

The Sabbath Recorder

"We reach our best by devoting ourselves to the interests of others.

We remain at our worst by devoting ourselves to self.

The spring of all our activities must be devotion to Christ."

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

AND these words which I command thee this day, shall be in thy heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. Deuteronomy 6: 6, 7.

For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. Acts 2: 39.

Blessed is every one that feareth the Lord; that walketh in his ways. For thou shalt eat the labour of thine hands: happy shalt thou be, and it shall be well with thee. Yea, thou shalt see thy children's children, and peace upon Israel. Psalm 128: 1, 2, 6.

Train up a child in the way he should go: and when he is old, he will not depart from it. Proverbs 22: 6.

Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul. Proverbs 29: 17.

What son is he whom the father chasteneth not? Hebrews 12: 7.

And, ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord. Ephesians 6: 4.

But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel. 1 Timothy 5: 8.

Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. Matthew 19: 14.

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SEVENTH DAY BAPTIST DIRECTORY

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Next Session will be held with the Seventh Day Baptist Church at Westerly, R. I., August 23 to 28, 1927.
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(INCORPORATED, 1916)

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 Postage, 5 cents for first ounce; 3 cents for every additional ounce or fraction.

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WHOLE No. 4,286

With thankful hearts, our Father in heaven, we look to thee for guidance in all our work. We thank thee for the years thou hast given for service in thy vineyard, for the comforts that have never failed in times of sorrow, and for the assurance of sustaining grace in the days to come.

In the name of him who has borne our griefs and carried our sorrows, we plead with thee to keep us in the right way. Show us how best to use our strength and our property in a way to win thine approving smile. May it be our truest joy to serve thee even to the end. In Jesus' name. Amen.

Bible Studies on the Sabbath Question Third Edition Revised

When Dean Arthur Elwin Main's third edition, revised, of his excellent book, *Bible Studies on the Sabbath Question*, came from the press three or four months ago, my heart was touched by the following dedication notice on the first page:

The third edition of *Bible Studies on the Sabbath Question* is cordially and fraternally dedicated to Theodore Livingston Gardiner, D. D., whose loyalty to truth and duty, as it is given him to see truth and duty, is brave and Christian; and whose active and fruitful life of self-giving service all these years calls forth the affectionate appreciation of his many friends.

This from an old friend and yokefellow in neighboring first pastorates, more than half a century ago, in old New England, was greatly appreciated. Many pleasant and helpful memories abide concerning the faithful ministries of Brother Main, as pastor of churches, as a most excellent, enthusiastic, and progressive general secretary of the Missionary Board, and as a strong, loyal, life-time supporter of the various interests held dear by us as a people.

This revised *Bible Studies on the Sabbath Question* is a book of one hundred twelve pages, printed in clear type, for use of pastors, teachers, and young people in their Bible studies.

In the "Foreword" by Rev. Willard D. Burdick I find these words:

After many years spent largely in the study of the Bible, and with careful consideration of the interpretations by others of the Bible passages

on the Sabbath, the author, in this third edition of *Bible Studies on the Sabbath Question*, has given us a thorough, scholarly, and instructive treatment of the subject.

A careful reading of the book impresses one anew with the thought that the Bible magnifies the Sabbath, and the Sabbath magnifies the Bible, and that he does well who makes use of both in a manner that will aid in realizing God's plan for him.

The "Introduction" by Professor J. Nelson Norwood, commends Dean Main's work most heartily, and gives an interesting account of Mr. Norwood's own experience in accepting the Sabbath. He says: "Dean Main leads us to see what the Sabbath may be to us in the light of our modern view of the Bible."

In the author's "Preface," after giving the reason for setting apart the seventh day of the week by Jehovah and giving it a place in the Decalogue and in the gospel of the kingdom, he goes on to say:

The Sabbath idea is in harmony with the Bible, religious history and experience, and reason. And we advocate a sacred regard for the seventh day, not for the day's sake, but for the idea's sake, having the conviction that, according to the "logic of events," or the witness of history, the observance of that day is essential to the preservation of the great Sabbath principle.

May this new edition, carefully revised, meet the wishes of those who favored its publication; increase the influence and help fulfill the hopes of him to whom it is dedicated; and have a part in the work of bringing our individual and collective life, our social, industrial, and civic relations, into the kingdom of him who blessed and hallowed the seventh day, and whose Son said that the Sabbath was made for man.

This carefully prepared third edition contains: "Part I. The Old Testament," containing twenty-two studies and covering over forty-eight pages. Then comes a four-page study of the Apocrypha. "Part III. The New Testament," contains twenty-five studies covering forty-six pages.

At the close Brother Main gives a list of one hundred twenty-seven authorities—names of books and authors—upon the Sabbath-Sunday question, all showing that it is indeed a live question.

Last of all there is a list of more than three hundred Scripture texts which have been considered in writing the book.

The last words in lesson forty-seven of the New Testament studies are as follows:

We believe that the return of the Church to the Sabbath of the Bible and of the Christ, to spiritual Sabbathism, would be a forward religious movement having a parallel only in the splendid forward movements of our day for the world's evangelism, religious education, the union of Christians, and international good will.

Editorial Notes The North Loup *Loyalist* brings the good news that twelve young men and young women were baptized by Pastor Polan on Sabbath night, April 8, and that the prayer meeting and Christian Endeavor society are doing excellent work.

Every such item of good news brings cheer to all the churches. We wish we had more of them.

RECORDER friends will find on another page an interesting historic sketch of Milton Academy and College. It is entitled: "Onward Milton—Forward We Go." I know you will enjoy reading it.

The *Christian Herald* announces that it has secured Dr. Daniel A. Poling as editor-in-chief. Dr. Poling has so long been identified with Christian Endeavor work in close association with Dr. Francis E. Clark and other leaders in advanced Christian work, and has so many friends in all the churches, that we do not wonder that the *Christian Herald* rejoices over being able to secure him as editor.

The SABBATH RECORDER wishes Dr. Poling abundant success in his editorial work.

"Look and Listen" is an article reprinted from the SABBATH RECORDER in Dr. Lewis' day. He took it from *The Interior* nearly a quarter of a century ago, but it is so pertinent to these times and its lesson is so far-reaching that it may set somebody to thinking and help him look and listen in more senses than one.

The two letters from our friends in China, on another page of this RECORDER, will be read with great interest. By the time this paper reaches its readers, these letters will be nearly a month old. Since they were written the Cantonese army has been defeated, and a great change has come. We

are glad to see by daily papers that Shanghai is being thoroughly defended and that things there are comparatively safe.

The RECORDER will give its readers all the news direct from China as fast as it comes to hand. We are glad to know that our missionaries are loved and respected by the native men and women who stand by them so faithfully in these troublesome times.

We know our young people will be interested in the story of the summer camp published in last week's RECORDER. Brother Bond's faithful and timely work with our young people in all the churches is bound to result in great good as the years go by. May the Lord move the hearts of more such helpers as Brother and Sister Nathan Lewis, who are giving the camp buildings, Brother W. M. Stillman who provides the auto for use, and such friends as those who are helping to furnish the rooms.

Every movement we can make to win and hold the hearts of our young people loyal to the church and the Sabbath is a step in the right direction.

One of the most encouraging signs in these years is found in the active interest taken in our work by the young people. I am impressed with this in every association I attend. Such interest was never known, or even thought of when I was in the teen age.

President Johanson Visiting the Boards Brother Benjamin F. Johanson, of Battle Creek, Mich., president of the General Conference, is sparing no pains in his efforts to make an excellent program for our next Conference. He is making special effort to shorten some of the longest sessions, to avoid as much as possible the long tiresome sessions which are sure to leave the people exhausted when the meetings are over. He wants a live schedule, day by day, that can be executed promptly and on time, in order to avoid the mental fag which always hinders the best results in any convention.

He has, therefore, made a visit to the Tract and Missionary boards, in order to secure suggestions and some help in framing their programs. This is a move in the right direction, and meets the approval of all whose opinion I have heard expressed.

In Plainfield, Brother Johanson spent

three days, having interviews with a large committee of the brethren, attending prayer meeting, Sabbath morning services, and meeting with the Tract Board on Sunday.

From here he went to Westerly, R. I., where the Conference is to be held in August, to meet with the Missionary Board on April 20, and to consult with the church people who will have to do the entertaining when the time comes.

The SABBATH RECORDER bids Brother Johanson Godspeed in his good work, and when his plans are completed, he will find us ready to give them to the people. May he find helpful and sympathetic co-operation among all the dear people wherever he goes.

Churches Must Co-operate Or Suffer Defeat One of America's great Christian leaders say: "To meet the challenging moral issues of our day the churches must join in a definite program of co-operation."

No one can witness the united efforts of all the powers of evil against everything for which the churches stand, without feeling the force of these words urging unity of effort if the churches are to succeed in promoting righteousness. The enemies are co-operating in many ways for the defeat of the Church of Christ in America. Many moral issues are at stake.

The Federal Council is the only effective instrument organized by twenty-eight denominations, to meet and overcome the united foes of Christianity. Of the excellent work being done by the council, President Coolidge says: "Profoundly impressed with the high ends and thoroughly practical achievements of the council, I desire to express my high hopes for the fullest measure of useful services on the part of this splendid organization."

No movement by Protestant churches has ever brought such consternation to all the enemies of righteousness as has this co-operative organization called the Federal Council. This is why the foe concentrates his efforts to destroy its usefulness. Evil doers know full well that the united and co-operating churches of America can certainly gain the victory. The one great power for good in this land is seen in the united churches. Whatever they agree to overcome stands no chance. Everything depends on the churches.

Good Things for Which to Pray There is nothing like fervent, sincere prayer to mold the character and shape the destiny of an individual or of a denomination. I sometimes fear that we are suffering as a people from loss of the old-time spirit of true prayer. If you can find what things a people are praying for, you will have a pretty fair idea as to the lines in which they will go forward and succeed for the kingdom.

What think you would happen if every member of our churches should begin to pray fervently every day for the spiritual revival of all our churches, for the hearty and united co-operation of our people in carrying forward the excellent works to which we are putting forth efforts, for greater interest in all church services, for the conversion of our children, and for the Lord to call our young men into the ministry?

If a wide-spread burden of prayer prevailed in all our homes for greater loyalty to the Sabbath, and for the success of our Onward Movement, our Teen-Age Conferences, and for our schools, I believe we would soon see better days as a people.

LOOK AND LISTEN

There was no doubt of it. The man was dead. He had been run over by the swift-rushing train; and his horse lay, a bruised and bleeding mass, there in the ditch. The most skillful surgeon in the world could not restore life to this crushed and gory frame. What was to be done next? Why, sue the railroad company, of course. Preparations were accordingly made to secure a large and exemplary sum from the corporation for the benefit of his heirs.

But in the court a few facts were brought out by individual testimony and through corroborative witnesses. It was shown that the railroad had been where it was for twenty years. It was made plain that the man who was killed had crossed at that point regularly every day since his childhood, and knew its time-tables and train-schedules perfectly. It was in evidence that no obstacles prevented a full view of any passing locomotive, and that the train by which the man was killed was one due at that time and not one "running wild." The people on the trains and others beside the track heard the whistle when the train was

approaching and heard the bell when the crossing was about to be made. And yet the man drove on the dangerous point of the road-bed apparently absorbed in some deep meditation; and he was killed.

When this point was reached and no contradiction appeared, the judge dismissed the case. An appeal was taken, and a second followed the first. Now from the court of last resort comes the clear-cut decision of the issues involved. "It is not only the duty of railway employes to exercise due diligence and care to perform their duties with as few perils as possible to the people, but when a point of danger is known to exist it is the duty of every man who knows of such existence of peril to look and listen. If he neglects to do so his death is simply the inevitable result of his own criminal folly."

But that is an old maxim, as old as the days of Moses. Only then the maxim was applied to goring oxen rather than to rushing trains. No man lives who does not already know the peril of drink, the penalties of lust, the end of the transgressor under the operation of God's common, retributive laws. It is a terrible thing to look upon the wreck that sin has made; the bloated form, the blood-shot eye, the weakening and decrepit frame slowly sinking into the grave. But the only possible verdict must be to acquit God. The peril was not a hidden or obscure one. It was for the man to "look and listen." Had he done so, he would not have fallen. Did he fail to do so, his mischief was simply returned upon his own head, his iniquity has come down upon his own pate.—*The Interior*.—*Reprinted from the Recorder of October 30, 1899.*

THE DIVINE COMPASSION

SELECTED BY DEAN ARTHUR E. MAIN

Like as a father pitieth his children, so Jehovah pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust.

Twofold is the experience in which we need compassion and fellowship—in the time of responsibility and in the time of temptation. These are the two great lonelinesses of life—the loneliness of the height and the loneliness of the deep—in which the heart needs to be sure of more than being remembered and watched. . . . God is

not a God far away. He descends; he comes to our side; he battles for and suffers with his own.—*George Adam Smith.*

Compassion is the first word which describes the Spirit of Christ. It is a deep word—deeper almost than love, as the mother knows who has seen her child in the delirium of fever. Christ came to bring in the reign of righteousness, but before and after justice is pity.—*W. R. Nicoll.*

O Love, that wilt not let me go,
I rest my weary soul on thee;
I give thee back the life I owe,
That in thine ocean depth its flow
May richer, fuller be.

