

The Sabbath Recorder

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

Which road shall we take?

The easier, or more attractive road, or
THE ROAD THAT GETS THERE?

Let's finish the Denominational Building *now!*

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

DECORATION DAY PRAYER

Lord of our fathers, hear our prayer
 For those who paid the price;
 Our stalwart youth, so brave and fair,
 Who made the sacrifice.

The price of peace is far too high
 In youthful limb and life.
 To you, O gracious God, we cry
 Through clouds of hate and strife.

They slumber in the cypress' shade,
 They, who so nobly died;
 Facing destruction unafraid
 All for a nation's pride.

We pray that in the hearts of man
 The flame of hate may die;
 That clouds of war no more shall span
 Our nation's peaceful sky.

We honor them and weep to think
 Of youthful hearts so still.
 O Lord, that youth like this should drink
 So soon from Lethe's rill!

Lord of our fathers, hear our prayer
 For youth now free and gay;
 We pray that you may ever spare
 Them from the awful fray.

—Arthur Roszelle Bemis, Jr.

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at Westerly, R. I., August 23 to 28, 1927.
President—Benjamin F. Johanson, Battle Creek, Mich.
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Vice-Presidents—Edgar D. Van Horn, Alfred Station, N. Y.; Sand C. Maxson, Utica, N. Y.; George M. Ellis, Milton, Wis.; Miss Elsie Bond, Salem, W. Va.; Ellis R. Lewis, Gentry, Ark.; W. Ray Rodd, Riverside, Cal.
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Treasurer of Onward Movement—Harold R. Crandall, 10 Stanley Place, Yonkers, N. Y.
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COMMISSION OF THE GENERAL CONFERENCE
Terms expiring in 1927—S. Orestes Bond, Salem, W. Va.; Gerald D. Hargis, Riverside, Cal.; J. Nelson Norwood, Alfred, N. Y.
Terms expiring in 1928—Benjamin F. Johanson, Battle Creek, Mich.; Alexander W. Vars, Plainfield, N. J.; Claude L. Hill, Farina, Ill.
Terms expiring in 1929—Frank L. Hill, Ashaway, R. I.; Herbert L. Polan, North Loup, Neb.; Loyal F. Hupley, Adams Center, N. Y.

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 Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 p. m.

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 The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

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 Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.
 The Memorial Board acts as the Financial Agent of the Denomination.
 Write the Treasurer for information as to ways in which the Board can be of service.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)
President—Corliss F. Randolph, Maplewood, N. J.
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Trustees of United Societies—Benjamin F. Johanson, Battle Creek, Mich.
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CONFERENCE AUXILIARY FOR LONE SABBATH KEEPERS

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

The Sabbath Recorder

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

VOL. 102, No. 22 PLAINFIELD, N. J., MAY 30, 1927 WHOLE No. 4,291

*Our Father in heaven, we know that when we are tempted and tried, thou wilt not permit us to be overcome while we truly trust in thee and seek thy help.
 Amid all the sorrows and misunderstandings of this life, even though we may have to walk in the furnace as did thy worthy children of old, may we be sustained by the form of the Fourth, fully assured that thou wilt deliver and save. In Christ's name. Amen.*

What Are You Doing With Your Burdens, And What Are They Doing For You?

There are many kinds of burdens. Everyone has his full share of troubles and sorrows which must be borne, but not everyone is able to see the blessing of his burden, or why it is best for him to bear it. Just as the most perfect physical health is developed by hard work and exercise to overcome obstacles, so, under the law of spiritual growth, true character is obtained by resistance, struggle, conflict, all of which are necessary for developing real strength. Spiritual life needs opposition, adversity, burdens to bear, and it flourishes best in adverse circumstances.

The very happiest, sweetest homes I have ever known are not those where sorrows were unknown, or where hardships do not come, but they are most likely to be found where deep sorrows have overshadowed them, and where burdens have been heavy until a benediction of peace seems to brood over the household like the sweet, blessed silence which follows true prayer.

There is a blessing, God-given in every burden and sorrow where the comforts of Christ have been sought and accepted. Every sickness or sorrow rightly borne purifies the heart, turns our eyes toward heaven, and makes us better.

Have you never seen homes where sickness and anxiety, in hearts of faith, have brought in a reign of love and spirit of prayer that softens every heart and makes a deeper sympathy which draws all hearts closer together in bonds of holy sympathy?

Yes, there is such a thing as the blessings of burdens. Many a strong, noble character

owes the best things in it—the most helpful and uplifting things—to those hardships we call troubles. Pain and sorrow, endured with sweet trust and submission, have left men and women purified and enriched, with more of the Christ life. I am coming more and more to feel that God sends no burdens which do not carry blessings with them, if we will only see and accept them.

Prove These Things For Yourself

On every hand we see evidences that faith in God's help in time of need has been a veritable anchor to the soul with many of our friends. Why should it not be so to everyone who loves God? Wherever a soul is beset by disappointments and trials, there, like an angel of infinite love, stands God's promise to be a present help in trouble. Blessed is every one who really casts his burden on the Lord.

Again, let me ask you not to wait until the case of emergency is hard upon you, and you are forced by bitter experience to look for divine assistance as a last resort. It is a helpful and wholesome thing to let your mind dwell from day to day upon the limitless power of God as a present helper. Then, after years of such trusting confidence, you will be all the better prepared to secure the blessing when your day of trouble comes.

Finally, it is cheerful, unselfish bearing of burdens for others, rather than for promoting our own interests, that will always result in blessings for us. Let me now give you the beautiful old legend of St. Christopher to illustrate this point.

The Beautiful St. Christopher Legend

Some years ago my heart was touched with the story of St. Christopher as told by one who wished to illustrate, as best he could, the true Christian spirit that prompts the right kind of burden-bearing.

A Christian hero, by the name of Opher, is represented as having determined to follow the mightiest master he could find. So he entered the service of a king. One day

he saw his master tremble with fear in the presence of his foe. So Opher joined that chieftain, thinking him the most powerful. Thus did Opher have to change from one master to another, until he found himself in the ranks of Satan. Finally he saw the devil tremble before the cross of Christ, and then he joined himself to Jesus as the mightiest master of all.

When he asked Christ what his work should be, he was told to carry the burdens of other people. Then he went to work to relieve suffering wherever he could. Finally he came to live in a cabin beside a turbulent stream where many travelers had to pass over, and there did what he could to help them.

One night in dark, cold, and bitter weather he heard the cry of a little child pleading to be taken over. After trying to think he was mistaken, he had to accept the sound as coming from a child in distress and pleading for aid. So out he went into the night, lovingly lifted the child to his shoulder, and carried him through the flood.

Suddenly, as he crossed, his burden grew lighter, the flood became calm, the wintry night grew bright as day, and when he reached the other shore he found himself in a beautiful land of flowers and sunshine, with the child he had carried none other than the glorified Jesus himself. Then said the child, "Inasmuch as ye did it unto one of the least of these ye did it unto me. Hitherto your name has been Opher, the bearer. Henceforth it shall be *Christopher*, the Christ bearer."

The Value of Memorials Between the time when this RECORDER leaves the press and when it reaches its readers, our Memorial Day will have come and gone. In only another month from that day we shall have another day—the Fourth of July—which has for many generations been, practically, a memorial of the establishing of American Independence. Then on December 25 will come a world-wide memorial day in which all Christians will celebrate the birth of Christ.

Who can think of all these great days without being impressed with the value of memorials by which men and women are kept in loyal touch and sympathy with the

events and things in history which they commemorate and keep alive in the hearts of men.

It is a great thing for an entire nation, or for the entire Christian world, to think together about the same thing year after year as the days for such thinking come. No one can estimate the value to the Church, of our Christmas and Easter seasons, which have done much to shape thought and to establish and strengthen faith as the years have come and gone. The spirit of genuine loyalty and patriotism would have lost much in America if we had not cherished the memorial of our fathers' brave struggle for independence.

Wherever we go in America we see monuments in honor of the great and good men who laid foundations upon which we are trying to build. It is well that it is so. When we see them our hearts are stirred, and we resolve to be true to the causes for which those noble men stood.

That will be a sad day for the Church when its members forget or ignore the value of its memorials. And as for the spirit of patriotism in our country, it will perish from the earth when the people cease to prize those things which the monuments tend to keep alive in the hearts of men.

True in Denominational Matters as Well The Bible has many places that show the need and benefits of memorials. From the Passover in Egypt to the days of the Son of man, memorial institutions, monuments, and buildings have served as helps to keep the people loyal to truth.

When Israel made the stone heap on the bank of Jordan, piled there by representatives of all the tribes, they understood that the main purpose was for the benefit of the children who should come after them. These stones, like Samuel's memorial at Mizpeh, were to say to coming generations, "Hitherto hath the Lord helped us."

In some such important sense, every church and denominational building, from the days of Solomon's temple to our own time, speaks in unmistakable language of the faith of our fathers and of the help of our God. Wherever we look upon memorials set up by human hands our hearts are stirred and we are reminded of the truths, scenes, and events which moved our fathers

to action, and our own spirits are revived until we see in them an inspiring plea to be true ourselves.

When Joshua set up his memorial at Shechem, he said, "This shall be a witness unto you, lest ye deny God."

More and more as the years go by I am coming to see in every church building an unmistakable testimony of the faith of our fathers. I do not see how any one can look thoughtfully upon such speaking memorials without being moved to greater loyalty to the fathers' faith and to a more active and consistent effort to promote the cause they loved.

Very many times, as I look upon our own beautiful church in Plainfield, I am led to ask, "What mean ye by these stones?" Then I look upon the old church building nearby, now a schoolhouse, and see that it was a good building, large enough for our people, and yet the fathers sold it and put in its place the magnificent modern structure we now have, and that too at a great cost.

Why did they do this? I think they recognized God as the giver of their wealth, and their ability to build. Their faith and loyalty moved them to build this new house, and now the house itself stands as a witnessing memorial of the faith of our fathers. I do not see how this beautiful object lesson could ever be lost sight of by generations following.

There is still another constant testimonial ever present in this city, as the chimes of this temple of God and its excellent beauty combine to call attention thereto. The fathers never did anything that went so far to convince the surrounding community of the genuineness of their faith in the holy Sabbath as when they made the sacrifices necessary to build that house. And I think the building of that church did more to give our people good standing among other churches than anything else the fathers ever did here.

So for the next hundred years this pile of stones will be speaking to the world of the faith and loyalty of Seventh Day Baptists, and it will be keeping the Bible Sabbath before the people as nothing else can. It can not be hidden away as papers and tracts can; but its wide open testimony will ever be in evidence.

What I say of this house of worship is in some important sense true of every church where our people worship today. Thank God that both Riverside and Berea are just now setting up some such testimony of their faith. And when children of coming generations shall say, "What mean ye by these houses?" the answer shall be, "Hitherto hath the Lord helped your fathers."

What About Our Memorial Building? You may have already suspected the real point to which this discussion of memorials has been tending. What we have said regarding the value of institutions and churches is emphatically true regarding our Denominational Memorial Building, for which our people from one end of the land to the other are consecrating their offerings.

In the first place, it is a good and helpful thing for an entire denomination to unite in thinking and planning for any worthy cause. This is especially good when that thing has to do with commemorating the best things in our history, and with expressing faith in the truths that make us a denomination.

The pile of stones speaking by the Jordan was especially significant because representatives from *all the tribes* united in placing it there. And more and more as these offerings keep coming in for our building, sent by friends from "Dan to Beersheba," in our own Israel, do I see the blessing that comes by united faithful efforts to such a scattered people.

Then this building, when finished, can not be hid. It will always be saying to the world and to our children's children, "Hitherto hath the Lord helped our fathers."

Again, I can not bear to think of the witness *against* this generation, if we should lie down on our well-begun job, and leave this empty lot in front of the print shop to stand through the years as a witness before the world of the half-hearted indifference of Seventh Day Baptists in the faith of their fathers.

The movement has for several years been carefully planned by representatives of the denomination, and approved by no less than three General Conferences, and I am more and more convinced that our people will not be willing to allow the thing to go by

default now. I have confidence in the loyalty of our churches, and hope to live to see the memorial building completed, which shall be our Ebenezer to the world about us.

Matters of Interest Here and There Since our last report of the Denominational Building Fund the treasurer has received \$210, which, added to the \$28,983.51 of our last report of receipts, makes the present fund \$29,193.51.

There are certain encouraging signs coming to light which lead us to hope that before many more weeks something will be doing toward this long-needed new building.

As this RECORDER is being completed Brother Bond starts for Nortonville, Kan., where the young people from North Loup, Neb., are to meet with the Nortonville young people for one of those helpful Teen-Age Conferences which Pastor Bond has been holding in different sections this year. The North Loup paper tells of the proposed auto trip of several carloads of young people with pastors and teachers, for this conference.

Brother Bond feels that we can not do too much to help the boys and girls develop a spirit of loyalty to the faith of their fathers. It may be that, as a people, we have been too negligent in this matter in the years gone by. The allurements of the world and temptations to forsake the Sabbath are so very great that, unless the young people are firmly established in matters of religion, we shall suffer greater losses as the years go by.

Personally, I feel that Sabbath-keeping parents and church leaders must have made some mistakes as to the matter of religious training or we should not see so many of our own drifting away from us.

We are glad to see by the Milton, Wis., *College Review* that the great Northwest seems to be waking up to the needs of that school and that their hustling campaign is succeeding so well.

Some of the best investments our people have ever made have been in endowments for such schools as Alfred, Milton, and Salem. Indeed, in many cases, all the fortunes our fathers left have disappeared

from earth excepting what they placed in endowments and gifts for the good of generations to come.

