

The Sabbath Recorder

THE PATRIOT'S VOW

I vow to thee, my country—all earthly things above—
 Entire and whole and perfect, the service of my love,
 The love that asks no questions; the love that stands the test,
 That lays upon the altar the dearest and the best;
 The love that never falters, the love that pays the price,
 The love that makes undaunted the final sacrifice.

And there's another country, I've heard of long ago—
 Most dear to them that love her, most great to them that
 know—

We may not count her armies; we may not see her king—
 Her fortress is a faithful heart, her pride is suffering—
 And soul by soul and silently her shining bounds increase,
 And her ways are ways of gentleness and all her paths are
 peace.

—Sir Cecil Spring-Rice.

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WHOLE No. 4,322

Our Father in heaven, we thank thee for the gift of thine only begotten Son to meet the heart-yearning desires and the deep needs of humanity. For the light he brought to this darkened world; for the comfort he offers to those who trust in him; for the help he gives us in our perplexities and troubles, we do render unto thee thanksgiving and praise.

Thou knowest our frailties. Thou seest our daily needs as we try to serve thee, and we pray that thy grace may be sufficient for us. May we endure as seeing the invisible One, who alone can give light in darkness. In Jesus' name. Amen.

What I Was Thinking Yesterday was a beautiful, sunny Christmas day. All day long it seemed to me that the clear, bright sunshine was speaking with wonderful eloquence of the Light of the world that came to Bethlehem in God's own time and that stirred the angel choir to sing, "Glory to God in the highest, and on earth peace and good will toward men." The "good tidings of great joy, which shall be to all people" had been long on the way; but on that Christmas night the promises of "the prophets, which had been since the world began," were being fulfilled in the city of David.

As I have studied this subject from time to time, and especially in my study today, I have been more and more impressed with the thought that in this birth at Bethlehem Jehovah was really answering the age-long prayer of humanity in its efforts to bring God down to men.

A careful and devout study of human history might convince you that in all generations since the fall of man, even where ignorance and superstition prevailed, there has been something like a heart-yearning of humanity for the gods to come down to men. It seems that the wisest souls of all nations have, even in the densest darkness of superstition, been "feeling after God, if happily they might find him."

When Paul stood on Mars Hill preaching to the most enlightened people of his day, he saw thousands of altars to the gods they

had tried to please, and after all that, they, still fearing that some god had been overlooked, had erected an altar to the "unknown God."

In darker nations than Greece it seems that, just as flowers when shut in a dark room will stretch themselves toward the least ray of light, so have the wisest souls among those nations been reaching out toward the Divine.

It seems that among most ancient nations there were traditions of a lost golden age—a blissful and happy Eden—where the Divine walked with man in happy fellowship, and when all nature was glorious under that blissful condition. According to those traditions, there was once a time before the fall, when harmony and joy filled the earth and man was at peace with his Maker. And there are many evidences of a soul-hunger among the nations for God to come down to men, which heart-yearning has never been entirely lost. No matter how deep the darkness, there seems to have been a sort of intuitive yearning for Eden restored—for some personal manifestation of God among men.

Thus it is not strange that even in the Greek tragedies, Prometheus, the half-divine one, the half-human sufferer and savior, is represented as the true friend of man.

Indeed, is it not remarkable that among the remote Oriental nations, the thoughts of their wisest men seemed to center on the possibility of some sort of divine incarnation? Pagans seemed to feel man's eternal want—his dim hope of some spiritual deliverer—and the most thoughtful ones were on tiptoe of expectation looking toward a divine teacher.

Every effort to make an idol in human form was but a superstitious attempt, amid their darkness, to bring God down to men. Then the symbol itself soon took the place of the real God, and became the object of worship.

In this connection it is a curious fact which scholars tell us that the term "Word"

or "Reason" appears in at least four different languages of antiquity, and that, too, in a way that suggests their longing for some *special* manifestation of the Deity to lift men up to God.

As the ages went by, this hope seemed to grow clearer, until finally wise men from three far away nations, evidently filled with this age-long spirit of yearning for the coming one, travelled at great expense of time and treasure, even to the ancient city of David, in search of the Christ child! They must have studied the wonderful prophecies of Isaiah and Daniel and Malachi, through whom God had been preparing to answer the age-long prayer of the nations.

The time was ripe for the advent, and the wise men found the Christ by following the God-given light. There was only one nation on earth prepared to bring him forth. Through the children of Abraham, father of the faithful, God had been many generations preparing in his own wise way to answer humanity's age-long prayer for "God manifest in the flesh."

The Wonderful Bible Record While the nations were thus groping in darkness and uncertainty for a divine manifestation, Jehovah was raising up a succession of prophets and teachers of high inspiration and holy purposes, who time and again proclaimed the advent of the Redeemer and "hope of Israel." Moses spoke of him as "the prophet like unto himself," whom he urged them to "hear." Jacob foresaw him as the "Shiloh," unto whom "the gathering of the people should be." Isaiah foresaw him as "the Wonderful," "the Mighty God," "the Prince of Peace"—the one who should "make his soul an offering for sin," and yet who should "prolong his days." Daniel spoke of the "anointed one," the "Messiah," and the last of the prophets, looking into the future, saw in him the "Sun of Righteousness," who should "arise with healing in his wings." They foresaw the "Messenger of the covenant," dragged as a "lamb to the slaughter" for the sins of the world.

Then in the New Testament, those who knew him best spoke of him as Jesus Christ the Son of God, the "Word made flesh," who "dwelt among us," and who was the only begotten of the Father, full of grace

and truth. "This is he of whom Moses and the prophets did write."

And when this Jesus began to preach in his own town he turned to the sixty-first chapter of Isaiah and read that wonderful passage:

The Spirit of the Lord is upon me,
Because he hath anointed me to preach the gospel to the poor;
He hath sent me to heal the broken-hearted,
To preach deliverance to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
To preach the acceptable year of the Lord.

Then Christ told them plainly that this Scripture was fulfilled in him. This same prophet had told how the "man of sorrows" was "wounded for our transgressions" and that he should lay down his life "for the transgression of my people."

This day's review of the historic past, and of the story of Christ in the Bible, has brought blessings to my heart, and it seems to me it would help any poor soul to think of the coming of the Son of God in this light. For me to doubt the truth about the Word made flesh as told in the Bible and as corroborated by the far-reaching trend of the world's history, would seem too much like going back on the testimony of all the truest people who ever lived, and like denying the corroborating verdict of history.

Since Christ himself accepted the teachings of the prophets concerning his mission, and, even in his last long prayer, spoke of the glory he had with the Father before the world was and of his mission to earth as God's Son, somehow I would feel self-condemned on this Christmas day if I should doubt his divinity.

What Better Way Could I Invent? If God was ever to come to his lost children in any other way than in the stars and suns and scenery of the heavens and the earth; if he was ever to reveal his tender personal sympathy to humanity groping in darkness, it must be done through some immaculate earth-born Messiah through whose eyes we could see signs of love and by whose voice we might hear messages of helpfulness, and whose sufferings might bring him near to suffering men. Of such a coming the prophets spoke.

Such an incarnation, as we have seen, was among the natural and spontaneous *instincts* of the human heart. Hence the many mythical incarnations of ideal quali-

ties of beauty and love. Then why should it seem out of the question for the infinite Spirit to assume embodiment in a human being, in order to accomplish such a high and holy end?

What better way could be devised for Christ to come into the world of men than by a birth? How could he be the divine Son he always claimed to be except by an immaculate birth? "That holy thing that is born of thee shall be called the Son of God." The best and truest person that ever lived on earth accepted this as true, and why should not I, even though it may seem mysterious to my finite vision? The very best things in our civilization, the noblest and truest men, the most blessed uplifts to humanity have actually come by this gospel of God manifest in the flesh; and I can see no better way to reach and save the lost than to keep right on proclaiming the divine Son of God as the Savior of the world.

To me it would seem sacrilegious to assume that, in any age, an absolutely pure and sinless son could be born to mere *human* parents; but it does seem reasonable that God through the Spirit, for such a mighty purpose, and after so many generations of preparations, could be the Father of such a holy Son, just as easy as he could be the originator of all life. And that, too, in order to restore to his children the sweet fellowship lost in Eden.

One More Response To Dean Main's Letter It is a hopeful sign when one warm-hearted letter such as Brother Main wrote about young men for the ministry, calls forth so many approving responses from all parts of the denomination.

It shows that many do have a deep interest in this important matter. And I shall be surprised if we do not see some excellent practical results from this movement.

Here is another interesting letter showing how one faithful pastor feels about it:

MY DEAR DOCTOR MAIN:

The letter you sent out some weeks ago has awakened a generous response which it is good to see. Let us hope and pray that still more tangible results will be seen in the coming years. One of my little boys came to call not long ago, and confided to us that when he grew up he was going to be a minister. How can that childish ambition be fostered so that it shall grow through the period of adolescence to be the firm purpose of maturing manhood? I have often wondered how

much the attitude of the pastor, under whose work the boys grow up, has to do with the "slant" they may have toward the ministerial profession. How much can he hope to win them to this important work by being himself light-hearted and buoyant in his bearing in their presence, giving the impression that he is having a good time? May he confidently expect that if he studies to show himself "approved unto God, a workman that needeth not to be ashamed," this will be one strong influence to draw them to this work? In brief, does not our attitude toward our work win or defeat the end for which we pray? This has concerned me, and given me no little anxiety all through these years. How may we be winsome rather than repellent?

Bible Reading In the Home On another page will be found an excellent article by the American Bible Society, regarding Bible reading in our homes.

It comes in good time, for I presume that some of our pastors are planning to carry out the suggestions in their churches.

Pastor Bond of Plainfield as a Christmas suggestion enclosed many copies of these little books in paper covers, to his people—something in place of Christmas cards—asking them to read the gospel by Matthew in January and that of John in February—one chapter each day—as family reading. This is a move in the right direction.

Bible reading in the home is too much neglected in these years. Too many children grow from infancy to manhood and womanhood without ever hearing father or mother read the Bible. Little is the evidence that their parents care anything whatever for the Book of books.

No wonder that so many go astray and forget about God. A genuine revival of interest in the Bible, a renewal of the spirit of true devotion in the home life of America, would do wonders for the rising generation. The influence of fathers and mothers in their home life is sure to abide with the children through their lives. Indeed, there is no home in all the land wherein the future destiny of the children is not being shaped for eternity.

Interest Shown by Young and Old Two or three letters from persons widely separated in the denomination reveal something of the far-reaching and wide-spread interest in the denominational building movement, and have brought good cheer to this office during the holiday season.

One letter brought me the gift of a one hundred dollar government bond, presented

by an aged lady in her eighties—one who for many years has enjoyed and loved the SABBATH RECORDER.

I have known her for nearly forty years as a loyal, faithful mother in Israel, whose "children rise up to call her blessed," and who loses none of her interest in our good cause.

The next letter is from a pastor's wife, bringing a "white gift" on Christmas, for the building, from the children of the primary department.

DEAR DOCTOR GARDINER:

The children of the primary department of our Bible school, eighteen in number, have been bringing their pennies week by week, and are sending what they have saved, ten dollars, as their "white gift" for the new denominational building. May their small gift inspire others to give larger gifts that the building may soon be completed.

Yours truly,

Primary Superintendent.

One gift came from West Virginia; one from Wisconsin; and a third letter from the East brought ten dollars, with the wish that if she were able she would multiply it a hundred fold.

Then the "RECORDER FUND," for sending the paper to those who love it and yet are not able to pay subscriptions, was not forgotten. These loyal helpers, from Maine to California, are a great source of encouragement in these discouraging times.

Is Christ Counting On You? I saw a suggestive verse today beginning with these words: "*He is counting on you.*" How I do wish that every reader of these lines might realize more fully the fact that our Master is really counting on us day by day to do something for him. He needs the help each one can give if his kingdom is to prevail and our fellows are to be saved.

In these days of temptation and strife between good and evil, if you fail to give him your life in faithful service to help others, the weak ones may fall and you will be to blame. While you are surrounded with so many who really need your help, the Master is calling on you to help.

Again, do you share your *gold* and *silver* with the Lord for his work, or are you keeping it all for self? Your money is, in a large way, a part of yourself. Your use of it constitutes a great share of your personal influence for good or for bad. Is

Christ calling on you to help him with your money? He needs your financial help. If his cause fails from want of funds, will any blame for its failure fall on you?

Jesus is counting on his people for the love that shares in his burden of prayer for the lost. Are you moved by such love? He is counting on you.

What a blessing would come to the children of God, and also to the world unsaved, if all Christians would fully realize that Jesus is counting on them to help by their *lives*, their *money*, and their *prayers*!

When we all stand before God in the day of accounts, and find that he had been counting on us, only to see us fail, will we be able to look our Judge in the face and feel justified for our failures?

Yes, friends, the Lord is counting on you.

THE DEAD SEA IN BIBLICAL TIMES

Sodom and Gomorrah were joined together in the vale of Siddim, which is the Salt Sea. Genesis 14: 2, 3.

Then the Lord rained upon Sodom and Gomorrah brimstone and fire from the Lord out of heaven.

But Lot's wife looked back from behind him, and she became a pillar of salt. Genesis 19: 24, 26.

And the Lord spake unto Moses, saying, Your south quarter shall be from the wilderness of Zin, along by the coast of Edom, and your south border, shall be the outmost coast of the salt sea eastward. Numbers 34: 1, 3.

As they that bare the ark were coming unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water,

The waters which came down from above stood and rose up, . . . and those that came down toward the sea of the plain, even the salt sea, failed and were cut off. Joshua 3: 15, 16.

The Dead Sea, which for five thousand years has borne the most evil reputation of any spot on the earth's surface, is to be reclaimed at last by modern science, for the good of humanity.

On its northern shores, where once stood Sodom and Gomorrah, immense factory-laboratories will soon be manufacturing from its pestilential waters road-building material, fertilizers, and useful drugs.