O Joy, that seekest me through pain,
I can not close my heart to thee;
I trace the rainbow through the rain,
And feel the promise is not vain,
That morn shall fearless be.

O Cross, that liftest up my head,
I dare not ask to fly from thee;
I lay in dust, life's glory dead,
And from the ground there blossoms red
Life that shall endless be.

—*George Matheson.*

God is ever ready, but we are very unready; God is nigh us, but we are far from him; God is within, but we are without; God is at home, but we are strangers. God help us to follow him that he may bring us unto himself.—*John Tauler.*

PRAYER

O most merciful Father, we are not worthy to be called thy children. We have gone astray from thy commandments, wandering like lost sheep, walking in the paths of our own choosing. But thou art our Redeemer. We thank thee that when we slumber and when we wake, when we think of thee and when our minds are on the cares of earth or on the joys of friendship, thou hast us equally in thy care, brooding over us with a mother's love. Yea, we thank thee that when, through the darkness that lies about us, or the grosser darkness of perverted will within, we wander from thy ways, thy compassion forsakes us not. In pity thou reachest out thine arm and bringest back the wanderer to his Father's house. Quicken us by thine Holy Spirit, and breathe into our hearts newness of life, that, as in times past we have lived in the world, so in time to come we may live to God. Amen.

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

OUR BULLETIN BOARD

Honor roll of churches that have paid their quotas:

No. 1—New York City, and \$104.66 additional.

No. 2—Riverside, Calif.

No. 3—Greenbrier, W. Va.

No. 4—Wellsville, N. Y.

No. 5—?

The address of Rev. and Mrs. D. Burdett Coon is: Dufferin, No. 2, Bon Air Road, Cross Roads P. O., Jamaica, B. W. I.

"A sermon is a co-operative undertaking. For good results, it requires a preacher trying to put all that he can into it and a hearer trying to get all that he can out of it."—*From an editorial in the Christian Century.*

Nine More Sabbaths in This Conference Year. Will your church pay its quota on the denominational budget in these nine weeks?

OUR ASSOCIATIONAL MEETINGS IN JUNE

The first of our four associational meetings that are to be held this spring will be the Eastern, at Rockville, R. I., June 9-12. Rev. Harold R. Crandall, 10 Stanley Place, Yonkers, N. Y., is the president, and Mrs. Lyra B. Irish, Rockville, R. I., the corresponding secretary of the association.

The Central Association is to be held at Adams Center, N. Y., June 16-19. Moderator, Raymond C. Burdick, 236 Amherst Avenue, Syracuse, N. Y. Corresponding secretary, Mrs. Lena G. Crofoot, West Edmeston, N. Y.

The Western, at Little Genesee, N. Y., June 23-26. Moderator, Mark R. Sanford, Little Genesee. Corresponding secretary, Ralph L. Brooks, Alfred, N. Y.

The Southeastern at Berea, W. Va., June 30-July 3. Moderator, G. Amos Brissey, Berea, W. Va. Corresponding secretary, Miss Edna Lowther, New Milton, W. Va.

These meetings will be attended by hundreds of people, many of whom will not

attend the General Conference. They are interested in our denominational mission, and their knowledge of our work and interest in it should be increased by the programs given and the spirit exhibited.

And the programs of the meetings will be worth much to us, for representatives of our boards and schools, missionaries, pastors, and laymen will have important parts on them, and there will be opportunities given at each meeting for all who are present to give their word of confession, information, exhortation, and encouragement.

Unusual interest will center in the program of the Western Association because of the centennial celebration of the Little Genesee Church that is to be observed at that time.

Above all other things let us seek in these meetings great spiritual refreshings, and to that end let us make due preparation.

ONWARD MILTON—FORWARD WE GO!

The history of Milton College is filled to overflowing with the sacrifices of its loyal supporters. Those who founded the institution gave and gave plenty—of their time, labor, and hard-earned money. Those who later accepted the duties of maintenance and progress sacrificed for no material gain. The result has been that Milton College has lived, has given its best and its all for education, and that it is still living to carry on the work for which it was destined.

One of the first things to enter the minds of those who first settled in the neighborhood of what is now Milton was the need of some sort of school for the education of the youths of the community. Accordingly, Joseph Goodrich, the founder of the village, of his own free accord erected a one-story building in the year 1844. That was the beginning of what is now Milton College. Supported almost entirely by its founders, this school existed until 1855. In March of the previous year a charter for the erection of Milton Academy was secured from the state legislature, with the result that what is now the front part of the main building, minus the tower, was erected in 1855. Nearly all of the money for this building was donated by the founders.

One of the outstanding figures of these early days of the school was Albert Whitford, father of the present president of the

institution. Mr. Whitford came to the academy in 1854, and with the exception of about nine years took an active part in the work of the college until his retirement in 1911, a total period of about forty-eight years of service. During these years, Mr. Whitford taught classes of Latin, Greek, and mathematics, was an organizer of financial campaigns, active president for a time, and in short, he gave the major part of his life for the development and progress of Milton College.

In the year 1857 it was necessary to obtain additional quartering room for students and as a result what is now Goodrich Hall was built with the money secured from donations by men and women with the interest of Milton at heart.

William C. Whitford, brother of Albert, took up the principalship of the academy in the year 1858, and together with the presidency of the college served the institution until his death in 1902. President Whitford and his brother themselves purchased the old T. A. Saunders' mill and converted it into a Gents' Hall at a cost to them of something over two thousand dollars, for which they were reimbursed only partially at a later date.

As normal schools came to be established throughout the state, President Whitford realized that the purpose of the school, which at that time was mainly to prepare teachers, would soon be lost. He conceived the idea, then, of changing the institution from an academy to a college, and accordingly, in February of the year 1867, the state legislature granted a charter to the trustees of Milton College who immediately elected Mr. Whitford president of the institution. It was in the same year that a campaign was waged under the guidance of President Whitford for the erection of what is now the rear of the Main Hall. This feat was successfully accomplished, by personal sacrifice on the part of a few.

The loyalty of the faculty of the college throughout the years of the existence of the institution is further shown by a striking incident about the year 1881 when the college was in debt to the amount of about \$15,000. Six thousand of the amount collected at that time was donated by the members of the faculty. During the entire period of the work at Milton College the faculty and other interested supporters

have time after time given large personal donations, which have resulted in the institution not only being able to give education of the best type, but also to remain free from debt. In the year 1872 the endowment of the college had reached the amount of about \$30,000. By means of gifts of various types from interested believers in the work being done at Milton College this endowment had been increased to the amount of about \$145,000 in the year 1916.

President William C. Whitford believed, in 1901, that the time had come for the addition of a new building. He advocated what is now known as the Science Hall, but did not live to see its erection. However, soon after his death a group of alumni and other friends of Milton agreed to go through with the proposal and they agreed further to call it the Whitford Memorial Hall in commemoration of the noble work done by the man who had advocated the building.

The first indication of real moment of the desire for progress at Milton College among the students while they were students at the institution comes in about the year 1909 when, after the upper stories of the Gents' Hall had proved to be not ample for a gymnasium, although they were provided as well as possible by student enterprise, the graduating class of that year offered a substantial sum toward the erection of a gymnasium. Again the loyal supporters of Milton came to the fore with the result that the campus now contains an attractive auditorium—gymnasium.

These comments on the growth of Milton College may be the means of revealing to many something of the way in which the problems of the past have been met and the manner in which loyal graduates and supporters of the institution have been willing to sacrifice in order that others may receive an ample education at the very lowest possible cost. They show that no matter how great the crisis, Milton College has thus far been able to survive and to live on in the glory of its high ideals and its fitting reputation. They show that in the past Milton College has been blessed with a corps of teachers who were willing to give their all that Milton might live. They show that there has been a strong Milton spirit among the alumni and other supporters of Milton

which has not allowed the college to be submerged under the immensity of the problems presented. They show further, that in later years the students have come forward to share their part of the burden.

Now, the passing of time and the need for greater growth has brought another crisis to the doors of Milton College, with the result that the institution is at present engaged in the greatest endowment campaign of all, the intensive part of which will begin early next month. On reviewing the present situation and comparing it with the past we find that we have an efficient corps of teachers who are giving their all for the progress and betterment of Milton College, and who seemingly are blind to the idea of personal gain. That we have a live and spirited group of alumni is amply shown by the number who attend the homecoming and commencement exercises and in other ways reveal that the fire of their interest in their alma mater is still glowing. Thus far the students have had no opportunity to show whether or not they are to be classed on the high level with their predecessors in the effort to keep Milton College progressing.

Last week, however, announcement was made that the students were to be asked to help, which announcement came as a source of relief to a number of students who had been fearing that they were to be left out of the effort for a greater Milton College. We as students must seize the opportunity to aid in the survival of the institution we hope some day to make our alma mater.

The first request is for slogans. This is not an easy request and some will probably have more success in its fulfillment than others, but this does not excuse any of us. The main essential in this proposition, as in any others, is to try. At least the one who has tried, and who has given his all to the trial, can not be rated as a slacker. The principal idea then in this proposition, as the writer sees it, is for each student to try to write a series of slogans and then hand his attempts to the committee. Further, the student should not be too hasty in throwing his attempts away. He should at least give the committee a chance to pass on them first.

The hardest part of the effort toward the success of the campaign as far as the students are concerned will come, no doubt, in

getting started. Once every one is warmed up to the movement there should be no difficulty in going to great lengths in the endeavor. This call for slogans should be the means by which each and every student may get warmed up to the work that will be requested later.

Remember, students, the opportunity has now been presented by which we are expected to get into this work all over and to do our part in order that the slogan "Onward Milton—Forward We Go" may be true in the future as it has been in the past.—*Milton College Review*.

A BOOK NOTICE

(From the Buffalo, N. Y., "Courier-Express")

Seventh Day Baptist Manual, by William Lewis Burdick and Corliss Fitz Randolph. This is a revised edition of a previous volume, in which more extensive treatment of certain subjects is made, and introducing certain details of description of the manner of administering baptism and serving the communion, with brief paragraphs on the solemnization of matrimony and of the burial of the dead. The entire subject matter of the manual is historical, being in brief Seventh Day Baptist history. The volume is described as being, so far as its editors know, the only book in existence devoted to the history of the ecclesiastical manners and customs of Seventh Day Baptists during the three centuries of their existence as a separate denomination of English-speaking Christians. American Sabbath Tract Society, Plainfield, N. J.

February 20, 1927.

TEXAS LONE SABBATH KEEPERS CALLED TO MEET IN HOUSTON

Mrs. Angeline Prentice Allen is calling upon all Texas lone Sabbath keepers, who can possibly do so, to attend a meeting in Houston, Tex., on the sixth, seventh and eighth of May. Any others interested in such a meeting are cordially invited to attend. If in the vicinity of Houston at that time, please notify James I. Stillman, Box 1311, Houston, Tex., or call at his residence.

Rev. Ellis R. Lewis, missionary in the Southwest; Angeline Allen and others will be there.

MISSIONS

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

LETTER FROM MISS BURDICK

Rev. William L. Burdick,
Ashaway, R. I.

DEAR SECRETARY BURDICK:

The hour we have long been anticipating in Shanghai has finally struck. For fully three months it has been held over us that the Kuomintang or Nationalist party would soon take Shanghai. They were to be in control "by Christmas," and they were to be here "in a few days" or "so many hours" ever since. The week we were planning to open school—February 20—conditions were particularly threatening. There was a general strike; among other things there were no post office deliveries for nearly a week; for an hour or more there was cannonading from two ships—Chinese gunboats—over in the river, many shells falling in the settlements—an incident that has been variously explained. A few days later there was an attempt to burn the arsenal. Hangchow and Ningpo had been taken and fighting was going on at Sungkiang, a town some thirty miles south of us. On very short notice we had to give up opening school, and girls' schools already open had to close. Our Boys' School was already going strong and has continued to do so until this week. Then it was reported that instead of coming to Shanghai the army was going across country to Soochow, Wusih and then from different directions, concentrating on Nanking. For ourselves we breathed more easily. Possibly the Kuomintang would not come to Shanghai! Early in the week, March 5 to 12, we called the girls to come. We were to open the ninth. They came rather slowly. On the morning of the twenty-first we had seventy-five per cent and a little more of them back. They were evidently glad to be here and at work.

On the nineteenth report said fighting had been resumed at Sungkiang. That night we heard of many fleeing, Northern soldiers rushing through the outskirts of Shanghai. Late that night we knew the

fierce sentries (Northern) were out on our bridge, not allowing anything to pass them. In the morning there was not one there. As the day progressed it was rumored that the Northern men had been withdrawn. It was said some had been taken to Woosung and embarked for the North and that some were making their way overland to Liuho, and so north. During Sunday night cannonading could be heard, and the French defenders out in front said the Kuomintang were getting much nearer.

Early Monday morning Mr. Davis came to say things were looking bad outside. The great iron gates the French have put at all their roadways leading into Chinese territory had been closed and their soldiers were standing, too, out on the corner. We might have to close school. A little later it was discovered that our trams had stopped. Word came that the general's strike was to commence at noon. The Kuomintang were said to be no more than five miles away. We reasoned that being in the French Concession we would have nothing to fear. The girls decided to stay and to go on studying. It was soon evident study was impossible. Out on the road pandemonium reigned. People were rushing to Shanghai with what they could carry. The Boys' School was dismissed. A few relatives commenced to come for girls; many of those left took fire, and excitement ran high. Dr. Thorngate, who was here with the Liuho car, Miss West with him, took many of the girls home. Earlier, when he could have taken them, the girls had turned down Mr. Davis' offer to help to transport them.

