

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. Titworth,
Acting Treasurer
203 PARK AVE., PLAINFIELD, N. J.

THE CHILD IN THE GARDEN

When to the garden of untroubled thought
I came of late, and saw the open door,
And wished again to enter, and explore
The sweet, wild ways with stainless bloom inwrought,
The bowers of innocence with beauty fraught,
It seemed some purer voice must speak before
I dared to tread the garden, loved of yore,
That Eden list unknown, and found unsought,
Then just within the gate I saw a child,
A strange child, yet to my heart most dear,
He held his hands to me, and softly smiled
With eyes that knew no shade of sin, or fear;
"Come in," he said, "and play awhile with me,
I am the little child you used to be."

—Henry van Dyke.

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SEVENTH DAY BAPTIST DIRECTORY

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

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(INCORPORATED, 1916)

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ADDRESSES OF MISSIONARIES IN CHINA

Miss Susie M. Burdick, Rev. and Mrs. H. Eugene Davis, Miss Mabel L. West, Pont. Ste. Catherine, W. 3, Shanghai, China.
 Dr. Rosa W. Palmberg, Dr. Grace I. Crandall, Dr. and Mrs. George Thorngate, Grace Hospital, Liuh, 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. 23

PLAINFIELD, N. J., JUNE 6, 1927

WHOLE No. 4,292

Our Father who art in heaven, we thank thee for thy preserving care that has been round about thy people through all the years. Wilt thou bless and strengthen our dear churches that they may overcome the influences that would weaken them, and gain victories for truth and righteousness. Breathe upon them once again, as of old, the blessed Spirit of Pentecost, and may they be able to gain great victories, through our Lord Jesus Christ. Amen.

Persistently Helping Notorious Outlaws The persistency with which the leading dailies continue to boom the wet cause and belittle the prohibition movement—their undisguised sympathy and encouragement of organized outlaws—is enough to bring the blush of shame to every loyal order-loving citizen in America.

Every movement that can be construed against the Eighteenth Amendment seems to be seized upon, "headed with double caps," and boomed for all it is worth—and more—in the effort to create public sentiment against prohibition—and that too in spite of the fact that forty-six out of forty-eight states ratified it and the nation adopted it by the most overwhelming majority!

This attitude by the political press is all the harder to understand when we realize that, for years and years, the liquor traffic was such a notorious violator of laws that the people of the nation were actually forced to resort to the nation-wide movement that resulted in the Eighteenth Amendment.

Indeed, no business was ever so unmindful of the public welfare; no business ever so persistently trampled on all the rules of common decency, as did the liquor traffic, during all our struggle under local option. And after years of such effort it came to the point where the people were forced to surrender to a gang of outlaws, or to resort to nation-wide prohibition. The welfare of the millions could not be promoted by the old methods of sandwiching small wet territories between larger dry ones, and the outcome was seen in a most wonderful national majority for prohibition.

After all this it is hard to see how any

newspaper having at heart the public good can unite with liquor men to make the Constitutional law odious. Why is it so? It must be that the cry, "personal liberty," is a sort of camouflage to hide the efforts to help liquor dealers make millions of money in the most ruinous business the world has known!

Great good has already come to our country, in spite of the persistent efforts to nullify the excellent law approved by the people, and we are sure that the great prohibition army of voters throughout the states north and south, will not be moved to change their plan until it has had a fair trial. This it never has had, for violators have well understood that the united efforts of wet papers and of disloyal officials were combined to cover them and help them along.

We hope this hue and cry of wet sympathizers will result in waking up every sleepy dry in America, and so prove to be a boomerang coming back upon the enemy.

The Father of Christian Endeavor Passes Away

Nearly the entire Christian world mourns the loss of Rev. Francis E. Clark, the "Father of Christian Endeavor," who died on May 26, in the seventy-sixth year of his age.

Forty-six years ago in February, Mr. Clark, then a young man, pastor of the Congregational Church in Portland, Me., anxious to see greater activity in Christian work by his young people, called a meeting in which forty boys and girls assembled, and out of this came the greatest Christian movement the world has ever known.

After talking with his young people, his plan was accepted, and an organization was formed which sprang into immediate prosperity in that church. It soon began to spread among other churches and today the movement has become international, inter-racial, and interdenominational, with nearly one hundred thousand societies and a membership of about four million persons. It is estimated that not less than twenty-five million young people have been members in

the forty-six years since the first organization.

"Father Clark" soon had to give up his work as pastor of a single church and accept the leadership of Christian Endeavor for his life work. He was a foe to the liquor business and inspired Christian young people the world over to stand firm and true for prohibition.

While at the St. Louis convention, Mr. Clark, himself born in Canada, and a naturalized citizen of the United States, publicly intertwined the Stars and Stripes with Canada's Union Jack, and said most impressively, "What God hath joined together let no man put asunder."

We Make Our World Men Usually Find What They Look For I recently read of two men, who, after visiting a certain town, made reports of its people, which were so diametrically opposed that one who did not know the facts could hardly believe the two men were describing the same persons or the same town.

One man fairly exhausted the vocabulary in describing different leaders in the business affairs of the village, making out that the store-keeper, postmaster, guide, driver, and the women were "infernal barbarians," with uncouth manners, "obnoxious," and a "blot on the map."

The other man told a different story. He saw through the coarseness of manners, the style of talking, the natural roughness, and the crude beliefs of those people, the better qualities of their character. He discovered that the men described as brash, loud-mouthed, rough, and vulgar, were after all trusted and honored by their neighbors, and that some of them possessed fine courage, sympathetic hearts, and devotion to truth, which would be an honor to people of greater refinement.

As I read these two descriptions, I could not help thinking that, in all too many cases, men see what they are looking for. And what they do see is almost sure to be in keeping with their own disposition and temperament. It must be that one of those men was afflicted with a soured spirit and a jaundiced mind, all prepared to see the evil; while the other possessed that generous open mindedness which looks for the best and which enabled him to discover the

beauty and virtue which are sometimes hidden or dimmed by a rough exterior.

Those who look for evil can find it. He who centers his mind on looking for the good in his fellows is quite certain to see the best, and he is the one who gets a true, more charitable view of human life. Health, strength, and circumstances have much to do with making our world; but I am sure that false and narrow views of life and a pessimistic spirit, a disinclination to look on the bright side and to see the good rather than the evil, is making an unhappy world for many poor mortals.

Yes, Sabbath Keepers "Have Sufficient Evidence" A writer in the *Christian Herald* has this to say concerning the seventh day as the Sabbath:

"As a constant reader of the *Christian Herald*, I was much interested in what you had to say with reference to the seventh day observance in a recent issue. Smith's *Bible Dictionary* says on this: 'The almost total silence of the epistles in relation to the Sabbath doubtless grew out of the fact that the early Christians kept the Sabbath.' And then further on in the article it says: 'The fourth commandment of the Decalogue is just as binding now as it ever was, or as any other of the Ten Commandments.' So it seems that those who are turning to the observance of the seventh day certainly have sufficient evidence to warrant the change."

In answer to this clear Bible position the *Christian Herald* tries to break its force by simply making the points that several persons during the first three centuries wrote of the "first day of the week as the Lord's day." The first statement quoted was made more than a hundred years after Christ, and the last statement was made more than three hundred years after Christ, to the effect that Sunday was kept as a day of joy because Christ arose from the dead.

There was no effort to establish the Sunday by any Bible authority. It is observed today simply because Gentile Christians had come to keep it after several generations of church life which had been molded and influenced by Rome. Bible authority does not seem to be considered at all. And yet those who make this plea claim the Bible as their only rule of life.

Is it not strange? What a blessing would come to earth, and what added power would come to the churches if Christians would all unite in completing the Reformation!

Why cling to Baal's day, the remnant of Rome's rule, which was overlooked in the Protestant Reformation?

Brother Osborn Honored There lies before me a commencement program of the Auburn Theological Seminary, which contains some forty names of students receiving diplomas and degrees in the various classes.

Among these names we find that of our brother, Lester G. Osborn, pastor at Verona, N. Y., who received the diploma of the graduating class of fourteen, in the seminary, and also the degree of Bachelor of Theology, in a graduating class of seven.

We give here the class hymn of graduation day:

Eternal Ruler of the ceaseless round
Of circling planets singing on their way;
Guide of the nations from the night profound
Into the glory of the perfect day,
Rule in our hearts, that we may ever be
Guided and strengthened and upheld by thee.

We are of thee, the children of thy love,
The brothers of thy well-beloved Son;
Descend, O Holy Spirit, like a dove
Into our hearts, that we may be as one;
As one with thee, to whom we ever tend,
As one with him, our Brother and our Friend.

We would be one in hatred of all wrong,
One in our love of all things sweet and fair,
One with the joy that breaketh into song,
One with the grief that trembles into prayer,
One in the power that makes thy children free
To follow truth, and thus to follow thee.

O clothe us with thy heavenly armor, Lord,
Thy trusty shield, thy sword of love divine;
Our inspiration be thy constant word;
We ask no victories that are not thine.
Give or withhold, let pain or pleasure be;
Enough to know that we are serving thee.
—John W. Chadwick.

Brother Osborn is preaching for the Verona Church, and he is to be ordained on Sabbath, July 2, at that place. Rev. Theodore J. Van Horn, a former pastor, is to preach the ordination sermon.

"Asking Too Much Of Human Nature" In a report of a Presbyterian convention, Los Angeles, Calif., W. H. Hays, chairman, had this to say about the scarcity of students for the ministry:

"The ministry must be made more attractive to young men. The thinning ranks of prospective ministers should make us pause. We are asking too much of human nature

when we ask men to dedicate themselves to present needs and future hardships."

"For a life of service the average material compensation of preachers is less than that paid our day laborers. It is both a moral and an economic crime."

The Presbyterians are making a strong appeal for a pension fund which will enable their ministers to retire on a salary when their active life work is done.

Rev. S. R. Wheeler Falls Asleep A letter from Mrs. J. R. Wheeler of Boulder, Colo., written May 28, brings the news of Elder Wheeler's death on that date. For some time he has been growing weaker, and finally passed quietly away while asleep.

Mrs. Wheeler has recovered enough to get around by the use of a cane. She will have the sympathy of all the RECORDER family. Further details will appear in due time.

REPORT OF THE COMMITTEE ON THE REVISION OF DENOMINATIONAL LITERATURE

(This report is a part of the Tract Board minutes published last week.)

To the Directors and Trustees of the American Sabbath Tract Society:

Your Committee on Revision of Denominational Literature begs leave to report as follows:

The committee held a meeting at Alfred, N. Y., beginning on Thursday afternoon, April 28, and ending on Sunday afternoon, May 1. The meetings were held in the building known as the "Gothic," on the grounds of Alfred University, in the office of the dean of the School of Theology and Religious Education. The members were all present, including Rev. Arthur E. Main, Rev. Edwin Shaw, Rev. Willard D. Burdick, and Rev. William L. Burdick, besides the chairman, Corliss F. Randolph. Six sessions were held, namely, Thursday afternoon, Thursday evening, Friday morning, Friday afternoon, the evening after Sabbath, Sunday morning, and Sunday afternoon.

Inasmuch as the committee had not held a meeting for several years, during which numerous changes had taken place in the religious world at large, and among Seventh Day Baptists in particular, the committee

found little in the records of the last meeting that appeared to be of pressing interest at the present time; and preferred to give its attention more particularly to present conditions. Among the questions discussed at the last meeting concerning which action was taken by the committee, was that of teaching the English Bible in our colleges. Concerning this, a very gratifying report was made of the work done in this subject in all three of these institutions, namely, at Alfred, under Professor Dora K. Degen; at Milton, under Professor Edwin Shaw; and at Salem, under Rev. George B. Shaw, the pastor of the Salem Church, who teaches this subject in the college. In this connection, it is of interest to know that Dean Main, of Alfred, has an enthusiastic class in New Testament Greek.

A catechism entitled *Beginning the Christian Life, a Catechism for Boys and Girls of Junior Age*, prepared by Mrs. Willard D. Burdick, intended to be published in tract form, uniform with her catechism on the Sabbath, already published, was presented to the committee for its consideration.

Willard D. Burdick submitted a manuscript written by Rev. J. A. Davidson for the consideration of the committee.

Attention was called to the significance of a certain atheistic movement that seems to have made considerable progress in college and other circles, the principles and purposes of the organized movement of which are set forth in the current May issue of the magazine known as the *World's Work*.

Another topic presented for discussion was the fact that a considerable number of our most talented, most promising, and best educated young people have slipped away from our denominational moorings, and a question was raised as to whether all had been done in the past, or is being done at the present time, that could be done to retain the active allegiance of such people. Willard D. Burdick presented a pamphlet entitled, "Sabbath Bulletin, Vol. 1, No. 1," published by the Jewish Sabbath Alliance of America. This led the discussion to the subject of Jews and their relation to the Sabbath and to Christianity. The other topics of discussion included the following: What is true Sabbath keeping? Why do we keep the seventh day?

Rev. William L. Burdick and Rev. Willard D. Burdick, corresponding secretaries, respectively, of the Missionary and Tract societies, presented a matter that had been referred to them jointly by the Tract Board, namely, the proposition that the Tract Board employ Rev. J. W. Crofoot for half of his time to prepare literature for publication in the Chinese language, concerning which they asked the advice of the committee.

Dean Main presented the question of our representation at the coming meeting in August of this year of the World Movement on Faith and Order at Lausanne, and expressed the confident hope that arrangements would be made whereby in addition to our duly appointed and accredited representative, Rev. Ahva J. C. Bond, of Plainfield, N. J., Rev. Gerard Velthuysen, of Amsterdam, Holland, would attend as an observer and an informal representative of Seventh Day Baptists. He also presented a letter from a secretary of the World Conference on Faith and Order Movement, in which it was stated that action had been taken requesting that such denominations as had declined to enter the movement should refrain from sending literature to members of the movement, but that denominational commissions and committees who were constituent bodies of the movement were encouraged to send out to all members information and factual material, but none that was in any way of a propagandizing nature.