When I think of the liberal gifts made by men and women who have passed away; when I see the blessings that continue year after year from such bequests; when I realize how utterly helpless our good causes would now be without such gifts, I am led to feel that what our fathers gave away for the blessing of others, they *saved*, and in all too many cases, what they kept they *lost*, and nobody can find it today.

A WORTHY EXAMPLE

ELDER R. B. ST. CLAIR

A brother in the Sabbath and gospel truth who came to us through reading the *Voice*, and is now a nonresident member of the Detroit Seventh Day Baptist Church of Christ, resides in Harmarville, Pa. His name is George J. Vought.

This brother is severely handicapped from a physical viewpoint, but yet gladly serves his Lord.

He is faithful in paying his tithe. Every month he sends to the Detroit Church his tithe, based on his receipts of the previous four weeks.

He files saws, etc., for a living and, I gather, is active in his missionary endeavors.

In a letter dated May 15, 1927, he writes:

"If the Lord is willing and my health keeps up, I intend this coming week to start out through the country with a supply of gospel literature to distribute. I have quite a good push-cart, which I will load up with my tent, cot, blankets, and saw filing outfit, and travel for the summer through the rural districts. It may be that God will direct my footsteps to some hungry soul that is thirsting for the glad tidings. I will drop you a line at least once a month."

May I request, earnestly request, each reader of the SABBATH RECORDER in the United States, Canada, Costa Rica, Jamaica, England, Trinidad, British Guiana, Argentina, India, Java, China, and elsewhere to offer fervent prayer to God that our brother may indeed be mightily used of the Lord.

How does our brother take to his Seventh Day Baptist environment? Well, let those who are more thorough readers of the RE-

CORDER and our publications than is he, cast the first stone. He writes thus:

"I receive the RECORDER every week, and I read every number through, also take my Bible and study the daily readings of the Junior, Intermediate and Senior Christian Endeavor topics, also I take the *Helping Hand*, and by so doing I receive a lot of blessed gospel news."

How many preachers and laymen and laywomen of the States and overseas are going to write this brother a letter of greeting and encouragement? Junior and Intermediate and Senior Christian endeavorers and Sabbath school fellow students of Brother Vought's are likewise requested to write him at Box 359, Harmarville, Pa. He will have his first-class mail forwarded to him from time to time.

PROGRAM OF THE EASTERN ASSOCIATION

The ninetieth annual session of the Eastern Seventh Day Baptist Association will be held with the church at Rockville, R. I., June 9 to 12, 1927. The officers of the association are:

President, Rev. Harold R. Crandall, New York City.

Vice-President, Lewis F. Randolph, Ashaway, R. I.

Recording secretary, Mrs. Annie B. Kenyon, Rockville, R. I.

Assistant recording secretary, Miss Elisabeth Kenyon, Ashaway, R. I.

Engrossing clerk, Arthur J. Spicer, Plainfield, N. J.

Treasurer, Arthur J. Spicer, Plainfield, N. J.

Corresponding secretary, Mrs. Lyra B. Irish, Rockville, R. I.

The program, subject to necessary changes, is as follows:

THURSDAY EVENING

8.00 Praise service Mrs. G. C. Irish
President's address, Rev. Harold R. Crandall
Address of welcome Rev. Paul S. Burdick
Response Rev. Theodore L. Gardiner
Report of Program Committee
Mrs. Annie B. Kenyon

Music
8.45 Sermon Rev. Luther A. Wing
Appointment of committees

FRIDAY MORNING

10.00 Devotions
Reports—

Delegates to sister associations
Delegates from sister associations
Treasurer

10.45 Education Society hour
Rev. Edgar D. Van Horn
11.45 Quiet Hour talk Rev. S. Duane Ogden

FRIDAY AFTERNOON

2.00 Devotions
Sermon Rev. Theodore J. Van Horn
Music
2.45 Woman's hour Mrs. Willard D. Burdick
3.45 Onward Movement
Rev. Willard D. Burdick

SABBATH EVE

8.00 Praise and devotions
Rev. William M. Simpson
Sermon and conference meeting
Rev. Edward M. Holston

SABBATH MORNING

10.30 Divine worship Rev. Paul S. Burdick
Sermon Rev. Loyal F. Hurley
Offering for Missionary, Tract, and Education societies

SABBATH AFTERNOON

2.30 Devotions
Sabbath school hour Rev. S. Duane Ogden
Addresses
Getting the Most out of the Sabbath
School Work Rev. Paul S. Burdick
Vacation Religious Day Schools
Rev. William M. Simpson
Week-day Religious Education
Rev. S. Duane Ogden

EVENING AFTER THE SABBATH

7.30 Praise and devotions
Rev. William M. Simpson
7.45 Sermon Rev. Eli F. Loofboro
8.15 Young people's hour Mrs. Blanche Burdick

SUNDAY MORNING

9.30 Devotions
Business
Reports of committees—
Nominations
Petitions
Finance
Resolutions
10.30 Missionary hour Rev. William L. Burdick
11.30 Sermon Rev. Clayton A. Burdick

SUNDAY AFTERNOON

2.00 Devotions
2.15 Sermon Rev. William L. Davis
Music
2.45 Tract hour Rev. Willard D. Burdick
3.45 The SABBATH RECORDER and its New Home
Rev. Theodore L. Gardiner

SUNDAY EVENING

8.00 Praise and devotions
Rev. William M. Simpson
Sermon Rev. Ahva J. C. Bond
Offering for Woman's, Sabbath School, and
Young People's boards

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.
- No. 2.—Riverside, Calif.
- No. 3.—Greenbrier, W. Va.
- No. 4.—Wellsville, N. Y.
- No. 5.—Waterford, Conn.
- No. 6.—Los Angeles, Calif.
- No. 7.—?

May 29-June 2, Salem College commencement week.

June 9-12, Eastern Association at Rockville, R. I.

June 16-19, Central Association at Adams Center, N. Y.

"STRANGE PLACES OF WORSHIP"

This is the title of an interesting article in the June number of the *American Magazine*. The article is well worth reading for the thoughts that it stimulates. You may not agree with every point in the article, but your thoughts may be turned to "worship" more often in the coming months of outdoor life, as you carry in your memory some of the words of Archibald Rutledge, the writer of this article.

The article starts with the story of a hunting party in which the author became anxious at night in regard to the sleeping quarters of the man who had the hounds in charge. He went to the little house where the hounds were kept and looked in at the window. After describing the dogs, he writes, "But, while the dogs were interesting, the man was fascinating. In front of the fire, with the lolling hounds all about, old Wash was down on his knees. He seemed to be looking into the fire, yet far beyond it. His hands were clasped in front of him with unmistakable fervor. Down in the dirt and dust he was, literally with the dogs. And he was praying. A strange place for worship! A singular shrine!

Yet adoration, I thought, is of the heart; and the soul's meeting with its Maker may be effected in all kinds of odd places."

Later he tells the story of an experience in the mountains of southern Pennsylvania where he was hunting for the nest of a grouse, and at the top of a high hill came upon a grizzled mountaineer sitting on a large boulder, "gazing out over the miles of beautiful wild country." Mr. Rutledge writes, "I told him the object of my quest, but he did not tell me his until I was about to leave. After having directed me to where he thought I might find the nest of a grouse, he said, with a certain manly shyness, 'I reckon you wouldn't know why I come here?' I told him I did not know, and paused to hear. 'I believe you'll understand,' he said. 'I like this place because it's here that I come on God.' He waved his hand in a gesture that took in the rolling sea of hills, stretching beyond the vision, and to the east, the far-shining valley. . . . Down through the woods I went, 'Here I come on God' making music in my heart."

The author goes on to tell of the man worshiping in the woodshed, of the man keeping in God's sight, of Job, of the heart-broken woman by the river, and among other things says, "Our human joy is pain-surrounded; but beyond the pain is God. I believe. In our worst extremity he never forsakes us. To save us he made our hearts divinely insecure against the entreaties of love, the appeals of innocence and beauty. He makes us feel that something in us was not born and can not die. He makes us aware of his love; and we worship him spontaneously, in many varying ways, because we know how merciful and wistful-tender he is toward us. . . . The universe is a Holy Scripture; there are Psalms of the forest trees, and Isaiahs in the voice of the sea. And he is a reader of God's Word, who, apprehending the wonder and loveliness of the world, knows that these things reveal the Maker. . . . Whatever makes us rejoice, makes us want to worship. We seem to want to tell God all about it, just as a child will take a new-found joy to its father and mother. Sorrow, too, should make us want to worship. If we tell God, we are better for the telling. . . . I count this thought full of joy and wonder and hope—that they who are joined by death

are never parted. It is easy to discover that I believe in personal immortality. I do, with all my heart. No human-soul that feels that God is love could reasonably take any other view. Indeed, it is the only view that makes and keeps life sweet and rational."

A MEMORIAL DAY MESSAGE TO ALL OF US

HOSEA W. ROOD

Grand Army Patriotic Instructor

I am writing this message on April 6, the sixty-first anniversary of the organization, at Decatur, Ill., of the first Post of the Grand Army of the Republic. It has come to be known as "Grand Army day."

The Memorial season is close at hand—the time when in particular we are accustomed to honor the memory of our heroic dead—our comrades who died or were willing to die for the flag of our country and all it means to us. In no other way may we better stimulate a spirit of grateful patriotism in the hearts of our citizens both young and old.

This should be a time sacred to every one of us who have served under our flag anywhere from Fort Sumter to Armistice day. We may well consider ourselves as comrades together in a great patriotic brotherhood, united in paying tender tributes to the memory of those who have gone on before, and pledging allegiance to them that remain.

I am sure I am justified in saying to all our younger comrades that we of the Grand Army heartily welcome you and the members of all our allied patriotic societies as associates with us in honoring them to whom honor is due. As we are one by one disappearing in the gathering twilight we bequeath to you, with all its tender memories, the day set apart fifty-nine years ago by our first commander, General John A. Logan, which has become so sacred to every truly patriotic American as "Memorial day." It is indeed a precious heritage, and we charge you not to think lightly of it, but to cherish it both for our sake and your own. Let not the final resting place of any comrade of ours or yours be unnoticed. Let us for that day cause God's acre to appear like a flower garden with the posies we bring.

Suggest that pastors preach memorial sermons on the Sabbath. Encourage teach-

ers to prepare patriotic programs in school on Memorial Friday, and to have the children, carrying their floral tributes, march in the procession to the white city, there to place them by the little flags that mark the low green tents of our sleeping soldiers. Let it be a Memorial day to be remembered.

Milton, Wis.

HOME NEWS

RIVERSIDE, CALIF.—The following description of the new Seventh Day Baptist church at Riverside, Calif., is taken from the *Riverside Press*. After speaking in the heading of the work as "Progressing on the distinctive and roomy edifice," the writer says:

When completed late in July the new Seventh Day Baptist church, now under construction at Fourteenth and South Lemon Streets, will be one of Riverside's distinctive smaller church homes. The building, of Italian-mission architecture, is of substantial construction throughout.

Unlike many of the smaller edifices that are erected without much forethought or consideration for appearance, the Baptist home is to be well-designed and pretentious.

Of reinforced concrete construction, the building will be forty-eight by eighty-five feet in dimensions. A basement has been excavated and in it will be provisions for class rooms as well as a large space being reserved for a social hall. A large kitchen will be partitioned off. On the main floor will be the auditorium with the pastor's study and other class rooms provided for directly behind the rostrum. A large vestibule, opening off the elevated landing at the entrance, will be built on the Fourteenth Street side. Adjoining the vestibule, a prayer meeting hall that will be separated from the main auditorium by sliding doors, will be built.

The church home is the outgrowth of a building campaign started last year by a committee composed of Dr. H. M. Pierce, C. C. Bancroft and G. E. Osborn, with Rev. G. D. Hargis, the pastor, assisting.

"Political repression produces hatred, hatred provokes injustice, and injustice is the root cause of war."

MISSIONS

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

NEWS NOTES FROM JAMAICA

*Rev. William L. Burdick,
Corresponding Secretary,
Ashaway, R. I.*

DEAR BROTHER BURDICK:

On the afternoon of April 14 Mrs. Coon, Brother Mignott, and I started in my car for Albion Mountain, forty miles away, on the other side of our beautiful island. But seeing a rainstorm coming up in our faces we turned back. We had just reached home and got the car in the garage when we had the heaviest rain we have witnessed since our arrival in Jamaica. It was well we turned back.

The next morning, Friday, we were on the way again soon after seven o'clock. It was a long climb over crooked, mountainous roads. Mrs. Coon and I felt quite at home on such roads after traveling over similar roads in the Rocky Mountains for four years. These roads in Jamaica are narrow but, for the most part, hard and fairly good. We very much enjoyed the drive across the island. Hills and valleys everywhere are covered with rank vegetation. Great quantities of tropical fruits of many kinds may be seen on all sides. Never one of them has ever been touched with a bit of frost.

In some ways steep terraced slopes and pointed hilltops carefully planted and cultivated reminded us of scenes among the West Virginia hills, except that these slopes and hilltops were usually covered with banana and coconut trees instead of with grains and vegetables such as we find in West Virginia. In such places here all labor attending the planting, culture, care, and harvesting of crops must be done by hand without the aid of beast or modern machinery. We saw thousands upon thousands of acres of banana and coconut trees. Oftentimes from the top of the ridges the eye had a far reach over mountains and valleys with little mountain homes dotting the beautiful landscape. It might be interesting to list

here the many kinds of fruits besides bananas and coconuts that are growing in great abundance on almost every side. But I do not know the names of half of them. Besides such a list might be bewildering.

