

# The Sabbath Recorder

What a man *is* is shown by what he has done, by what he *is doing*, and by what we may reasonably expect that he *will do*.

—DR. W. J. SWAFFIELD.

What have  
What are  
What are

**YOU** done  
doing  
going to do

*For the Denominational Building?*

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

## WHEN MY SHIP COMES IN

Summer and winter are one to me,  
And the day is bright, be it storm or shine,  
For far away, o'er a sunny sea,  
Sails a treasure vessel, and all is mine.  
I see the ripples that fall away  
As she cleaves the azure waves before;  
And nearer, nearer, day by day,  
Draws the happy hour when she comes to shore.  
"But what if she never comes?" you say,  
"If you never the honor, the treasure gain?"  
It has made me happier, day by day,  
It has eased full many an aching pain;  
It has kept the spirit from envy free,  
Has dulled the ear in the world's rude din.  
Oh! best of blessing it's been to me,  
To watch for the hour when my ship comes in.  
—Whitelaw Reid.

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# SEVENTH DAY BAPTIST DIRECTORY

## THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at Westerly, R. I., August 23 to 28, 1927.  
**President**—Benjamin F. Johanson, Battle Creek, Mich.  
**First Vice-President**—Edward E. Whitford, 3681 Broadway, New York, N. Y.  
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**Recording Secretary**—J. Nelson Norwood, Alfred, N. Y.  
**Corresponding Secretary**—Edwin Shaw, Milton, Wis.  
**Treasurer of General Conference**—James H. Coon, Milton, Wis.  
**Treasurer of Onward Movement**—Harold R. Crandall, 10 Stanley Place, Yonkers, N. Y.  
**General Secretary of Onward Movement**—Willard D. Burdick, Plainfield, N. J.

### COMMISSION OF THE GENERAL CONFERENCE

**Terms expiring in 1927**—S. Orestes Bond, Salem, W. Va.; Gerald D. Hargis, Riverside, Cal.; J. Nelson Norwood, Alfred, N. Y.  
**Terms expiring in 1928**—Benjamin F. Johanson, Battle Creek, Mich.; Alexander W. Vars, Plainfield, N. J.; Claude L. Hill, Farina, Ill.  
**Terms expiring in 1929**—Frank L. Hill, Ashaway, R. I.; Herbert L. Polan, North Loup, Neb.; Loyal F. Hurley, Adams Center, N. Y.

## AMERICAN SABBATH TRACT SOCIETY

### BOARD OF DIRECTORS

**President**—Corliss F. Randolph, Maplewood, N. J.  
**Recording Secretary**—Arthur L. Titsworth, Plainfield, N. J.  
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**Acting Treasurer**—Ethel L. Titsworth, 203 Park Avenue, Plainfield, N. J.  
 Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 p. m.

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

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**President**—Henry M. Maxson, Plainfield, N. J.  
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**Secretary**—William C. Hubbard, Plainfield, N. J.  
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 Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.  
 The Memorial Board acts as the Financial Agent of the Denomination.  
 Write the Treasurer for information as to ways in which the Board can be of service.

## SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

**President**—Corliss F. Randolph, Maplewood, N. J.  
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**Director of Religious Education**—Erlo E. Sutton, Milton Junction, Wis.  
 Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

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**Trustee of United Societies**—Benjamin F. Johanson, Battle Creek, Mich.  
**Editor of Young People's Department of SABBATH RECORDER**—Mrs. Ruby Coon Babcock, Battle Creek, Mich.  
**Junior Superintendent**—Miss Elisabeth Kenyon, Westerly, R. I.  
**Intermediate Superintendent**—Paul S. Burdick, Rockville, R. I.

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**Southeastern**—Miss Greta Randolph, New Milton, W. Va.  
**Southwestern**—Miss Fucia F. Randolph, Fouke, Ark.  
**Pacific**—Gleason Curtis, Riverside, Calif.

## CONFERENCE AUXILIARY FOR LONE SABBATH KEEPERS

**General Field Secretary**—Mrs. Angeline Abbey Allen, Edinburg, Texas.  
**Assistant Field Secretary**—Miss Lois R. Fay, Princeton, Mass.

## SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

**Robert B. St. Clair, Chairman, Detroit, Mich.; Carl U. Parker, Chicago, Ill.; Edwin S. Maxson, Syracuse, N. Y.; George W. Davis, Los Angeles, Calif.; D. Nelson Inglis, Milton, Wis.; Holly W. Maxson, West New York, N. J.; Gael V. Simpson, Battle Creek, Mich.; John H. Austin, Westerly, R. I.; Winfred Harris, Plainfield, N. J.; Moses H. Van Horn, Salem, W. Va.; Horace L. Hulett, Bolivar, N. Y.; William Coalwell, Hammond, La.; Rosa W. Palmberg, Liuhoo, Ku, China; H. L. Mignott, Kingston, Jamaica.**

### ADDRESSES OF MISSIONARIES IN CHINA

**Miss Susie M. Burdick, Rev. and Mrs. E. 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, Liuhoo, Ku, China.**  
 Postage, 5 cents for first ounce; 3 cents for every additional ounce or fraction.

# The Sabbath Recorder

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PLAINFIELD, N. J., JUNE 13, 1927

WHOLE No. 4,293

*"Have mercy upon us, O God, according to thy lovingkindness, according to the multitude of thy tender mercies blot out our transgressions! Wash us thoroughly from our iniquity, and cleanse us from our sin! Clear us from hidden faults, and keep back thy servants from presumptuous sins! Then we shall be ready for thy use, and in the hour of conflict become more than conquerors, through Christ."*

**Lest We Forget** The movement for a denominational memorial building and publishing house stands as the most distinctive and largest denominational project ever undertaken by our people. The tendency is great, as the years go by, to forget some of the important features of such a movement, and to overlook some of the urgent reasons why interest in it should not be allowed to die out.

Please do not forget that this is not merely a Tract Board movement; it is pre-eminently a denominational matter. The Tract Board is only a servant of the denomination. The publishing house and its business belong to the denomination, and the board is simply trying to do what the denomination wishes to have done. And I can assure you that every member of that board is anxious to be true to the best interest of the denomination in regard to this important matter.

It will be eleven years in August since the movement took definite shape. After the great need was laid upon the hearts of the General Conference people in 1916, and the fact that we could no longer secure rooms in the Babcock Building became known, Conference recommended that the Tract Society present a suitable plan for a publishing house, together with an estimate of costs, and present them to the next Conference.

The next year—1917, ten years ago—Conference approved the plan for:

"A building owned by the denomination to be the home of the publishing interests of the people, a place for files of denominational literature, a headquarters for denominational records, a shop for the manufacture of literature, and a home for its interests."

After careful consideration in two open parliaments, but one opinion seemed to prevail, and Conference recommended that its Tract Board proceed to build as soon as, in its judgment, it should be wise to do so. The report fills two pages of the 1917 Year Book, from which we reprint the following:

And so we are presenting for your consideration suggested plans of a building which will not only house our interests but which will be a material inspiration to a higher denominational life—a building beautiful in its exterior and harmonious in its interior appointments that would point Seventh Day Baptistward in every brick and stone. Just as a church expresses the community spirit, so this edifice would be a rallying point denominationally—a building that would cause our boys and girls to lift their heads a little higher in the knowledge that it was theirs and expressed in visible substance the teachings of their lifetime—a building that would cause our older members to feel a still greater pride in a denomination which believes enough in its future to build it into such an enduring monument.

Then for a whole year, the board took special pains to hold representative meetings with delegates from the churches, in a sincere effort to follow the directions of Conference just as fast as "it should seem wise to do so."

Representatives of the Tract Board met with the Quarterly Meeting of the Wisconsin Churches and every phase of the question was there carefully considered.

Thus the year 1918 went by, in which every effort was made to secure the counsel of our people in various parts of the denomination.

The Tract Board was anxious to go no further than the circumstances would warrant; and in view of the terrible stress of war times it was considered unwise to begin "actual construction during the period of war."

In May of that year the building fund had grown by voluntary gifts and pledges to the amount of \$2,102, and the SABBATH RECORDER was advised to keep the matter alive with the people from time to time by editorials. On the back cover Brother Hubbard, chairman of the committee, kept an attractive advertisement for gifts of Liberty



Bonds and cash, for use as soon as it should seem wise to do so.

This movement came to be regarded more and more as the one interest in which the entire denomination could unite to strengthen our cause and fit us for better work. By August, 1918, the fund amounted to more than \$2,500, most of which was invested to bring an income until it should be needed.

We must not try to recall every particular in the progress of this work, for it would be too long and become tedious perhaps.

I am sure we can not forget that wonderful "war Conference" in Nortonville, Kan., with our lamented brother, Frank J. Hubbard, as president. The World War was holding up our movement, the board could not see its way clear to do more than to keep the matter alive through the SABBATH RECORDER while the demands for money for war purposes were so very great, and our method for keeping the interest alive through the RECORDER was approved by the Conference. During the year 1919 we all tried to keep the movement alive by our publications and in the association, so our funds continued to grow slowly, until the Conference at Alfred in 1920.

During that year the crisis became so great, as to being compelled to move from the Babcock Building, that we were likely to be told to get out on short notice. So we decided to go forward with only the shop part, and wait for more favorable opportunity to complete the main building.

#### AS TO LOCATION

The question of location had not been settled, and the Tract Board thought this question belonged to the denomination, and not to the board alone, for settlement. Accordingly a referendum vote was resorted to in all the churches, and correspondence solicited. The RECORDER helped what it could by publishing all opinions sent in, in order to aid in voting advisedly.

Then in November, 1919, a council was called, and a good number of delegates from distant churches met with the board and helped settle the question of location.

It was not until after the 1921 Conference at Shiloh that things began to take definite shape, and on October 9 of that year, ground was broken for the shop part. In the following spring, April 9, 1922, we

were able to dedicate the new shop to our publishing interests. It is a splendid, fire-proof, up-to-date shop, equipped with first class machinery, and a shop of which our people may well be proud.

The fact that some \$18,000 had come in as freewill offerings before the work was begun, shows something of the interest taken by the people at large. And the fact that our good friends all over the country understand that the work is not yet done—that the original plan of the General Conference has not been completed, is shown by the constant coming of gifts for the Building Fund, until we now have in hand again nearly \$30,000, that can never be used for anything else.

In keeping with the original plans, and with the understanding that Seventh Day Baptists would not be satisfied to leave a good and desirable work half done, which would discount them in the eyes of the world, the SABBATH RECORDER is keeping the thing alive, with no idea of allowing the movement to go by default, until the fine lot, already paid for, contains the memorial building as a *material expression of our faith in the cause for which our noble fathers lived and died.*

We have been encouraged by the sustained interest in this worthy cause, and by such resolutions as the following, passed by the Eastern Association in June, 1918:

We pledge ourselves to the interests of the proposed new Denominational Building. We realize, and we appreciate, the advantages of such a building; and we believe that when carried to a successful issue it will result in larger growth and greater spiritual power, and in the promise of permanency for our cause as Seventh Day Baptists.

**Living Words From Frank J. Hubbard** Since writing the above I have found in the RECORDER of March 1, 1920, Brother Frank J. Hubbard's live article in which he said many things that every loyal Seventh Day Baptist should remember and cherish. After stating graphically, our relation to the past and the future of our people, and after presenting the imperative need of the proposed building, and referring to the inspiration and uplift of having a home of our own as other denominations do, Brother Hubbard wrote some things I wish to repeat here.

There is a *past* and without it Seventh

Day Baptists would not be here today discussing the hopes, the aspirations and the problems of the future, and for that past so replete with stalwart men and women of unshakable faith, we are proud and thankful, and a monument erected in their memory would be well worth while.

But a Denominational Building, as we have thought of and planned for it, is no mere monument of the past—we are building for ourselves, that we may better carry on our appointed work, and we are building for the next generation that they may be inspired to reach out for larger and better things.

Are we ready to admit just because we are not numerically as strong as some of these other peoples and sects, that we should not attempt to build a little place of our own *that stands* for the faith we profess? If we are, then let's drop the whole thought of the Sabbath and all efforts to keep it alive.

Why a home for our families, why a church for our community, why a building for our denomination! Why? Because each one of them is the natural and logical expression of the love that we have for the home and church and denomination. You would think a man or woman pretty poor stuff that didn't think more of *home* and the love of family than of anything else. You just as naturally carry that thought to the church, and now we are carrying it to the denomination. I say "we are carrying it" advisedly, for the heart-throb of our people comes to me from all over the land, telling in dollars and telling in words of the interest this and that one has in the matter, and one can not receive, week after week and month after month, a constantly increasing number of subscriptions to this fund and not realize that the people are becoming more and more interested in this project.

In this *New Democracy* which some roll lightly under their tongues as a meaningless phrase, but which is actually the most vital, living condition which this generation will have to meet, the world is turning to no-Sabbath, and will never come back to a worshipping Sunday. Shall the Sabbath be swept out with the tide, or shall we stand in the breach and save that precious jewel which Jehovah gave to the world?

Why not then do this thing—build something that will be a memorial for the generations that have gone before and that are responsible not only for your *being*, but are responsible also for your love of God without which you would not be a *man* or a *woman*. Build it for the next generation, a sign to them that we had a faith which they must live up to, but above all, build it for *this* generation, build it for *yourselves*—to strengthen your conviction in the things that are good. Put your treasure into it of soul and mind and money and then you will build this building as a symbol of the belief we have been expressing through the ages—"The seventh day is the sabbath of the Lord thy God."

Brother Hubbard spoke these words seven years ago, before the shop was built, but they are just as timely today regarding the main building. We may soon have to make a special canvass for funds; but some way I have felt that if we could secure the building by *voluntary freewill offerings* from our dear people, the testimony before the world and the inspiring message thereby made permanent to coming generations of our own denomination, would be all the more precious and significant. Such a free-will offering gift as a memorial building *could not be hid*, but would proclaim, most *eloquently*, our faith in the Seventh Day Baptist cause as the generations come and go.