The following recommendations were made to the directors and trustees of the American Sabbath Tract Society:

1. That copies of *A Manual of Seventh Day Baptist Church Procedure* be sent ranking members of the various commissions, or delegations, constituting the World Conference on Faith and Order at Lausanne.

2. That these *Manuals* so sent out be followed by a circular letter prepared by Arthur E. Main, for the purpose of calling attention to the book and the purpose for which it was sent out.

3. That copies of the Salem addresses, accompanied by a suitable letter prepared by Arthur E. Main, be sent to a selected list of Jewish rabbis and laymen.

4. That the manuscript prepared by Mrs. Willard D. Burdick, entitled *Begin-*

ning the Christian Life, a Catechism for Boys and Girls of Junior Age, be published in a style common with that of a catechism by Mrs. Burdick, already published, and intended to constitute a part of a series of catechisms for boys and girls of junior age.

Concerning the publication of literature in the Chinese language, after a lengthy, careful, and prayerful consideration of the subject as presented by Willard D. Burdick and William L. Burdick, it was voted:

a. That it is the sense of this committee that the time is not ripe for the employment of anyone by the Tract Board on full time or part time for the special task of producing literature in the Chinese language.

b. That it is the sense of this committee that any Chinese literature to be published by Seventh Day Baptists should be of a denominational nature, and that such other Chinese literature as may be desirable and needed for use by us should be that which is published under the auspices of the Foreign Missions Conference.

c. That it is the sense of this committee that a beginning of the production of Chinese literature of a Seventh Day Baptist nature might well be made by the present staff of workers on the China field in connection with their other duties.

d. That we recommend to the Tract Board that, whenever production of such literature may be effected, a modest sum be appropriated for the expense of its publication.

Concerning the manuscript by J. A. Davidson, submitted to the committee through Willard D. Burdick, the committee expressed its unwillingness to recommend its publication in book form, but was willing that it be published in serial form in the SABBATH RECORDER, and that a limited number of copies of those issues of the SABBATH RECORDER containing the various parts of the serial be placed at the disposal of Mr. Davidson.

Pursuant to a statement made by the chairman to the effect that, while this committee is the creature of the directors and trustees of the American Sabbath Tract Society, in reality its work is denominational in its scope, and that as a proper background for intelligent action in any specific matter, any topic of denominational interest would be wholly in order for dis-

cussion, much time was spent in discussing denominational matters concerning which the committee took no specific action. Practically one entire session was spent in consultation with J. Nelson Norwood, the recording secretary of the General Conference, as well as a member of the Commission, and the Committee on Denominational Harmony. This discussion was pronounced by all present as one of the most valuable and helpful sessions of the entire series.

A distinctly spiritual atmosphere pervaded the entire series of meetings. Each session was opened with prayer; and the last session closed with a season of prayer in which each member of the committee participated. The committee was unanimous in feeling that this series of meetings was the most valuable and helpful of all held since the original appointment of the committee.

A vote of thanks was extended to Dean Main for his genial hospitality and for the use of his lecture-recitation room for the sessions of this meeting.

The secretary was directed to send to the president of Alfred University a letter of grateful appreciation of the committee for the unrestricted and gratuitous use of the "Gothic" for this meeting of the committee.

It was voted that the next meeting of the committee be held some time in November, next, subject to the call of the chairman.

Respectfully submitted,
CORLISS F. RANDOLPH,
Chairman.
EDWIN SHAW,
Secretary.

Plainfield, N. J.,
May 8, 1927.

The recommendations herein cited were adopted by the board at the regular meeting held May 8, 1927.

What Christianity needs today is full loyalty to religious conviction, full freedom to express it, full freedom and earnestness in the investigation of religious truth, earnest and fraternal effort to come to a common understanding, intelligent appreciation by each of the others' position, a willingness to co-operate in Christian work on the basis of these principles, and a constant common endeavor to widen the field of co-operation.—
The Baptist.

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.—?

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

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

June 10-15, Milton College commencement week.

June 11-15, Alfred University commencement week.

IN SOUTHERN WISCONSIN

On the morning of May 5, Secretary W. L. Burdick and I went from Walworth to Milton Junction and Milton. The following afternoon we attended a meeting of the Woman's Board, and considered with them some of the denominational interests that they are financially aiding.

I wish to call attention here to the desire of this board to have their representatives invited to visit the women's societies in the churches where such visits would be convenient, believing such visits would increase interest in the work of the board.

On Friday night, Secretary W. L. Burdick spoke at Milton and I at Milton Junction, and on Sabbath morning he preached at Milton Junction and I at Milton. Sabbath night we led in a helpful conference on our denominational work in the Milton Junction church.

We were glad to meet with the Sabbath School Board on Sunday afternoon. The discussions concerning the various problems and activities of this board indicated their

determined effort to build up the increasingly important work that is under their supervision.

Special effort had been made to get the young people of Milton and Milton Junction together while we were there, and at half past five on Sunday afternoon nearly eighty gathered for a supper at the Milton church. During the supper hour the interest was kept high with songs. Following the supper we found that there were young people present from seventeen of our churches. It was indeed a pleasure to the secretaries to speak to these young people about their life work and the claims of the ministry upon them.

It has given us satisfaction to meet in all of our schools young men of ability and purpose who were highly commended to us. In each one of our schools there are those who have decided to take up the ministry as their life work.

Immediately after this supper we met a group of about fifty people in the audience room of the church to talk about our denominational work and the raising of the budget.

Although Milton and Milton Junction were intensely interested in preparing for the financial drive for Milton College, they entered heartily and sympathetically into the consideration of the questions discussed in our group conferences.

On Monday afternoon we accepted invitations to join in the parade that was put on to increase interest in the canvass for funds to aid Milton College. A heavy rain compelled the promoters of the parade to give up their program of music, speeches, and stunts, but a large number of automobiles joined in the parade that went to Milton Junction, Newville, Edgerton, Janesville, Johnstown Center, Whitewater, Lima Center, and back to Milton. The trip gave us a splendid opportunity to see the beautiful and fertile farming lands in this section of Wisconsin.

On Monday night Deacon Allen B. West took us to Albion for a group conference on our denominational work. This, too, proved to be an interesting and helpful meeting. We spent the night at the parsonage which made it possible for us to have a helpful visit with Pastor and Mrs. James Hurley, and to talk over with them many of the

questions of interest to us as Sabbath keepers.

We are enjoying the privileges offered us in these churches of meeting relatives and friends, and of talking with scores of people, outside the meetings, about the problems, encouragements, needs, and privileges that are ours as a denomination. The group conferences are helpful.

MINUTES OF THE MICHIGAN-OHIO SEVENTH DAY BAPTIST SEMI-ANNUAL CONVENTION

The semi-annual convention opened in Jackson Center church, Sabbath eve, May 27, with devotional exercises in charge of Evangelist J. H. Dutzel of Detroit, Mich. An address of welcome was given by Mr. J. D. Jones of Jackson Center, Ohio, president of the convention. Rev. Erlo Sutton of Milton Junction, Wis., made an appropriate response. Rev. Jay W. Crofoot of Shanghai, China, then delivered a most interesting address on the New and Old China.

Sabbath morning Mr. O. G. Davis of Jackson Center led the devotional service, after which Evangelist Dutzel gave a brief address on "The Boldness of Peter Before the Sanhedrin." Rev. George Lewis, formerly pastor of Jackson Center Church, but now of Battle Creek, followed with one on "Gamaliel's Reasonable Address." Mr. Adelbert Branch of White Cloud, Mich., spoke on "The Outcome of the Trial."

The preacher of the morning was Rev. Robert B. St. Clair of Detroit, Mich., who based his remarks on Mark 2:27, "The sabbath was made for man." He stressed the need of the Sabbath, instanced the rapid decay of Sunday observance, pointing out that the number of seventh day people in America is steadily increasing, while that of the first day people is, in practice, decreasing. He inveighed against the un-Scriptural and un-American methods employed by the Lord's Day Alliance to bolster up Sunday observance by legal enactment and enforcement.

Sabbath afternoon Mr. Daniel Boss of White Cloud was in charge of the devotional exercises, and Rev. L. J. Branch of the same city delivered a telling gospel sermon.

On the night after the Sabbath Mr. Howard Brooks of Detroit led in the devotions, reading Romans the twelfth chapter. Following this Mrs. Frances Ferrill Babcock, secretary of the denominational Young People's Board, introduced the pageant, "From Self to Service," in which the following young ladies took part: Misses Edith Leininger, Pauline Groves, and Juanita Sloan of Jackson Center; Miss Edith Whitehead of Detroit; Mrs. Gladys Coleman and Mrs. Nina Lawhead of Jackson Center; and Mrs. Eunice Parks of Detroit, Mich. This pageant was very effectively given.

First day morning, May 29, a fellowship breakfast was given in the Seventh Day Baptist parsonage. This, also, was a very successful affair, interesting addresses being given by Mr. Howard Brooks, Mr. Sutton, Mr. Crofoot, and others.

In the afternoon Miss Edith Whitehead led the devotional services. A business session then followed in which reports of various churches were given, resolutions presented, and officers elected for the fall session to be held in Battle Creek, Mr. Gael Simpson of that city, being elected president. Evangelist Dutzel of Detroit gave a pointed talk on commandment keeping, and Rev. Erlo Sutton of Wisconsin gave an address on the Sabbath school work and called attention to the need of more religious day schools during vacation periods.

After a devotional service led by Rev. J. W. Crofoot, Rev. Erlo Sutton, at the evening service, gave an outstanding Memorial day sermon to the Sherer Post of the American Legion, convention delegates, local church people, and assembled friends. This sermon, based on the character of Moses, and accurately and graphically tracing the great characters of Washington, Lincoln, and Wilson, was a fitting climax for a most successful convention. It was listened to with the deepest of interest by the capacity audience present.

The singing of Mrs. Gladys Coleman was one of the distinctive features of the convention.

R. B. ST. CLAIR.

"Eric, dear, don't go too far in the water!" "But, look, daddy's out a long way." "I know, dear, but your father's insured!"—*The Humorist.*

MISSIONS

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

FROM THE SOUTHWESTERN FIELD

For lack of space, not much regarding the home mission field has appeared recently in the Missions Department; but the workers have been pressing forward in courageous and efficient manner. Under recent date Brother Ellis R. Lewis, our general missionary on the Southwestern field, writes in part as follows:

"Owing to the increasing high water in the Mississippi Valley, it was desirable that I return from the trip around the circuit without completing the round. I was out nineteen days, traveled over three thousand miles, spoke sixteen times, spent \$135 of the board's money and altogether too much of my own, accomplished in known results: one backslider reclaimed and one man promised from that day to try to live a Christian life. I think both these men will unite with our churches.

"Fouke and Belzoni are regularly visited; but the work at Edinburg and Houston, Tex., are new for me. At Edinburg I found things about as Mrs. Allen's report would indicate, and enjoyed my brief stay among them very much. I can heartily recommend that section as superior to either Florida or California. They are a nice, live bunch and ought to grow in numbers and power.

"From Edinburg we drove in Brother Allen's Ford to Morales, Tex., visiting with Rev. A. J. Williams and his good wife there. They seemed made very happy by seeing our party (Brother and Sister Allen, Rose Van Horn, and myself). After spending the night with them we drove on to Houston, where we spent the week-end in meetings with the lone Sabbath keepers of that vicinity. These are all very fine people and seemed true and loyal to the Savior and 'the commandments of God.' Cut off by the floods, I turned for home and was certainly glad to see the 'Ozarks of Arkansas' again.

"Three campaigns are purposed as a result

of the trip, and we are praying much good will come of them.

"I am sorry the results are so meager and am praying God may overcome through his servants everywhere, especially here.

"I remain your fellow servant,
"E. R. LEWIS."

LETTER FROM REV. G. VULTHUYSEN, HOLLAND

DEAR BROTHER BURDICK:

To my very, very great regret I have not been able to write you since the end of 1926. Several times I have begun a letter to you but at no time have I found opportunity to finish it. There are, every day, so many urgent matters for me to do that my correspondence is continually severely suffering. I feel very sorry for it but I can not help it.

We are most grateful to the Missionary Board for the increased support to our work in Holland, in order to enable Rev. Mr. Taekema regularly to visit our small Seventh Day Baptist churches and groups and lonely members, scattered over the country, and other Christian Sabbath keepers too.

This month he is traveling all the time by a season ticket. Everything has been arranged, that our people may profit as much as possible by his journey. Mr. Taekema rejoices in this kind of work and we pray for a rich blessing on this new method of working.

We have postponed our annual meeting in the Haarlem Church until May 14, to have Mr. and Mrs. Taekema with us, but we are very sorry that we shall have to delay it again because dear old Mrs. Spaan, the wife of our best deacon Spaan, is so ill that we fear the end is very near. It is soul-stirring, this illness, just now as one of their foster children, Mr. Vanden Daelen from Battle Creek, U. S. A., and his family are on their way to meet them and be present at their fifty-fifth wedding day, in the course of this month. We pray the Lord may recover her to grant Mr. and Mrs. Spaan the privilege of seeing their foster children and grandchildren still once all together.

A few days after I had sent my last letter to you, our Amsterdam people were in great anxiety because Brother Spaargaren, a

young man, recently baptized, who had endured many trials because of his obedience to the Sabbath, grew suddenly very ill. It appeared to be an inflammation of the brain and it grew worse and worse; he lost his consciousness for about a week and we feared very much for his life. Our prayers were heard and he recovered, but then he had to submit to an operation for appendicitis. After a period of illness of more than three months, he has returned to his parents now. They have a small farm near Amsterdam. He was a young man very zealous in evangelizing work and in propagating our principles as Seventh Day Baptists, but since his sickness he has to be prudent and has a little withdrawn.

