E. E. Sutton, salary	.....	134.00
Total	.....	\$ 600.00
Balance on hand March 20	.....	500.74
		\$1,100.74

March 20, 1927.

Upon motion it was voted that Rev. Erlo E. Sutton be elected to succeed himself as a member of the International Sabbath School Lesson Committee for the four year term beginning in April, 1927.

The report of the director of religious education for the last quarter was presented and on motion was accepted and ordered placed on file.

It was voted that President Inglis, Secretary Burdick, and Director Sutton constitute a committee to arrange the Sabbath School Board's program for the next General Conference.

Bills for \$13.20 for printing, from the

publishing house, and for \$3 for postage, from the secretary, were allowed and ordered paid.

Voted that when we adjourn we adjourn to meet at the call of the president in a special meeting to confer with Secretary William L. Burdick and Secretary Willard D. Burdick at such a time as will be convenient for them.

The minutes were read and approved, and after prayer by Pastor J. L. Skaggs, the meeting adjourned.

D. N. INGLIS,  
President.

A. L. BURDICK,  
Secretary.

Milton, Wis.

### LESSON III.—APRIL 16, 1927

PETER'S GREAT CONFESSION. Matthew 16: 13-24.  
*Golden Text.*—"Thou art the Christ, the Son of the living God." Matthew 16: 16.

#### DAILY READINGS

Apr. 10—Peter's Great Confession. Matt. 16: 13-24.

Apr. 11—A Woman's Confession. John 4: 20-29.

Apr. 12—Courageous Confession. Acts 4: 13-22.

Apr. 13—The Sure Foundation. 1 Cor. 3: 1-11.

Apr. 14—The Precious Corner Stone. Isa. 28: 14-22.

Apr. 15—Living Stones. 1 Peter 2: 1-10.

Apr. 16—Magnifying the Lord. Psalm 34: 1-8.

(For Lesson Notes, see *Helping Hand*)

### RECENT PRONOUNCEMENTS FOR PROHIBITION

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

DR. ARTHUR DEAN BEVAN.—From the standpoint of personal hygiene and public health, legislation has never been passed that has such possibilities for good as the prohibition amendment. The government's provision which permits a physician to write one hundred pint whiskey prescriptions a quarter, to obtain twelve pints of whiskey and five gallons of alcohol a year for office use, is too liberal.

Previous to the time of the Volstead Act honest physicians in general practice never prescribed one hundred pints of whiskey in three months. I have practiced medicine for many years and I have never prescribed whiskey, except to a patient with delirium tremens to tide him over, and I have not had a case of delirium tremens in my work since prohibition has been in force.—*Before American Council on Medical Education, Chicago, February 14, 1927.*

EVANGELINE BOOTH.—The poorer classes for which the Salvation Army had its beginning, especially, are better. The wife has more money than she ever had before in her life, and the presence of a little money in the household builds up the morale and the whole condition of the home.

Prohibition has brought peace into the home of the poor family, so that the children have more chance than ever before.—*International News Service, Chicago, December 18, 1926.*

LUCY GARDNER, one of the leading public women of Great Britain, after an extended tour of the United States, in which she visited many large cities as far west as Minneapolis, admitted that, in spite of all her "instincts for freedom," she was converted to a belief in prohibition by her stay in the United States. She considered that one could not really talk to people and be taken round New York City without realizing the improvement that had been effected.—*New York Christian Advocate, February 10, 1927.*

GOVERNOR DAN MOODY.—I believe in it and want it enforced. I do not believe in nullification. That question was settled long ago when Calhoun of South Carolina sponsored the proposition in the Congress at Washington. Prohibition is in the Constitution and you can't take it out by statute. That would be nullification, to my way of thinking.—*Christian Science Monitor, January 30, 1927.*

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

Answer: Geologists regard the Appalachian mountains as being older than the Rockies. Evidence of this fact is found in the sharper points in the Rockies. The Appalachians have been worn smoother with age.—*Pathfinder.*