**Teen-Age Conference** A copy of the Nortonville *News*, just come to hand, gives more than two long columns to its report of the splendid Teen-Age Conference held there last week by Rev. Ahva J. C. Bond, secretary for Sabbath promotion of the Tract Board. The young people of North Loup, Neb., seventeen strong, with five drivers, went in cars three hundred fifty miles to attend this meeting, spending one night each way en route. They found eighteen young people of Nortonville ready to welcome them, and several came from four other Kansas towns, to enjoy the meetings. There was also one from Los Angeles, Calif., to share in the good things.

Pastor H. L. Polan of North Loup, Neb., and Rev. John F. Randolph of Milton Junction, Wis., were there as helpers in the

work, and the meetings were regarded as excellent by the Nortonville paper. We quote from its report as follows:

Friday, at eight o'clock in the evening, there was a devotional service, following which Rev. John F. Randolph preached from the text, "The heavens declare the glory of God, and the firmament showeth his handiwork." Mr. Randolph chose the first verse of Genesis as the background for his text. He spoke of the stars, the flowers, the animal life—all declaring the glory and handiwork of their Creator. He compared the universe to a great painting, in which man is the central figure. Man also declares the glory of God, in the wonders of his anatomical structure; in his psychologic development, his inventions, and other intellectual achievements. Is he also declaring God's glory in his spiritual nature, or is his attitude marring God's great picture?

#### SABBATH SERVICES

This service was well attended. After devotions, Rev. Herbert L. Polan preached from the text, "What is man, that thou art mindful of him?" He defined man as "an instrument in the hand of God to accomplish his purpose." He stressed the importance of education, quoting Aristotle, who, when asked how the educated differed from the uneducated, answered, "As the living differ from the dead." Education, however, must be accompanied by character. High intelligence with low desires is a terrible tragedy. The need of the hour is more religion. The deeds and character of a country's citizens make its truest flag.

In the Sabbath school hour, Mr. Randolph taught the entire school the lesson of "Peter Undaunted by Persecution." He recalled the time when Peter had been daunted by the mere fear of persecution, showed how Christianity had thrived on persecution, and discussed the subtle forms of persecution found today. Rev. Ahva J. C. Bond talked especially for the children and had all present pretend they were children. He said that out in the pasture field was a poor place for a little apple tree—hooked by cows, scratched by pigs, leaped by horses, eaten by caterpillars. The place for a little apple tree is in an orchard; for a child, in the church.

Intermediate Christian Endeavor met in the afternoon. All the young people took part in the discussion of "What the missionaries have done for China." Mr. Randolph then gave recollections of his boyhood, when his parents were missionaries in China. He mentioned superstitions—hairs under a mat meant war; mending a garment on one's self meant a dog bite; roofs must be curved to keep away spirits, as they travel in straight lines. Strange burial customs, modes of travel, beggars, lepers, skilled vase-menders, schools, and the language received interesting comment. The Intermediate orchestra rendered a selection. Mr. Polan asked his hearers to name all Seventh Day Baptist missionaries in China, and called someone to the front to represent each. After another orchestra number, Mr. Bond talked on present conditions in China, saying that the Nationalists are not to be feared, but the Communists are.

In the evening after Sabbath the young people enjoyed a pleasant and helpful social hour. On Sunday the main conference was continued, in which Brother Bond spoke upon the question: "What shall we do with our Father's gift—the Sabbath—to remind us of his presence?" The Young People's Rally Song was sung, and Pastor Randolph spoke on "Successful Sabbath keepers." Another good Sabbath talk was given by Pastor Cottrell.

After a drive given the young people to Atchison, on Sunday, the closing session was largely a song service. Thanks and congratulations were in order. On Monday, after a picnic, the Nebraska young people departed for home. This was the Twelfth Teen-Age Conference and the first one so far west.

**Rejoicings at Milton** We do not wonder that Milton College is almost wild with rejoicings over the grand success of the home canvass for endowment funds. The drive secured pledges for more than \$100,000, and the *College Review* brings news of the celebration, which was shown by a monstrous bonfire, the ringing of bells in both Miltons, the blowing of whistles in the surrounding community.

The fire was started at eleven o'clock, which must have been like the burning of a large house. Many witnesses from the country around came in to help rejoice, and the students made the midnight ring with their songs as the fire died down.

Some two thousand people are counted among the givers, and we do not wonder that Milton rejoices. We are glad for them. The *College Review* says:

"All through this campaign the people have been good sports and have entered into the work with a will. They have volunteered their cars for the parade and have made other little donations here and there, besides the biggest donation of all—that of giving their money. The *Review* takes this opportunity to extend congratulations and a hearty thank you to the people of Milton, Milton Junction, and the surrounding territory."

**Report of Building Fund** Since our last report the treasurer has received gifts of \$255. This added to the amount reported on May 25—\$29,193.51—makes the present sum of \$29,448.51 on June 7,

#### CENTRAL ASSOCIATION TO BE HELD AT ADAMS CENTER N. Y., JUNE 16-19, 1927

##### PROGRAM

##### Thursday—Morning

- 10.30 Opening service and address of welcome, Rev. Loyal F. Hurley, Adams Center
- 10.45 Response, Rev. Frank E. Peterson, Leonardsville
- 11.00 Report of—  
Executive Committee  
Treasurer E. A. Felton, West Edmeston  
Obituary Committee, Mrs. C. C. Williams, Adams Center  
Missionary Committee, Robert W. Wing, DeRuyter  
Ordination Committee, Rev. F. E. Peterson
- Messages from churches of the association
- Afternoon*
- 1.45 Bible reading and praise service, Rev. William Clayton, Syracuse
- 2.05 Greetings from sister associations  
Reports of delegates to sister associations
- 3.15 Sermon, Rev. Wm. L. Davis, Salemville, Pa., delegate from Southeastern Association
- Appointment of standing committees
- Evening*
- 7.30 Praise service, R. W. Wing
- 7.45 Program of Sabbath School Board, in charge of Rev. Erlo E. Sutton, Milton Junction, Wis.
- 8.30 Annual sermon, Rev. John T. Babcock, DeRuyter  
"Behold, I stand at the door and knock"  
—Revelation 3:20

##### Friday—Morning

- 10.00 Business
- 10.15 Tract Society interests—  
"The SABBATH RECORDER," Rev. Theodore L. Gardiner, Plainfield, N. J.  
"The Present and Future Work of the American Sabbath Tract Society," Secretary Willard D. Burdick, Plainfield, N. J.
- 11.15 Sermon, Rev. Eli F. Looftboro, Shiloh, N. J., delegate from Eastern Association
- Afternoon*
- 2.00 Program of the Missionary Society, in charge of Secretary William L. Burdick, Ashaway, R. I.  
Addresses by—  
Miss Anna M. West, Shanghai, China  
Rev. Royal R. Thorngate  
Secretary William L. Burdick
- Evening*
- 7.30 Sabbath vespers, Rev. E. M. Holston, Dodge Center, Minn.
- 7.55 Sermon, Rev. Alva L. Davis, Little Genesee, N. Y., delegate from Western Association
- 8.30 Conference meeting, Pastor Lester G. Osborn, Verona  
"Shut thy door, pray to thy father"  
—Matthew 6: 6

##### Sunday—Morning

- 9.30 Business—reports and election of officers
- 10.15 Program of Education Society, in charge of Rev. Willard D. Burdick  
"Trained Christian Teachers in Our Colleges," Rev. L. F. Hurley  
"Recruits for the Ministry," Rev. William L. Burdick, Ashaway, R. I.
- 11.15 Sermon, Dr. Theodore L. Gardiner, Plainfield, N. J., editor "SABBATH RECORDER"
- Afternoon*
- 2.00 Worship, Pastor Lena G. Crofoot, West Edmeston  
Program of Woman's Board, in charge of Mrs. Adelaide C. Brown, Brookfield, associational secretary  
Address, Miss Anna M. West, Shanghai, China  
Offering for Woman's, Young People's, and Sabbath School boards
- 3.15 "Plans of Peace Declamation Contest," Mr. Walter W. VanKirk, New York City, for Commission of Federal Council of Churches of Christ in America.
- 3.35 Associational letter, Mrs. Lena G. Crofoot, corresponding secretary  
Final business
- Evening*
- 7.30 Prayer in song, Rev. A. L. Davis
- 8.00 Baccalaureate sermon to graduates of Adams Center High School, Rev. Loyal F. Hurley  
"I have set before thee an open door"  
—Revelation 3:8
- Sabbath Day—Morning*
- 10.30 Sabbath morning worship, in charge of Pastor L. F. Hurley  
Junior sermon, Pastor Lester G. Osborn  
Sermon, Rev. Erlo E. Sutton, Milton Junction, Wis., director of religious education, Sabbath School Board  
Joint offering for Tract, Missionary, and Education societies
- Afternoon*
- 2.15 Opening service, Rev. A. L. Davis  
Introduction of ministers and delegates
- 2.30 The children's hour, in charge of Mrs. Eva Horton, Adams Center
- 2.30 "Denominational Doors," in charge of General Secretary Willard D. Burdick  
"The Work of the Conference Commission," Rev. A. L. Davis  
"Missionary Crisis," Secretary William L. Burdick  
"The Denominational Building," Dr. Theodore L. Gardiner, Plainfield, N. J.  
"The Onward Movement," Secretary Willard D. Burdick
- Evening*
- 7.30 Evening worship, Rev. E. E. Sutton
- 7.45 Sermon, Rev. Edward M. Holston, Dodge Center, Minn., delegate from Northwestern Association
- 8.15 Program of Young People's Board, in charge of Albert Rogers, Brookfield, associational secretary  
"I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness"—Psalm 84: 10



## 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.—Little Prairie, Ark.
- No. 8.—Roanoke, W. Va.
- No. 9.—?

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

June 26-29, Western Association at Little Genesee, N. Y.

### YES, I WAS A MINISTER'S CHILD

We had pulled taffy, and had played every game we could think of, but it was only ten o'clock, and we had permission to stay until eleven-thirty. Out in the kitchen Adelaide's mother was busily fixing the ice cream and cake and cocoa with whipped cream. And then somebody turned on the squeaky phonograph in the front room and to the tune of "The Oceana Roll," boys and girls began to dance. I stood in the corner against the wall, acutely uncomfortable, for I was the minister's daughter and I had never been allowed to go to a dance in all the sixteen years of my life. I was now a senior in high school, but the proms and assemblies existed as best they could without my presence. Taffy pulls, Epworth League socials and Sunday school picnics were supposed to satisfy my social urge. They didn't.

On this particular night, after four or five boys had coaxed me to dance, I suddenly succumbed. Why I should choose a very pokey party as the stage setting for my fall from grace I can not tell. But I somehow felt that I would surely die if I had to stand still one more minute and

watch other people waltz. Presently I was whirling around the rooms "in the arms of a member of the opposite sex," to put it in the words of the latest traveling evangelist who had visited our church. After we had danced three dances, Elizabeth's mother brought in the food and my sinning stopped for the time being.

But not the consequences of the sin. Emphatically not. One of the girls at this party was the daughter of the gossip of the church of which my father was the pastor. Every church has such a member. This lady gossip brought me to grief. Her daughter rushed home to tell the horrible news that the minister's daughter had *danced*. And the mother, her mouth fairly watering with this juicy bit of scandal, telephoned every official member of the church before the next morning was half over.

By noon my family had the sad news, and there was a grave and tearful session in father's study.

"But daddy," I sobbed, "this is what makes me so mad—she sends her own daughters to dancing school."

It was my first introduction to that peculiar but prevalent code of morals which permits the world to say to its teachers and preachers, "We may do as we please, but you must *never* do as you please."

A teen age preacher's daughter has a hard row to hoe. Every beau who comes knocking at the parsonage door is a subject for discussion throughout the congregation. "The minister's daughter is boy crazy. Isn't it too bad—and her father such a grand man."

Every new frock is scrutinized and commented upon. "Now I call it downright terrible to let her have a hand-smocked chiffon party dress. On his salary! Think of the example!" No mention of the nights the minister's wife sat up, patiently and laboriously doing that smocking; no mention of the bargain sale at which she had picked up the lavender chiffon for a song. Apparently a minister's daughter should be holy but not stylish.

Other trials came my way. One was supposed to prefer to be escorted to parties by the pimple-faced but earnest son of the leading official member, rather than by the slightly sheikish lad who was handsome but smoked cigarettes. One was supposed to attend every church function, and this in-

cluded quite a list. Church, Sunday school, and Epworth League each Sunday; Queen Esther meeting on Saturday; Standard Bearers on Thursday. A high school girl, according to the preacher father, could legitimately be excused from Wednesday night prayer meeting. But no social engagements on Wednesday night—not ever! I remember my agony the year Hallowe'en came on Wednesday.

Somehow I lived through it all. In spite of being known in certain quarters as "that wild minister's kid" I managed to reach maturity without breaking many of the Ten Commandments. And in spite of the fact that I never went to a dance (except on that fatal night!) or played cards or ever saw a professionally acted play until I entered college, I think I was lucky to be born a minister's daughter.

Ministers' children have privileges which far outweigh their social disadvantages. There is a real educational basis for the fact that more children of ministers rise to prominence in the professions than children of men of any other calling. A minister's child, for one thing, is steeped in bookishness from early childhood. I have never been in a minister's home that did not have a library. I have never met a good preacher who would not rather go without new clothes than without new books. And if you think all those books are treatises on theology, think again. Recently in working up some material on Russia I found the town librarian very chary on bolshevism. But in the library of the local theological seminary some ten books on bolshevism and communism—many of them by radical Russians—were "on call" at the desk, as the theological students were studying them.

A minister's child, again, is a traveled individual. Did you ever hear of a college professor who had not been to Europe? And did you ever meet a minister who had not been in every state in the Union? John Wesley, the founder of the particular denomination with which my father was affiliated, had the traveling habit. So had Francis Asbury, its American prophet. The statue of Asbury now in Washington very properly depicts that gentleman sitting on his horse. He spent most of his time that way. Most of the preachers whom I know spend their summers wandering all over the

United States. Where they get the money from, heaven knows. Probably in the same way my father got his, through writing books and giving lectures in addition to his regular preaching work. Preachers do not have the bond buying habit. Given an unexpected three hundred dollars they do not rush off to the stock market, but to California or the Yellowstone National Park. They die poor but educated. And their children inherit no money but many memories—memories of Rocky Mountain sunsets, and twilights on Michigan lakes, memories of campfires in Canadian woods and clam bakes on the shores of two oceans.