Scarcely had we recovered from this trial when we were frightened by a telegram from Temanggoeng, Java, mentioning to us the sudden decease of our dear Brother Graafstal. What this heavy blow means to our people in Java is hard to realize. He was a friend and counselor to all of them and a link to unite them all together, as he enjoyed everybody's confidence. He was not a man of any outward talent but of a very truthful, meek, and unselfish character. Before their marriage in 1893, his wife, Mary Van der Steur, had joined her brother, John Van der Steur, in his work in behalf of poor and homeless children of soldiers and other people at Magelang, Java. At that time she made the acquaintance of Mr. Graafstal, a non-commissioned officer and a true Christian, who was a great help to them in their work. Mr. and Mrs. Graafstal were both of one spirit and one mind, in domestic, social, and spiritual matters. They lived very humbly and simply, but their home was always open to shelter those who were homeless. They initiated in Java the care for the feeble minded, deaf, mute, and such like children and adults, who had nobody to care for them. When, years ago, Mrs. Graafstal's feeble constitution succumbed under the load of the care for her patients, Sister Alt came to help her and moved with most of these patients to Gambong Waloh. After Mrs. Graafstal's recovery the European patients returned to Temanggoeng, the natives remained with Sister Alt at Gambong Waloh.

There is a separate home for the Euro-

pean feeble minded now at Temanggoeng. Sister Helen Stuut, a diplomated nurse, stands at head of it, helped by Paula Dellen; both are members of the Haarlem Church. Mr. and Mrs. Graafstal always kept some patients in their own home too. They have a dairy and a small vanilla plantation, where some of their patients are busy in some light work. Many plain people at Temanggoeng applied to Brother Graafstal for counsel, as they knew he would always help them if he could, in a disinterested way; and his home was a circle for young people who have a warm heart for mission work. So at his funeral very great interest was shown.

Their four children all walk in their parents' footsteps; they are all baptized and members of the Haarlem Church. When the older son, Peter, passed his final examination at the lyceum at Magelang, he was the first of all, and a scholarship was offered to him to study at the University of Bandoeng; he declined, because he judged his parents greatly needed his help in their arduous task. They have had many adversities in recent years, because of sickness of the cattle and miscarriage of the vanilla harvest.

Brother Graafstal died at the age of fifty-six. His brother-in-law, my old friend John Van der Steur, takes care of the education of the two younger children. They are studying at the normal school at Bandoeng to prepare for teachers' examinations: Aafje, a girl of seventeen, Willem, a boy of sixteen years.

Mrs. Graafstal and her older son Peter are continuing all the work which the father did, with the help of the older daughter Greta. Everything remains, as much as possible, as it was. Only the board for the work among the feeble minded has been extended; a physician and a local pastor consented to Mr. Van der Steur's request and joined the board, to help the Graafstals by practical advice; but we trust the way and the spirit in which the work is done will not be meddled with, and so the Lord's Sabbath will be honored also in the future of this work. The youngest children, Aafje and Willem, intend to devote themselves to this work for the feeble minded also when they have acquired their diplomas as teachers. In the correspondence of Mrs.

Graafstal and her children we admire their spirit of peaceful rest and trust in God for the future. They know their cares and sorrows are heavy, but they trust the Lord will provide. We recommend them all, and their helpers at Temanggoeng, specially unto the prayers and love of all our people in America.

As to the condition at Pangoengsen, the latest news is that Brother Vizjak has decided to move to *Old Pangoengsen*, where many years ago Miss Mary Jansz began her first colony. He feels very well at home in his mission work there. He holds meetings there on the Sabbath and is visiting the natives in their villages, and recently he opened a school there, and we hope more will follow. Mrs. Vizjak is not yet able to follow her husband there as she is too weak; she still lives in the house they had built for themselves at *New Pangoengsen* and is cared for by Cornelia Slagter.

If the Lord grants a special blessing to Brother Vizjak's work at Old Pangoengsen, the outcome of the differences of opinion and want of agreement between Sister Slagter and Mr. and Mrs. Vizjak will be that the work will be continued both at Old and New Pangoengsen. Brother Vizjak wrote about meetings he had held on the Sabbath at Old Pangoengsen, more than thirty natives attending. The meetings at Old Pangoengsen are led by native elders, and every now and then by a Mennonite missionary, or by Brother Vizjak at the occasion of marriage, baptism, etc. So we have three stations now in Java where our principles as Seventh Day Baptists are honored: Temanggoeng, Old and New Pangoengsen.

The work at Gambong Waloh, where Sister Alt is the leader, is also an issue of our Seventh Day Baptist mission work. Though she left the Sabbath, she is doing a great deal of good there in educative and philanthropic and gospel work among the native population.

So we have many reasons to thank God that he did not suffer the work to perish which was undertaken in his name many years ago. Still, there are many dangers menacing. Those who are friendly disposed towards our people, individually, are no friends at all of our special principles as Seventh Day Baptists. Therefore I hope

our people will be able to send sufficient support, that our workers may not be too much dependent for their own living on the help of people of other denominations.

About our work in Holland, Rev. Mr. Taekema will be able to write you more in his report to the Conference. I may not close this letter without having uttered my very deep regret that I have omitted to tender the tribute of our gratitude, personally and for our people in general here and in Java, to the memory of our dear brother, Frank Hubbard, who has been our faithful friend for many, many years. I remember our regular correspondence in the first years after my father's death, when there was great danger for our cause as Seventh Day Baptists in Holland to fall down. We always enjoyed his confidence, and I keenly recollect how kindly Mr. Hubbard conducted me on the last morning of my twelve days' visit to America in August, 1914, to some friends in Plainfield. I feel his departure must have left a painful void in the Plainfield Church and among all our people and in the community of his native town, and most of all, in his home. May the Lord be with them all in their bereavement!

I hope you will excuse me for having delayed such a long time to write you this letter. I hope to be able to write you more cheerful news next time. Meanwhile, my dear brother, I remain

Very truly yours in Christ,

G. VELTHUYSEN.

Amsterdam, Holland,

May 5, 1927.

STATEMENTS REGARDING THE SITUATION IN CHINA

[Nearly every week the Foreign Missions Conference of North America sends all mission boards affiliated with it a bulletin regarding conditions in China. This gives each board the privilege of knowing what other boards are doing and also furnishes much other valuable information. The following statements constitute the bulletin sent out May 4, and are given in this department for the benefit of all who are interested in the grave problems confronting the Christian Church in China.—w. L. B.]

1. Rev. E. C. Lobenstine was on a

steamer returning from Hankow, arriving at Nanking on the evening of March 24. In a letter dated March 29 he writes:

Our boat was filled with about a hundred or a hundred and twenty of these refugees, women and children. They came most of them with nothing but the clothes they had on their backs. Most of the married women had left their husbands behind and did not know whether they would see them alive again or not. Rumor had it that at least ten foreigners had been killed. Yet all the way down I saw no one break down and heard not one complaint at what they had passed through. They took with great Christian courage, almost cheerfulness, the spoiling of all their goods and the apparent wrecking of that which they had spent their lives to help build up, the only silver lining to the cloud being the magnificent stand that the Christians and local friends had made in endeavoring to save their lives.

2. Dr. Frank Rawlinson, April 4, writes:

I hope, however, when the full report of the Nanking affair is written up, that due attention will be given to the way missionaries and others in danger were helped by Chinese, even at the risk of their own lives. Some of them suffered for this help.

3. Dr. Rawlinson, April 8, writes:

I am inclined to think that when Christian work is resumed and missionaries understand anew their place therein, it will have to be on a basis in which the actual equality of China is recognized in diplomatic conventions, and that the missionary enterprise will have to be definitely dissociated from gunboat policies. I do not think there is unanimity of opinion in this latter point. At the present moment, whether we like it or not, most of us in China are in the grip of those who work on the basis of gunboat policies. Furthermore, the service rendered by gunboats in Nanking in helping the missionaries makes it rather difficult at the moment to separate the gunboat policy from missionary work. Here I am simply stating facts. That the barrage saved a group of people from several hundred frenzied soldiers seems to be a fact. A second bombardment of specific points in Nanking was also threatened. This did not come off. I have talked with a number of Nanking missionaries about it and I find that their views as to the value of the threat and of the bombardment if it had been carried out are diametrically opposed. Some feel that the threat helped to bring about restraint on the soldiers and so was a factor in their final release. Others, like Dr. P. F. Price, feel that if the bombardment had actually taken place it would have alienated the friendly sympathy of many loyal Chinese, and hence would have placed their lives in greater jeopardy. And I suppose that both these viewpoints are going to be presented at home.

4. Rev. E. C. Lobenstine, April 7, writes:

We must also begin ourselves to realize that we and not the Chinese are to blame for the developments of the past two or three decades which have resulted in an overinstitutionalizing of our work. We have built up an enterprise which we should have recognized from the beginning was quite impossible for the Chinese Christian group to finance. It is therefore hardly fair for us under the circumstances to lay the blame too largely upon the Chinese for failure in self-support. We ourselves through our methods of expansion and our determination to gain quick results have not been training the Chinese for self-support but have been doing our best, unintentionally of course, to retard the time when the church could be financially independent.

5. Mr. Lobenstine, April 9, writes:

There are several problems which press upon us at the present time. First, the problem of the scattered Christian communities throughout the country. The work is largely disorganized at the present time with all missionaries practically withdrawn to treaty ports. (There are still some few people remaining in the interior and in cities like Canton.) Nevertheless the Chinese Christians are thrown, as they have not been before in the last thirty years, upon their own resources. It is impossible to foretell how they are going to meet the crisis. Our problem is to find out how we at the coast, and especially the administrators of the Missions, can be of the truest service to them just now. Schools are very largely closed, ordinary evangelistic and preaching work is at a standstill. What is to become of the twenty-five or thirty thousand paid employees of the Missions and of the Church? In some cases steps have been taken sufficiently in advance so that they are better prepared to meet the crisis that is upon them. In others they will be as sheep without a shepherd. All of the administrators of missions have been so terribly busy trying to bring to the coast their missionary staffs that relatively little along constructive lines has so far as I know as yet been done in regard to the Chinese work. Groups are meeting here, however, daily and with increasing frequency of Chinese workers from East China who have come for consultation with their missionary friends in regard to their local work. We shall, I think, endeavor in the National Christian Council, so far as possible, to seek arrangements with the missions by which their most spiritually minded and able Chinese leaders may be free to move quietly about from city to city and village to village among their Christian constituency seeking to encourage in the faith the scattered bands of Christians and to help them meet the difficult problems which they are facing. If the flame of their Christian faith can be kept burning brightly through these dark days the Church will come out of the present period the stronger for the events through which she is called upon to pass. There is bound to be a dropping out of many who have not the courage to meet the difficulties. Here and there we learn of those who have surrendered their faith. Occasionally it is a preacher who has, under persecution, sworn never to preach again and agreed to

sign a written statement to that effect. In other cases we find that men say, "You may kill us, but we are not willing to surrender that which we have come to find in Christianity. Our task then at the present time is, first, to try to see what we can do to strengthen the faith of the Christians and second, to deal with the various problems, pastoral, educational, medical, literary, as they arise."

The question of indemnities is just looming up in a new way. The demands made upon the government for what has happened at Nanking will undoubtedly include demands for the payment of losses of the missions and of individual missionaries as well as of public and other losses. There has been no time, nor do I think even inclination on the part of the mission authorities here, to face the question as to whether affidavits as to losses should or should not be filed with the consuls. The general feeling amongst the missionaries who have been looted and who have lost their all is that the Chinese government should be made to pay.

One raises the question, even now, whether it would be better for the mission boards to contemplate the radical cutting down of their activities in China—this will probably be done irrespective of any action on their part—and to use part of the money which otherwise would have come to China for the support of missionaries and for the other work in paying for losses sustained by missionaries and Chinese Christians as a church matter rather than in accepting indemnity for these losses from the Chinese people. I am, however, clear that this is a matter of very vital concern to the future of the Christian cause in China and one which should receive the most careful consideration of both the Chinese Church leaders in China and of the boards at home.

6. Dr. Henry T. Hodgkin, April 7, writes:

The whole situation involves, as I see it, a double challenge. In the first place, it challenges us to a fresh thinking out of the method by which Christianity is to be propagated. Large readjustments in our method seem to be absolutely essential. It may be that all our educational work will be brought to an end. If so, what are we going to do? If not, in any case it may mean a very great contraction of the field of educational effort. What are to be the main lines along which we can work? I see more clearly than ever two things which the educational work of the Church ought to do in the light of what is happening today. First, we need to see that our educational work gives a sense to every student who passes through our hands of the majesty of truth, that truth must at all costs be discovered and followed and that there is no possibility of building either a church or a state on untruth. The second thing which I think we ought to emphasize is the relation of Christianity to the economic problem. The whole country is seething with new economic ideas, some of them extraordinarily crude. The Christian Church is giving practically no lead. Are Christian principles to be regarded as irrelevant to this economic question which is becoming almost a substitute for religion in the minds of

many? Tawney's book on "Religion and the Rise of Capitalism" is very suggestive from this point of view, and I think the missionary ought to be qualified as never before to deal with these questions. Of course there is a very great deal more to be said about this problem of our future work in the training of Chinese, but I just indicate these two points as they happen to be in my mind at the moment. The second challenge which comes to us is the challenge to move forward in the presentation of Christ in China. If elements in China today are rejecting Christ, so much the more need is there for us to make clear to them what the message is and to bring it in the most winning possible way to their attention. This is certainly not a moment to withdraw permanently though it may be quite right that there should be a strategic withdrawal while we are trying to meet the former challenge. If, however, we simply discuss method and do not at the same time realize that we are being summoned by a fresh call from this land, we shall, I think, miss something very important that is being said of the Church of today through current events. A forward movement does not mean necessarily more money and more men. It means a more fearless application of the way of Christ. It means a fresh dedication on the part of the Church to the task of making Christ the Master of all human life. There is in this most difficult and changing situation a challenge to the youth of today which we have got somehow to make clear. The first challenge is the challenge to the men of experience who still have minds that can adjust to new conditions but who know enough to make those adjustments wisely. The second challenge is the challenge to the young and adventurous spirits. I should like to see these things emphasized in what is being written or said today about the missionary movements so far as it affects China.

