

# The Sabbath Recorder

It matters not what gold you seek,  
 Its secret here reposes;  
 You've got to dig from week to week  
 To get Results or Roses.

—EDGAR A. GUEST.

F. J. HUBBARD,  
 Treasurer the Denominational Building.  
 (A Vision in Material Form)  
 Plainfield, N. J.

**WE THANK THEE, LORD!**

The year pursues its constant way;  
 Thou givest night; thou givest day;  
 A time to work, a time to play—  
 We thank thee, Lord!

For home, the dear ones serving there—  
 Their love, their confidence and care,  
 Their kisses and the heartfelt prayer—  
 We thank thee, Lord!

For tasks that call, that bid us do  
 Where sorrow waits and sin breaks through,  
 Where we our Master's steps pursue—  
 We thank thee, Lord!

For hope, so sweet a staff and stay—  
 That sees the upward-faring way,  
 That sings of Christ's own crowning day—  
 We thank thee, Lord!

Leap, too, our hearts to gladly own  
 Redemption through the Blessed One  
 Whom thou didst send, thine only Son!  
 We thank thee, Lord!

—William M. Runyan.

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# SEVENTH DAY BAPTIST DIRECTORY

## THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.

The Memorial Board acts as the Financial Agent of the Denomination.  
 Write the Treasurer for information as to ways in which the Board can be of service.

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(INCORPORATED, 1916)  
**President**—Corliss F. Randolph, Maplewood, N. J.  
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 Postage, 5 cents for first ounce; 3 cents for every additional ounce or fraction.

# The Sabbath Recorder

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*Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?*

*Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.*

*For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. Acts 2: 37-39.*

## The Most Dangerous Atheism

The atheist who is most dangerous in his influence against Christianity today is not the one who denies the existence of God, but the one who admits the existence of God and who owns that life's blessings come from him, and yet who closes the door of his heart and lives as though there were no God.

People are naturally shocked when they see one who in theory and philosophy rules Jehovah out of the universe. Such a man is usually branded as a character to be shunned. Parents somehow seem to abhor the thought of their children's becoming infidels. But too many parents become practical atheists, whose influence inevitably results in the ruin of their children.

Those who claim to believe in Christianity and then live as though there were no God—men who really crowd God out of their lives—are practical atheists, so far as their influence over their children is concerned.

Here is a home in which a mother becomes deeply concerned about her boys because when they reached the teen age, they lost all interest in the church. I read of just such a case. And when the mother expressed her fears to a friend about her sons, and asked why the church had lost its grip on the boys, who in childhood had belonged to the Bible school but now refused to go to church, upon inquiry the friend found that neither the father nor the mother had practiced going to church for years, while both of them attended the "movies"

as often as once a week! Whenever there was a party or show the mother cared for, she was perfectly able to go, but found herself too sick or too nervous to attend church services.

Wherever parents like that practically shut God out of their lives, how can they expect their children to include him in theirs?

It seems to me that churches today should be much more concerned about the ravages such practical atheism is making in their ranks, than they are over the philosophic atheist of which there are so few as compared with the others.

How can believers push God out of their lives, live entirely for material things, and then expect their children to become true Christians? Infidels can do no worse.

**Have We the Mind of Christ?** In the New Testament we are taught to possess the mind of Christ. "Let this mind be in you which was also in Christ Jesus." Philippians 2:5.

It is a great thing to be like Christ in our thinking. I am sure that a little careful study of this subject will humble us all and convince us of our shortcomings, for too often the substance of our thought is out of harmony with the thoughts of Jesus as exemplified in his life among men.

The real Christian must be one through whom Christ is thinking—the one who has the mind of Christ. By as much as we come short of this mind, by so much must we fail to be perfect Christians. Our shortcomings in this respect discount us as his followers. Were it not for his forgiving grace, no one could read his "title clear to mansions in the skies."

When we look closely at our thoughts—sometimes unkind, sometimes thoughts of jealousy, envious thoughts, selfish or impure or proud or vindictive thoughts—who can think of such thoughts as belonging to the mind of Christ?

The one possessing the mind of Christ

must cherish pure, loving, humble, charitable, and forgiving thoughts; for these are Christlike, and when carefully cultivated they will bring us into closer fellowship with him.

The man who can not conquer his evil thoughts is in danger of being overcome by them until entirely out of harmony with the Master. He who cherishes iniquity in his heart need not expect answers to his prayers. "If I regard iniquity in my heart, the Lord will not hear."

**The Living Sacrifice An Ideal Motive** Some of my older readers can remember the time when the motive for true living often presented from the pulpit was mainly to seek Christ in order to escape punishment after death. "Flee from the wrath to come" was the keynote of preaching, until some of us boys would fairly tremble with fear. It was really the presentation of a sort of *post mortem* incentive to forsake sin in order to secure a reward beyond the gate of death.

Today, if we think a little, we are impressed with the change in the messages which call men to the standards of the cross. Instead of magnifying the doctrine of retribution as an incentive to right living, the messages of evangelism plead with men to *live* here and now for Christ as a means of blessing in this present life and as the best way to secure good for our fellow men.

If men are moved to seek the glorious results this side of the grave, which Jesus intended they should obtain, there need be no concern about what is coming when the present life is done. When one can say with Paul, "To me to live is Christ," he may rest assured that "to die is gain." The living then is the main thing—let the dying take care of itself. Paul was emphasizing the right thing when he said, "Godliness is profitable unto all things, having promise of the *life that now is*," as well as of the life to come.

I am glad that this idea of a piety that has for its purpose the bettering of the present life is gaining in importance as the years go by. If the idea of a *living sacrifice* is thoroughly planted in human hearts, then the dying need cause us no worryment.

*Living* for the faith is better than *dying* for it.

It is well that the strange romance which once gathered around the idea of the martyr's death has given place to the inspiring, soul uplifting passion to become *living* martyrs for the cause of Christ. The living martyrs of our day are just as unselfish, just as consecrated, just as pure and noble in their lives as were those who died at the stake. A life-long, sacrificial service of cross bearing and suffering for the salvation of men, must be just as worthy in God's sight as trying to make a short cut to glory by the martyr's death.

I suppose Fox's *Book of Martyrs* was a good book for his day, but not so good for ours. Times have changed and the living sacrifice rather than the dying one is the ideal for this, our day and generation.

If I had my way, I would like to make the benefits of religion for this present life so bright and alluring that men would long to live a good while grappling with the duties and problems, suffering under the burdens, and enduring the crosses, in order to help men to nobler ways of living here, and to make this old world more like heaven.

I have read that the author of the song, "I would not live always," became sorry he had ever written it and regretted that it had been given a place in any song book. He loved the idea of living a long life of service to God and of helpfulness to men.

One of America's great preachers of two generations ago was told in his old age by one of his sons that his battles were almost over, that he was almost home, and could now have a rest. Whereupon the aged veteran straightened up to his full height and exclaimed: "I thank no boy of mine to talk to me so. If I could have my way I would buckle on the armor and fight the battles all over again."

If Christian workers can look upon life in this way rather than regard it as a hopeless vale of tears, in which they would not stay "where storm after storm rises dark o'er the way," I am sure they could do a greater service for their fellow men, soften more sorrows, relieve more burdens, and make life better for all concerned, both here and hereafter.

The world is suffering for the living sacrifice of such men.

**Words Appropriate For the New Building** In Dr. A. H. Lewis' address, of a generation ago, dedicating the beautiful new church building in Plainfield to the service of God he said:

No generation has the right to live and plan for itself alone. We are parts of one unbroken whole. We owe much to the past, but more to the future.

These walls, with all the hallowed influences and memories which they may yet enshrine, are our legacy to coming days. Through them we shall unite with those who come after us, in doing the Lord's work and giving honor to him. We dedicate this house to the kingdom of Christ, of truth, and for righteousness in the largest sense. These solid walls attest the firmness of our faith.

Almost every word of this quotation regarding the value of that building, devoted to the service of Christ, is just as true and appropriate for the new denominational building for which we are pleading, and to which many lovers of our good cause are making gifts.

I may not live to see the dedication of our new building as a gift of love and faith in our beloved cause, but if it should be my good fortune to live until its walls are ready to be given to God as "our legacy to coming days," I could find no more appropriate words for its dedication than the words Dr. Lewis used in regard to our beautiful church.

It seems to me that every Seventh Day Baptist from Maine to California would rejoice to know that our denominational building were ready for dedication. If every one would do his part we need not have to wait long.

**Report of Building Fund** The pledges and gifts for the Denominational Building Fund have been coming in rather slow for the last two weeks, but this morning we were cheered by a good letter from the widow of one of our deceased ministers, containing a pledge for \$500. It certainly made us glad. Other gifts amounting to \$60 have come in since January 18—time of last report—so we are able to add \$560 to the \$27,140.72 reported then, making the fund on February 9, \$27,700.72.

One of the cheering things in all this movement is the spirit of loyalty and consecration to our good cause, frequently man-

ifested by lone Sabbath keepers and by many whose troubles and burdened condition would seem to excuse them from lifting on this load.

Here lies before me a letter from one who longs to enjoy the fellowship of her home church, but whose work keeps her away among people of other beliefs. She does what she can for Christ where she has to live, but says: "I never feel the same as in our own Seventh Day Baptist church. I only wish we could live among our own dear people in my little home church. It is so hard to be away from church fellowship altogether."

This sister sends \$5 as one payment on her pledge of \$25, and says: "I wish it were \$500; but I have so little means now since my regular salary has stopped. I am trying to tithe what I do get and am spreading it around as best I can."

Friends, I do not see how any one can read such letters without being touched at heart and inspired to do for the Lord's good cause.

The tendency is to become discouraged sometimes when we see the indifference of many who might do great things for Christ and the Church if they only would. But there is a redeeming feature to it all when one beholds the spirit of loyalty manifested on the part of hundreds who do not seem to be blessed with great opportunities for such service, but who devotedly consecrate their tithes and offerings to the cause of God.

This denominational building when completed will stand through generations as a witness to the world of the faith and loyalty of Seventh Day Baptists. And out from it will continue to go influences for truth and for the Bible Sabbath as the centuries go by.

We all work under pressure, and sometimes the loads press hard. Each day brings its own problems and strain. How often we are "at our wit's end"! But that is just where God's wisdom begins. If we would reach the limit of our own devices sooner, the Lord's help could come to us the earlier. At no time do we need God more than in the midst of the pressing business of each day. O Lord, deliver us from succumbing to pressure!—*B. T. Badley.*

### THE LEWIS SUMMER CAMP FOR SEVENTH DAY BAPTIST YOUNG PEOPLE.

REV. AHVA J. C. BOND

Leader in Sabbath Promotion

Perhaps it is time something was being said in the SABBATH RECORDER about the proposed camp near Ashaway, R. I., next summer. Beginning the first day of July, we hope to have three groups of young people, each group spending two weeks in the camp. It is proposed to have two groups of girls from thirteen years of age up into the early twenties, and one group of boys. But before proceeding further perhaps I had better give you something of the genesis of the movement, and its development up to this point.

Last year eighteen girls spent ten days in a camp in Connecticut, under the leadership of Miss Marjorie Burdick. There is at Bethel, Conn., amid very beautiful surroundings, a "Church Camp Ground," owned by Sabbath keepers who are not members of any denomination, together with a few Seventh Day Baptists and others. While the equipment is rather meager, yet the girls had a pleasant and profitable time. The moving spirit of this particular camping experience was Miss Burdick, who very early in the planning counseled with the leader in Sabbath Promotion. I went along not only as water carrier, zonite mixer, and general chore boy, but with the very definite purpose of making it an occasion for instructing the girls in Sabbath truth and leading them into better Sabbath appreciation. Readers of the SABBATH RECORDER have learned through the girls themselves something about the camp activities.

A little later in the summer, on a certain day, I found myself for the first time in my life getting up from the floor of my study without any definite recollection of how I got there, while a pleasant-voiced little girl was saying, "Papa, did you stumble over something?"

The upshot of that little episode was that within a few days I found myself with a cane in my hand and my good wife at my side on the way to Weekapaug, R. I., under orders of members of the Plainfield congregation. When I began to get better and the wife had returned home to the girls, Mr. Nathan E. Lewis of the Plainfield Church, who owns the Lewis farm near

Ashaway, came over in his car to take me over to his place to "look out a camp site." He was very much interested in the girls who had been in the camp at Bethel and said he would put up the buildings for a camp on his farm if it met with my approval and would receive my co-operation. Well, we spent two pleasant afternoons going over that old farm and looking out a place for the camp, and *we found it*.

Now the other camp was a private enterprise, more or less, and something of an experiment. I now conceived the idea of making it more of a denominational enterprise, so I asked Mr. Lewis if he would be willing to put up the buildings as he had proposed to do, and let us run the camp as a part of the work of the American Sabbath Tract Society for Seventh Day Baptist young people. He was perfectly agreeable, and that is the way the movement got going.

The smaller building for the supervisor is completed, and the walls are up for the larger building, which will accommodate some twenty-five young people. The lower room will be for the kitchen and dining room, the dining room to be used for an assembly room; and the second floor will be provided with cots for the sleeping quarters. These are erected at Mr. Lewis' own expense. It is proposed to equip the camp by means of donations from individuals and perhaps from women's societies in the churches of the East.