We stopped at a beautiful little cottage by the roadside in the very midst of the island to call on the Smellies, who are nobly representing Seventh Day Baptist interests in that section. At a place called Trinity, two miles from Port Maria, we left the main road to climb a very steep private road one mile to the settlement of our little church on Albion Mountain. That was the hardest climb of all over a lately made dirt road. But the happiness of the people at the end of the climb because of our safe arrival among them paid us many times over for all our trouble in getting there. We arrived there a little before noon. We had taken our tent and complete camping outfit. But Brother George Williams and his large family had vacated their little three-room cottage for the entertainment of the three of us, while with them. It seemed to us that they surrendered about all their comfort in order to make us comfortable and happy. They did everything in their power for our happiness.

Brother Williams is the elder and leader of the church. Brother Robert Wilshaw, one of the deacons of the church, has for some months been conducting a Sunday school in a little settlement at Quebec, five miles from his home. He wanted us to go to Quebec to conduct a religious service that evening. They at Quebec did not know we were coming that evening. Brother Wilshaw and his wife walked to Quebec to let them know we would come for the service. Soon after six o'clock we were surprised to find some seventy-five people gathered in and about the little meeting place ready for the service. Brother Mignott had never been to this place before, although when he was a Seventh Day Adventist years ago he had preached many times in Port Maria, two miles away. We had a service of song, and then I preached to them this Friday evening. After the service the people were hearty in expressing the hope that we would return at another time for more services.

Sabbath morning at five o'clock quite a company of our Sabbath keepers were on hand at the little church on the mountain

for Bible study and worship. It is not only on Sabbath mornings they do this. *Every* morning throughout the year for *twenty-seven* years a little company there has been observing this practice. Through this course of Bible study so persistently followed through the years they discovered the Sabbath truth and began its observance about a dozen years ago. They did this without any outside help. They refused connection later on with another Sabbath-keeping body, believing the denomination seeking such connection was not Biblical. They built for themselves a little frame church building. This was twelve by eighteen feet in size. It was completed last August. Having heard somehow of Brother Mignott, they sent for him requesting him to come over and help them dedicate their new house of worship. He went. They had never met before. They had never heard of Seventh Day Baptists. But Brother Mignott found they were really Seventh Day Baptists in faith and practice. They were such without knowing the name. He helped them right then and there to organize themselves into a regular Seventh Day Baptist Church. In their earlier history they underwent very severe persecution because of their religious faith. They now have a Sabbath school and a Christian Endeavor society meeting every Sabbath. They have other hours of worship each Sabbath. All of these services are regularly attended by the entire body. They are very happy in their affiliation with our people. When organized last August they had eighteen members. They have continued doing good work since then. They are not begging our people for financial help. But they are pleading with the Lord for souls. They had four, two men and two women, ready for baptism upon our arrival there this time. Two of them, a man and a woman, converts to Christ and the Sabbath, were the results of the work of Deacon Wilshaw in his Sunday school in Quebec. Sunday morning these two converts walked those five miles, and were on hand with many others for the five o'clock service. Both Sabbath and Sunday were great days with the little church. Brethren Williams, Wilshaw, and Mignott had much to do with the services as well as many others who were quick to respond with fer-

vent prayers and testimonies to requests for same. There are now thirty-one members of the church. Besides these they have twenty-three children in the Sabbath school. How many churches among us have made such a gain since last August?

One class of a dozen adult members who can not read sat during the Sabbath school hour in front of where Mrs. Coon and I sat. Their teacher was a young woman who can read. She read many Scripture passages, members of the class repeating the Scriptures after her. This is one of the ways in which those who can not read learn Bible truths and doctrines. I wish you might have heard the many questions Brother Mignott put to the four candidates for baptism. Not one of them could read. He had never met them before. But their answers to these questions relating to fundamental Christian faith and belief showed clearly and conclusively that they know very much more about the Bible and real salvation than many of our college graduates know who have been members of our churches for years. These folks on Albion Mountain have had a Christian experience. And those who can not read are being carefully taught and trained by those who can read. All four of the candidates for baptism, and many others who can not read, offered excellent prayers at this early morning meeting before the baptismal service. In prayer and testimony and conversation, Scriptural passages and teachings are continuously in evidence. They prove that even those who can not read may have a very personal experience with God and the Bible and salvation if those who can read are faithful in giving the message.

Immediately after this early morning service we all walked a mile to the baptismal waters. Soon after sunrise I preached to two hundred people on the banks of these waters. Then Brother Mignott administered the sacred ordinance. That afternoon the church, the Sabbath school, and the Christian Endeavor society each took a special part in the special reception program rendered in behalf of Mrs. Coon and myself, the new missionaries on the field. During these two days we spent with them I spoke five times.

No, the little church they dedicated last

year is not half large enough for their services. Right next to one corner of it they have a tabernacle that is larger, built of bamboo poles with a thatched roof. Most of their services they hold here. One of the Sabbath school classes meets in the church building for recitations. Brother Williams owns half an acre of land where his home is. What living he gets for himself and his family he gets from this half acre. Then he gave the land out of this for the church buildings.

Sunday night we had a heavy rain. The newly made road down the mountain side to the main road was a muddy mess. But this road, like nearly all roads in this country, has a bank on either side so that there is no danger of the car running into the ditch or tipping over. But it looked like a hard job to get down in the morning just the same. A good company of young people insisted on helping us to the hard road. A young woman was determined to carry on her head our heaviest suitcase, much larger and heavier than an ordinary suitcase. A young man carried another heavy suitcase on his head. They did this to save having such a heavy load in the car. Other young people trudged along by either side of the car to help keep it where it belonged. They were a loyal and happy lot.

It was indeed a great pleasure to meet a people of such devotion to the principles of our faith. And they have known our people less than a year. Coming fresh from the States to them we need no interpreter to make our message plain to them. Praise the good Lord for raising up such a people.

This letter is already too long. I reserve details concerning our visits to our good people in the Watersford and Post Roads churches for another letter.

Sincerely yours,

D. BURDETT COON.

Dufferin,

No. 2, Bon Air Road,

Cross Roads P. O.,

Jamaica, B. W. I.,

April 29, 1927.

"The Church was to receive power from above in the upper chamber, and not from below in Cæsar's chamber."

MY CHRISTIAN EXPERIENCE

S. DUANE OGDEN

(This and the following article are parts of the ordination services in Recorder of May 16, on page 616. T. L. G.)

My religious experience has been largely the result of Christian nurture. The circumstances of my life have been on the whole favorable to the development of Christian character and the encouragement of normal unfolding of the religious life.

It was my good fortune to be born into a Christian home, and, if I may so say, into an active Christian church. I owe most of all to my good, devoted, Christian mother who brought me up in the nurture and admonition of the Lord, and to the unfeigned faith that is in her, which dwelt first in my grandmother before her. My parental influence was almost wholly through my mother because, until I was nearly grown, my father was regularly away from home most of the time as a traveling salesman, so that my mother had almost the full responsibility of rearing the family of six children. It was a truly heroic undertaking, and she performed it with remarkable thoroughness and deep love.

The early molding influences of my life were for the most part good. From my earliest memory I was taken to church and Sabbath school regularly, and when I was yet very young I was sent to the Junior Christian Endeavor society, of which I became a member. From very early in my life I was thus taught both at home and in the church to know and reverence God and to love and obey Jesus. I not only gained familiarity with the Bible through the Sabbath school and Junior Endeavor, but was early taught to read from the Book daily and to engage in prayer. While yet a junior I had read the Bible through at least once.

To some it may seem that I was precocious in my religious development, for I was baptized and joined the church in Salem, W. Va., in which I had grown up, at the age of ten years, more than two months before my eleventh birthday. Yet, as I look at it now after fifteen years, I feel that my experience was genuine and that my receiving of this rite, and my uniting with the church was no mistake. My pastor at that time, Rev. George W. Hills, felt, as did

my mother, that I was ready to take the step, and I believe they were right.

It is impossible to trace in much detail my development from this time under the influence of the church, Sabbath school, and Junior, and later Intermediate Christian Endeavor, in grammar school, academy, and also in my home. Neither is it possible to discover, much less to acknowledge, all the people and events who influenced me and helped to shape my life. I was fortunate in the teachers I had, both in school and Sabbath school. For the most part they influenced me very profoundly and well. Doubtless the chief of these influences next to my mother in my early youth was my first hero, Mr. Orla A. Davis, the earnest and devoted teacher of my Sabbath school class in my early teens. Then a little later, upon joining the Boy Scout troop in the church I came under the influence of another of my heroes, the scoutmaster, Mr. Oris O. Stutler, whose splendid Christian character and remarkable spirit profoundly influenced me for good. I can not imagine more fortunate influences in the most formative period of my life than these two excellent men to whom I am very greatly indebted.

All through my youth, as in my childhood, I was regular and active in church, Sabbath school, Christian Endeavor, and other Christian work. Through the Intermediate Christian Endeavor, of which my own mother (always so active in church and other Christian work) was the superintendent, I received invaluable training and was developed in the expression of the Christian life. The regular ministries and the wise guidance of my pastor, Rev. Ahva J. C. Bond, with his regular and constructive preaching, under which I always sat, had a large influence upon my youth, and these efforts of his I am coming more and more to realize, strongly molded my life in ways mostly unnoticed and imperceptible to me, and perhaps others, then.

As I grew older, I was more and more interested and active in religious affairs. I took leading places in the Christian Association work in academy and college, and in the Sabbath school and Christian Endeavor, and during all this time my Christian experience was gradually deepening and growing.

I experienced the usual period of doubt and perplexity, so common to youth (particularly those in college), which lasted several years. But largely due to wise teaching in my childhood and unusually sound guidance and direction in youth in matters of religion, I was able not only to weather this time of perplexity, without disaster or over-severe growing pains, but I came out much stronger for it. I experienced no such difficulty as the sudden loss of faith in the Bible, or the questioning of God's existence at this time, because I had not been made to conceive of the Scriptures in any artificial and dogmatic way as miraculous, verbally inspired, or infallible; and I had been made to know God as he is, the God and Father of our Lord Jesus Christ. So the inevitable period of doubt in my life was saved from being one of chaos, as it often is in the experience of the young student religiously inclined.

I can not point to any one experience in my life which was in the nature of a great cataclysmic conversion or turning around from sin to righteousness, although my baptism was a genuine experience of giving myself to Christ, I believe. But there have been numerous turning points and crises in my religious life. My Christian experience has on the whole been one of slow, normal development.

I have now come to a strong and growing faith in Christ and full assurance of God. I have come to a fuller understanding of the meaning of the Christian faith and way of life. This faith is no mere belief in doctrines and creeds—no mere intellectual assent—but a personal trust in, and full commitment of self to, my Lord, which involves the whole life. Certain beliefs have their part, but they are not, as I have come to view it, Christian faith.

More and more I come to realize my own shortcomings and lack of attainment to the full stature of spiritual manhood, but I have a steadily deepening realization of the possibilities for unending attainment in the Christian life. As my experience of God grows and my acquaintance with Jesus ripens, I find my heart more and more firmly clinging to the living Christ.

"Brethren, I count not myself to have apprehended: but this one thing I do, for-

getting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

MY CALL TO THE CHRISTIAN MINISTRY

S. DUANE OGDEN

The account of my call and entrance into the ministry is a story of long resistance to the urging of the Spirit, a reluctant yielding, and finally the commitment of myself to do the bidding of God.

Unlike many ministers, as a boy I had not the slightest thought or intention of entering the sacred calling. I thought of entering almost every other vocation but that. In fact I could not bear the thought of taking up the profession of the ministry. One of the surest ways of insulting me in those days was to suggest that I should some day become a preacher.

When, however, I came to my late teens and began to think seriously as to what I should do with my life, I found that I could not, for the life of me, decide on any profession. Many lines of endeavor appealed to me strongly, but none seemed definitely to invite me above all the rest. I carefully considered all of them—except the ministry. I refused to consider it as a possibility, notwithstanding the fact that it would keep coming up. To make the matter harder, as it seemed to me, I found upon trying myself out in different sorts of work, that I had about equal aptitude in the several directions attempted. But not one of them seemed to be unmistakably *my* calling. I did want to choose rightly and I was puzzled. It did not seem to me that I was cut out for the ministry, which kept presenting itself to me, and I certainly disliked the prospect of entering upon that career. Just why I had such an aversion, I do not know, but it was very strong. Unable to select my calling, I was compelled to postpone decision until later in my education. Possibly, I thought, it would be easier to decide later. I concluded that I would remain open-minded and, whatever I did, I would try to enter the profession in which I could best serve the world and do the work which God intended me to do. At this time I did not consider myself at all fitted for

the ministry. As I look back upon this resolution, amidst my perplexity, to make my life be of the largest service that I could, it seems to me that it was then that the way was first opened (though I little suspected it then) for me to decide later for the ministry. Entirely unsuspectingly, I had already started to incline in the direction, which had previously seemed impossible to me, and which was to end in my entering the very calling which I early sought to escape.