Doctor Ellsworth Huntington, of Yale University, a few months ago took a boat out on the Dead Sea, which lies twelve thousand feet below the ocean's level, among the arid mountains and deserts of central Palestine. He nearly paid for that temerity with his life—not because of shipwreck, but the noxious, feverish exhalations. The only two other men who ever set sail upon it in modern times, Costigan and Molineux, failed to survive the adventure.

Doctor Huntington, however, and other scientists who were content to carry on their analysis and explorations near its shores, have estimated that there are more than forty million tons of useful chemicals in the Dead Sea's water, and that by the establishment of laboratories and factories at its northern end—the very spot where the Lord rained down fire and brimstone on Sodom and Gomorrah and where Lot's wife, looking back, was turned into a pillar of salt—this enormous treasure can be reclaimed.

In modern times, until the World War, the Dead Sea, together with the whole Jericho valley, was a part of the Otterman Empire and was also considered a part of the personal holdings of the Sultan. Various Sultans, including Mohammed VI and Abdul Hamid, the "Red Sultan," had schemes for using the waters of the River Jordan in gigantic impractical irrigation projects, but nothing ever came of it, and the land remained as desolate as it was in the days of Abraham.

At the conclusion of the World War, however, the British took over both Palestine and Transjordan, and this territory is gradually being opened up. Motor cars now travel where only camel caravans journeyed before, and Zionist colony farms are springing up on desert edges where even goats and camels starved. And now government negotiations are in progress in London for reclamation of the Dead Sea as well, as a part of the general economic reclamation of Palestine.

One of the chief constituents of the Dead Sea is potash, an important chemical base of fertilizer, but other salts are present, too—magnesium compounds used in cements, calcium salts used in road making, bromide used in medicine, and a dozen others. Their extraction will be undertaken by the same evaporation methods now successfully used

on a smaller scale in America's own "Dead Sea" of salt brine, at Searles Lake, Calif.

The idea of most people that the Dead Sea is simply an inland lake somewhat more salty than the ocean does not begin to approximate the extraordinary reality. The Dead Sea is literally "dead," deader than any desert, mountain-craig, or cave. No fish of any sort swim in its turgid waters, no shell-fish, worms or any living creatures inhabit its oozy beds; even the hardy weeds that grow in salt marshes elsewhere shun the desolation of its shores. No life of any sort, either animal or vegetable, can survive its acrid quality.

The waters of the ocean, which actually taste like brine, as well as being called the "briny deep" by poets, contain only four and a half per cent of salts; but the waters of the Dead Sea contain twenty-five per cent of salts, which means that the liquid is one-fourth "solid," thicker than many sorts of soup. A stick of wood lies almost entirely unsubmerged on the surface, as if the water were the top of a table. With a human being, it isn't a matter of being able to float; it is impossible to sink.

The water of the Dead Sea has a heavy, disagreeable, oily feeling, due to the presence of chloride of calcium, and a most disagreeable taste, caused by the chloride of magnesium. It is chiefly the latter chemical which makes it impossible for any fish to live in it.

No land animals will go near it, and even to this day, when surrounding territory is being reclaimed rapidly by the British and Zionist colonists, the only human beings who venture near the Dead Sea, unless drawn there, as Doctor Huntington was, for scientific exploration, are occasional tribes of nomad Bedouins.

But now that modern scientists are making a thorough exploration of this desolate locality, many of the strange tales and legends brought back by medieval travelers are proving to be partially true.

For instance, there was a story told by Josephus that not only was it fatal to venture upon the Dead Sea in boats, but that not even the birds dared fly over it—because of the noxious and poisonous vapors. Doctor Huntington found, indeed, that today after more than two thousand years when Josephus made his observations, there were no birds of any sort above the surface of

the Dead Sea, but suggests that it was not due so much to the vapors as to the fact that birds could get no living there. As for the "poisonous air which broods over the sea," and which caused the death of Costigan and Molineux, it seems not to be a poison actually exhaled by the chemicals in the "black and stinking water," but rather a miasmatic mist.

Scientific explorers have also discovered another extraordinary and significant fact about the Dead Sea which rationalists, and even some modernist ministers of extremely advanced views, suspect may offer a natural explanation of the fiery destruction of Sodom and Gomorrah.

They have discovered that at certain seasons of the year thick, oily coatings of highly inflammable bitumen, almost as inflammable as naphtha and a close cousin to petroleum, float close to the shores. It is supposed to come from under-water strata of bituminous marl. Now Sodom and Gomorrah, reputed the wickedest cities of all antiquity, were known as "the Cities of the Plain," and stood side by side on low ground close to the water's edge.

The Bible tells how Abraham, shocked by the dreadful wickedness of these cities, prayed to the Lord not to destroy them, saying that he could find perhaps fifty righteous men in them, and that for the sake of these the cities might be spared. But the Lord sent angels to investigate and found only one righteous man—Lot. Lot knew that the city was to be destroyed by fire and tried to persuade his sons-in-law to repent and flee with him, but they mocked him. So Lot fled from the city, with his wife and daughters, and as they raced up the mountain side there was a great conflagration and the cities were burned.

But now at last, after five thousand years, this desolate spot, certainly cursed by nature and perhaps also by direct divine wrath, is to be transformed by science into a treasure house of materials reclaimed for modern civilization.

LATEST CHEMICAL ANALYSIS OF THE WATER OF THE DEAD SEA

1.1528 at 15.5 centigrade.
 Calcium carbonate, 79.00 grains.
 Calcium sulphate, 163.39 grains.
 Magnesium nitrate, 175.01 grains.
 Potassium chloride, 1089.06 grains.
 Sodium chloride, 5106.00 grains.

Calcium chloride, 594.46 grains.
 Magnesium chloride, 7388.21 grains.
 Magnesium bromide 345.80 grains.
 Iron and aluminum oxides, 10.50 grains.
 Organic matter, 317.57 grains.
 Total residue per gallon, 15260.00 grains.
 —Selected.

LETTER FROM THE BIBLE SOCIETY

DEAR EDITOR:

The reading of the Bible is certainly not the newest thing under the sun—though the reading of it does help to make many things new.

But when hundreds of thousands of people unite daily in reading under a common plan it is a matter worth both news and editorial attention.

At the suggestion of the Commission on Evangelism of the Federal Council last year thousands of churches and church members read a chapter a day in the Gospel of Luke in January and in Acts in February. We know there were thousands, for the American Bible Society sold more than 400,000 of each of these individual books in the one-cent edition during this reading. Light and attractive, fitting a purse or a pocket, these little books opened the doors to fresh reading and thinking of the meaning of the gospels.

This year more widespread interest is being shown. Six denominations have sent word to every local church about the plan; others have promoted it in other ways. A dozen local and state federations of churches have endorsed the program among their constituents. The American Bible Society has had special editions of more than 800,000 copies each prepared to meet the increased call for the little books.

The books to be read this year are the Gospel of Matthew in January and of John in February. There are exactly enough chapters for one to be read each day until the beginning of the Lenten season. Many of your subscribers and readers will be following the plan. Does it not afford an opportunity to the religious press to do, as it always is striving to do—deepen the religious life in the churches?

Two suggestions occur to us as possibilities. First: tell all your readers about the plan and encourage them to join in it—especially commend it to pastors. Second: secure for each week in the period, from

some of your best writers on devotional topics, discussions on the chapters to be read in the week following your date of issue.

Of course, you understand this means nothing to the American Bible Society but an opportunity of service. Our books are sold without any purpose of profit and well below the level of commercial prices. We will get from a large distribution of these gospels only the same reward that you will in promoting it—satisfaction that thousands have read for themselves afresh the life of our Lord and gained new love for him.

Cordially yours,

ERIC M. NORTH,
 Associate Secretary.

WIN THE WAR—A CALL TO THE COLORS

A MESSAGE TO AMERICANS FROM PROHIBITION AND LAW-ENFORCEMENT LEADERS

The nation is approaching its great period of political discussion and decision. The crisis in constitutional government demands a national offensive. Organization must be made adequate for the occasion. We call for a realignment of our forces and for a unified command.

Prohibition is not a theory; it is a fact. The practicability of its enforcement, where not vitiated by corrupt politics, has been proved. That it is a good law has been demonstrated. By it labor has been enriched, business enlarged, and the public's savings vastly increased. Morally, it is the greatest social adventure in history. Politically, it challenges a free people to carry out their own mandates. As its worst, prohibition is immeasurably better than legalized liquor at its best, and it is the settled conviction of a large majority of the nation's voters that it shall be carried into full effect.

We stand for the enforcement of all law. The issue joins in the Eighteenth Amendment. The personal liberty argument is specious. Personal liberty must wait on public weal and walk with law. To concede that enforcement is impracticable is to concede nullification. The alternative is ordered government or anarchy, and the Constitution of the United States is not a jest.

The friends of prohibition and law enforcement demand positive declarations in party platforms. They will strive to defeat office seekers who are either negative or silent. Representative leaders of 25,000,000

women who have been added to the electorate since the Eighteenth Amendment came into force have joined in the declaration of 3,000,000 organized young people that "No candidate not outspokenly committed to the Eighteenth Amendment and its enforcement can have our support or votes."

We call upon the American people to repudiate all state and national party platforms that deal only in glittering generalities with law enforcement. We will oppose and vote against candidates in both parties whose promise is fair and dry but whose official performance is wet.

The matter is more than a domestic issue. The hope of every other people awaits the outcome of our struggle and the organized "trade" abroad unites with the illicit traffic at home to destroy our government. In this, when we strengthen America, we serve the world.

Let propaganda be answered with truth. Release the facts. Let complacency make way for militancy. Mobilize the public conscience.

Then shall Lincoln's aspiration become a reality in government and "reverence for law the political religion of the nation." And with Lincoln we invoke upon this cause "the considerate judgment of mankind and the favor of Almighty God."—*The Presbyterian Advance*.

THE RURAL SCHOOL

[A song for country school children. Tune: "Marching Through Georgia."—T. L. G.]

We're a band of scholars—to the rural school we go;
 Nothing ever stops us, autumn rain or winter snow.
 And we'll tell the reason, if you really care to know,
 Why we are fond of our school room.

Chorus

Hurrah! here's where we learn to read and spell
 And how to keep our bodies strong and well;
 Why our nation prospered; how in war our heroes fell.

That's why we're fond of our school room.

Here we learn geography of countries small and great;
 Here we learn about our laws of nation and of state;

Learn the worth of reading books and how to calculate.

That's why we're fond of our school room.

—Mrs. Fred Cole, in *Wisconsin Agriculturist*.

MISSIONS

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

INCREASING OUR EFFORTS

Brother Willard D. Burdick, general secretary of the General Conference, has recently shown us that we are falling behind in our contributions to the denominational budget and that several of the interests directing our work are having to borrow to pay the workers. He tells us that the Missionary Board is one of the boards which has been running in debt. This is true, and there are three or four things which we should take into account in this connection.

Whether it is right or wrong, necessary or unnecessary, it is a fact that contributions from the churches usually fall off for five or six months following Conference. This necessitates debt on the part of the boards carrying on the denomination's work, for the men and women employed by these interests must be paid. They have no other means of support and can not, in fairness, be left month after month without their salaries while the churches are getting ready to make their contributions. Hence the boards feel obliged to borrow to tide over the emergency. Perhaps no one knows why it is that people wait till the last half of the Conference year before they make their contributions to the Master's work, but that seems to be the rule in many churches. There may be some economic reason, or it may be thoughtlessness, or it may be the failure of the treasurers to forward the contributions in their hands. Whatever the reason, it works hardship to the cause.

This situation looks discouraging to those who do not know our people, for it appears that they are deserting the work and that immediate retrenchment must result. But judging from the experience of the Missionary Board in recent years, a debt at this time of the year does not mean that the churches are going to let the work fall down and the board come to the end of the Conference year with a heavy debt. For five years, at least, the board has run behind till after Christmas and then the churches

have increased their tithes and offerings so that there needed to be no retrenchment. For four years there has been no debt at the end of the fiscal year. While it seems too bad that the board has to borrow the first of the Conference year, there is every reason to believe that before another Conference the debts will be wiped out, and all bills paid with no curtailment of the great work to which we are called.

One reason the debt of the Missionary Board is as large as it is at this time grows out of the fact that there have been heavy expenses the past five months. Rev. Royal R. Thorngate and family have been sent to Georgetown; Miss Anna M. West has been returned to China; and it has been necessary to increase the appropriation for several men on the home field in order that they may continue their work. This is no occasion for discouragement; it is encouraging to know that the work is enlarging, and it should be an inspiration and challenge to greater efforts.

The work is growing on our hands. We can not turn deaf ears to the many calls, much less retrench. We must, at the call of God, enlarge our work for the establishment of his kingdom. Though the plans for the present year are larger than ever, they are small compared with what they should be in face of the many doors that are opening to us. "The Master is come and he calleth for thee." The Master is here and he calls for you and your tithes and offerings. He is asking that we increase our efforts. We must respond! We can not refuse him!

THE LOST RADIANCE OF THE CHRISTIAN CHURCH

An editorial in a recent issue of the *Christian Advocate* uses the expression, "The lost radiance of the Christian Church." In the author's mind the radiance of the Church is exangelism, which "he would define as winning men to Christ, or getting men to let Christ have his way with them. Christ is the Head of the Church, and who will question that its chief radiance consists in winning men to loving loyalty to him? If this is not the supreme passion of the Church, has it not lost its radiance? The

words of the *Christian Advocate*, given below, are well worth considering.

For various reasons some of the old types of effort to reach the unchurched are not much in vogue. But this very fact is all the more reason why other methods must be devised and put enthusiastically into operation to win people for Christ.

With keen insight does Principal Jacks discuss "The lost radiance of the Christian Church." Is he correct in claiming that much of that evangelistic fervor that made the early Church irresistible has departed from the modern Church? If the Christian Church loses its holy zeal for winning humanity to Christ, nothing can prevent our utter collapse. Methodism must have only one purpose. If we neglect that, we are doomed. We are here in order that by every sacred means within our power we shall persuade our fellow human beings to accept Christ and to begin to live like him. Only this passion will save us from professionalism and from dry rot!