A new standing committee of the Tract Board has been appointed called the Committee on Teen-Age Conferences and Summer Camps. While none of the expense of building or equipping the camp is to be borne by the Tract Board, the board is undertaking to conduct the camp in the interest of our young people, and we shall be glad to enroll in either group young people from any part of the denomination. Of course it is quite obvious that a larger number of those who will attend will come from the eastern churches, but we hope some may come from the West and the South. It is our hope also to carry the plan westward if this one succeeds, as other communities may become interested. It would seem that in time we might at least have one in western New York, one in southern Wisconsin, and one in West Virginia. The same idea might be worked out with perhaps less

equipment in other sections. No camp ought to be too restricted in territory, however, for one of the services rendered is to get the young people together from many churches.

Pastor and Mrs. Bond of Plainfield expect to open the camp as supervisors the first day of July. When they are obliged to leave, Pastor and Mrs. Harold R. Crandall of New York City will succeed to that position. Miss Marjorie Burdick, who was camp director last year and who did such splendid work with the girls and who is in Boston University School of Religion this year, will be director of the girls' camps. Miss Burdick is getting some special work along the line of camp life for religious development. We have a young man in mind for the leader of the boys' camp, but are not able to announce his acceptance just yet.

While the camp will close August 11, according to the present schedule, it is hoped that the young people of Rhode Island will want to have the Young People's Conference breakfast at the camp, thus giving many young people the opportunity to see it.

We will have more to say on this subject later. Meanwhile, if there are questions that anyone would like to ask we shall be glad to try to answer them.

#### A TRIBUTE

It is with a feeling of admiration for a life well lived, but with a deep sense of our loss, that we, the Plainfield Seventh Day Baptist Woman's Society for Christian Work, make this record of the passing of our dear Mrs. Sarah L. Wardner.

We wish to express our sincere appreciation of her faithful and efficient work in this society. Among the many services rendered was that of vice-president, which office she held for fourteen years.

Everyone loved Mrs. Wardner. We loved her for her courage, for her cheerful spirit, for her keen interest in others, and for her never failing purpose to do well the work that fell to her to do.

She has gone from us, but to those of us who knew her best this remarkable Christian woman will always be an inspiration.

MRS. LEWIS T. TITSWORTH,

MRS. A. J. C. BOND,

MRS. D. E. TITSWORTH, *Chairman*.

### A CALL TO PRAYER ON WORLD ISSUES

The many critical international problems confronting our country at the present hour have led the Federal Council of the Churches to suggest concerted prayer throughout the churches. No hard-and-fast date is fixed and there is no proposal for interfering in any way with the normal services of worship. The suggestion is rather made that, during February or March, each minister, in connection with his regular program, direct the attention of his people to the spiritual issues involved in our relations with China, Mexico, Nicaragua and Europe.

The Call to Prayer as adopted by the Administrative Committee of the Federal Council, is as follows:

"In view of the many grave problems threatening to disturb the peace of the world today, the Administrative Committee of the Federal Council of the Churches suggests that, during the month of February or March, every minister turn the thought of his people to those large aspects of the kingdom of God on earth which concern justice, good will, and peace between nations. Let God's special blessing and guidance be sought, to the end that all who in any way share in the responsibility for our international policies may see their problems and duties in the light of the common interests of all peoples as members of the one family of God.

"Let prayer be offered for China, asking that the United States and other nations may look with sympathy and helpfulness on her problems and be guided to take those actions that may secure justice and good will.

"Let prayer be offered that the mutual dealings of the United States, Mexico, and Nicaragua may be right and just in the sight of God.

"Let prayer be offered also that the relations of the United States and Europe may be so guided as to do away with suspicion and ill will and may lead to mutual sympathy, understanding, and helpfulness.

"Let us pray that the vast body of Christian people in our churches may be led by the spirit of God to see the kingdom of God in its larger relations and responsibilities."—*Federal Council*.

## SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

### OUR BULLETIN BOARD

Rev. and Mrs. D. Burdett Coon are to sail for Kingston, Jamaica, February 23. Letters addressed to them in care of the *Steamship Tivives*, United Fruit Company, New York City, will be delivered to them on the steamer when they sail.

The Onward Movement treasurer received the following amounts in January:

For the denominational budget.	\$2,653 06
For special objects . . . . .	336 40

Total . . . . . \$2,989 46

In the seven months of this Conference year he has received:

For the denominational budget	\$12,890 79
For specials . . . . .	1,671 45

Total . . . . . \$14,562 24

Good work by the Farina young people. Pastor Hill writes: "Our Christian Endeavor secured nine new subscriptions to the RECORDER."

### SABBATH RECORDERS FOR DISTRIBUTION

A few weeks ago I placed before the readers of the SABBATH RECORDER a request from Frank Jeffers, 1656 Milwaukee Avenue, Racine, Wis., for used copies of the SABBATH RECORDER for him to distribute in his city. A recent letter from Mr. Jeffers says:

"Up to the first of February I have received 253 nice, clean copies of the SABBATH RECORDER from a number of Seventh Day Baptist brethren and sisters, and by the time you receive this letter they will all be distributed in Racine. Just think of 253 homes being visited by the good RECORDER that would not have been visited if these papers had remained tucked away in attics and closets. I hope the dear Seventh Day Baptist people will send me as many more this coming month, or double that amount if they care to."

### NARCOTIC EDUCATION WEEK

For several months I have been receiving communications from the International Narcotic Education Association and from the world organization that was formed at the World Conference on Narcotic Education that was held last July in Philadelphia.

The spirit and purpose of that conference is set forth in the preamble and article II of the constitution that was adopted at the Philadelphia meeting, as follows:

"Preamble: We, the people of the world, in order perpetually to protect society everywhere from the peril of narcotic drug addiction by applying the power of truth through education, do ordain and establish this constitution for humanity.

"Article II. The object of this conference is the protection of society from the peril of habit forming narcotic drugs. For the attainment of this object the conference utilizes all agencies for narcotic education only and pledges itself to avoid all questions of public policy not directly and immediately concerned with narcotic education."

The Board of Governors of this World Conference on Narcotic Education asks that the last week of February of each year be observed throughout the world as Narcotic Education Week.

Because of the importance of this educational work I am quoting from letters and literature sent me by Richard P. Hobson, secretary general of the World Conference on Narcotic Education and Congressman Walter F. Lineberger of California.

Mr. Lineberger writes:

"Ten ounces of alcohol will kill one man; ten ounces of heroin will kill 3,000 men. Ten ounces of alcohol distributed over a week can scarcely cause the beginnings of drunkenness in even one youth; ten ounces of heroin applied over a week can produce incurable addiction in thousands of youths. The profits that urge on the traffic are hundreds of per cent for alcohol, but are thousands of per cent for narcotic drugs. Drug addiction is secretive. Even well informed people never heard of heroin. Detected offenses against the Federal Narcotic Laws were about 1,000 in 1917; in 1925 they were 10,426. The people must know about this newest and deadliest enemy that lies in wait for the youth of the land, 'hooking' them

by the tens of thousands because of their ignorance."

Honorable Frederick A. Wallis, commissioner of correction, New York City, declares: "The greatest menace to the nation is drug addiction. . . . Nearly sixty per cent of the inmates convicted of offenses involving moral turpitude, in all our city penal and correctional institutions, are users or peddlers of drugs." The Criminal Identification Bureau of his department states that there are thousands of heroin addicts, chiefly youths in their late teens and early twenties, all actual or potential criminals, who serve also as recruiting agents for the army of the "living dead." "Heroin changes a misdemeanor overnight into a desperado of the most vicious type. Every day murders, hold-ups, and robberies are committed by drug crazed individuals. . . . The increase in narcotics has been accompanied by an increase in crime."

### NARCOTIC ADDICTION A UNIVERSAL PROBLEM

The following extract from the remarks of Congressman Walter F. Lineberger before the House of Representatives in February of last year, as set forth in the public document, "Narcotic Peril," is an interesting analysis: ". . . . Narcotic drug addiction is a serious universal problem which has become acute in America through the spread of heroin addiction. There are probably five times as many narcotic drug addicts in the world as there ever were slaves at any one time, and the bondage is far more abject and far more dangerous.

"America is being assailed by opium with Asia as a base, by cocaine with South America as a base, by heroin and synthetic drugs with Europe as a base. An unscrupulous traffic within joins the traffic from without. This deadly drug warfare, that from three sides and from the inside is striking at our citizens, our homes, our institutions, the very germ plasm of our people, is more destructive and biologically more dangerous to our future than would be united military warfare against us from these three continents."

"Without knowledge of this peril, people, especially the youth, fall easy victims to organized exploitation. Delay will be costly to the nation in life and character and the stability of our institutions. To the task of carrying out promptly an adequate educa-

tional program, all good men and good women who love their country and love humanity, and all constructive organizations—private, semi-public, and governmental—should rally. Upon the result hangs the destiny of America and in large measure the destiny of the world."

Helpful literature can be obtained from the World Conference on Narcotic Education, Washington Branch of the Secretariat, Rooms 820-821 Southern Building, Washington, D. C.

### HOME NEWS

DAYTONA BEACH, FLA.—Since I am to be acting pastor of our church here during a few weeks it may not be amiss if I write some of my first impressions of the place to my friends among RECORDER readers. For I have found that the time to write is when the new things are fresh in one's mind.

Daytona Beach is certainly different from any other place that I have seen anywhere in the world. The palms are so numerous that it reminds me of Honolulu. The "Rooms for Rent" signs are so common that it makes me think of Rochester, Minn. The beach is so fine that one can not think of anything like it, though perhaps that at Nice on the Riviera comes nearest to it. The Spanish moss is such as I have seen only in the southern states of our own country, and garages, filling stations, and repair shops could only exist in such numbers in a live American city.

At church Sabbath morning sixty-one were present. About half of them are year-round residents and the other half winter visitors. As the latter class are nearly all elderly people I was surprised that there were so many children among those present, nearly all belonging to the permanent residents. We found many old friends among both classes. Most of the winter visitors come from Rhode Island, New Jersey and New York, but the permanent residents are from churches more widely distributed throughout the denomination.

Elder Kelly has come up from Stuart and preached for the people here a few times this winter. There are also others of our people living at Stuart which is a little over a hundred miles south of here.

If the four days that we have spent here

are any criterion by which to judge the future we are going to have a fine time.

Today we have had letters from China with dates up to January 13. Most of the Christian schools—in fact most schools of all sorts—had already closed. But our schools still hoped to continue and hold the final examinations before closing for the China New Year which this year came on February 2. Shanghai was much disturbed by rumors of approaching fighting there. The people at Liuho would hardly know of the troubles except for the newspapers, but had been considering sending Mrs. Thorngate and the children to Shanghai. As the situation had seemed to grow better they had not gone. The Cantonese government was expected to take Shanghai and to introduce rather drastic and harrowing regulations for the control of all private schools.

J. W. CROFOOT.

WATERFORD, CONN.—Christmas was observed at Waterford this year with an entertainment, tree, and free supper. An unusual feature of the occasion was a pageant, "Star of Hope," given by all the younger members of the Sabbath school, under the direction of Miss Helen Maxson. That it was so well received by the large number of friends present was a source of satisfaction to all who helped make it a success. The new platform, built by the pastor, with the assistance of Albert Brooks, was used for the first time.

The annual business meeting of the church was held the evening of January first. Reports were presented by the pastor, clerk, and treasurer, and the same officers were elected for the ensuing year with two exceptions.

There has been a good deal of illness among our church members of late, which has affected church attendance considerably.

The pastor has organized a mixed quartet. We have congregational singing and occasional solos at both prayer meetings and morning services.

The Ladies' Aid society is still working on quilts. In spite of the fact that the number working is small, a really remarkable amount of work is accomplished and the society makes a fine contribution to the work of the church.

The Christian Endeavor society meets

every week at half past three on Sabbath afternoon. Two members have been added to our numbers, one active and one associate. Two socials have been held with the idea of interesting other young people of the neighborhood, and it is hoped that others may join later. CORRESPONDENT.

LOST CREEK, W. VA.—Splendid and helpful were the sane messages delivered by Rev. Erlo E. Sutton of Milton Junction during the special meetings at the "brick church." They were deserving of larger audiences than weather and road conditions permitted to attend.

The Parish House Committee, appointed at the annual meeting of the Seventh Day Baptist Church, is making interesting progress and will make an important report at the quarterly business meeting, March 11. There should be a full representation of the church at that meeting.

Pastor Van Horn, assisted by Rev. W. L. Davis of Salemville, Pa., plans to begin special meetings at Roanoke, February 4. It is hoped that the people of that entire community will plan to attend and assist in all the meetings.

The pastor of the Lost Creek Seventh Day Baptist Church was assisted by Rev. W. L. Davis in evangelistic meetings at Salemville, Pa., during December. The meeting was greatly enjoyed by him and he reports a fine group of people at that place. —*Lost Creek Booster.*

LEONARDSVILLE, N. Y.—The covenant meeting and communion service held last Sabbath was well attended and was an inspiring occasion. Two new members were given the right hand of fellowship, Carlton and Rena Maxson. Sixteen letters from absent members were read. It was a source of satisfaction to have Deacon Crandall with us again, after several weeks of absence due to illness.—*Brookfield Courier.*

The secret place of victory, O my soul, is not the place where thou shalt assert thy strength: it is the place where thou shalt assert the strength of thy Master, and put him as thy shield forevermore to quench the fiery darts of the evil one, to strike thy blows for thee, and get for thee thy victory! —*G. Campbell Morgan.*

## MISSIONS

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

### A DAY OF PRAYER FOR MISSIONS

The Federation of Woman's Boards of Foreign Missions and the Council of Women for Home Missions have united in a call for a day of prayer for missions. For some time such a call has been an annual occurrence, and this year the day set is March 4. In the call sent out these words are to be found: "Special attention is called to the day of prayer for missions to be observed on March 4, 1927, by the Christian women of the world. Our hearts are full of gratitude that at least we are to have a day of prayer which will be observed by the women of the world. In every city, town, or community in America a special meeting is to be planned. Someone must take the initiative. If there is a woman's interdenominational group in your town or community, will you not make sure that an observance of this day is being planned? If there is no such group, will you not call together a few representative women from the various churches and arrange for the observance of this day?"