POISONED LIQUOR COMMON BEFORE PROHIBITION

People have short memories. There was a congressional investigation with reference to the purity of liquor, made some twenty-five years ago. It revealed that comparatively little pure whiskey entered into the drinks dispensed over the bars. One distiller who paid a government tax of \$7,000,000 testified that cologne spirits, being cheaper than grain alcohol, went into the manufacture of the drinks that were classed as good whiskey. It was well known in those days that wood alcohol, and many other different kinds of extremely poisonous substances, were dispensed in licensed bars. Hence the cry that one of the great evils of prohibition is to be seen in the utterly poisonous liquor handled by the bootleggers at the present time falls on deaf ears, at least so far as those who have memories are concerned.—*Christian Evangelist*.

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

MILTON VIBRATES TO PEAL OF COLLEGE BELL AS FUND AND THERMOMETERS ASCEND AND EXCITEMENT REIGNS

The past week has been a week of activity and excitement upon the Milton campus. The great drive that has been taking place during that time has thoroughly awakened and interested the students of Milton College. They have been keenly alive to its progress and have greeted each advance with enthusiasm. The college bell has been pealing out the news of the added thousands for minutes at a time and the endowment thermometers have been watched with eager interest.

The excitement began on Thursday, although the parade had been quite a warming up period, when, as had been announced by the *Review*, the chapel bell rang out the news of an increase from \$41,000 to \$42,000. The time of ringing was changed, and the bell has been rung two minutes for every additional thousand, and for every ten thousand, ten minutes has been the length of the ring. How the old bell has rung out the glad news! The great advance came Thursday night when it was announced at a little feed for the endowment workers that the 61,000 mark had been reached, a gain of 18,000; and for over an hour the clapper beat upon the arched and resonant iron, sending out over the village ringing vibrations, inducing similar beats in the hearts of every Milton lover. A ripple of buoyancy, the joy of prophetic success, a feeling of gratitude toward those who were determined that the college on the hill should not perish swept over the student body. The hearts beat with the bell. Simultaneously with the pealing of the bell there was a rush for the thermometers in the post office, so artistically constructed by "Jan." With glee, students and townsmen watched the rising red line.

Friday the excitement became even more intense; the bell swayed back and forth, uttering its metallic notes often; the en-

dowment fund rose; the red line on the thermometer went up and up. The friends of Milton had caught the vision of a new and better Milton and with enthusiasm they were rallying to her support. A crude thermometer was drawn and placed upon the bulletin board, and after Vice-President Royse issued a call in chapel for student volunteers to pledge and support the drive, a student thermometer was made. The bell rang; it was greeted in the classrooms with handclaps; students gathered below to note the rising "mercury." Some undergraduates made for the office and enthusiastically signed up; there was a particular rush as the amount reached nearly 69,000. The enthusiasm spread; Circle No. 3 of the Milton Seventh Day Baptist Church met and pledged another thousand to that already promised. All Milton vibrated to the tune of the bell; all Milton seemed determined that that bell should not cease to ring.

The drive still goes on, the goal is not yet reached. Yet enthusiasm and interest such as this engenders in everyone the optimism that success in view brings. And when that optimism and devoted loyalty have sent the fund over the 100,000 mark, the drive will close with all the celebrating enthusiasm of the American collegian.

The "mercury" in the endowment progress thermometers still rises, up and up, and must continue to do so until the glorious day.—*Milton College Review*.

NIGERIA, WEST COAST OF AFRICA

ELDER R. B. ST. CLAIR

On May 20, 1927, I received a letter in response to one which I had written May 18, 1923. This letter had been sent to G. W. Chinwah, care of Headmaster, Government School, Obagi, Omothu, Aroada District, Southern Nigeria, Africa.

In 1923 I learned of some independent Sabbath keepers in Nigeria (a British possession) and wrote to this brother.

"The Church of Christ, the Sabbath Keeper," says Brother Chinwah, stands free and separate as yet. The brother says that "the Church of the Christ, the Sabbath Keeper" is persecuted by both the heathen round about and the Sunday keepers as well.

Through the distribution of Sabbatarian literature, the church is now prospering. In

the district of Zaria, there are eight churches, and about four in the districts of Degema and Aba.

The present address of Brother G. W. Chinwah is: The Divisional Superintendent's Office, Nigerian Railway, Zaria, Nigeria, West Africa.

If some of the readers have old RECORDERS they can be sent forward at the rate of four ounces for one cent, and will be welcome.

PISCATAWAY CHURCH—DEDICATION OF MEMORIAL TREES

MRS. T. J. VAN HORN

After many days of rain and cold and cheerless winds, Sabbath day, May 28, 1927, dawned gloriously with cloudless skies, brilliant sunshine, soft breezes, spring blossoms, waving branches, and the happy twitter of birds. This was especially grateful to the people of New Market, for this was the day when it had been planned to hold a most unique service at the Piscataway Seventh Day Baptist church.

This ancient church was "old" in the days before Washington had made this region historic by his presence during the tragic days of the Revolutionary War. When our country adopted the Stars and Stripes as the emblem of the young nation's flag, one hundred fifty years ago, this church had already seen three-quarters of a century of service, and had upheld the banner of the cross and the Sabbath here. The first church building stood near the highway which passes the Five Acres corner, a mile or more from the present village. About seventy-five years ago the present building was moved to its present location, near the northern border of the village.

The church building and the parsonage adjoining occupy a stretch of spacious lawn, a block long and a half block wide, surrounded by splendid trees, which have stood since the building was first placed here. Lately, the ravages of time and storm and winds have begun to leave their traces on the stately trunks and wide-spread boughs. So, at a recent meeting of the church it was decided to plant new trees that should in time replace the old. This had been suggested more than a year ago by one young member of the church who had hoped to

be allowed quietly to replace one that had been broken by storm. But before the time for planting came she had herself been transplanted to the heavenly gardens.

Three weeks ago a dozen vigorous young trees, maples and oak, were set on the borders of the property. It was planned to dedicate these trees to the memory of former members of this church. A deeply interested congregation met in the afternoon and listened to the following program, and then moved to the lawn. Gathering in a group at each tree in turn, a brief reference to the life of each one so honored was given. At the tree dedicated to the memory of Rev. L. E. Livermore, a letter was also read from Mrs. Livermore, of Kissimee, Fla.

At "The Children's Tree" the little ones grouped themselves closely about the tree and their superintendent, while she made the dedication. Then Pastor Van Horn asked all present to join hands in an unbroken wall of protection around the children, while in a tender, closing prayer, he asked that parents and teachers might guard with sacred care the young lives given to their keeping till they should grow as strong in love and faith and service and loyalty as these who have gone before.

PROGRAM

Hymn—"How Firm a Foundation"

Invocation

Hymn—"I Love Thy Kingdom, Lord"

Introduction, by a member of the Tree Committee

Scripture verses about trees

Psalm 1

Recitation—"Trees" (Joyce Kilmer)

Song—"The Church in the Wildwood"

Recitation—"Trees" (Bliss Carman)

Address

Dedication of trees

Closing prayer

Those whose names were honored, to whom trees were dedicated, are given below:

Alberne H. Burdick served this church for many years as a reverent and conscientious teacher in the Bible school. He was a lover of good music and a sweet singer, and gave freely of his ability as chorister of the church. He was chosen for the first president of the society of Christian Endeavor. We dedicate this tree in memory of his exemplary life among us, and pray that others may rise up to walk in his footsteps.

JESSE G. BURDICK.

Isaac D. Titsworth was a prominent and valued figure in both church and denominational work. He was especially strong in his temperance principles at a time when courage was required in order to be outspoken on the subject. Mr. Titsworth was ordained as deacon of the Marlboro Seventh Day Baptist Church and served that church five years. One year followed at Plainfield, and in 1853 he began a similar service in the Piscataway Seventh Day Baptist Church, which ended only with his death in 1897—thus rounding out a full half century in this honorable office. Deacon Titsworth raised a large family of noble sons and daughters, who with their descendants have rendered distinguished service in religious and educational lines. We dedicate this tree to the memory of Deacon Titsworth.

CHARLES E. ROGERS.

While pastor of this church during the years 1904-1913, Rev. Henry N. Jordan organized the Young Men's Bible class. His work among young people of this community is remembered as especially successful. The Young Men's class take pleasure in dedicating this tree in Pastor Jordan's honor.

CORNELIUS M. RYNO.

We dedicate this tree to the memory of a beloved pastor, Rev. Leander E. Livermore, who served this church for three different terms as under-shepherd. It was during Elder Livermore's second pastorate here that he organized the Young People's Society of Christian Endeavor, and it is the pleasure of that society to plant this tree in his honor today.

MRS. HERBERT L. DUNHAM.

Mrs. Amanda Dunham was, for fifty-four years (1872-1926), a devoted member of this church. She was so greatly beloved for her sweet and helpful character that she was affectionately called "Aunt Amanda" by all who knew her. She was a valued member of the Ladies' Aid society, who desire to dedicate this tree in loving remembrance of "Aunt Amanda."

MRS. EARLE F. RANDOLPH.

Forrest Randolph was a faithful member of this church, of the Young People's Society of Christian Endeavor and of the Young Men's Bible class. He gave his gallant young life to the service of his country during the World War. We lovingly dedicate this tree to Forrest's memory.

CHARLES E. WITTER.

Mrs. Hattie D. Boice was a gentle, sweet-spirited Christian, who always spoke of the good in others. The Sabbath was truly a delight to her, and the Bible was her daily companion. The memory of such a life is blessed, and we are glad to dedicate this tree in honor of Mrs. Boice.

MRS. J. G. BURDICK.

Mrs. Martha Dunham Ryno was a faithful Christian woman, devoted to the interests of her church and home. Her sweet spirit was shown in the patience with which she bore long years of

continued ill health. Her invalid figure in the familiar wheel chair was seen at the beloved services of God's house as long as strength permitted. We are happy to dedicate this tree in honor of Mrs. Ryno.

GEORGE R. CRANDALL.

Mrs. Sarah F. Wilson was born in Westerly, R. I., in 1850, of old New England Seventh Day Baptist stock, her father being Matthew Stillman and her mother Melissa Colegrove. True to her origin, she remained steadfast in her faith—sturdy and strong like the oak that has been planted in her memory. We dedicate this tree to the memory of Mrs. Wilson.

ETHEL C. ROGERS.

Dr. Myron J. Whitford, for nearly thirty-five years the "beloved physician" in this community, was an honored member of this church. For several years he served the church as trustee. With conscientious devotion to the ideals of his profession, he ministered with equal faithfulness to all classes of suffering humanity. It was said at his death, "Dr. Whitford will be missed greatly, particularly by the poor people." He was himself a lover of trees and planted many beautiful young trees in this neighborhood, which live today. To the honored memory of Dr. Whitford this tree is affectionately dedicated.

ISEUS F. RANDOLPH.

Bernice Rogers was a devoted member of this church and Bible school and Christian Endeavor society. For a long period of efficient service she was secretary of the Bible school. In the beauty of her fair young womanhood the Master called Bernice to himself. We dedicate this tree in tender remembrance of one who strewed her path of life with blossoms for the joy of others.

MRS. J. ALFRED WILSON.

THE CHILDREN'S TREE

Today we have gathered about these newly planted trees, and our thoughts have gone tenderly back to friends of the past who have left a blessed memory behind them. We cherish that memory and thank God for the holy lives that they have lived among us. In their honor we have dedicated these living memorials to a treasured past. We now stand with our faces toward the future. This tree has been chosen by the Sabbath school and is hereby dedicated to our children—the hope of the future.

As the Master used the symbol of a tree to represent his kingdom, so we pray that this tree may grow and spread in vigor and grace and beauty; that the birds may lodge, unafraid, in its branches; that many children may find shelter beneath its grateful shade, that its "leaf may not wither."

And we pray that in years to come, this church may grow and prosper because the children have learned to love and serve and loyally uphold the splendid ideals which Jesus, the children's Savior, came to teach.

This tree shall be called "The Children's Tree."

MRS. FRANK KELLOGG.

**PASTOR THEODORE J. VAN HORN'S
ADDRESS AT DEDICATION OF
MEMORIAL TREES**

Sam Walter Foss said, a good many years ago:

Let me live in the house by the side of the road,
And be a friend to man.

He who plants a tree is a benefactor of the same grade to the human race.

I feel sure that only noble impulses have stirred our hearts as we have made preparations for this day. Worthy motives prompted the action of our church leaders when the matter of planting new trees about this place, made sacred by dedication to the worship of God and by the memories of the past, was suggested.

You who have lived for many years in New Market must feel more deeply than I the significance of what we have done in planting these trees, and the dedication of them to the memory of the loved ones who have gone from us. And perhaps I shall not be able to express what you must feel as you engage in this exercise today. You are thinking of the long years of consecrated service to the church and community which was given by those to whom these trees are dedicated. You must think of the fellowship in blessed work for the Master that you enjoyed with them; you recall their loyalty and their effective service. And the reflecting upon their strong characters and helpful living is a stimulus to our sometimes flagging zeal.

It is quite impossible that you whose hairs are tinged with gray should not think of the good old days when they lived and wrought amongst us.

But I know what is uppermost in your minds today. With something of reverence we look upon these stately trees as they bend protectingly over us today. But there are evidences of decay on these old veterans. The storms of passing seasons, and the war of the elements have left their scars. Some have broken arms and the bodies of others are marred with age, and at least one has succumbed to disease and death. And like the revered fathers and mothers of this church, all of them must in time yield to the grim destroyer. You have wisely foreseen that if the beauty of this hallowed ground is to be preserved for future generations, new trees must be planted.

Now the decay of the old and the planting of the new are both a parable and a prophecy of the past and future history of the church.

We have taken into consideration, in the planting of these trees, the spiritual future of this church and community. We are assuring future generations by what we are doing today, that we are thinking not only of preserving the physical beauty of this place but of conserving its spiritual life as well. While we are dedicating most of these trees to the revered past, we are consecrating at least one to the children who are our only hope for the future. And while these other trees shall keep alive in their minds the heroism and self-sacrifice of our fathers and mothers—Burdick, Titsworth and Livermore, Whitford and Randolph and Jordan—and those women who ministered—Aunt Amanda, Mrs. Ryno, Mrs. Boice, Mrs. Wilson, and Bernice—this one tree shall witness our faith in them to keep the lamp of truth burning in this place. And as in the coming days we shall sacredly guard this tree from harm and rejoice in its growth, so shall we jealously and prayerfully guard these precious lives for whom it stands.