Probably the greatest single advantage that comes to the children of ministers is the privilege of meeting in a fairly intimate fashion many of the great men of their day. In spite of America's democracy, business men with five thousand dollar a year incomes do not entertain senators, congressmen, writers and "captains of industry" with great frequency in their homes. Ministers do. They may give these important visitors nothing more exciting than roast lamb and brown potatoes. But the visitors do not expect style. They get that elsewhere. They come to the manse so often, I am inclined to think, just because it is a little haven of rest from the social climbing world, just because they know it is one place where culture is placed above cash.

My childhood and girlhood are full of memories of the great men who visited our home: great men of our own denomination—that red-headed poet and humorist, William A. Quayle; that statesman who is almost as much a fixed part of Washington as the Capitol, William Fraser McDowell; that great missionary to India, James M. Thoburn; great men of other denominations—Charles M. Sheldon, whose book, *In His Steps*, has probably had the largest sale of any story ever written in America; S. Parkes Cadman, now president, I believe, of the Federal Council of Churches; William Jennings Bryan, who was a fundamentalist evangelical preacher in everything but name; many college presidents—Bashford of Ohio Wesleyan, Hughes of DePauw, Hough of Northwestern, Lewis of Morningside, Crawford of Allegheny, Murlin and Marsh of Boston, wonderful old

Chancellor Day of Syracuse; a sprinkling of statesmen—Beveridge and Jim Watson of the Senate; Nelson, of the House of Representatives; Chinda, the Japanese ambassador; captains of industry—Welsh of grape juice and Gamble of Ivory soap fame.

These men all found time to be friends of one minister's family. To try to be fashionable for their benefit would have been ridiculous. So we were highly informal instead. No great dinners at eight o'clock with the children hustled off to bed or to another dining room. We sat right at the table with the dignitaries and never missed a word of what they said. Which would you rather have—roast beef and mashed potatoes with men like these, or caviar and mushrooms under glass with Madam Vanderglitter of many millions and many chins?

Those parsonage days are long over. Many of the great men who visited there are dead. But I still have memories of their talk; and in my library I still have many of their autographed books; and laid away with my most cherished possessions I still have many of their letters, written from far places to the minister's child they had found time to love. And when, in these latter days, my friends learn that I was once that piteous individual, "the preacher's child," they feel downright sorry for my circumscribed youth. And I feel sorry for theirs! —*LaMar Sheridan Warwick in the Christian Century.*

**STATEMENT ONWARD MOVEMENT  
TREASURER, MAY, 1927**

*Receipts*

<b>DENOMINATIONAL BUDGET</b>	
Adams Center .....	\$ 49.00
Albion .....	15.00
Alfred, First .....	252.03
Alfred, Second .....	123.75
Brookfield, Second .....	51.40
Dodge Center .....	3.50
Farina .....	100.00
Friendship .....	5.00
Hartsville .....	10.00
Hopkinton, First .....	106.25
Los Angeles .....	20.00
Marlboro .....	90.00
Milton .....	204.41
New York City .....	78.07
North Loup .....	250.00
Pawcatuck .....	200.00
Plainfield .....	913.90
Richburg .....	35.00
Salem .....	123.75

Salemville .....	5.00
Salemville Christian Endeavor .....	5.00
Syracuse .....	4.00
Verona .....	15.00
Waterford .....	3.00
L. S. K., W. H. Tassell, M. D. ....	10.00
	<u>\$2,673.06</u>

**SPECIAL**

Adams Center	
For Jamaica .....	\$ 25.00
Alfred, First	
For denominational building .....	5.00
Alfred, Second	
For Sabbath School Board .....	20.00
Andover Aid society	
For Woman's Board .....	5.00
Dodge Center	
For Missionary Society (From Sabbath school) .....	\$ 5.04
For Missionary Society (From Mrs. Carrie Greene) .....	36.00
	<u>41.04</u>
Hartsville, Ladies' Aid society	
For Woman's Board .....	20.00
Hopkinton, First—Woman's Sewing Society:	
For Woman's Board .....	85.00
Los Angeles	
For Missionary Society .....	\$15.00
For Tract Society .....	15.00
	<u>30.00</u>
Milton	
For Missionary Society .....	\$20.00
For Tract Society .....	20.00
For Ministerial Relief .....	10.00
	<u>50.00</u>
New York City	
For Tract Society .....	5.00
Salemville—Woman's society	
For Woman's Board .....	15.00
Shiloh—Benevolent society	
For Woman's Board .....	117.79

Denominational budget .....	\$418.93
Special .....	\$2,673.06
Balance, May 1, 1927 .....	418.93
	<u>94.19</u>
Total .....	<u>\$3,186.18</u>

*Disbursements*

Missionary Society .....	\$1,100.04
Tract Society .....	512.10
Sabbath School Board .....	214.50
Young People's Board .....	118.80
Woman's Board .....	474.99
Education Society .....	54.00
Historical Society .....	27.00
Scholarships and Fellowships .....	64.80
Ministerial Relief .....	226.00
General Conference .....	243.00
Contingent Fund .....	83.70
	<u>\$3,118.93</u>
Balance, June 1, 1927 .....	67.25
Total .....	<u>\$3,186.18</u>

HAROLD R. CRANDALL,  
Treasurer.  
10 Stanley Place,  
Yonkers, N. Y.,  
June 1, 1927.

**NOTES ON ISAIAH**

No. III

MARY E. POST

Isaiah 30 pronounces a "Woe to the rebellious children, saith Jehovah, that take counsel, but not of me; and that make a league, but not of my Spirit, that they may add sin to sin; that set out to go down into Egypt . . . to strengthen themselves in the strength of Pharaoh." This is symbolical as well as literal. Egypt symbolizes the world, Pharaoh, the king of the world; Zoan the capital city; and Hanes, or Tahapanes, was the city of idols, therefore religious. "For Egypt helpeth in vain and to no purpose."

Verse 26. "Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold." This refers to a time when the light of the planets shine on the earth.

Isaiah 33:7. "Behold, their valiant ones cry without; the ambassadors of peace weep bitterly." A peace that is not founded upon the "love of Jehovah can not endure." Jeremiah 6:14, 15; Isaiah 49:22.

Isaiah 35. "The wilderness and the dry land shall be glad; and the desert shall rejoice, and blossom as the rose . . . and a highway shall be there . . . and it shall be called the way of holiness; the unclean shall not pass over it: *but it shall be for the redeemed.*" We get a hint in Ezekiel about where this highway will be, when describing the millennial temple and its surroundings. Professor Lofthouse (New Century Bible) says that the oblation is placed between the land of Judah and Benjamin. That the special and middle portion of the square around the temple is just over eight miles long by just over three miles wide.

When this temple is dedicated, and it can not be built until the land lies differently, the glory of the Lord is to enter in at the door of the east gate. After that it is never to be opened, but the prince's entrance and exit is by the porch of the east gate. He must come down from heaven. Bethel is included in this eight mile square, so we see that Jacob's dream was prophetic. Genesis 28:16, 17. Jacob saw the angels of God ascending and descending the ladder and he said, "This is none other than the house of God (temple) and this is the gate

(place of entrance) of heaven." Amos 7:13. "But prophesy not again any more at Bethel: for it is the king's chapel, and it is the king's court."

Chapter 38 tells of a sickness of King Hezekiah, and Jehovah sends a message by Isaiah that he will not recover. Then Hezekiah prayed to Jehovah saying that he had walked before him in truth and with a perfect heart and had done that which was good in his sight. Jehovah heard his prayer and granted him fifteen more years, giving as a personal sign or guarantee that the "shadow on the steps, which is gone down on the dial of Ahaz with the sun, to return backward ten steps." After his recovery he wrote a song in which he said that he was going out in the noon-tide of his days into the gates of Sheol, that he was being deprived of the rest of his years, that Sheol can not praise thee, they that go down into the pit can not hope for thy truth: the living, the living, he shall praise thee as I do this day. . . . Therefore we will sing my songs with stringed instruments all the days of our life in the house of Jehovah. Then he asks, What is the sign that I shall go up to the house of Jehovah? This sign is given just as the sign was given Ahaz in chapter seven to go on record for the generations to come.

It was at this time that Merodach Balandan, king of Babylon, on hearing of Hezekiah's sickness sent letters and a present to Hezekiah. Isaiah comes to Hezekiah inquiring about these strangers—where they came from? Hezekiah answers that they were from Babylon. Then Isaiah asks what have they seen? Hezekiah answers, *All that is in my house have they seen. Then, said Isaiah, Hear the word of Jehovah of hosts: "Behold, the days are coming when all that is in thy house, that which thy fathers have laid up in store until this day, shall be carried away to Babylon . . . and of thy sons that issue from thee shall they take away. Then said Hezekiah, Good is the word of Jehovah."*

How could Hezekiah say good was the word of Jehovah unless he meant that he was thinking of the future home of all Jehovah's children, and that it was an assurance for them that they, as surely as they saw that sign fulfilled, might know that there was a place in their heavenly Father's home for them.



The similarity of the message in the gospels and this fortieth chapter is noticeable.

ISAIAH

"Comfort ye, Comfort ye my people, saith your God. Speak ye comfortably to Jerusalem; and cry unto her that her warfare is accomplished, that her iniquity is pardoned."

GOSPEL

"Glory to God in the highest, on earth peace, good will to men."

ISAIAH

"Every valley shall be exalted, and every mountain shall be made low: and the uneven shall be made level: and the rough places a plain. And the glory of Jehovah shall be revealed."

GOSPEL

John the Baptist said that he was "the voice of one crying in the wilderness," and when asked by the multitude, "What must we do?" answered, "Extort no more than is appointed you." The soldiers asked, "What must we do?" He said, "Extort from no man by violence, neither accuse any one wrongfully, and be content with your wages."

Chapter 41. "Keep silence before me, O islands; and let the peoples renew their strength. . . . let us come near together to judgment. Who raised the righteous one from the east, called him to his foot, gave the nations before him, and made him rule over kings? . . . I, the Lord, the first, and the last, I am he." This judgment of the nations is the same as in Matthew 25: 30-46. "Produce your cause . . . bring forth your strong reasons. . . . Let them bring them forth and show us what shall happen that we may consider them, and know the latter end of them." We see by this that Isaiah puts prophecy as one qualification of a god.

"I have raised up one from the north, and he shall come." The magnetic current comes from the north. There is a space among the stars in the north, and north is always above on the map. Psalm 75:6.

Isaiah 42:5. "Thus saith Jehovah the Lord, he that created the heavens, and stretched them out: he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein."

The second attribute of a god is that he

can create, and the third that he can make an image of himself.

Other god's images are made of wood, stone and metals, but Jesus Christ was made a *living* image of God. Colossians 1:15. "Who is the image of the invisible God, the first born of every creature." Hebrews 1:3. "Who being the brightness of his glory, and the express image of his person."

Isaiah 46:1 mentions Bel and Nebo, Babylonian gods, but they were not able to move themselves about but were dependent upon the beasts of burden.

Chapter 48 mentions the house of Jacob and Israel as professed worshipers of Jehovah, but not in truth nor in righteousness, but, because of his covenant he will not cut them off. He has chosen them in the furnace of affliction and will redeem them. He had declared the former things from the beginning because if he had not they would credit it to their own idols.

Chapter 54 is a call to those who remain on the earth during the millennium to "enlarge the place of thy tent, and let them stretch forth the curtains of thy habitation: lengthen thy cords, and strengthen thy stakes, for thou shalt spread abroad on the right hand and on the left."

Verse 2 is addressed to the saints or church—"O thou afflicted, tossed with tempest and not comforted, behold I will set thy stones in fair colors, and lay thy foundations with sapphires, and make thy pinnacles of rubies and thy gates of carbuncles, and all thy border of precious stones. All thy children shall be taught of Jehovah, and great shall be the peace of thy children. . . . No weapon that is formed against thee shall prosper. . . . This is the heritage of the servants of the Lord." Psalm 112:6.

Chapter 56 pronounces a special blessing upon those who keep the Sabbath. They will have a name greater than sons and daughters. Their promised blessing is that they will offer burnt offerings and sacrifices upon the altar of Jehovah's house of prayer. That will be the office of prince in the millennial temple.

Isaiah 57:1. "The righteous perisheth, and no man layeth it to heart: and merciful men are taken away none considering that the righteous is taken away from the evil to come." Although the actively good are

taken out, yet, out of the awful calamities that will follow this extermination there will come some grand characters.

Isaiah 65:8. "Thus saith Jehovah, As the new wine is found in the cluster, and one saith, Destroy it not, for a blessing is in it: so will I do for my servants' sake, that I may not destroy them all." God who could have wiped all out, chose those calamities instead because there were some among those left worth saving, and they are the ones Christ comes for at his second coming. The true church will come *with* him.

In Revelation 6, the seals place the events in their order. The four horsemen represent war and its aftermath, but the final outcome of this war will be the seating of a world ruler, chosen by ten men who have authority as kings, and he will enforce this world religion that we found in chapter 4. This will mean the martyrdom of the true church (seal five). Then comes seal six—fire, earthquakes, spirit-horses, etc.; then a change comes and those left on earth can not even die, though they will long to. Isn't it worth our while to look into these things and find a way of escape? And be prepared for it?

Isaiah 60:13. "The glory of Lebanon shall come unto thee, the fir tree, the pine, and the box tree together, to beautify the place of my sanctuary; and I will make the place of my feet glorious." Ezekiel 43:7; Zecharia 14:4. So we see that the millennial temple will be set in a park of evergreen trees. One can imagine how it will be. People will live longer than now.

Isaiah 65:20 says, "There shall be no more thence an infant of days, nor an old man that hath not filled out his day: for the child shall die a hundred years old." So if many of that era should live as long as Methuselah, and should be obliged to turn in his accumulated wealth to the kingdom every fifty years, excepting his home, he would plan accordingly. There would be wonderful homes, knowledge as great as the waters that cover the sea. Music—just imagine the hallelujah chorus being sung by a selected number of singers, an orchestra, etc., all having been in training five hundred years.