It is to be hoped that our women will join in observing March 4 as a day of special prayer for missions. In some communities it will be theirs to lead in holding special services; in other places they can co-operate with the women of various denominations; and in still other cases they can observe the day alone in their home devotions. March 4 comes on Friday this year, and the weekly prayer meeting might be used as the public service in connection with the day of prayer for missions, and all asked to join.

### THE CHRISTIAN MINISTRY

The *Youth's Companion* is running a series of articles entitled, "The Choice of a Profession." The first one appeared January 27, and the subject was the ministry. Its author is Rev. William E. Barton, D. D., a writer well known in religious circles.

Though not an exhaustive discussion of the subject, this article is well worth reading by young people and all interested in the Christian ministry. Attention is called to it here because of the urgent call for workers on our mission fields and elsewhere. There is not space to quote extensively from Dr. Barton's article, but a few sentences will indicate its value and timeliness. We find him saying such things as these:

"There is no profession which offers finer opportunities to a man to be industrious, brave, strong, and righteous. It is a profession which enables a man to be his own largest and best possible self. Furthermore, it is a profession which gives a man most happy forms of association with his fellow men."

"This, then, is a double reason why I chose and would choose again the ministry; it permits a minister to be as good and as great a man as is in him to be, and it affords him the very best of human companionships."

"The ministry offers a man the friendship of good books. He has opportunity to build a library and to use it. He has freedom for wide reading, not simply books that help him directly to prepare a sermon, but of those that yield the fruits of rich culture."

"Furthermore the ministry promises a man long life, so far as any occupation can afford that promise. Only one class of men lives longer than ministers, and that is gardeners."

"I go still further and say that a minister is about as sure of getting a living as almost any other man in modern life. I do not mean that he has as good an opportunity of getting rich; but he is not likely to be abjectly poor. I have asked a number of superintendents of almshouses, 'What would you set me to doing if I should come here as an inmate?' They answer, 'We never have ministers here. They go to jail sometimes, to the insane asylum now and then, but to the poorhouse never.' For forty years I have been in the ministry. I began with a salary of \$800 a year, and have sometimes had more than that, and sometimes less; but I have never gone hungry. Within two weeks I have eaten at the table of a millionaire, and I ate the entire bill of fare with keen relish while he ate graham crack-

ers and milk, all the doctor would let him eat. I wear as comfortable clothes as he does and sleep in as comfortable a bed and have more joy in life."

"Besides his vocation every man should have his avocation. No calling offers so many or such attractive sidelines of interest as the ministry."

"I commend the ministry because the pulpit is the throne of eloquence. . . . The Church is the only institution that addresses men as spiritual beings. High is the privilege of the man who on Sunday may lead the willing and expectant minds of a score or a hundred or a thousand such to higher levels of thought and affection and resolve than those they cherished when they came."

### PANGOENGEN

THE AGRICULTURAL COLONY OF SISTER  
SLAGTER

Our correspondent at Pati writes:

Being provided with an opportunity we visited the agricultural colony at Pangoengsen, a distance of several miles from Tajoe. It is our purpose to make this important work more known among the people. Miss Marie Jansz, a Seventh Day Baptist, daughter of the late well known missionary Jansz, started this work on the slopes of the Moeria Mountains. As the location there was not so favorable the plantation was moved closer to the highway and now belongs to the Society of Christian Philanthropy for Natives, for Their Moral Uplift. Its aim is to do away with poverty and degradation among the natives. They try to accomplish this by furnishing work to make a living to poor and needy Javanese, taking care of old and unfortunate ones, and to train orphans to become useful members in life.

The name "Pangoengsen" (meaning "refuge") was printed on a small board, but was so weather-beaten that we passed it twice before we noticed it. Sister Slagter, the head of the colony, was kind enough to show us around. It was Sunday and therefore a good day to see every one at work. The two hundred members of the colony—seventy of whom are Christians—live in small bamboo houses, two families in each house. They take care of their own homes. Sister Slagter also lives in such a house,

in company with one who is assisting her in the work for the time being. The men are paid according to the kind of work they perform, up to about eighty cents a month, U. S. money. The women get about half as much. They also receive a certain amount of rice every day and some money for a little extra food. They prepare their own meals.

They grow several crops—pineapple, ginger root, tapioca, and quite a few other native crops. The women perform the lighter tasks—pound poelé bark (medicine used against malaria); they also make a certain kind of flour, take care of the kapok harvest, etc. The men do the hard field work and take care of the live stock. A few lame and blind make rope. The milk is being sold to regular customers. A few drug stores and others buy some of the products.

The sick are being treated by the mission doctor at Kelet and have to be taken there; the children are being instructed by a teacher.

When the people express the wish—they are perfectly at liberty about it—to become Christians, they are baptized by immersion in the nearby stream. If they feel inclined to do so, they are welcome to attend the services in the little bamboo church, "Bethel," led by Mr. Vizjak. Mr. Vizjak expects to leave in a few weeks, accompanied by his wife, to return to the old site of the colony in the mountains, to fix up things over there, so as to make it livable again.

Speaking about the difficulties of the colony, Sister Slagter bemoaned the fact of shortage of medicines. It seems that people have directed her from one place to another without avail. Even contributions of money come in slowly, they come even from far away America. The colony has a hard struggle in many respects. Therefore we ask for the co-operation of all of our readers. If you can help, kindly do so either with money or goods.

[This communication was sent to Brother Frank J. Hubbard by Cornelia Slagter, and was translated by Jacob Bakker of the publishing house, here.—T. L. G.]

History is a race between education and disaster.—H. G. Wells.

## EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH  
CHESTERTOWN, MD.  
Contributing Editor

### THE ASSOCIATION OF AMERICAN COLLEGES MEETS IN CHICAGO

One of the favorite sports of armchair pundits and educational bolsheviks has for some years been that of spraying the college with a stream of verbal hot shot. Fortunately what was evidently intended to be annihilating has been largely futile, but to some degree utile. It has been like a high wind which, while breaking off here and there the dead branches, has left the tree unshaken, yes more firmly rooted than before.

In spite of would-be destroyers scholastic and ultra-scholastic, the small college, upon scrutiny, reveals itself more firmly fixed in the sentiment and needs of the American people with the aging century. It is, I believe, the one native American educational institution, the like of which is not to be found elsewhere.

But, if the American college is to stay and serve, it must be renovated from cellar to garret, the college presidents and deans, who assembled for the meetings of the Association of American Colleges in Chicago, January 13-15, seemed to agree. I do not mean that they thought the college should be torn down and rebuilt. I do mean that they seemed to be of one mind that the furniture should be carefully examined, that some of it was rickety, some of it was mere lumber, and some of it was inappropriate.

In other words these men re-examined the purposes of college education, scrutinized the fitness of today's college training for the modern man and the modern woman—and the modern folk are the folk of yesterday plus—asked whether teachers were really teaching and whether college men and women were really taking the places of influence, power, and spiritual leadership in a nation and in an age that seems to many to be just now stalling for lack of a sense of where it is going. "Where there is no vision the people perish."

These college presidents and deans showed themselves as clear-eyed critics of things as they are as any outside observer. Throughout the program they hardly struck a note of self-complacency or a note of pessimism either but one of deep concern and of faith.

I shall attempt to pick out of the ruck of material presented, out of the papers, reports, discussions, and addresses some of what seemed to me the big ideas.

Has the college of liberal arts a real place? Yes, they affirmed, for its business is to train competent, creative citizens and to lay a foundation in personality and mental attitudes for personal and business or professional success through later, if necessary, specialized training, or experience, or both. No other institution is so well suited to this end as the college.

Over and over again on this page I have said that a man's first and biggest job is to make of himself a worth-while person. The college should help a man to find himself and to give him an undying appreciation of the fine art of living. Next a man must know how to earn a decent living for himself and for his dependents. No longer can he muddle along and hope to achieve success. He must attack scientifically the problem of earning his daily bread. The college can teach the procedure of his attack. And again, every man is launched with thousands of others of his fellow men in the business of running society—our social life, our community life, our governmental life, our organized spiritual life.

Society won't run itself. We are beginning to understand that, in spite of the apparent confusion and lack of rhyme or reason in the affairs and interests of men, law and system do prevail even in this sphere where blind chance appears to reign supreme—law and system which can be studied, comprehended, used, and increasingly controlled for the welfare of mankind. College teaches boys and girls how to get at the principles of society and to employ them for enriching the common life of men.

Now what I have explained in the last two paragraphs was rather implicit than explicit in the deliberations of the association. I think it is perfectly safe to say, however, that ideas like these I have stated were always in the background of the meetings.

I said that the temper of these collegiate administrators was self-critical. Here are some of the deficiencies which they saw in colleges the country over:

1. An enormous increase of students, many palpably unsuited for liberal training and not knowing what college is all about anyway even after they have been subjected to it;

2. A disturbing disinterest on the part of students in those intellectual and cultural studies which should lead to a thorough discipline of the powers of the mind and soul; on the other hand

3. A growing body of youngsters who are finding college deadening and formal, who are asking what's the matter;

4. A highly departmentalized college curriculum—one administrator declared it to have been built up "by accident, accretion, and accommodation"—which gives small sense of the complexity, extent, and unity of our modern knowledge growing with such disturbing rapidity;

5. Fossilized teachers who don't know that their profession and position call on them to give their students bread, not stones.

In the light of these deficiencies the effective college needs:

1. More wise and just methods of selecting students;

2. A continuing spirit of constructive self-criticism and sure-sighted educational statesmanship;

3. More perfect means of arousing and augmenting the interest of students and of disciplining their faculties;

4. A revision of the plan of studies in college which shall give every student at least a slight conception of the oneness of all knowledge; and

5. A revival of professional zeal among instructors which, while not lessening their power as specialists, shall assist them to a helpful, statesmanlike philosophy of liberal education.

Getting at the gist of all this question of what's the matter with the college from a totally different angle, Chancellor Lindley, of the University of Kansas, said to me personally:

"Education is the new magic. It is supposed to be able to do anything. Everybody is rushing to college these days—many because it is the thing to do, many to win

social prestige or learn the road to success or receive the impress of the rubber stamp 'college graduate.' Unless we can make the college socially, politically, commercially, intellectually, and personally more significant—unless we can come nearer training our boys and girls for civic, professional, and personal competence, as the German universities are their students, for example—there's going to be a decided kick-back soon from a disillusioned public that will lay us flat for a long while to come."

### RE-EDUCATING ADULTS

To the modern educator has come an overwhelming public demand for higher education. Men and women without college advantages now wish to devote at least part of their leisure to study, possibly in training for better jobs, for more pay or promotion under our competitive system, but in many cases for solely cultural purposes. Correspondence schools, workers' colleges, study clubs and organizations, Y. W. C. A., and Y. M. C. A. evening schools, and many others have sprung up to meet this demand. The university not only has brought the student to its halls by providing special classes outside working hours, but goes itself to the student through correspondence courses, radio talks, special short courses, lectures, and conferences. Such work is highly democratized. There are no requirements for admission beyond a seriousness of purpose and an honest desire to learn.

The demand for purely cultural courses is steadily increasing. Mr. Albert Mansbridge, the mentor of the university extension movement in England, recently stated that in the workmen's tutorial classes of Oxford and Cambridge the students do not chiefly ask for vocational subjects nor do they seek university credit towards a degree. Their choice usually turns to courses in economics, history, literature, mathematics, and allied studies. In other words, these people evidently wish to escape from subjects that deal with their daily work, and choose rather those that lead them out into a larger and more abundant life. In the Danish schools, where the move for adult education had its inception and where the finest work has been done, only cultural subjects are offered.

(Continued on page 207)

## WOMAN'S WORK

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

### ONE DAY AT A TIME

One day at a time, with its failures and fears,  
With its hurts and mistakes, with its weakness and tears,  
With its portion of pain and its burden of care;  
One day at a time we must meet and must bear.

One day at a time to be patient and strong,  
To be calm under trial and sweet under wrong;  
Then its toiling shall pass and its sorrow shall cease;  
It shall darken and die, and the night shall bring peace.

One day at a time—but the day is so long,  
And the heart is not brave, and the soul is not strong.

O thou pitiful Christ, be thou near all the way;  
Give courage and patience and strength for the day.

Swift cometh his answer, so clear and so sweet:  
"Yea, I will be with thee, thy troubles to meet;  
I will not forget thee, nor fail thee, nor grieve;  
I will not forsake thee; I never will leave."

Not yesterday's load we are called on to bear,  
Nor the morrow's uncertain and shadowy care;  
Why should we look forward or back with dismay?

Our needs, as our mercies, are but for the day.

One day at a time, and the day is his day;  
He hath numbered its hours, though they haste or delay.

His grace is sufficient; we walk not alone;  
As the day, so the strength that he giveth his own.  
—Annie Johnson Flint.