We are remembering here today with gratitude and justifiable pride that this old church has stood in this community for two hundred twenty-two years; and since the day when the licensed preacher of the old Stelton Church, Edmund Dunham, reproved Mr. Bonham for working on the first day of the week, there have been loyal Sabbath keepers in old Piscataway township. At what labor and sacrifice this has been done God only knows. But we all know that it will take none the less of that same spirit to hold our place and keep our lighthouse in order here. No cause of such strategic importance as that which our church represents can be maintained without sacrifice of a high order. Our Sabbath Promoter Bond has told us that a historian has observed that the martyrdom of John James was enough of itself to prolong the history of Seventh Day Baptists for five hundred years.

And so I charge you, fathers and mothers of these children, that you live before them as your fathers and mothers lived before

you, examples of loyalty and sacrificial obedience. Be true to the faith of your fathers. Richer than landed estates, more valuable than stocks and bonds will be such a heritage to your children. Let not these dear ones of ours have occasion to reproach us for unfaithfulness in the coming day.

A mother was watching her little boy from the window. She saw he was being drawn by some fascinating object. It was evident he was confronting a strong temptation. She saw him advance, then draw back, then approach a little nearer, hesitate, and finally seize the forbidden prize. When bedtime came she told him that she was watching him and saw what he had done. Reproachfully he turned to her and said, "O mother, why didn't you call to me?" We need to be reminded, however, that our children are watching us as much or more than we watch them. Let us at any sacrifice show them the right way.

The way will be hard enough for them in the future years. We will only increase the burden and danger to their lives by loose and selfish living. These saplings are going to have many a fierce blast to meet in days that are to come. They will be twisted and bent by the storm if they are ever of any value.

There is a homely lesson in the recent little poem by Strickland Gillilan:

The tree
To me:
"I'm stronger since
That blast has passed.
It made me wince,
My branches swayed;
My leaves displayed
Their white
To sight.
Yet in the ground
My rootlets found
A firmer hold, and deeper sunk
The firm foundation of my trunk."

"Stronger am I,"
I made reply
To that staunch tree.
"Grief came,
And shame,
To mine and me.
My cheeks were drenched;
But deep intrenched.
My soul
Stayed whole.
For faith was mine in power divine.
And he who gave the faith to me,
Held me unshaken, too, Friend Tree."

Shall we not all live so that these children will know that we are fulfilling the prophecy of the Psalm we read together a little while ago, "And he shall be like a tree planted by the rivers of waters."

**NEW YORK BIBLE SOCIETY GIVES BIBLES
TO UNITED STATES FLEET**

The New York Bible Society from its Bible House at 5 East Forty-eighth Street, New York, with the co-operation of over two hundred young people from the National Bible Institute and various churches of New York, recently made a large distribution of Bibles, Testaments, and portions to members of the United States fleet just before it left New York harbor. The young people visited more than a hundred ships in making the distribution and 655 Bibles, 2,175 Testaments and 34,840 portions were personally handed to the men, making a total of over 37,000 volumes.

The arrangements were made through Captain Scott, chaplain of the fleet.

On Sunday morning at ten o'clock there was a formal presentation of a Bible to Admiral Charles F. Hughes, commander in chief of the United States fleet, on board the flagship U. S. S. *Scattle*. This presentation was made by a group of managers from the New York Bible Society, Mr. John C. West, president, making the presentation address. Admiral Hughes responded saying that the Bible which his mother had given him was much worn from use and that he was grateful to receive the new one.

Honorable Curtis D. Wilbur, secretary of the navy, who was present at the presentation ceremonies, in praising the influence of the Bible upon the men of the navy said: "There are a thousand passages in the Bible, any one of which a man can tie his whole life to, such as the first verse of the Twenty-third Psalm—'The Lord is my shepherd, I shall not want.'"—*Rev. George W. Carter, Secretary.*

Jones: "Sorry, old man, that my hen got loose and scratched up your garden."

Smith: "That's all right. My dog ate your hen."

Jones: "Fine! I just ran over your dog and killed him."—*Boston Globe.*

WOMAN'S WORK

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

TREES

I think that I shall never see
A poem lovely as a tree.

A tree whose hungry mouth is prest
Against the earth's sweet flowing breast.

A tree that looks at God all day;
And lifts her leafy arms to pray;

A tree that may in summer wear
A nest of robins in her hair;

Upon whose bosom snow has lain,
Who intimately lives with rain.

Poems are made by fools like me,
But only God can make a tree.

—Joyce Kilmer.

[The first American man of letters who gave up his life, July 30, 1918, under the American flag in France, in the Great War.]

The physical suffering and loss of life combined with the destruction of entire cities caused by the terrible floods in the South have drawn the sympathetic attention of the whole world. New disasters are reported almost daily. The estimates made by the Red Cross of the funds needed for relief and rehabilitation have been increased again and again. There is no doubt that the money will be forthcoming, for Americans everywhere are appalled at this great disaster that has come upon us. But, while money is necessary and will be a great help in putting these people on their feet again, it is after all a poor return for the loss of cherished possessions. The remarkable thing about this flood seems to me to be found in the comparatively small loss of life. When the waters have receded and the history is written there will be many stories of heroism that will thrill all hearts.

The entire Midwest has been drenched with rain during the past weeks. While in the North spring planting has been delayed and discouragement is sometimes expressed

and we long for our usual spring weather we do not feel that we can complain at our lot when we think of the plight of our neighbors in the South. However, we are hoping for some days of sunshine soon. This evening, for some time, I have watched the clouds as they went scurrying past. Two currents of air seemed to meet at an obtuse angle where the clouds seemed to halt a bit and then dance joyfully away in a different direction. They reminded me of a playful kitten that comes dancing sideways across the floor. Behind these clouds one star twinkled jerkily at me, as if trying to tell me that things are not so bad as they might be. Certainly, looking at that cheerful star has heartened me up a bit, and I am *almost* expecting to awake in the morning to balmy breezes and summer skies, even though the clouds are going in the wrong direction for clearing skies.

Another little vacation trip has come my way and there are some features of it that I have been asked to share with you. This was a business and professional trip that my husband planned and as I was invited to accompany him I very naturally accepted. We left home during a rain storm, and all the time we were away we congratulated ourselves that the rains would be over before our return; but we found ourselves very poor weather prophets, because we came home in a rain which our people solemnly assured us was the same one they were having when we left two weeks before.

However, that may be, we are confidently expecting a change some time. Our journey this time led us into some places where we had never been, and showed us many varieties of plants and trees that are not grown in our locality. Our first stop after leaving Chicago was in Indianapolis. When we left home in the evening our elm trees were showing half grown leaves—some of them hardly as large as that—while our more conservative (another word for slow) oaks were just beginning to think about putting out their leaves. The next morning when we arrived for breakfast at the home of our cousins in Indianapolis we found the trees garbed in their full summer verdure.

HUMAN HEARTS

A few days ago while I was riding with a friend the conversation turned to the subject of the lack of sympathy of many people for those of other races, and my friend told of an experience of a close friend of hers who was a nurse.

During the war this friend was in one of our military camps at the time when the influenza was taking the lives of so many of our boys. Among those under this nurse's care was a colored soldier who was very sick. Somehow this nurse had not felt the deep sympathy for this young man that she had for others, and perhaps had not realized the depths of his feelings until one day he said: "I know I am going to die. I have a wife and a little girl, four years old, and I love them and do not want to leave them any more than you would want to leave your dear ones. My heart is white if I am black. I love Jesus and I believe that he loves me." Then he prayed such a prayer that the nurse's heart was moved in sympathy as she saw the love and trust in his heart, and realized his deep love for the dear ones that he knew he must leave. To her came a deeper sense of the truth that the heart of a man is capable of the same feelings of love and trust and worship whether his color be red or yellow or black or white.

The same thought came to me a few days ago when standing on a station platform waiting to see some dear ones off on the train.

Nearby us stood a foreign woman evidently there to see her daughter and granddaughter off on this same train. She was not attractive in appearance but the little granddaughter was. Just as the train was pulling in, I saw this woman using her handkerchief to brush away the tears, and a feeling of sympathy began rising in my heart that pushed the tears up into my own eyes. "Poor grandma," I thought, "I know just how she feels, and I am sorry for her, for it is just as hard for her as it is for me to part with children and grandchildren."

The train pulled out and I had waved the last wave to the faces in the car window and turned away to start back to my home. But as I turned I saw this foreign woman

We always share our cousin's delight in his trees, and it was a pleasure to walk back through the grounds and down to the brook, stopping every few steps to admire some beautiful specimen. Here we renewed our acquaintance with the stately sycamore that we had so much admired on previous visits. Here, too, were tulip trees just coming into bloom, with magnolias just a bit later, but covered with buds. It would take too long to tell you of the many varieties found in this grove where the trees of the North and South seem to meet.

We enjoyed to the full this visit with these two families of cousins who assured us, when we wrote inquiring if a visit to them at that time would be convenient, that they would gladly postpone a trip to Europe if necessary in order to have a visit from us. Candor compels me to state that there was no trip to Europe in the offing, and that the statement was merely a figure of speech conveying to us the fact that they would be at home, and is introduced here as an example of Hoosier hospitality, than which I know of no greater.

Indianapolis boasts the largest Protestant hospital in the United States, the Methodist Hospital. Of course all hospitals are interesting to doctors, but this hospital proved especially interesting to this doctor because the doctor in charge of the department of physical therapy had been a fellow member with him in a Janesville clinic for several years. We found that, although the hospital seems immense, an addition is being planned, and doubtless when we visit our friend again we shall find him in much more commodious quarters. I never cease to wonder at the wonderful advancements that are being made in all departments of medical science.

Another pleasant feature of our visit at our cousin's was the presence at luncheon of friends who were enthusiastic in a search for antiques. Such stories of wonderful finds for shockingly low prices made me long for an automobile with a trailer and, of course, an attendant fat pocketbook. Altogether it was a very pleasant break in our journey, and it was with reluctant hands that we waved farewell and boarded the train that night for Durham, North Carolina.

standing all alone back by the station, still using her handkerchief to wipe her red eyes, and trying to get control of her quivering lips. As I passed her, I could not resist the impulse to let her know how she had aroused my sympathy, so I stopped, and, putting my hand on her arm, said, "It's hard to have them go." Perhaps she did not understand a word, but I saw the tears start again, and because I wanted her to understand, I patted her on the shoulder and smiled at her through my own tear-dimmed eyes, and went on my way thinking, "The heart of a mother is the same the world over."

How often we make the mistake of thinking that love and all these finer feelings are confined to our own race and people. And, too, how often we forget, in our own feeling of superiority, that human hearts are human, and that sorrow comes just as keenly to an Italian mother, or a colored father, as to ourselves. Sometimes, I fear, our hearts become hardened through indifference to the needs of others, when what the world needs today are hearts softened through experience and filled with the love that recognizes the worth of every human being and is quick to sympathize with the joys and sorrows of all.—*Contributed.*

RESOLUTIONS PASSED BY THE MICHIGAN-OHIO SEVENTH DAY BAPTIST CONVENTION, JACKSON CENTER, OHIO, MAY 29, 1927

RESOLVED:

1. That we recommend the favorable consideration of our membership to certain bills before the legislatures of Ohio and Michigan aiming to prohibit the signing of pre-nuptial contracts pledging the ecclesiastical control of the progeny of the union to any particular religious organization.

2. We call upon all good citizens in Michigan and Ohio to set an example of obedience to the prohibition laws, and we urge our federal, state, and local officials to enforce strictly the provisions of the Volstead Act. We also direct that this resolution be brought to the personal attention of Assistant Secretary of the Treasury Lowman and that of Prohibition Commissioner Doran, also that the governors of Ohio and Michigan be advised of our action.

3. We request that the Sabbath School Board make some provision for temperance instruction in the Vacation Religious Day Schools.

4. That we commend the American Sabbath Tract Society and our Sabbath Promotion leader for the aggressive Sabbath conference work inaugurated and successfully carried forward.

5. The hospitality of the Jackson Center folks is proverbial. We take this opportunity of expressing our thanks to the church and to our individual hosts and hostesses for their untiring and eminently successful efforts to make our stay in Jackson Center thoroughly enjoyable. R. B. ST. CLAIR.

IN MEMORIAM

MRS. FLOYD T. COON, RIVERSIDE, CALIF.

Again the death angel has entered our circle and removed from us one of our most loved members, Nellie Bird Coon.

There is another vacant chair and a place which no one else can fill.

Our hearts are sad as we pause a moment at the beginning of our Dorcas meeting in silent contemplation of her beautiful life, lived so quietly and sweetly among us. We think of her months of suffering borne so bravely and patiently and of her lonely companion who cared for her so tenderly, and of her niece, Roberta, to whom she has given a mother's care. But, as we bow in sorrow, we know that what is our loss is her gain, for she was ready to go and we believe she is among the redeemed, sweetly resting with her Savior.

Dear, smiling Sister Bird, we are inspired to higher living and more loving service because of the memory of your life.

Our prayers are that God, the great Comforter, may in some way ease the aching hearts of those who loved you the best.

I can not say, and I will not say
That she is dead. She is just away!
With a cheery smile and a wave of the hand,
She has wandered into an unknown land,
And left us dreaming how very fair
It needs must be since she lingers there.
And you—oh you, who the wildest yearn
For the old-time step and the glad return—
Think of her faring on, as dear
In the love of there as the love of here.
Think of her still as the same, I say,
She is not dead—she is just away.

RIVERSIDE SEVENTH DAY BAPTIST
DORCAS SOCIETY.