About the time of my graduation from the academy, at the age of seventeen, when I was so undecided as to what profession I should choose, the ministry was definitely suggested to me as a possible calling. It was not difficult when I faced the matter open-mindedly to see the greatness of that highest calling, but, like so many other young men, I thought it was for someone else, not for me. I had very vague and mistaken ideas as to what constituted a call into the ministry, and I would not consider entering upon that sacred commission unless I had really been called. Besides rather unusual opportunities in business, which were offered to me, lured strongly. In my first undertakings, I had been rather more than ordinarily successful, and some of my employers and friends urged me to enter upon what seemed a very promising career in business. But for some reason, I found it difficult to decide. It was about this time that my pastor, Dr. Ahva J. C. Bond, and some other friends in the church, who were interested in me, spoke to me at different times of their feeling that I ought seriously to consider the ministry. Not long after this I heard Pastor Bond's impassioned series of addresses on the Challenge of the Ministry. This did much to clarify my thought as to the nature of a call, and held up the profession in its strongest appeal. Then I began to suspect and fear that possibly, after all, I *was* being called into the ministry. But I could not be sure, for I had such persistent and strong misgivings as to my own fitness, and I dreaded, above all misfits, a misfit in the ministry. Of all tragic mischoices, I felt that to be the most tragic, as it doubtless is. All of this did not make my difficulty any easier. I could not bring myself to decide definitely, so I delayed decision, which it seems to me now was

wise. But the call persisted. It seemed that God would not let me forget it. It almost haunted me, but I somehow *could not* settle the matter.

It was about this time (1920) that the church voted, in a meeting from which I was absent, to license me, along with Mr. Hurley Warren, to preach. I do not suppose anyone in that meeting had the least idea of my difficulty and misgiving. One can imagine my surprise at this action of the church. Nevertheless that expression of the church's confidence in me had a profound influence upon my life, and I was made better for it. This call from the church to preach seemed to indicate more than ever that I was really being called by God into the ministry. But even yet I seemed unable to bring myself to a definite stand. I did nothing whatever, at the time, about the license to preach, and it was more than three years later that I was first asked to preach a sermon. But all the while I was active in the church and other religious work. Again I did not realize it as such, but this license to preach was certainly another one of the many things which very gradually and unexplainably brought me, at last, to decide for the high calling. The Holy Spirit works in wonderful and unexpected ways to accomplish his purposes and impress his will upon men.

At last, just before being graduated from college, at the age of twenty-one, I definitely responded to the call which had never ceased to present itself to me. Meanwhile, another pastor succeeded Mr. Bond, Rev. George B. Shaw, who also exerted an inestimable influence upon my life, and helped to incline me toward the ministry. Gradually and imperceptibly the barriers had been removed one by one, and my feeling of aversion for the sacred calling dwindled and died. So, after all the long reluctance and earnest hesitation I at last committed myself to the undivided service of my Lord, because I found it impossible to do otherwise. Like the great apostle, I now felt that "woe is me if I preach not the gospel." It was under the unrelenting compulsion of the Holy Spirit that I entered the ministry. Once I had given up all aspirations for a career of some other sort and definitely determined to devote my life to the service of God, I

experienced a genuine peace and contentment, and the things that had once held me back more and more lost their appeal. Now my one purpose is to serve my King, and the true joy of life is to minister in his name.

As I give myself to the work of the Christian ministry, I am steadily more deeply impressed with the high honor to be privileged thus to serve. No work is so great or so important as that which the minister of Christ is commissioned to perform. No task so much needs to be done and none is so much worth accomplishing as his. To be a witness for Christ; to bring men to know our God revealed in Jesus, and to love, honor, and serve him is indeed the highest of callings. It is the minister's task and privilege to receive and deliver the Word of the Spirit of God; to proclaim Christ crucified, the incarnation of the saving God; to awaken the spiritual consciousness within men; to bring men face to face with the appeal of Christ to turn from sin and follow him; to win them to a saving, regenerating faith in God through Jesus, and to a personal devotion to Christ as Savior and Lord. And it is the preacher's privilege so to interpret the Bible as to show it to be a source of spiritual guidance, upbuilding, and inspiration, and to reveal its abiding truths to be applicable to the problems of men and women and of society today. It is, moreover, the opportunity of the minister to inspire people to glorify God; to lead them in worshiping him; to interpret the aspirations, hopes, and longings of men; to bring comfort and healing to broken hearts; to set free those who are enslaved by sin and self; to love, labor, and sacrifice for others.

The high calling that once seemed so unattractive has become the only one in which I can be content. I was led into the ministry and I am held in it by an inner, spiritual compulsion which I am unable to resist. I am burdened for souls and have a passion to deliver to men the glad, good news of the gospel. I rest not, for the trumpet sounds daily in my ear and echoes in my heart.

"The absence of the golden rule in the life develops the bigot, the tyrant, the persecutor, and the slave master."

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

EDOGRAPHS

A sophomore at Salem College has won distinction as an authoress. She is Alice Ruth Lamp, who has written a delightful, as well as successful short story, which has been accepted by a well-known publishing company. Salem's weekly publication, *Green and White*, has been granted permission to run the story as a serial.

Agriculture grows more complex every year and college trained men and women are needed to meet its problems. Secretary of Agriculture Jardine lately in an appeal to farmers urged them to give their children educational advantages.

The University of Porto Rico is an institution whose usefulness should be better understood in the United States. Students from North America may have there, as an integral part of their training for commercial positions, an opportunity to learn not only Spanish but methods of conducting business in Central and South America. The university consists of three branches: the School of Tropical Medicine at San Juan, the Colleges of Agriculture and Mechanic Arts at Mayaguez, and the Departments of Pharmacy, Education, Liberal Arts, Business Administration, and a Law School at Rio Piedras.

The University of Porto Rico qualifies as a land-grant college under the provisions of the Morrill-Nelson Act and receives \$50,000 a year from the federal government. In return it gives instruction in military science and tactics. The enrollment for 1926-27 is 2,817, and it would be much higher if it had accommodation for more applicants.

The university is popular in Porto Rico, although the equipment still leaves much to be desired. It boasts some splendid buildings. At the head as chancellor is Dr. Thomas E. Benner. He was graduated from Harvard in 1914, and has been super-

intendent of schools in Massachusetts, statistician of the Alabama Department of Education, and acting dean of the Alabama Polytechnic Institute. He became associated with the University of Porto Rico in 1924.—*New York Times*.

In its sixteenth annual survey of the country's colleges and universities, the *Boston Transcript* today estimated the number of young men and women now attending college in the United States at approximately 750,000. Commenting on the increased enrollment, the *Transcript* said:

"This basis of comparison, however, is not the formula which leads Europe to its present amazement at American collegiate enrollments. It is a fact that, whereas only thirteen persons in every 10,000 of the population of France and only fifteen in every 10,000 of the population of the British Isles are found attending the universities there, the latest (1923-24) figures compiled by the United States commissioner of education show about sixty college students for every 10,000 of America's population.

"And still no reason appears for the view that American collegiate enrollments have as yet reached their possible maximum, or anything like it. Fairly accurate computations show that the nation today has some 6,000,000 young men and women between the ages of eighteen and twenty-one. Of these, it is estimated from divers tests, at least twenty per cent have the mental equipment which would enable them to enter college if their economic equipment permitted.

"Today only twelve and one half per cent of the 6,000,000 voters are in college. Still remaining, therefore, as eligible candidates for college is at least another seven and one half per cent of the 6,000,000 or 450,000 more American boys and girls likely to be enrolled in our colleges as soon as the advancing economic wealth of the country so extends as to include their families in the group, immensely larger than in any other country of the world, financially able to attend."

The *Transcript* found that higher education in the United States had become centralized to a marked degree in state and urban universities, with the twenty-five largest universities, less than four per cent of the total of 780 collegiate institutions,

now giving instruction to approximately forty per cent of all the collegiate, graduate and professional students of the United States.

During the academic year of 1924-25, the *Transcript* reported, the University of California spent more for salaries and wages than any other state college or university, disbursing more than \$5,000,000.

Educational benefactions to institutions of higher learning during 1923-24 amounted to \$81,722,887, it was reported.

LIGHT ON IMMORTALITY

In the *Literary Digest* for January 22, 1927, appears a very illuminating discussion by Francis Trevelyan Miller and Dr. Heber D. Curtis on the subject of the soul and its immortality, a discussion well presenting the college man's viewpoint on this question.

It would appear that the immediate question arose from the statement of Dr. Charles Mayo, the eminent surgeon, that "modern surgeons are as much in the dark about man's soul as ever, although they have explored every nook and corner of the body and know to the last detail its composition and functions."

Mr. Miller, replying, pertinently asks:

"Did surgical science ever find a thought in the brain of a human being? Did it ever locate an idea in the mind of man? Did it ever find a railroad engine, a radio instrument, a steel foundry, an automobile, a fifty-story building or a Brooklyn Bridge in the head of a man?"

"And yet we all know that these all emanated from and grew out of an idea, an intangible, undiscovered thought in the mind of man.

"Everything that exists, every mechanism, every structure that man has created is but the materialization of one of these unmeasurable thoughts or invisible ideas. Yet no surgeon has ever been able to dissect one, perform an operation on one, or remove one from the human brain.

"No scientist ever saw a thought, felt or heard a thought, until it manifested itself in words or objects, in actual deeds. Yet we all admit that a thought exists and that it is the most powerful thing in the world,

"Did anyone ever find love or hate in the heart of man, or seated anywhere in his anatomy? Did anyone ever locate courage

or fear, joy or sorrow, good or bad in the organism of man? Did a surgeon ever locate a conscience or such tangible things as individuality, personality, or genius? Or any one of the really great characteristics of man—or even character itself? Did anyone ever discover poetry, or music, or art, or science in the anatomy of man? Can anyone find in Dr. Mayo himself the organ that makes him a great surgeon?"

"Now we have the real question—and neither Dr. Mayo, great scientist that he is, nor any scientist that ever lived, can or ever will find the seat of this motivation in the human anatomy.

"It is the motivating force behind the universe itself—the immutable laws which keep the planets on their courses and the operative power behind all existence.

"Call it anything you want to, God or soul—any name you can contrive to meet your fancy—the fact remains: it exists."

This statement is given additional color by a quotation from an address of Dr. Curtis to no less a body than the American Astronomical Society, which met recently in Philadelphia in conjunction with the American Association for the Advancement of Science. Dr. Curtis, according to the *Literary Digest*, expressed his belief that, as energy, matter, and time continue, he is driven inevitably to believe that the soul must also continue, and says:

"There seems at present to be a gap between the outer universe and that of the atom. Personally, I am ready to admit another gap between the world of matter and that of spirit, with energy, matter, space, and time continuing, with nothing lost. Are we ourselves the only manifestation that comes to an end, stops, ceases, is annihilated at three-score years and ten?"

"What we crudely call 'spirit' of man makes new compounds, plays with the laws of chemical action, guides the forces of the atom, changes the face of the earth, gives life to new forms—a creative spirit which reasonably can not cease to be.

"This thing, soul, mind, spirit, can not well be an exception. In some way, as yet impossible to define, it, too, must possess continuity.

"The concept is old, but the conclusion is inevitable."—*South. Calif. Alumni Review*.

WOMAN'S WORK

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

JUNE

I

A miser with an eager face
Sees that each roseleaf is in place.

He keeps beneath strong bolts and bars
The piercing beauty of the stars.

The colors of the dying day
He hoards as treasures—well he may!—

And saves with care (lest they be lost)
The dainty diagrams of frost.

He counts the hairs of every head,
And grieves to see a sparrow dead.

II

Among the yellow primroses
He holds his summer palaces,

And sets the grass about them all
To guard them as his spearmen small.

He fixes on each wayside stone
A mark to show it as his own,

And knows when raindrops fall through air
Whether each single one be there,

That gathered into ponds and brooks
They may become his picture-books,

To show in every spot and place
The living glory of his face.

—Theodore Maynard.

Life has its glory—for I have seen thee;
And roses, and June sunsets—and the sea.

—George Barlow.

We had well nigh lost faith in roses.
In roses! Today we know—

As their earliest bloom uncloses,
Noon-fragrant—how, long ago,

We had well nigh lost faith in roses,
Spell-bound in a dream called *Snow!*

—Aldis Dunbar.

Wind fills the hours with fragrance now
Where shy spring flowers lurk.

Sun fills them all with warmth, but I
Must fill them all with work.

—The Cheerful Cherub.

MINUTES OF THE WOMAN'S BOARD MEETING

The Woman's Board met with Mrs. G. E. Crosley on Friday, May 6, 1927.

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

Visitors were: Rev. W. L. Burdick, Rev. W. D. Burdick, Rev. J. L. Skaggs.

The meeting was called to order by the president, who read a part of the eighth chapter of Luke. Prayer was offered by Rev. J. L. Skaggs.

Minutes of the previous meeting were read.

The report of the treasurer was read and adopted. Receipts were \$302. Disbursements, \$3.25. Balance on hand, \$482.25.

The corresponding secretary read a letter from Mrs. Mildred Jeffrey of Denver, Colo.

Mrs. West reported a letter received allotting to the Woman's Board a definite time for its part of the program of the General Conference.

After some discussion of items of interest for the work of the board, the time was given to Rev. W. D. Burdick, general secretary of the Commission, and Rev. W. L. Burdick, secretary of the Missionary Society.

Secretary W. D. Burdick set forth the working of the Onward Movement budget plan and urged the advisability of sending all money through the Onward Movement treasury to be pro-rated to the several organizations of the General Conference.

Secretary W. L. Burdick gave items of interest concerning the work carried on by the denomination and answered many questions in regard to both home and foreign missionary efforts.

It was voted to instruct the treasurer to turn over the money received for a typewriter for Missionary D. B. Coon to Secretary W. D. Burdick as soon as it seems advisable.

It was decided to continue the study of the southwestern missionary field at the next meeting of the board and to ask Rev. E. E. Sutton, who has lately visited the South-

eastern Association, to tell of the missionary interests of this field.

The minutes of this meeting were read and approved.