Can we apply these words to Seventh Day Baptists? Can we say, "If the Seventh Day Baptist denomination loses its holy zeal for winning men to Christ, nothing can prevent our utter collapse?" Can we say that, "We are here that by every sacred means in our power we shall persuade our fellow human beings to accept Christ and to begin to live like him," and that, "Only this passion will save us from professionalism and from dry rot"?

This same article in the *Christian Advocate* says other pertinent things as follows:

The very seriousness of our present-day conditions calls us as official boards and pastors and members to a new emphasis upon personal evangelism. Woe to the church whose board is complacently satisfied if at the end of the year "all bills are paid." Surely nothing is more anomalous and more deadening than a board that does not feel nowadays the evangelistic "urge." I pity the church where the officials do not see the new responsibility resting upon each of them and upon each member so as to conduct the affairs of the church as a religious organization that at the end of the year it shall be able to report so many accessions that the church knows itself to be a "going concern" in the kingdom!

I wonder if laymen realize that increasingly the uppermost desire in the hearts of present-day pastors is to secure the enthusiastic co-operation of their official boards in programs of personal evangelism? I make bold to state that those churches are languishing in which the officials have failed to respond to the call for personal service for Christ. Without exception, as far as my observation goes, those churches are having the widest outreach for Christ and are proving of greatest blessing to community or city, when the official board by united action adopts some program of aggressive personal evangelism, organizes itself

and all the church for this purpose, and zealously, persistently carries out this plan of reaching individuals in its constituency and in its community.

CYNICISM AND MISSIONS

There is, sometimes, a tendency to be cynical. Some are more inclined to this than others; some classes of society are more disposed to give way to this vice than others; and some ages in human history have suffered a greater blight on this account than others. One may look with distrustful contempt upon a neighbor's reform work, upon the religious activities of the church, upon the good pretensions of those in office, and upon the struggles and aspirations of men in general; or one may possess an altitude of sympathetic, appreciation and helpfulness. It is needless to point out which is the better way.

Perhaps there is no more cynicism in the world today than in other days, but this sometimes appears to be a cynical age, an age when men, officers, and institutions are the objects of a morose, one-sided, and unkind criticism. When such tendencies prevail they "eat as doth a canker." They cast a blight over the lives of those who indulge such inclinations, and no one can do his best when living in a cynical atmosphere. To be distrusted is a cursing blight under which only those who have a firm hold upon God can survive.

It sometimes appears that cynicism is especially fond of attacking Christian missions. At least missions are not exempt. Missionaries, mission boards, and the great missionary movement are sometimes subjected to a cynical criticism. Perhaps Christian missions can not expect to escape morbid and unbalanced criticism when such is the order regarding everything else, but harm is done thereby, nevertheless. It is to be expected that all connected with missions will make mistakes, for missionaries, board members, and devotees of missions are imperfect human beings. The way to help this situation is to give kind, sympathetic, and constructive criticism. It is the cynical criticism that hurts missions, as it does everything else it attacks.

We should be sure that our attitude toward Christian missions is not the cynical sort. The march of the kingdom of Christ across the ages has been the result of

Christian missions, but today the work is only just well commenced. This colossal undertaking must go on till all nations are transformed and loyal to the Son of God. To speed this work the right spirit must be shown toward the work, especially by those who profess to be followers of the Lamb of God.

THOMAS ZINN—A LIFE SKETCH

Thomas Zinn was born in Ritchie County, W. Va., April 1, 1848. He was the fifth child and only son of Otho Preston and Nancy Rogers Zinn, and grew up on a hilly, partly uncleared farm near Berea. About a year before the birth of their son, the parents embraced the Sabbath and united with the Hughes River Seventh Day Baptist Church, in which they became active and self-sacrificing members. In 1857 the father of the family died as the result of an injury received in plowing, and the mother was left with the care of eight children, all of whom except one she kept together and raised to maturity.

The children attended the country school for the short sessions which were held, and Thomas supplemented this training by reading everything he could lay his hands on at home.

In 1866, the family came to Farina to live, where the son and daughters all found work. This was the end of Thomas' schooling, but not of his education. Throughout his life he read much and widely; he knew something of good literature; his knowledge of history and public affairs was extensive, and his English in speaking and writing was the language of an educated man.

Four of the sisters married and made their homes in or near Farina. They were Elizabeth, Perdilla, Ginevra, and Ruth. During Mr. Zinn's later life his associations with the oldest of the four, Mrs. Lizzie Coon, were close and were the source of some of his happiest experiences. The youngest, Mrs. Ruth Schlagenhauf, died in 1904; Mrs. Coon preceded her brother in death by little more than a year; while Mrs. Jennie Titsworth, now living in Delaware, Ohio, is the only one who survives him.

During the first years in Farina, Mr. Zinn worked at various things, including farming

on a small scale. Finally he embarked in a banking business; and when the State Bank of Farina was organized, he was elected to the office of vice-president, which he held until a few years ago, his wise counsel and deliberate actions conserving the interests of depositors.

Having always been prominent in local affairs, appreciation of his services was shown in his election to the Forty-first General Assembly of Illinois in 1898, on the Republican ticket. The sketch of his life in the "History of Fayette County" notes that during Mr. Zinn's occupancy of this office, he introduced several very important measures and was on several of the major committees. He served as supervisor of LaCleda township; for a number of years he was school trustee, and he served for many years as president of the Village Board. He was appointed a member of the Board of Trustees of the State Industrial Home for the Blind, by Governor Yates, and held that office for two years.

During his later life, in the capacity of notary public, he acted as legal and personal adviser to his clients, whose number was legion, and who came from the whole surrounding country to consult him. At this time, also, his small farming and gardening interests occupied part of his time, and it was to this outdoor work that he turned more and more in his declining years.

On May 9, 1878, he was united in marriage to Mary Frances Langworthy, and for forty years their home life continued in the same house in Farina. Mrs. Zinn passed away June 22, 1926. To them were born five children, four of whom survive the parents. They are Oscar, who died in infancy; Edna (Mrs. H. C. Stillman of Pueblo, Colo.); Flora; Ruth (Mrs. L. H. Stringer of Milton, Wis.); and Zea.

One of Thomas Zinn's outstanding interests was the church. He joined the Seventh Day Baptist Church at Farina when he was a young man and when the church was still a young organization. He was always an interested, active member, attending the services with unusual regularity, stimulating the interest of his children, giving generously toward its financial support, and working in numerous ways for its advancement. One of the stories of his youth that he remembered and told oftenest in his old age was that of how he helped quarry

FUNERAL ADDRESS

(Excerpts from an address at the funeral of Mrs. Lilia Knight Davis, delivered by Rev. Alva L. Davis, and requested by the family to be published in the Recorder.)

An occasion like this is a solemn moment in the life of any minister. He is called upon to stand in the presence of death, to speak words of comfort to the sorrowing, and, while seeking to honor our departed dead, to exalt the living, loving, triumphant Christ.

I can not speak for the family, or for this company of friends. Your upturned faces tell me you are listening for a message. I seem to hear you say: "This is an occasion for a large word, and we are waiting to see if you will make it strong." No, I do not presume to speak for you, dear friends; your presence, your expressive faces, your throbbing hearts, your tear-stained eyes, speak for you.

But I am sure if Aunt Lilia could speak to us this afternoon she would say: "Make the service simple; turn your attention to the living." And it is thus we will best honor her.

The pathway of life is not an easy one. Difficulties multiply with the distance we travel. Yet it is out of suffering and responsibilities, out of the stern challenges of life, that we develop the pure gold of Christian character.

Suffering seems to be wrapped up in the divine scheme of things. Even Christ learned obedience through suffering. It stands written on the fadeless pages of the sacred Word that we are made perfect through suffering:

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

And it is in the hours of pain, of anxiety, of death itself that God's eternal promise stands out as the rainbow of our hope, "All things work together for good to them that love God." We may not be able to explain it, but let us believe it. It gives us the sweet assurance that we are his, "That round about is the eternal God, and underneath are the everlasting arms."

I know that the disappointments of life are real, constituting a valley dark with shadows. Our noontide does not corre-

the stone which Will Rogers and others put into the foundation of the church building; and from that time until the beginning of his last illness, much of his activity was directed toward the welfare of the church. For many years he was a trustee and the teacher of the men's Sabbath school class. Very often when the secretary's annual report for the Sabbath school was made, his name was on the short list of those who had a perfect attendance record for the year; and had his church and prayer meeting attendance been reported, the same would have been true for those.

After undergoing a serious surgical operation in January, 1926, Mr. Zinn failed steadily in mind and body, and death came to him December 11, 1927. His age was seventy-nine years, eight months, and eleven days.

Funeral services were held from the Seventh Day Baptist church Wednesday, December 14, at two o'clock, conducted by his pastor, Rev. C. L. Hill, and burial took place in the Farina cemetery.

When earth's last picture is painted, and the tubes are twisted and dried,

When the oldest colors have faded, and the youngest critic has died,

We shall rest, and, faith, we shall need it—lie down for an aeon or two,

Till the Master of all good workmen shall set us to work anew!

And those that are good shall be happy; they shall sit in a golden chair;

They shall splash at a ten league canvas with brushes of comets hair;

They shall find real saints to draw from—Magdalene, Peter, and Paul;

They shall work for an age at a sitting and never be tired at all.

And only the Master shall praise us, and only the Master shall blame;

And no one shall work for money, and no one shall work for fame;

But each for the joy of working, and each, in his separate star,

Shall draw the thing as he sees it for the God of things as they are.

C. L. H.

Let believers learn to suspend their desires if God does not stretch out his hand to help as soon as they think necessity requires! Whatever may be his delays, he never sleeps, and never forgets his people.—*John Calvin.*

spond with the promise of the morning. None of us are what we hoped to be in the morning of life, when all our plans and purposes were filled with golden dreams. And now as we face the sundown sea, even as some of us feel our feet "slipping o'er the brink," how many of life's illusions have been shattered! How many things we had purposed to do remain undone! Many of the mountains we had hoped to ascend still lie before us in the distance, while we pitch for a time our tents in the valley of the shadow. And in this valley what disappointments have been ours! How often our laughter has been turned to tears, and our hearts torn by the pangs of some great sorrow!

When the robes of sorrow wrap themselves around us like a chilling mist, what is it that comforts us, that helps us? Is it not the thought that we are not alone? that he is with us? "When thou passeth through the waters, I will be with thee." That is what transfigures sorrow. The Father knows. Our sorrows are all measured; they are transformed into our advantage.

Our sister's life was not a stray leaf from the book of chance, swept by the passing winds. Her life was ordered by her Father; he has had her in his keeping all these years. She is safe, safe in the everlasting purpose of God's redeeming love.

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

And so it is, like the Christians of that early day, we lay away our Christian dead at the close of life's little day, firm in the conviction that we shall meet them on the resurrection morning. So we say to our dear one, "Good night!"

"Until the shadows from the earth are cast,
Until he gathers in the sheaves at last,
Until the twilight gloom be overpast—
Good night! Good night! Good night!"

"Until the Easter glory lights the skies,
Until the dead in Jesus shall arise,
And he shall come, but not in lowly guise—
Good night! Good night! Good night!"

"Until made beautiful by love divine,
Thou, in the likeness of thy Lord, shall shine,
And he shall bring that golden crown of thine—
Good night! Good night! Good night!"

"Only 'Good night' beloved—not 'Farewell!'
A little while, and all his saints shall dwell
In hallowed union indivisible—
Good night! Good night! Good night!"

"Until we meet again before his throne,
Clothed in the spotless robe he gives his own,
Until we know, even as we are known—
Good night! Good night! Good night!"

It is a source of personal satisfaction to me to be present this afternoon and to speak some word of appreciation of my aunt, as well as a word of comfort for the family. I first came to know Aunt Lilia in West Virginia. Then, after years of separation, again we were together in Alfred when I was a student there. Then our paths diverged. Now for more than a year our families have been near each other. And now—the dear one is gone. I can only say, "Rest in peace, dear aunt."

"Fold ye the ice-cold hands,
Calm on the troubled breast;
The toil of the summer day is o'er,
Now cometh the evening rest.
And the folded hands have nobly wrought
Through the noontide's din and strife,
And the dauntless heart has bravely fought
In the ceaseless war of life.

"Smooth ye the time-thinned hair,
Still on the marble brow,
No earthly cloud doth linger there
To mar its beauty now.
But brow and lip and darkened eye
Bear a shade of deep repose,
As twilight shadows softly lie
On the widespread winter snows.

"No voice of discord wakes
The silence still and deep,
And the far-off sounds of worldly strife
Can not break the dreamless sleep.
Welcome rest to the heart long tossed
On the tide of hopes and fears;
To the feet that have wandered far and wide
O'er the weary waste of years.

"From the gorgeous glare of day
Welcome the gentle night,
Fading the tranquil lines away
Solemn and calm and bright.
Then tenderly fold the hands
In peace on the pulseless breast,
For the evening shadows come quickly on,
And sweet is the Christian's rest."

"A church as a church has no business in politics, unless it resolves itself into a political party, and is willing to be maligned and ridiculed as is the common lot of political parties."

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

THE VOCATIONAL AGRICULTURAL PROGRAM IN OHIO HIGH SCHOOLS

(Radio Talk, Station WEAO, Ohio State University)

W. F. STEWART*

Professor in Agricultural Education

The story of the teaching of vocational agriculture in Ohio is the story of the program in one hundred ninety-five high schools maintaining agricultural departments enrolling five thousand boys, and of one hundred seventy-five short courses conducted for young men living on farms and adult farmers which reached four thousand rural folks last winter, together with the related activities and accomplishments in these departments.