"The Lord is my shepherd." (The word for Lord is *adonai* which means *master*.) "I shall not want. He maketh me to lie

down in green pastures." (This signifies comfort, peace. Green—fresh—pastures—plural. There are two pastures here, there may be many varieties. The pastures need not be the same kind.) "He *restoreth* my soul." (My soul is me. He returns my soul to my body. That is my redeemed body. Paul said he was waiting for the redemption of his body.)

"He leadeth me in the paths of righteousness for his name's sake." (It is not on account of anything that we are or can do but because he is a covenant-keeping God.) "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me: Thy rod" (the word for rod here is the Hebrew word *Kanah*, from which is derived the ecclesiastical word *canon*—a rule of religious life and duty) "and thy staff" (staff is the instrument by which the shepherd leads and controls the sheep—the holy spirit) "they comfort me. Thou preparest a table" (it is the marriage supper of the Lamb) "before me in the presence of mine enemies": (my enemies are those who desire to ruin my soul) "thou anointest my head with oil" (I become a consecrated messenger for Christ); "My cup runneth over." (The human soul is not big enough to contain it all.) "Surely goodness and mercy shall follow me all the days of my life; and I shall dwell in the house" (heaven) "of the Lord" (Adonai the Master) "forever."

#### SOUTHEASTERN ASSOCIATION

The Southeastern Seventh Day Baptist Association will convene with the Ritchie Seventh Day Baptist Church at Berea, W. Va., June 30 to July 3, 1927. A good program is planned and we hope for a large attendance.

All delegates coming by auto should follow Route 50 to Harrisville, from there taking graded road, which is in excellent condition, by way of Pullman to Berea.

Delegates finding it necessary to come by rail should take the train to Pennsboro, and go from there by bus to Harrisville. If you will notify the Transportation Committee (Orland Sutton or Carlton Maxson, Berea, W. Va.) as to when you expect to arrive, they will arrange for you to be met at Harrisville.

CLIFFORD A. BEEBE,  
Moderator.

## MISSIONS

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

### CHRISTIAN MISSIONS AS SEEN BY A CHINESE FOREIGN MINISTER

Dr. C. C. Wu, the foreign minister of the Nanking government, recently gave an interview to the Shanghai correspondent of the *New York Times*, and among other things he expressed himself regarding mission schools and mission work in China. Dr. Wu is the son of a former minister to Washington, was educated in the United States and England, and has had many years experience in the political affairs of his country. After having declared that there is no possibility of a reunion between the Nanking government, which he represents, and the Communists, and that the former has set itself the task of terminating unequal treaties and establishing equality in China, he speaks regarding missions as follows:

We hope the United States, which is the traditional friend of China and a power having fewer commitments than any other, will lead the way. Except for a minor interest in the Shanghai settlement and a section of the Legation quarter at Peking your country has no concessions in China. That helps Americans at home to take a different view from those in Shanghai. Here they are influenced by what might be called Shanghai thought.

Religious toleration is one of the principles of the Kuomintang. Dr. Sun-Yat-sen was buried with a Christian service. We never had religious persecution in China, as you had in the West. Here the agitation against Christianity has always been due to a suspicion that missionary work was the advance guard of imperialism.

The agitation now is also due to a feeling that in education the Chinese government should have a say regarding the manner in which its future citizens are to be instructed, hence the demand that mission schools should in future conform to the prescribed regulations.

Aside from these considerations there is no objection to missionaries in China. There is no question about doctor or evangelist. There is no objection to a preacher offering his creed to the people, while the medical work is the most effective method of converting men. Healing the sick wins their appreciation directly and sets an example that can not be mistaken.

But the schools are in a different category. Some prominent institutions have conformed to

our requirements and are being conducted satisfactorily. Lingnan College at Canton is a conspicuous example.

Students of the mission schools learned less of the history and geography of China than of foreign countries and less of the Chinese language than of English. We want the Chinese side emphasized.

When the correspondent intimated that foreign mission boards might conclude that it is not worth while to continue school work unless religion can be taught as it is in private schools in this country, the foreign minister replied:

Where could our students go? The foreign schools are better and far more numerous than ours.

The derangement of the missionaries has been due to labor troubles and student movements, whether or not communistically influenced, and to military operations. - These accidentals do not affect the principle that our government is tolerant in religious matters.—By permission of the *New York Times*.

### LETTER FROM JAMAICA

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

DEAR BROTHER BURDICK:

Returning from the Albion Mountain trip we came by way of the Watersford Church. This is the church located at Guy's Hill, forty miles from Kingston. We spent a Monday afternoon and night there. We thought it the prettiest spot we had seen in Jamaica. As we look to the north some miles away, the sea, extending east and west for miles, can be easily seen. Ocean ships are often seen passing. Perhaps the finest view is to the southeast over mountains and valleys of great beauty to Blue Mountain Peak, thirty-seven miles away in a straight line, which is 7,388 feet above sea level. But the country all about is lovely to look upon. The climate was wonderfully refreshing to us, this being the coolest place we had found since landing in Jamaica.

Here is where our people have built a neat little church. It is completed except the seating. There is an indebtedness of about \$55 against it. Then lumber for the seats and compensation to the carpenter for making them must be secured. The people have surely done well to get this nice structure up. They hope to get the seats in soon, and then have special dedication serv-

ices. They placed boards in the church close together for seats so that a meeting was called for the night we were there. Every seat was filled, and a goodly number of folks stood outside during the service. We were sorry we could not grant their earnest request to stay right there then for more meetings. But we hope to return for more extended work later on. Returning to Kingston, we came down what is known as "The Devil's Race Course." If he is like that race course he is certainly a crooked fellow and his road is all down hill.

We attended services here in Kingston the following Sabbath, and on Sunday, April 24, went to Clarendon parish to attend a special reception service arranged for Mrs. Coon and me. To the complete surprise of Brother Mignott it proved to be a special service in behalf of himself as well. It was a fitting and an appropriate recognition of the services he has rendered. This program given this Sunday afternoon was arranged and carried out by Brother and Sister Smikle, of our Post Roads Church in Clarendon. Seven of our Kingston people enjoyed the kind hospitality found in the home of the Smikles that day and night. It looked especially good to Mrs. Coon and me to see your picture and that of Secretary Willard D. Burdick and his wife in this home. They also have a long list of Seventh Day Baptist books and other publications on their table. Through these they are becoming pretty well acquainted with our people. Our church organization there is very small, numbering not more than five or six resident members. But they are doing worth while things just the same. Sister Smikle has called children together in two localities, one on either side of her home, for Bible study till she is now superintendent of two Sunday schools. One of these has eight members and the other twenty-seven. Besides these they have our own Sabbath school of seven members. But the influence of these Sunday and Sabbath schools extends much farther than the numbers would indicate. At the service held this Sunday afternoon one hundred thirty people were in attendance. It was inspiring to look into the faces of more than fifty eager little children sitting before us. Our little church, and our little Sabbath school, and the two Sunday schools had interest-

ing parts in the program. In the little arbor they had built for these exercises I preached to a fair sized audience that night.

Besides this organized work that they are carrying on our few folks there have purchased ground on which they are erecting a church building. This building will be a cheap affair with a thatched roof. But it will be a comfortable place for church services. They are doing this without calling on any outside help. They had just a little help some time ago from Brother St. Clair of Detroit. They duly appreciated this encouragement. But they are asking nothing now from folks outside themselves. Out of their poverty of the world's goods they are making themselves rich toward God. I wish to say right here, what most of our people may already know, that Brother St. Clair is the father of the great movement for our cause in Jamaica. We ought to thank the Lord for people who dare to move forward for truth and right without waiting for organized movements.

Other churches in Jamaica are planning special reception services.

Sincerely yours,

D. BURDETT COON.

Dufferin, No. 2, Bon Air Road,  
Cross Roads P. O., Jamaica, B. W. I.,  
May 6, 1927.

### MONTHLY STATEMENT May 1, 1927-June 1, 1927

S. H. Davis	
In account with	
The Seventh Day Baptist Missionary Society	
Dr.	
Balance on hand May 1, 1927.....	\$19,563 43
Young People's Board, Dr. Thorngate's salary	100 00
Second Hopkinton Church, missions	3 38
Mrs. J. A. Hardy, foreign missions	10 00
Edinburg Sabbath School, Missionary Society	10 00
Fouke Church, Missionary Society	13 60
Washington Trust Company, interest credit	30
Onward Movement, Missionary Society	999 00
Milton Church, Missionary Society	20 00
Los Angeles Church, Missionary Society	15 00
Dodge Center Church, Missionary Society	36 00
Dodge Center Sabbath school, Missionary Society	5 04
Adams Center Church, Jamaica	25 00
	\$20,800 75

Cr.	
Gerald Velthuysen, work in Holland..	\$ 104 17
T. L. M. Spencer, April salary	83 33
William A. Berry, April salary	10 00
H. Louie Mignott, April salary	35 00
William L. Burdick, April salary, traveling expenses, postage and telegrams	184 63



William L. Burdick, clerk hire.....	33 33
L. J. Branch, April salary .....	25 00
C. C. Van Horn, April salary .....	41 67
Ellis R. Lewis, April salary .....	100 00
R. B. St. Clair, April salary .....	108 33
George W. Hills, April salary and traveling expenses .....	63 50
D. Burdett Coon, April salary and traveling expenses .....	139 68
L. D. Seager, April salary .....	66 67
Anna M. West, April salary and traveling expenses .....	57 28
J. W. Crofoot, April salary and travel- ing expenses .....	144 60
Philip Nat Browne, expenses on church property .....	25 00
Canadian Pacific, deposit on China passports .....	200 00
Harley Davidson Motor Company, ac- count salary H. L. Mignott .....	5 50
Nettie M. West, account Mabel L. West's salary .....	50 00
American Sabbath Tract Society, ac- count H. L. Mignott's salary .....	30 35
Harley Davidson Motor Company, ac- count H. L. Mignott's salary .....	7 50
Treasurer's expenses .....	28 00
Balance on hand June 1, 1927.....	\$ 1,543 54 19,257 21
	<u>\$20,800 75</u>

Bills payable in June, about.....\$3,400 00  
Special funds referred to in last month's  
report now amount to \$20,399.39, balance on  
hand \$19,257.21, net indebtedness \$1,142.18.  
S. H. Davis, Treasurer.

E. &amp; O. E.

### NOTES FROM THE MOODY BIBLE INSTI- TUTE OF CHICAGO

After an interval of nearly a quarter of a century, Rev. R. A. Torrey, D. D., has accepted an invitation to return to the teaching staff of the Moody Bible Institute. He is to be known as special lecturer on Bible doctrine and evangelism, and serve the institute in that capacity annually as may be mutually arranged.

The Bible Institute was founded by D. L. Moody in 1886 under the corporate name of the Chicago Evangelization Society, but was formally opened in 1889 under the superintendency of Dr. Torrey, who continued to serve in that capacity until 1901, when with Charles Alexander he started on his great evangelistic trip around the world. From that time until now his evangelistic work has never been intermitted, although he served for a number of years as dean of the Bible Institute at Los Angeles, Calif.

Dr. Torrey's return to the institute is at once an evidence that neither the institute nor he has changed in attitude to the great doctrines of the Bible or the work of winning souls to Christ, work which gave the name of D. L. Moody so great and so warm a place throughout the evangelical churches of Christendom.

### LETTER FROM CONFERENCE PRESIDENT

DEAR FELLOW WORKER:

Your president, along with his other various duties, has made a little study of our Conference finances. It is with the idea of stimulating the valiant local workers to a supreme effort during these last few weeks that he is sending you this letter. Naturally he takes a commendable pride, not only in a good Conference program, and a splendid spirit of Christian fellowship which we expect to prevail, but also in a worthy showing on our budget returns. Seventh Day Baptists have shown to the world an example of faithful service along a line of Bible truth that is not generally accepted by the world. We must not fail to show also by our giving that we have faith in the truth we stand for.

Our boards, our Commission, and our General Conference were very careful last August in estimating how much money we needed this Conference year from the churches to carry on the work as planned by the different boards. The assembled budgets amounted to \$50,000.

During the first ten months of the Conference year the treasurer of the Onward Movement budget received less than \$22,000. More than \$28,000 is needed during the last two months.

If this amount is not received in May and June we shall be heavily in debt—or the various boards will not have done all they planned to do.

The General Conference itself is now in debt about \$1,300.

Last year Treasurer Crandall received less than \$35,000 on the \$50,000 budget.

If we do not pay in more than \$40,000 of the budget this year, shall we reduce the budget several thousand dollars next year, and require our boards to give up some of their work and reduce salaries? We have got to face this question.

Look over the various items of the budget and ask yourself if Seventh Day Baptists can plan to reduce their work in any of these activities that they have built up.

Let us make it possible for our various boards to report at Conference that they are out of debt.

Sincerely,

B. F. JOHANSON.

May 31, 1927.

## WOMAN'S WORK

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

### A SONG OF PRAISE AT SUNSET

As the sun was sinking low in the west,  
And the woodland aisles grew dim,  
A little bird sat on a slender bough  
And sang his vesper hymn.

'Twas a song of thanks for the gentle breeze,  
And the shade of a friendly tree,  
For all the joys of the day just past,  
And those of the day to be.

He flew away—and the slender bough  
For a moment lightly swayed,  
And then in the silent, fast-gathering night  
A fervent prayer I prayed.

I prayed for a thankful and trusting heart,  
That will sing, like this minstrel brown,  
Of the bright day past, and the brighter to  
dawn,  
When life's sun, at eve, goes down.

A. M. G.

Leaving Indianapolis in the late afternoon we took up our journey to Cincinnati through country we should like to visit in a more leisurely way, stopping whenever we wished. Probably our first stop would have included a visit to the second-hand store of which we heard while in Indianapolis. Our train made a few minutes' stop in that town and I almost strained my eyes trying to locate the sign of the store.