We sent the old school coolie into the native city to fetch the girl who was teaching there, although Dzau Sien-sang insisted it was not necessary, "Everything was quiet there." Little he knew, although he had come from there a little while before noon. We were beginning to hear shooting in different directions. An amah came for one of the girls, and it seemed they would be going right into the storm center. I went on the bridge to ask if it would be safe to let them go, and found among the khaki-clothed volunteers there on guard, three former pupils in our old day school, here. They were most cordial and reassuring. It was perfectly safe for anyone to go to the South Gate. The city, West Gate, and other places were already in the

hands of the "Civilian Kuomintang." We had long been convinced that when the time came there would be as great a *going-over* by the sympathizers within the gates as a *taking over* by Kuomintang forces outside. A little before, there had been shooting a short distance northeast of us, and we learned a police station had been taken over. South of us came the report of guns, and the report went around that the local Nationalists were storming the arsenal. It began to look as though it had been accomplished, and after a little we were told the arsenal had been occupied. All this and the Nationalist army not yet here. David Sung said he considered that a very bad situation, and he feared for what might be done at night. Already, although we did not know it over north of the settlement they were "eating bitterness." "Lau Papa" had brought Miao-yung from the city. She was "frightened to death." There had been shooting not far from them; the children had been terrified and crying; there had been a fire somewhere. Later it was said the prisons had been opened and the convicts turned loose. Flags and armbands appeared everywhere. Miss West came back from the settlement and reported a large flag flying over the general post office. Flags were in evidence everywhere. We saw St. Catherine's Bridge go Kuomintang. A motor car rushed up, a well-dressed man with a blue band on his arm sprang out and blue bands appeared on the arm of all the guards.

During the night there was considerable shooting in different directions. Our milkman said in the morning that it had been looting by the bad element. Tuesday morning we found the friendly volunteers out on the bridge replaced by fierce-looking guards wearing red about the neck. We were told they were the ex-convicts who, with other irresponsible men, had found plenty of arms and ammunition in the police stations taken over. Certain it was that they represented the Labor party, which was in possession of the situation then.

We have not said enough about what the French have done to protect this concession. It would be too long a story to tell all about it. Here on our corner some time ago a permanent cement police station was put up. I sometimes call it the "Newport Mill." It reminds me of that mysterious structure,

only this one is two stories high and has underground arrangements. The iron gates have also been mentioned. In addition to all this, trenches have been dug commanding the road running east of us and the one running north and south. From the first mentioned road they could cover positions across the canal. From our veranda we could look down on these trenches. Some report would come to them by telephone or messenger, and we would see the soldiers rush into these trenches, get their guns in position behind, or resting on the sand bags piled in front. At no time have they seemed to find it necessary to do more. There are many places like this in different locations along the boundary.

Just at night, Tuesday, there was considerable shooting right near us, an explanation of which we did not have until the following day. It is doubtless fairly illustrative of incidents in other places. Over the bridge is the fine home of the late Chu Pau-san, a wealthy and influential man who died last fall. There was a struggle between the officers of the real Kuomintang, who wished to take the Chu house as official headquarters, and the ex-convict labor bunch. It is said that in the clash much beautiful furniture was destroyed and much was stolen. The family had moved out some time ago, taking little with them. Off and on we have heard much shooting, and it is said to be the "false Kuomintang" people robbing people living near us. The pupils of the Bible School of the Woman's Union Mission, south of us, have taken refuge in the Crofoot house. At first they came only for the night, but on Monday afternoon they tried to come over and got into a mob and had to take refuge in a temple by the way. Two of the pupils have since been over to their own building, and they found this well-equipped temple which gave them shelter has been stripped of about everything.

But compared with the people on the north side, Chapei, the native locality outside settlements, we have suffered little. There, about Monday noon, commenced a desperate struggle between the Northern men and the "Civilian Kuomintang." It is said the White-Russians, mercenaries of Northern army there, deserted by the Chinese soldiers, fought desperately, the battle centering largely around the north station.

They set fire to two sections of Chapei, and there was no effort to fight the fires allowed. The situation was desperate. We have several families in that region about whom we have been very anxious. Yesterday morning early our Dzau Sing-kyung came to say that the day before he had been on a reconnoitering expedition. He had found that the Tsus were burned out. They had a desperate time. The battle commenced about noon, and early in the engagement a shell struck the roof of their house. Escape from the front was impossible. They had no rear exit. As Dzau Sien-sang told the story: First they prayed; then they went up on the roof but the ladder they had was too short to let them down into the alleyway. Some Kuomintang men who were passing threatened to make them further trouble, but were persuaded that they were honest people trying to escape for their lives, and they held the bottom of the ladder while they came down. Mr. Tsu is a rice merchant and had a stock of rice on hand amounting to about two hundred piculs (\$5,000). They had, some time ago taken the precaution to send some boxes of clothing to a friend who seemed to be in a less exposed place. They have lost heavily however. Mr. Dzau was collecting money to help them in their distress. Later in the day the teachers who are still here and the women in the neighborhood who could be mustered have had a sewing-bee here and have made some sheets and some garments. Of the other families there, we have only had some circumstantial evidence that they may have escaped, but we have certain knowledge that the Pau family is safe, only much frightened.

Of the doctors at Liuhö, we have had no certain knowledge. Mrs. Thorngate and the children came in when the consul first advised it. Dr. Thorngate has come in most every week—one week coming on Friday, and one week waiting until after the Sabbath services. There has usually been someone ill and needing his attention or errands to do, and he has returned on Monday or Tuesday, usually the former. This week he has not been allowed to return. Through other Liuhö residents there has been some news that everything was quiet there. Plenty Northern soldiers, passing through, being fed by the village people or some organization there. Dzau Sien-sang

managed to get to the auto station yesterday, and to talk with someone at the auto station (Liuhö). They reported everything all right, but would not call the doctors to the telephone, because there was no one with whom to leave the station. Yesterday we were feeling much encouraged about the situation. The regular Nationalist party seemed to be getting things in shape, although it is said that six or eight different organizations think they are in control of Shanghai and have each appointed a mayor and other officials. But the news from Nanking is so disquieting that it is feared that when it is known that a British doctor has been killed and the British consul wounded and that British, American, and Japanese marines have landed, and that Chinese lives as well as foreign lives lost, there may be mob uprisings.

We have had much discussion as to what to do about our Liuhö doctors. Dzau Sien-sang was just starting out with letters to go again to the auto station to see if letters could be sent or if he could go, when Dr. Palmborg telephoned from Nanking Road that she is in Shanghai and will soon be out, whether in time to add information to this letter remains to be seen.

It must be closed now. We still have confidence in the Chinese people. For a long time they have not been heard from. I had hoped to write something about the Left and Right wings of the Kuomintang, but this letter is too long already. We are hearing about the unrest between the two wings—the Left, hand and glove with Red Russia, and the Right, of another spirit. Sharp conflict between the two is prophesied.

Yours as ever,

SUSIE M. BURDICK.

Shanghai, China, March 25, 1927.

LETTER FROM DR. PALMBORG

Dr. W. L. Burdick,
DEAR BROTHER:

I seem to have had all the sleep I need tonight, and as I am going to get up early anyway to try to go to Shanghai to get some necessary medicines by the first bus, I will spend the intervening time writing you a letter, for I know the people are anxious to hear about us, and there may be a mail closing in Shanghai today. We may also get some news out here, for they say the

cars are going to run for regular business. They have carried only soldiers now for five days. We have had no news about Shanghai people in that time. Our only communication has been by way of God, for we have been praying for them, as they no doubt have for us. I am hoping today to find them all safe at least. They no doubt will be writing their news by the same mail.

In all the troublous times, we at Liuhö have been carrying on our work in peace and quietness till Sunday, March 20. That morning we heard that defeated soldiers were coming through here, to try to cross the Yangtse River by small boats at the end of our big canal here, as the river near Shanghai was defended by the gunboats which had gone over to the "Southerners," or Revolutionary army, who were pressing toward Shanghai, invariably successful against the big forces facing them.

Oh, we had been hearing rumors for two weeks that soldiers were coming "tomorrow," but that morning it seemed to be beyond question that the whole of Sung's army had been defeated and was on the way, and the protective society, formed of all kinds of business people, officials, and the police working together, got busy with plans to handle the situation as best they could. The "White Cross," a Buddhist organization formed on the principles of the "Red Cross," but with its aim only to care for people in a benevolent way of protection, were given over some fine new buildings—school and orphanage buildings—and sent word all about that any women and children who wished could come there to stay. Six hundred seems to have been about the average number who took advantage of it. As several of my industrial work girls were there, I went over to see them several times, and was made welcome by those in charge. Indeed, for three days I did nothing much but "run the streets" to get what news I could as to what to expect, and keep in touch with the hospital where Dr. Crandall was holding forth. Dr. Thorngate went into Shanghai after the afternoon service the day before to see his family and was caught there, for the road has been impassible for anyone but defeated soldiers, who are to be avoided if possible.

The soldiers came on Sunday night all right, kept streaming in all day. It was Dr. Crandall's birthday, and I told her they

were her birthday present—a real big one!

Of course, what everyone feared was looting, with its accompanying outrages. The protective society bought up all the rice in every rice shop and then got those left in town to contribute a certain amount and fed them (the soldiers) to keep them happy as possible—a peace offering. By telephoning in all directions, they also got in enough rice later. The ten thousand or so who had arrived by night, after having their supper, took up their march to the canal mouth, where boats had in some miraculous manner been provided to take them across. But before they left, the rest of the army, almost as many as they, had arrived; they slept on the streets and in every empty place and left before daylight, without being placated by food. The first were quite good, paying for what they bought in the few shops that kept open, but the others often took what they wanted, remarking that they would pay "next time." Still there was really no looting in town. However, about seven hundred of them could not get boats and had to wait by the river, and as far as we could learn, did a good deal of looting amongst the country people.

The first army passed my place here in town so I could see them. Foot-sore and weary as they seemed when they came in, they were going double-quick then, and I felt sure they were afraid of pursuit, which turned out to be the case, for on the way they had heard the guns roaring in the fight north of the settlements in Shanghai. Otherwise we might have fared badly.

I had twelve women and children besides those usually with me, staying here for protection, and there were a goodly number at the hospital. We all breathed more freely for a few hours, then we heard that Shanghai was taken and that part of the army defeated there had run away and were coming here. They were soldiers from the North, with a notoriously bad reputation. The Revolutionaries had sent seven thousand of their soldiers to the first station out of Shanghai on the auto road, so these came through the country district, looting all the way. It seems like retributive justice that the places most looted were those from which the people came who looted us and the rest of Liuhö so badly after the last war!

They went right through here without stopping except for a few hours to get a good meal. We supposed they went through to the river, but have since found that some of them at least circled the town, being led by the chief of the bad elements living in a certain locality east of town to their place and were in hiding there, preparing to loot Liuhu properly.

Our protective society had been telephoning to the Revolutionaries, begging them to come and save the town, and on Wednesday over two hundred of them came from a town thirteen miles west of us, where they had been chasing another army from the region of the railroad which they had captured. These fellows were very different and are here now. The young men went to meet them; the others had a feast ready for them on their arrival; home-made Revolutionary flags appeared in many places, flags with words of welcome on them, etc. While they were eating, they received news that those bad soldiers (and what I saw of them certainly *looked bad*) were preparing to come into town to loot, not having heard of their arrival. A detachment of sixty or seventy set down their rice bowls, saying they would fight first and eat afterwards, and went almost on the run after them. They got them, too! There was a regular fusilade of firing for awhile, and it was over. The leader aforementioned was captured and the \$750 of which he had relieved the chief of police the night before was still on his person. He is now in custody, pending the decision as to what is to be done with him. The Revolutionaries are staying on for awhile, to scour up the country. After finishing their feast that afternoon, they went out to the river and demolished those who had been stranded there. I do not know how many were killed and thrown into the river; at least four hundred threw away their guns and got away, or were captured. Two or three of the captured wounded, who were able to walk, were brought to the hospital last night; and there are some wounded Revolutionaries there also and some natives who were wounded. I have helped a little with them. One young fellow, who is shot through the neck and shoulders, confirmed the good report of the Revolutionary army by refusing to eat some biscuits which one of the other patients gave him, until he had paid for

them, saying, "We Revolutionaries never take anything we do not pay for." In this case it seemed to me he carried it *too far!*

Staying to help care for the wounded being brought in, it was eight-thirty before I started back to town last night. As I had some blankets to carry, I had our servant come with me with a lantern, as the hospital road was very dark. Some of the soldiers are in the school across from the hospital and the sentries there at first would not let us go, but when they found who we were, two soldiers, one an officer, escorted us. One of them could talk and understand our dialect a little. He asked me the first thing if I was English or American. When I answered he said, "We like the Americans, and your hospital is good." They gave the servant the pass word when he returned. A church building in the town west has been demolished by the Revolutionary town people, who are imbued with "red" ideas. The army is not so. I heard an officer at the auto station yesterday telephoning to his soldiers in the first town from here on the way to Shanghai, to "protect the church building." These things seem hopeful. If the red element can be kept down, many of the ideals of the party are good, and anyway, an army with such ideals is a new thing in China and we welcome *that*. Feng, the Christian general, introduced such ideals, and he has joined hands with this party and has influenced them I am sure. Long ago I read that they were willing to be so influenced by him. I say, God helps anyone who tries to make a new kind of soldiery, and may they drive out or put down all other kinds, because China is cursed by its robber soldiers and their robber leaders (in most cases).