### PEACE IN PALESTINE

Arab fear of the Zionist movement has been reduced to the vanishing-point, says Dr. Chaim Weizmann, head of the World Zionist Organization, and Jew and Arab are now learning to co-operate in building up Palestine and their own fortunes. And it is remarkable enough, writes Dr. Weizmann in the *Washington Star*, that, "while critics concentrate their attention on Palestine and hold up the Zionist efforts as the most dangerous feature in the Near Eastern situation, the country itself is, perhaps, the only peaceful and progressive spot in the entire region." On the other hand, we are told, bayonets bristle in Syria and Egypt, where there is no Zionism. In Palestine the British garrison has been gradually reduced until now the sole force maintained there, we are told, consists of two hundred fifty British soldiers and a gendarmerie recruited entirely from the local population. The Jews are entering, or re-entering the country, not as colonizing conquerors, or as missionaries or proselytizers, but as builders, says the Zionist head, and continues:

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

new cities, opened scores of new industries, and introduced the methods of the progressive West into a land languishing in ignorance and neglect. The more we have succeeded, the friendlier have become our relations with the Arabs. Six years ago, when our work was untested and our motives and our methods unknown, Arab fear reached its highest point. That fear was exploited by politicians, most of them non-Palestinian, with the interest of neither the Jews nor the Arabs at heart. Since then not a single riot has taken place.

The critics of the Zionist movement are challenged to produce from the records of the high commissioner of Palestine, or from those of the Mandates Commission of the League of Nations, a single instance of oppression or injustice. Not one Arab has had to leave Palestine because of Jewish immigration. With modern and rational methods of agriculture, there is room in Palestine for three and four times its present population. The Jews have paid to a willing seller for every inch of land which they cultivate. Their enterprises have brought to the Arabs direct profits in the way of income, and indirect profits in the way of object lessons. And all evidence points to an increase of co-operation between the two peoples.

The peaceful rebuilding of Palestine has implications which stretch out far beyond Palestine. Granted the success of the experiment, there can be created in the Near East new relationship between the Christian, the Moslem, and the Jewish worlds. Individual institutions devoted to world peace should watch the experiment with the most sympathetic attention.

—*Literary Digest.*

## Annuity Bonds

OF THE

AMERICAN SABBATH TRACT SOCIETY

PLAINFIELD, NEW JERSEY

*Be Your Own Executor*

You are planning to leave at least part of your money to the Denomination.  
Send it to us now in exchange for one of our bonds on which you will receive an income for life and be assured that the money will be used thereafter as you desire.



## MARRIAGES

**BURDICK-GRANT.**—On January 3, 1927, at Freeport, Ill., Rev. Irving A. Fox officiating, Mr. Lloyd Burdick, Minneapolis, Minn., and Miss Mary Grant, Milton, Wis.

## DEATHS

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

In 1880 she was married to Abram W. Sullivan. To them were born three children: Anna, who married Theodore Davis, and died a number of years ago on her way to China; Lynn, who was drowned some four years ago; and Elizabeth, now Mrs. F. W. Fitchpatrick of Clyde, N. Y.

Mrs. Sullivan joined the church when a child. At the time of her death she was a member of the First Alfred Church. For a time she lived in Ashaway, R. I., later in Shiloh, N. J., and then in Alfred. Of late years she has made her home with her daughter Elizabeth. She was to the last bright and cheerful, though for many months she had been afflicted and suffered terribly. A few hours before her death she was concerned about her daughter's welfare and not her own.

Her remains were brought to Alfred, where a farewell service was held at the church, Sunday afternoon, March 20, conducted by A. Clyde Ehret, and interment took place in the Alfred Rural Cemetery.

A. C. E.

**DENNETT.**—Fannie Bond, daughter of Jonathan and Mary French Bond, was born near Uniontown, Pa., April 24, 1840. She died at Milton, Wis., February 24, 1927.

She came with the family to Wisconsin when about six years of age, and lived for eighty years in the same community. She received her higher education in Milton Academy, and she taught school for several years before her marriage.

She was married to James Dennett, October 3, 1866. One son, Carlton B., was born to them in 1867. He died in Milwaukee, Wis., February 2, 1896. Mr. Dennett died September 23, 1920. Mr. and Mrs. Dennett had lived on a farm near Milton, until 1902, when they moved into the village.

At the age of sixteen years she became a member of the Milton Seventh Day Baptist Church, and she lived in that fellowship until her death. She was a member of the Woman's Christian Temperance Union. She had a deep interest in Milton College and for several years she had kept a student in her home. Many students could testify to her kindly, helpful interest.