Adjourned to meet with Mrs. W. C. Daland the first Monday in June.

MRS. A. B. WEST,

President.

MRS. J. L. SKAGGS,

Secretary.

NOTES ON ISAIAH

No. II

MARY E. POST

Isaiah 10:1 pronounces a woe upon those who issue unrighteous decrees "to turn aside the needy from justice . . . to rob the poor of their right." There is a limit to God's forbearance. When nations pervert justice by unrighteous decrees then their sins are ripe and God calls in the Assyrian (v. 5).

It was so during the time of the captivity and it will be so during the day of the Lord. "He is to take the spoil, and to take the prey, and to tread them down like the mire of the streets. Howbeit, he meaneth not so, neither doth his heart think so . . . for he hath said, by the strength of my hand I have done it, and by my wisdom: for I have understanding. I have removed the bounds of the people, and my hand hath found as a nest *the riches of the peoples*: as one gathereth eggs that are forsaken, I have gathered all the earth."

It is in the control of oil, coal, and freight rates that the rich will gain the business of the world.

The "beast" and the "Assyrian" mean the same person. A beast is one that snarls and fights for things that are not his, but that he wants. He is the Assyrian because he will be allowed free reign like the kings of Assyria, Babylonia, and he will gain control over that land. We know now that the cause of the World War was the desire of certain nations to gain Turkey, for with that they will gain the center of the transportation of the earth.

A glance at a map will show that Babylon is situated at the point where the Berlin-Bagdad railway, when finished, to the Persian Gulf and the railways going east and

west from northern Africa to India will meet. Then look at the transportation by water—from the Persian Gulf to Africa, or through the Suez Canal around to the British Isles or America; east to India, China, Japan, Pacific Islands, and when connected with the railroads east and west, north and south, at Babylon what a wonderful business center it will be.

There is a plan for a world business city that has appeared in the papers several times by Hans Christian Anderson of Rome, Italy. Mr. Anderson did not mention Babylon, but he thought it should be in a tropical country somewhere on the Mediterranean Sea.

The burden of Babylon, 13, gives us the idea of the chickens coming home to roost in that the big business of the world returns to the place of its birth for its punishment.

The tower of Babel was the beginning of organized effort against God by building a memorial to their own greatness.

In Zecharia 5 we have a picture of commerce and its return to the place of its birth. The prophet sees first an ephah, which is a common bushel measure, and then a woman in the ephah. He is told that her name is Wickedness. Next he sees a talent of lead, which is a heavy, round weight used in estimating tonnage in shipping, and the talent of lead is put over the mouth of the ephah. Then he sees two women, one on each side of the ephah and they lift it up. These women have wings and he is told that the wind is in their wings. This indicates swift transportation. He asks the angel what they are going to do with the ephah, and the answer is, "To build her an house in the land of Shinar." Shinar is Babylon. This is a picture of commerce.

Our picture of commerce is two women with wings. One stands with the instruments of navigation at her feet, while she looks over the sea. The other has the instruments of agriculture and a railroad train at her feet, while she looks over large fields of grain. These pictures are almost identical.

Babylon has also a spurious religion connected with her commerce. It was said of Nimrod, who founded Babel, that he was a mighty hunter before Jehovah (Genesis 10). Some translations make it rebel, and there is a tradition that he took the image of his

wife with a dove on her head as a goddess, Semiramis. Anyhow the character of Babylon as given in Revelation 17:6 is that she was drunken with the blood of the saints, and martyrs of Jesus.

Babylon is an inland seaport, on the Euphrates River, which is navigable twelve hundred miles. It is fifteen feet deep and two hundred yards wide at Babylon. There is material on the ground now with which to build up a city thrown up by archæological excavators who have been working in that land, and the sultan will not allow this material to be taken away.

In Mr. Anderson's plan there is to be an immense wireless tower and its upper floor is to be used to locate all the ships of the world, and right below that floor would be the railroad offices. It shows how close we are to those requirements.

Isaiah 14:4 takes up a proverb against the king of Babylon, who is Satan; but we are to remember that Satan rules through human agencies in much the same way that Christ will rule through the saints. So this passage refers to the beast as well as Satan.

"Jehovah hath broken the staff of the wicked." Satan is the wicked referred to here, and the staff is the instrument that he uses—"The scepter of the rulers." In Revelation 17:12 we read of ten kings who have "authority as kings" for one hour, and they give their authority into the hands of the beast. One can see how that could be. For instance, if there should eventually be ten dictators, presidents or kings elected with the power to settle international affairs, and if they should vote their power into the hands of another person, *he* would be their scepter. "How art thou fallen from heaven O day star, son of the morning, how art thou cut down to the ground, that didst say in thy heart I will ascend into heaven, I will exalt my throne above the stars of God. . . . I will make myself like the Most High, yet thou shalt be brought down to Sheol, to the uttermost parts of the pit; they that see thee shall gaze at thee saying, is this the man that made the earth to tremble?"

What man above all others *has* made the earth to tremble? I am going to give my reasons for thinking that this refers to the kaiser.

Revelation 6:2: "Behold a white horse;

and he that sat thereon had a bow." This is the first horseman of the Apocalypse, and it was he who started the World War. The world has been on the *qui vive* for that man of destiny. Napoleon thought that he was that man, and he always rode a white horse, but he was mistaken. The kaiser always rode a white horse, always kept a number of them in his stables for his personal use. A bow is used to shoot darts with, and, metaphorically speaking, he shot darts at the nations when he scattered his printed propaganda by airplanes over the surrounding nations. "He goes forth conquering and to conquer." He has never been beaten yet.

Revelation 13:2: "And the beast which I saw was like unto a leopard." What is the peculiar feature of a leopard? He comes up stealthily, suddenly upon his victims. The kaiser began the World War in that way.

"And his feet were as the feet of a bear." What does the bear do with his feet in combat? He strikes, he crushes. The kaiser's army and tax-leviers might properly be called his feet, and he did trample and crush Belgium and France with those feet.

"And his mouth was like the mouth of a lion." Did you read the kaiser's memoirs and wasn't it like the roar of a lion? He never made a mistake. All of his generals and officers were the worst kind of blunders, but he was wisdom personified. In 1899, when he visited Damascus, he laid a bronze wreath on the tomb of Saladin with this inscription on it: "From one great emperor to another."

Revelation 17:11: "And the beast that was, and is not, even he is the eighth." The kaiser is the eighth king of Prussia.

Revelation 13:12: "And he maketh the earth and them that dwell therein to worship the first beast whose death-stroke was healed." He did receive the stroke of the sword (war) when he fled into Holland. When Napoleon received the stroke of the sword he died, but the kaiser is coming back.

Daniel 8:23, 24: "In the latter time of their kingdom . . . a king of fierce countenance, and understanding dark sentences, shall stand up. And through his policy he shall cause craft to prosper."

Daniel 11:37, 38: "Neither shall he regard the God of his fathers, nor the desire

of women, nor regard any god: for he shall magnify himself above all. But in his estate shall he honor the God of forces: and a god whom his fathers knew not shall he honor with gold, silver, and precious stones and pleasant things." The "desire of women," all women both good or bad, are to bring up their own children; but the German government before and during the war honored illegitimacy, especially in their hospitals, because they took the children to train from babyhood for war.

The physical features by which Christ was to be recognized as "Messiah" were that he should be a descendant of Abraham, of the tribe of Judah, and from the line of David, born in Bethlehem—signs that could not be duplicated. And these characteristics which I have given concerning the beast are the marks by which we are to recognize him. Of course I do not know that the kaiser is the beast, but they seem wonderfully alike.

Isaiah 18:7: "In that time shall a present be brought unto Jehovah of hosts from a people tall and smooth, even from a people from their beginning onward, a nation that meteth out and treadeth down." That would mean a heathen or savage nation. It makes no difference if the prince of Ethiopia was a fake, there was a background for it in the fact that they are an uncivilized nation keeping the commandments and faith in Jesus Christ which they derived from the early church.

Isaiah 19:19, 20: "In that day shall there be an altar to Jehovah in the midst of the land of Egypt, and a pillar at the border thereof to Jehovah. And it shall be for a sign and for a witness."

Some think that this prophecy referred to the great pyramid of Gizah. How can it be an altar in the midst and a pillar on the border? It stands at the center or head of the delta of the Nile, and it is on the border of the great desert. This pyramid attracts the attention of the world, first on account of its age. It is the oldest building in the world—as old as Abraham's time. But it is remarkable in that it shows its builders to have understood such sciences as astronomy and geometry. It is built on the principle of the squaring of the circle. That is, the length of the four sides of the square

base, equals the circumference described by a sphere of which the vertical height is the radius. Its four sides are perfect triangles, and for every ten feet that its corners retreat inward in the process of building, they rise upward nine feet. Hence, the height of the pyramid in inches—an inch for a mile multiplied by ten to the ninth power gives the mean distance of the pyramid to the sun—91,840,000 miles.

It locates the four points of the compass. Many of the great churches and cathedrals have attempted to place their buildings so they would stand exactly east and west. It is a difficult thing to do, but the great pyramid is said to stand true according to scientific authorities, and there are other scientific features about this pyramid which I shall not attempt to give. I will say, however, that this oldest pyramid is the most perfect one. There are thirty-six pyramids in Egypt, and according to the theory of evolution, the first one should be a very crude affair. That the other thirty-five were copied from this one is shown by the fact that its upper chambers were not discovered until after the thirty-five had been built, and they have no upper chambers.

But I want to write about the interior plan of this building.

Taking the inch as the unit for a year, there is a decline from the point of entrance for one thousand years. Let this represent the time from the dispersion after the Flood to the beginning of the national history of Israel in the wilderness. After this decline we reach an upward passage of 1,542 inches or years, which we will say represents the time from the Exodus to the birth of Christ. This brings us to the grand gallery. Both these entrances are small and low, of polished stone, an incline not steps. When we reach the grand gallery there is a space of thirty-three inches, a trifle over, where the stone is unpolished, and here is a well or hole whose cover appears to have been blown up or out from below. Let this represent the life of Christ and his resurrection. The hole leads down an enlarged place in the tube, then on down to the subterranean chamber. Then here at the entrance of the grand gallery the tube becomes twenty-eight feet high—seven times higher

(Continued on page 704)

YOUNG PEOPLE'S WORK

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

A CHRISTIAN SABBATH

Christian Endeavor Topic for Sabbath Day,
June 18, 1927

DAILY READINGS

Sunday—Our need for rest (Exod. 20: 9-11)
Monday—For meditation (Rev. 1: 9-11)
Tuesday—For home life (Luke 10: 38-42)
Wednesday—For kingly service (John 12: 1-8)
Thursday—For worship (Luke 4: 14-22)
Friday—For keeping down materialism (Neh. 13: 15-22)
Sabbath Day—Topic: Our need for a Christian Sabbath (Mark 2: 27, 28; 3: 1-5)

AUGUST E. JOHANSEN

The wording of our topic indicates a significant trend of thought regarding the Sabbath. People have not always emphasized the "need" of the Christian Sabbath. They have talked far more about the "duty" of the Christian Sabbath, and the implication has been that man's duty with respect to the Sabbath existed quite independently of, or at least quite transcended, any consideration of his need for the Sabbath. In other words, man's duty was recognized as primary and unquestionable, while his need was a secondary and incidental consideration.

Is not this emphasis upon man's need for the Sabbath rather than upon man's duty with regard to the Sabbath, quite in accord with the principle expressed by Jesus in the passage which has been appropriately selected for the Scripture lesson?

For after all, Jesus did far more than subordinate the Sabbath to a particular human need. He went even further than declaring that it is lawful to do good on the Sabbath day. He enunciated the sweeping principle that "the sabbath was made for man and not man for the sabbath." It seems to me that this very principle involves the transfer of emphasis from man's duty to man's need. Christ seems to make the final test of the Sabbath, not how man relates himself to it, but how it is related to man, and to his needs.

In other words, Jesus declared that the institution must serve man rather than man

serve the institution. Does this principle need to be restricted to the Sabbath, or to religious institutions exclusively? Does it not have a significant application also to the other realms of life? For example, do men exist simply to serve some great industrial or economic institution, or should those institutions exist to serve men? Do citizens live to serve the State, or is the State called into being to serve the citizens which compose it? Such questions as these are suggested by the principle to which Jesus gave expression.

But there is always something especially daring in the attempt to measure religious institutions by this standard, for religious institutions have a habit of claiming exemption from any such test as this. They are far more inclined to command than to serve. This is seen in the fact that people generally concern themselves far more about their loyalty to their religious institutions—be they in the form of organizations, such as the church; or practices, such as the observance of the Sabbath; or doctrines, such as their belief about God or the Bible—than they do about whether these religious institutions actually serve their religious needs, and thus enable them the better to find and serve God. Yet Jesus completely shifts the emphasis and insists that the validity of the institution rests upon its service to human needs. He declares, specifically, that the institution of the Sabbath was made for man, to serve man's needs, and not that man was made to serve the institution.

The particular occasion for Jesus' expression of this principle was a human *physical* need. Jesus asserted the priority of even a physical need over the claims of the institution. How much more then would he assert the supremacy of the spiritual needs of man as the basic principle of the Sabbath. Are we not forced to the conclusion, therefore, that in the mind of Jesus the supreme, indeed the sole, test of the validity of the Sabbath, of its claim to authority, was its capacity to serve man's highest spiritual needs? After all, is this not the distinctively "Christian" conception of the Sabbath?