One interesting thing caught my eye, however, as we waited. A large highway sign tells the traveling public the name of this town and further invites strangers to visit their "courthouse tree, the only one of its kind in the world." We speculated upon the meaning of the sign and the kind of tree and had about made up our minds to ask the porter what he knew about it, when a sudden curve in the road brought the courthouse into our line of vision—a building of the seventies or early eighties, apparently, three stories, with a large cupola (possibly the natives might call it a small dome). Growing out through the windows of this cupola we saw the top branches of what appeared to be a large

tree. We imagined it might be a sycamore. Whatever it is, it certainly is tall and spectacular, and had we been driving our own engine we certainly should have stopped for a closer inspection.

Two or three stations farther along we stopped opposite a warehouse where in large letters the owner proclaims to the world as it goes by that he is a "Dealer in iron, metal, rags, and paper. Exporter of raw furs, feathers, and hides. Medical roots a specialty." One hopes that the rags and feathers and medical roots do not become confounded and compounded.

Night was fast coming on as we changed trains in Cincinnati for the next lap of our journey. We were sorry for the darkness that covered our eyes while we rode through the land designated by the railway folder as "The heart of the blue grass section of Kentucky." We have heard of the beauty of this land many times and from many sources and it was a disappointment that our ride through it could not be taken in the daytime. The best we can do now is to go and look at the little tuft of blue grass that is blooming in our yard an exile in a far country, and imagine the beauty of long stretches of its kind growing on its native soil.

Sometime in the night we passed through Harriman, Tenn., and we called to mind the face and form of our dear Mary Bailey, whose personality formed one of the great influences of my early life. It was to Harriman that she went the last year of her life to escape the cold of the Wisconsin winter. Remembered passages from her letters to my mother during her stay in Harriman came back to me, and I wished I might stop and visit this city. We never saw her after her visit was completed. She stopped in Chicago on her way to Milton and there, in the home of her brother, she answered the call to her heavenly home and heard the words, "Well done, good and faithful servant."

In the early morning hours we passed through Knoxville, and for many miles we enjoyed the scenery of the Cumberland and Blue Ridge mountains. We wound in and out among the hills, looking for a space wide enough for a passage, catching glimpses of beauty only to lose them and find others

again in the same breath. Here upon the mountain sides we saw for brief moments bright flashes of color—flowers of various kinds, and now and then, when the train stopped for rest or a cooling draught, we thought we were able to name some of the flowers we saw. When we reached the crest of the hills we found the foliage about as far advanced as was our own when we left home. Ashville, famed as the land of the sky, while not the highest point on our trip looked sufficiently high to be most interesting. We were interested in noting the fine buildings, and judge that Ashville is able to care for its large tourist business. We were told that Ashville boasts many days of sunshine each year, and that seems an advantage to us this year especially, as we have learned since our return that southern Wisconsin had rain twenty-six days in May. By the way, that is a record for Wisconsin.

Biltmore, where the much talked-of estate of the Vanderbilt family is situated, is the first station after Ashville. The entrance gates to the estate may be seen from the train; all other views are hidden from plebeian eyes. We were reminded of the trouble a few years back between the owner and his neighbors, because the neighbors did not respect his ownership of the estate but trespassed so that the owner felt compelled to employ watchmen to keep out his neighbors. It is sometimes hard to understand human nature; some people complain because their neighbors are not friendly and do not come to see them, while others feel as this man did.

One especially beautiful spot of that day's travels stands out in our memory since we have reached home. We had been winding in and out among the mountains when I noticed we were passing under a railway track; we wondered if we were to travel over that track, and soon we discovered we were upon the curve that would bring us back to the higher ground; when the circle was half completed, we discovered that we were circling a geyser of quite respectable proportions, and we were as delighted with our discovery as if ours had been the original discovery, and we were thankful to the railway for giving us this bit of beauty. Sometimes I am actually made to feel that railroad corporations are not the soulless bodies that are often pictured to us.

## REGISTRATIONS FOR THE SUMMER CAMP

REV. AHVA J. C. BOND

We trust the essential facts about the Lewis Summer Camp for the present season are well understood by those who think of attending.

The first group of girls will be in the camp July 1-14; the second group July 15-28; and the group of boys July 29-August 11. Miss Marjorie Burdick will direct the girls' camps, and the boys' camp will be directed by S. Duane Ogden. The supervisors will be Pastor and Mrs. A. J. C. Bond for the first group, and Pastor and Mrs. Harold R. Crandall for the other two.

The cost will be the transportation to and from the camp, and the actual cost of the food while in camp. This latter will not exceed one dollar per day for the fourteen days. Each camper should bring sheets and blanket for his own cot.

Much of the equipment is on the ground, and all will be in readiness by July the first. There are still some openings for admission to the first group. The actual registrations for the first group so far are twelve. Two or three others have indicated their desire to attend the first session, and we shall be glad to receive registrations up to the capacity of the camp within the next week or so.

Registrations are being received for the second session of the camp. Already five have signed up, with others in prospect. Please send in your registration with your preference as to time soon.

The time for the boys' group is further off of course, but two applications for admittance to the boys' camp have been received already. We know of others who expect to attend. Let us fill up the full quota rapidly. There will be accommodations at the camp for twenty young people at a time.

There is a happy time in store for all young people who can attend one of the sessions of the Lewis Summer Camp, which is situated near Ashaway, Rhode Island. There will be wholesome fun, delightful recreation, joyful inspiration, and helpful instruction.

If you have not a registration blank, ask your pastor for one, or send in your name

to Rev. A. J. C. Bond, 511 Central Avenue, Plainfield, N. J., and you will be properly enrolled. Do it now.

## "FATHER ENDEAVOR" CLARK

After a devoted, earnest and wonderfully fruitful life of seventy-five years, eight months, and fourteen days, the founder of Christian Endeavor societies, Dr. Francis E. Clark, died in Newton, Mass., on May 26. His death will be mourned in literally all parts of the globe, in every land, by



people of all races and tongues. His life-work established a permanent religious institution, the young people's society, which has trained and is training many millions of young people and rendering them vastly more serviceable to Christ and the Church. The idea which Dr. Clark developed and vitalized in his church in Portland, Me., in 1881, and which he has pressed upon the churches with apostolic zeal through the nearly half a century since, has quickened the churches, furnished them with enthusiastic leaders, stimulated missionary activity, broadened fellowship, intensified civic ardor, deepened consecration, inspired evangelism, and brought into the church every-

where the happy spirit of youth. All of this Dr. Clark was permitted to see and to rejoice in abundantly before he passed away.

Probably no person in all the world has been so widely beloved as Dr. Clark. His name is a household word throughout all continents. The sincerity of the man, his modesty and humility, his friendliness and good cheer, his love for the Master and for all of Christ's children, endeared him wherever he went. He never failed to arouse his great audiences to white-hot zeal. All the millions of Christian endeavorers gave him a personal devotion such as few religious leaders in the world's history have been able to gain.

A very quiet and unassuming man, Dr. Clark possessed all the powers of leadership which he was so eager to implant in the lives of young Christians. Following his example, the world-encircling organization which he established has never known a single strife for precedence. The endeavorers have been ready to conduct great enterprises and keep in the background while doing so. That was the spirit of Dr. Clark.

Another factor in Dr. Clark's success was his persevering devotion to one purpose. He was deeply interested in many important matters, but never swerved from the cause of the youth of the world. Dr. Clark could have done many things in addition to his work in and for young people's societies. He was a very efficient preacher and church organizer and a deeply loved pastor; the largest churches of his denomination were open to him. He was a master of graceful, vigorous, and charming English, and wrote thirty-six books—volumes of travel, Bible studies, essays, and books concerning Christian Endeavor. He was one of the great travellers of the world, circumnavigating the globe five times, and in addition making many journeys to the separate continents—all of them. He was called to numerous important fields of labor, but he thrust aside all these honorable and lucrative opportunities and held his course true to its original direction, the establishment of the young in ways of Christian consecration and usefulness. "This one thing I do," said Dr. Clark, and few men that have ever lived have so manfully carried out that motto.

It is interesting and instructive to note



how completely through these forty-six years the Christian Endeavor societies have held to the fundamental principles on which Dr. Clark founded them. The first of these is definite commitment to ideals, to standards, which is called the Christian Endeavor pledge; though no fixed form is required, and each society is free to formulate its own pledge or statement of purpose. The second of these is the principle of individual responsibility. Every member of a Christian Endeavor society is expected to make his contribution to every meeting, and do his part in all the work of the society, and this expectation has been marvellously successful in developing personalities and the spirit of co-operation. "Everybody is wiser than anybody," is a Christian Endeavor saying. A third principle has been the cultivation of the private devotional life—daily prayer and Bible-reading, and the reading of devotional books. Dr. Clark was a very busy man, but he always found time for the Quiet Hour with God; he delighted in family prayers. He was a man of God, and commended his way of life to all by the refreshment he found in it and brought from it to others. All of this was carried out in the societies by a splendidly complete system of committees, of officers, and of organizations. No business in all the world is better planned and conducted than "the King's business" in the hands of the young people's societies of Christian Endeavor.

One of the most beautiful sides of Dr. Clark was seen in his home—that place where so many great religious leaders grow careless and fail. The Clark home life has always been one of ideal beauty and charm. With his noble wife, and with their fine family of children and grandchildren, Dr. Clark has been a boon companion, eager for all sorts of fun, while at the same time he was the revered priest of the little flock. For wit and sprightliness, for solid intellectual worth, for far-reaching helpfulness, for abounding hospitality, for true affection, and for sincere and unobtrusive piety, the family life of Dr. and Mrs. Clark would serve as a model of what a Christian household might and should be.

One of the marked characteristics of Dr. Clark was his fondness for outdoor life. He always, when he could, spent his sum-

mer by the sea, at first in Maine and of recent years at Sagamore Beach, Mass. Even in his old age he was always among the very last to "go in swimming" as cold weather approached and among the first to begin again in the spring. He rejoiced in outdoor games, in "hiking" and the like. His first book, "Our Vacations," was an account of a camping trip in the White Mountains taken before that region had become in any degree fashionable tourist ground. He was happiest when on his little farm on Cape Cod, with its two-century-old farmhouse, its quaint furnishings, and its walls crowded with Christian Endeavor mementos from many lands. There he rejoiced to gather his friends and large parties of Christian Endeavor pilgrims, and was at his very best when conducting out-door services on "Pine Ridge."

Dr. Clark did not enter into the theological controversies of the times and was deeply grieved by them. The ranks of Christian Endeavor counselors have always contained men and women of all phases of belief, but in all the vast Christian Endeavor gatherings there has never, it is safe to say, been a single doctrinal controversy. Dr. Clark has always held that when Christians work earnestly together for a cause that is near to Christ's heart, they have neither time nor desire for disputes, and the history of nearly five harmonious decades in an organization made up of fully eighty different denominations amply justifies his faith.

The founder of Christian Endeavor societies was singularly indifferent to the precise form those societies might take. At various times he proposed numerous committees and subordinate organizations, but only as means of setting the young people at work for Christ, only as methods for the time; and if the methods grew stale or the times changed, he changed as swiftly as the times, forgot the old methods, and invented new ones. He knew that the good is the enemy of the best, and that new occasions teach new duties. He was jealous for the essentials. He was vigorously opposed to any plan that took from the young their opportunities for initiative, for the direction of their own affairs, for their training in service and their individual development; but if these ends were gained, he cared not how they were gained.

This remarkable leader drew to himself a great host of young leaders and made them his trusted associates. A splendid set of them are now hard at work at the Boston headquarters of Christian Endeavor, young men and young women who would make the success of any movement. A product of Christian Endeavor from early youth is Dr. Clark's successor in the presidency of Christian Endeavor societies—Rev. Daniel A. Poling, D. D., Litt. D., LL. D. Though still a young man, Dr. Poling is pastor of the oldest Protestant church in America, the large, wealthy, and influential Marble Collegiate Church on Fifth Avenue, New York City. He is also director of the J. C. Penney Foundation, the editor of the *Christian Herald*, the president of the New York Federation of Churches, the president of the united temperance forces of the country, and leader in many other good causes. He is author of widely-read stories and essays, and is an orator of wonderful power. Dr. Clark was very happy in his choice of a successor to carry on his great work, and this choice is only a fair sample of his skill in choosing his partners.

Dr. Clark was an ardent patriot, profoundly interested in many national causes, such as prohibition and the welfare of the immigrants, but his every instinct, as well as his rich experiences in all countries, made him a cosmopolitan. With Christian Endeavor children in every land, Dr. Clark hated war with a perfect hatred, and much of his later years was devoted to intense labors in the cause of world peace.

Indeed, as the years go on, we are likely to think of Dr. Clark quite as much in the light of an apostle of peace as in the light of the founder and advocate of Christian Endeavor. He felt the two aims to be one. Each of them meant the fellowship of all Christians and the union of many Christian bodies. Each of them meant also the fellowship of sections, of races, and of nations. One year Dr. Clark gave to the endeavorers of the world this inspiring motto, "One is your Master, even Christ, and all ye are brethren." Another year he chose as the Christian Endeavor motto, "Not to be ministered unto, but to minister." In a recent year his selection of a motto was, "Ye are my friends if ye do whatsoever I command

you." All of these mottoes, which were gladly adopted by the endeavorers, came right out of Dr. Clark's life. He took Christ sincerely as his Master, and knew all men as his brethren. He lived not to be ministered unto, but to minister. And he humbly sought to be a friend of Christ's by way of the path of obedience. Thus living and loving and serving, "Father Endeavor" Clark blessed his generation and all generations to come. What glorious service must be his in the courts of heaven!—*Amos R. Wells.*

#### MESSAGES REGARDING DR. CLARK'S DEATH

FROM PRESIDENT CALVIN COOLIDGE

There will be mourning in every part of the religious world over the passing of Dr. Clark whose life was consecrated to the service of God. The Christian Endeavor societies, founded by him and now forming a union that girdles the globe, will be an active and lasting memorial to his earnest and unselfish work. I knew him as a friend whose high character I respected and whose opinions I was always glad to have. Mrs. Coolidge joins me in deepest sympathy to you and the members of your family in this hour of sorrow.