That you may more fully appreciate the direction and extent of this phase of our educational program I shall first acquaint you with its origin and growth. The four-year course in agriculture was introduced into the high schools of Ohio as a result of the passage of the Smith-Hughes Vocational Education Act in 1917. The primary purpose of this act was to promote education below college grade for specific vocations in the fields of industry, home economics and agriculture. The special means provided was the appropriation of federal money in four funds to be used for these purposes: (1) \$3,000,000 for the salaries of teachers of industrial and home economics, subjects distributed among the states on the basis of their urban population; (2) \$3,000,000 for the salaries of teachers of agriculture, distributed among the states on the basis of their rural population; (3) \$1,000,000 for the training of teachers of industry, home economics, and agriculture, distributed on the basis of the total population; (4) \$200,000 for purposes of administration by the federal government. Upon these bases Ohio's apportionment is as follows: for the salaries of teachers of indus-

*B. A., Milton College, 1909.

trial and home economics education \$204,780, for the salary of teachers of agriculture \$121,524, and for teacher training \$54,709. The administration of these funds and the promotion of agricultural education in Ohio is invested in a board of five members, known as the State Board for Vocational Education.

Although Ohio's record in promoting industrial and home economics education is both commendable and interesting, my limitations in time make it necessary to relate only that portion of the program that deals with agricultural instruction.

The training of teachers of agriculture in Ohio has been delegated to the Ohio State University. The department of agricultural education in the College of Agriculture offers the professional courses designed for teachers of agriculture with a course in educational psychology prerequisite. Last year thirty-three graduates of the College of Agriculture completed their qualifications for these teaching positions. This was about thirty per cent of the men graduates. There are now more graduates of the College of Agriculture engaged in teaching vocational agriculture than in any other vocation except farming. The qualifications of teachers in these departments are: (1) they must be graduates of a college of agriculture; (2) they must be farm reared or have completed two or more years of life on the farm since reaching the age of fourteen; (3) they must have pursued educational courses sufficient for certification as teachers of agriculture; and (4) they must possess personality desirable in leaders of high school boys.

Beginning in February, 1918, departments were organized in nineteen high schools. Since that date the growth has been steady at the rate of about twenty departments annually, reaching one hundred ninety-five for the present school year. One or more of these departments is found in all but ten of the counties of the state. The highest number in any county is seven.

The requirements for instruction in these departments are: that the instruction shall be below college grade; it shall be designed for pupils fourteen years of age who have entered upon or are preparing to enter upon the life of the farm or farm home; it must be accompanied by directed or supervised

farm practice on a farm. In keeping with these requirements the work in Ohio is placed in those high schools in the state selected from among the applicants for departments, recognizing such factors as number of farm boys in high school, community interest in education, school finance, and general conditions in the school. In the one hundred ninety-five departments this year there is an average enrollment of twenty-five different farm boys, which is about seventy per cent of the enrollment of farm boys in these high schools. Many of these, however, are enrolled for two courses, so that the total pupil enrollment is considerably higher. The largest enrollments are in these departments: Kenton 65, Lancaster 62, Greenville 60, Rawson 60, Wapakoneta 59, Waudeon 58. In the department at Kenton two teachers are employed, one giving full time and one two-thirds time to the teaching of agricultural subjects.

The curriculum designed as preparation for farming for those who elect it consists of five agriculture and eleven non-agricultural courses. The courses and the year in which they are offered are as follows: a course in farm crops and horticulture in the freshman year; courses in animal husbandry and farm shop in the sophomore year; a course in farm engineering in the junior year and a course in soil management and rural economics in the senior year. In addition the pupil elects courses in English, mathematics, science and the social sciences, to insure a well-rounded education.

I have already mentioned that supervised or directed practice is required on the part of each pupil electing the agricultural curriculum. Let me explain a little more fully what is intended by this requirement. Briefly, this feature of the program is merely putting into practice the "learning by doing" principle of education. It is comparable to the clinic in medicine, practice teaching in teacher training, and the apprenticeship period in learning industrial processes. So in agriculture each boy puts into practice at least a portion of the things which he learns by selecting one or more enterprises of which he carries a limited scope through the cycle of production. This can be illustrated in the course in farm crops and horticulture by one boy growing an acre or two of potatoes, another boy a

field of corn of six or eight or ten acres, another boy will manage all or part of the home orchard of ten, twenty or thirty trees, depending upon the condition of the trees. In animal husbandry a sow and litter project is often the choice of the boys or the management of the home flock of poultry, including the raising of a few hundred chicks in the spring as a basis for replenishing the flock.

While it was the exception in the earlier years of the work, it is now quite common for father, son, and teacher to arrange that the boy shall have complete managerial control over his project and share in the financial returns after performing at least the important labor which the project requires. This year there are several departments in which all the boys have managerial control over their projects and financial participation in the returns. Such an arrangement is the most satisfactory from the standpoint of the boy's learning the best agricultural practices and acquiring managerial experience in making the decisions relative to the practices to be followed. By sharing in the finances in the project, the boy's interest in farming is maintained as no other relationship could possibly maintain it. As a result of this arrangement, many boys are now graduated from the four-year course in agriculture with an inventory balance of \$500, \$1,000, and a few even with \$1,500, which they have made from their managerial and labor efficiency in project work during the four years in high school. Our talk one week from this evening will deal more specifically with this phase of the program.

In view of the fact that this program has been in operation for ten years, it is appropriate to ask how efficient is this type of instruction. What becomes of the boys who have pursued such courses in high school? The answer that we can give, based upon data secured a few years ago in Ohio, is that, of the boys who have completed one or more years of agricultural instruction in high school and have left school, fifty-nine per cent are engaged in farming, and nine per cent are enrolled in colleges of agriculture. Thus it would seem that for sixty-eight per cent of the pupils the instruction is functioning vocationally. Whether this is a commendable percentage is left to your judgment.

Another very important division of our vocational program is that which deals with the short courses, usually held during the winter months and designed especially for either the younger group of men living on farms and engaged in farming or the adult farmers. Instruction for the younger group, ranging in age from sixteen to twenty-five years, we call part-time instruction, and for the adult group, evening classes. Last year part-time courses were conducted in sixty-six departments, with one thousand four hundred fifty-six students enrolled. In evening-class work seventy-eight departments participated, reaching two thousand three hundred fifteen students. Thus a total of nearly three thousand eight hundred farmers, young and old, were reached by the teachers of vocational agriculture in organized instruction or courses continuing through at least ten meetings of the group.

You may be interested in knowing what some of the groups have studied. One group of courses, classed as mechanical, includes a study of gas engines and tractors with laboratory practice, the care and repair of farm machinery, and farm shop practices. In farm shop the group is given instruction in such shop operations as saw sharpening, tool sharpening and fitting, soldering, harness repairing, cold iron work, rope splicing, construction and repair in wood. It is noticeable that instruction and practice center around the immediate needs of the group. Many of the problems discussed are those raised by the class itself. Other courses deal with production enterprises, such as poultry management, dairy management, swine management, soil fertility problems, horticulture, farm management, and cost accounting. The women folks on the farms often find helpful instruction in the discussions on the improvement of their poultry practices. Social and athletic interests are also served, particularly in the part-time group. This phase of the program will be discussed more fully in our talk two weeks from tonight.

Another phase of the vocational program deals with the activities of the teacher and department with the farm folks of the community, both organized and unorganized. As a matter of interest to you, may I state what the teachers of the state did last year as revealed in their annual reports to the

state supervisor of agriculture. I note from this report such statements as the following: one hundred forty-one teachers gave seven hundred twenty-five group demonstrations, attended by fifteen thousand five hundred sixty-nine people; one hundred fifty-seven teachers contributed three thousand six hundred ninety-three articles to their local newspapers. Agricultural exhibits held in connection with their farmers' institutes drew two thousand five hundred exhibitors, with an attendance of thirty-six thousand people; while at the community or school fair there were over seven thousand six hundred exhibitors and over forty-four thousand people in attendance. In boys' and girls' club work, one hundred ten teachers had leadership contact with one hundred ninety clubs, in which two thousand two hundred twenty boys were enrolled. These two thousand two hundred twenty boys were nearly one-third of the total number of boys in all club work in Ohio. Attendance at organized meetings within the communities included one thousand three hundred fifty-seven meetings of the grange, seven hundred seventy-seven meetings of the Farm Bureau, one hundred forty-seven local farmers' institutes, and six hundred twenty-nine meetings of the parent-teacher associations. Participations in these programs by teachers and their pupils were numerous. Forty-seven teachers took their students on educational trips to the Agricultural Experiment Station, thirty-one to county experiment farms, one hundred thirty-eight to the Ohio State University, one hundred thirty-five to the Ohio State fair, and fifty-three on trips to study marketing, such as trips to the Cleveland or Cincinnati stock yards and produce markets. One hundred nineteen teachers report high school agricultural societies which held nine hundred five meetings during the year. Eighty-eight teachers held parent and son banquets in their departments. Forty-three teachers have organized the young farmers of the community into young men's farming clubs.

In the direction of individual service, the following data will be of interest: the teachers served nine hundred sixty-eight people in the purchase of purebred livestock; purchased eleven thousand six hundred thirty-seven bushels of certified seed for one thousand one hundred seventeen farmers; rendered service to one thousand nine hundred

thirty-five persons in the treatment of livestock for diseases or parasites; tested three hundred twenty-four thousand ears of seed corn, fifteen thousand two hundred thirty samples of milk, and seven thousand nine hundred sixty samples of soil; seven thousand four hundred thirty-four trees were pruned under the direction of the teachers, and one hundred seven thousand seven hundred sixty-six hens were culled. In the aggregate these several community services, rendered primarily for their educational benefits, constitute a real contribution to the knowledge and practices of the farmers of the state.

In conclusion may I summarize the program of the teacher of vocational agriculture in Ohio high schools? He is primarily a teacher with special qualifications—technical, practical, and professional—which fit him for his job. His job centers around four teaching opportunities: first, teaching the high school group who elect the work through the medium of instruction in the classroom, laboratory, and field trips; second, teaching through the supervised farm practice program of each individual student wherein that student learns the management and practices of one or more farm enterprises of his choice; third, teaching those who are already engaged in farming through the medium of short courses during the winter months and accompanied by such practice as may be arranged with these out-of-school farm folks; fourth, teaching through community activities wherein the lesson taught may be the acquisition of skill or the use of new information. In addition to these aspects of the job, which are largely vocational, the teacher of agriculture has unusual opportunities to serve his pupils and the entire community in the development of better social, civic, avocational, and health objectives of a well-rounded life. It is the richness of this multiple program of educational opportunity that attracts the earnest agricultural college graduate to this life of service among rural folks.

There may be some encouragement in the figures presented in government reports to the effect that the cost of living is growing less; but as yet we can see no real evidence that such is the case.

CAMPAIGN PLANS STILL GOING FORWARD FOR JANESVILLE TRY

Although little is heard of endowment nowadays, the campaign is still going on. Although active drives are not being carried on with their attendant enthusiasm, the workers are still pushing on towards the \$500,000 goal. New drives are being prepared and enthusiasm is being worked up for going over the \$300,000 endowment summit by commencement day. With spring will come intensive drives again, the campaign in the city of Janesville, and then an urgent appeal to the alumni for the remaining \$90,000 that will be necessary to put the 1928 goal over after \$50,000 has been raised in Janesville. It was to further this work that Vice-President C. D. Royse returned to the campus last Tuesday for the first time since his serious illness in October, which caused the dates of the Janesville appeal to be changed. At present, though, he is very much improved and is carrying on his work as vigorously as ever.

As a result of Rev. Mr. Royse's flying visit to the college, a Milton College bulletin will be sent out next week to the alumni and friends. This pamphlet will contain news items of Milton's campus life since September, "gleanings from the headlines of the *Review*," according to President A. E. Whitford, a statement of the future plans for the development campaign, a list of the Battle Creek donors, and an appeal for all to co-operate in reaching the 1928 goal as the people of Milton and Battle Creek did in reaching the other two, and stating that Milton is on the threshold of a new day.

Those who are interested in the college's welfare will be pleased to learn of the vice-president's announcement Tuesday that he will be able to direct the Janesville appeal next March. It has been feared that he would be unable to take charge of that affair, which would mean a severe handicap to Milton in the third drive. It is hoped that he can see the thing through to the \$500,000 goal in 1929 and be able to be present at the dedication services in June of 1930, but whether those services will be held at that time depends entirely upon the friends of Milton College.

During the latter part of January a bulletin

will be sent out from the college office addressed to the people of Janesville, telling them about the college and its relation to Janesville.

Mr. Royse's visit to Milton this week was very short. He came Monday night and was in his office at the college Tuesday morning preparing some publicity matter. In the afternoon he went to Janesville with President Whitford to speak with the secretary of the chamber of commerce there. He left Janesville on a night train.—*Milton College Review*.

CHURCHES BEGIN CONSIDERATION OF MISSIONARIES' RETURN

At least two major missionary societies have announced new policies to govern the return of missionaries to stations in China. The American Board has voted that "only that missionaries should return to their fields in China who are individually invited by the Chinese church; are individually approved by the prudential committee; are physically able to go; in spite of the present hazardous conditions keenly desire to do so, and above all are prepared in the light of the new relations to identify themselves with the Chinese church to the limit of their ability." The United Church of Canada has approved the proposal of its missionaries "of a gradual return allowing for an easy adjustment and a renewal of contacts rather than a sudden influx of large numbers of missionaries." In arranging for a reoccupation of the mission stations in remote west China, the missionary society of the great Canadian church has voted that "any small advance parties to return shall be made up exclusively of volunteers. No women should plan to return at present. With possibly a few exceptions, missionaries now in Canada should not return until next year. The judgment of the church in west China should be a determining factor in the general return of missionaries." Neither of these actions takes into account the relation of the missionaries to the treaties and to the policies of gunboat protection which were, last spring, held largely responsible for the conditions which produced the evacuation of mission stations. We are of the opinion that the status of missionaries in China can never be satisfactory until these questions have been

faced and solved. It is, however, heartening to see two important boards regarding this problem seriously, and acknowledging the right of the Chinese Christians to a determining voice in the stationing of missionaries.—*Christian Century*.