Is it not necessary for us to have this distinctively Christian conception of the Sabbath in order rightly to understand and appreciate the need for and the value of the Sabbath? In the light of the principle

enunciated by Jesus, that the institution must be measured by its capacity to serve human needs, can we believe in the importance of the Sabbath, or can we accept its claims upon our lives, unless we are clearly convinced that there is a genuine spiritual need for the Sabbath, and that the Sabbath arose out of that need and has persisted because of that need, rather than being arbitrarily imposed upon man by divine decree? In other words, did not Jesus accept the Sabbath as the gift of divine love and purpose, as a vital and all-essential element in man's religious life, as a necessary factor in a world oppressed by things material and inimical to the spiritual life, as a means of spiritual re-creation that keeps the heart of man attuned to the things of the spirit, to holiness, truth, love, and righteousness—did not Jesus accept the Sabbath on this basis, rather than as an arbitrary demand of a divine King upon man's unquestioning obedience? And if we accept this lofty conception of the Sabbath can we call into question the need for the Sabbath without calling into question at the same time the worth and validity of the spiritual life and ideals which the Sabbath was designed to serve?

Moreover, if we accept this higher conception of the Sabbath, must we not strip our minds of all notions of the Sabbath inconsistent with this conception? This suggests several interesting and significant questions:

Are we loyal to this highest conception of the Sabbath if we ourselves think, or if we lead others to think, of the Sabbath in terms of a duty rather than a privilege?

Are we consistent with this highest conception of the Sabbath if we conceive of the Sabbath commandment as an arbitrary imposition upon God's children, designed primarily as a test of their loyalty and obedience?

Are we true to this highest conception of the Sabbath if we think of the rewards and penalties attached to Sabbath observance as external and arbitrary blessings and punishments imposed either in this life or in the hereafter, rather than thinking of them as inherent within the Sabbath observance itself?

Indeed, can we truly claim to hold the Christian attitude toward the Sabbath—that is, the attitude expressed by Jesus—unless

we treat the Sabbath as a spiritual blessing, prompted by divine love, serviceable to men's highest needs, a blessing that is realized by man's appropriation of it, a blessing that is lost by man's disregard and disuse of it?

Finally, can the Sabbath stand the test of the standard set up by Jesus, the test of its serviceableness to man's highest needs, on any other basis than this?

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

The original subject for our meditation this week is, "Our need for a Christian Sunday." I can not consider conscientiously the subject in that form, so I wish to substitute the word "Sabbath" for "Sunday." The world does not need a Christian Sunday, but a Christian *Sabbath*, and it needs it badly. Or, let me state my thought in another way. The world needs to return to the Christian Sabbath which God gave at the creation, the day on which he rested from his labor, and the day he blessed and sanctified.

Let us be practical and ask ourselves, "Why do we as Seventh Day Baptists need the Sabbath?" In the first place we need it for physical rest. No man or woman should work every day, for the body can not stand the strain. We need one day for rest.

Then we also need the Sabbath for meditation. It is true, that as comrades of the Quiet Hour, we should spend a certain part of each day in prayer and meditation. But it is also true that on the Sabbath we have more time to spend in this way. Prayer and meditation should draw us closer to God.

We need the Sabbath for worship. I feel sad when I go into our churches and see so many vacant seats on Sabbath morning. Why are these seats empty? Is it true that we are so busy with the cares of the week that we are too tired to attend the church service? Are we coming to think that we do not need the blessing to be gained from the church service or the prayer meeting? Do we realize how much it encourages the pastor to see us in our places on Sabbath morning? I was much pleased to hear Brother St. Clair say, in one of our recent prayer meetings, that an elderly man who is

a member of the Detroit Church, has not missed a church service in many years. We need more of such people in our churches. Let us, young people, be loyal to our church and to the Sabbath.

THE INTERMEDIATE CORNER

REV. PAUL S. BURDICK
Intermediate Christian Endeavor Superintendent
Sabbath Day, June 18, 1927

DAILY READINGS

Sunday—Our need of rest (Exod. 20: 8-11)
Monday—Our need of teaching (Matt. 11: 28-30)
Tuesday—Our need of worship (Heb. 10: 19-25)
Wednesday—Our need of the Church (Ps. 84: 1-4)
Thursday—Our need of friendship (Acts 2: 41-47)
Friday—Our need of high ideals (Phil. 4: 8, 9)
Sabbath Day—Topic: Our need for the Sabbath (Mark 2: 27, 28, and 3: 1-5)

THE SABBATH

(The regular Intermediate topic this week was "A Christian Sunday," but we shall change it for our societies to "the Sabbath.")

As a Day of Rest

The Sabbath is needed as a day of rest. Man's body would wear out under the strain of seven days of labor each week. There are some who can seem to keep it up for a time, yet continuous daily labor will gradually break down the strongest body. Even more important is the effect on the mind of unremitting toil. The great increase in mental troubles is largely due to neglect of this law. *Would a Day of Pleasure Do Just as Well?*

It would afford a change, and in that way would be a rest. But, after all, the search for pleasure is so often a matter of striving and excitement, that it does not properly rest a person. Moreover, the search for pleasure is really a selfish activity, and for that reason leaves a person more selfish and irritable on week days. What we are in need of, then, is

A Day of Worship

Because worship turns our thoughts away from self to God, and his great goodness to us. It makes us willing to forget the cares of the week, because we realize how much more infinite in importance is our relation to God, compared with our needs in this world. Moreover, true worship should always lead us to seek the welfare of others, so it becomes

A Day of Service to Others

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?"
Would Any Day of the Week Do as Well as Another?

To be sure, if it were faithfully kept, any day in the week might bring some or all of the benefits mentioned above. But to leave it to each man's choice, what day he was so to use, would soon result in confusion and neglect. So God in his wisdom has given us a day. We call it rightly the Sabbath day, and no other day has a right to be so called but the seventh day of the week. God's Word thus defines it, both at the time of creation and at the giving of the law. Jesus' special influence and example were used to make it a day loved of men and of value in their spiritual development.

JUNIOR WORK

ELISABETH KENYON
Junior Christian Endeavor Superintendent
SUGGESTIONS FOR SABBATH DAY, JUNE 18, 1927

ADELIN S. POLAN

What does reverence mean? Psalm 19: 14, 95: 1-6. Our lesson, you will see, teaches seven things. Now let us do all these things in the order given on the blackboard. All the juniors are to read the Scripture lesson in concert and leave their Bibles open to Psalm 95 on their laps.

1. "Words (testimonies) Psalm 19: 14a.
2. "Meditation" (silent thought about our hearts) Psalm 19: 14b.
3. "Singing" (one verse of "Praise God") Psalm 95: 1.
4. "Thanksgiving" (prayer) Psalm 95: 2a.
5. "Psalm" (Scripture reading) Psalm 95: 2b.
6. "Worship" (three sentence prayers) Psalm 95: 6a 1.
7. "Bow down" (kneeling) Psalm 95: 6a 2.

Leader may ask all to open their Bibles on the chair seats, while still kneeling and repeat again the sixth verse in closing the exercise.



ONWARD—FORWARD

(Marching Song)

ELIZABETH FISHER DAVIS

Onward! Forward! Comrades, we are marching
'Neath the conquering banner of our King.
He's our Captain, he's our Leader,
And our lives in tribute we will bring.

Onward! Forward! Comrades, we must follow
Wheresoe'er our Captain leads the way;
True to him and to his Sabbath;
All his blest commands we must obey.

Onward! Forward! May we all be faithful;
Each in his own sector of the fight.
Working, trusting, praying ever;
We will stand for God and in his might.

AN EXPLANATION

DEAR DR. GARDINER:

My conscience (of which there is still a remnant) will not permit me to "sail under false colors." The poem sent you some weeks ago, "The God of the Unafraid," was copied from a clipping which has been in my possession many years, which seemed to me exceptionally fine, and I am glad to see it given space in the dear old RECORDER, and feel assured that it will find response in the hearts of all who are "fearing and finding and praying the God of the Unafraid."

It was unaccredited to the author, not even signed "Anonymous," which I should have done. AGNES B. LANGWORTHY.

[We gladly give Mrs. Langworthy's explanation a place here. The mistake was partly mine, for I added her name as the author, thinking that when she sent it she forgot to sign it.—T. L. G.]

NOTICE TO DELEGATES

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

FRANCIS L. GREENE,
FRANK S. JONES,
BERTHA W. OATMAN,
Entertainment Committee.

A woman at a luncheon party said to a famous sculptor, "I always think sculpture must be very difficult. Isn't it?" To which the sculptor modestly replied, "Oh, no. All you have to do is to get a block of marble and a chisel and knock off all the marble you don't want."—*The Argonaut*.

TWO CANADIAN MOTHERS

REV. AHVA J. C. BOND

(Sermon to the boys and girls, Plainfield, N. J.,
May 7, 1927)

Text: *My son, keep the commandment of thy father, And forsake not the law of thy mother.*—Proverbs 6:20.

Let thy father and thy mother be glad, And let her that bare thee rejoice.—Proverbs 23:25.

This is Mother's day, and I want to bring to you pictures of two mothers. These mothers do not live in our own country, but then motherhood is very much the same in all lands.

A year ago last fall the editor of the SABBATH RECORDER and I visited the land of Evangeline. When we were about to set sail from Yarmouth, Nova Scotia, for Boston and home, I went out on the upper deck of the boat to watch the people. My eyes soon rested upon a woman who was standing on the wharf doing just what I was doing—watching the people. Her face was calm and undisturbed by either joy or grief. No one seemed to take any interest in her, and she showed no special interest in anyone. I suppose she had come down to see the boat leave.

Soon I spied another woman, not very far away. Her eyes were red and swollen, and she had to use her handkerchief very often, for she was crying. Every once in awhile she would glance up to the boat deck and then would hide her face in her handkerchief again. When she looked up I followed her eye to see who it was that she was so much interested in, and that was making her cry so. There I saw on the deck a very young looking woman with a little baby in her arms. I guessed the young woman on the deck was the daughter of the older woman, and the baby, therefore, was her little grandchild.

I suppose the younger woman was now living in the States, and had been back home to see her mother, and to show her her own little baby. Now she was returning to her own home, and it was breaking the good mother's heart. Mothers are that way.

Who do you think was the happier, the woman who came down to see the boat pull out, with no one leaving on it to make her cry, with no child to go away and leave her

behind, or the mother who was weeping because her daughter with her little baby was leaving for another port?

Why, the one who had someone to cry over, of course! She had had her daughter to laugh with, and the baby to cuddle, and would still have them to love. And how much it must have meant to the younger woman to have a mother to love her. She could still love her mother, and could write her cheery letters.

We ought to do all we can to make our mothers happy while they are with us. Then although our mothers may weep when we go away from home by and by, their tears will not be tears of bitterness. They will miss us, but will be glad that we are going out to do good in the world. They will be happy if we are good and happy.

But I was going to tell you about another mother whom I saw in another part of Canada. Just the other day I was passing through Canada from Buffalo to Detroit. I had never passed through that way before in daylight. A young man who was on my train told me that it was a very tiresome journey, with nothing to see. But I found lots to see, and I enjoyed it. I saw farmers plowing, and women hanging out washing, and cows grazing, and chickens scratching in the straw about the barns. I wanted to get out and go to hunting hens' nests.

In one field I saw two boys at work, and a woman standing by them with her arms folded. They were working, and she had her arms folded, but I knew what she was doing. She was encouraging them, that's the way she was helping.

I wondered if the father was dead, if he had been sick a long time, or whether he had been killed in the cruel war. But the boys had their mother, and she was standing out there in the field with her arms folded—helping them. I guess she had told them that all the other farmers were doing their plowing now, and it was time for them to be at theirs. Spring crops must be planted soon. So she encouraged them to be at their job. I suppose she was helping to make farmers of her boys. But there was one other thing I feel sure she was doing; she was making *men* of them. They were working for the mother whom they loved, and who was out there in the field with

(Continued on page 699)

CHILDREN'S PAGE

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

WHAT DOES REVERENCE MEAN?

ELISABETH KENYON

Junior Christian Endeavor Superintendent
Junior Christian Endeavor Topic for Sabbath Day,
June 18, 1927

DAILY READINGS

Sunday—Respect for God's house (Ps. 84: 10)
Monday—Respect for God's day (Exod. 20: 8)
Tuesday—Respect for God's Word (Rev. 1: 3)
Wednesday—Respect for sacred things (Matt. 7: 6)
Thursday—Respect for parents (Exod. 20: 12)
Friday—Respect for old persons (Prov. 16: 31)
Sabbath Day—Topic: What does reverence mean?
(Ps. 19: 14; 95: 1-6)

RUTH Z. STRINGER

Do you know any boys and girls who seem to feel that their teacher is only a sort of watch dog set over them to make them behave? They only study when the teacher's eye is upon them, and only behave themselves to escape a thrashing. They have no reverence for their teacher; they simply stand in fear of her. Many of us feel the same way toward God, and we obey only because we fear his punishment. There is a better way.

Why do you love your mother so much? Because you know that she is so much better and wiser than you are, and that she would do anything in the world to help you to be better and happier, and if you make a mistake she will always forgive you and encourage you to try again. Another fellow's mother may be just as good, but you do not know her so well. You know your own mother and you know that you want to do what is right for her sake. That is reverence.

We know that God is better and wiser and stronger than mother or father. We need to know him better, and then we will come to love him and want to do right because he wants us to. Boys and girls sometimes say, "I have something more interesting to read than the Bible"; "It's more fun to play than to go to church." The sad thing about it is that the time will come when they need forgiveness and courage

and strength, and they will not know to whom to go for it. Let us every day think of Jesus, read about him, pray to him, and come to know and love him. Surely that is what reverence means.