Now if only the "foreigners" and the Revolutionaries can come to *peaceful* terms about the settlements in Shanghai, all may be well in the end. Otherwise such a world war may be precipitated as has never yet been known, and the settlements with all their wealth are not worth that.

I know the people have been pleased to have us remain here at this time and feel that it has a good influence on our work, and as God has so preserved us and them so far, we hope he will continue to do so.

Your friend and missionary,
ROSA PALMBORG.

Liuhu, Ku, China, March 25, 1927.

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

EDOGRAPHS

(Prayer for those in government, offered by President Glenn Frank of the University of Wisconsin, before the Fifty-eighth Wisconsin Senate, Wednesday, January 12, 1927.)

Almighty God, Lord of all governments, help us, in the opening hours of this legislative session, to realize the sanctity of politics.

Help us to know that the call to office that has brought us here is nothing less than a call to co-operation with thee in the wise direction of life in this commonwealth.

Give us the insight and grant us the power to lift this business of government into adventure that we may with reverence call the politics of God, because by it we shall seek to fashion the life of this commonwealth in the likeness of that city of God which has been the dream of saints and seers for unnumbered centuries.

Save us from the sins to which we shall be subtly tempted as the calls of parties and the cries of interest beat upon this seat of government.

Save us from thinking about the next election when we should be thinking about the next generation.

Save us from dealing in personalities when we should be dealing in principles.

Save us from thinking too much about the vote of majorities when we should be thinking about the virtue of measures.

Save us, in crucial hours of debate, from saying the things that will take when we should be saying things that are true.

Save us from indulging in catch-words when we should be searching for facts.

Save us from making party an end in itself when we should be making it a means to an end.

We do not ask mere protection from these temptations that will surround us in these legislative halls; we ask also for an ever finer insight into the meaning of government that we may be better servants of the men and women who have committed the government of this commonwealth into our hands.

Help us to realize that the unborn are a part of our constituency, although they have no vote at the polls.

May we have greater reverence for the truth than for the past.

Help us to make party our servant rather than our master.

May we know that it profits us nothing to win elections if we lose our courage.

Help us to be independent alike of tyrannical majorities and treading minorities when the truth abides in neither.

May sincerity inspire our motives and science inform our methods.

Help us to serve the crowd without flattering it and believing in it without bowing to its idolatries.

Almighty God, Lord of all governments, to whom all hearts are open, and from whom no secrets are hid, may the words of our mouths, the meditations of our hearts, and the intent of our measures be acceptable in thy sight.

May we come with clear minds, clean hands, and courageous hearts to the sacrament of public service.

May we be worthy of the high calling of government. Amen.

THE ROSE-BUSH: AN EXPERIMENT IN IMMORTALITY
I have a notion to try an experiment in immortality.

That rose-bush
Up in the hill-side flower garden
Came from my grandmother's.
She brought a slip from her grandmother's garden
In Holland
And stuck it in the ground in the garden
In her home in Ohio;
Almost sixty years it grew in her garden.
The rose-bush in Holland had died, she heard,
"Died of old age," she told me with a sort of smile.
But the slip from it grew and flourished.

Then, when I built my home,
She gave me a slip from her bush.
I stuck it in the ground up there in the garden.
"You'll have something to remember your grandmother by," she said.
Well, I had plenty to remember her by—
All sorts of things stuck in the soil of my memory—
But I was glad enough to have the rose-bush;
I thought of it sentimentally.

Grandmother is dead
And her rose-bush is dead,
Grubbed up by the people that bought the old place.
It was getting pretty peaked before grandmother's death.

My rose-bush is growing up there,
As you can see.

Is this your wonderful experiment in immortality?

I wonder how long a rose-bush would live.
I suppose it would live its life out,
Use up all it had,
In fifty, sixty, seventy years.
But suppose it was "slipped" and transplanted
every-so-often.
How long would it live?

Forever?

Well, why not?
I don't know, but why not?
At least it has lived,
By renewal and transplanting,
From my grandmother's grandmother's time down
into mine,
And it is still living.
I'm going to give a slip from it to my grand-
children—
And try an experiment in immortality.
But your rose-bush may die,
Then what of your great experiment?
Friend, this slip from the rose-bush
Wasn't all that grandmother brought from Hol-
land,
Wasn't all that I brought from grandmother's
home in Ohio.

How long would a truth live,
A vigorous adaptable truth?
How long would an idea, a character, a quality,
an influence live?
Couldn't a person "slip" it?
Transplant it, and renew it every-so-often?
Wouldn't it live forever?

All very well,
But your grandchildren may not care for your
rose-bushes
Nor for your truths and ideas and what-nots.

I am a teacher—
Why should I fash myself about my grandchil-
dren?

I have plenty of descendants,
And each one of my descendants will have de-
scendants.

I tell you I am going to try that experiment in
immortality.

—Walter Barnes in *Journal of National Educa-
tion Association.*

STUDENTS TO HAVE PART IN ENDOW- MENT CAMPAIGN

COMMITTEES TO BE SELECTED FOR AUXILIARY
—PRIZES OFFERED FOR BEST SLOGANS

The time for the active endowment cam-
paign is approaching and plans, hitherto
vague and indefinite, have materialized,
taken form, and active preparations have
been commenced. The various committees
and individuals in charge of the first drive,

the local campaign through Rock County
and vicinity, have been named. Dr. A. L.
Burdick is to have charge of the Rock
County and vicinity campaign, which will
take place from May 9 to 13, inclusive,
while under him, Professor D. N. Inglis
will conduct the campaign in Milton Junc-
tion and vicinity. A Special Gifts Commit-
tee has been appointed, which consists of
Dr. G. E. Crosley, President A. E. Whit-
ford, Professor A. B. West, G. M. Ellis,
and Mrs. A. H. Morse; also a Publicity
Committee, composed of W. K. Davis, H.
E. Drew, Professor L. H. Stringer, Rev.
J. F. Randolph, and O. T. Babcock. Publi-
city is to be effected in four ways, through
the newspapers, through public meetings,
through printed circular matter and through
features—parades, posters, stunts, etc.

A large share of the publicity through
features is to be done by the student body
of the college under the direction of a stu-
dent auxiliary committee to be nominated
by the president of that body. A big parade
is planned which will go through the neigh-
boring towns and country-side, including
floats of lyceums and other Milton organiza-
tions. As every drive and campaign needs
a slogan and a battle-cry, so the students of
Milton are asked to think up short, snappy,
and right-to-the-point slogans that will help
put the campaign over. Recognition and re-
ward of some sort will be given to those
who submit the best, out of which there
will be taken one that will be the supreme
Milton campaign-cry.—*Milton College Re-
view.*

TRACT SOCIETY—TREASURER'S REPORT

For the quarter ending March 31, 1927

Ethel L. Titsworth, Acting Treasurer,
In account with the
American Sabbath Tract Society

Dr.
To cash on hand January 1, 1927:
General Fund\$3,108.75
Reserved for Java missions 3.00
Denominational Building Fund..... 7,037.45
Maintenance Fund 1,116.51
\$11,265.71

To cash received since as follows:
Contributions:
January\$480.25
February 381.00
March 803.66
\$1,664.91

Income from invested funds:
January 1,837.78
Publishing house receipts:
"Sabbath Recorder"\$2,073.88
"Helping Hand" 431.15
Tract depository 79.53
"Junior Graded Helps" .. 56.70
"Intermediate Graded
Helps" 43.75

Calendars 184.15
Outside publications 19.65
2,888.81
Interest on daily bank balances 29.03
Contributions for special purposes:
Java missions 5.00
Special Sabbath Promotion work 125.01
Distribution of Bibles, etc., foreign
mission field 10.00
6,560.54

Denominational Building Fund
Contributions:
January\$427.59
February 550.00
March 179.84
\$1,157.43

Income:
Interest on daily bank
balances\$54.00
Interest on loan, Michle
press 8.75
62.75
Sale of old flagstones 5.00
Repayment account loan, Michle
press 300.00
1,525.18

Maintenance Fund
Rent from publishing house\$ 600.00
Interest on daily bank bal-
ances\$12.00
Interest on loan, Michle
press 62.50
74.50
674.50
\$20,025.93

Cr.
By cash paid out as follows:
General Fund
Sabbath Reform work:
G. Velthuysen, Holland—"De
Boodschapper"\$150.00
Mill Yard Church, London—"The
Sabbath Observer" 25.00
T. L. M. Spencer, Georgetown,
British Guiana—"Gospel Herald" 25.00
H. Louie Mignott, Jamaica—
"Seventh Day Baptist Re-
former" 25.00
Special Sabbath Promotion work:
A. J. C. Bond:
Salary\$150.00
Steno. work 20.72
\$170.72
Traveling expense,
etc., of ministers
to conferences,
Sabbath promo-
tion 162.65
333.37
\$ 558.37

Publishing house expenses:
"Sabbath Recorder"\$2,712.95
"Helping Hand" 415.83
Outside publications 10.24
Calendars 230.21
Tract depository 1,509.79
Letters of Lausanne Conference
delegates, and mailing same .. 27.82
Postage on tracts 37.52
4,944.36

Miscellaneous:
President's expenses:
Stenographic work\$24.86
Traveling expenses 36.54
61.40
Treasurer's expenses:
Stationery 6.40
Secretary:
Salary 150.00
Life Annuities 603.50
Repairs to typewriter, editorial
room 12.00
"Recorder" subscription, John L.
C. Kenyon 2.00
835.30
Contributions for special purposes:
Java missions—Cornelia Slagter 8.00

D. Burdett Coon, Jamaica—distribution
Bibles, etc 10.00
\$ 6,356.03

Maintenance Fund
Fuel\$ 91.88
Care of furnace, etc. 88.20
Plumbing repairs 6.60
Repairs to roof, and new drain 90.00
276.68
\$ 6,632.71
By balance on hand:
General Fund\$3,316.26
Denominational Building Fund..... 8,562.63
Maintenance Fund 1,514.33
13,393.22
\$20,025.93

E. & O. E. Ethel L. Titsworth,
Acting Treasurer.
Plainfield, N. J. March 31, 1927.
Total indebtedness (loans) General Fund\$1,200.00
Examined and compared with books and vouchers, and
found correct.
Irving A. Hunting,
Frank A. Langworthy,
Auditors.
April, 1927.

Denominational Building Fund
March 31, 1927

Dr.
To total contributions and income received to
July 1, 1926\$ 9,369.17
To contributions received since that
date\$6,995.43
To income 269.36
To bequest of Amanda C. Dunham,
Dunellen, N. J. (less inheritance
tax) 475.00
To sale of old flagstones 5.00
7,744.79
\$17,113.96

Cr.
By expense account canvass for funds \$ 141.73
By loan to publishing house,
account printing press \$2,030.00
Less amounts repaid 1,630.00
400.00
By loan to publishing house, ac-
count new cutting machine 2,009.60
By loans on bond and mortgage 5,000.00
By Liberty Loan bond 1,000.00
\$ 8,551.33
By balance on hand 8,562.63
\$17,113.96

Maintenance Fund
March 31, 1927
Dr.
To cash on hand July 1, 1926\$ 498.18
To rent from publishing house 1,800.00
To interest on daily bank balances 23.02
To interest on loan to publishing house, ac-
count new printing press 187.50
To income from denominational building endow-
ment 1.37
\$ 2,510.07

Cr.
By fuel\$651.88
By care of shrubbery 8.00
By fire insurance on building 58.30
By care of furnace, etc. 142.80
By plumbing repairs 6.60
By repairs to roof, and new drain 90.00
By refurnishing furniture, and replacing
rug damaged by water 38.16
995.74
By balance on hand 1,514.33
\$ 2,510.07

WOMAN'S WORK

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

TREES

In the Garden of Eden, planted by God,
There were goodly trees in the springing sod—

Trees of beauty and height and grace,
To stand in splendor before his face.

Apple and hickory, ash and pear,
Oak and beech, and the tulip rare.

The trembling aspen, the noble pine,
The sweeping elm by the river line;

Trees for the birds to build and sing,
And the lilac tree for a joy in the spring;

Trees to turn at the frosty call
And carpet the ground for their Lord's footfall;

Trees for fruitage and fire and shade,
Trees for the cunning builder's trade;

Wood for the bow, the spear, and the flail,
The keel, and the mast of the daring sail;

He made them of every grain and girth
For the use of man in the Garden of Earth.

Then lest the soul should not lift her eyes
From the gifts to the Giver of Paradise,

On the crown of the hill for all to see,
God planted a scarlet maple tree.

—Bliss Carman in *The Christian Leader*.