Her funeral service was held jointly with that of her sister, Mrs. Jane Bond Morton, on Friday

afternoon, February 25, 1927, at the Milton Seventh Day Baptist church. The service was conducted by Pastor James L. Skaggs. President A. E. Whitford paid beautiful tribute to the memory of these sisters. A mixed quartet sang two selections. Interment was made in the Milton cemetery.

J. L. S.

**MORTON.**—Jane Bond, 1833-1927.

[Note: The following life sketch, as indicated by quotation marks, was prepared by Mrs. Morton.]

"Jennie Bond was born in Fayette County, Pa., near Uniontown, January 21, 1833. She was the second daughter of Jonathan and Mary French Bond.

"When about thirteen years of age she came with her father's family to Wisconsin, where they settled on a farm near Milton. Here with her brothers and sisters she attended the public schools for a time, then spent several terms as a student in the old Milton Academy and in the college building till she had covered the studies of the teachers' course. Then she began teaching in the public and private schools of the county.

"After several years of alternate teaching and studying in Milton College she was called to be assistant teacher in English and mathematics in Milton College and she continued in that work for seventeen years. This work she enjoyed very much and has often spoken of how greatly she appreciated the opportunity of association with the teachers and students of that time.

"On September 17, 1885, Miss Bond was married to Rev. J. W. Morton. Their home for five years was in Chicago, where Mr. Morton was pastor of the Seventh Day Baptist Church and a missionary of the Northwestern Association. After this they went to the church of North Loup, Neb., and he continued his work there until his death in 1893. These years were full of blessed memories."

After Mr. Morton's death, Mrs. Morton returned to her old home in Milton, where she has since lived until she passed away on February 22, 1927.

Mrs. Morton became a member of the Milton Seventh Day Baptist Church. For thirty-one years she was a member of the Woman's Board. She lived a long and useful life.

The funeral service was conducted jointly with that of her sister, Mrs. James Dennett, on Friday afternoon, February 25, 1927. Pastor James L. Skaggs was in charge of the service. A mixed quartet sang two selections. President A. E. Whitford spoke in appreciation of her seventeen years of service as an instructor in connection with the college.

Interment was made in the Milton cemetery.

J. L. S.

**GENUNG.**—Marv Turner Genung was born May 5, 1880, and died March 12, 1927.

She was the daughter of Edward and Nellie Washburn Turner, and was born in Ulvsses, Pa., where her early childhood was spent. Her father died when she was but a child, and the greater part of her earlier years was spent with her grandparents, Mr. and Mrs. Marks Washburn.

She learned the dressmaker's trade, and not only cared for herself but helped in the care of her aged grandparents.

On January 1, 1906, she was married to Murton Genung of Wellsville. To them were born eight children: Ruth (Mrs. Rodney Wheeler), Irene, DeForest, Kathryn, Sabra, Arthur, Melvin, and Nina-May, who is six.

She together with her husband and two oldest children, was baptized and united with the Wellsville, or Petrolia, Seventh Day Baptist Church. She was always very faithful in her attendance at church and Sabbath school, and did not give up going until her health would not permit. She was a Christian from childhood.

For more than six years she had been afflicted with sugar diabetes. The past winter she spent with her mother, Mrs. Nellie Maxson of Bolivar, where she died.

Her life was one of self-sacrifice and service to others. She was always watching to find something that she might do to brighten another's pathway. Kindness was written in her very countenance, and those who knew her loved her.

Besides her eight children, she is survived by her husband, her mother, one brother James Turner of Richburg, and a host of friends.

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

A. C. E.

**HESELTINE.**—Fannie Mingus Heseltine, daughter of George and Susan Fulmer Mingus, was born in the town of Independence, N. Y., September 24, 1836, and died near Genesee, Pa., March 23, 1927.

Her ancestors came from Holland and settled near Towanda, Pa., later moving to Independence in the pioneer days of this part of New York.

She received her education in the public schools and at Alfred Academy, before it was chartered as a university.

She was married to Edwin Heseltine and resided on their farm in the town of Independence until about thirty years ago, when they built a home in Whitesville where she has since resided until infirmities made it soon best for her to make her home with her niece, Mrs. Susie Barney, as long as Mrs. Barney lived, and then with Milan Barney and Nora Heseltine.

Having no children of her own, she reared and educated Dr. A. H. Glover of Knoxville, Pa.