Milton, Wis.

DEAR GIRLS AND BOYS:

This week we not only have another story from Pauline Overfield of Salem but also a helpful Mother's day program given by the juniors of the North Loup, Neb., Church, sent by Virginia Moulton, one of their number. This may seem a little late for Mother's day, but I think that every day in the year might be thought of as Mother's day by those who really love and appreciate mother. Virginia, dear, we are so glad to hear from you. Come again.

(Of course we are glad to hear from West Virginia and Nebraska, but come on, girls! We want to hear from others, north, south, east, and west—yes, and all the way between. But what is the matter, boys? Do not let the girls do it all! Who will be the first boy to help fill these pages?)

MOTHER'S DAY BY NORTH LOUP JUNIORS

DEAR SEVENTH DAY BAPTIST JUNIORS:

It was a very unsettled day when our juniors went at three o'clock to the church with their mothers. The juniors were giving a Mother's day program in honor of their mothers.

The children and visitors met on the platform of the church. There were fourteen visitors on the program.

Each of the juniors wore a flower in honor of "mother."

Our pianist, Miss Dorothy Goodrich, accompanied some of the children on the piano.

The program was as follows:

Song—Jesus the Very Thought of Thee.

Song—When There's Love at Home.

Miss Beth Barber read 1 Corinthians 13: 4-7.

Two questions—

What Would Make Your Mother Glad?—Adia Stillman.

How Can We Help Mother at Home?—Louise Hamer.

Song—Why We Love Mother—Katherine and Harold Greene, accompanied by their mother on the piano.

Richard Babcock spoke a poem in honor of his mother, entitled—Mother is Never Too Weary.

Song—God Bless Our Mother's Day—By Maxine Johnson and Doris Goodrich, accompanied by Miss Dorothy Goodrich on the piano.

Song—Bring Blossoms—by Dighton and Muriel Polan, in which their mother accompanied them on the piano.

The Ten Commandments—by Miss Elsie Rood's class.

Songs by juniors—

Mother's Prayers Have Followed Me.

We Young Folks are Seventh Day Baptists.

Prayers by Margaret Sayer, Meriel Fuller, Miss Meriel Davis, Mr. Howard Greene, and Pastor Polan.

We closed with the Mizpah benediction.

This is the poem Richard Babcock spoke:

MOTHER IS NEVER TOO WEARY

There are days when the sunlight is hidden away
And the blue has been curtained by grim clouds of
gray;

But the light of her love, gloomy shadows beguile,
For mother is never too weary to smile.

When burdens are borne, with patience divine,
With sweet grace she accepts them, nor stops to
repine;

Though the whip of necessity urges all day,
Dear mother is never too busy to pray.

She has sorrows and cares that no one ever knows,
And her feet often tread where the cruel thorn
grows.

From the straight paths of duty for naught she
will swerve,

For mother is never too weary to serve.

We may wander afar and forget for a space
All the glow that shines from her radiant face,
But she draws us and holds us with cords that
abide,

For mother is never too weary to guide.

When at last she has crossed to the haven of rest,
And the sun of her life has sunk in the low west,
She will lead us by faith to the mansions above,
For mother is never too weary to love.

Sincerely yours,

VIRGINIA M. MOULTON.

North Loup, Neb.,

May 18, 1927.

ROGER LEARNS TO LIKE NUMBERS

PAULINE FRANCES OVERFIELD

"Roger is slow with numbers. I have tried every sort of exercise that I can think of to help him."

Ruth had just come over to visit Clara and had brought her little brother to play with the twins. Clara was busy pasting numbers upon pieces of cardboard. A big stack of them lay before her. Ruth picked up a handful and looked at them curiously. "Is it a game?" she asked.

"Yes, we are going to call it a game," Clara said, laughing.

"Any sort of work, you know, is fun if you only make play of it. I have pasted the last one now; we will get the children around the table and I will try to teach them how it goes."

She turned the numbers all down before her. In the center of the table was a whole stack of signs—plus, minus, times, and divided by. The twins' eyes were shining, for Clara had explained a little about it to them; but Roger looked doubtful, as though he was afraid it was not going to be a very pleasant game. However he reluctantly took the chair Clara gave him.

"Now, everybody draw out ten numbers and hold them all up in your hand just as though you were playing authors. You may take a hand, Ruth. I am going to. This is a game for big sisters, too. I will put out the first sum. See!"

She put down a figure 3, then picked an x sign from the center of the table. She put down another 3. The line read, "3 x 3." "Now, Bennie, you are next; it is your play. The answer to that is 9. Everybody answer. You see we shall all make easy ones till everyone learns how. Now, if Bennie has a 9, he can put it down. That makes a correct sum and he can draw the numbers in. In that case he draws three new cards from the pile. If he hasn't a 9, he passes and Roger is next."

Bennie did not have a 9, and neither did Roger; but Bessie did and she drew the numbers in proudly.

"The one taking a problem makes the next one," Clara explained. So Bessie made this one, "7 + 4." Ruth could not take it and neither could Clara, but Bennie had an 11, and put it down eagerly.

"If anyone makes a mistake with his answer, the one who sees it and calls out before he has drawn the numbers in, takes them instead. The one who gets the most numbers wins the game."

Bennie made the problem, "10 — 2," and Roger said 8, right out loud before he thought. He had an 8, too, and with the little pile of numbers before him he began to think it wasn't such a slow game after all. He put down "6 ÷ 2," and Bessie had a 3. The game was progressing wonderfully. Sometimes the winners forgot to

draw and Clara had to remind them. It was not long, though, till they were playing smoothly. Roger seemed to be getting more than anybody. How his eyes shone! He got so excited that he stood right up to play. The very last problem was his and anyone could see at a glance that he had won the game.

"Why, Roger!" said Ruth. "I thought you were dull at numbers. I'm surprised."

"Well, I am surprised myself," Roger said guiltily. "I thought I wasn't going to like it at all, but I do. It's the nicest game I ever played."

NOW YOU ASK ONE

H. V. G. •

Here is a game that can be played on Sabbath day. You probably have heard of the Ask Me Another games—questions which can be asked and your answers rated according to the credits given each answer. In this series based on the Bible there will be one hundred eighty questions divided into eighteen games of ten questions, each question counting ten. One game will appear at a time with the answers in the next issue of the RECORDER.

There are different ways the game can be played. You can save all the questions until you have the whole series, or you can answer each game of ten questions as they appear. Following are suggestions for games:

1. A reader may answer the questions by himself, making out his own rating.

2. A group of persons writes the answers, comparing when all have finished and giving themselves their rating.

3. A group may divide into teams, the individuals of each team all helping his own team to answer the questions. Then a leader from each team is appointed to announce the answers of his team.

4. A group of persons can be lined up as in a spelling bee and spelled down.

5. Tests can be given later of questions formerly asked to see how many answers are remembered correctly.

6. Remember the questions and ask anybody just for fun. See if your victim can beat you with a question.

A time limit may be given if desired.

Also a different rating may be given to questions. Ten is taken only as an arbitrary number. Here are the first ten. Answers will be in next week's RECORDER.

GAME 1

1. Who was called the great lawgiver?
2. Who interpreted the handwriting on the wall at Belshazzar's feast?
3. Who said, "Lord, thou knowest all things; thou knowest that I love thee"?
4. Who said, "Am I my brother's keeper"?
5. What was the occupation of Luke?
6. From what Book of the Bible does this come, "And God said, Let there be light: and there was light"?
7. Finish the follow quotation, "Judge not, that [four words]."
8. When was it Jesus said, "Peace be unto you: as my Father hath sent me, even so send I you"?
9. How many years did the Children of Israel wander in the wilderness?
10. Give the first verse in the Bible.

ANSWER TO LAST WEEK'S PUZZLE

Hebrews

1. H aman
2. E ve
3. B eelzebub
4. R uth
5. E sau
6. W ise Men
7. S aul

TWO CANADIAN MOTHERS

(Continued from page 696)

her arms folded, helping them; and it made them feel like men. They were working to keep the home, and that is a man's job. They did not forsake the law of their mother, I feel sure; and it made her glad, and made her heart rejoice.

No labor can take the place of prayer. No learning can take the place of prayer. We are the followers of One who prayed, and praying won his triumph. In living in daily personal touch with God there is strength, as there is joy and peace, for the darkest mile of the untrodden way.—George H. Morrison.

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

POSSIBILITIES

As the years go by and I see what some of the young people I knew years ago are coming to be, I find myself more and more inclined to think about the possibilities in the boys and girls of these days.

When I see a bright baby looking with big-eyed wonder upon what he is discovering in this world to which he came not long ago, I begin to wonder about the possibilities of both soul and body hidden away in the little girl or boy. I sometimes ask a fond young mother if she ever thinks of the wonderful possibilities in her baby. The common answer is, "Indeed I do!" And then, if it be a boy, I ask, "Do you think he may possibly, in time, become President of the United States?" To this she is likely to reply, thoughtfully, "Maybe not that, but I hope he will be a good man." It is natural enough then to suggest to her that the development of rare possibilities calls for great responsibility on the part of the mother to whom God has given the baby. To suggest this requires some discretion.

Five or six years later the teachers in both the public and the Sabbath school must begin to share this responsibility with the mother. I came near saying this *sacred* responsibility. It is indeed sacred, for what the child is to become depends very much upon the mental and spiritual atmosphere of the home and the school.

If the boy is a right lively little fellow, when he gets to going it is indeed a serious question just how to guide him. It is likely that the livelier he is the greater possibilities there are in him to become something well worth while. A dull boy may be the more easily controlled, yet not so much is likely to come of it. I have had both kinds in school and watched them develop—also taken notice of them afterward. In every case a world of faith and patience must be exercised—sometimes more than I possessed.

My mind goes back several years today to

a class of *real boys* I had in Sunday school. There were possibilities in them, some possibilities I could not then recognize, but have found out since. One of them—high school boys they were—was something of a trial to me. He was a bright young fellow, and I could see that he had an excellent mind, yet he seemed too much inclined to find fun in almost everything. I feared that, though he had it in him to be an excellent student, and to become a scholarly man, his easy sense of humor would lead him to take nothing in good earnest. I must confess that he so tried my patience that I became impatient with him. I did not like to see him trifle with his ability.

One day I noticed in particular his wonderfully clear voice in singing, and I told him at the close of the service that if he would take some pains with his voice he could become a good tenor singer. This seemed to please him and he took what I said seriously, saying he would like ever-so-much to be a good singer. It was about that time that he joined the church. I am glad to say that within a year or two he sang as a tenor soloist on various occasions, and was well worth hearing. He became more serious in every way. He went on until he was graduated from the university, when I lost track of him. I have often wondered what became of the boy.

A few days ago I found in one of our state papers what was to me an interesting bit of news. Professor Bernard P—H—head of the department of education of Ripon College has been granted an official leave of absence for next year to return to the University of Wisconsin to secure his degree as doctor of philosophy in professional research. During his four years at Ripon College he has added several important courses to the curriculum, which virtually permit graduates of the institution to teach anywhere in the United States.

It is not easy to say whether I was the more *surprised* or *pleased* when I read this paragraph. It hardly seems possible that it refers to my Bernard—yet it is the same name. If it is he, there were certainly possibilities in the careless appearing boy of a few years ago, that I did not then suspect. When he receives his Ph. D. he will be the second boy in that class thus to be honored.

Others also have surprised me in their maturing manhood.

Teachers, let us, so far as we are able, discover and stimulate possibilities. It is well worth while to do so.

LESSON XI—JUNE 11, 1927

PETER DELIVERED FROM PRISON. Acts 12: 5-17

Golden Text.—"Many are the afflictions of the righteous: but Jehovah delivereth him out of them all." Psalm 34: 19.

DAILY READINGS

June 5—Peter Delivered from Prison. Acts 12: 5-17.

June 6—The Safety of the Godly. Psalm 121.

June 7—God Delivers His Own. Psalm 97.

June 8—Divine Care. 1 Kings 17: 1-9.

June 9—Elisha Delivered. 2 Kings 6: 8-19.

June 10—Daniel Delivered from the Lions. Dan. 6: 14-23.

June 11—The Guardian Angel. Psalm 34: 1-8.

(For Lesson Notes, see *Helping Hand*)

TRACT SOCIETY—MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society of New Jersey met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, May 8, 1927, at 2 o'clock, p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, William C. Hubbard, Alexander W. Vars, Asa F. Randolph, Ahva J. C. Bond, William M. Stillman, Theodore L. Gardiner, Orra S. Rogers, Jesse G. Burdick, Irving A. Hunting, Edward E. Whitford, Otis B. Whitford, Harold R. Crandall, Frank A. Langworthy, Holly W. Maxson, Theodore J. Van Horn, Nathan E. Lewis, Arthur L. Titsworth, and Business Manager L. Harrison North.

Visitors: Mrs. Theodore J. Van Horn, Mrs. Willard D. Burdick, Mrs. David E. Titsworth.

Prayer was offered by Rev. Theodore L. Gardiner, D. D.

Minutes of last meeting were read.

REPORT OF THE CORRESPONDING SECRETARY FOR MAY 8, 1927

The corresponding secretary would report as follows:

He acknowledged the receipt of the communication from the recording secretary of the Commission to the Tract Board, as directed by the board at its April meeting.

He attended the April meeting of the Missionary Board at Westerly, R. I.

He has spoken at Ashaway, Alfred Station, Alfred, Chicago, Walworth, Milton Junction, and Milton, and expects to spend the rest of the month of May in visiting churches of the Northwestern Association.