### NEWSY LETTER FROM SHANGHAI

MY DEAR FRIENDS OF CIRCLE No. 3:

I am writing now to thank you for the gift of five dollars, because I can tell you how it is used. One half of it went into the White Christmas gifts, as from friends in America to be used toward running our little day school. The other half went into the house fund here, to buy something needed for the house. Things wear out here as well as at home, and in addition they walk out sooner, so need to be replaced by new things.

Just now we are going through a most trying time. Schools are being closed all around us and, worse yet is the strong anti-

British and anti-foreign feeling that agitators are trying to arouse to an even higher pitch than before.

We here are keeping on in school. We are to give examinations a week early, with the hope that all may be finished in good shape. We also hope to have regular work this next week, but it remains to be seen how that will be. This week Bridgman was closed. The girls had to review for examinations by themselves, which they thought pretty hard. I give my examinations there Tuesday and Wednesday. I begin in the Boys' School Monday, but not in the Girls' School here until Wednesday morning.

Martial law prevails. Whether the Kuomintang or People's Party will take away the concession here we do not know. They are doing things elsewhere, which doesn't make us exactly feel calm. On the other hand, we do feel that if we can have faith all things will work together for good. We must be tactful. We must go more than half way in any matter of change. The changes will be hard to meet for those who have been here a long time and have seen the work grow.

I am living at the Girls' School. I found that the Bridgman people had found another teacher to help out. Miss Burdick was pretty well worn out after the trying summer and needed to do less work. Mr. Davis was glad of relief also. In fact each school of the three would have been glad to use me full time.

Eling and Miss Burdick were both sick in November, or rather early December, so Dr. Palmberg came in and helped for over a week. I took over one of Eling's classes, but she wants to teach it next term. She looks better than when I came.

Our severe cold spell in December, which was worse than we usually have in the coldest part of the winter, rather upset us all. We wondered how we could stand such a severe winter. The last two weeks have been lovely. Now my chilblains have gone and I am more cheerful about the winter. The coal will burn a big hole in our pockets, or rather there won't be as much money for other things, but why cross a bridge until we get to it?

Dr. Crandall knit a nice sweater for me



and had some Chinese shoes made for me, so I will keep warmer in the unheated school rooms. She hopes to take Wege, the oldest girl, home with her. They will be at Milton.

We had a lovely Christmas, even though it was a bit hectic. We had a foreign gathering after sundown on Christmas. The Thorngates were in. You may well imagine that they added to our pleasure. Stephen is a darling, big-eyed, fat youngster. David is too sweet for words. I love his curly head as he goes stalking around. His smile shows the sweetest dimples. Briar was the one who got to me first on the boat the day I came and stuck by as long as he could. It is so good to be able to see them sometimes.

Dr. Crandall and Dr. Palmborg are well. I haven't seen Grace so well as now. The new doctor at the hospital lifts a burden from her shoulders. Dr. Palmborg wants suggestions as to what to have the women make for sale in America.

Just now the Davises are sick. The children have seemed unusually well this fall, but just now all are down. Marcia was the last to give in. Many of us got some bugs somewhere but mine didn't "down" me.

This week-end two girls, a foreign and a Chinese girl, came out to talk to the girls. I am sure the Chinese can be a great help to those who are struggling with the question of accepting Christianity.

I wish I could drop into a meeting to visit with you. I fear this long letter will have tired you out. I hope the reports in the papers at home are near enough the truth to keep people from worrying. We shall cable if it seems necessary or if there is anything to cable. Until you hear of such a message you may know that all goes well with us. The schools that closed feared looting. They are all in Chinese territory. The people from Bethel (Dr. Mary Stone's hospital), who had no other place to go, came to our church to stay nights. I don't know whether they are there tonight or not. We have had left-over girls from Bridgman several nights here in our school. Besides folks, we have trunks, and the Davises have more and rugs, etc., besides. If the concessions go, it will do no good to put things here. The French are very well fortified. They have big iron gates at the opening of

each street that leads to Chinese territory. Our fort out here is well equipped.

Happy new year to all of you, and thanks again for your gift to me.

Lovingly,

MABEL L. WEST.

January 8, 1927.

[Personal letter to Circle 3 of Milton Church. This circle gave a small gift to Miss West on the eve of her departure for China, telling her to use it for her own personal needs on the long trip.]

**WORKERS' EXCHANGE**

MILTON JUNCTION, WIS.—*Annual Report.*—The secretary and treasurer of the Ladies' Aid society would report for the year 1926 the following number of regular meetings held, 25; average attendance, about 12. Three all-day meetings were held with members in the country, one a picnic dinner; two were served by the division having charge at the time. Two extra work meetings were held to tie comforters.

Number of members at beginning of the year, 41; lost by death, 1; new members, 3.

The secretary and treasurer have attended every meeting but one. Mrs. Schrader has been absent twice.

The society has helped in repairs of parsonage and church basement. The Sunshine Committee has carried sunshine to the sick and bought flowers for funerals.

Two comforters were sent to the F. R. Morris family, who lost everything in the storm at Miami, Fla. One was sent to the Burns family, who had their household goods burned at Milton Junction.

At the beginning of the year the society was divided into three divisions covering three months each; the last three months all worked together.

TREASURER'S REPORT

*Receipts*

Balance on hand January 1, 1926 .....	\$200.00
The divisions paid into the treasury.....	141.84
Annual sale and supper .....	131.31
Sale of rugs made from old carpets of the church .....	41.80
Membership dues .....	25.20
Money instead of work .....	11.00
Dinner for Teen-Age Conference .....	9.66
Thank offerings .....	7.83
Rent of silver, tables, coffee urn and trays.	5.91
From sunshine and shadow bags .....	5.30

Interest on money in bank .....	6.00
Tying one comforter .....	2.00
	<hr/>
	\$626.19
	<hr/>

*Disbursements*

For Anna West's salary .....	\$ 50.00
Denominational building .....	50.00
Church apportionment of Onward Movement .....	50.00
Little Prairie .....	30.00
Goodrich Hall Dormitory .....	10.00
Church basement repairs .....	100.00
Paid for making rugs from old carpets of church .....	54.80
Flowers and sunshine .....	9.70
Work and work material .....	6.47
Basement kitchen supplies .....	2.10

\$363.07

Balance on hand January 1, 1927 .....

263.12

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\$626.19

MRS. I. B. CLARK, *Treasurer.*

Respectfully submitted,

MARGARET BURDICK,

*Recording Secretary.*

**RE-EDUCATING ADULTS**

*(Continued from page 204)*

The older view of the world has given way to an insistence on facts, and consequently an increased interest in science. Some new conception must replace the old. Life must have coherence. It must retain its purposefulness. Hence lectures, articles, books, and courses for the layman in every science, in psychology, philosophy, sociology, geology, astronomy, physics, and history now enjoy an enormous popularity. Since the World War, the age has been one of great and moving changes. There has been a questioning of old dogmas, creeds, theories, conventions, and fundamental social conceptions. Possibly never before has society been more conscious of its own movements. Not only the shop girl and the mechanic are reaching out for further education to keep abreast of the times, but the college graduate as well. The concept of education as a thing which may be accomplished or completed has been done away.

The ideal of adult education is that every man and woman shall continue until late in life to pursue formal and organized courses of study. Whether these courses be utilitarian, aimed specifically at the development

of skill; whether they be undertaken merely for enjoyment, or whether they be followed with the conscious intent of obtaining the benefits of knowledge and culture, there will be fruitful results. Unlike the school child, the mature and seasoned worker is already oriented by his practical contacts and experience, or if not, his approach is at least motivated by a conscious desire to find himself. He seeks some pathway which will lead to self-realization and a richer interpretation of life. Inevitably emphasis comes to be placed on those studies which broaden his horizon, deepen his sympathies, not only train him for a place in society as it is now organized, but prepare him mentally, spiritually, and ethically for a place in the orderly evolution of society. The social importance of such an educational movement can not be overstated. We claim no swift panacea for all social ills but a sure and steady growth and development which will produce not only leaders but intelligent and thoughtful followers.—*Rufus D. Smith.*

**PROVEN LOVE**

If mother knew what things were best,  
And had the power to bring to pass  
According to her will:  
If she could see things present, past,  
And yet to come as in a glass,  
Discern the reach of all and each  
For utmost good or ill,  
And had the power to speed or stay  
Their coming unto me,  
Would I go fearful on life's way?  
How could I doubtful be  
Of mother's proven love?

But One there is who doth thus know,  
Whose gaze includes time's farthest hour,  
Who doth all things discern:  
No scheming foe beyond can go  
His searching wisdom or his power;  
And loveliest love his love to me  
Life proves at every turn  
And stronger far than loves of earth  
However strong they be,  
How then can I e'er suffer death  
While knowledge dwells with me  
Of Jesus' proven love?

—*W. Everett Henry.*

It does not take long to tell where a man's treasure is. In fifteen minutes' conversation with most men you can tell whether their treasures are on earth or in heaven.—*D. L. Moody.*

## YOUNG PEOPLE'S WORK

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

### STEWARDSHIP—A RULE OF LIFE

Christian Endeavor Topic for Sabbath Day,  
March 5, 1927

#### DAILY READINGS

Sunday—Stewardship of time (Eccl. 12: 1, 14)  
Monday—Of money (Prov. 3: 9, 10)  
Tuesday—Of talents (Rom. 12: 6-9)  
Wednesday—Of knowledge (1 Cor. 9: 16-23)  
Thursday—Of prosperity (Job 29: 12-17)  
Friday—Of strength (1 John 2: 14)  
Sabbath Day—Topic: Stewardship as a rule of living (Matt. 25: 14-30. Consecration meeting)

G. MERTON SAYRE

#### THE PLAN

Let us try this novel plan this week. As each person enters the Christian Endeavor room, give him a small numbered envelope. Each envelope contains a question, topic for a talk, a hymn to be called for, or a request to offer prayer, etc. Each one is to find his own numbered seat, which corresponds with the number on the envelope he received. To start the meeting, the Scripture reference, talk, and short prayer are given by the leader. He has numbered slips of paper face down on the table before him, and he then picks them up, one at a time, and calls the number. The person having that number follows the instructions given in his envelope. The program will surely be varied, as no one, not even the leader, knows what is coming next. I think it will be fun!

Perhaps it will be wise to give certain numbers to persons spoken to ahead of the meeting for these two specialties—special music, and a report on the life of William Whiting Borden. You will find the latter in chapter VI of the book, *Christian Standards in Life*, by Murray-Harris. (Possibly your pastor has it.) William Borden was a young man who really practiced stewardship in daily living.

#### SUGGESTIONS

Number chairs with white chalk or numbered slips of paper.

Decide how many will probably be at the meeting, and make questions and numbered envelopes for all.

If any numbered envelopes are not given out, remove corresponding numbers from leader's table.

Notify special numbers at least one week in advance.

Look up suitable hymns and give their numbers on the slips.

#### QUESTIONS, ETC.

1. What talents are committed to us?
2. In what ways is the use of talents a revelation of character and a means of developing character?
3. Why is one that has received least in danger of failure?
4. What ways are there of increasing talents?
5. What influence will one's feeling toward Christ have on one's stewardship?
6. What is the relation of talents to stewardship?
7. Is one responsible for greater influence because of greater wealth?
8. How far is a person responsible for the loss to the world of his neglected and undeveloped talents?
9. What is the difference between being busy and being a steward of one's time?
10. Is it possible to be a steward without keeping an account of money and time expenditures?
11. Call for hymn number —.
12. To what extent is preventable ill-health a violation of the principles of stewardship?
13. Does a life governed by a sense of stewardship lose its freedom?
14. Offer prayer at the close of the meeting.
15. Special music.
16. What is the purpose of stewardship of talents?
17. Tell about the life of William Whiting Borden.
18. Call for hymn number —.
19. Offer prayer at the close of the meeting.
20. Talk on: What things have a rightful claim on our time?

21. What is the purpose of stewardship of talents?

22. To whom are we responsible as stewards of our talents?

23. What proportion of time should we give to God's work?

24. Call for hymn number —.

#### LEADER'S TALK

Our word "steward" comes from the Latin for "sty," the keeper of the pigsty, or one of the most humble and useful servants or slaves. Most often in those olden days the trusted servant was but a slave, who had been found faithful in small things. This slave might handle a large fortune, but not be able to own himself.

And today this implies that we as stewards are owned by a Master far greater than any others. We are his and all we have is his. We are but trusted servants who have the keeping of talents. Are we using these entrusted talents in a way that we should receive the "Well done, good and faithful servant"?

Can we say as William Whiting Borden said, "I am God's steward of my life. My life is lived a day at a time. Therefore, I am God's steward of each day"? How much more meaning there is in living each day, realizing that we are handling something not our own, but entrusted to us—that we must account for each day to our Master. May we in this meeting find inspiration in considering "Stewardship as a rule of living."

### A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

In discussing this topic let us consider briefly some of the topics for daily reading this week.

1. Stewardship of time. God has given us time. How are we using it? Do we use all of it to further our own selfish interests, or is some of it devoted to God's work? We should give one tenth of our money to the Lord's service. Why can not we also give one tenth of our time?

2. Stewardship of money. How should we use our money? I heard just recently of an elderly man who has spent the most of his life in making money. This has been his chief aim in life; and he has worked

so hard that his health has been ruined. Why did he do this? He did it simply to further his own selfish desires.

God does not wish us to use our money in this way. He expects us to use some of it in advancing his kingdom. If every Christian would give one tenth of his time and money to God's work, his kingdom would certainly advance. Let us consider these thoughts carefully, and be willing to say, "Lord, what wilt thou have me to do?"