YOUNG PEOPLE'S WORK

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

INDIA OR AFRICA

Christian Endeavor Topic for Sabbath Day,
June 25, 1927

DAILY READINGS

Sunday—All need teaching (Matt. 28: 16-20)
Monday—All in sin (Rom. 3: 10-19)
Tuesday—All need salvation (1 Cor. 1: 18-31)
Wednesday—Ancient cruelties (Acts 16: 19-24)
Thursday—Where opposition exists (Acts 19: 23-41)
Friday—Where people call (Acts 16: 9-13)
Sabbath Day—Topic: Where are missionaries more needed—India or Africa? (Matt. 18: 11-14)

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

Where are missionaries more needed—India or Africa? This question is difficult to answer, for it is true that both India and Africa need missionaries. I shall not attempt to say where the need is greater. Some of the topics for daily readings this week suggest *why* these places and others need missionaries.

The first reason, as given, is, "all need teaching." Jesus said, "Go . . . and teach all nations." This commission was given to his disciples, but it comes to us today, as well. The work of the Christian teacher is very important, for in order to evangelize nations we must educate them. I have heard it said that the teacher has a greater chance to influence the lives of children and young people than the minister of the gospel, for the teacher has them under his instruction five days a week, while the minister has them only one. Young people are the foundations of nations. How important it is that they receive a Christian education, and how great is the privilege of the Christian teacher who trains the minds of the young in paths of righteousness.

Another reason why India and Africa need missionaries is because, "All are in sin," and "All need salvation." Jesus came into the world because it was deep in sin, and needed salvation. He died on the cross

of Calvary to save us from our sins. India, Africa, and other fields are hungry for the blessed gospel of salvation.

Calls from many fields are coming to Seventh Day Baptists. Where are the volunteers who will go to these fields? Young people will you not answer these Macedonian calls, and so fulfill the great commission, "Go . . . and teach all nations"?

THE INTERMEDIATE CORNER

REV. PAUL S. BURDICK

Intermediate Christian Endeavor Superintendent
Sabbath Day, June 25, 1927

DAILY READINGS

Sunday—Seekers after God (John 14: 20-25)
Monday—Ignorant worship (Acts 17: 23)
Tuesday—Medical missions (Acts 14: 11-18)
Wednesday—Superstition (Acts 14: 11-18)
Thursday—The need of the world (Matt. 9: 36-38)
Friday—The missionary hope (Rev. 7: 9-17)
Sabbath Day—Topic: Where are missionaries needed more—India or Africa? (Matt. 18: 11-14)

A DIFFICULT QUESTION

The question that is asked in the topic today is given us more to make us think than in the expectation that we can answer it. No one living on this earth would be able to do so.

The people of India are farther along on the road to civilization than those of Africa. They have better schools. Their religion is nearer like the Christian religion than some of Africa's religions. The people of India have a long history of culture and learning behind them. Yet the people of Africa are sometimes more ready in a simple, humble way, to accept Christ, and lay aside the superstitions that have bound them.

It is clear that the people of Africa must be raised from a lower scale in the path of civilization, and so it will take a longer time to make of them a civilized, Christian people. It is also rather certain that the people of India must be reached soon if they are to be saved as a people to Christ. So, for this reason, it seems as though such nations as India and China should receive extra effort and pains to win them while they are still in the changing state, and before they become set in an anti-Christian attitude. The saving of Africa will be a longer, slower process.

The following is from the book, *The Christ of the Indian Road*. "Christ is confronting men everywhere. He has got hold of us. A Hindu lawyer of fine ability gave an address to which I listened on the topic, 'The Inescapable Christ.' He said, 'We have not been able to escape him. There was a time when our hearts were bitter and sore against him, but he is melting them by his own winsomeness. Jesus is slowly but surely entering all men in India—yea, all men.' The only thing I could think of all through the address was this: 'Other sheep I have which are not of this fold. Them also I must bring.'"

JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

SUGGESTIONS FOR SABBATH DAY, JUNE 25, 1927

ADELINE S. POLAN

Telling about Jesus in India. Matthew 28:18-20.

Have someone copy these verses on a blackboard before the meeting. Now the leader may himself (or choose someone) step up to the board and, while the verses are read by someone else chosen (or by all) let the one holding the chalk underline each *verb* all through the three verses—(verbs and participles) action words—then call attention to these afterwards as important.

Arrange with the leader and help the children chosen to prepare the following short talks:

1. India—location, size, climate, ownership.
2. The Brown Race—characteristics.
3. The caste system—what it is and its effect.
4. Seventh Day Baptists in India. See *Year Book*.

YOUNG PEOPLE'S BOARD MINUTES

The Young People's Board met in regular session at the home of the president, Dr. B. F. Johanson, at eight o'clock.

Rev. J. W. Crofoot led in prayer.

Members present: Dr. B. F. Johanson, Mrs. Frances F. Babcock, Dorothy Maxson, Lyle Crandall, Mrs. Ruby Babcock, Russell Maxson, L. E. Babcock, Mrs. Marjorie Maxson.

Visitor, Rev. J. W. Crofoot.

A bill of \$3.62 was allowed for pageant material to be used at Jackson Center.

The corresponding secretary presented a monthly report which was received:

Number of letters written, 24.

No mimeographing has been done this month.

Correspondence has been received from: Rev. Paul Burdick, Miss Elisabeth Kenyon, Miss Dorothy Whitford, Miss Greta F. Randolph, Miss Fucia F. Randolph, J. D. Jones, Mrs. Elizabeth Fisher Davis, Miss Margaret Davis, RECORDER office.

A young people's program has been arranged for the semi-annual meeting which is to be held at Jackson Center, May 27-29. Part of the program is the presentation of the pageant, "From Self To Service."

All nonresident members of the board were asked for reports. FRANCES FERRILL BABCOCK.

Reports were read from the following field workers: Miss Margaret Davis, Rev. Paul Burdick, Miss Fucia F. Randolph, Miss Greta F. Randolph, Miss Dorothy Whitford, Mrs. Elizabeth Fisher Davis, Elisabeth Kenyon. Miss Kenyon has the Junior goal and plans for the year well under way. One of the plans is that for a gospel reading circle called the Gospel League in which the juniors will read four gospels and four books of the Old Testament. The goal is ready for typing. It was voted that this goal be prepared and pledge cards printed for the gospel reading circle at the expense of the board.

Lyle Crandall, superintendent of lone Sabbath keepers reported informally.

The board is considering a new young people's song, composed by Mrs. Elizabeth Fisher Davis.

General discussion.

Adjourned.

Respectfully submitted,

MARJORIE WILLIS MAXSON,
Recording Secretary.

Battle Creek, Mich.,

May 5, 1927.

Auto Tourist—I clearly had the right of way when this man ran into me, and yet you say I was to blame.

Local Cop—You certainly were.

Autoist—Why?

Local Cop—Because his father is mayor, his brother is chief of police, and I go with his sister.—*The Pathfinder*.

SPEAKING TO YOURSELVES IN SONG

REV. AHVA J. C. BOND

(Sermon to the boys and girls, Plainfield, N. J., May 14, 1927)

Text: *Speaking one to another [or to yourselves] in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord.*—Ephesians 5:19.

You have heard me tell about my uncle who used to lead the singing in the little church where I grew up. He not only led the music in the church, but he got the whole community interested in singing. I remember one time when church choirs from other communities came to our little church and had an all day sing. And it was my Uncle John Hevener who brought them together.

Well, this same uncle was my Sabbath school teacher, and he was talking to us one Sabbath day about music and what a blessing it is. He said he was not afraid to meet any man in the road who was whistling.

Those were the days of the saloon, and there was a saloon in the village of Roanoke. A saloon was a place where they used to sell whiskey just as people do groceries. There were some lonely places between our home and the village, and I used to be afraid I would meet a drunken man. That was the only thing I was afraid of when I had to go to the store. Sometimes men would be glum and sour, and they were really dangerous. But if a man was whistling, it was a pretty good sign that he was in a good humor, and one need not be afraid of him. When one rides along a lonely road whistling or humming, he must be speaking to himself, making melody in his heart.

I can remember how my father used to whistle when at his work. He used to make boots, and it gave me a "comfy" feeling when playing about the shop to hear him softly whistling. He didn't exactly whistle out loud. His whistling was to regular whistling what humming is to singing.

Then my mother used to hum while about her work, too. And often she would sing. That, too, gave me a good feeling, for then I knew all was going well, and mother was happy.

I remember one night when mother woke me up, way in the night, singing. That

was not because she was happy, but it was because she was good and brave and because my brother, her eldest son who was dying, asked her to sing. We all got up pretty soon, and before the morning dawned my brother had gone away and left us. I am sure mother's song helped him as he entered the spirit world. I have often thought since how clear mother's voice sounded and how brave she was to sing when Lloyd asked her to, and how much love was in her song.

In our text we are asked to speak one with another in psalms and hymns and spiritual songs. How much cheer we can bring to other lives by our singing. The text seems also to say, "Speak to yourselves in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord." Our hymns and songs will be most helpful to others if we can sing with our hearts. Some of us can not sing with our voices, but all can sing with our hearts.

I know a good man who never sings with his voice. I never heard him try it. But he always has the hymn book open when others sing, and I am sure is making melody in his heart. When opportunity has been given I have heard him select a hymn; and when others have sung it I know he was singing it in his heart.

I know another man who has a singing heart but who can not sing with his voice. He got some hymns on Victrola records, and of an evening he will put one of these hymns on the Victrola and will follow not only the words but the tones. I believe that is the nearest he ever comes to singing with his voice. But oh, how he sings in his heart! I love to be with him and enjoy the melody of his happy heart and the joy of his wholesome life.

You can sing both with your hearts and voices. Cultivate the music of your hearts, that is, be pure and good and kind, and then when you sing with your voices you will be able to make others happy and to make them want to be helpful and good.

"He who realizes that he is where God wants him to be, and that he has what God wants him to have, will be contented with his lot and his store, whatever they are; but he who fails to realize this truth would never be contented though he were the most favored man in all the world."

CHILDREN'S PAGE

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

INDIA

Junior Christian Endeavor Topic for Sabbath Day,
June 25, 1927

ELISABETH KENYON

Junior Christian Endeavor Superintendent

DAILY READINGS

Sunday—The story told (Acts 2: 14, 22-24)
Monday—The story believed (Acts 2: 41)
Tuesday—The story rejected (Acts 17: 5)
Wednesday—Healing in Jesus' name (Acts 3: 16)
Thursday—Teaching about Jesus (1 Cor. 2: 1-5)
Friday—Teaching how to live (Tit. 3: 1, 2)
Sabbath Day—Topic: Telling about Jesus in India
(Matt. 28: 18-20. Missionary meeting.)

RUTH Z. STRINGER

In India there are many religions. There are sixty million people of the low caste, or "untouchables." Then there are many millions of the Brahmans, or high caste, who are very well educated and religious.

A great and good man, Dr. E. Stanley Jones, who has lived in India many years, has written a book called "The Christ of the Indian Road." He says: "A friend of mine was talking to a Brahman gentleman when the Brahman turned to him and said, 'I don't like the Christ of your creeds and the Christ of your churches.' My friend quietly replied, 'Then how would you like the Christ of the Indian road?' The Brahman thought a moment, mentally picturing the Christ of the Indian road—he saw him dressed in Sadhu's garments seated by the wayside with the crowds about him, healing blind men who felt their way to him, putting his hands upon the heads of poor, unclean lepers who fell at his feet, announcing the good tidings of the kingdom to stricken folks, staggering up a lone hill with a broken heart and dying upon a wayside cross for men, but rising triumphantly and walking on that road again. He suddenly turned to the friend and earnestly said, 'I could love and follow the Christ of the Indian road.' How differs this Christ from the Christ of the Galilean road? Not at all."

How may we "go into all the world tell-

ing the good news"? Simply by living the Jesus kind of life, being always kind and helpful and honest, controlling our tempers and forgetting self. That speaks plainer than words. That is the best way we can tell about Jesus in India and America and "all the world."

DEAR BOYS AND GIRLS:

This week we have a letter from Rachel Crouch, of Nortonville, Kan. She sends us an interesting story which she liked so well that she wishes to share it with us. Rachel is just ten years old. I am sure you will agree with me that she writes a splendid letter.

I was so glad to hear from you, Rachel, dear, and hope to hear from you again. It is fine for you to help Kansas get into the game. By the way, I have a little girl of my own, just ten years old, too. Her name is Eleanor. She liked your letter and story and says she is going to write something for the SABBATH RECORDER herself, some of these days.

Right here I am going to give you a few verses which I have written especially for boys and girls who think they are too small to be of any use.

THE FOOLISH YOUNG FROG

"Chigaree! Chigaree!" said a little young frog,
As he sat in the mud on the edge of the bog,
And he grumbled and grumbled with all his small
might,
Till you surely would think his a most sorry
plight.

And old grandfather frog, from the midst of the
pool,
Where the shadows were deep and the water was
cool,
Said, "Now what is the matter, you lazy young
frog,
That you grumble and growl on the edge of the
bog?"

"Chigaree! Dearie me! I am so very small
I am sure I can hardly be useful at all.
Though my voice I send out to its greatest ex-
tent,
I can scarcely be heard," was the poor frog's
lament.

"Chugarum! Chugarum!" said old Grandfather
Frog,
As he hopped with a splash to a green, mossy log.
"What a foolish young froggie you are to be
sure,
To complain of a trouble that time will soon
cure!"

"Chugarum! Do you hear? Hop into the pool!
Come and frolic and sing in the water so cool!
Do not sit there and grumble the moments away!
Do the best that you can every hour of the day!"

"Though your voice may be small when you sing
all alone;
If you sing with the rest, clear and full is the
tone;
And before many days very strong 'twill become,
Till your faint 'Chigaree,' is at last 'Chugarum'."

With his sweet "Chigaree" at its clearest and best,
The wee frog very quickly hopped in with the
rest.

As he added his voice to the cheery refrain,
This he said, "Oh, how foolish I was to com-
plain!"

CHILDREN'S PLAN FOR RAISING MONEY

Mrs. Walter Greene,
Andover, N. Y.

DEAR FRIEND:

I thought I would send a story to the
RECORDER.

I attend the Junior society here. In
Junior we are having two contests. One is
to see which one of our class can learn fifty
verses first. The other, we chose sides, of
which Melvin Stephan and I are captains.
It is a contest of bringing in money. The
side that has six dollars first has to give
the other side an entertainment.