He has attended a meeting of the Committee on Revision of Literature held at Alfred, N. Y., April 28, to May 1.

He has arranged for the Tract Society programs for the Eastern and Central Associations, securing speakers for these programs.

During the month some correspondence has been received requesting literature; one letter from a group of twelve Sabbath keepers in California; letters from Jamaica expressing gratitude for the missionaries sent to them, and appreciation of the *SABBATH RECORDER*; and a letter from India expressing gratitude for the *SABBATH RECORDER* and speaking of their needs in these words, "There are five millions of Christians all over in India. . . . They all believe in Christ to be their divine God in human image, but they are not trained according to the Christian spirit. . . . So the Christian character is not honorable in India, as Christians differ from Christ's teachings. So we hope our faithful Seventh Day Baptist brethren and sisters of America and England will come forward in the footprints of Jesus and dedicate their lives in order to show among the Indians the edified Christian life. . . . Those servants of Christ, who in words and deeds alike, can completely do away with man-made distinctions, and traditional prejudices, will be the fittest persons to establish Christ in a country which has suffered, and is still suffering, from racial, religious, and caste distinctions. They only will be able to present Christ as the Great Reconciler of different nations, races, castes, creeds, and colors." This letter closes with a request for prayer that they may be able to "attest their faith in the Seventh Day Baptist Christianity to the end."

Respectfully submitted,

WILLARD D. BURDICK,
Corresponding Secretary.

Sabbath Promoter Ahva J. C. Bond reported that he held the last Conference of Ministers for this year at Milton, Wis., since the last meeting, which was the fifth conference. He also spoke of having attended the ordination of Duane Ogden at Waterford, Conn.

The payments on the equipment notes—\$11,500—have been made in full, the notes having been returned from the holders within the month, duly endorsed.

Of the nineteen Tract Society mortgages, only two items of interest remain unpaid.

ETHEL L. TITSWORTH,
Acting Treasurer.

May 8, 1927.

The Supervisory Committee reported business good at the publishing house. After explanations by the committee it was recommended to make the rental of the pub-

lishing house \$125 per month for the next fiscal year.

Recommendation adopted.

REPORT OF TRACT DISTRIBUTION

Number of tracts sent out:	
February	1079
March	951
April	1035
Total for three months	3,065

The Committee on Investment of Funds reported the sale to the society by the Memorial Board of a mortgage of \$4,000, paid for from funds of the society.

Report received and action approved.

Report of Teen-Age Committee:

The Teen-Age Conference and Summer Camp Committee met May 8, 1927, at eleven o'clock. Four members of the committee were present.

The committee has obtained from the churches of the Eastern Association \$378 in cash and pledges. Part of the equipment for the camp has been purchased. All other necessary equipment will be purchased within a short time.

Mr. Bond reported that Mr. and Mrs. A. H. Langworthy of Weekapaug have offered a building which could be used by the young people as a bath house.

By vote of the committee Rev. Harold R. Crandall was appointed treasurer of the Camp Committee.

The committee feels very much gratified by the shown and the generous contributions from the churches of the Eastern Association.

Respectfully submitted,
FRANK A. LANGWORTHY,
Secretary.

Report received with approval.

Voted that the board extend a vote of thanks to those who have contributed toward the expenses of the summer camp.

The Committee on Program for Tract Society hour at Conference reported progress.

The following report was received:

To the American Sabbath Tract Society,
DEAR BRETHREN:

Your committee appointed by President Randolph at the last meeting, to suggest names to fill the vacancies on the boards of both the New York and New Jersey corporations in place of our deceased brother, Frank J. Hubbard, would respectfully recommend, as follows:

1. That Miss Ethel L. Titsworth fill the vacancy on both boards as a director,
2. That she be appointed treasurer of both boards until the annual election in September,
3. That Alexander W. Vars be made chairman of the Building Committee,
4. That the vacancies be filled and new mem-

bers added on the Building Committee by adding the names of Asa F. Randolph, Nathan E. Lewis, and William M. Stillman,

5. That Miss Ethel L. Titsworth be made chairman of the Budget Committee,

6. That the name of Corliss F. Randolph be added to the Soliciting Committee,

7. That the treasurer be informed that Mr. Vars has consented to look after the purchase of fuel for next winter and some badly needed immediate repairs to the publishing house.

Respectfully submitted,
WM. M. STILLMAN,
ASA F. RANDOLPH,
A. W. VARS,

May 8, 1927. Committee.

The report was taken up by items.

After adoption by items the report was adopted as a whole.

Voted that the services of Miss Mackey, secretary to our former treasurer, be continued from June 1 to September 15, as assistant to the treasurer.

Voted that the question of Miss Mackey's compensation be referred to President Randolph with power.

Voted that the entire charge of the denominational building as to maintenance and supplies be placed in the hands of the Committee on Denominational Building.

The Committee on Revision of Denominational Literature presented its report on the sixth general meeting held at Alfred, N. Y., April 28 to May 1. The report after revision will be presented in revised form at the next meeting of the board.

Voted that the next meeting of the board be held at 3 o'clock p. m., on Sunday, June 5, to be followed by a fellowship supper and conference.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

NOTICE TO DELEGATES TO EASTERN ASSOCIATION

Delegates to the Eastern Association, which is to be held at Rockville, R. I., June 9-12, should take Mooney's Bus (opposite railroad station) at Westerly, for Hope Valley, which leaves at 7.45 a. m. and 3.30 p. m. Automobiles will meet bus at Hope Valley. TRANSPORTATION COMMITTEE.

"Love is greater than law, for 'love is the fulfilling of the law.'"

DEATHS

GREEN.—Mrs. Eliza Greenman Green, daughter of Colonel Schuyler and Phoebe Whitford Green, was born in Berlin, N. Y., May 22, 1833, and died in her home in the same place, April 29, 1927, lacking less than four weeks of reaching her ninety-fourth birthday.

Mrs. Green has stood as one of the specially strong religious characters of the community by virtue of her strong adherence to that which she believed to be right as to gospel requirements, and the adopted activities of her church.

Truly it is that such a life "being dead yet speaketh." In this our sister's relatives and friends are favored with a special blessing that can not be lightly regarded without resultant loss that will unfavorably modify the expression and influence of their lives for like good.

Mrs. Green's husband died some years ago, but there are four children who survive her: Mrs. Harvey S. Denison of Riverside, Calif.; Mrs. W. P. Langworthy of Daytona Beach, Fla.; Mrs. Arthur Cowee and Arthur E. Green of Berlin.

We of the old Berlin Church, of which she was a member for so many years, can but feel that while the temporal tie is severed, that of the eternal is made much stronger, hence an added incentive more earnestly and with clearer vision to "Seek first the kingdom of God and his righteousness."

A short address was given at the home by her pastor, after which she was laid to rest in the Seventh Day Baptist cemetery of Berlin.

L. A. W.

COON.—Ida M. Greenman was born May 14, 1857. She died of pernicious anæmia May 19, 1927.

She accepted by faith Jesus Christ as her Savior in childhood and has followed him to the end. At the time of her marriage to Dewitt B. Coon, January 8, 1880, she came into the Sabbath faith. Of her children only one survives her, Lyman A., deacon in her home church. Since her marriage she has lived in or near DeRuyter, acquiring a large number of good friends.

She leaves to await the great heavenly reunion, of her immediate family, the aged mother, her companion, and son Lyman and family.

The farewell services were conducted at the home by her pastor, and the body was laid in the beautiful burying ground nearby. J. T. B.

ZINN.—At the home of her parents in Salem, W. Va., May 14, 1927, Gladys Irene Zinn, aged nineteen years.

Gladys was born at Berea, W. Va., May 18, 1908. She was the daughter of F. B. and Lula Kelley Zinn. She is survived by her parents and by four brothers and two sisters.

She bore a long, trying sickness with patience, courage, and resignation. Her last thoughts and words were unselfish consideration for her mother

and for others. Gladys died trusting Jesus Christ for salvation. Classmates from the graduating class of Salem High School were bearers at her funeral, which was held in the Salem Seventh Day Baptist church. G. B. S.

POOLE.—A. Orlando, oldest of a family of four, was born September 1, 1839, near Oneida Lake, N. Y. He departed this life from his home in DeRuyter, N. Y., May 1, 1927.

All but a very short time he has lived in DeRuyter and vicinity. In November, 1864, he was married to Mary E. Stillman, who died in 1881. To this union were born Everett (deceased), Mrs. Marcia Brooks of Phillipsburg, N. J., and Luellen, who lives on the old home place near Lincklaen Center.

Brother Poole taught school many years, becoming highly esteemed as a teacher. During the nineties he served on the Board of Supervisors. On January 15, 1891, he was married to Miss Chloe Richards, who survives him. About eighteen years ago they moved to DeRuyter, into the home where he died. Their love for the beautiful brought about the transformation of this home from a bare lot to the beautiful home now standing.

Though not a member he was a faithful attendant and supporter of the Seventh Day Baptist Church. Always cheerful and optimistic, he acquired an unusual number of friends. He was everywhere revered.

He leaves to mourn their loss, beside his wife, one sister Mrs. R. D. Burdick of Lincklaen; two children, already named; seven grandchildren; two great grandchildren.

Funeral services were held at the Seventh Day Baptist church of DeRuyter, and the body was taken to Lincklaen Center for burial.

J. T. B.



NOTES ON ISALAH

No. II

(Continued from page 691)

than the entrance tube. Let this represent the church age. This passage is 1,882 inches or years, and it ends abruptly with a low passage over which a stone door hangs, and just beyond this door there is a drop of three feet into the king's chamber. There is a passage under the grand gallery leading into the queen's chamber. This level passage is thought to represent the Jewish nation, and for a long time was very foul, close smelling; but after the ventilating tubes were discovered and opened, giving a good circulation of air, it is all right. This shows a renewing of the life and activities of this nation. To say the least this building is a witness to the intelligence of its builders and it occupies the correct location for this prophecy.

Isaiah 24:1: "Behold, Jehovah maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof." If the inhabitants were swept from the earth they would all go in one direction, but when they are scattered they go in different ways.

Jeremiah 10:18: "I will sling out the inhabitants of the land." "The earth shall stagger like a drunken man, and shall sway to and fro like a hammock, and the transgression shall be heavy upon it: and it shall fall and not rise . . ." "It shall come to pass in that day that Jehovah will punish the host of high ones on high, and the kings of the earth. They shall be gathered together as prisoners are gathered in the pit and be shut in the prison." This agrees with chapter 14, 2 Peter 1:4; Jude 6.

Isaiah 25:6 tells of a feast of fat things. It is the marriage supper of the Lamb. 7. "He will destroy in this mountain the face of the covering that covereth all peoples and the veil that is over all nations." 1 Corinthians 13:12.

Isaiah 25:8: "He hath swallowed up death forever." It is the resurrection.

Isaiah 26:9, 10: "When thy judgments are in the earth, the inhabitants of the world learn righteousness. Let favor be shown to the wicked yet will he not learn righteousness." This will be during the millennium.

(To be concluded)

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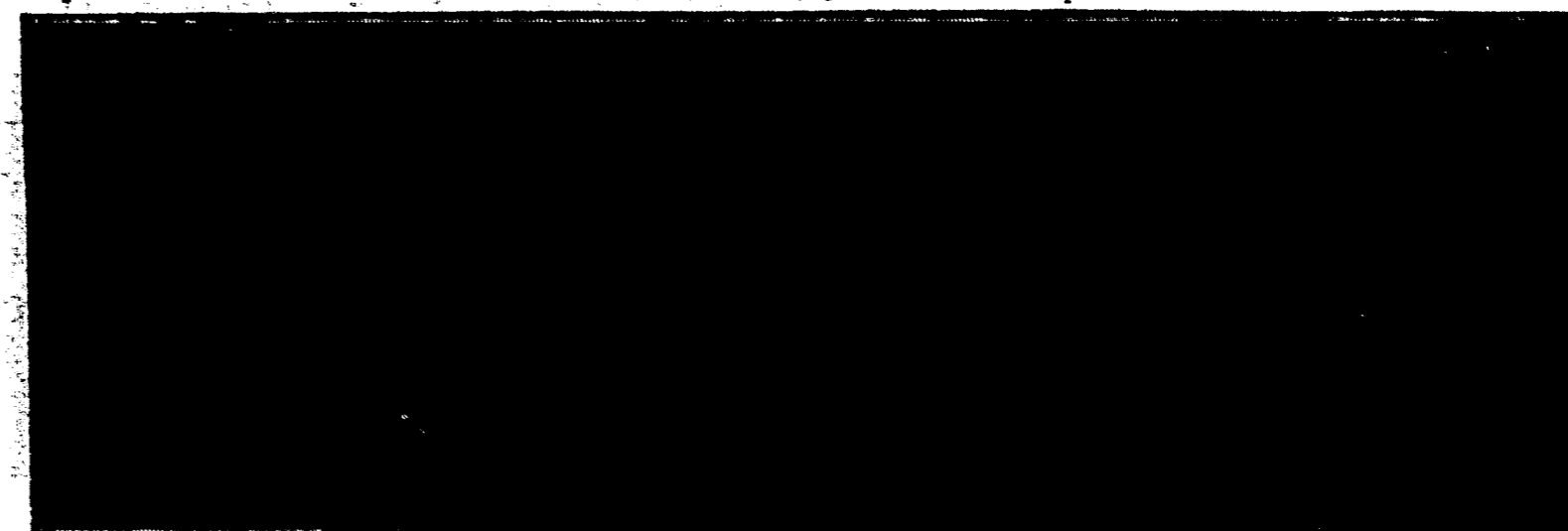
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