STRANGE CROSSINGS

We wonder how many motorists know that a train going 40 miles an hour covers 59 feet in a second, and that it can not be stopped in less than a quarter of a mile? If everyone who drives a car would take his lead pencil and figure a moment he would find that a train can cover 300 feet in five seconds and not be running faster than 40 miles an hour. That 300 feet is a good safe distance to be from a railroad track, and five seconds is very little time to lose when negotiating a crossing. We believe a realization of this one little fact should be sufficient to make drivers more careful, even to cause some of them to come to a dead stop before proceeding over a railroad crossing that is new and strange to them. It certainly impresses us with the danger of taking chances on getting across before the train thunders along, and we sincerely hope it will strike some of our readers as forcibly as it does us.—*Jasper (Ala.) Advertiser*.

PEACE IN PALESTINE

Arab fear of the Zionist movement has been reduced to the vanishing point, says Dr. Chaim Weizmann, head of the World Zionist Organization, and Jew and Arab are now learning to co-operate in building up Palestine and their own fortunes. And it is remarkable enough, writes Dr. Weizmann in the *Washington Star*, that, "while critics concentrate their attention on Palestine and hold up the Zionist efforts as the most dangerous feature in the Near Eastern situation, the country itself is, perhaps, the only peaceful and progressive spot in the entire region."

"In seven years we have brought 100,000 Jews into the country. We have founded sixty new agricultural colonies; we have built new cities, opened scores of new industries and introduced the methods of the progressive West into a land languishing in ignorance and neglect. The more we have succeeded, the friendlier have become our relations with the Arabs."—*Literary Digest*.

YOUNG PEOPLE'S WORK

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Contributing Editor

THE SABBATH

Christian Endeavor Topic for Sabbath Day,
January 21, 1928

REV. AHVA J. C. BOND

DAILY READINGS

Sunday—The Sabbath and the creation (Gen. 2: 1-3)
Monday—The Sabbath and the manna (Ex. 16: 21-30)
Tuesday—The Sabbath and the law (Deut. 5: 12-15)
Wednesday—The prophets and the Sabbath (Jer. 17: 24, 25)
Thursday—Later Israel and the Sabbath (Neh. 13: 17, 18)
Friday—Jesus and the Sabbath (Matt. 12: 9-12)
Sabbath Day—The apostles and the Sabbath (Acts 16: 13-15)

SCRIPTURE LESSON

(May be read by three members of the society who read well.)

The law—Exodus 20: 8-11.

The prophets—Isaiah 58: 9-14.

The gospel—Mark 2: 23-28.

During the first four months of 1927 five conferences of ministers and other Christian leaders were held in five Seventh Day Baptist associations, at the following places: Plainfield, N. J.; Utica, N. Y.; Salem, W. Va.; Alfred, N. Y.; and Milton, Wis. Copies of the "findings" of these conferences have been sent to the corresponding secretaries of the Christian Endeavor societies for the leaders of this meeting. Other copies will be sent if requested. This material should be used by the leader.

QUESTIONS FOR DISCUSSION

Give out in advance to six endeavorers the six questions found on page five of the pamphlet. These are the questions that were discussed in the conferences. Material on these topics will be found in all the reports. The Milton conference treats them in order.

A study of the reports of the conferences will reveal other topics. Following are some of these:

The basis for Sabbath keeping.
Methods for promoting the Sabbath.
Essentials of a Sabbath promotion program.

The Sabbath a religious institution.

The value of Sabbath Rally day.

Opportunities for Sabbath study and Sabbath testimony.

Teen-Age Conferences and Summer Camps.

A family program for Sabbath observance outside of church hours.

Promoting the Sabbath by example.

AN ACROSTIC

The Sabbath promotes:

S ociability

A cts of kindness

B enevolence

B lessings of worship

A spiration for higher things

T rust in God

H oliness of life.

The above acrostic may be placed on a blackboard where all can see it. Discuss these seven topics informally, asking all present to take part by giving at least one suggestion.

A QUESTION BOX?

The following item is taken from the report of the Utica conference.

"It was recommended that Pastor Bond conduct a 'Question Box' in the SABBATH RECORDER in which questions relating to the Sabbath shall be discussed."

Do you favor this? Now, don't sing lustily: "All in favor say Aye, aye, aye." That is fine for some occasions. This time the voté will be by ballot; and they must be sent to me. A question sent in is a vote in favor of the "Question Box."

WHAT DIFFERENCE DOES READING THE BIBLE MAKE?

Psalm 1: 1-6; 2 Timothy 3: 14-17

Christian Endeavor Topic for Sabbath Day,
January 14, 1928

HURLEY S. WARREN

Rev. Walter L. Greene, in "A Manual for Bible Study" gives a "suggested definition" of the Bible. "The Bible is a volume consisting of many small books that contain the record of how God has been making known his will to his people, and how he

has been bringing a disobedient and sinful world back to obedience and harmony with himself. Again, the Bible is the record of the religious experiences of God's people and of the plan of redemption."

What difference does it make? Inquiring youth must know, and has a perfect right to know, the "whys and wherefores."

"It cleanses our lives." What difference does it make? Why should we lead clean lives? First of all, we owe it to our heavenly Father, in whose image and likeness we have been created. Then we owe it to our fathers and mothers, who, under the great plan of God, have passed on to us sound bodies and minds and spirits. And for future generations who shall come after us, this priceless heritage ought to be preserved. We are indebted to society at large to increase the sum total of physical, mental, and spiritual benefits. By what means shall a young man or young woman cleanse his or her way? By measuring the thought and deed in the light of the teachings of God's Word.

"It gives knowledge of God." A knowledge of God is the greatest achievement toward which we, as young people, can strive. "God is the personal Spirit, perfectly good, who in holy love creates, sustains, and orders all."—Clarke.

And we need to remind ourselves that knowledge is a "clearer perception of a truth or fact." "A clear perception" of God, an understanding of him is to be greatly desired. An "acquaintance" with God and "information" about him go hand in hand.

"It helps us to live aright." The other day a certain college professor said that he admired people who grow old gracefully, and emphasized the importance of so living while young that the natural result of ripening years will be graceful. Jesus taught that the one who hears and does his sayings, thereby living in the right way from the first, would not be swept away by "rain" or "flood" or "winds."

Let us as young people build a foundation of "gold, silver, and precious stones" in order that the superstructure may stand the test of this age.

"It brings light." What difference does it make that the day follows the night? In a like manner, the light of the Word bursts

upon our ignorant minds and uninstructed feelings.

"It feeds the soul." What difference does it make if we fail to eat our meals regularly? "Hit-and-miss" eating and going without proper nourishment starves the body. Likewise is the opposite true with regard to soul-nurture. It does not shrivel, but grows when fed with "the sincere milk of the Word."

"It stirs the conscience." The conscience is responsible for self-approval or self-condemnation in the light of standards of right. Some one has said that the importance of conscience is due to obligation. We ought always to do the right. Self-approval means, "We have done what we ought," self-condemnation, "We have done what we ought not."

Our consciences are stirred and enlightened by Bible reading.

What difference does reading the Bible make? It makes the difference between pure and impure lives, knowledge and ignorance of God, right and wrong living, light and darkness, a healthy soul and a starved one, a quickened conscience and a dormant one. It is the difference between life and death.

THE INTERMEDIATE CORNER

REV. WILLIAM M. SIMPSON
Intermediate Christian Endeavor Superintendent
Sabbath Day, January 21, 1928

DAILY READINGS

Sunday—Paul's influence over Timothy (2 Tim. 3: 10, 11)

Monday—Bad influence (1 Cor. 15: 33)

Tuesday—Christian influence (Matt. 5: 13)

Wednesday—Naomi's influence (Ruth 1: 16)

Thursday—Jesus' advice (John 21: 15-17)

Friday—Think of your example (Rom. 14: 14-18)

Sabbath Day—Topic: What influence do we have over younger boys and girls? (Matt. 18: 5-10; 19: 13-15)

Once I happened to learn of three juniors in one church who held up as their ideals certain members of the intermediate society of their church. Not one of those intermediates was conscious of the fact that these juniors were patterning after them. And that seemed to me to be about the most beautiful phase of the situation—that those intermediates unconsciously to themselves were setting worthy examples before the

juniors, and that the juniors had chosen those good examples as their patterns rather than any one of several other young people without Christian characteristics.

Sometimes younger boys and girls choose most vicious older people as their ideals, and why they do so is difficult to determine. No one knows just who is to be any given boy's hero. And no intermediate knows which junior is going to pattern after him. A good motto for intermediates who think of the juniors is, "For their sakes I sanctify myself, that they themselves also may be sanctified in truth" (John 17:19). The Golden Rule (Matthew 7:12) also fits in here.

Of course, no true intermediate is bidding for the admiration of any particular junior; but we can all seek so to hold up the Christian life that Christ may become the hero of every junior boy and girl. "Be ye imitators of me, even as I also am of Christ" (1 Corinthians 11:1).

Sabbath Day, January 28, 1928

DAILY READINGS

Sunday—My talents (Rom. 12: 6-8)
Monday—My money (1 Cor. 16: 1, 2)
Tuesday—My time (1 Tim. 4: 12-16)
Wednesday—My prayers (Col. 4: 12)
Thursday—My presence (Heb. 10: 25)
Friday—My service (2 Tim. 2: 15, 20-26)
Sabbath Day—Topic: What has my church a right to expect of me? (1 Corinthians 12: 21-31; 13: 13)

PLAN YOUR MEETING

The leader and six other members could take one daily reading each and discuss the subject of the daily reading. This topic lends itself most readily to this plan. Let your hymns be hymns of consecration. Remember that discussions, however excellent, can not take the place of prayer in a meeting; devote time enough for prayer. Do not let the meeting end with the *discussion* of the topic; rather let it end in service, sacrifice for the church. Our motto: For Christ and the Church. Plan early.

SOMETHING SPECIAL

It is well for Intermediate societies a few times in a year to present public programs before the whole church and community. Here is a fine opportunity for such a public program. If you wish to do this, and do not know of appropriate pageants, plays, music, etc., for the topic of January 28, write immediately to me, telling me how

many young men and how many young women in your society, and what the nature of the program which you hope to present. The Senior and Intermediate topics for this week could be treated well in a joint meeting of the two societies, or separately.

A DENOMINATIONAL CONSCIENTIOUSNESS

One way for us intermediates to show our appreciation of the faithful work of the Young People's Board is to use this opportunity to learn about our church and denomination and become more loyal than ever. The Young People's Board has worked hard in the pre-Conference meetings, the associations, in group meetings, rallies, and in other ways, to keep the work of our church and denomination before our minds. If we want to receive the best things in life, we may do so by identifying ourselves with the noblest causes; and there is no cause nobler than that of the church.

CHRISTIAN ENDEAVOR NEWS NOTES

PLAINFIELD

We have a very interesting and lively Christian Endeavor society in Plainfield, consisting of twenty-three active members. Regular meetings are held Sabbath afternoons, the topic and leader being appointed several weeks ahead of time so that full and careful preparation can be given for the benefit of all present.

Last week a very interesting and beneficial meeting was held under the leadership of Wilna Bond. This was our Christmas meeting, as next week our Sabbath school puts on a program and the church choir gives a cantata. At the present time we are preparing for Christmas caroling about the city Christmas eve to the homes of friends and shut-ins. This we took part in last year and it was greatly enjoyed by all participating.

On the first Sunday evening of the month, we hold our regular business meeting. We have elected new officers, giving each one a chance to hold a different office than before. These meetings are always followed by a social hour in the church parlors with toasted marshmallows, pie, cake, or the like, as refreshments.

Six members of our society attended a session of the State Christian Endeavor Convention held in Washington, N. J. The

main Sabbath afternoon feature was the talk by Miss Margaret Slattery, which was immensely enjoyed by all. This year the Plainfield Rally was held in the Seventh Day Baptist church. Last year we obtained the attendance banner, making it our own by winning two times in succession. We had hoped to win it again, but rated second. We also have representatives at the monthly county rallies and socials. All these outside activities are helping to improve our own society by putting new life and inspiration in it.

GLADYS WOODEN.

HISTORICAL SKETCH OF SNOW HILL (NUNNERY)

(Two and one half miles north of Waynesboro, Pa.)

EMMA C. MONN

[Miss Emma Monn, of Quincy, today (November 1, 1927) read a paper on the history of Snow Hill before the Rotary club. Her paper told of the development of the Snow Hill community near Quincy, and of the life there. The *Record Herald* has arranged to publish the entire paper, because of its historical value.—*Record Herald*.]

I believe I appear before those who desire the "truth in fabrics," and it shall be my earnest effort to give to you in this historical sketch only true impressions.

In the description of the recent Sesqui-Centennial celebration at York, Pa., it was stated that the Continental Congress looked in upon the wounded soldiers being cared for by the German Baptists at Ephrata.

These facts are, that after the battle of Brandywine, September 11, 1777, five hundred sick and wounded soldiers were removed to the Ephrata Seventh Day Baptist community and were cared for by the brothers and sisters of the community in their buildings, known as the Ephrata Cloister.

About two hundred died and were buried in Mt. Zion Cemetery on the cloister farm. A polished granite shaft forty feet high, purchased with the appropriation of \$5,000 by the commonwealth of Pennsylvania, erected and unveiled with impressive ceremony, May 1, 1902, marks their resting place. On one side is the inscription: "Hier

Rhuen die Gebeine von viel Soldaten." Translated, "Here rest the remains of many soldiers." The other three sides have appropriate inscriptions.

Another act of loyalty during the Revolution was the translation of the Declaration of Independence into seven different languages to be presented to the European courts by Rev. Peter Miller, a member of the Ephrata Seventh Day Baptist community. He also conducted the diplomatic correspondence, thus virtually being Secretary of State for the new government, though such office had not yet been created. He was selected as trustworthy for such important work in a time when fugitives and Tories abounded in plenty. He accepted no pay, desiring only to have the answer of a good conscience for service well done.