Spring is here in southern Wisconsin this morning. How do I know? Two little girls just passed on their way to school carrying "flowers to teacher." I did not ask them who was to receive their daffodils, it wasn't necessary. They walked so proudly with their flowers held out before them and they were the center of an admiring group of other little girls who seemed to admire the bearers of the flowers almost more than the flowers themselves. Their whole attitude showed that they wished that they too might have something to take to teacher. Each little girl would have been happy had she had flowers of her very own to pick for someone she loves. Childhood is universally generous. We are usually well past the days of our childhood when we begin to hold on to our possessions.

But I do not have to depend on the children with their protected garden flowers

alone to tell me that spring is here, for two days ago as I walked along a grass grown path I almost stepped upon one of my old time favorites, the dainty little hepatica. For several years I have looked in out-of-the-way places for these flowers of the early spring but have been unable to find any. When I looked closer two days ago I saw other little blossoms. Then I knew spring is here. I knew something else too, although it had been many years since I had seen these flowers growing in the grass I found them even more beautiful than I had remembered them, and I knew that my childhood's ideals of beauty had not been far wrong.

Another sign that tells me that spring is here is the robin that runs around my garden enticing little neighbor Elizabeth to run after him with outstretched hands, thinking to catch the "pitty bud." It is fun for the bird as well as the baby who persists with the hope of final victory. It seems to older eyes that she might become discouraged, but childhood somehow never seems to realize that ideals may be unattainable.

Another sure sign of spring I have been noting for some days. Many of you have also seen this sign; it has appeared in this paper several times. Many of us have read it and worried over it, for unlike many other signs of spring it is not a happy sign. I suppose you all know about it and I fear we all look for it every year about this time when we open our paper. For the sake of some one who has not read our paper very carefully, I will tell you what this sign is. "Only a little more than two months of our Conference year now remain, and our Onward Movement budget payments are falling off. We shall have to raise a good bit of money in the two months remaining or go down to Conference with our obligations unfulfilled." You probably remember this story almost as well as I remember the dainty little blossoms of the hepatica. What a pity we have to hear that story every spring. I did not find the flowers during the years I hoped to find them because I did not look in the right place. Do you not suppose we could find the money for our Onward Movement if we looked in the right place? Might it not be that we have been looking in the wrong pocket?

What a wonderful world this world would be in the spring if we could but keep

the traits that were ours in childhood. The love of the beautiful and the good, the generosity that made us glad to give of our most prized possessions, and the perseverance that kept us in the pursuit of our ideals. Then would we find ways and means to give gifts to him whom we love best of all. Then, too, would we follow so close after our ideals that possibly with our outstretched hands we might almost touch them.

A last sign of spring, a snowy pile of window curtains to be pressed and hung, makes an appeal to me that must not be denied.

MINUTES OF THE WOMAN'S BOARD MEETING

The Woman's Board met with Mrs. J. L. Skaggs on April 4, 1927.

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

Visitors were: Mrs. Emma Landphere and Mrs. J. F. Randolph.

The meeting was called to order by the president, who read the ninety-first Psalm and called on Mrs. Landphere who offered prayer.

The minutes of the previous meeting were read.

The treasurer's monthly report was read and adopted. The receipts were \$222, disbursements \$1,000, balance on hand \$183.30.

Mrs. Whitford read the quarterly report, which showed receipts for the three months to be \$1,185.80. Disbursements for the quarter were \$1,002.50. This report was adopted.

The corresponding secretary had received correspondence in regard to the annual report of the Foreign Missions Conference and letters from Miss Fucia Randolph. She had sent out the letter from the board to the various societies and had written to the newly organized society in Denver, Colo.

Mrs. West read a letter from the Commission on the Church and Race Relations of the Federal Council, calling a conference of women on Interracial Relations.

It was voted that Mrs. W. D. Burdick be asked to attend this conference and the board bear the expense.

A letter from Secretary W. D. Burdick

was read. It was voted to postpone the May meeting one week that Secretary Burdick might meet with the board.

Mrs. Whitford had prepared a letter which the board voted to send to the various societies and to the SABBATH RECORDER.

The corresponding secretary presented a bill for printing. It was voted that the bill be allowed and an order drawn on the treasury for the amount.

A program on The Present Situation in China as Related to Our Seventh Day Baptist Mission, was conducted by Mrs. A. B. West.

Mrs. Nettie West located in the eastern part of China, the principal places closely related to the present situation.

Mrs. W. C. Daland read a carefully prepared paper on The Chinese Grievances.

Mrs. Nettie West read a selection: The History of the Chinese Grievances.

The Aims of the Nationalist Party was the subject of an article read by Mrs. M. G. Stillman, and Mrs. A. E. Whitford read selections from "War Lords Keep Chinese in Turmoil."

Mrs. West read from an address by Timothy Tingfang Læu, Ph. D., on Some of the Factors, Dangers, and Problems in the Christian Missionary Enterprise in China Today, Through Chinese Eyes.

The minutes were read and approved.

Adjourned to meet with Mrs. G. E. Crosley the second Monday in May.

MRS. A. B. WEST,

President.

MRS. J. L. SKAGGS,

Secretary.

WOMAN'S AID SOCIETY OF THE PAWCATUCK CHURCH

The present membership of the society is one hundred members, and our meetings have been well attended during the past year.

Our first meeting with Mrs. S. H. Davis as the new president was held on October 5, when the work for the coming season was outlined.

The first supper of the year was held in November, when the members of the society and their families were entertained at a cafeteria supper; a program of music and readings was given later in the evening, and chorus singing enjoyed.

The Christmas sale and supper were most successful; at this time the men served a turkey supper, as is their custom at the time of the sale.

We have held rummage sales, food sales, both of which have contributed to our revenues in a substantial manner.

The sewing this year has been for our December sale, and bandage making and mending for the Westerly Hospital. Several quilts have been tied, and new draperies for our parlor windows made.

A large number of cards have been sent to the sick and shut-ins and calls made on these, by Mrs. Allen C. Whitford.

A Program Committee with Mrs. J. H. Tanner, chairman, has furnished a program of readings, music, and instructive talks at nearly every meeting; the serving of tea following the business meetings has also added to the interest and sociability.

We regret the loss of three members by death: Miss Louise Champlin, Mrs. John C. Loughhead, and Mrs. Ella G. Vars.

Three new members have been voted into the society.

A pleasant get-together luncheon was served to forty-three members in March, when our thank offering boxes were opened.

The society has raised approximately \$1,000 during the year; a large part of this money has been voted to various causes. We have made our usual contribution to the Onward Movement, to the People's Mission work, and we have given \$500 to the church to be used in redecorating the audience room.

A spirit of co-operation has been evident in our work, and we feel that we have had a successful year as the result.

RESOLUTIONS ON THE DEATH OF MRS. ELLA G. VARS

WHEREAS, We the Woman's Aid society of the Pawcatuck Seventh Day Baptist Church of Westerly, R. I., have lost by death one of our beloved and faithful members, Mrs. Ella G. Vars, whose companionship will be greatly missed;

Therefore, be it *resolved*, That we the members of this society do express our sorrow and sense of loss, and desire to extend to her family our heartfelt sympathy.

And that a copy of these resolutions be sent to her family, to the SABBATH RECORDER, and placed on our records.

Respectfully submitted,
JESSIE H. WOODMANSEE,
Secretary.

FIRST SIGNS OF SPRING

First signs of spring
On every hand—
The sunlight on
A thawing land,
The sap that runs
Through maple trees,
A world old call
Upon the breeze!

What though the snow
Does linger still
Upon the summit
Of the hill!
What though the frost
Can still make lace
Upon the window pane's
Clear face?

The land is full
Of signs of spring—
And hearts, long silent,
Dare to sing!

Soon will the birds
Return to bless
The countryside—
The soft caress
Of flower scents
Will fill the air
With dreams as tender
As a prayer.

Oh, winter tries
To stay a-while—
But spring is close,
We sense her smile.
We sense her laughter,
Ringing clear,
First signs of spring?
Why, spring is here!

Why, spring is here,
The blossoms know—
They wake beneath
The melting snow.
—*The Christian Herald.*

THE EVANGELICAL SOCIETY OF ALFRED

Thinking perhaps a word from the Evangelical society of Alfred would be of interest to the readers of the woman's page, we send the following:

Our society has had a very enjoyable and successful year. We conceived the idea of increasing the interest and attendance by holding the meetings in the homes of the members, instead of in our parish house.

Mrs. A. E. Main started this idea by holding a reception in her home for the new members, October 27. Since then the meetings have been held in the homes of some of the members, and the attendance has more than doubled.

Following the program and business meeting, a cup of tea and a social hour are enjoyed by all. This year we have taken up the study of a book, "Moslem Women," by A. E. and S. M. Vwemer. We find it very interesting. Our Sunshine Committee conducted our annual apron and food sale on February 22, at which time we cleared over \$100. Our society has sold nearly one hundred denominational calendars this year.

We have especially enjoyed having Dr. Anne Waite join our society and work with us for the last two years. She has been a most willing helper, and especially in selling our denominational literature.

Each year the society holds a picnic in July, and for two years the Woman's Christian Temperance Union joined with us, thus making it a very enjoyable occasion.

Our society pays yearly \$100, or more, to the Onward Movement, and our Aid society pays \$200, thus making \$300, or more, given by the Alfred ladies' societies. We also gave \$50 for the denominational building. Our society makes a contribution each year to the expenses of the Woman's Board.

On December fourth, the society had charge of the Sabbath morning service and gave the entire program, Mrs. B. C. Davis giving a history of the society since its formation. At Christmas time we sent Christmas cards to absent members and to shut-ins to the number of fifty-two. Boxes are sent to the needy each year; flowers are sent to the sick; and services of kindness and good will are shown through the distribution of our funds, outside of the denominational gifts.

Our Aid society has also been doing good work this year. We have installed a toilet and septic tank in the parish house at the cost of nearly \$300. A Christmas sale was held at holiday time, when we raised money enough to install electricity through our parish house. We paid \$200 toward our new furnace for the church, and also placed a new range in our parish house kitchen. We also invest \$10 a month in our local Loan Association, which is very convenient for us to draw on when we need extra funds.

When God said: Honor thy father and mother, he must have had a *deserving* father and mother in mind.

HINTS THAT HELP THE HOUSEWIFE

Never slam the oven door when baking cake.

Put corned beef on to boil in cold water. Add a few drops of ammonia to the water when sponging clothing.

Be sure to pour a solution of hot soda water down the pipes of the sink and refrigerator twice a week.

Clean your willow furniture by giving it a good bath in salt water. Salt and vinegar will clean brass.

The under crust of your custard pie will be crisp if you heat the milk to the boiling point before mixing it with the eggs.

Put some crushed egg shells in the bottle to be cleaned, fill it with soapsuds and shake well, then rinse in clear hot water.

Add a little borax to the water in which the kitchen towels are washed. It removes the grease and dirt and acts as a disinfectant.

Put a little butter in the dish in which chocolate is to be melted and it will not burn if placed directly over the fire.

Brush the dirt and lint out of the oil mop with a whisk broom instead of shaking it out and see how fluffy it will be.

—*Wisconsin Agriculturist.*

WE CAN LEARN FROM FILIPINOS

While many statesmen and others debate the wisdom of allowing the Philippines self-government, the Philippines begin a campaign which well might be imitated by the United States. According to the Department of the Interior the islanders are endeavoring to wipe out illiteracy within five years. Provincial and municipal literacy boards have been established in all parts of the islands; 250,000 persons have pledged their services as teachers; and a small textbook has been prepared which will be translated into Tagalog, Visayan, Ilocano, Bicol, and Pampango dialects to facilitate teaching. A part of the plan provides a prize of 1,000 pesos each year to the province reporting the largest reduction in illiteracy. Must we still doubt the Filipinos and yet learn from them? America would do well to follow the Philippines and herself start a determined campaign against illiteracy.—*The Presbyterian Advance.*

YOUNG PEOPLE'S WORK

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

HOW TO BECOME A LEADER

Christian Endeavor Topic for Sabbath Day,
May 14, 1927

DAILY READINGS

Sunday—Learn from a greater Leader (Exod. 24: 12-18)
Monday—Serve faithfully (Gen. 41: 1-43)
Tuesday—Follow your vision (Gen. 12: 1-5)
Wednesday—Concentrate (1 Cor. 2: 2)
Thursday—Study (2 Tim. 2: 15)
Friday—Be original (Matt. 7: 28, 29)
Sabbath Day—Topic: How to become a leader
(2 Tim. 2: 1-7)

THE LEADER'S TALK IN OUTLINE

At home try to think through the points you wish to make. The leader may begin by pointing out that *the play instinct reveals the desire of all to lead, to win*. This desire grows stronger with the years—grown men are children playing a bigger game. The instinct to lead may be used for selfish ends, or for the kingdom. We may lead in money-making, or in making human life better.

But leadership is also an art, and therefore must be learned. Two things are needed: knowledge of others, and tact. The real leader knows how to influence people and get them to follow his suggestions without irritating them. The tactless person who tries to lead simply irritates.

Another requisite is to know our own minds, know whither we wish to lead people and what we want them to do. This means that, in the work of the kingdom, we must study. We must know the Bible and how to apply it. We must furthermore live a life that will commend itself to others. Otherwise no one will heed us.