"We can not give one tenth of our income to God's work without being blessed in the giving. It enriches our interests and life, enlarges our hearts, and does us untold good."

### THE INTERMEDIATE CORNER

REV. PAUL S. BURDICK  
Intermediate Christian Endeavor Superintendent  
Sabbath Day, March 5, 1927

#### DAILY READINGS

Sunday—My part as a witness (Acts 8: 27-40)  
Monday—The most important part (John 13: 34, 35)  
Tuesday—Our duty to tell the story (1 Cor. 9: 15-23)  
Wednesday—Helping the preacher (3 John 5-8)  
Thursday—My part in prayer (Jas. 5: 16-20)  
Friday—Writing about Jesus (John 20: 30, 31)  
Sabbath Day—Topic: My part in helping someone else to know Christ (John 1: 40-46. Consecration meeting)

"My brethren, if any among you err from the truth, and one convert him, let him know that he who converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins."

The work of soul-winning is the greatest work that it was ever the privilege of man to undertake. It is a work of angels, because it is a work that angels might well covet, and they rejoice over the conversion of one sinner.

The work of soul-winning is in some ways the hardest work that man can undertake. We are dealing here, not with matters of buying and selling, which require some skill, but we are trying to persuade persons to give their lives, and people oftentimes who have been hardened by sin and indulgence.

Yet in another sense, soul-winning is one of the easiest of tasks, for in order to begin it, we need only to have a heart wholly consecrated to our Master. Knowledge of

the Bible and of human nature will make us more and more proficient, and yet these qualities are as nothing compared with a passionate longing for the life of God in the life of a friend.

Young folks are able to do this work to the greatest advantage because they can win their young friends better than an older person can. Someone has said that when you win an old person, you have saved one soul for Christ, but that when you get a young person, you get a multitude.

The *Intermediate Companion* tells of the conversion of Gypsy Smith. An old Methodist class leader spoke a kind word to him when another man had said, "He's only a gypsy boy." The kind word was the means, not only of winning the boy but through him thousands of others.

Let several in the meeting tell what influences were most helpful in winning them to Christ. Then from these experiences gather suggestions as to the best means of winning others who are still unsaved.

### JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

SUGGESTIONS FOR SABBATH, MARCH 5, 1927

MRS. GERALD GREENE

On the blackboard the leader might represent a fence drawn around a large field named "Today," explaining that "Today" is very important because it is the only time or chance we have to do good. If each "Today" is filled with loving deeds we will grow to be happy and helpful.

Be sure the juniors understand that their little helpful ways at home, such as cheerfulness, neatness, obedience, and thoughtfulness, please God just as much as the bigger things that older folks do. Jesus was first a good little boy at home before he could be a good, wise man and Savior.

Then let the juniors name kinds of service they could do daily, while the superintendent writes each thing inside the fence on "Today." Try to have them name the real things they do as far as possible. They might think of things for each day of the week.

After they have filled "Today" with their suggested deeds of kindness, print the lines by Mary Butts underneath:

Build a little fence of trust  
Just around today.  
Fill the space with loving deeds,  
And therein stay.  
Look not through the sheltering bars,  
Upon tomorrow.  
God will help to bear what comes,  
Of joy or of sorrow.

If the pupils copy this poem in their notebooks, and when they come the next week report on kind deeds done, if they have tried to do one each day, I think a star or flag given them, to glue in by the poem will encourage them to try to do good deeds at home.

### PUT LIFE IN YOUR READING CIRCLES —TRY THESE PLANS

"THE MISSIONARY LADDER"

Contests are of unending interest, in fact most of life is a contest. Try a missionary reading contest. Any organization or group can do it. It may be a very simple affair like "The Missionary Ladder." A few books are chosen; one title is put on each rung of the ladder drawn on a poster or made out of wood or cardboard and hung on the wall of the meeting room. Each contestant has a push pin with his or her name attached; it may be in the form of a little cut-out figure to be more interesting. As each book is read, the name of the contestant is moved up one rung in a lively race for the top. Prizes may be offered, preferably along the line of missionary interest.

"A MISSIONARY BASEBALL GAME"

"Missionary baseball" has proved a most popular contest with some young people's groups, who look forward to it annually. The whole membership of the organization is divided into two sides. A missionary book, or two or three good books, are diligently read by each member of the organization. A time is set for the contest. Each side selects its team of nine members. A baseball diamond is marked out on the floor of the room of meeting. An impartial umpire is chosen who must have accurate knowledge of the books that have been studied.

The pitcher asks a question based on the material that has been read. The player at the bat answers it to the best of his or her ability. A correct answer puts the player

(Continued on page 214)

## CHILDREN'S PAGE

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

### A GOOD TURN DAILY

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,  
March 5, 1927

DAILY READINGS

Sunday—A good-turn woman (Acts 9: 36)

Monday—Help the other fellow (Gal. 6: 1, 2)

Tuesday—Simon's good turn (Matt. 27: 32)

Wednesday—How Jesus did good turns (Matt. 8: 14, 15)

Thursday—Folk with the good-turn habit (Matt. 25: 34-36)

Friday—Reward for good turns (Gal. 6: 9)

Sabbath Day—Topic: A good turn daily (Mark 10: 43-45. Consecration Meeting.)

MRS. EDNA BURDICK

DEAR JUNIOR BOYS AND GIRLS:

Let us think for a minute what the topic of our lesson for today really means. A good turn daily. That means to do something good for some one every day. It doesn't mean to get up in the morning and find fault every time your father or mother asks you to do something, or wait for some one to do things for you. Many times it is the little things that we think are of no account that help the most. We must never think that because we haven't something big to do we can not do anything.

You remember reading the stories in the Bible about Jesus when he was here on earth. He was always doing little things as well as big ones, to help people.

One of the pledges of the Boy Scouts is to do a good turn every day, and that is a pretty safe rule to live by. If we are thinking of someone else and how we are going to help them we will soon forget to be selfish.

When we think that Jesus was so unselfish that he died for us, we ought to be willing to do what we can to help others. Don't you all think so?

Little Genesee, N. Y.

### JUDY STORIES

THE WAY WE SHOULD GO

H. V. G.

After school little Judy Harris and her chum, Betty Lane, hurried for Judy's house as fast as they could, that is, as fast as any two little girls can hurry when there are snowballs to make and throw, a new kind of woodpecker to watch, and when there is ice on the brook to be tried to see if it is hard enough to bear one up as one walks on it.

"Let's ask mother to tell us about her story-land this afternoon," Judy suggested as they left the ice-covered brook to go back to the street.

"All right," Betty agreed. "My mother said I could stay until five o'clock. It will be fun to hear the story, and I still have the key we found."

"Let's see it," Judy requested.

From the depth of her pocket along with a mixed collection of old pencils, pins, buttons, and other valuables Betty brought forth an old rusty key, the key they had found when hunting for the lost yeast cake.

"Let's pretend," said Betty, "that this is really a magic key which will turn to gold covered with jewels."

"Yes, let's," Judy answered. "It will be just as in the story mother told. The key means friendship, and we must keep it forever."

"And," Betty added, "as long as we keep it and are friends, we'll have the key to the unknown land. I wonder what that is?"

"Mother will tell us," Judy answered, skipping on ahead. Then she turned back with a new thought.

"You know, if this is a special key, we should keep it in a very, very safe place where nobody will find it."

"Yes, and we should pledge our friendship just as in stories," Betty added.

By this time they were near the foot of the old elm tree in Judy's yard. Half way up its trunk was a hollow. This thought Judy and Betty would be an ideal place for the key. Judy ran for a ladder and placed it against the tree trunk. She would just be able to reach the hole. After climbing the ladder, carefully she reached a mittened hand inside the hollow.

"Is it very deep?" asked Betty at the foot of the ladder.

"No-o," answered Judy, "I can reach the bottom. There are dead leaves, too; they will help to hide the key." Judy was still exploring when her hand touched something heavier than a leaf. In a few minutes she cried out in surprise.

"Betty Lane, look what I've found. Here's the yeast cake you lost the other day. Now, how do you 'spose?"

Betty's mouth opened in amazement.

"It surely is. Who could have put it there?"

Judy came down the ladder. "I bet I know who did it. Look! There he goes."

Teddy Grey Squirrel at that moment was scooting along the snow-covered lawn from one tree trunk to another. His bushy tail arched over his back like a sail, he seemed fairly to fly over the ground, and in his mouth was a big brown nut. Up in the tree, with the nut held firmly in his two little paws he began to scold and chuckle, "Ho, ho, I fooled you that time."

"No wonder we couldn't find the yeast cake," Betty exclaimed, "for o' course Teddy hid it. Do you 'spose he'll find our key?"

"We'll cover it all up so. he can't. Naughty squirrel, he should go to bed when it's winter. What shall we say when we make our pledge?"

Betty thought a minute. "I know," she said suddenly, "We can use the golden text of our Sabbath school lesson last Sabbath, if—" here she hesitated, "if I can remember it."

"Oh, I remember." Judy thought a minute and then in a clear voice recited, "For this is the message that ye heard from the beginning, that we should love one another."

So there at the foot of the big elm tree, Judy and Betty, each with a hand on the key, pledged their friendship and promised to help each other always. Judy and Betty are now grown up, but to this day they have not forgotten that simple scene, and many times the memory of it has helped to smooth away differences.

Judy then climbed the ladder again and placed the key at the bottom of the hollow where it remained hidden by the dead leaves. Then arm in arm they went into the house to tell mother all about finding

the yeast cake and then their pledge with the key. At Judy's request mother agreed to tell about her story-land.

"It is really a play game," she began, "but it is also something real, difficult to find and more difficult to keep. When I was a little girl, I and my chum pretended that we lived in a fairyland. As long as we were happy and did no wrong we were entitled to play our game. There is really a state of happiness, you see, which is like a land all golden, and each person can find it for himself only by doing right. When you are in this story-land, everything seems changed, people are to be loved, and all things appear in the rosy glow of an enchanted place. But let wrong enter, and the land and the happy feeling disappear; you are outside in an everyday grey-colored world. Not until you regain the key, can you again enter the magic land. Now see if you can tell what you think is the best way to find the key and open the gate."

"I know," said Betty after a few moments. "It is by helping others, isn't it?"

"And that's the way Betty and I found our key," interrupted Judy. "I was helping Betty find her yeast cake, and we forgot our quarrel." Then she added emphatically, "It's curious, but that must be a magic key."

Mother smiled and added softly, "And it was a little boy across the sea who first told us the way we should go."

#### A BIBLE PUZZLE

In the following Scripture verses there are eleven mistakes. For instance, instead of "sing a joyful noise," it should be "make a joyful noise." See if you can find the other ten mistakes. Next week's RECORDER will tell what these mistakes are.

1. Sing a joyful noise unto the Lord, all ye people.

2. Serve the Lord with joy: come before his presence with singing.

3. Enter into his courts with thanksgiving and into his gates with praise: be thankful unto him, and bless his name.

4. Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his sheep, and the people of his pasture.

10. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations.—*Psalm 101.*

H. V. G.

#### WHEN TO BE STUBBORN

REV. AHVA J. C. BOND

(Sermon to the boys and girls, Plainfield, N. J., February 5, 1927)

Text: *We must obey God rather than men.*—Acts 5:29.

Did anyone ever tell you that you were stubborn? Do you know what the word *stubborn* comes from? It comes from a good old English word, "stub," meaning the short stump of a tree. When all the trees sway and bend in the wind, the stump stands firm like a rock. That will help you to see what the word *stubborn* really means. It isn't so bad after all to be a bit stubborn sometimes, is it?

I suppose the rulers thought Peter was very stubborn because he wouldn't stop preaching when they told him to. He said, "We must obey God rather than men," and went ahead telling the people about Jesus. He had just escaped from jail, and he knew they might kill him. But he went right on.

Boys and girls get into trouble sometimes by not being able to stand by what they think is right. They can't take a dare and fear to be called a coward, and so are led into wrongdoing.

I remember reading when I was a boy a story in one of my old school readers about a boy who was such a coward that he couldn't stand it to be called one. On a snowy day he and two other boys were passing by a schoolhouse. The other boys made it up between them that they would get George to throw a snowball against the schoolhouse door and make the teacher and the scholars all jump. George didn't want to do it, but they told him he was a coward or he would throw it. -Of course they were cowards or they would have done it themselves. But George didn't seem to think of that. So when they laughed at him for being such a coward he finally yielded and threw the ball. When he turned to throw the snowball the other two big cowards took to their heels. The teacher came to the door in time to recognize George. George lacked something. I guess he ought to have been a little more stubborn.

Some time ago I saw four young lads get up before a large audience to sing. They didn't get started just right and had to stop. They were very much embarrassed, and I thought once they were going to give up.

But they didn't. They stayed right there till they all got the key, and then they sang the piece through. I have forgotten what they sang, but I haven't forgotten how they stuck to it and won out. That record behind them ought to stiffen them to stand against other disappointments or temptations.

I remember once when I was a pastor in Wisconsin a young man of my church went away from home to teach school. He had never been away from home before. He could not get home very often, and the conditions that surrounded him were very different from his own pleasant home and community. He was sure he couldn't stand it to stay there all winter, so he wrote to his father that he was going to give up his school and come home. The father brought the letter to me and asked what I thought he ought to do. I remember the first thing I said was, "He won't die." I knew he was having a hard time, but I expected him to live through it. Well, that kind and wise father went to see the boy, stayed with him two or three days, and helped him over the rough place, with the result that he taught the school term out. Now I was anxious for that boy to stay by his job, not because of the money, but because I didn't want him to have to say all the rest of his life, "I undertook to teach a school in Sauk County once, but got so homesick I had to give it up." Now he can tell how homesick he was, but he can say, "I stuck to it, and didn't give up."