Rev. Peter Miller was an honor graduate of Heidelberg University, Germany, educated both in theology and law. He came to America in 1730. For a time he was pastor of a German congregation of Lutherans and Reformed at Tulpehocken.

That I may give you the origin of Snow Hill, it is needful to sketch the rise of Seventh Day Baptists (1728).

GERMAN

This organization had its beginning in the conversion of one, Conrad Beissel, in 1715, in the Palatinate, Germany.

The section known as the Palatinate, by an old map, shows Frankfurt on the northeast, Strassburg on the southwest, Hamburg on the west border, and Heidelberg on the center of the east border.

Conrad Beissel was twenty-five years of age at the time of his conversion. He was a baker by trade and an adept in music, using the violin. In due time he became acquainted with the Pietists.

"Pietism may be regarded as an exaltation of the importance of religious feeling and of the practical part of religion, with a corresponding depreciation of doctrinal differences, and a contempt for outward ecclesiastical form."

A large measure of the Spirit showed in his awakening, so that at a banquet he re-proved their practices and thus incurred their displeasure. He was accused as a Pietist, arrested and tried before an ecclesiastical court. But not sufficient evidence was found to convict him. Later he was

again to be arrested. Because of these persecutions, also those from his fellow craftsmen, he decided to come to America and join the Brotherhood on the Wissahickon, near Germantown. The leader of that community was Kelpius, who with his chapter of Rosicrucians landed in Philadelphia in June, 1694.

The Rosicrucians, also called Brothers of the Rosy Cross, were members of a secret society professing to be philosophers, in reality charlatans, who made themselves conspicuous in the seventeenth and eighteenth centuries. They claimed to be possessed of secrets of nature. The numeral forty was held of much import; as, forty days and nights it rained in the deluge; forty days and nights Moses sojourned on Mt. Sinai; forty hours Christ lay in the grave, etc.

Conrad Beissel, with others as ship companions, landed at Boston, 1720, and came to Philadelphia in October, 1720. Beissel was much disappointed to find the leader of the brotherhood, Kelpius, had died, and the members were scattered, some living in the vicinity as hermits. He consulted one, Matthai, a hermit, who advised that he learn the weaver's art, as the trade of baking offered little pecuniary reward. He acted upon the advice and indentured himself to Peter Becker who had come to America in 1719, and who, later, became the founder of the German Baptists or Dunkards.

Dunkard is from baptize, "taufen" (German) then "tunker," later "dunkard," have been corruptions of the word.

Beissel was admitted into the family of Peter Becker, as was the custom of those days. The two men became warm friends. They often spoke with regret of the lack of religious zeal, and took to heart the forlorn religious condition of their countrymen in the province (Pennsylvania). The children were growing up without religious instruction. Even the party brought over by Becker, the year previous, were for the time estranged from their leader.

Beissel suggested he call together the members of his party and try to renew their religious fervor, advice Becker evidently followed.

Having finished his trade, Beissel determined to carry out his original purpose. In the fall of 1721, in company with one of

his ship companions, he visited the Conestoga valley in Lancaster County. There in a secluded spot beside a sparkling spring they built a cabin of logs for themselves on the banks of the Muhlback (Mill Creek) a branch of the Conestoga River.

The two men entered upon a life of seclusion and prayer, exhorting their neighbors when opportunity offered, and imparting instruction to the young men who were sent to them.

From this evidence we may assume this the first free school in Lancaster County. And who will gainsay that it practically laid the foundation stones from which grew in time the present noted Franklin and Marshal College of Lancaster city?

They visited other communities, among them the first Protestant mystic community of the New World, established at Bohemia Manor, 1684.

Other companions joined them. Religious meetings were held at regular hours in the small hut in the forest, and about the country as opportunity offered.

Beissel was a fluent speaker and earnest exhorter. By their mode of life and revival services, the attention of the settlers of Conestoga valley was aroused.

About this time Beissel became a Sabbath observer, his companions gradually following his example.

The German Baptists had begun to hold religious services in the German communities of the province, 1722. At one of the meetings in Lancaster County, Beissel, among others, accepted baptism by his friend and former master, November 12, 1724. The leaders consulted much with the little company and advised them to organize, saying:

"You can now arrange your affairs among yourselves to the best of your ability; the better you do it the better we will be pleased, since you constitute together a little congregation. You are in no way to be bound to us, as we are too great a distance from you. We therefore advise you to arrange your affairs among yourselves, according to your daily circumstances. Neither do we recognize any pope who would rule over you, but we commend you to the grace of God, which must accomplish everything."—*Chronicon Ephratense*.

This company of believers was known as the Conestoga congregation. Later, De-

ember, 1728, they reorganized and declared themselves Seventh Day Baptists.

This congregation was composed of both the solitary (celibates) and house-fathers (married). Here was introduced the antiphonal, or responsive, singing, later to become an important feature and attract the attention of the music critics of the Old World.

The cabins here used were built alike, twenty-five feet long, twenty feet wide, and eight and one-half feet to the joist.

Revival services were continued and the congregation grew. Political persecution through the observance of the Sabbath was theirs to bear.

Thus matters continued until February, 1732, when a meeting was called and a general exhortation given in which Beissel earnestly impressed upon the congregation the necessity of remaining steadfast in their faith and convictions. Handing the leaders a copy of the New Testament "to govern strictly according to the rules of the Book," he resigned his position as vorsteher (teacher or director) of the congregation, gathered up his papers and, staff in hand, journeyed through the unbroken forest eight miles northwest to the cabin of Emanuel Eckerlin, built on the banks of the Cocalico, by a never failing spring, here again to lead the life of a solitary.

He was not permitted, however, to enjoy his retirement. Not a week passed without some one of the congregation coming for advice or instruction. Then they began to build and move into the vicinity. Many accessions were made to the settlement. Between 1735 and 1740, buildings were erected both for religious services and as residences. The large saal, a room for religious services, was dedicated. It was then the community was endowed with the historic name, Ephrata.

The Seventh Day Baptist society was organized. Separate houses were built, one for the solitary brethren and one for the sisters. They each were under the care of a vorsteher or director. There was great regularity in the hours for devotion, work, study, and sleep.

Ludwig Blum, a musician, now came. He virtually introduced the system of music peculiar to the Ephrata Kloster (cloister), upon which was built up by Conrad Beissel a most unusual and inspiring form of har-

mony, using the tones of the Æolian harp as the primary inspiration and standard.

This music was written in four, six, and seven parts. One who writes about it, says: "It is impossible to describe the hearer's feeling. Their musical rendition was such as filled the very soul."

Industries were organized, the first being a bakery which was operated in the interests of the poor settlers (charity).

A printing press was installed in 1742, primarily for printing theological discourses. The *Martyr's Mirror*, a Mennonite publication, a history of the persecuted Christians from the time of Christ to 1660, was translated from the Holland Dutch to high German and printed for them. The paper and ink were made, the printing and binding, all done by the Ephrata Brotherhood. The date is 1748.

The printing press was operated by the brotherhood till 1793.

During those strenuous seasons there came to Ephrata, George Horn, from the Germantown Baptists, 1763, and George Adam Martin. After their reception into the Ephrata community, they were given letters to the Seventh Day Baptist congregation in York County, of which Heinrich Lohman (a house-holder) was then in charge. The next year, 1764, George Adam Martin was found preaching a revival on the southern border of the province. This evangelistic effort culminated in the organization of a congregation near where the Antietam Creek crosses Mason and Dixon's line. It was called the Antietam congregation. It must have been in the neighborhood of the section now known as Roadside, about two miles southeast of Waynesboro, Pa.

Glowing reports of this awakening reached Ephrata. Beissel concluded to make a personal visit to the new congregation. Some of the brothers and sisters of the Ephrata community accompanied him.

The party traveled partly on horseback and partly on foot. They divided into three companies. One division started on horseback and rode a certain number of miles; the horses were then left and the riders started on foot for an equal distance. When the second division reached the horses, they mounted and rode ahead a distance equal to that of the first group. This process was

repeated to the end of the journey. The third division, led by Beissel, traveled entirely on foot.

During one of their services while Beissel was exhorting the people, a post-rider arrived to tell of the murder by the Indians the day before (July 26, 1764), of the schoolmaster, Enoch Brown, and seven of his pupils. The massacre was but a short distance from Greencastle, Franklin County, Pa. In the face of this danger Beissel counseled trust in Almighty God, and deprecated recourse to firearms.

Before the Ephrata contingent left for home, George Adam Martin was installed as the teacher and leader of the congregation.

Great enthusiasm attended this awakening. Calls for the personal service of Beissel were frequent and urgent. An almost continuous communication was kept up by visits between the congregation at Antietam and the community at Ephrata. The teachers were George Adam Martin and George Horn, who labored under the supervision of Rev. Peter Miller (Brother Jaabez), Beissel's successor as vorsteher or head of the Ephrata community. Beissel died in July, 1768, aged seventy-seven years.

(To be continued)

GREAT HYMNS

MARY A. STILLMAN

Church-going people all over the world read every week more poetry in the form of hymns than in any other style. Congregational singing, accompanied by the rolling organ, awakens emotions, uplifts the soul, and influences life. How important, then, that the best hymns be chosen for use in church worship!

"A good hymn," said Tennyson, "is the most difficult thing in the world to write." It was not until his eighty-first year that he achieved "Crossing the Bar," a masterpiece which alone would have made him famous. "A Mighty Fortress is Our God," is the single surviving hymn of Luther, unless we count his "Cradle Hymn," written for his own children. Kipling composed one good hymn, "The Recessional," but he esteemed it so lightly that he threw it into the waste basket, whence his wife fortunately rescued it.

George Matheson composed a whole vol-

ume of hymns, but is now known by only one, "O Love that Wilt Not Let Me Go"; while Catherine Lee Bates has written one, "America the Beautiful," which promises to survive as a fine patriotic hymn. Dr. Cadman would like to see the latter made our national hymn.

Charles Wesley, who wrote about six thousand five hundred hymns, is represented in the modern hymnals by about ten, including, "Jesus, Lover of My Soul," "Oh, for a Thousand Tongues to Sing," "Hark! the Herald Angels Sing," "Love Divine All Love Excelling," and "Soldiers of Christ, Arise." Isaac Watts, who is the author of some six hundred hymns, is also represented by about ten, the best known of which is "O God, Our Help in Ages Past."

What is the reason that the writing of a good hymn is so difficult? While the composition may express adoration, praise, supplication, fellowship, etc., there are many restrictions as to form. The lines must be forceful, but short, as the eye has to take in the words and the music at practically the same time; the meter must be exact and the same in all the stanzas to fit the tune, the rhyme should be perfect and the stanzas short, and the thought should be elevating and devotional. Sonnets with their fourteen lines, while beautiful poems, are never found in the hymn book. Common measure, long measure, and short measure, which are most often used, have only four lines.

Some hymns are founded upon Bible passages, "Nearer My God to Thee" being an example. In it Mrs. Sarah Fowler Adams tells the story of Jacob at Bethel, whence he had fled after deceiving his blind father and supplanting his brother. He thought by fleeing the country to escape from his father's God, but to his surprise he found God even there. The parallel passages are as follows: "He tarried there all night because the sun was set; and he took of the stones of that place and put them for his pillows."

"Though like a wanderer,
The sun gone down,
Darkness be over me,
My rest a stone."

"And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven, and behold the angels of God ascending and descending on it."

REPORT OF SEVENTH DAY BAPTIST VACATION RELIGIOUS DAY SCHOOLS FOR 1927

Following is the 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 year 1927.

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

As in former years, the Sabbath School Board has furnished a supervisor and a set of books for supervisors and teachers where needed, paying the salary and traveling expenses in cases where the people seemed unable to meet them. The majority of schools, however, were able to take care of all expenses, thus releasing funds to be used in extending the work. For this the Sabbath School Board and director of religious education wish to express their appreciation. In most instances supervisors followed the courses of study outlined in the "Syllabus for Seventh Day Baptist Vacation Religious Day Schools," and where changes were made, approved courses were used so as to meet the requirements set forth in the "Standards."

While some schools which had formerly held Vacation Religious Day Schools did not participate in any form of week day religious instruction during the year, more communities have engaged in such work this year than in former years. For various reasons, the following schools formerly holding Vacation Schools did not hold one this year: DeRuyter, N. Y.; Adams Center, N. Y.; Petrolia, N. Y.; Middle Island, W. Va.; Westerly, R. I.; White Cloud, Mich.; Milton, Wis., and possibly Dodge Center, Minn., as no report has been received from it. However, some new schools were held during the year, and other communities united in some other form of week day religious instruction.

So far as the director of religious education has been able to ascertain, the training of all supervisors met the requirements set by the Sabbath School Board, and some of the schools reached a high rating, several going above ninety per cent, and the one at

"There let the way appear
Steps unto heaven.
All that thou sendest me
In mercy given.
Angels to beckon me
Nearer, my God, to thee."

"And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place and I knew it not. And Jacob rose up early in the morning and took the stone he had put for his pillows, and set it up for a pillar and poured oil upon the top of it. And he called the name of that place Beth-el."

"Then with my waking thoughts
Bright with thy praise,
Out of my stony griefs
Bethel I raise.
So by my woes to be
Nearer, my God, to thee,
Nearer to thee."

This poem is the favorite hymn of more persons in all walks of life than any other, and may be cited as a perfect example of hymnology, brief, direct, appealing, and exalted in feeling.

It is strange how much the history of America is bound up with hymns. When Columbus' sailors saw a low-lying cloud which they mistook for land, they burst into song, using as a first greeting to the new country the Latin, "Gloria in Excelsis Deo," and when a few days later they saw a light on Cat Island, "Salve Regina" rang out over the waters.

The first English book printed in the new world was "The Bay Psalm Book" of the Puritans. The Indians learned to sing these psalms; while later the Negro slaves of the South were great singers of spirituals. The French moved into the Northwest singing hymns, and LaSalle, when he discovered the source of the Mississippi River, held a ceremony which included the singing of three hymns.