"Aunt Fannie," as she was familiarly called, was a model of neatness and thrift and was well able to provide herself with the comforts and some of the luxuries of life. She found her greatest happiness in contributing or ministering to the happiness of others. The missionary enterprise and the needy were often objects of her generosity, unostentatiously given. She was a woman of excellent judgment and retained her mental faculties to the end.

In early life she united with the Independence Seventh Day Baptist Church, of which she remained an honored member until called to the church above.

Farewell services were held in Whitesville, conducted by her pastor.

W. L. G.

**VARs.**—Ella Lanphear Vars, daughter of Jonathan and Esther Beebe Lanphear, was born in the town of Alfred, December 2, 1854, and died of heart disease in Westerly, R. I., March 20, 1927.

She came to live in Andover when a child and received her education in the public schools and at Alfred University. It was while a student at Alfred that she met Oliver E. Vars, to whom she was married, August 21, 1878. To them were born three children: Clifford J. of Tulia, Tex.; Floyd C. of Andover, N. Y.; and Mabel, wife of Dr. W. J. Greynolds of Westerly, R. I.

Except for a few months after her marriage and the last two or three years of her life, which she spent with her daughter, in Westerly, she has been a life-long resident of Andover, where she and her husband were closely identified with the business, social, and religious interests of Andover, until the death of Mr. Vars five years ago. Their home was a hospitable home and many retain pleasant memories of their hospitality.

Mrs. Vars was a constituent member and regular attendant and for many years the dependable organist of the Andover Seventh Day Baptist Church until her removal to Rhode Island, where she became a member of the Pawcatuck Seventh Day Baptist Church of Westerly, of which she remained a member until called to the life beyond.

Farewell services were held in Westerly, by her pastor, Rev. C. A. Burdick, and at her late home in Andover, by her former pastors, Rev. W. L. Greene and Rev. A. C. Ehret, March 24, 1927. Interment in Hillside Cemetery, Andover, N. Y.

W. L. G.

## GREATNESS

Greatness is not in doing the thing  
That the world applauds and the people sing.  
Not in climbing some starlit height,  
Touching the stars that shine at night.  
Greatness is not in the winning of fame,  
The idle glory of making a name;  
Golden coinage can't make you true,  
Nor the long, vain quest for something new.

Greatness is keeping a simple tryst,  
Not lamenting the things you've missed;  
In answering the call when the trumpets come,  
Not waiting to hear louder drum;  
In smiling at dusk when the day is past,  
Knowing that sorrow can't always last,  
Yet warming around a rosy fire  
Made of the things you'll always desire.

Greatness is painting a lovely dream,  
Yet taking truths in the way they seem,  
Keeping the flame of courage bright,  
Knowing that joy may come tonight.  
Greatness is made of courage to do  
The very thing that you hated to,  
Giving up what you'll always crave,  
Smiling awhile and being brave.

—Helen Welshimer.

The true end of teaching is one with the true aim of life.—Arnold Tompkins.

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The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work in Pangoengsen Java. Send remittances to the treasurer, S. H. DAVIS, Westerly, R. I.

The First Seventh Day Baptist Church of Syracuse, N. Y., holds regular Sabbath services in the Auditorium, first floor, of the Y. M. C. A. Building, 334 Montgomery St. Bible study at 2.30 p. m. followed by preaching service. For information concerning weekly prayer meeting held in various homes, call Pastor William Clayton, 1427 W. Colvin Street, Phone Warren 4270-J. The church clerk is Mrs. Edith Cross Spaid, 240 Nottingham Road. Phone James 3082-W. A cordial welcome to all services.

The Seventh Day Baptist Church of New York City holds services at the Judson Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. Harold R. Crandall, Pastor, 10 Stanley Place, Yonkers, N. Y.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in Hall 601, Capitol Building (formerly Masonic Temple), corner of State and Randolph Streets, at 2 o'clock. Everybody welcome. August Johansen, Pastor, 6118 Woodlawn Avenue.

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42nd Street and Moneta Avenue every Sabbath. Sabbath School at 10 a. m., preaching at 11 a. m. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. 42nd Street.

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible School. Christian Endeavor, Sabbath afternoon, 3 o'clock. Cottage prayer meeting Friday night at 158 Date Street. Church services in United Brethren Church corner 8th and Park Avenue. Gerald D. Hargis, Pastor, 902 West Second Street.