You may have heard of the two soldiers who were going into battle. One of them looked into the face of the other, and seeing how pale he was said, "You are scared." "Yes, sir," replied the other, "and if you were scared half as badly as I am you'd run."

Peter knew what it was to be scared. In fact he had acted the coward once and denied ever knowing Jesus. But he wept, and then just tried it again. Now he wasn't afraid, even though they might kill him. He just looked those priests straight in the eye and calmly said:

*We must obey God rather than men.*

Congress will get no relief from the farmers until it gives it to them.—*Norfolk Pilot.*

## Lone Sabbath Keeper's Page

### A LONE SABBATH KEEPER'S TESTIMONY IN A FIRST-DAY PAPER

My seventy-sixth birthday passed with Thanksgiving day. I am nearly a life time invalid from rheumatism—nearly helpless for over forty years, have not had either hand to my head in that time. I am very thankful that my rheumatic pains have left me, but I have some pains at times from other causes. Have been confined to my bed, from weakness of heart, nearly three years. It is fortunate for me that I am in this good home. The doctor says I have been well cared for is the reason I am still living. I am very appreciative for all of the rich blessings that I receive from our heavenly Father and I am patiently waiting for his will to be fulfilled with me when he will take me to the glorious house of many mansions. There will be no "dark valley" with Jesus to lead. I will never complete all of the work that I desire to do for him. I presume there are a great many aged and infirm in this state in need of being properly cared for. My long life of much suffering and part of the time being obliged to depend upon feeble relatives for care causes me to realize the great need of a home for incurables. I have been advocating a Baptist Home, at times, for twelve years, where the aged and infirm who are in need could be cared for by their own denomination. Those who are able should pay their own expenses. Brethren, don't you think we could have a home in connection with one of the Baptist hospitals in this state, or a small one with each? I am sure it would be a great blessing. I wish all of the denominations could have such a home.

I have some tracts entitled "Origin of Sunday as a Christian (?) Festival" containing some ancient history which teaches that Sunday is papal—pagan, and was used by the Roman Catholics for their "Sun God" that they worshiped. I am firm in the belief that we should observe the seventh day as the Sabbath, the one that God rested on after he finished work, sanctioned, and commanded that it be kept holy. Our Savior said, "Therefore, the Son of man is

Lord even of the Sabbath day." Christ and the apostles observed it and it is perpetual. If we would observe the day as God commanded, we would have better success in our work for the Master. I think others would be interested in the tract as I am. If any who would like to read it would send me a self-addressed, stamped envelope, I would be pleased to send them one.

(MISS) MARY E. ROGERS.  
*Confederate Women's Home,  
Fayetteville, N. C.*

### PUT LIFE IN YOUR READING CIRCLES —TRY THESE PLANS

(Continued from page 210)

on first base; if anyone else on his side can improve on the answer the runner steals second base. Runners already on base naturally advance when a player makes first or steals second, and runs are scored as in baseball when players reach home. A home run may be allowed, if desirable, for an exceptionally good answer. This must depend, however, on the nature of the question. A wrong or unacceptable answer puts the batter out, the sides changing at three outs as in baseball.

Different pitchers may be used in the different innings. All questions to be put by the pitchers should be worked out in advance and submitted, of course confidentially, to the umpire for his judgment as to their fairness.

Young people versed in baseball can easily work out additional features, such as pinch hitters, sacrifice hits, etc.

Members of the organization who are not on the teams should sit on the bleachers on either side of the room. A large scoreboard should be in evidence, with an official score-keeper, and all the interesting features of a baseball game carried out to add to the fun.

Bring the occasion around to a thoughtful conclusion, probably with a hymn, prayer, and appropriate Scripture reading, and the forming of purposes to undertake a more definite share in missionary service.

(These plans are taken from "Missionary Reading—Plans and Possibilities," a leaflet published by the Board of Foreign Missions of the Presbyterian Church in the U. S. A., 156 Fifth Avenue, New York City.)

## SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.  
Contributing Editor

### WHY NOT A VACATION RELIGIOUS DAY SCHOOL IN EVERY SEVENTH DAY BAPTIST COMMUNITY?

REV. ERLO E. SUTTON

Director of Religious Education

If there is a person in any church or community who really believes in a Vacation Religious Day School, a school can usually be started. This person can get the co-operation of the pastor or some other leading spirit of the community, and together they can get enough help from others to start a school. There must be reasonable co-operation in the local church and community if the Vacation School is a success. If a school is put on by people outside, even where efficient and trained leaders have been paid and put into such schools, the work is seldom self-perpetuating. On the other hand, where local co-operation is secured, aided perhaps financially and otherwise by a denominational board, the church usually adopts the Vacation School as a part of its yearly program.

The first secret, then, in conducting a successful school is to secure the interest and co-operation of the local church or community. So important is this that no school should be attempted without the co-operation of some of the leaders of the church or community. While the church or community where a school is conducted should furnish, if possible, much or all of the financial support, teachers, and helpers, for the sake of uniformity and a feeling that the school is working along lines followed by others, there should be close co-operation with the Sabbath School Board through its agent. This is true, not only of the small churches that must be aided, but also of the self-supporting churches.

It is a good plan for the church itself to vote to conduct a school and appoint a strong committee to organize, finance, and conserve the results of the school. Of course in some cases, various organizations of the church can take over the responsi-

bility of conducting the school. It is very important that this committee get into immediate touch with the denominational organization, as the work can best be carried out in co-operation with the denominational plans and the denominational board can assist in furnishing trained supervisors.

Many who have given close study to the problem, believe a Vacation Religious Day School succeeds best when held early in the summer, giving the boys and girls a week or two of freedom after the close of the public school. Another argument in favor of such a plan is that many of the supervisors and teachers are school teachers and are more willing to help after a few days of rest.

So much for the machinery of the Vacation School, but now the question, "Why Not a Vacation Religious Day School in Every Seventh Day Baptist Community?" In the standard Vacation School of three weeks, three hours of class work each school day, more actual instruction in Bible and Christian education is given than in an entire year in the ordinary Bible school. The work is usually better supervised and more thorough than that of the regular church school. The supervisor is usually paid something for the services rendered, and naturally feels a greater sense of responsibility than the superintendent in the regular school. No one can attend a demonstration given at the close of a Vacation School without being made to feel the importance of the work done.

Among the most common objections to the Vacation School are: "Our children do not need such schools; we have the regular Bible school." "Our children will not attend such schools; they are tired of school." "The church and community can not afford the expense." Such statements are perfectly honest, and those making them do not intend to proclaim their community different from others. There may be communities where these things are true, but they are hard to find.

All are interested in the ordinary education of their children, and how many are willing to say that forty or fifty hours is enough to give each year to study? Yet the average child is given less than that number of hours of systematic religious instruction each year. Is not the soul of the child as important as the body or mind?

The Vacation Religious Day School is sufficiently different from the public school to be a vacation for the children in itself. If such schools are properly conducted, it is difficult to keep the children out once they attend and get into the spirit of it. Of course there is some cost, outside the salary of the supervisor, that must be met by the church or community. The first year of a school costs more than following years, because there are books and other articles to be purchased which can be used year after year. Twenty-five dollars will usually provide for a school of fifty; and fifty dollars for a school of a hundred. According to the reports received from Vacation Schools last summer, one had no local expense as books and materials were already on hand, and the cost of several was below ten dollars. This, of course, did not include salaries of supervisors. The board stands ready, where necessary, to furnish and pay part or all of the expense of the supervisors.

Where the expense is not too great, it might be a good plan to have the supervisor from another community. There are several reasons for this. There is an old saying, "A new broom sweeps clean," and while there may be those in the community who are well qualified for such work, a new face and a new voice may bring better results. The change might also be a sort of vacation to some hard-working teacher.

Why not a Vacation Religious Day School in your community next summer? Let the writer know what you want and he will do all he can to aid you.

#### REPORT OF VACATION RELIGIOUS DAY SCHOOLS FOR 1926

The following detailed report of the Vacation Religious Day Schools held under the auspices of the Sabbath School Board of the Seventh Day Baptist General Conference during the summer of 1926, is herewith presented by the director of religious education, as a part of the work delegated to him.

The report is compiled from the reports as sent in by the supervisors of the various schools, supplemented by information received from others connected with the work, and concerns only such schools as were largely promoted by our churches and people.

The same plan has been followed as in former years, whereby the board furnished a supervisor and a set of books for supervisors and teachers where needed, and paid the salary and traveling expenses of supervisors in cases where the people seemed unable to meet these expenses. However the majority of schools were able to take care of all expenses, thus releasing funds to be used in less favored societies, and in this way aiding in the extension of the work. For this the director wishes to express his appreciation.

In most instances the syllabus furnished by the Sabbath School Board was followed in conducting the schools, the course being supplemented where it was thought wise. The Vacation Religious Day School idea is growing in interest, and its importance is being more and more recognized by the churches and Bible schools of the denomination.

For various reasons some schools that had held Vacation Schools during past seasons, did not deem it wise to hold them this year, but indications are that next year there will be more Vacation Schools held than ever before.

Following is a summarized report of each school held, together with the name of the supervisor and the cost to the local society.

**ALBION, WIS.**—This school was held from July 12 to August 1 inclusive, and was supervised by Professor J. F. Whitford of Milton College, who had six assistants. There was an enrollment of forty-two, with an average attendance of twenty-nine. Eight grades of the public school were represented in the classes, the ages of the pupils ranging from five to fifteen years. Course B, as outlined in the syllabus, was taught in all classes and special talks were given during assembly periods by the supervisor, Pastor J. H. Hurley, and Rev. H. D. Clarke. A public demonstration was given Sabbath morning, taking the place of the regular church service, and consisted of prayers, hymns learned, memory work, and dramatized Bible stories. Two more pupils enrolled than last year and the average attendance was two higher. The report from the supervisor indicates a good interest on the part of the community and that the school is meeting a popular demand, this being the second one held, and with increas-

ing interest. The entire cost of the school, \$60, was met by the local society.

**ALFRED STATION, N. Y.**—This school, supervised by Harriet Brown Van Horn, was held July 12-31. Five other teachers aided in the work. This was a denominational school and sixty-five pupils were enrolled, with an average attendance of fifty-seven. Kindergarten and eight school grades were taught, the ages of the children ranging from five to fifteen years. There was a class in church membership, in which were enrolled the children of grades five to eight. With few exceptions, the syllabus outlined by the Sabbath School Board was followed. A public demonstration was given, consisting of worship, memory Psalms, prayer, and songs, which was followed by a missionary pageant, "The Call of the Nations." In nearly every case the parents were loyal supporters of the school, as is shown by the high average attendance. The cost of the school was \$57, which was paid by the local people.

**ASHAWAY, R. I.**—This was a community school and was supervised by Margaret L. Collins and was held July 6-24. She was assisted in the work by eight other people. The enrollment in this school was fifty, with an average attendance of thirty-two. Children from four to thirteen years of age were in the three departments represented—beginners, primary, and junior. The work was somewhat hindered, as those who aided the supervisor were unable to take the work during the entire school, making frequent changes in the teaching force necessary. In order to counteract a tendency toward a poor attendance over the week-end, surprise programs were given Fridays and Mondays, such as pipe organ and Victrola concerts. A new feature this year was an opening assembly in which Seventh Day Baptist songs, school motto, school "yell," and original prayers by classes were given. The supervisor reports that "the latter were surprisingly good." A public demonstration was held Sabbath day, July 24, and took the place of the regular Sabbath service. The report from the school shows that the majority of our people were indifferent but "the parents from the next village who joined us are very

enthusiastic, giving us all help needed with teachers, interest, and finance." The cost of the school, which was \$50, was met by the community.

**BERLIN, N. Y.**—This school, but ten days in length, was a union school and was supervised by Rev. Dayton Janis of the Baptist Church, as Miss Matie Greene, who had been engaged to do the work, found it impossible to do so at a late date. The supervisor was assisted in the work by four other teachers. The date of the school was August 2-13, and was closed with a public session at which a program was given, consisting of songs, primary memory verses, recitation of the Beatitudes by the juniors, a dramatized Bible story, and a display of hand work. Thirty-eight children were enrolled and the average attendance was thirty-five. The ages of the children were from six to fifteen inclusive. As plans were not perfected for the school until about the time it began, the books outlined in the syllabus were not received from the board until so late that it was thought wise to use courses with which the teachers were more familiar. The local expense of the school was \$10. Mrs. L. A. Wing, who furnished the report, says: "The parents who attended seemed much pleased. We were handicapped by lack of previous preparation, shortness of time, and lack of teachers, but think we have a good foundation for next year's work."

**BROOKFIELD, N. Y.**—The Brookfield school was held June 28-July 16, with Rev. William M. Simpson supervising with seven other teachers assisting. As this was a union school, one half of the teachers were from other churches than ours, so that the work was evenly divided between Seventh Day Baptists and other denominations. The enrollment for the term was forty-five. Children from kindergarten to the eighth grade were taught, and the ages were from four to fourteen. The syllabus of the board was not used, but the following work was given instead: Baptist Daily Vacation Bible School Courses for Kindergarten and Lower Grades, Simpson's for juniors, and Ryan's for intermediates were taught. A demonstration was given, consisting of a program comprised only of selections that represented actual school work, such as

Christian flag drill, primary songs, junior pageant, intermediate essays, and an address by the supervisor. Posters, note-books, sand-tables, were also on exhibition. The first Vacation School was held here about 1920, then not again until 1925. The work this year was supported enthusiastically by parents and pupils. The expense to the local community was \$45.