George Washington, Thomas Jefferson, John Adams, and Benjamin Franklin were all fond of lyrics. When Lincoln first heard Julia Ward Howe's "Battle Hymn of the Republic" he burst into tears. People all over the country sang as memorials to Garfield, McKinley, and Roosevelt, hymns that these men loved. Now, led by the radio, millions of persons may actually, at the same time, join in the worship of God by means of the great hymns.

Verona, N. Y., reaching one hundred per cent.

Following is a summary of the Vacation Religious Day Schools held during the year.

ALFRED, N. Y.—This school was held June 27 to July 15, and was supervised by Mr. Carroll L. Hill, a student in Alfred Theological Seminary. Assisting the supervisor were six other teachers, and there were enrolled in the school fifty-four pupils, two of whom were in the high school class. Certificates were issued to four pupils who completed the work through the eighth grade. The ages of pupils ranged from four to fifteen years. The score of the school was ninety per cent.*

ALFRED STATION, N. Y.—The school at Alfred Station was supervised by Mrs. Edgar D. Van Horn, the pastor's wife, assisted by seven other teachers. It had an enrollment of forty-four, and was held June 27 to July 15. Four certificates were issued to pupils who had completed the eighth grade work. The ages of pupils in this school ranged from four to eighteen years. The score of the school was ninety-six per cent.

ADAMS CENTER, N. Y.—The church at Adams Center did not have a Vacation Religious Day School but participated in community week day religious instruction in connection with the public schools.

ASHAWAY, R. I.—Rev. William M. Simpson, pastor of the church, supervised this school which was held July 5-22. Four other teachers assisted in the work. Forty children between the ages of four and fourteen years were enrolled. A class, "Story Telling for Teachers of Beginners and Primary Children," was held during the period of the school, in which three teachers enrolled. The score of this school according to the report of the supervisor was seventy per cent.

BATTLE CREEK, MICH.—This school was held July 11-29, with Miss Margaret Babcock, Milton, Wis., supervisor. She was aided in the work by five other teachers. Forty-two pupils were enrolled in the school, the ages ranging from five to fourteen. This being the first school of the kind held by the church, the score of ninety per cent is excellent.

BERLIN, N. Y.—This school, held August 1-12, was a community school, and was supervised by Rev. Dayton L. Jones of the Baptist Church. Sixty-six children between the ages of five and fifteen years were enrolled. Four other teachers assisted the supervisor in the work. The score of this school is not given.

BEREA, W. VA.—This school was supervised by Miss Edna Lowther of New Milton, W. Va., and was held July 18 to August 5. Miss Lowther was assisted by three other teachers, all either normal school or college graduates. Thirty pupils were enrolled, whose ages ranged from three to twenty years. This was the first school held in this rural community. The score of the school was eighty-six per cent.

BROOKFIELD, N. Y.—This was a community school, and was held July 5-22, with Rev. T. L. Conklin, pastor the Baptist Church and supply of the Seventh Day Baptist Church, supervisor. During the session nine others assisted in the work. Twenty-nine pupils attended this school. Two pupils completed the work of the eighth grade, and the ages of the pupils attending the school were from five to fourteen years. The score of the school was not given.

DAYTONA BEACH, FLA.—While no regular Vacation Religious Day School was held here, the work was covered by a group of children, extending it over a longer period of time than is spent in regular schools. The work was supervised by Mrs. George Main, who did excellent work.

EXELAND, WIS.—The school at Exeland was under the supervision this year of the Methodist Episcopal Church of the community. Our people co-operated, furnishing their share of teachers.

FARINA, ILL.—Carroll L. Hill of Alfred, N. Y., supervised this school, which was held July 25 to August 12. As but three classes were taught, he was assisted by only two other teachers. Twenty-eight pupils in all attended this school. The ages of the children were from five to fourteen years. The score of this school was ninety-two per cent.

FOUKE, ARK.—Rev. Leslie O. Greene, principal of the high school, North Loup, Neb., supervised this school. He was

assisted by two other teachers. The school was held July 20 to August 5, with thirty pupils enrolled, whose ages ranged from five to seventeen years. The supervisor preached eight sermons during the period of the school, and the people write that much good was accomplished outside the regular school work. Owing to extremely hot weather, lack of equipment, and other adverse conditions, the score of the school was only fifty-two per cent.

INDEPENDENCE, N. Y.—This was purely a rural school and was supervised by Rev. Walter L. Greene of Andover, N. Y., who is pastor of the church, and also a teacher in Alfred Theological Seminary. This school enrolled thirty-four pupils, twenty of whom attended every day. Three other teachers assisted Professor Greene with the work. This school was conducted for a period of three weeks, but the date is not given. While the score is not given, it is probably above ninety per cent as all teachers were experienced and trained.

JACKSON CENTER, O.—This school was in session from July 11 to 29, and was supervised by Miss Charlotte G. Babcock of Milton, Wis. The school enrolled twenty-nine children between the ages of four and fourteen years. The supervisor was assisted by four other teachers. Three pupils were graduated from the eighth grade. The score of this school was eighty-six per cent.

LITTLE GENESEE, N. Y.—This school, held July 18 to August 6, was supervised by Professor J. F. Whitford of Milton College, Milton, Wis. He was assisted in the work by five other teachers. Twenty-nine pupils between the ages of five and fifteen years were enrolled in the school. Five pupils completed the work of the grades and were granted certificates. This school made a score of eighty-four per cent.

LITTLE PRAIRIE, ARK.—This school, under the supervision of Rev. Leslie O. Greene, was held August 8-17, with an enrollment of forty-six. Twenty of these did part of the work, meeting only twice a week in the evening during the term of three weeks. The supervisor was aided in the work by two other teachers. Besides doing the regular work required in the Vacation School, the supervisor gave six lectures on

the subjects, "The Child," and "The Bible School." He also delivered thirteen sermons on Sabbath days and evenings, in which four people were converted. The score of this school was sixty-four per cent.

LOST CREEK, W. VA.—The school at Lost Creek was supervised by Mrs. Abbie Babcock Van Horn, wife of the pastor. Mrs. Van Horn was assisted in her work by five other persons. Twenty-nine pupils, between the ages of four and sixteen years, were enrolled. The date of this school was July 11-29. This school made a score of ninety per cent.

MILTON JUNCTION, WIS.—This school was supervised by Miss Lura M. Burdick, Milton Junction, Wis. It was an interdenominational school, and owing to better facilities, was held in the Methodist Episcopal church. Seven teachers were employed during the term of the school. The date of the school was June 27 to July 15. The total number enrolled in the school was forty-three. The score of the school was eighty-five per cent.

NEW MARKET-DUNELLEN, N. J.—This school was an interdenominational school, Seventh Day Baptists, Baptists, and Episcopalians co-operating. It was held July 5-27 under the supervision of Rev. T. J. Van Horn, pastor of the Seventh Day Baptist Church. Eight teachers aided the supervisor in the work. Previous to the opening of the school a "Training Class" was held for training of the teachers. Ninety-eight pupils were enrolled and the average daily attendance was ninety-two, with sixty-five pupils who had perfect attendance. The score of this school was ninety-seven per cent.

NILE, N. Y.—This was a community school under the supervision of Professor J. F. Whitford, Milton, Wis., who was assisted by five teachers. The school was held June 27 to July 16, and forty-eight pupils were enrolled. Three pupils completed the work of the grades and were granted certificates. The ages of the pupils were between four and fifteen years. There was a high school class which did second year work. The teachers in this school were paid a small salary. Twenty-seven pupils were neither absent nor tardy, and the

*All scores are based on "Standards" in the Syllabus for Vacation Schools.

school made a score of ninety-seven per cent.

NORTH LOUP, NEB.—Miss Mary T. Davis of the local church was supervisor of this school, which was held June 13 to July 1. The supervisor was aided in the work by six other teachers. Sixty-three pupils between the ages of three and sixteen years were enrolled. There was a small high school class taught in this school. The North Loup Bible school has voted to make the Vacation School a permanent part of its work. The score of the school is eighty-five per cent.

NORTONVILLE, KAN.—Rev. Herbert L. Cottrell, pastor of the church, supervised this school, which was held July 11-29. He was aided in the work by three assistants. Twenty-nine pupils between the ages of five and fourteen years enrolled. As a result of the session and other work done by the pastor and his helpers, sixteen were baptized following the school. The score of the school is eighty-six per cent.

RIVERSIDE, CALIF.—This school was under the supervision of Rev. G. D. Hargis, pastor of the church. This was not a standard school, as it was held only for a period of five days. The supervisor was assisted in the work by two other teachers. Fifteen children between the ages of four and fourteen were enrolled. The supervisor writes, "A short but very worth while school and an enthusiastic feeling for a longer and larger school next year." No score is given.

SALEM, W. VA.—The school here was supervised by Miss Mary Lou Ogden of Salem. The number of teachers aiding in the work was not reported. During the term fifty-nine pupils were enrolled, but the ages were not reported. The supervisor writes, "The Vacation Religious Day School in Salem, W. Va., was, on the whole, one of the most successful schools the supervisor has ever conducted." The average daily attendance was forty-seven. No score was given. This school was held June 6-25.

SALEMVILLE, PA.—This school was supervised by Miss Avis Fitz Randolph of Salem, W. Va. She was assisted in the school by five other teachers. Fifteen young people entered the high school class from this community. In all forty-four pu-

pils were enrolled, the ages ranging from four to seventeen years. The school was held July 18 to August 5. The school made a score of ninety per cent.

SHILOH, N. J.—Miss Mary Lou Ogden of Salem, W. Va., was the supervisor of this school, which was held July 26 to August 13. Miss Ogden was assisted by five teachers. A class for young people, not enrolled in the regular school, was conducted by the supervisor during six evenings. Sixty-four pupils, between the ages of four and fourteen years, were enrolled in the regular school. The score of this school was ninety-two per cent.

VERONA, N. Y.—This was an interdenominational school, Seventh Day Baptists, Lutherans, and Methodists co-operating. The school was supervised by Rev. Lester G. Osborn of the Seventh Day Baptist Church, who was assisted by Rev. Luther B. Scheehl of the Lutheran Church, and six other teachers. Seventy-one pupils between the ages of three and fifteen years were enrolled in the school, which was held July 18 to August 5. The average distance of the children away from the school was three miles, the greatest distance eight miles, yet the daily average attendance was ninety and five-tenths per cent. A total distance of 6,390 miles was traveled by the pupils in attending the school. The transportation manager, Rev. Mr. Scheehl, reported that thirty-one different cars were used in transporting the pupils. The score was one hundred per cent. Teachers and assistants were paid a small salary.

WATERFORD, CONN.—This school, under the supervision of Miss Mary Lou Ogden of Salem, W. Va., was held July 5-22. She was assisted by five other teachers. The enrollment during the school was sixty-one, many coming in after the school had started, yet the average attendance for the term was fifty-two. As this was the first school held in this rural community, the enrollment and interest were unusually good. The score was not given.

SUMMARY OF VACATION RELIGIOUS DAY SCHOOLS
FOR 1927

Number of schools held	26
Total number of weeks of school	75
Different supervisors employed	18
Teachers reported	103
Enrolled in Kindergarten Class	166

Enrolled in Class I	243
Enrolled in Class II	213
Enrolled in Class III	207
Enrolled in Class IV	127
Enrolled in High School Class	63
Pupils not reported by classes	116
Total number of pupils enrolled	1135
Number of schools not reporting	1
Cost of schools to local communities	\$ 711.57
Cost to Sabbath School Board	731.06

Total cost as reported

Baptisms as result of schools

In conclusion: While several communities that previously held schools did not have one this year there were three more schools than last year, and thirteen weeks more of school were held. Eighty-eight more pupils were enrolled this year than last. While fewer supervisors were used than last year, all met the requirements set forth in the "Standards for Scoring." Seventeen pupils were granted certificates for completing the work through the eighth grade, or Class IV. Sixty-three young people were enrolled in the High School Class, which is in reality a "Leadership Training Course" for pupils of high school age. A continuation of this course means better teachers for the future. The reports from schools show that schools well financed, especially those which paid teachers a small salary, scored higher than those not so well financed. As a result of the work done in the Vacation Religious Day Schools, twenty-seven young people were baptized, most of them uniting with churches. The new "Syllabus" has met with general approval, and the "Standards for Scoring Schools" has stimulated many schools to do better work through the selection of better qualified teachers. In many communities the Vacation Religious Day School is becoming a permanent institution.

Respectfully submitted,

ERLO E. SUTTON,

Director of Religious Education.

Milton, Wis.,
December 18, 1927.

"A union of religion and the State is worse than a union of the Church and the State, because greater damage is done when religion is perverted than when the Church is corrupted through an unholy alliance."

THE INNKEEPER

He missed it all—
The keeper of that Syrian inn.
He did not mean to,
But the crowds were great, rooms few,
And many guests had gold to give.
Had he not heard "a man must live"?
There was no room for Nazareth folk.

He missed it all—
Though angels sang his lullaby,
And listening shepherds praised,
Though wise men came by, starlit ways.
He was too busy for the angels' song;
He saw no star; he planned no wrong
Against these Nazareth folk.

We too may miss it all—
The wonder of his coming.
We may not mean to,
But tasks are many, hours seem few.
Life rushes us with hurrying feet,
While song and star we fail to greet—
May we not slight the Nazareth Guest.

—Arthur E. Cowley in *The Baptist*.

I WILL GIVE YOU REST

"We struggle daily with temptations strong,
Nor hope to conquer ever in the strife;
Our human weakness is too great; and rife
The passions that must claim us all e'er long."
Thus chant the doleful cynics. Theirs a song
Of hopelessness, and fear, and shame, and dread.
And when remorse makes dark the sky o'erhead,
In following them we do ourselves a wrong.
'Twere better far to think on things of cheer—
Of Christ forgiving Mary Magdalene—
Of all his many mercies shown while here—
His lifting up the low and vile and mean—
His giving life to one upon his bier,
And cleansing lepers who were once unclean.