I am a girl, ten years of age. I have one
sister and two brothers. My Junior teacher
is Miss Emma Jeffrey.

I enjoyed Pauline Overfield's story very
much. I hope Kansas catches up with West
Virginia. I may send more stories later.

Your friend,
RACHEL CROUCH.

A MODERN HERO

WALTER DENT

Once upon a time there was a poor little
boy whose life seemed all work and no play.
His home-spun clothes were tattered and
worn, his face was pale and strained, as
though he was trying to get something be-
yond his reach.

He lived on a barren farm and had to
work hard to wring a living out of it for
himself and his mother. He had little chance
to go to school, except a few weeks in mid-
winter when there was nothing to do on
the farm. He never owned a kite nor mar-
bles nor a bike. He really never had a ball

even, and he hardly ever played ball, for
he was always too busy working.

In those days they used to plait straw by
hand, to make into straw hats. This little
boy, whose name was Horace, used to do
this plaiting with his mother. He used to
help her, too, about the home. The rest of
the boys made fun of him. When they
saw him walking to the village with his
basket on his arm, they would follow him,
calling out, "Hello, Horry. Been plaiting
straw again? And did you wash the break-
fast dishes before you came out? Nice
little girl-boy."

Of course Horace did not like that—no
real boy would. But his nature was gentle
and he never fought with them or talked
back.

In just that way his whole boyhood
passed. Later he went to Brown Univer-
sity, became a lawyer, and attained great
success. Still he was not satisfied. "I want
to do something for boys and girls who do
not have much chance," he told himself.
So he gave up his law practice and devoted
all the rest of his life to bettering the public
schools in his native state of Massachusetts.

When he began, the schools of that state
and every other state of his native land were
poorly managed and poorly equipped. Few
children attended them. Thousands of boys
and girls were growing up in ignorance.

He started the ball rolling towards im-
provement. The results of his efforts are
seen in the high standards and splendid
equipment of the public schools of the pres-
ent day.

When you are glad that you can get so
much out of school—when you enjoy your
playmates and your studies and your games
there—think sometimes of the sad-faced
little New England boy, Horace Mann, who
never had a chance himself, but who de-
voted his whole life to giving other children
a chance for schooling and for play.

NOW YOU ASK ONE

H. V. G.

GAME 2

1. Who killed his seventy brothers?
2. Who said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God"?

(Continued on page 734)

Lone Sabbath Keeper's Page

LETTER FROM A LONE SABBATH KEEPER IN THE SOUTH TO ONE IN THE NORTH

MY DEAR FAITHFUL FRIEND:

When you went to Washington I think you did something worthy of being done. I do not think you went there just to see the sights, though some of them are said to be very beautiful; nor yet to have it to tell to your callers that you had seen the capital city. I think you had a mission of special importance toward the dissemination of truth.

In regard to traveling without money what might be presumptuous in one human being might be an act of faith on the part of another. It depends altogether on the circumstances calling for one to start on a journey with an empty purse. I remember one instance when, if there had been no need for me to travel over a hundred miles to be with my mother when her life was supposed to be nearly over, and I had recklessly ventured to take that journey on foot, being moneyless when my father's letter came, some mishap would surely have overtaken me.

But I did not dare such a thing.

I went to a friend and told her of my trouble. She offered to go with me to see another friend, and the two together devised a way for me to ride some distance in a buggy. The second friend went with me to see her brother-in-law who was owing me a small amount for the tuition of his three grandchildren; but this was only enough to pay my steamboat fare and the drayman for carrying my trunk up to a friend's house, where I expected to stay over night. I expected to walk from the boat landing to my friend's house, as it was only a mile.

But when the time arrived for me to leave the boat it was raining hard, and the captain offered to call a hack. I told him I had no money to pay the hack driver, but I had a good umbrella and would not mind walking. He asked if I had any money at all. I replied only enough to pay the drayman for carrying my trunk.

He said he would call a hack for me and I should pay the hack driver the money I

had; and he (the captain of the boat) would send up my trunk, and when I should get sufficient money I should hand it to a certain storekeeper to give to him. So that was arranged for me and I rode instead of walking in a drenching rain.

On the way up I asked the hackman to stop at a certain place to leave word that if any of my relatives or acquaintances came into town the next day, to let them know where I could be found.

The next day I walked to that same place to inquire, for it was a general stopping place, for any of my people, and also for many of our neighbors, because the proprietor had been a farmer living not far from my home.

None of my people had been there, but the kindly old man told me if no one came in who could carry me out, he would send his son with the carriage to take me to his home two miles out in the country. The young man had to come every evening for his father, so it was little trouble for him to take me and my trunk along to his home.

The next day was Sunday, and he sent me along with his son and daughter who were going to church, and they were to go with me a few miles farther on, in order to leave me only a mile from my father's. I stopped in to rest with one of the dearest friends of my childhood, and she sent a boy to my parents' home to let them know I was there, and to send there for me. She sent the boy secretly so that I would be surprised.

She had me eat some watermelon, the first I had tasted that summer, and then lie down and rest; for my strength was nearly exhausted with sixty miles on the boat, which had difficulties owing to low water, frequent sand bars, and a broken rudder; and forty miles in vehicles by land.

When I arrived home I found my mother recovered from her attack of heart trouble for the time. Father soon carried the boat captain's money and left it with the storekeeper, as agreed.

I stayed at home nearly a month and then went back on the same boat to the same landing, where a friend was to meet me and take me to her home for the night, and the next day I was to be met by someone who would carry me back to my regular boarding place.

But no one was at the landing. So the captain had my trunk put in a hollow tree, saying he had left many a bundle in that same hollow tree, without its being stolen or damaged by rain. Then I walked up and met the young lady who was coming to meet me. The next day a colored man was going to the landing and I asked him to bring up my trunk, which he did, in time to escape a heavy downpour of rain, which lasted till nearly nightfall.

That heavy rain prevented my leaving that place for nearly three weeks, for the river which lay between me and my destination arose, and its surging waters covered the greater part of the bridge.

When word came that people were crossing in skiffs, an old man, who with his wife and son were going across one day, came for me to go over with them, and I went, the son and his mother in one skiff and the father and I in another. We were told to sit upright, for leaning one way or the other might cause the little craft to capsize.

The young man would beg his mother to sit up straight. She was a heavy woman, and her son told her that if she allowed her weight to fall too much on one side it might cause both to be drowned.

The flood was three-fourths of a mile wide, and when we arrived on the other side we were near the upper end of the long bridge whose lower end was several feet under water, one bank being high land and the other low.

The old lady took me to a nearby store and introduced me to the storekeeper who asked me if I had any friends or relatives living near. I told him that if any of the Aldermans lived near I would like to know it and would try to find my way to them. Directly a man came in sight and the storekeeper said, "There comes Mr. Owen Alderman now."

He introduced me to the man, whom I had never seen before, but who was a cousin of my father's. After a few days sharing the hospitality of his home, he went to see a daughter of his who was sick, and took me to a place about four miles from my school.

Soon after arriving there, the very man whose house had been my home during part of the school term came along on his way to mill. I was glad to see him and to end

my tedious journey at his house that same day.

So you see every barrier yielded and that journey was made safely. When that term of school was over I went home and in about a month was married, and there fell that night a snow which has been equalled but few times within the memory of our oldest inhabitants. But the snow that commenced falling the first of this present month was said to be the deepest since the blizzard of 1857.

I can remember that one, for I was then in my eighth year. That snow lay on the ground from April 16 to May 1. My father's corn was two or three blades high when that snow fell and killed it all.

Two years before that big snow I well remember the panther that climbed up on the roof of our home and tried to rip off some boards from a window in the unfinished part of the upper story. Father had no gun but frightened him away with an umbrella. We lived then down among the rivers and swamps that stretch along the stormy Atlantic coast; and wild cats, panthers, catamounts, and bears were numerous.

You may be surprised at such a long letter from me after what I wrote previously about my eyes, but now I must tell you something very remarkable.

Friends who learned about the condition of my eyes immediately sent me money to help me get stronger glasses, and so I went to the same eye specialist who fitted glasses for me and I have them on now. He had pronounced my left eye hopeless, from a condition of my blood that defied treatment that four different doctors had given.

I expected when it struck my left eye that I would lose the sight of that eye sooner or later, and so I did, to the extent that I could see nothing but a little light for over a year; and the doctor said the other eye was in danger from the same cause unless I stopped eating tomatoes and everything peppery. So I have tried to follow his advice, but it is difficult when others arrange the food. Last summer I ate in my own room where I could have just the things I called for, many of them bought prepared for eating; but now I am doing our cooking and can eat at the table again.

But what I started to tell you that seemed so wonderful was the partial restoration of

sight to my left eye after I had felt it was hopelessly gone. One day after my work around the house that eye was so full of pain I could not sleep, and as I lay awake a long time, thinking and thinking the words, "Whiter than snow," came into my mind, and I used as a prayer, "Wash me and I shall be whiter than snow."

After I had repeated those words a few times I realized the pain was all gone and went to sleep, and slept well the remainder of the night. When I awoke I could see the sash to the window with my good eye closed tightly, something I had not been able to do for over a year. Since that day the sight has been slowly gaining in strength, and I can see things with that eye which I never expected to see again without an operation, so that I do not consider my lack of sight so hopeless now.

Human prayers and human sympathy are two great boons that we have in the hour of trial.

Now I must close for this time.

YOUR FRIEND IN THE SOUTH.

March 24, 1927.

REPLY FROM THE NORTH

DEAR FRIEND:

I enjoyed your interesting letter and wonder what may have occurred since you wrote, almost two months ago.

Your snow has surely gone weeks ago. It has been a very remarkable season here. The first of March when you had snow in the South, we had none. It was very mild in early spring but cold and windy later, and dry all along, in contrast to the storms and floods in more southerly latitudes. The continued dry weather here brought pestilence in its dust, for there has been an epidemic of colds, grip, and pneumonia.

Because of this infection, my invalid sister's spirit sped away into the realms of rest, a beautiful ending to a life of suffering. Owing to the prevalence of the epidemic it seemed best to have quiet burial services. Since then I myself have had a siege with the germs, and felt how imminent the call to go might be. It is beautiful to realize when our physical life really becomes exhausted, the Infinite is open to receive us. In our Father's house are many abiding places. I am quoting from the

Greek text of John 14:2, for "mansions" is not exactly the meaning of the word.

Is it not wonderful how, when one people rejects the efforts of missionaries, another wakes up and extends calls for help? I am comparing reports from China and Jamaica. China is placing restrictions on missionary effort, but Jamaica is beckoning for help and encouragement. Like children, some of the needy ones are said to be, in their simplicity; yet out of their present love of truth God may build a great movement for his honor, and their childlike obedience may teach us many lessons.

I must make this letter short for I have kept you waiting a long time, and I am very anxious to hear about your health. If on a journey in the South just now, you would no doubt encounter as great delays as formerly because of floods; but with your trust in God it is certain deliverance would await you. My prayer ascends for you, that he who provided a way in the journey of your youth will never be absent from you, and will clarify your vision more and more.

YOUR FRIEND IN THE NORTH.

May 15, 1927.

THE MAN OF GALILEE

He was no dreamer, dwelling in a cloud
Of idle reason, strange philosophy;
In simple tasks his manhood strong he bowed
Beneath hard toil and meagre poverty.
Simple, not strange, the living words he saith—
The toiling Carpenter of Nazareth!

I can not find him, when, with fertile brain
I ponder strange, amazing mystery;
But when my heart is darkened by the pain
Of weariness or doubt or misery,
And someone smiles, or haply calls me friend,
Or does a duty self-effacingly,
'Tis then his glowing face doth seem to bend
Above me and the living Christ I see—
The Son of God, the Man of Galilee!
—Hildegarde Hoyt Swift.

I contend that God's children are alone able to hinder God's work. Infidels, atheists, and skeptics can not do it. Where there is union, strong faith, and expectation among Christians a mighty work is always done. There is no power on earth that can stand before the onward march of God's people when they are in dead earnest.
—D. L. Moody.

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

THE BIBLE IN SCHOOL

Years ago a good old friend of mine told me about his first day in school. Somehow he had heard of children's being punished in school and in his childish imagination had come to think of school as a place of torture for everyone who went there; so he was glad he did not have to go. But there came a time when his folks began to speak about his being old enough to go to school. He did not like to hear such talk at all. He imagined all sorts of cruel things that might be done to him there. We older folks can not well understand all the vivid imaginings that get into the mind of a sensitive child because of what he hears and does not fully understand.

Well, the day came when it was decided that Jimmie should go to school. He actually suffered from what he feared might be done to him by the young lady who called the school to order and stood before them at her desk. She seemed very nice to him, however, and spoke pleasantly. When all in the room were quiet she took from her desk a Bible and read from it to the children. He thought that if she would read the Bible she could not be very bad, and he was greatly relieved. He thought her beautiful and came to love her. No one was punished that day, and the next he was eager to go to school, and so on every day. Mr. Spalding told me that even down to his old age he liked to think of his first teacher as she impressed him by reading the Bible that morning of his first day in school.

ONE OF MY OWN TEACHERS

Mr. Spalding's story about his first teacher's reading the Bible in school carried my mind back to the little log schoolhouse where Mettie Bristol, later the wife of Rev. Oscar Babcock, a pioneer preacher at North Loup, was my teacher. I suppose that other teachers of my childhood read the Bible in school, yet I do not remember it in particular as I do of her. Miss Bristol was a real lady in all her ways. It was a good thing

for us children, especially the girls in our community, to see in her so much of lady-like refinement. I remember that one morning her reading about the childhood of Jesus closed with these words, "He shall be called a Nazarene." These words made a particular impression upon my mind. I do not know why, but I wondered what they meant. I think I have never heard or read them since but that I have in my mind seen our good teacher and heard her voice as she stood before us. She was to us children all that was good and pure and beautiful; and so she was to some of us as we knew her up to the day when she passed into the higher life. I am glad today to have had her in my young boyhood as a teacher. "Of such is the kingdom of heaven."