Christian Endeavor trains by showing us what to do and how to do it. There is a large literature telling how to do things along all lines.—*The Christian Endeavor World*.

FOR ANSWER IN THE MEETING

Why should we aspire to be leaders?
In what directions should we seek to lead?

How do men prepare for leadership in the business world?

What sacrifices do men make in order to become leaders?

What preparation is necessary for leadership in a Christian Endeavor society?

How may we prepare for leadership in Sabbath school?

How may we achieve leadership in the life of the church?

What preparation is needed for leadership in civic life?

How do men prepare for leadership in politics?

In what sense is the missionary a leader?

How may we prepare to be Junior superintendents?

How can we train ourselves in initiative?

What are the rewards of leadership?

How can we become leaders in beautiful Christian living?

How were the apostles prepared for leadership?—*The Christian Endeavor World*.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

How does Christian Endeavor train us in leadership? One of the most important qualifications a leader should have is self-confidence. If a person is a successful leader in any walk of life he must have confidence in his own ability. Without this confidence, he can never succeed. Christian Endeavor gives us this self-confidence. Doubtless, when many of you joined the Christian Endeavor society, you thought that you simply could not speak in a meeting. Perhaps the first time you spoke you were so nervous you hardly knew what you were saying. But after you had done this for a few times, you began to have confidence in your ability, and the "stage-fright" gradually left you.

The best testimonies are those which are original, and we can be original in all lines of Christian Endeavor work. A leader must be original.

A leader must have initiative. Christian Endeavor offers one chance to develop it.

He must also be willing to serve faithfully. Some of our best leaders are those who have started at the foot of the ladder, and have been so faithful to their tasks that they have been promoted continually until the top was reached.

The Christian endeavorer who is faithful in his work will be a leader in the church. Christian Endeavor offers opportunities for faithful service.

THE INTERMEDIATE CORNER

REV. PAUL S. BURDICK

Intermediate Christian Endeavor Superintendent

Sabbath Day, May 14, 1927

DAILY READINGS

Sunday—Prayer in distress (Ps. 22: 1-5)
Monday—Prayer as fellowship (Ps. 63: 1, 3, 5-8)
Tuesday—Prayer is listening to God (1 Sam. 3: 10)
Wednesday—Prayer for soul-qualities (James 1: 5)
Thursday—Prayer helps others (John 17: 20-26)
Friday—Prayer brings God nearer (Phil. 4: 6)
Sabbath Day—Topic: What are the values of prayer? (Matt. 26: 36-42; Luke 11: 11-13)

MEN OUGHT ALWAYS TO PRAY. WHY?

A good many people have stopped praying. They have had a disappointing experience with prayer. They asked for something and did not get it. Therefore they thought it was no use to pray. The trouble was that they asked for the wrong things, or else asked in the wrong way.

Jesus said, "Whatsoever ye ask *in my name* of the Father, he will give it you." But we must ask for only those things which Jesus would ask for if he were in our place.

Or one may ask and receive not, as James suggests (James 4: 3) because he asks amiss, that he may consume it upon his own pleasures.

I believe we think of prayer altogether too much as *asking*, anyway. Are there no other ways of conversing with a friend than merely asking? Do we not have something to say to our parents besides always begging of them? So we ought to cultivate other forms of communication with God. Here are a few:

Giving. We have much we can give to God, especially our thanks to him for his kindness in the past.

Receiving. He has directions for us, and encouragement, too, that he wishes to give to the quiet spirit.

Resolution. We can tell him our hopes and plans and ask his blessing upon them. The only "good resolutions" which are worth anything are those which are sealed with secret prayer.

Dependence. We should realize whence our strength comes.

Assurance. We need to believe that we can do all things through him who strengtheneth us.

As to *asking*, let it be only after we have made every effort ourselves to bring about an answer to our own prayer. Let it be a request that God will give us more strength and wisdom to do the thing ourselves, rather than that he will do it for us. Let our requests be accompanied by a willingness to do all that he may expect of us toward answering our own prayers.

"Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us."

JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

SUGGESTIONS FOR SABBATH DAY, MAY 14,
1927

LEORA GRAY

BUILDING A BOOK SHELF (PROVERBS 4: 1-9)

It would be a good idea to make sure the Juniors know about this topic a week before the meeting so they can be thinking about it during the week. Have each one bring a list of books that would be good for a Junior boy's or girl's bookshelf. (They will probably need some suggestions from their parents for this.) Then compare the lists and write on the blackboard the names of the best books in all the lists. Of course the Bible would head this list of names.

Milton, Wis.

A BELIEVER IN DARKNESS SAVING

Once a city man out of work had "hired out" to a farmer. At four o'clock in the morning, says *Everybody's*, the newly employed hired man was called to breakfast. A few minutes later the old farmer was astonished to see the man walking off down the road.

"Say! Come back and eat breakfast 'fore you go to work!" he yelled.

"I'm not goin' to work," the man called back. "I'm going to find a place where I can stay all night."—*Youth's Companion*.

HOME NEWS

HAMMOND, LA.—Perhaps the RECORDER readers will be interested to hear a little from the Hammond Church down here among the strawberries. Just now we are enjoying that delicious fruit and the farmers are shipping them by the carloads.

We want our dear RECORDER family to know that the Women's Missionary society of our church is still alive, and although we do not meet so very often, still we are doing what we can to serve our Master.

This winter it has been our pleasure to have with us Mrs. Addie Greene of Dodge Center, and Mrs. Lucy Armstrong of Des Moines. They have been visiting their brother, Mr. Mills, but left last week for Alabama, where they will visit their brother, O. S. Mills, before returning home.

As two of our members are busy school teachers we usually have our meetings on Sunday afternoon. We have quilted and tied several quilts and last Sunday we met with our weaver, Mrs. Edna Campbell, and sewed rags for rugs. Our sister, Mrs. Lucy Clarke, has been seriously ill for some time, and we are all anxious that God shall spare her a few more years. Though few in number, we are striving on and ask an interest in your prayers that we may be faithful.

Just recently we were fortunate in having Mr. and Mrs. Earl Godfrey of Marlboro, N. J., come to us. Though the Marlboro Church has lost some workers, we have gained and are indeed thankful.

Within the last two weeks the church has had two socials. The first was held at the O. D. Crandall farm home on Sabbath night, April 2. It was in honor of two birthdays, Miss Juanita Crandall's and Mrs. Greene's and also a farewell for the latter and her sister, Mrs. Armstrong. After games, music, and speaking, refreshments were served and the evening passed all too soon. On Sabbath night, April 9, the church people met at Campbell's and all went from there to the parsonage to surprise Pastor Seager, as it was his sixty-ninth birthday. A pleasant evening was spent. In behalf of the society, Elder Powell, in his eloquent manner, presented a small gift of money to Pastor Seager, after which the pastor responded with very fitting words. We are glad that Pastor and

Mrs. Seager are to be with us again this year.

We are making plans preparatory to repairing the church and parsonage. We have our problems to face, but only through the guidance of the Holy Spirit can we hope to succeed in solving them right.

Pray for us that we may not lose faith.

MRS. JOHN CAMPBELL,
Reporter.

ALFRED, N. Y.—Including a fellowship luncheon, Dr. Bond held five pastors' conferences here recently.

The nature of the discussions is clearly suggested by the two following questions:

1. What can we do to bring about better Sabbath keeping among ourselves?

2. What is the best way to spread among men the doctrine of the Sabbath, as we hold it?

The value, if not the actual necessity, of group conferences on important subjects is very much emphasized in our day. These conferences at Alfred most clearly demonstrated their great usefulness.

Dr. Bond also gave a strong address with an appeal before Dean Main's class in Christian sociology.

Rev. E. E. Sutton, secretary of our Sabbath School Board, and leader in the promotion of religious education, also held a conference here with Sabbath school workers, in which he set forth the methods and aims of the International Council of Religious Education, as represented by our Sabbath School Board and its secretary. Secretary Sutton was quite equal to the answering of all questions. He especially emphasized the importance of leadership training as well as the best possible preparation for teaching in our Sabbath schools.

He also gave a scholarly, comprehensive, and instructive address before the class in Christian sociology.

President Edgar D. Van Horn of our Education Society has been commissioned to present directly or through another, at our Conference and associations, the work and needs of our denominational schools and the claims and the challenge of the Christian ministry.

A. E. M.

To the dove of peace it begins to look as if we beat our swords into oil shares.—*Brooklyn Eagle.*

CHILDREN'S PAGE

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

BUILDING A BOOKSHELF

ELISABETH KENYON
Junior Christian Endeavor Superintendent
Junior Christian Endeavor Topic for Sabbath Day,
May 14, 1927

DAILY READINGS

Sunday—Read much (1 Tim. 4: 13)
Monday—Wise words in books (Prov. 4: 20-22)
Tuesday—Study Jesus (John 21: 24, 25)
Wednesday—Study biography (Luke 1: 1-4)
Thursday—Study nature (Ps. 104: 24)
Friday—Study history (Ps. 106: 6-16)
Sabbath Day—Topic: Building a bookshelf (Prov. 4: 1-19)

A LETTER TO SEVENTH DAY BAPTIST CHILDREN

DEAR SEVENTH DAY BAPTIST CHILDREN:

For a long time Miss Ruth Marion Carpenter has been the contributing editor for your page in the RECORDER, but as her health is not good she feels she can no longer do the work. During the past months, as I have been visiting the churches, I have kept my eyes and ears open to see if I could find a real friend of children, some one who could tell the best children's stories ever. Recently I spent several days in Andover, N. Y., helping Pastor Walter Greene in some meetings. Each afternoon we had a meeting for the children of the village. Mr. Greene had charge of the worship period, Mrs. Greene of the story period, and I of the lesson, or church-membership period. As I listened to the beautiful stories Mrs. Greene told the children, the most of them Bible stories, I thought to myself, "Here is just the one to take charge of the Children's Page in the RECORDER." So after we had talked the matter over she consented to do the work for us, beginning at once.

Mrs. Greene, like most ministers' wives, is very busy and it will be hard for her to find time to write all the stories needed to fill the space in the RECORDER, so we are asking Seventh Day Baptist boys and girls to help her by writing short stories and sending them to her to be printed in the Children's Page.

Now of course John and Mary away out on the Pacific coast may say, "What is that fellow thinking about, does he think I can write stories?" or perhaps Ruth and Frank down in New Jersey may say, "I do not know what to write about." Have you forgotten about that fine trip you took last summer or the one you are planning to take this summer? It may be that you have pets that are interesting. When I lived in Shiloh Gladys had a cat that would let her push him around by the hour in a doll carriage. One day she wrote a story about him and sent it to a paper for children, which is published in Philadelphia. She did not know whether they would print it or not, but you should have seen her one day when she read the story and saw her own name signed to it. She also enjoyed stories written by other boys and girls. Now I think Seventh Day Baptist boys and girls are just the brightest boys and girls in all the world and that they can write stories just a little better than most children. Let's try it, and help Mrs. Greene make our department in the RECORDER the best department of all.

Just take a nice white sheet of paper and a nice new pen and tell Mrs. Greene about that trip, or your visit to grandmother's, or to aunt's, or about your home, the farm, the city, the lake, the river, or the sea. Oh, say, do you remember the picnic you had some time ago? How glad other boys and girls would be if you would tell them about it. Do not make the story too long, just long enough to make others wish they had been there too—from two to five hundred words. Do not forget to give your name, age, and address, for some other boy or girl might want to write and tell you how much they enjoyed your story. Send your stories to Mrs. Walter L. Greene, Andover, N. Y.

Your friend,
ERLO E. SUTTON.

TOM SEES NEWPORT BY NIGHT

LOIS R. FAY

The room Tom and his father occupied was on the third floor, with two windows overlooking the busy street they crossed on their way up from the railroad station. Below was the entrance to the Greek restaurant, open day and night. Autos were continually passing both ways, also electric cars, which bumped over a switch as they passed,

every fifteen minutes. But our friends were very tired and fell asleep promptly, not minding the traffic below, where the street was almost as light as day, until about eleven o'clock.

Then two young men on the street, who had evidently just finished lunch in the restaurant, tried to start their motorcycle, which caused them some trouble; and the sound of the loud sputterings of the engine awakened Tom with a start, so that he sprang lightly out of bed and over to the window to see what the noise was all about. Lifting the shade, he peered down into the lighted street, and became so interested in the activity of the two men, when it took some minutes for them to get their machine started, that he watched them till they left.

Meantime two autos drew up to the curb and stopped and their drivers went in for lunch, and four policemen on night duty entered apparently for the same purpose. Pedestrians were passing frequently, by ones and twos, Navy boys in noticeable numbers. Busses passed often, and the electric cars, both well filled. All this midnight activity Tom enjoyed watching for a while, though he could not understand it, having always lived in the country. He was wondering whether he could go to sleep again in the midst of it all, when an immense red covered moving van came along the street and stopped at the restaurant, where two men alighted and went in, leaving the powerful engine running, probably to keep it warm, as the night was chilly. The rumble of the heavy machine awakened Tom's father, who, seeing the boy at the window, exclaimed: "What's the racket?"