DODGE CENTER, MINN.—While no formal report has been received from this school, a successful union school was held during the summer. Owing to the serious illness of the pastor's wife, Mrs. E. M. Holston, he and his daughter, Doris, could not participate in the work as in former years.

EXELAND, WIS.—The Vacation School at Exeland, Wis., was held from June 21 to August 9. Miss Lura M. Burdick was supervisor, and she was aided by three teachers. It was a community school and fifty-seven pupils, ranging from four to sixteen years of age, were enrolled. The average attendance was forty-two. Classes I to IV as outlined in the syllabus were taught, and in each class Course B was followed, with the exception of denominational history, which was not taught, as most students were from other denominations. Part of the assembly period was given to the study of hymnology under the direction of Mrs. Metta P. Babcock. A public demonstration was given in the Methodist church on Sunday evening, July 11, when representatives from each class gave selections showing something of the work accomplished. This work was well supported and the value of such a school seemed to be fully appreciated by the parents, and they were very anxious that it be continued another year. The local expense was \$2.48, the expense of the supervisor being met by the board.

FOUKE, ARK.—This school, under the supervision of Miss Fucia Fitz Randolph, was held July 19-August 6. Miss Randolph was aided in the work by three other teachers. Forty-nine pupils were enrolled, and the average attendance was thirty-one. The ages of the pupils were from five to eighteen years, five of them being high school students. Classes I to IV were taught, the

high school students entering the upper class. Course B was taken in each case. That the work might close before the heat of the day, the school opened at eight o'clock each morning, closing at ten-fifty. The work as outlined in the Sabbath School Board syllabus was followed. On Friday night, August 6, a public program was given, which consisted of talks explaining the work done by each class, prayers, songs, and demonstrations by each class showing something of the work done. While the supervisor was somewhat disappointed with the average attendance, the children are anxious to have a school again next summer. As all material and books were already on hand, and the board paid the expense of the supervisor, there was no expense to the local society.

FARINA, ILL.—This school was not planned until late, but the board was fortunate in obtaining Carrol L. Hill as supervisor, and it was held July 19-August 8. Mr. Hill was aided by two other teachers, and classes I, II, and IV were taught. The enrollment was twenty-eight, with an average attendance of twenty-six. The ages of the children were from five to fourteen. The syllabus of the board was followed and Course A was taught in each class, as none had previously done the work as outlined. The general assembly period was used for announcements, hymnology, and talks on baptism, church membership, and daily living by the pastor, Rev. Claude Hill. The time of the regular church service on Sabbath following the close of the school was given to a program demonstrating the work done. Among the numbers given was a drama, "The Story of Ruth and Naomi." The attitude of parents and pupils was good and many favorable comments concerning the work were made. The teachers were paid by the church and the supervisor by the board. The cost to the church and society was \$48.42.

INDEPENDENCE, N. Y.—The school at Independence was a community school and was supervised by Rev. Walter L. Greene, who was assisted by two other teachers. It was held July 7-18, with an enrollment of twenty-two and an average attendance of nineteen. Four departments were taught, kindergarten, beginners, primary, and jun-

ior. The following courses instead of those outlined by the board were used: Abingdon for kindergarten, American S. S. Union, and University of Chicago. The ages of the pupils were from five to twelve years. The assembly period was given to singing, memory work, and talks on some phase of Christian and church life by the supervisor. A public demonstration was given, consisting of sermon story and selections, showing something of the daily program in each class. There was also a pageant by the beginners. The attitude toward the school was good. Three were baptized as a result of the school. All the expense of conducting the school, \$15, was met by the community.

JACKSON CENTER, OHIO.—This was the first such school held in this community. Miss Lura M. Burdick was the supervisor. She was assisted in the work by Rev. Harold R. Crandall, wife, and daughter, who spent the summer with the church. There was an enrollment of thirty-one, with an average attendance of twenty-three. The ages of the children ranged from three to thirteen. Course A, as outlined in the syllabus, was taught in the four classes organized. During the assembly period much time was given to singing, and hymnology was taught by the supervisor. An excellent program, illustrating the work done, took the place of the morning service, Sabbath, August 7. "Great enthusiasm shown on part of both parents and pupils toward school," is the report of the supervisor. A school another year is anticipated. The expense of the supervisor was met in full by the board. The local expense was \$16.

LITTLE GENESEE, N. Y.—An excellent school, under the supervision of Miss Gladys Hulett, was held at Little Genesee. The school was entirely self-supporting. No formal report has been received by the Sabbath School Board.

LOST CREEK, W. VA.—The Lost Creek school was held June 7-25, and the supervisor was Mrs. Abbie Babcock Van Horn. She was assisted in the work by six other persons. Twenty-seven children were enrolled and the average attendance was nearly twenty-six. The children were from four to thirteen years of age. Classes I to IV, as suggested in the syllabus, were taught

and Course B was used in each, except in class I, which was divided and A and B were both taught. The course of study outlined by the board was used with the addition of a course in Seventh Day Baptist history and polity, which was given by the pastor, H. C. Van Horn, to a class of eighth grade pupils. An excellent public demonstration was given, a special feature of which was a paper by one of the older pupils, "The First Seventh Day Baptist Church in America." During the school five girls were baptized and with another previously baptized were received into the church. The attitude of both pupils and parents was most favorable. The school was wholly self-supporting, the cost being \$20.97.

MILTON-MILTON JUNCTION, WIS.—This school was held in the Milton Seventh Day Baptist church, and was supervised by Professor J. F. Whitford of Milton College. One hundred six students were enrolled, and the average attendance was eighty. Kindergarten, grammar, and high school grades were taught. Professor Whitford was assisted in the work by six full time teachers and eight who gave part time. The second half, or Course B, as outlined in the syllabus, was used in all classes. The school opened June 14 and closed July 3, with a public demonstration which took the place of the Sabbath worship. The school was enthusiastically supported by both churches. The salary of the supervisor and other expenses amounting to \$56.07, was fully met by the local societies.

DUNELLEN-NEW MARKET, N. J.—This school was held under the direction of a "Council of Religious Education" made up of members from the Seventh Day Baptist, Baptist, and Episcopal churches. The work was supervised by Rev. T. J. Van Horn of the Seventh Day Baptist Church, and the course outlined in the syllabus furnished by the Sabbath School Board was largely followed. He was assisted by eight other teachers. Eighty-eight pupils were enrolled in the three departments, primary, junior, and intermediate. For eight weeks before the opening of the school, meetings were held for training those who were to teach. Nine, in addition to the supervisor, were engaged in the work of the school, all three denominations in the council being repre-

sented on the faculty. The gross receipts for the expense of the council were \$145. After all expenses were paid, the balance was equally divided among the supervisor and teachers as an expression of appreciation, each one receiving \$6.30. The council is again organized and teachers are being trained for next year. This community is setting a good example for all others by perfecting a permanent organization.

NILE, N. Y.—Under the supervision of Hurley S. Warren, the student pastor of the Friendship Seventh Day Baptist Church, this school was held July 19-August 6. Pastor Warren was assisted by six other teachers. Forty-three pupils were registered and the average attendance was thirty-four. The school was divided into four classes and a kindergarten department, and the course outlined by the board was used, Course A being used in all classes. It was a community school, and the supervisor and teachers felt it was a success and met a real need in the neighborhood. A program for the public was given, at which specimens of the work done in classes were presented, such as songs, memory work, Bible knowledge, and Scripture passages. The interest was good, both on the part of students and parents. The local expense was \$36.94.

NORTONVILLE, KAN.—The school at Nortonville was held May 24-June 11, and was supervised by the pastor, Rev. Herbert L. Cottrell, who was assisted by four other teachers. It was a denominational school in which forty pupils were registered. The average attendance was thirty-seven. Eight grades and a high school class of five were taught, the ages being from five to fourteen. Course B as outlined in the syllabus was used in all classes except that of the high school students. In this class "A Chronological Study of the Life of Christ," by Grace Saxe, denominational studies by William Simpson, and other appropriate studies were given. A public demonstration of two parts was given, part one consisting of things learned in the school, and part two was a pageant, "Youth's Coronation Day." The expense of conducting the school was \$4, which was met by the local society.

NEW MILTON, W. VA.—"The New Milton Community Vacation Bible School" was conducted at the Middle Island church from May 21 to June 11, under the supervision of Miss Edna Lowther, assisted by Miss Lucy Sutton. There were thirty-five pupils enrolled, with an average daily attendance of fifteen. The attendance was irregular, due to the fact that many enrolled for a short time while they were visiting in the community. The interest was good and those connected with the work were pleased with the fine community spirit shown by parents in enrolling their children. Several of the children finished courses and will be ready to take up the next course next year. The expense connected with the school was not reported, however the supervisor donated her time as did also her assistant.

NORTH LOUP, NEB.—This school, which was held June 14-July 2, was supervised by Miss Elsie B. Van Horn, and was a denominational school. Miss Van Horn was assisted in the work by a staff of six teachers. The total registration was sixty-three, with an average daily attendance of fifty-two. There were six classes—kindergarten, four grammar grade classes, and a high school class. The ages of those enrolled ranged from three to fourteen years. Course A, as outlined in the Sabbath School Board syllabus, was used in all the classes. Talks on church membership, by the pastor, were given to all the children above the fourth grade, and three were baptized on the Sabbath before the school closed. A fine program was presented to the public at the time of the regular Sabbath service on July 3, and certificates were presented by the superintendent of the Bible school, Leslie O. Greene, to those who had earned them. Parents and pupils alike seem deeply interested in the school. The supervisor and teachers donated their services, and other expenses, amounting to \$3.12, were met by the local society.

SHILOH, N. J.—Miss Emily Bonham supervised the school at Shiloh, which was held July 15-30. She was aided in the work by three other teachers. It was a community school and thirty children were enrolled. The average attendance was twenty-five. The ages of those attending ranged from three to thirteen years. A kindergar-

ten and classes I, II, and III were taught. The syllabus of the Sabbath School Board was followed and Course B was studied in three classes. Nine of the older pupils were in a special church membership class. A special program, demonstrating the work of the Vacation School, was held Sabbath morning, July 31. Portions of the Bible were recited, the books of the Bible named, and Bible stories told, each part being something learned in the school. The cost of the school, \$32.25, was met by the local people.

SALEMVILLE, PA.—Miss Irma Woodworth supervised the school at Salemville, which was held July 12-30. She was assisted in the work by four other teachers. Thirty-five pupils were enrolled and the daily average attendance was thirty-one and a half. The school was divided into five classes—kindergarten and the four grade school classes as indicated in the syllabus. It was a community school consisting of children from three to fourteen years of age. The daily program as suggested by the board was carried out. An appropriate public program, illustrating the work done during the session, was given, each class taking some part. The people of the community are enthusiastic about the work and wish to keep it up. An Educational Committee has been appointed to take care of the work, and they are collecting material to this end. The salary of the supervisor, as well as her traveling expenses, was taken care of by the board. The local expense of conducting the school was \$29.35.

VERONA, N. Y.—The Verona or "Churchville Community Daily Vacation Bible School" was held July 6-23, with Pastor L. G. Osborn of the Seventh Day Baptist Church as supervisor, who was assisted by five teachers. The number of pupils enrolled was seventy-two and the average attendance was sixty-seven. The average distance from the church of those who attended was three miles. One teacher came nine miles, two ten miles, and one eleven miles. Total distance traveled by four teachers, one thousand two hundred fifty miles, and by the pupils, six thousand miles. The teachers were paid two cents per mile travel to help bear expenses. Classes I, II, III, IV, and high school were taught. Courses outlined in the syllabus furnished

by the board were not used, the following being used instead: class I, Danielson, "Object Lessons for the Cradle Roll"; class II, Colson, "First Primary Book in Religion"; class III, Chamberland, "Introduction to the Bible for Teachers of Children"; class IV, Phillips, "Geography of Palestine"; and high school class, Price, "Old Testament History—A Bird's Eye View." Other appropriate subjects were given to each class. A fitting closing program was given. The local expense was \$58.50.

WESTERLY, R. I.—The school at Westerly was supervised by Miss Florence Bowden and was held July 6-16. Miss Bowden was assisted by five other teachers. Thirty-five children were registered in the four classes, and the average daily attendance was thirty-one. While the entire expense was carried by our people, children of other denominations attended. Although the school was but ten days in length, Course B was covered in all classes, the studies as outlined in the syllabus being used in all cases. The children entering the school were from six to thirteen years of age. An excellent public demonstration, taking the place of the morning service, was given Sabbath day, July 17. As a special feature of this program were tableaux illustrating Bible lessons. The support given by both pupils and parents was excellent. The chairman of the committee having in charge the work writes, "We were delighted with Miss Bowden, liked her personally, and feel as if she accomplished wonders in the nine days. We have asked her to come next summer." The entire expense of the school, including salary of supervisor, was paid by the local society. The total amount spent was \$115.28.

A summary of the reports for 1926 shows that 23 Vacation Schools were held, and that in these schools 1,001 pupils were enrolled, with one of the larger schools not reporting. In the schools reporting there were 29 in high school classes and 71 in the kindergarten departments, with two schools not reporting statistics.