FROM THE PRESBYTERIAN GENERAL ASSEMBLY  
IN SESSION AT SAN FRANCISCO

The Presbyterian General Assembly sends its deepest sympathy and gives expression to its full appreciation of the life and work of a great and simple Christian, a seer of far visions, a minister of rich service, and a man who followed the Savior in the love of all mankind, and personally I mourn a dear and true friend. ROBERT E. SPEER.

FROM THE NATIONAL CONGREGATIONAL  
COUNCIL IN SESSION AT OMAHA

The National Council of Congregational Churches stood in silence giving tribute of love and homage to Dr. Francis E. Clark, followed by prayer, voicing gratitude for his noble life and invoking divine comfort and strength for his family. He was a leader who has advanced the ideals of the young people of the world. His loss is deeply mourned. OZORA F. DAVIS.

## YOUNG PEOPLE'S WORK

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

### WHAT OUR GOVERNMENT DOES

Christian Endeavor Topic for Sabbath Day,  
July 2, 1927

#### DAILY READINGS

Sunday—Government preserves peace (1 Kings 4: 24, 25)  
Monday—Provides justice (Deut. 24: 17, 18)  
Tuesday—Consent of the governed (Josh. 1: 16-18)  
Wednesday—Gives protection (Acts 21: 30-40)  
Thursday—Supports right living (1 Pet. 3: 12, 13)  
Friday—Ideal government (Isa. 11: 1-10)  
Sabbath Day—Topic: What our government does for us (Rom. 13: 1-8)

#### GORDON OGDEN

The topic for today is concerned with a subject which is familiar to us all. We can not hear the word *government* without feeling a thrill of pride. When we think of the size, wealth, and greatness we are likely to feel a sense of superiority. We are recognized as one of the "powers" of the world. But to me our government means more than this—the service it renders to the entire population from collective groups, as business enterprises, down to the provision of a two-cent stamp; the protection it gives to all of us, to the travelers in remote countries, to the common populace in the city streets; the great commissions and bureaus; the aid it gives to scientific research; and in all the functions of the various departments it is primarily a government "for the people."

It is significant to note that it is the only government which is specifically known as a Christian government—though Church and State are widely separated.

We, Christian endeavorers, have a great responsibility—to us some day will pass the torch of our democracy; to us will fall the task of keeping America a Christian nation. We must see to it that the young people of America sense the responsibility of self-government, and the opportunity and blessing we have in sharing such a job.

Salem, W. Va.

### A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

As we are so near to the birthday of our nation it is very appropriate that we consider the topic for this week. Our forefathers fought and died that we might enjoy the privileges which our government gives us. Let us honor their memory and respect the principles for which they died.

One of the greatest services our government renders us is that of making it possible for us to obtain an education. In fact school attendance is compulsory, and I am glad that it is so. In this day and age it is almost necessary for one to have at least a high school education in order to get along in the world. Our government has provided some very good schools, colleges, and universities, and our school systems are among the best in the world. We should be grateful for this great privilege.

Our government provides freedom of worship. Its founders came to this country that they might have this freedom. We of today enjoy the fruits of their labor and sacrifice. Some of our Sunday-keeping friends are trying to have laws passed, forcing people to attend church on Sunday. In other words, they wish to force people to be good. If such laws are passed, then where will be our freedom to worship God in our own way? Let us, as Seventh Day Baptists, stand firm for the true Bible Sabbath in this crisis, and let us "Dare to be Daniels," showing the world that we have a truth which is worth our loyalty.

### THE INTERMEDIATE CORNER

REV. PAUL S. BURDICK  
Intermediate Christian Endeavor Superintendent  
Sabbath Day, July 2, 1927

Sunday—Knowing our country's history (Deut. 6: 20-25)  
Monday—My duty to rulers (1 Pet. 2: 13-17)  
Tuesday—Paying my taxes (Matt. 17: 24-27)  
Wednesday—Law-abiding qualities (Tit. 3: 1-7)  
Thursday—Moses the patriot (Num. 14: 11-25)  
Friday—Prayer and service (Neh. 1: 1-11)  
Sabbath Day—Topic: My obligations to my country (Rom. 13: 1-8. Consecration meeting)

#### DUTY TO COUNTRY

A man was fined fifty dollars for using the American flag to wipe off the windshield of his car. Another man was fined five dollars for selling a bottle of bootleg

whiskey. Yet wasn't the second offense as bad or worse than the first? Whenever anyone scoffs at the laws and Constitution of the country, he is doing us as great an injury as if he trampled upon the flag.

The first duty of the citizen, then, is to obey the laws and Constitution of his country. He may do all in his power to repeal unjust laws, but so long as it is the law, it ought to be obeyed. A boy who made a practice of robbing birds' nests felt very angry when a burglar broke into his father's store. Perhaps the burglar got his start in law-breaking just where the boy did.

The Fourth of July has been set apart as a day for honoring our country, yet on that very day there will be many automobile accidents because too many people disregard the laws of the land and the rights of others. Last Memorial day in our village a little child was almost run over because people who were using the day in honoring the dead, were not careful enough of the living.

I have sometimes heard children who were saucy to their parents and talked disrespectfully to their teachers, and I have known of those same people, grown in years but not in wisdom, to be disobedient to law and wicked in life. If you want to be good citizens of the country when you become men and women, you should be good citizens in the home and in the school.

There are too many people who think, "I am only one among millions. What will my little influence amount to among so many? What difference will it make whether I vote or not, or whether I obey the laws or not? There are so many others that my acts will not be felt." But that is not the spirit of a Washington or a Lincoln or a Coolidge; and that is just the reason they have been chosen to take great responsibilities and guide the nation in great tasks.

### JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent  
SUGGESTIONS FOR SABBATH DAY, JULY 2,  
1927

Use the blackboard for this lesson and let the juniors write in their own suggestions and explain each topic as it is written on the board, so all the juniors will understand fully what it means to be a good

American. The acrostic will work out something like this:

G o to school.  
O bey their parents.  
O bey the laws.  
D are to do right.

A ttend church.  
M ake others happy.  
E ncourage others to obey the laws.  
R espect the rights of others.  
I nfluence others to become Christians.  
C hoose the best of friends.  
A im always to be honest in business.  
N ational pride.  
S erve others.

### REV. SAMUEL R. WHEELER

Throughout our entire denomination there are those who have known Rev. Samuel Robinson Wheeler for more than half a century, as a consecrated, faithful minister of the gospel. The aged men and women of several churches from Rhode Island to Colorado, and on several mission fields will cherish fond memories of Brother Wheeler, as one who helped them in their Christian life and who comforted them in their sorrows.

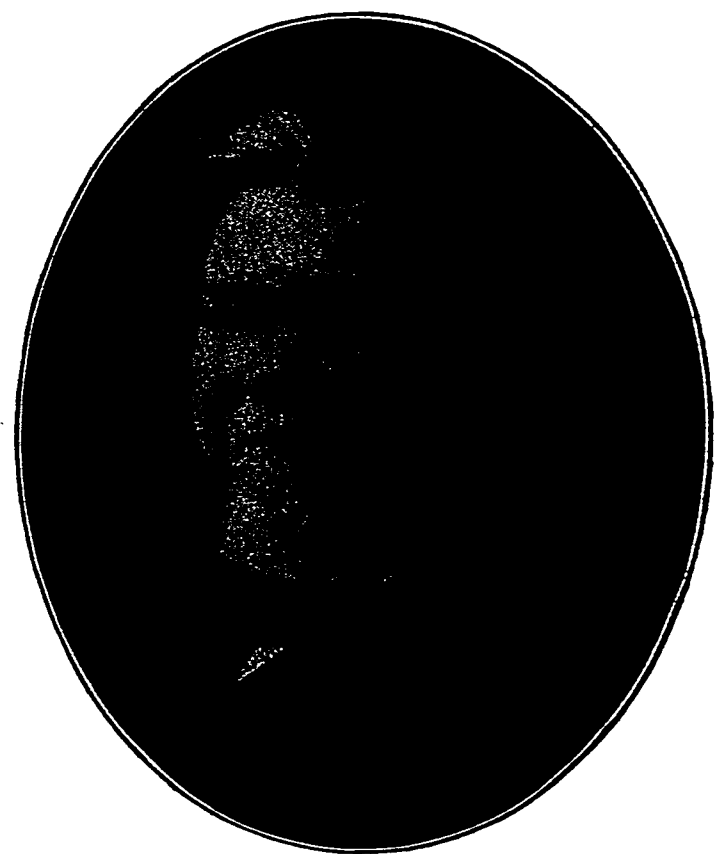
I knew his dear aged father and mother as my parishioners in southern New Jersey, nearly half a century ago, and shall never forget how proud that pious mother was of her son Samuel.

He was born in 1834, at Olney, Buckinghamshire, England; and in 1844, when Samuel was ten years of age his parents brought him to America. He was one of a family of eight children. They settled in Salem, N. J., and soon placed Samuel on a farm to work near Marlboro. A little later he was hired out to a Mr. Bonham of Shiloh. This is where, as a boy, he came in touch with our people and, upon conversion, became a Seventh Day Baptist. His parents also embraced the Sabbath and joined the Shiloh Church, retaining their membership there until they died.

At the age of sixteen he went to New London, Conn., where he learned the harness maker's trade. In after years he worked at this trade in Hopkinton City, R. I., where, before he was ordained, he acted as pastor, in 1864.



While his mother had planned for him to become a minister, and he cherished the hope of doing so, he could not even begin an education until he was twenty years of age. It was while he was reading the life of a great missionary that the conviction came, strong and clear, that he ought to enter the ministry. Then he began in a district school to learn to write and to improve his ability to read. He said, in an interview with a Boulder friend: "The proudest moment in my life was when the



teacher gave me a Bible for making the greatest improvement in writing during the year."

Twelve years later he completed his work at Alfred and started on his ministry, having earned his way through school. He was graduated first from Milton, and in 1866 finished up in Alfred.

After many years as pastor in Hebron, Nortonville, Dodge Center, Marlboro, and in some missionary fields, he went to Boulder, where he was instrumental in raising funds and building the house of worship there. After ten years as pastor there, he went back to his boyhood home, and was exceedingly happy to spend four years with the dear old Marlboro Church, in the land of his parents' sojourn during their declining days.

At the age of seventy-five he retired, to spend his remaining years in his Boulder home.

In August, 1861, he was married to Miss Sophia Fidelia Truman, who, after sixty-six years of married life, survives him at the age of eighty-two years. Last October she fell and broke her hip and was confined in the hospital for two months, being brought home just before Christmas. She is able to move about in her home now by the use of crutches. I know Mrs. Wheeler will have the heart-felt sympathy of a host of friends who read this.

Five children were born to them, all of whom are still living: John R., Alfred T., Mrs. D. N. Andrews, and Mrs. Orville Rasmussen, live in Boulder; and Herbert, government lecturer on forestry, has a home in Washington, D. C.

His body was borne to its last resting place by his sons, son-in-law, and grandsons. Rev. R. Fred Chambers, assistant pastor of the Baptist Church, conducted the funeral services, and a quartet furnished the music. The funeral on Decoration day was largely attended.

The Boulder papers had many good words regarding Brother Wheeler. One said: "A godly man passed this morning to God's eternal home. He was an ever faithful, achieving servant of the Master he loved, and whose teachings he devoutly followed. Rev. Mr. Wheeler and his good wife had a Christian home and raised a family according to those fundamentals of living and doing, that have given America its spiritual strength and glory. He lived nobly and walked humbly with God."

T. L. GARDINER.

### "SHE DID NOT SMILE"

REV. ABVA J. C. BOND

(Sermon to the boys and girls, Plainfield, N. J., May 21, 1927)

Text:

*Then was our mouth filled with laughter,  
And our tongue with singing:*

*Then said they among the nations,*

*The Lord hath done great things for them.*

*The Lord hath done great things for us,*

*Whereof we are glad.—Psalm 126: 2, 3.*

Did you girls ever receive a doll? I have no doubt you have, every one of you. And I imagine you smiled, too, when you took the nice, new dolly in your arms for the first time. I have seen little girls receive a doll, and I know just how they can smile

when reaching for a doll which is to be their very own.

You may not all know that seven members of the Junior Christian Endeavor society went to New York this week to see some Japanese children receive a number of dolls from American children. Of course they were only pictures, but they were very real.

You will remember, of course, that children from all over America sent dolls to children in Japan for their doll festival last March. We were all glad that our own children of this church dressed up four dolls and sent them all the way to Japan to make glad the children over there. It was to see pictures of the Japanese children receiving these dolls from America that the juniors went to New York last Wednesday. We were sorry more of you could not go. Your superintendent, Miss Titsworth, went with them. And Mrs. Bessie Hubbard and Mrs. Bernice Olsbye went, too.

I am sure all had a good time, for I have been hearing about it. One girl at least, however, was just a bit disappointed about one thing. One very pretty little doll was dressed up in very pretty clothes and was called "Miss America." This doll was given to the "governor's daughter." The picture showed this Japanese girl receiving the pretty doll, and what do you think? One little girl who went to New York to see the children receive their dolls said that this little girl took the doll when it was handed to her and "didn't smile." That seemed too bad, and the little girl who was telling me about it was disappointed, for she expected a pleased smile to break out all over the Japanese girl's face.

I have been thinking about that, and I wonder if these children of Japan do smile and laugh and sing as our American children do. I know some of our missionaries to China say they have to teach the children of China to play. They do not seem to know how to play. I guess there is a difference between these children of the East and our own children, and I think I know what makes the difference. The children of those lands do not know much about Jesus and his love for children. Christianity is a new religion to them, and they haven't begun to appreciate all its blessings. Most of them do not come from Christian homes at

all, and that makes all the difference in the world.