Just then the owner of one of the autos came out from the lunch room and had some difficulty in getting his car started, which added to the general noise. Tom therefore beckoned to his father to join him at the window. They watched the traffic together till the four policemen came out of the lunch room, followed by the two occupants of the van. They talked together a few moments, the blue-coats apparently giving the movers directions about the road. Then the six men parted and the van moved away. It bore the name of a New York trucking firm, and Mr. Streeter remarked to Tom:

"It came to move the goods of some wealthy New York summer resident, no doubt."

As traffic lessened, and it became quieter, Tom whispered: "Where do so many people go at this time of night?"

"They are probably going home from those theaters our landlady thought we might be interested in. This is a good view of the night life of our modern cities—a good view. There is a bad side to it, for it is beset with temptations to crime."

As the street quieted down Tom and his father soon crept back under their warm blankets and went promptly to sleep; but at three o'clock another sputtering motorcycle awakened Tom and he crept to the window again, where he saw two mounted police just starting off, evidently having just patronized the Greek's cooking. The street was more quiet than at midnight, for the electric cars and busses had ceased running. Occasional foot passengers walked briskly along the street; now and then one entered the restaurant, or came out. A young man came up the sidewalk opposite, and stepped into a dark doorway, where he remained perfectly motionless in the shadow, apparently watching whoever was in the restaurant. Soon a policeman walked along. He stopped, spoke to the man hiding in the doorway, and then pointing down the street, apparently sent him in that direction. Tom remembered what his father had said a short time before about the temptation to crime in the night.

"No doubt he was planning to rob the restaurant," he thought, "for those Greeks must take in a lot of money, so many stopping there for a meal."

As there was not much more to see and Tom began to feel chilly, he crept back to bed again, and knew nothing more till in the gray dawn a peculiar penetrating whistle awakened him. Then it stopped. Then it sounded again, clearer, then it stopped again. Then it began again, still louder, and Tom rushed to the window. He heard it coming nearer and nearer, but could see nothing moving in the street; one policeman was standing on the opposite corner as if expecting something. Suddenly the whistle became a shriek as a red fire engine dashed up the street, past the corner where the policeman stood, and then out of sight, its shriek diminishing to a whistle and then dying away in the distance.

Mr. Streeter started up at this disturbance, and seeing Tom at the window, again

exclaimed: "And now what? A fire truck?"

Tom whispered back, "Yes. My, didn't it go, though! Oh, dear, it's begun to rain. There are big drops on the window pane. What'll we do all day if it rains? Boo, I'm cold!" and under the blanket he hurried, shivering.

"I'm going to have another nap," said his father. "I don't have a chance to sleep till eight o'clock very often. We don't have to turn out for two hours yet if we don't want to, but we can go to the old church if it is rainy."

And they did, as you will see.

A BIBLE PUZZLE

H. V. G.

The first letter of the speakers of these words, taken in order, will spell a well-known Bible term. How long will it take you to figure what it is?

1. "Lord, thou knowest all things, thou knowest that I love thee."
2. "And it was in the heart of David my father to build an house for the name of the Lord God of Israel."
3. "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat."
4. "The Lord watch between me and thee, when we are absent one from another."
5. "Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me."

ANSWER TO LAST WEEK'S PUZZLE.—James.

1. Jesus
2. Amos
3. Moses
4. Esther
5. Samuel

No one can examine the history of America calmly and candidly and escape the conclusion that in its main features it has been a success. The foundation and support of that success had its main source, directly and indirectly, in the learning, the piety and the reverence which American colleges had been established to promote. They have been the great builders of character.—*Calvin Coolidge.*

THE FEDERAL COUNCIL REPLIES TO RECENT CHARGES

A spirited reply to recent charges against the Federal Council of the Churches in connection with its activities in social and international questions has been made by the Administrative Committee of the council. The statement, which was issued by Rev. John A. Marquis, general secretary of the Presbyterian Board of National Missions and chairman of the Administrative Committee of the Federal Council of the Churches, strongly insists on the right and the duty of the churches to hold up all public questions to the light of Christian ideals.

Dr. Marquis explained that the statement had special reference to the resolution introduced into the House of Representatives by Congressman Free in the closing days of the last session.

The statement declares that the Federal Council of the Churches "maintains no lobby of any kind" and that its one appeal is to "public opinion." It insists that the program of the churches "will in no way be modified by the unjustifiable attacks of forces which would, if they could, stifle the voice of the churches and weaken their influence in the life of the nation."

The full statement, issued by the Administrative Committee of the Federal Council, is as follows:

"The Administrative Committee of the Federal Council of the Churches welcomes at all times the fullest inquiry into its procedures and activities. It asks to be judged only on the basis of actual facts which any such inquiry reveals. But certain vague charges now being made against the council disclose such a misunderstanding, both of the council and of the churches that comprise it, as to call for a prompt reply.

"1. It is charged, in the first place, that the Federal Council of the Churches 'is continually adding to its program undertakings distinctly non-religious in nature and outside the mission of the Church.'

"If such tasks as the cultivation of public opinion in support of better social and industrial conditions, the prohibition of the liquor traffic, and the development of other means than war for settling disputes between nations are 'non-religious in nature and outside the mission of the Church,' then the Federal Council gladly admits the

charge. One of the very purposes for which the denominations organized the council was to make their influence more effective in these and other great issues of right human relationships. It regards such questions as fundamental concerns of morality and religion. It can not do otherwise than go steadily forward in dealing with them, since the constitution of the Federal Council, officially ratified by the twenty-eight denominations that constitute it, declares one of the aims of the Council to be 'to secure a larger combined influence for the churches of Christ in all matters affecting the moral and social condition of the people so as to promote the application of the law of Christ in every relation of human life.'

"So far as the charge implies that the Federal Council of the Churches maintains a lobby or enters into questions of a partisan political character, it is wholly without foundation. The council maintains no lobby of any kind. Its one appeal is to public opinion. There is nothing whatever that is secret about any of its activities. It does nothing under cover. All its work is carried on under public gaze and scrutiny. It conforms at all times to the American theory of the value of free and open discussion.

"The council seeks no control of any sort either for itself or for the churches—it seeks only to hold all public questions up to the light of great moral ideals and thereby to help develop an enlightened conscience among the people. The council rests upon the accepted American principle that citizens, collectively as well as individually, have the right to make known their views on any matter which they believe vital to the welfare of the country and the world.

"2. The accusation is made, in the second place, that the Federal Council 'is in no way a representative body.' This is completely false. The council is organized throughout on a representative basis. The four hundred members of the council as a whole, which meets once in four years; the one hundred members of the Executive Committee, which meets annually; and twenty-eight members of the Administrative Committee, which meets monthly, are appointed directly by the highest authorities in the several denominations that comprise the council. No one, of course, would think

of claiming that on any specific issue the 20,000,000 church members unanimously agree with the position taken by the members of the council's governing bodies. It is equally true of each of the denominations separately that actions of its assemblies or conferences can not be expected to express the mind of every individual in the denomination. No one can deny, however, that the utterances of the Federal Council are made only after full consideration by those whom the denominations have themselves appointed to deal with such matters in the council.

"3. It is charged, in the third place, that the Federal Council is 'frequently working under the direction of radical groups affiliated with the Third Internationale.' There is no shred of truth in the allegation. The council takes its positions without reference to or connection with any organizations except those of the churches, and the well-known character and patriotic service of the men and women appointed by the various denominations to direct the program of the council are in themselves sufficient answer to the baseless charge that they are associated with any groups inimical to the welfare of our country.

"4. The Federal Council is further indicted for having mistakenly espoused certain international proposals. It is accused, for example, of having supported the World Court, and having spoken for the churches in this matter. We are proud to say that this is true. In doing so, the council was simply voicing the judgment expressed by the various denominations again and again. Almost every major church body in the country has gone on record in favor of the World Court. Both the council and the denominations which comprise it are committed to a constructive program of developing friendship and good will among the nations and of building up international agencies for attaining security and justice without the necessity of resort to violence.

"With reference to immigration, to take an illustration of the falseness of certain of the charges, not only did the council not oppose laws for 'the exclusion of undesirable immigrants,' but it actually favored a restrictive quota plan. The council did oppose discriminating against the Japanese in this quota law, and in taking this position it was supported by the action of the boards

of foreign missions in the several denominations. To attack the Federal Council for dealing with these matters is to attack the churches themselves, for the council has simply done as a unit what many denominations have done separately.

"It can not be too strongly emphasized that, in these and all other questions of public welfare, the Federal Council of the Churches seeks to discover the high common mind of the constituent denominations and then to speak and act in their behalf. This is what the council has done in the past. This is what the denominations expect it to continue to do in the future. Its course will in no way be modified by the unjustifiable attacks of the forces which would, if they could, stifle the voice of the churches and weaken their influence in the life of the nation."

RETURNING EMPHASIS ON THE INNER LIFE

It is not to be regretted that in England the Free Churchmen have changed their outlook about regeneration through politics. It will do the churches no harm, either in Great Britain or America, to have their faith in legislation somewhat chastened.

We are being taught in this republic that blind dependence upon even the most excellent laws gets us nowhere, and that the Church must steadily maintain her aggressive evangelization and training of children and adults in the Christian religion if they are to become law-abiding citizens.

Millions of men and women in Great Britain today are asking themselves how they can get things done, which imperatively need doing, with the combination of emotional fervor and practical sense. One can foresee an oncoming movement which shall uplift the life of Great Britain. Once such a movement has begun, based upon prayer, renewed study of the Bible, and the direction of the Spirit of God, I predict that it will mean a renewal of life and power for all the churches of that country.

Nor is there any reason to doubt that it will spread to our shores, exactly as the Moody and Sankey revival, beginning in Great Britain, blazed a way of holiness around the world. Let it arise where it may, so that God himself originates it, it will be in the first instance a renewal of personal devotion, personal consciousness of

the indwelling of Christ, and personal hope and joy derived from his presence in the heart.

At a time when, to quote the bishop of Winchester, "supernatural religion is widely questioned, when Christian ethics are flouted, and when the supreme issue is whether Christianity can sufficiently influence the behavior of society as to insure the survival of civilization," should not all who love the honor of God and the kingdom of his Son lay aside theological and other differences and unite to proclaim the saving gospel of that kingdom?

But the proclamation will have to be splendidly equipped and well led. It must assert in intelligent ways the major truths of the New Testament faith. There must be no dealing with iniquity, no compromise with wrong, no economy of truth, no flattering of error. Hence those who align themselves for this crusade must be prepared to take risks. They will have to combat the indifference which paralyzes countless churches and makes them subservient to the dictates of worldly-minded multitudes. They will have to refuse to lower Christ's claims upon the whole life of mankind by a single iota.

They must first deal with the individual if they would bring about that social reconstruction in justice, peace, and security for which the nations are asking today. It may well be that the decline of interest in politics is the forerunner of a fresh hold upon the everlasting verities which are changeless in the midst of constant change. —*Dr. S. Parkes Cadman, in Record of Christian Work.*

IN SPITE OF ALL MEXICO WANTS BIBLE

In spite of all the calamities which have visited Mexico during the last year, Bible work has been going on steadily and even improved according to a report received by the American Bible Society, Astor Place, New York City, from Mr. A. H. Marroquin, who is in charge of the society's agency at Mexico City.

Mr. Marroquin says people are looking for the Bible with more interest than ever, as they know it is the favorite book of Christians in Mexico who have always, even in trying circumstances, shown steadfastness in their faith.

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

BY THE WAY

On the train one evening last week I talked with an intelligent lady I had come to know several years ago—a city high school librarian—about Bible school work. She told me that in the Congregational Church which she attends there is a large Sunday school; that the pastor has an adult class of two hundred members, to which he comes every Sunday morning with a carefully prepared lecture upon the lesson subject. "He gives," she said, "an interesting talk, as indeed it must be in order to keep up so large an attendance. The members of his class receive from him much Bible instruction and in a pleasant way, for he is a pleasing speaker.

"One thing that pleases some of them is that by this method of instruction they are not required to put much study upon the lesson, for they know they will not be called upon to recite. All they have to do is to sit and listen—receive, and give nothing back. And they are not called upon to express any opinion concerning the points in the lessons. Only the opinions of the leader are given in the class."

I have not undertaken to quote Miss Warner word for word, but to give as briefly as I could the substance of what she said. She said further that while this lecture method is excellent in a way, perhaps the only practicable one for so large a class, it might be better if the two hundred could be divided into groups of ten, and the method so modified that there would be opportunity for every member to do some of the talking—to tell something of what he had learned in his own study of the lesson, and there could be a free interchange of various opinions. In smaller classes the teacher may not only get from those before him or her what they know about the lesson and its setting, but the thoughts that have come to them in connection with the study.

It would not, however, be easy to find in the two hundred thus broken up into twenty classes, twenty good teachers to take charge

of them, or twenty willing to undertake such work. And if twenty could be found, some of them might not be fit for it. And then what would be done? As in many other cases, we would have to do the best we could.

But with us we have no such large classes to break up. There is, however, such a thing as a teacher of ten quite inclined to do all the talking and give all the opinions, for it is easier to talk than to teach—to *pour in* knowledge than *draw it out*. Real teaching is a fine art. Because our director of religious education thinks so, he is desirous of undertaking something in the way of teacher training for both our Sabbath school and Vacation Day School work.