There were 21 supervisors employed in the schools, and they were assisted in the work by 98 teachers.

About 62 weeks of school were held at a cost to the local communities of approxi-



mately \$815, and to the Sabbath School Board of \$288.48, making a total of \$1,103.48. It is impossible to give exact figures here, as all financial reports were not complete.

In conclusion, the director of religious education would suggest that the syllabus be thoroughly revised and brought up to date, and that provision be made for a "Teacher Training Course" to be given in connection with the Vacation School, possibly at night when the regular Bible school teachers could attend, and that such a course be made a part of the work given to high school students. I would also suggest the advisability of the board furnishing diplomas to those successfully completing the eight years' course as outlined in the syllabus, and that arrangements be made by which those completing a standard "Teacher Training Course" may be given a diploma by the Sabbath School Board.

Respectfully submitted,

ERLO E. SUTTON,  
Director of Religious Education.

#### LESSON IX.—FEBRUARY 26, 1927

MAKING THE COMMUNITY CHRISTIAN  
Gal. 5: 13-25

*Golden Text.*—"Have no fellowship with the unfruitful works of darkness, but rather even reprove them." Ephesians 5: 11.

##### DAILY READINGS

Feb. 20—Making the Community Christian. Gal. 5: 13-25.

Feb. 21—Responsibility for Others. Gal. 6: 1-10.

Feb. 22—Law Abiding Citizens. Rom. 13: 1-10.

Feb. 23—The Highest Good. Rom. 14: 13-23.

Feb. 24—Giving Up Sin. Acts 19: 18-22.

Feb. 25—The Heavenly Ideal. Rev. 21: 1-8.

Feb. 26—Protection Against Enemies. Eph. 6: 10-20.

(For Lesson Notes, see *Helping Hand*)

"He thinks he believes it, but he doesn't," commented a woman of a man who had been speaking of God's love. "If he really believed he loved God as he says he does, and really thought God loved him as he says he does, One rich enough and strong enough to help in trouble, and willing to do it too, some One that is loving him and sending him blessings all the time, and getting a beautiful home ready for him to use after he dies, do you suppose he'd go about so gloomy and discouraged-like all the time?"—*Record of Christian Work.*

#### THE FAMILY LUBRICANT

"I can't have family worship in my home. I have to leave for work before the family is up." These words were addressed to a pastor by one of his members after he had preached upon the importance of family worship.

"Why do you have to go to work so early?" inquired the pastor.

"Because I have to oil the machinery and get it in good shape for the day's work," was the reply.

"You consider that absolutely essential?" the pastor continued.

"Indeed I do," was the quick response: "the friction would be something terrible if the machinery was not oiled."

"Who oils the family machinery?" This question was like a shot from a rifle and it hit the mark.

Two weeks later this same man came to the pastor with a smile of joy upon his face. "We have a family oil can at our home now," he said, "and it works well."

"How do you manage it?" was the pastor's interested reply.

Then followed this interesting explanation: "Every morning at ten minutes to eight o'clock, my wife reads the Bible with the children, and at exactly eight she leads them in prayer. I just keep my eye on my watch and at eight o'clock I take off my cap and right there in the shop I join silently with them in family prayers. It is just like oiling the machinery."—*Robert Wells Veach, in Lost Creek Booster.*

#### READ THE SABBATH RECORDER

New York

Please find enclosed \$2.50 for the renewal of my subscription. As I am the only Sabbath keeper around here (I live five miles from church and do not get there very often) I enjoy reading the SABBATH RECORDER very much and could not get along without it. I always like to read the prayer on the first page.

#### HELP GET A NEW SUBSCRIBER

## DEATHS

**EHRET.**—Catharine Lovernie Kelley was born April 5, 1850, at Berea, Richie County, W. Va., and died at her home in Whittier, Calif., January 10, 1927.

She was married to Lewis Marshall Ehret, on October 22, 1868. Of this union were three children: Mrs. J. Frank Rose, and Emery Ehret, both of Whittier, Calif.; the youngest daughter, Zura Maude Ehret, preceding her mother to the "Great Beyond," on March 23, 1902.

She became a Christian at an early age and joined the Seventh Day Baptist Church at Berea. She lived a consistent Christian life. She was an affectionate wife and home-maker, a loving mother, and a helpful neighbor. She will be greatly missed by those who have been nearest and dearest to her, and also by a wide circle of friends and other relatives.

The greater portion of her life was spent in West Virginia. She came with her family to Colorado in 1911. They remained in that state and in Wyoming until about four years ago, when she and her husband made their home in the beautiful city of Whittier, pleasantly located near both their son and daughter.

Funeral services were held at Whittier, on January 12, 1927, and were largely attended, with many beautiful flower tokens of love and high esteem. Pastor Geo. W. Hills, of Los Angeles, officiated. "We all do fade as the leaf."

G. W. H.

**GREENE.**—Herbert I. Greene, the eldest son of Wells Lee and Lois Davis Greene, was born at Walworth, Wis., April 28, 1859, and departed this life at his home west of the village early Wednesday morning, January 12, 1927, at the age of 67 years, 8 months, and 14 days.

In the fall of 1863 he, with his parents, moved to Alden, Freeborn County, Minn. Here he remained until the fall of 1877, when the family came to Nebraska, settling first at Columbus and coming to North Loup the next spring, where they settled on a farm two miles north of town.

March 8, 1883, Herbert was married to Emma L. Brace on the George Larkin farm in the "Big Bend" by Rev. Oscar Babcock. To them were born five children: Mrs. T. W. Greene and L. O. Greene of this city; Mrs. H. R. Van Horn of Riverside, Calif.; Rachel L. who died at the age of eight years; and Emma Leo who lives at home. Besides these, he leaves to mourn his loss, two brothers, Ellsworth of North Loup and Fred of Denver, Colo. Two brothers and a sister preceded him in death. Many other relatives and friends are saddened by his leave.

When Herbert was a boy of fourteen or fifteen he was baptized by Rev. J. E. Backus and joined the Carlton, Minn., Seventh Day Baptist Church. When he came to Nebraska he joined the church of his faith at North Loup, to which he has since

remained a devoted member. He was a faithful attendant during good health, always on time and ready to do his part. He was not a natural leader and yet held such positions as moderator and church treasurer for a number of years. His one great ambition for himself and children was to live a clean moral Christian life. He often expressed his purpose to be honest in his dealings with his fellow men regardless of the cost to himself. He believed in and always sought to practice the Golden Rule.

In the early years of the organization of the Modern Woodmen in North Loup he became a member and has continued his relationship to the present. Although he never sought public office, yet for a number of years he was a member of the County Board. He was also township assessor for one or two terms. He was very much interested in good roads and for some time acted as road commissioner of this township.

Mr. Greene would not be considered one of the first settlers, yet he may be called a pioneer, coming to the North Loup valley at an early date. In those years he with others spent much time in teaming between here and Grand Island. Except for two years spent in Colorado, he has spent his life farming in this vicinity. For nearly a dozen years he lived on the H. A. Chase farm, during which time he bought the small farm west of the village and on which he built in 1909, where he has since lived.

About eight years ago he suffered a stroke of paralysis, from which he never fully recovered. However, he rallied sufficiently to be able to get about and do some little work in the garden until about two years ago when a second stroke sent him to bed, from which he was never able to rise. During this time he has been nearly helpless and unable to talk. One of the hard things for his friends to bear was that he was unable to communicate with them. He bore his affliction in a very patient manner, yet for some time he has longed to go on where the spirit is not hampered by the ailments of the body. He believed in the mercy of God and looked forward to great eternity which has no sorrow. Early Wednesday morning he passed quietly away and his spirit returned to the God who gave it. Funeral services were held in the Seventh Day Baptist Church, Thursday morning at ten-thirty, conducted by Pastor Polan, and his body was laid to rest in Hillside Cemetery.

G. L. Larkin and wife of Grand Island and son George of Brady were present at the funeral. One daughter, Mrs. H. R. Van Horn, was unable to be here, also his brother Fred of Denver. Most of the other near relatives live in this community and were present as were many sympathetic friends.

L. O. G.

**MAXSON.**—Clara J. Maxson, daughter of James and Helen Chesebro Burdick, was born in the town of Brookfield, N. Y., March 28, 1864.

Nearly all her life was spent in this vicinity. She was a graduate of the Brookfield High School. In early life she united with the Seventh Day Baptist Church of Brookfield, where she served as organist for many years. Later removing to Leonardsville with her parents, she served effi-

ciently as pipe organist in the Seventh Day Baptist church. She was taken ill with tuberculosis about two years ago, and went to the Pine Crest Sanatorium, near Salisbury Center, for treatment, where she passed away on Friday, January 21.

Funeral services were held at the home of her brother, Benjamin J. Burdick, in Iliion, Monday, January 24, conducted by Rev. F. E. Peterson.

Her keen intellect, friendly disposition, and active participation in church and social affairs won to her a wide circle of friends, who deeply feel her loss.

F. E. P.

**BROWN.**—Edmund Matthew Brown, second son of Matthew and Ida M. Brown, was born at Roseland, Adams Co., Neb., October 12, 1898.

When Edmund was about three months of age the family moved to Pleasant Hill Farm, near North Loup. Before he was five years of age he developed serious illness and before long his heart was known to be weak.

He was handicapped by this condition the rest of his life and has endured many hours of pain, but his sunny manner hid the fact from many of his intimate friends. His eighth grade work was completed at Pleasant Hill School. He was a member of the North Loup High School graduating class of 1918. That fall he entered the State University at Lincoln. He had previously offered himself for enlistment in the S. A. T. C. of the United States army and his call came early in the school year. When he obtained his discharge after the armistice, he was not well enough to continue school work.

He farmed for himself the following summer and in August, 1920, entered upon his duties as assistant in the county treasurer's office. October 9 of the same year he was married to Miss Carrie Leckey. Their only child, Dorothy Jean, is five years old. His father, Matthew Brown, died two years ago.

Besides his wife and child he leaves his mother, Mrs. Ida Brown, three brothers, Alex of Ord, Eugene and Stanley of North Loup; and one sister, Mrs. Isabella Allen of Arnold.

Funeral services were held at Ord, Sunday afternoon at the Methodist church of which he was a member. The pastor, Rev. E. H. Maynard, assisted by Rev. H. L. Polan of North Loup, conducted the services. The large attendance which overflowed the church, the many beautiful flowers, the tribute of the ministers, all attested the esteem and high regard in which the young man was held. The procession, a mile in length, was joined at North Loup by scores of cars of North Loup friends, and the body was laid to rest in the Hillside Cemetery following a brief service and military honors by the Ord American Legion Post, of which Ted was adjutant.

H. L. P.

Faith is an outward look; it does not look within. It is not what I think, or what I feel, or what I have done, but it is what Jesus Christ is and has done that is the important thing for us to dwell upon.—*D. L. Moody.*

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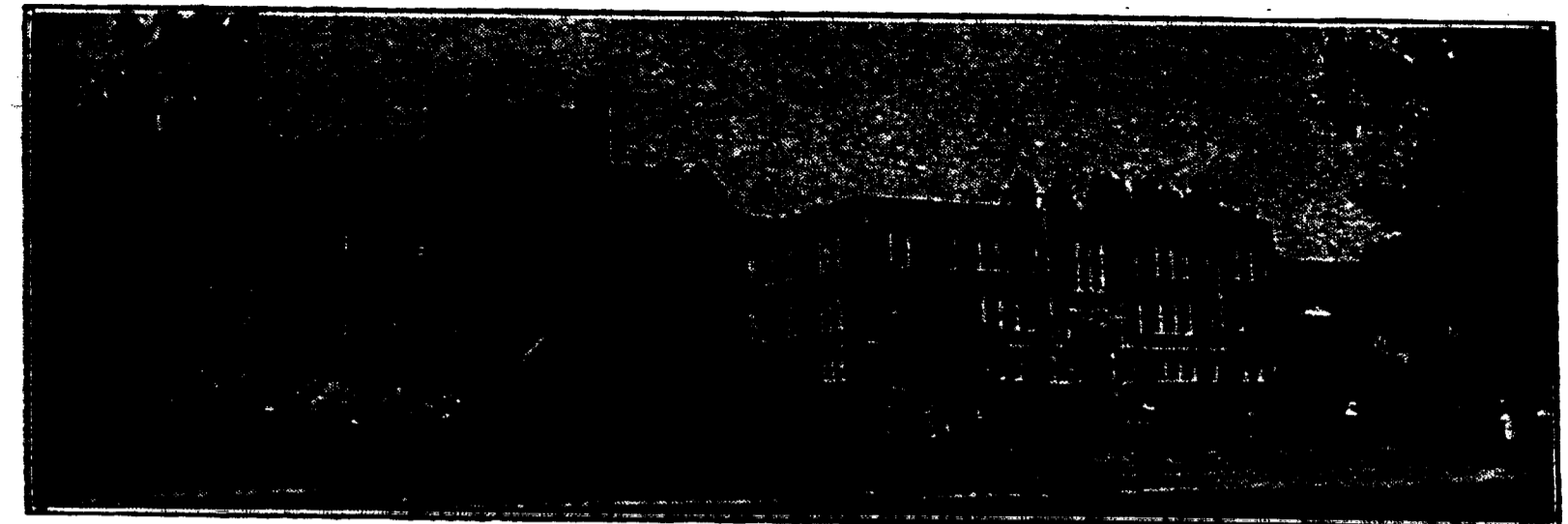
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