I think it is a beautiful thing for the children of America to send dolls to the children of Japan. There is no telling how much good it will do. The children of Japan will never forget it, and they will want to know more about the children of America who were so thoughtful as to send them dolls for their doll festival. As they get bigger they will want to learn still more about this Christian country, and maybe they will listen to the missionaries who go to that country to tell them about Jesus. Possibly they will become Christians and make Christian homes of their own. Then if they have little children, very likely they will smile more, and will be very happy. They will be able to say, as did the Psalmist of long ago,

*Then was our mouth filled with laughter,  
And our tongue with singing:*

*The Lord hath done great things for us,  
Whereof we are glad.*

The people who planned the gift of dolls to the children of Japan are making other plans which they will tell you about by and by. They are planning to ask the children of our country to do something nice for the children of Mexico. I do not know just what it will be, but I know they are planning something, and I know you will want to have a part in that too.

*The Lord hath done great things for us,  
Whereof we are glad.*

And we love to do something for his other children to make them glad. And best of all, they may come to love Jesus too. If children of all lands would learn to love Jesus, and to show their love for each other, then there would never be any war any more. Then there would be more smiles in the world, and more gladness.

Aren't you anxious to know what you are to do for the children of Mexico? You just wait, and you'll find out.

A true and faithful Christian does not make holy living a mere accidental thing. It is his great concern. As the business of the soldier is to fight, so the business of the Christian is to be like Christ.—*Jonathan Edwards.*

## CHILDREN'S PAGE

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

### BEING GOOD AMERICANS

ELISABETH KENYON

Junior Christian Endeavor Superintendent  
Junior Christian Endeavor Topic for Sabbath Day,  
July 2, 1927

#### DAILY READINGS

Sunday—Attending church (Heb. 10: 25)  
Monday—Honest in business (Prov. 11: 1)  
Tuesday—Obedient to parents (Eph. 6: 1-3)  
Wednesday—Obeying the law (1 Pet. 2: 13-15)  
Thursday—Helping others (Gen. 41: 53-57)  
Friday—Following Jesus (Heb. 12: 1-3)  
Sabbath Day—Topic: How to be good Americans  
(Isa. 26: 2-7. Consecration meeting)

"Dad, what can a boy do to help the world?" asked Jack.

"Love God and love your neighbor," answered the father.

"But I want to *do* something," insisted Jack.

"You will," replied his father, "for people always do something when they really love God and their neighbor."

"Well, I do love God," thought Jack, "and I *like* most of the boys in the neighborhood, except when they're mean to me; but maybe," added Jack honestly, "if I was always nicer to them they'd be nicer to me. Guess I'll try to love them all the time. Queer though, that loving your neighbors helps the world, but dad says it does, and dad knows."

A few days later the boys were playing "Red Rover," when Izzy Rosenbaum came along. He looked wistfully at the many players, but not a boy invited him to join them. "Come on my side," called Jack, "you're a great runner, Izzy," and soon all difference in race was forgotten.

A week afterward in a game of ball in the schoolyard Jack threw a ball that broke a basement window. "How would it do," asked Izzy, "not to say anything about it? Perhaps Mr. Crowell will think the bigger boys did it."

"It wouldn't do at all," answered Jack. "It wouldn't be fair."

Jack told Mr. Crowell the truth and paid for the window, and had no more pocket money for several weeks. Afterward Izzy

said to Tony Lombardo, "I mean to be as square and honest as Jack is."

"So do I," declared Tony, with a decided nod of his head, and then he added thoughtfully, "I've found out it's easier to be good when Jack is with us."—*From Children's Leader (used by permission).*

A good American is one who makes it easier for others to be good; who is kind to those of other nationalities; who is honest in all things; and who puts God first, remembering the inscription on the coin which he constantly handles, "In God we trust."

R. F. D. No. 1, Westerly, R. I.

DEAR GIRLS AND BOYS:

I am just wondering what has become of all the many bright girls and boys in our denomination. Not one boy have we heard from yet and only four girls. I wonder if you are all waiting like the "foolish little frog," until you can say, "Chugarum," before you begin to write for other Seventh Day Baptist children. Do not wait until you can write in grown-up language; just write as you would talk to your parents, to your brothers and sisters, or to any of your playmates. Tell us about your pets, about some of the good times you have had, something interesting or funny that has happened at school or in your play, or some simple little story. Never mind if it is only a few lines. We had rather have many short stories than just one long one. We can not all write such good stories as Pauline's "Little Fat Fairy," but we can do our best and that will encourage other children to do the same. Come on children! Who will be next?

This week we have another instalment of the continued story Miss Lois Fay of Princeton, Mass., is writing about the Newport Church. You older children, especially, will enjoy the experiences of Tom and Rose.

### TOM AND ROSE REACH THEIR GOAL

LOIS R. FAY

You will enjoy watching the Streeter family entering the Greek lunch room for breakfast, after a refreshing Sabbath morning sleep which made their faces happy and their eyes bright as they met still more new experiences. Tom, who had watched from

his window what went on along that street in the waking periods the night before, felt the least bewildered there, and led the family from Miss Dillingham's door around the corner and into the room where breakfast was awaiting them.

It was not a very large room. Probably not over twenty persons could be seated there at one time at the two small round tables and at the counter which extended across the room. A few feet back of the counter stood a gas range, where cooking was carried on in a surprisingly skillful manner by a silent dark-skinned Greek man and his equally dark and silent son, a young man perhaps in the twenties.

There was nothing said or done except business by these two as they worked, serving the customers. Tom and Rose chose the high revolving stools at the counter, while their parents sat down at the table close by, and the young Greek promptly handed them their oatmeal, muffins, and all the accessories.

Tom's eyes fell on a small candy case on his left. His first thought was to invest part of the dollar his father had given him to spend just as he liked. Then came the thought, "It is the Sabbath today. I guess I'll wait before I spend my money."

Then his love for sweets arose and the temptation became very strong. As he looked at the bright colors set off by the brown of the chocolates, it was a hard battle for a moment, but when he found his love for that candy getting stronger and his love for the Sabbath getting weaker, he turned his back to the case and looked to see how the rest were occupied.

Rose and her father and mother were intensely interested watching the skill of the two foreign cooks as they dipped oatmeal, poured coffee, fried eggs and flapjacks, cleared away dishes and washed them in a tank of constantly changing water under the counter. The hot water and coffee urns and gas range were built against the wall across a narrow passage-way back of the counter at which Tom and Rose and several men sat. On the front of the gas range the breakfast cooking was being done, and on the back of it were two deep kettles of soup preparation, into which the father put some onions and celery which he cut fine with a sharp knife on a small board.

On the right was a hot covered table where oatmeal, muffins, and doughnuts were kept in diminishing quantities. Over at the left was a refrigerator with a glass door showing butter and cheese all cut, and milk and cream in covered glass bottles ready for use, and above on shelves were packages of prepared foods and baskets of all kinds of fruit anyone would be likely to ask for.

During one lull in breakfast operations the father took wrappings from two roasts that had evidently come in that morning, and put them in the oven. During another lull he telephoned for five dozen rolls, ten dozen sandwiches—"same as yesterday"—three custard pies, three of squash, three of apple, three of lemon; and the son began to turn some of the cards announcing breakfast so that they advertised what the dinner menu was to be, from ten o'clock till three.

The speed and skill with which the work was done interested our friends so keenly they found themselves watching more than eating. They compared the neat accomplishments of the two Greeks with the slovenly ways of some eating places in a large town near their country home, and with their observation of Miss Dillingham that "these Greeks that come in on the boats get everything."

Soon one of the men who had finished his breakfast opened a suitcase and began to display bureau scarfs, towels and similar dry goods which he was selling. The elder Greek and one of the other men bought Turkish towels. Rose slipped down off her stool beside her mother and whispered:

"I would like to get that white bureau scarf embroidered with blue for Aunt Lydia if it doesn't cost more than a dollar."

"Would you?" asked her mother. "Well, you ask him how much it is."

Rose was timidly hoping her mother would do the asking, but she finally produced courage and inquired the price.

"Fifty cents," he promptly answered.

"May I get it, mother?" Rose asked.

"If you would like to," consented her mother.

So Rose handed him her dollar and received the blue and white scarf and a shining fifty cent piece in return. Then two policemen and a bus driver entered the room, and our friends withdrew, as the clock said half past nine and five minutes



more, and they wanted to be sure to be at the museum by ten. When they were outside, Tom remembering his own battle with the temptation of candy, said to Rose in a bantering way:

"What did you buy that for today? It's the Sabbath."

Rose stopped short an instant and her face grew pale.

"Of course it is," she answered, "And I forgot it! What ever'll I do?"

Her mother heard her exclamation of dismay and as they turned into the hall that led to their room she asked:

"What's the trouble, Rose?"

Rose was almost crying as she answered, "I forgot it was the Sabbath when I bought that scarf. What ever'll I do? I didn't mean to do wrong. What did you let me for?"

"I forgot it myself just then, Rose, and I don't know what made me, unless it was the excitement of such new scenes. It shows us how easy it is to be led into sin, if one is in strange and exciting circumstances. I'm sure I did not mean to do wrong. We both meant to do a kind deed for a poor woman, and now every time we see the scarf we'll remember how easy it is to forget God."

"If it was wrong for you to buy that scarf, I know God will forgive you, if you are truly sorry and sin no more," said Mr. Streeter, "though it might lead to the sin of entirely forgetting the Sabbath, if we were placed in circumstances like these every day in the year. In my own case, I can see how easy it would be to slip out of the right path. I myself paid cash for our breakfast for, being strangers it would have broken both the Golden Rule and the eighth commandment if we had gone away without paying. If we had secured room and board in advance, as we hoped, we would not have had this experience; but having had it, we know how easy it would be to get into the habit of trafficking on the Sabbath as people did in Nehemiah's day."

Rose laid the new scarf on the table, saying as she did so, "Every time I see it now it will remind me to be careful."

"Are you all ready to start for the museum?" asked her father.

"Very nearly," said her mother, as she gathered up a few articles and put them in

the bag so as to leave the rooms in perfect order.

"We will take our coats, as it looks so much like rain, but leave our sweaters with the bags. Now let us see if Tom and I can find our way without a mistake."

So Rose and her mother let them take the lead, away from the house and up the street. On one corner they saw an impressive gray stone building with roof and windows gone and all the interior burned out, causing Tom to exclaim:

"That must be the city hall Miss Dillingham told us about being burned!"

After about ten minutes walk, as they rounded a corner Tom turned and pointing up ahead of them said:

"Say, there it is! See it! That brick building."

Yes, they saw it, and how Rose's heart did beat in anticipation, as they approached it and climbed the steps. Trying the door they found it locked.

"It isn't quite ten yet," said their father, as he looked at his watch. "Let us go up the street a little farther and we can see how large the building is when we come back down."

They walked up to the first corner and as they returned Tom said:

"I guess the church is in that wing out back, but there can't be any steeple on it. What do you guess, father?"

"I think that is a likely place for it," replied his father.

Just then they saw a young woman go up the steps, unlock the door, and enter the building.

"Now we can go in," exclaimed Rose in delight.

"Yes, we certainly can," said her father, and they followed the young woman. Inside the building he said, "Good morning," to her and then added, "We came especially to see the old church which we heard is a part of this museum."

"It surely is. That's it in there. Look around all you like, till two o'clock, when we close"; and our friends followed the way she indicated along the wide corridor that led to a large light room. Opposite where they entered was a high, skillfully carved pulpit, with a sounding board above it, and on the wall the Ten Commandments. A gallery extended on the left and right and

above them, reached by stairs on the right. There were no pews but chairs piled on both sides under the gallery.

Rose hugged her mother's arm in delight that at last her feet stood in a spot that was as dear to her as Zion was to Israel of old, while Tom concealed his boyish pleasure by watching the young woman unlock and open iron gates on the stairs. Smiling at Tom she said:

"There are a lot of things up there you will like to see."

"Let us walk around an hour looking at what we wish," said his father. "We can't get lost in here. At the end of that time we will have our Sabbath lesson if we can have permission to use four of the chairs and a little table."

And so they did, as you will probably hear some later day.

Princeton, Mass.

#### NOW YOU ASK ONE

H. V. G.

#### GAME 3

1. Who wrote most of the Psalms?
2. Who were Shem, Ham, and Japheth?
3. Who said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven"?
4. Who said, "Lord, if thou hadst been here, my brother had not died"?
5. What was Jephthah's fatal vow?
6. From what book of the Bible is the following, "Thou shalt have no other gods before me"?
7. Finish this quotation, "Blessed are the pure in heart: (five words)."
8. Where did Jesus live as a boy?
9. When did Jesus say, "Father, forgive them; for they know not what they do"?
10. Should you be your brother's keeper?

#### ANSWERS TO GAME 2

1. Abimelech. See Judges 9:5.
2. Jesus.
3. "Jesus wept." John 11:35.
4. Second John, which has thirteen verses.
5. Genesis.
6. "Remember the sabbath day to keep it holy."

7. In Bethlehem.

8. On the cross.

9. Ho-zéa, long o, long e, a as the first a in parade. (Webster's New International Dictionary.)

10. As long as he was Abel.

#### THE REAL CAUSE OF CHINA'S TROUBLES

(From "China In Chaos," published in China)

It is a primal instinct of human nature to attempt to blame someone else for one's misfortunes or shortcomings. I submit that any student of conditions in China today must conclude that the present troubles of the Chinese people are internal and not external, and that the anti-foreign and anti-Christian feeling now obtaining in some parts of China is the result of persistent agitation and propaganda intended to excite the Chinese people into a state of frenzy and unrest.

Anyone who has investigated conditions in China today must conclude that extraterritoriality, unequal treaties, imperialism, and other slogans to which I have referred have nothing to do with China's troubles. These catchwords are being overworked by the agitators, many of whom are Bolsheviks, the politicians, and the militarists to conceal from the long-suffering, patient, and industrious people of China the pathetic fact that they are being impoverished and enslaved to the ambition of the war lords for greed and aggrandizement.

One of the big world problems of today is what can be done to help rescue the Chinese people from the enslavement of the warlords and to bring order out of the existing chaos. He who could prescribe a panacea for all the ills from which China now suffers would be the greatest pathologist the world has ever seen. I can write no prescription. In the solution of this problem as in that of any other difficult question, we must commence with a knowledge of the facts and not rely upon false premises, if we hope to arrive at an accurate conclusion. —Silas H. Strawn, American Delegate Plenipotentiary to the Tariff Revision Conference and Member of the Extraterritoriality Commission at Peking, 1925-26.

## SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.  
Contributing Editor

### PAUL QUINNEY, AN INDIAN CHRISTIAN

I am to tell this morning something about an Indian soldier I came to know in an army hospital near Atlanta, Ga., in the summer of 1864. A soldier I said he was, and now before going on with my story about him I will copy out of the official records I have here what is said of his service:

"Paul W. Quinney enlisted from Clyman, Wis., February 19, 1864, in Company D of the Seventeenth Wisconsin Infantry. He died at Atlanta, Ga., October 27, 1864." This is what is said of him as one of the 91,327 Wisconsin soldiers in the Civil War.

One day in August, 1864, because of a slight wound and a camp fever, I was carried out of the trenches and sent to the hospital at Marietta, where, under good treatment I soon was up and able to be about. Finally I was asked to take charge of a ward of a hundred men in tents near the main building, some of them quite sick. Soon after coming there I heard one of the nurses say to another, "That Indian, Paul Quinney, is very sick. I do not believe he can live much longer." I became interested at once and went to see Paul. He was indeed in a serious condition. Though I talked to him in an effort to cheer him up, he did not say much. Indians are apt to be that way. I found that he was a son of a Dr. Quinney, well-known among the Indians.

After that I visited Paul frequently. I was able to secure a little house in which to put cots for three or four of the sickest men, Paul being one of them. Not long after that orders were given to move our hospital to Atlanta, twenty miles south. It was a busy day we had getting all our sick upon a long train of flat cars. I was particularly anxious about Paul until we arrived alongside a well ordered city of tents awaiting us. In due time we became well settled in our new location. There was one good thing about the place—it was clean and airy. Paul stood the moving pretty

well. We had no cots there, so had to make the beds upon the ground.

About a week later Paul asked me to write a letter for him to his wife. He said he thought he could not live much longer, and he wanted to tell her some things before he died. I said to him, "Oh, Paul, do not think you are going to die; cheer up and you will soon be better." "I am afraid not," said he, "and I would like to have the letter ready to send. You keep it until we know how it will be." So I got my portfolio and sat down on the ground beside him ready to write out his message. He told me to say to her that he feared he should never see her again. He talked in a quiet way about what he wanted done with the little property they had, among other matters forty acres of land. When he had said all this he hesitated, and I asked him if there was anything more to say. Then calmly he said, "Tell Caroline I have tried in the army to live a good Christian life, and I want to meet her in heaven. That is all." He then turned away and closed his eyes as if in perfect peace.

This bedside talk with Paul Quinney affected me very much; and so does the memory of it now affect me. Up to that time I had never become a professing Christian; and as I sat there listening to this quiet, restful talk from a dying man—a young Christian Indian soldier—I wished for myself his Christian faith. I put the letter into my knapsack ready to send out if—

A day or two after this as I sat by Paul's bed "Mother" Bickerdyke, the blessed hospital nurse—a wonderful woman—came in. Looking with big-eyed surprise upon the face of the sick man she exclaimed, "Why Paul Quinney! is this you?" He seemed pleased, yet was too weak to make much of a response. After some pleasant, cheerful words she went on her way—always busy. I followed her, and when outside the tent asked her how she came to know him. She told me that she used to be in a mission school at Green Bay, Wis., and Paul had been one of the boys there. Then she added that she did not think he could live much longer, and asked me, in case of his death, to come to her for a decent suit in which to have him buried. About a week later he passed away.

The letter I wrote for Paul was in my knapsack, and one day it was stolen and the letter went with it; so, as I did not remember Caroline's address I could not write to her and tell her about it. I felt very sorry. Some things of my own went with the knapsack. After I came home from the service, August 2, 1865, I found out the address of Dr. Quinney and wrote him a long letter, telling him all about Paul's death, also about the letter that was not sent to Caroline.

Mother Bickerdyke was an earnest Christian woman, and she, no doubt, had had something to do in making Paul Quinney a Christian man. So goes the influence of a Christian teacher.

### A LETTER FROM THE EDITOR OF THE HELPING HAND

DEAR RECORDER READERS:

The Sabbath School Board of the Seventh Day Baptist General Conference and its director of religious education, is coming to feel, more and more, their responsibility in promoting Bible study and religious education among Seventh Day Baptists.

In thinking of the work being done in the Bible schools of the denomination one's mind naturally turns to the helps that are used in connection with the study of the lesson. The great textbook is, of course, the Bible. However, many can not take the time; or will not do so, to look up for themselves many interesting features connected with the assigned lesson text, therefore it seems almost necessary that helps to such study be furnished.

The board is trying to furnish such helps for our schools and others interested in studying an assigned lesson each week. Graded helps are furnished for children of the junior and intermediate age, and the *Helping Hand* for those older, including adults.

It is the purpose of the board and editors to make these helps second to none for use in Seventh Day Baptist Bible schools, although somewhat limited because of money to make them as large as desired. Other helps may be obtained at a little less cost, but there is always the possibility of their containing material on the Sabbath and baptism objectionable to Seventh Day Bap-

tists. It is the purpose of the Sabbath School Board, and editors, that nothing but the fundamental truths taught by the Bible, which is taken by Seventh Day Baptists to be the only guide of faith and practice, shall enter into such helps.

As editor-in-chief of the *Helping Hand*, the writer is especially interested in it and the schools and homes into which it goes. It is now in its forty-third year, and no one is more anxious to make it a real "helping hand" in Bible study than is the editor, and to this end he is trying to make it conform to the truths taught by the Bible and accepted by the denomination he represents.

The *Helping Hand* is not quite self-supporting at the present time, but it might be made so if all members of the denomination who use adult helps would use it instead of the publications of some other denomination or commercial house. If any reader is not using the *Helping Hand* why not give it a trial? Owing to the small circulation, it might cost a few more cents per year, but its use would help the cause of the Sabbath, the cause we all ought to help. Its use might also help us conform more nearly to the fundamental faith of our denomination and make for solidarity. How about trying it next quarter?

ERLO E. SUTTON,

Director of Religious Education and  
Editor of the *Helping Hand*.

### LESSON XIII.—JUNE 25, 1927

REVIEW: LIFE AND LETTERS OF PETER

*Golden Text*.—"Come after me, and I will make you fishers of men." Matthew 4: 19.

DAILY READINGS

- June 19—Life and Letters of Peter. 1 Peter 5: 1-11.  
June 20—Peter Becomes a Disciple of Jesus. John 1: 35-42.  
June 21—Peter's Great Confession. Matt. 16: 13-24.  
June 22—Peter's Sermon at Pentecost. Acts 2: 14-21.  
June 23—Peter Exhorts to Faith and Good Works. 2 Peter 1: 1-11.  
June 24—Peter's Final Warning. 2 Peter 3: 8-18.  
June 25—The Happiness of Believers. Isa. 55: 6-13.

(For Lesson Notes, see *Helping Hand*)

God does not comfort us to make us comfortable, but to make us comforters.—*J. H. Jowett*.



## CHINESE CARRY ON IN ABSENCE OF MISSIONARIES

A. L. WARNSHUIS

From practically every mission station in China, from which missionaries have temporarily gone to places of greater safety on the coast or in other countries, there is coming back to the boards in the United States and Canada testimony concerning the loyalty of the Chinese Christians. Much of the work of preaching, teaching, healing, and administering is still carried on by Chinese pastors, teachers, doctors, nurses—all mission-trained leaders. We can quote here but a few paragraphs from numerous letters and cables, all adding to the bulk of proof that Christianity is today an accepted part of China's normal life:

Rev. Frederick Bankhardt, a veteran missionary in Yenping City, on the Ming River, writes: "Even if we missionaries are not at our stations just now, the Chinese preachers, teachers, doctors, nurses, and Bible women are right on the job. Never have I been more encouraged from what I have seen of our Chinese Christian workers and members than at present. Even if we had to leave, they stepped right up and took hold of the work in such a way that we felt our labors have not been in vain. I firmly believe that should all missionaries be driven out of China, these people who know and love Christ will be true and that eventually the Church will triumph."

### CHINESE ADMINISTER UNIVERSITY

Miss Alice Brethorst, dean of women in West China Union University, Chengtu, reports that the University Senate, the governing body in China, has been reorganized with a majority of the members Chinese; that Lincoln Dsang, a Chinese graduate of Northwestern University, Evanston, Ill., is vice-president and acting head of the institution; that S. H. Fong is now dean of the School of Education; and Donald Fay, graduate of Rochester Seminary, is dean of the School of Religion.

William R. North, out from Chungking, West China, where Syracuse University supports an educational undertaking, writes his alma mater: "We want our friends at home to know the work in Chungking, West China, is not stopping. Now is the time for the Chinese Christians to show what they can do, and they have already begun

to do so. Just before he left, Dr. Gentry organized a strong hospital board of the leading Chinese Christians in Chungking to act in an advisory capacity and to carry on wherever they could be of service. Dr. Chang Hsio Chen, recently graduated from the medical college of Yale-in-China, has taken over the control of the hospital. Dr. Li Daih Yu, recently graduated from the medical college in Chengtu, will join him next summer. The high school is going on as if nothing has happened, with Mr. Hsio Ji Ren, the vice-principal, at the head. Though educational work of the missions is under the greatest fire from both the anti-Christian forces and the Bolshevistic element, the Chinese Christian leaders are showing their true mettle. The evangelistic work is in the charge of the three pastors, Mr. Liu, Mr. Hwang and Mr. Lo. They are all consecrated and experienced men, and are not afraid of opposition."

### "IS THE MISSIONARY WANTED?"

Dr. George T. Blydenburgh, superintendent of a mission hospital in Nanchang, Kiangsi Province, gives this answer to the question, "Is the missionary wanted in China?" "In my circle of friends I have not heard that the missionary is not wanted. In Nanchang I know that he is wanted. I do know that the Chinese want missionaries who will work with them and not over them, ones that will seek to conserve the best they find, not to supplant everything Chinese with things western. Thinking Chinese who know the missionary and his real motives still want him. Remember that during these days of uncertainty. And this is particularly true of the medical missionary. Frightful disease and suffering is no less today than a month ago. No less today than then in China a source of world danger from pandemic disease. Thoughtful Chinese know their need of modern medicine, and want the mission hospital."

This is the central theme of the message which the Executive Committee of the Bing Tong Baptist Council (Hoklo) sent to their brethren in America: "In spite of the critical situation in China we reaffirm our unflinching determination to carry on the task of proclaiming Jesus Christ, and earnestly seek the co-operative service of all missionaries here."

(Continued on page 767)

## DEATHS

COON.—Nellie Bird Crandall, daughter of Henry F., and Lucinda Cottrell Crandall, was born in Denison, Iowa, September 26, 1879, and died at her home in Riverside, Calif., May 11, 1927.

At the age of three years she moved with her parents to North Loup, Neb., which place was her home for nine years. It was while living here that she was baptized and joined the Seventh Day Baptist Church.

In the fall of 1891, the family moved to Beauregard, Miss., where they remained until March of the following year, when they moved to Farina, Ill. She attended the public schools at this place and was graduated from high school in 1897.

In the fall of 1899, she came to Milton, Wis., and entered college, and her parents moved to Milton the following spring. On November 1, 1900, she was married to Floyd T. Coon of Milton. To this union were born two children, both of whom have preceded her in death. She and her husband made their home in Milton until August, 1923, when they moved to Riverside, Calif., which place was their home at the time of her death. Since the death of her sister, Mrs. Louis Hurley, in 1922, she has had Roberta Hurley, the youngest daughter, in her home and has given her the care and devotion of a real mother.

While living in Milton she was a member of the Milton Seventh Day Baptist Church. After moving to California she transferred her church membership to Riverside. She was always a faithful attendant at church and Sabbath school. When at Milton she was a member of circle three of the woman's society, a member of the Woman's Village Improvement Club and of the King's Daughters. She was a very efficient worker in these various relationships, and she endeared herself to the members of each by her kind and unselfish ways.

Besides her husband she is survived by three brothers, all of whom are living in Milton.

A farewell service, conducted by Pastor G. D. Hargis, was held at Riverside, on Friday afternoon, May 13. Mr. Coon and Roberta came with the body to Milton, arriving on Tuesday afternoon, May 17. A farewell service was held from the Milton church on Wednesday afternoon, conducted by Pastor James L. Skaggs, Rev. Edwin Shaw assisting. The organist and a male quartet furnished appropriate music. The body was laid to rest in the Milton cemetery. J. L. S.

WHEELER.—Rev. Samuel Robinson Wheeler, was born in Olney, Buckinghamshire, Eng., on December 9, 1834, and died in Boulder, Colo., May 28, 1927, in the ninety-third year of his life.

Extended obituary elsewhere in this RECORDER. T. L. G.

(Continued from page 766)

Dr. E. W. Wallace, associate general secretary of the China Educational Association, writes from Shanghai: "I was much discouraged a month ago but I see light now. The most encouraging feature of the situation is the splendid manner in which the Chinese Christians are shouldering responsibility which missionaries are compelled to give up. . . . In spite of appearances nothing has so justified the work of Christian education as these recent events. Had this happened five years ago the results might have been disastrous, but today the men are available to shoulder the responsibilities which are pressing upon us."

And Dr. James H. Franklin, who has just returned to America from a visit to the mission fields of China, has this to say: "On no other tour of China have I seen such evidences of Christ in the hearts of those Chinese whom I have known best. Never before have I found them taking such a large place in the direction of Christian work. Never before have I found them planning for the future so constructively. I find many missionaries from other sections feel that the Chinese Christians not only will stand the test now being given them but will be developed by it. At Canton I found missionaries and Chinese leaders confident that the great doors of opportunity were being opened for them in the former capital of the Nationalist government."



## SPECIAL NOTICES

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

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

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

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

The Seventh Day Baptist Church of Los Angeles, Calif., holds its regular Sabbath services in its house of worship, located one-half of a block east of South Broadway (previously Moneta Avenue), on Forty-second Street. Sabbath school at 10 a. m., preaching at 11 a. m., Bible study class at 1.30 p. m. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. Forty-second Street.

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

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

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

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

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

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

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

## THE SABBATH RECORDER

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

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