It is certainly wise in the older classes to have so far as practicable, all the members take an active part in the discussion of our Sabbath school lessons, in particular their practicable application. A good teacher will encourage such discussion, being careful to avoid anything like dissension. It is better to ask questions of individuals rather than the class as a whole and then wait for someone to answer. Some persons because of modesty will be backward about answering at all unless called upon personally, while there is now and then one inclined to do more than his share of talking and giving opinions. Some tact on the part of the teacher and a bit of Christian courtesy in class conversation, should make the occasion both pleasant and profitable—so much so that all will be glad to come again—regularly, and be on time.

LESSON VI.—MAY 7, 1927

PETER AND THE RISEN LORD. John 20: 1-10;
21: 15-17

Golden Text.—"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." 1 Peter 1: 3.

DAILY READINGS

- May 1—Peter at the Lord's Tomb. John 20: 1-10.
May 2—Jesus and the Seven by the Sea. John 21: 1-14.
May 3—Peter Tried and Commissioned. John 21: 15-23.
May 4—Peter a Witness of the Resurrection. 1 Cor. 15: 1-10.
May 5—Jesus Appears to the Eleven. Luke 24: 36-49.
May 6—Jesus Commissions the Disciples. Acts 1: 1-14.
May 7—Our Hope. 1 Peter 1: 3-12.
(For Lesson Notes, see *Helping Hand*)

MARRIAGES

WALTER-KAGARISE.—On June 20, 1926, at the bride's home, Mr. and Mrs. W. F. Kagarise, New Enterprise, Pa., at high noon, Bert H. Walter, of Waterside, Pa., and Ora Fern Kagarise, were united in marriage, Pastor W. L. Davis officiating.

DEATHS

BLOUGH.—Leannah Kagarise Blough was born in the year 1844, and departed this life April 30, 1926.

She was the daughter of Jacob B. and Catharine Zook Kagarise. She was first married to John M. Burger, June 15, 1860. There were born to this union a son, Gideon, Louisville, Ky., and a daughter, Mrs. Catharine V. Bridenthal, Lancaster, Pa., both of whom were present at their mother's funeral. Her second marriage was to Noah B. Blough, September 30, 1875, and to them were born two sons, Charles K., who passed on before his mother, November 24, 1923, and Noah Orlo, who resides at the old home, and one daughter, Mrs. Maggie Leannah Ebersole, Salemville, Pa.

In her eighteenth year Sister Blough professed Christ and followed him in the ordinance of baptism. When the Salemville Seventh Day Baptist Church was organized, in the year 1885, December 23, which organization took place in the basement of her own home, she, with her good husband, became one of its charter members and remained faithful to her Christian obligation to the end of her life. By force of habit she was present at the meetings of the church until she became so enfeebled that she could not attend.

Since her husband, Mr. Blough, preceded her to the heavenly home, February 4, 1896, and through several years of widowhood, she was a loving and faithful mother. She loved to relate to her many friends of the years of toil and hardships in a way that would make one feel that they were not years of hardships and burden-bearing to her, but of love and sacrifice—love for her making the burdens light and the hardships easy as she played the shuttle back and forth to the measure of the old hymns of the church she sang and loved so much.

"She sought wool and flax, and worked willingly with her hands. She rose while it was yet night and gave food to her household. She laid her hands to the distaff, and her hands held the spindle. She was not afraid of the snow for her household for they were clothed with warm garments. She looked well to the ways of her household, and ate not the bread of idleness, and her children rose up and called her blessed, and her friends praise her in the community."

In the years of her age and failing health she was tenderly cared for in the old homestead by her youngest son, Orlo, and his wife and children.

The last sad rites were held May 2, 1926, conducted by her pastor, and the body which she had used so long and lovingly in serving others, was laid to rest in the nearby cemetery, to await the call of her Lord and Master.

Thus came the "Bright sunset of an old age." "At even time it shall be light."

Let us look forward to the time we shall meet our loved ones again. For we shall meet them in the serene peace, and the open vision of the heavenly life, in the fulness of the new and glorified power, in the beauty and might of immortal youth. How Montgomery's fine image comes back to us:

"Thus star by star declines,

Till all are passed away;

As morning high and higher shines

To pure and perfect day;

Nor sink those stars in empty night;

They hide themselves in heaven's own light."

God bring us all to that perfect light, to that city of the living, not of the dying, to the vision of God, and to the welcoming face of our Christ!

W. L. D.

SEARLE.—Adelaide Pardee Searle, daughter of Linus and Betsy Alcott Pardee, was born in Orriskany Falls, N. Y., July 26, 1840. She died at her home in West Edmeston, N. Y., April 10, 1927.

When a child of about five years of age she came with her parents and sister to West Edmeston to live, and lived here and at Leonardsville the remainder of her life. She was married to John Searle February 23, 1887, and went to live at Leonardsville. After his passing away, in 1920, she came the following year to live with her sister, Miss Emeliza Pardee, where she spent the remainder of her life.

Although she had no children of her own, she cared for those in her new home and those who came to that home, with a mother's love, for which they can rise up and call her blessed.

She was very fond of children and was attracted to them wherever she met them.

In 1866 she joined the West Edmeston Seventh Day Baptist Church, the same year Rev. J. B. Clark became its pastor. She was a faithful member, always attending the services when her health would permit, after coming back to her childhood home. She was to the last bright and cheerful, ready to help others as she saw they needed.

She leaves to mourn her loss an only sister, and one nephew, Lynn Maxson of Old Forge, N. Y.; one stepson, Clayton Searle of Leonardsville; and a stepdaughter, Miss Florence Searle of New Berlin, N. Y.; and Mrs. Matie Edmonds of South Edmeston, an adopted daughter; and other relatives and friends.

Funeral services were held at her late home Wednesday afternoon, conducted by her pastor, Lena G. Crofoot, after which she was laid to rest in the cemetery on the hillside at West Edmeston beside her parents.

L. G. C.

JOHNSON.—Gilbert H. Johnson, son of Thomas and Anna Tanner Johnson, was born in Berlin, Wis., April 21, 1849, and died at his home in Farina, Ill., April 6, 1927, within fifteen days of his seventy-eighth birthday. Of the nine children which comprised his father's family, only one Mrs. Ardelia Morton, of Blooming Prairie, Minn., survives.

When about twenty-three years of age, attracted by the government offer of free land in the West, he journeyed to Nebraska, and homesteaded in the North Loup Valley, near the village of North Loup. Here he met and married Gertie Witter, July 28, 1877. There in that far western country amid the hardships and privations common to pioneer life was begun a union that would have covered half a century had the husband lived until July 28, of the present year. No children were born to them.

In 1881 they moved to Nortonville, Kan., where they lived for twenty years on a farm home purchased there. Upon the sale of the farm at Nortonville, they moved to Gentry, Ark., and from Arkansas to Milton and Milton Junction, Wis., the last seven years of their lives being spent in Farina.

On his mother's side, Mr. Johnson was of good old seventh day stock, a descendant of Deacon John Tanner, a goldsmith who prepared the tables of the law, which hung above the pulpit in the historic Newport, R. I., Seventh Day Baptist church. It is reported that when a British officer would have used the building as a stable for his horses, the discovery of these tables of the law saved this building from the desecration to which the other churches of the city were subjected. While at North Loup, under the influence of a revival meeting led by Rev. C. M. Lewis, Gilbert was converted, was baptized by the pastor, Elder Oscar Babcock, and joined the Seventh Day Baptist Church at that place. He was in turn a member and a loyal supporter of the churches at Nortonville, Gentry, Milton, Milton Junction, and was at the time of his death a member of the church at Farina, which church was organized by the man under whom he was converted.

He is survived by his wife, one sister numerous nephews and nieces, and a wide circle of friends and acquaintances.

Funeral services were held at the home Friday morning, conducted by his pastor, Rev. C. L. Hill, and burial was at the Farina cemetery.

C. L. H.

GREEN.—The people of Dodge Center received the sad news early Sabbath morning of the death of Mrs. George Green one of Mora's best loved citizens. Her death does not come as a complete shock to her many friends, as she had been very ill and confined to her bed for the last few months. Death was caused by heart disease. Carrie E. Richmond was born in Utica, Wis., September 2, 1855. When a year old she moved with her parents, Daniel C. and Arvilla Richmond, to Coloma, Wis., where she resided with her parents for nineteen years.

At the age of sixteen she was baptized and became a member of the Seventh Day Baptist

Church of Dodge Center, to which she remained loyal until her death on April 9.

In the year 1876 she came to Minnesota, and two years later was united in marriage to George Green at Freeborn, Minn. After her marriage she made her home at Freeborn until 1898, when the family moved to Kanabec County, where she had since resided.

The deceased was a loving wife and a kind and willing mother. From a child she was interested in temperance reform work, and has for over forty years been a loyal worker in the Woman's Christian Temperance Union. In Mora she has held the office of president of the local union for twenty years. She was also the president of District 16 for sixteen years, and her entire life was devoted to the solving of the prohibition problem.

She leaves to mourn her loss her husband and three daughters, namely: Mrs. A. Churchward, of Chetek, Wis.; Mrs. Dick Hardie, of Kallispel, Mont.; and Miss Florence Green, of Cumberland, Wis., who for the past number of weeks has been at her mother's bedside. Three grandchildren also survive.

Funeral services were held Monday at 2.30 from the Presbyterian church, Rev. Stanley R. Wexler and Rev. John Blackhurst officiating. Interment was made in the Oakwood Cemetery.

The bereaved relatives have the sympathy of all.

I. G. H.

IRISH.—Henry Pendleton Irish, a resident of Fayette County for more than sixty years, pioneer farmer, dairyman, farm bureau lecturer, passed away March 29, 1927, at the home of his daughter Edith, at Riverside, Calif., where he had gone following the death of his son and wife.

He was born January 10, 1852, at Stonington, Conn., the son of Daniel Babcock Irish and Mary Babcock.

At the age of fourteen he came to Farina with his parents and brother William. Upon his arrival at Farina, his father purchased a quarter section of land a mile north and east of Farina; following the death of his father Henry became the owner, under whose management it became one of the best farms in Fayette County. He was an authority on crop rotation, soil building, and preservation; an experienced dairyman, skilled in the matter of dairy types, dairy feeds, and the value of balanced rations. He was a botanist and an ornithologist of no mean ability. During the latter part of his life he lectured in practically all the counties of southern Illinois under the direction of the Illinois Farm Bureau.

November 17, 1881, he was united in marriage to Eva Bond, to which union were born two children, Harry B., who died May 10, 1926, and Edith, following whose birth the mother passed away. January 18, 1893, he was married to Mary Jane Haven, who preceded him in death October 13, 1926. Mr. Irish was the only remaining resident charter member of the Farina Church. While engaged in many duties of a secular nature, home duties came first and church obligations second. He loved and regularly attended the services of the church, and gave willingly of his time and means to forward its growth.

He was of an affectionate nature; his home was known far and wide for its genuine hospitality. He was fond of children and was interested in their growth in the best things. His love for children was particularly manifested in his associations with his granddaughter, Rowena. His loss will be keenly felt in the family circle of his daughter, and by his many other relatives, by the members of the church of his faith (Seventh Day Baptist) and by his neighbors and fellow citizens.

The funeral service was held Sunday afternoon at the Methodist church on account of the serious illness of the wife of his pastor, Rev. C. L. Hill, who conducted the service. The body was laid to rest in the Farina cemetery.

C. L. H.

BRADDOCK'S GRAVE

Question: Was the body of General Braddock, the English general who was killed and buried on the old trail road ten miles east of Uniontown, Pa., taken up and shipped to England and buried? If so, what part of England?

Answer: Braddock was buried in the middle of the road and men, horses and wagons passed over his grave, effacing every sign of it, lest the Indians should find and desecrate it. It is often said that years afterwards the grave was found when a road was being built in the region and that part of the bones of Braddock were taken to a museum in Philadelphia and that some of them finally found their way to England.

The Historical Society of Pennsylvania, however, says that the remains of Braddock were taken from the original grave and moved a short distance and interred under a tree near the Old National Road. Lately an elaborate monument has been erected over his grave, which is near the site of Fort Necessity and about ten miles south-east of Uniontown, Pa., on the Old National Road. A twenty-acre park surrounds the grave.—*The Pathfinder*.

BEN JONSON'S BURIAL

You say the plot provided for Ben Jonson in Westminster Abbey was not large enough to contain his coffin in the usual way, so he was buried in an upright position. Perhaps a little sidelight on this would be interesting. The king had promised Jonson he should be buried in the Abbey in any spot Jonson might choose, and the dramatist and poet made his selection. When his death occurred it was found that the space he had selected was occupied, all but one square. It was too late for Jonson to make a second choice and the king's word was at stake, so "Rare Ben Jonson" was buried with his head toward the sky, the only occupant of the Abbey to be so honored.—*John L. DeGroot, Muskogee, Okla.*

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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 Seventh Day Baptist Church of Los Angeles, Calif., holds its regular Sabbath services in its house of worship, located one-half of a block east of South Broadway (previously Moneta Avenue), on Forty-second Street. Sabbath school at 10 a. m., preaching at 11 a. m., Bible study class at 1.30 p. m. Everybody welcome. Rev. Geo. W. Hills, Pastor, 246 W. Forty-second 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. Gardner, D. D., Editor
L. H. North, Business Manager

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