Minneapolis. Seventh Day Baptists meet regularly each Sabbath at 10 a. m., at the homes. Mr. Lloyd Burdick, 4615 Vincent Avenue South, Superintendent of the Sabbath school; Mrs. William A. Saunders, Robinsdale, Phone "Hyland 4220," assistant. Visitors cordially welcomed.

The Detroit Seventh Day Baptist Church of Christ holds regular Sabbath services at 2.30 p. m., in Room 402, Y. M. C. A. Building, Fourth Floor (elevator), Adams and Witherell Streets. For information concerning Christian Endeavor and other services, call Pastor R. B. St. Clair, 4012 Field Avenue, phone, Melrose 0414. A cordial welcome to all.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 10.30 a. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium) 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Parsonage, 198 N. Washington Avenue.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a. m. Christian Endeavor and prayer meeting each Friday evening at 7.30. Visitors are welcome.

Services are held each Sabbath in Daytona, Florida, at 10 A. M., during the winter season at some public meeting place and at the several homes in the summer. Visiting Sabbath-keepers and friends are always welcome; telephone 347-J or 233-J for additional information. R. W. Wing, Pastor

The Mill Yard Seventh Day Baptist Church of London, holds a regular Sabbath service at 3 p. m., at Argyle Hall, 105 Seven Sisters' Road, Holloway N. 7. Strangers and visiting brethren are cordially invited to attend these services.

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Theodore L. Gardiner, D. D., Editor  
L. H. North, Business Manager

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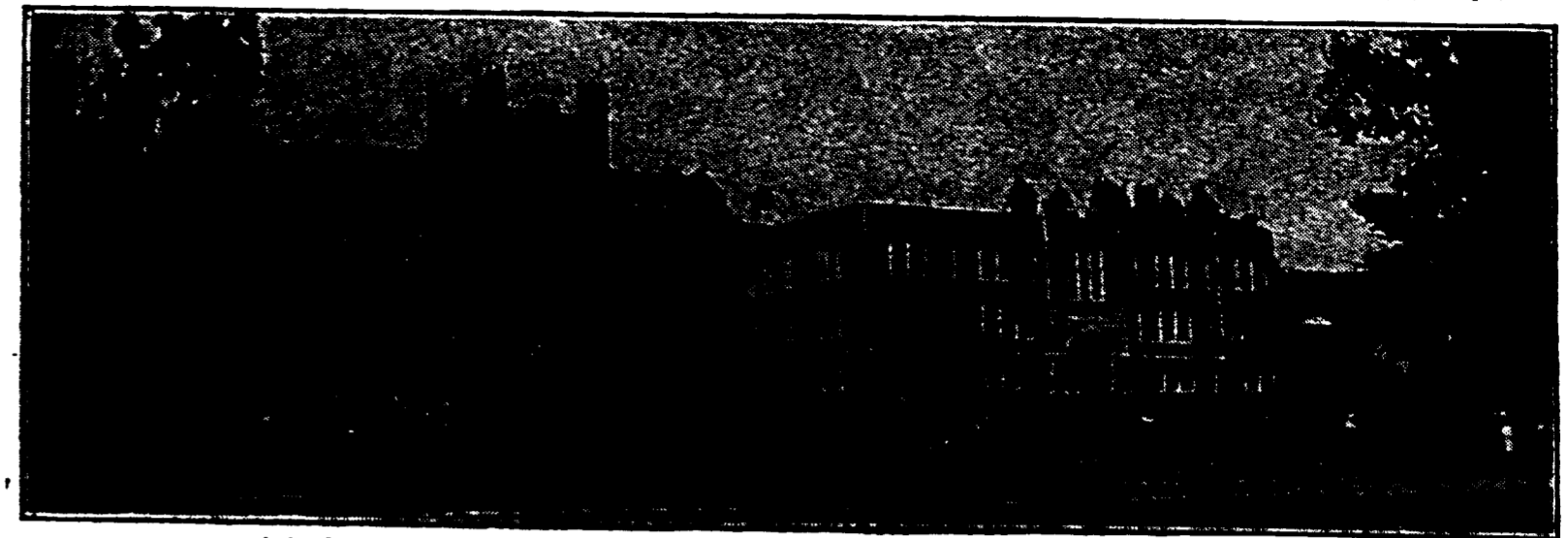
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