"Come ye who labor and I'll give you rest;
I'll lift the burden that you can't sustain;
With my sweet peace I'll ease your mental strain;
My yoke that's easy to your good is blest.
To woo your life this blessed truth I've stressed—
To me the same, a single sin, or years
Of guilt. When followed by repentant tears
Forgiving love to each one is confessed."
He only asks that we have great desire
To know his love, his purity, his peace;
To have his will control wild passion's fire,
And in his presence from our sinning cease.
O Lord, we pray, give us that great desire,
And still sin's tumult with thy lasting peace.

—Rev. E. E. Dagley.
Broadwater, Neb. in *Presbyterian Advance*.

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Breathes there the man with soul so dead
That never to himself hath said:
"I will my own church paper take
Both for myself and family's sake?"
If such there be, let him repent
And have the paper to him sent;
And if he'd spend a happy winter,
He in advance should pay the printer.
"Nuff sed!"

—Reformed Church Messenger.

MARRIAGES

SHAW-MAXSON.—At the home of the bride's uncle and aunt, Doctor and Mrs. George E. Crossley, in Milton, Wis., on Christmas, December 25, 1927, the bridegroom's father officiating, Mr. Elston E. Shaw and Miss Emma I. Maxson, both of Milton, Wis.

BINGHAM-SHAW.—At the home of the bride's parents, Rev. and Mrs. Edwin Shaw, in Milton, Wis., on Thanksgiving day, November 24, 1927, the bride's father officiating, Mr. C. Elton Bingham and Miss R. Constance Shaw, both of Milton, Wis.

DEATHS

ZINN.—In Farina, Ill., December 11, 1927, Mr. Thomas Zinn, in the eightieth year of his age. Extended obituary on another page.

T. L. G.

WIARD.—Henry W. Wiard was born at the ancestral home near Crossingville, Pa., February 2, 1869, and died at the same place November 11, 1927.

He was united in marriage December 26, 1900, to Miss Clara E. Waldo of Blystone, Pa., and to this union were born three children, two of whom with his widow survive: E. Mildred, of Hastings-on-Hudson, N. Y.; and Mabelle C., at home; H. Waldo died November 13, 1922.

Although Mr. Wiard had not been in good health for the past year, the end came suddenly and unexpectedly. Funeral services were held at the home, his pastor, Rev. H. Turner of the Mosestown Baptist Church, officiating.

There has passed from our midst a man of sterling honesty, one whose faith in God and loyalty to duty made him an influence for good in the community.

RESSER.—The many friends of Paul Resser were inexpressibly shocked and his immediate family crushed when the news came to their homes on Thanksgiving morning that Paul and his boon companion, Merle Bond, of Farina, were killed in an automobile accident a short distance west of Jackson, Mich.

The young men had made an early start for Toledo where they were to spend a short time when, for some inexplicable reason, in the early mists of the morning they crashed into the side of an interurban, killing Paul instantly and resulting in the death of Merle a short time afterward.

Both the young men had many intimate friends here in Battle Creek who admired and had confi-

dence in them because of their fine manly likable characters.

Paul Dimond Resser was the only living son of Rev. William A. and Ella Dimond Resser and was born at Ephrata, Pa., December 1, 1895, and died November 24, 1927. Ephrata was his home until the family removed to Waynesboro, Pa. Here they lived for years, being a part of the community of German Seventh Day Baptists who resided in the vicinity of Snow Hill and had that place as the center of their religious activities. In April, 1919, Paul came to Battle Creek, and later in the same year the family also came to find a home here.

Paul was reared in the atmosphere of a beautiful Christian home. The writer can speak from personal experience of the impressions that were made in the home at Snow Hill. He distinctly remembers the visit that Doctor Edwin Shaw and he made to Snow Hill the last part of May, in 1913, to attend the love feast. We were entertained at the community house. At the breakfast hour there was the singing of songs whose language, music, and words were unfamiliar to me, but whose spirit was deeply devotional. Then the reading from God's Word and the prayers all formed such a natural setting to the morning meal and the beginning of the day that the influences were and are indelibly impressed.

In passing, it may be added that Paul's father was a minister of that denomination, a co-worker with Bishop John Pentz. Paul by profession of faith in Christ entered into and remained in the fellowship of the church of which his father was one of the pastors.

For a short time he was a student at Salem College. For four years he taught school in the vicinity of his former home. For one year he was employed at Babcock's works in Leonardsville, N. Y.

In his death he leaves his widowed mother and four sisters, Hilda, Mary, Edna, Josephine, all of whom reside in Battle Creek, excepting Hilda who is in Tucson, Ariz.

Farewell services were held at Farley's funeral home on Sunday afternoon, November 27, 1927, conducted by Rev. Henry N. Jordan, assisted by pastors, Rev. Jay W. Crofoot and August E. Johansen. Music was furnished by a double male quartet. Interment was made in the Memorial Park Cemetery.

H. N. J.

DAVIS.—Lilia Odell Knight Davis, daughter of Pleasant and Edwin Knight, was born at Jackson Center, O., August 1, 1860, and died at her home, Alfred, N. Y., December 12, 1927.

She was united in marriage to V. L. Davis, at Jackson Center, O., on November 11, 1883, the ceremony being performed by Rev. John L. Huffman. To this union five children were born.

In 1889 they moved to Garwin, Ia. In September, 1901, they moved to Alfred, N. Y., in order to educate their children. And she lived to see four of her children graduated from college, her own personal devotion and sacrifice contributing largely to make such possible.

When she was twelve years old, she was baptized by Elder S. D. Davis, and united with the church at Jackson Center, O. On the removal

of the family to Alfred, she transferred her membership to the First Alfred Church, of which she remained a faithful and consistent member until death.

Besides her husband, she is survived by her five children—Victor H. Davis, of Poughkeepsie, N. Y.; Zana Davis, Alfred, N. Y.; Mrs. Jessica B. Poole, Port Chester, N. Y.; Mrs. Gladys Camenga, Alfred, N. Y.; and Clarice Davis, Mt. Vernon, N. Y.—also by one brother, Edmund Knight, of Topeka, Kan., the last survivor of a family of four children.

Funeral services were held from the home in Alfred, December 14, 1927, conducted by her nephew, Rev. A. L. Davis, of Little Genesee, N. Y., assisted by her pastor, Rev. A. Clyde Ehret. The body was laid to rest in the Alfred Rural Cemetery.

A. L. D.

LEWIS.—At her home in West Kingston, R. I., November 25, 1927, Mrs. Nettie Chester Lewis, in the seventy-eighth year of her age.

Nettie Chester Lewis was the daughter of Oliver Burdick Chester and his wife, Fannie Esther Sisson, and was born in the town of Hopkinton, R. I., near the village of Rockville, May 31, 1850. She was a granddaughter of Rev. Christopher Chester and Olive Brown Burdick, and great-granddaughter of Christopher Chester and his wife, Martha Chase. The last named Christopher Chester was a soldier who served in the Revolutionary War under Colonel Parsons and Colonel Seth Warner, and was present at the capture of Burgoyne.

Until her marriage to the late Judge Nathan B. Lewis, which took place on August 15, 1880, the most of her life had been spent at Ashaway and Westerly. During the time her husband was town clerk of the town of Exeter, R. I., she resided in that town, but for a number of years since, the home has been in West Kingston.

Mrs. Lewis has always been an ardent Seventh Day Baptist, holding membership with the First Hopkinton Seventh Day Baptist Church of Ashaway, R. I. At the last Conference at Westerly, she was present every day but one, and evinced great interest in all the services. She had been sick but a short time and her sudden death was a shock to her friends. Her husband preceded her in death a little more than two years. The farewell service was held from her late home in West Kingston, Monday, November 28, with interment at Allentown, R. I.

Beside the many friends and neighbors left to sorrow for her loss, Mrs. Lewis left a stepson Aubrey C. Lewis, wife, and daughter of Hopedale, Mass., and a brother, Irvine O. Chester, a member of the Pawcatuck Seventh Day Baptist Church of Westerly.

A quartet consisting of Mr. John H. Tamser, Mrs. Tamser, Clifford Langworthy, and Mrs. Clayton A. Burdick sang two selections at the funeral service, which was conducted by Rev. Clayton A. Burdick of the Pawcatuck Seventh Day Baptist Church, assisted by Rev. Claude G. Beardslee of the Kingston Congregational Church.

C. A. B.

Sabbath School. Lesson III.—January 14, 1928

JESUS AND SINNERS. Mark 2: 1-17.

Golden Text: "I came not to call the righteous, but sinners." Mark 2: 7.

DAILY READINGS

Jan. 8—Jesus and Sinners. Mark 2: 1-17.
Jan. 9—The Story of the Prodigal. Luke 15: 11-21.

Jan. 10—A Proud Sinner. Luke 18: 18-30.
Jan. 11—A Penitent Sinner. Luke 19: 1-10.
Jan. 12—A Sinful City Doomed. Luke 19: 41-46.
Jan. 13—Jesus Condemns False Teachers. Matt. 23: 23-33.

Jan. 14—The Blessings of Forgiveness. Psalm 32: 1-11.

(For Lesson Notes, see *Helping Hand*)

MY PURPOSE

To be sincere. To look life in the eyes
With calm, undrooping gaze. Always to mean
The high and truthful thing. Never to screen
Behind the unmeant word, the sharp surprise
Of cunning; never to tell the little lies
Of look or thought. Always to choose between
The true and small, the true and large, serene
And high, above life's cheap dishonesties.
—*The Congregationalist.*

The way is dark, my child! but leads to light;
I would not always have thee walk by sight.
My dealings now, thou canst not understand.
I meant it so; but I will take thy hand,
And through the gloom lead safely home
My child!
—*Henry N. Cobb.*

And oh, when the whirlwind of passion is raging,
When sin in our hearts its wild warfare is waging,
Then send down thy grace, thy redeemed to cherish;
Rebuke the destroyer; "Save, Lord, or we perish."
—*Heber.*

Oh give thine own sweet rest to me,
That I may speak with soothing power
A word in season, as from thee,
To weary ones in needful hour.
—*F. R. Havergal.*

"Each of us is a capitalist, owning what is beyond price: our own bodies and souls."

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

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

The Seventh Day Baptist Church of New York City holds services at the Judson Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. Harold R. Crandall, Pastor, 81 Elliot Ave., Yonkers, N. Y.

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

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

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible School, Christian Endeavor, Sabbath afternoon, 3 o'clock. Prayer meeting Friday evening. All services in Church, corner Fourteenth and Lemon Streets. Gerald D. Hargis, Pastor, parsonage 1415 Lemon Street.

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

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

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Washington Heights M. E. Church, on North Kendall Street, at 10.30 a. m. Y. P. S. C. E. meeting Sabbath afternoon at 4.30, in the parsonage, 198 Washington Avenue, North. Weekly prayer meeting of the church on Wednesday, at 7.30 p. m., at the parsonage.

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

The Seventh Day Baptists in and around Denver, Colo., hold Sabbath school services every Sabbath afternoon at Fifth and Galapago streets, at 2 o'clock. Visitors invited.

Services are held each Sabbath in Daytona, Florida, at 10 A. M., during the winter season at some public meeting place and at the several homes in the summer.

Visiting Sabbath-keepers and friends are always welcome; telephone 347-J or -233-J for additional information. R. W. Wing, Pastor.

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

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

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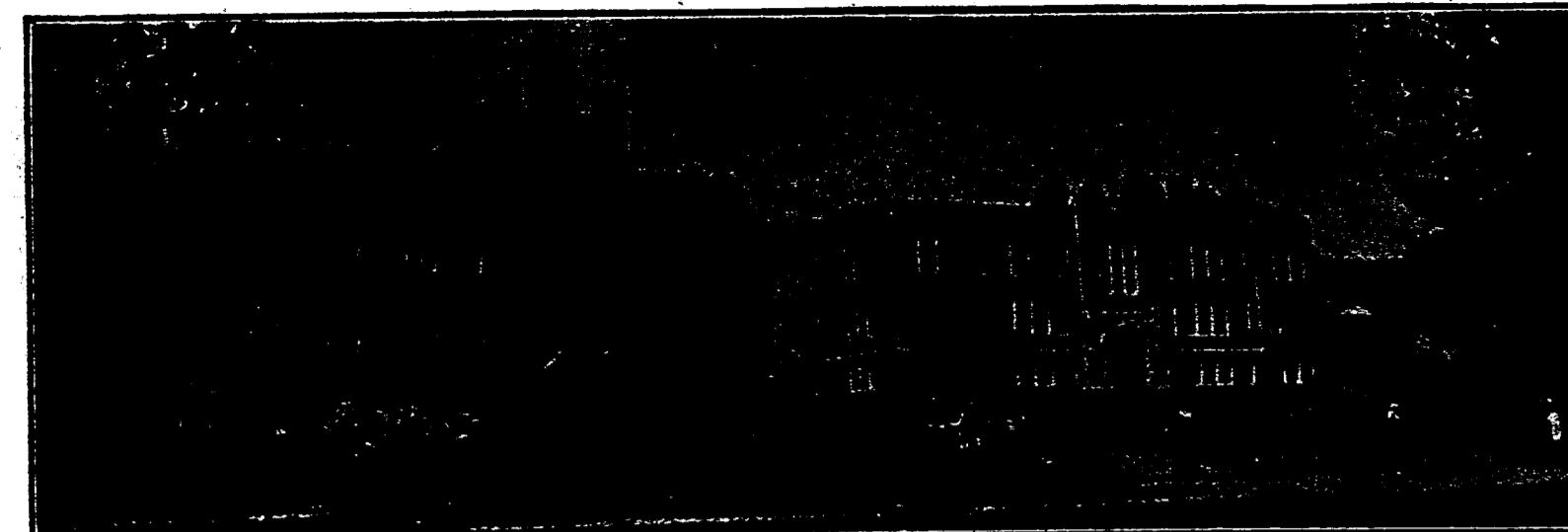
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