IN MY OWN SCHOOL

In the early years of my teaching I read every day a selected passage of Scripture and offered a short prayer as a part of opening exercises. In general, there were no objections to my doing so until I became principal of the high school in a community where there was an organized group of so-called free thinkers. Though I was in that position six years, I heard very little of opposition to what I was doing, except from one man. Personally he was friendly. The only point he made against my practice was that he did not think it fair that his children must, in order to attend public school, listen there to Bible reading and prayer. The morning after he said that I remarked in school that all who did not wish to hear the Bible reading might retire during that period to the recitation room. Though I waited for those to go who wished to do so, no one went, so I went on as I had been in the habit of doing. None of the young people ever spoke to me concerning the matter. I am glad to say for them that none of them were ever anything but courteous and respectful in their attitude toward the reading.

In the meantime there was in general a growing opposition to the use of the Bible in public schools, until the matter was brought into the courts—finally to the state supreme court, wherein it was decided to be contrary to the principles of our government as favoring one form of religion above another, and should be discontinued in public schools. At that time I was teaching in

another community where, so far as I knew, no objection had ever been raised against the reading of the Bible in school. The next morning after the decision had been rendered by the court, I said to my pupils that we should be law abiding and that we could all follow the teachings of the Bible even though it was not read in school.

Many people spoke, and still do speak, as if our schools are irreligious because the Bible is not read there, yet I found that I could still speak freely of the good Book and its principles, and did so when there was occasion for it. Some seem to think that opposition to the Bible in school came entirely from the Catholics, yet I never myself heard a word of criticism from them about it. They felt that, since their accepted translation differed somewhat from ours, one should not be preferred above the other.

Our schools are not made by law irreligious.

LESSON XII.—JUNE 18, 1927

PETER TEACHES GOOD CITIZENSHIP

1 Peter 2: 11-17; 4: 1-5.

Golden Text.—"Love worketh no ill to his neighbor." Romans 13: 10.

DAILY READINGS

June 12—Peter Teaches Good Citizenship. 1 Peter: 2: 11-20.

June 13—Abstinence from Evil. 1 Peter 4: 1-11.

June 14—Fruits of Flesh and Spirit. Gal. 6: 7-16.

June 15—Denying Ungodliness. Titus 2: 1-15.

June 16—Overcoming Evil with Good. Rom. 12: 9-21.

June 17—On Guard. Matt. 26: 36-44.

June 18—God's Care for the Needy. Psalm 146: 1-10.

(For Lesson Notes, see *Helping Hand*)

NOW YOU ASK ONE

(Continued from page 729)

3. What is the shortest verse in the Bible?

4. What is the shortest book in the Bible?

5. From what book of the Bible is this, "And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made"?

6. Finish this quotation, "Remember the sabbath day [four words]."

7. Where was Jesus born?

8. When did Jesus say, "It is finished"?
9. How do you pronounce Hosea?
10. How long was Abel Cain's brother?

ANSWERS TO GAME 1

1. Moses.
2. Daniel.
3. Peter.
4. Cain.
5. Luke was a physician.
6. Genesis.
7. "Judge not, that ye be not judged."
8. When he first appeared to the disciples after his resurrection, his second appearance that day.
9. Forty.
10. "In the beginning God created the heaven and the earth." Genesis 1:1.

THE TOWN BOY

I've been to the zoo and seen tigers and bears,
And pelicans, eagles, and rooks,
But I've never seen a little live pig,
Though I've pictures of them in my books.

I've stared at the sea-lions splashing about,
Thrown peanuts for monkeys to catch,
But I've never watched baby ducks take their first swim,

Nor a hen teach her chicks how to scratch.

Some day I will make a zoo of my own,
Where children can romp, play and laugh.
I'll fill it with turkeys and pigs and white sheep,
And robins and cows and a calf.

—The Myrtle.



MARRIAGES

YOUNG-TODD.—At the home of the bride's parents, Mr. and Mrs. H. E. Todd, Milton, Wis., Mr. Earl Henry Young of Milton Junction, Wis., and Miss Leo Irene Todd, Pastor James L. Skaggs officiating.

DEATHS

HUTCHINS.—Mrs. Abbie C. Hutchins was born in Saco, Me., August 2, 1836, and died in Lincoln, Neb., April 18, 1927, at the age of 90 years, 8 months, and 16 days.

She came to North Loup, Neb., from Wisconsin in the fall of 1879. In 1881 she with her husband homesteaded near Elyria. Later, she moved to Burwell, where she resided until January, 1926. At this time she went to Lincoln and on account of failing health, lived with her daughter, Mrs. Ray Eaton, until she passed away.

She is survived by her husband, Chas. R. Hutchins, and four children—Fremont Hall of Pocatello, Idaho; Mrs. Alice Hamel, Withee, Wis.; Albert Cornell, Columbus, Kan.; and Mrs. Nettie Eaton, Lincoln, Neb.; also one sister, Mrs. S. R. Hall, Los Angeles, Calif. Many other relatives and friends mourn her passing.

She has been a member of the Seventh Day Baptist Church for over thirty years.

Funeral services were conducted from the Seventh Day Baptist church in North Loup, Neb., Thursday afternoon at two o'clock. Rev. Mr. Gibb of the Methodist Church officiated in the absence of Rev. H. L. Polan, and the body was laid to rest in the North Loup cemetery.

H. L. P.

BABCOCK.—Abiah Hayes Babcock was born at Lockport, N. Y., June 13, 1849, and died in Albion, Wis., May 15, 1927, at the home of Mrs. Eliza Smith, where she had been kindly cared for, for about one year.

She was the daughter of Asa and Mahala Clemmons Hayes, and they moved to Wisconsin when Abiah was one year old, and to Albion in 1870. Her brother, Millard Hayes, of Albion, alone remains of her father's family.

In early life she joined the Seventh Day Adventist Church. October 10, 1873, she was married to George W. Babcock. For a time they lived in North Loup, Neb.; then they returned to Albion, which was ever after their home. Deacon Babcock died October 17, 1919, and the lonely wife was never the same after his going. She was fond of reading her Bible, and as far as she understood life the text, "She hath done what she could," seems appropriate for her. She loved

to do little neighborly kindnesses, and was always very appreciative of what was done for her. Even after her mind became clouded she liked to save little helpful poems, bits of prose, or gather a few flowers, which she loved, and take them to some sick or burdened one, and in the giving she seemed to say:

"So tired! Yet I might reach
A flower to cheer and teach
Some sadder heart;
Or for parched lips perhaps might bring
One cup of water from the spring
Ere I depart."

She was cared for, for a time, in her own home by different ones, and her welfare has been cared for by relatives, as the only remaining member of this little family is the dear daughter, Nellie, who has been a great sufferer for some years and has been in Mercy Hospital, Janesville, Wis., for four years.

Funeral services were held in the Seventh Day Baptist church at Albion, May 17, 1927, and the burial was in Evergreen Cemetery. In the absence of Pastor J. H. Hurley, who was with the Welton, Iowa, Church for a short time, the services were conducted by Pastor J. F. Randolph, of Milton Junction, Wis.

C. M. S.

BUTTON.—Charles H. Button, son of Henry and Phena Ann Hammond-Button, was born at Bridgewater, N. Y., October 31, 1854, and died at his home near Leonardsville, N. Y., May 6, 1927, aged 72 years, 6 months, and 6 days.

His mother died when he was five years of age. He never had a real home until his marriage to Mrs. Martha H. Fitch, December 4, 1912, who survives him. He united with the Seventh Day Baptist Church of Leonardsville, March 18, 1889, and was a faithful member at the time of his death. He was an honest, industrious citizen, a kindly neighbor, and friend.

Funeral services were held at the home, Monday, May 9, conducted by his pastor, F. E. Peterson, and interment made at Leonardsville, N. Y.

F. E. P.

CLARKE.—Lucy Esther Clarke, daughter of David and Sarah (Green) Gardiner, was born in Little Genesee, N. Y., February 27, 1846, and died at her home in Hammond, La., May 24, 1927, aged 81 years, 2 months, and 27 days.

December 16, 1865, she was united in marriage with Paul B. Clarke at Nile, N. Y. At the close of the Civil War many veterans, after their discharge, sought homes in the West. Brother Clarke was of this number, and brought his young bride to Farina, Ill., where they were identified with the development of the new town and adjacent country, residing there, save for a few years back to New York State caring for his father, till 1888, when they, with a group of friends, desiring a milder climate, removed to Hammond. Here they purchased the property on Holly Street and established a home for the remainder of their lives. Since Mr. Clarke's death March 25, 1914, their son Charles G. has dutifully kept up the home,

making every provision for the comfort and home life of his mother.

Sister Clarke was a member of a prominent Seventh Day Baptist family—Rev. Theodore L. Gardiner, D. D., editor of the SABBATH RECORDER; Mrs. Sarah G. Davis, widow of the late David H. Davis, D. D., missionary to China; Mrs. Myrtle Rogers, all of Plainfield, N. J.; Eva, wife of Rev. Henry N. Jordan, Battle Creek, Mich.; Deacon Charles R. Gardiner, Alfred, N. Y.; and Louisa, deceased, wife of the late Rev. Horace Stillman of Rhode Island.

Her own family were: Flora, deceased, wife of W. M. Smith of Farina, Ill.; Mrs. Hattie C. June, Mrs. Martha G. Sawyer, Charles G. Clarke, of Hammond, all of whom have devotedly ministered to their mother during her long illness.

All her life she has been a faithful Christian, beginning in the home church among the beautiful hills of Western New York, and continuing as a promoter in establishing the Farina Church, and later becoming a constituent member of the Hammond Church.

Everywhere she has been helpful in every way. She is honored by her church, appreciated by her friends, loved by her family. She is garnered, a priceless sheaf—in a ripe old age—leaving precious memories, worthy friendships, a notable example. Though we mourn her loss we can look up through our tears and thank God that he gave us such an one to be a part of our lives. The hope of heaven is made more desirable now that she has preceded us on the heavenly journey. Simple services were conducted at the home by her pastor, Rev. L. D. Seager, assisted by her former pastor, Rev. S. S. Powell, and her body was laid to rest beside that of her husband in the Hammond cemetery.

L. D. S.

DAVIS.—Ervin Finch Davis, son of James and Amanda Davis, was born in Shelby County, Ohio, June 27, 1834, and passed from this life at Milton, Wis., on May 24, 1927.

He was one of a family of three of which two survive him, Mrs. Elizabeth Jane Davis of Garwin, Iowa, and Rev. J. T. Davis of Riverside, Calif.

At the age of twenty-four he was married to Sarah Lippincott. Two children were born to this union. One died in early childhood. Mrs. Josephine McWilliams of Milton, survives him. His first wife died at Garwin, Iowa, in 1868.

On June 18, 1870, he was married to Lauretta Kesse, who is still living. To them were born three children—Dennis A. Davis, Janesville, Wis.; Bertha Kepler of Sidney, Neb.; and Earl F. Davis of Minneapolis, Minn. There are fourteen grandchildren and eighteen great grandchildren.

Mr. Davis was a Civil War veteran and a member of A. D. Hamilton Post of Milton, Wis.

Farewell services were held at the Milton Seventh Day Baptist church on May 27, in charge of Pastor J. H. Hurley of Albion, assisted by Rev. J. L. Skags of Milton, and the body was laid to rest in the Milton cemetery. The Milton College quartet furnished music.

J. H. H.

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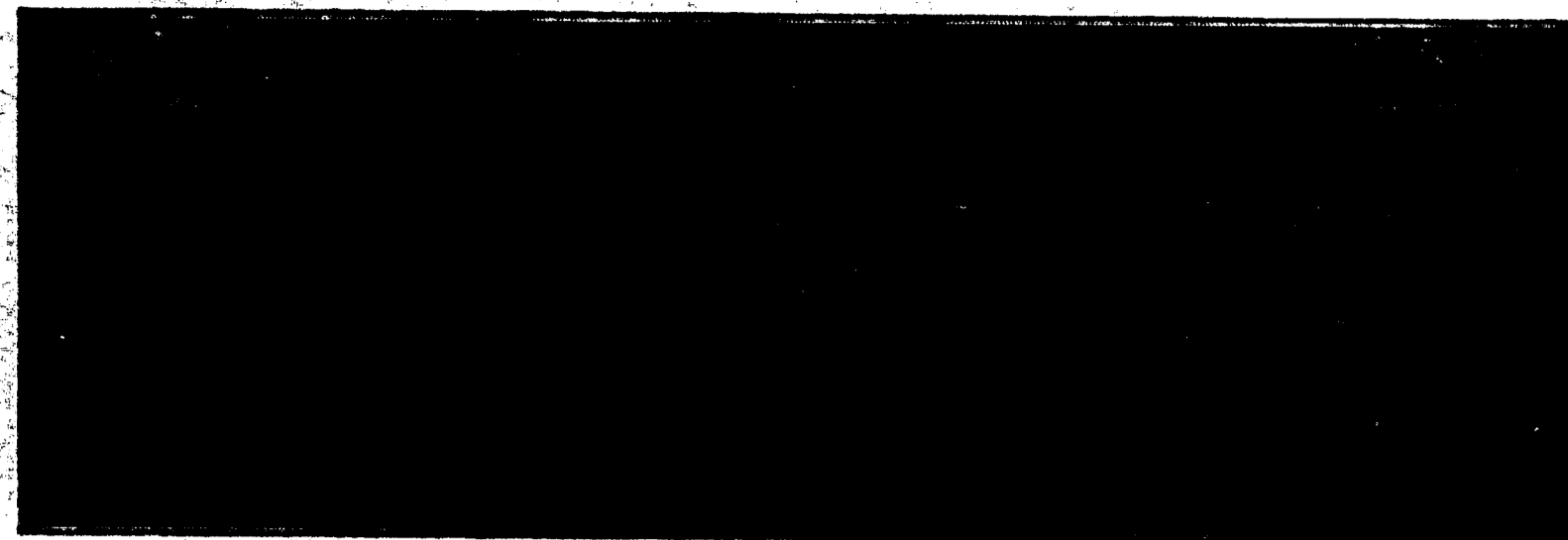
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