

The Sabbath Recorder

The
Denominational
Building
in
1928

THE DENOMINATIONAL BUILDING
Ethel L. Titsworth
203 Park Avenue Plainfield, N. J.

ULTIMA VERITAS

In the bitter waves of woe,
Beaten and tossed about
By the sullen winds that blow
From the desolate shores of doubt—
While the anchors that faith had cast
Are dragging in the gale,
I am quietly holding fast
To the things that can not fail:
I know that right is right;
That it is not good to lie;
That love is better than spite
And a neighbor than a spy;
In the darkest night of the year,
When the stars have all gone out,
That courage is better than fear,
That faith is truer than doubt;
And fierce though the fiends may fight,
And long though the angels hide,
I know that Truth and Right
Have the universe on their side:
And that somewhere, beyond the stars,
Is a love that is better than fate;
When the night unlocks her bars
I shall see Him and I will wait.

—Washington Gladd.

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(INCORPORATED, 1916)

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WHOLE No. 4,331

Our heavenly Father, we pray for all those who have to mourn the loss of loved ones. May thy grace be sufficient when friends are called to pass through the valley and the shadow of death. Sustain, we pray thee, in every dark hour as the days go by, and may we ever find in thee our present help.

We thank thee that Christ has robbed the grave of victory, and death of its sting, so that those who fall asleep in him may awake in his likeness.

Give us grace so to live that when our time to go hence is come, we may fear no evil but may rest in the everlasting arms. Amen.

Blind Eyes I recently read a description of a little blind girl on a railroad train, among passengers who feasted their eyes on the wonderful beauties of the land through which they were all passing. The blind girl sat with downcast face, knowing nothing of the hills and vales, the forests and rivers, through which she was passing. In her poor heart there was no response to the vast pageantry on nature's open canvas. The banners of silver and gold, hung out in the sunset sky and along the wooded hills, were all unseen by her. She was cut off from the measureless scenery that made that journey a pleasant and happy one to all the other travelers.

Thus, infidelity is like blindness. It is the closing of a natural God-given sense of the divine, a veiling of a beautiful spiritual and moral realm which makes true life a pleasant journey toward a blessed homeland.

The degree of the unbelief settles the question as to the degree of spiritual blindness. Absolute disbelief in God makes the blindness total. It is a natural blight of the heart and means death to the highest sentiment.

Faith in the infinite Father, faith in Christ, the Savior, faith in a life to come, not only makes life's journey brighter, but it lifts the soul up until it rests in the very arms of God. By faith as God's natural law of love, his children are transformed into his likeness. Step by step we are drawn into closer

relationship to Christ through the faith faculty, until every year of our journey we realize more fully that we are nearing our heavenly home. Without faith life is a desert; with faith, life is like a garden filled with fruits and flowers.

God pity the man who has become spiritually blind!

Are You "Supporting the Denominational Program"? I wonder if all our readers read carefully what Brother Burdick had to say in the Onward Movement Page of last SABBATH RECORDER. If any of you did not read it, will you turn to it right away and give it a sympathetic and careful study? This means more than a hasty glance at that page. It calls for a careful, conscientious study of the facts therein set forth. Every paragraph contains food for careful thought. The future of our denomination depends upon the heed Seventh Day Baptist families give to the truths stated there.

Reader, do you care whether our good cause goes forward or not? Would you really like to see a better state of affairs in our churches? Would you not really love to see a genuine revival of interest in our denominational work? Really, are you doing what you can to strengthen the hands of our burden-bearers? Are you doing all you can to interest your own children, and so to insure a loyal generation for the work when you are gone?

The Need is Great Here is one **May They Hear the Call** more response to Dean Main's letter regarding young men for the ministry. This is from one who has had opportunity to study conditions in many of our churches. Read what he says:

I have often thought I would write a word in response to the letter you sent out under date of September 12, in regard to the need of candidates for the ministry. I hope you will not think that while I have not written you, the matter has not been on my heart.

As I come into contact with our people in the churches I am more and more impressed with the great need of more ministers who are thoroughly

prepared for their work. While there are many discouraging features at present, I believe the outlook for Christianity was never more hopeful than at present if we can have the proper leadership. For such I am praying, and that our brightest young men may hear the call to the gospel ministry and prepare themselves for the God-given task. Had I my life work to choose again I am sure I would choose the ministry.

Friends, that writer is not the only minister among us who can truly say, "Had I my life work to choose again I am sure I would choose the ministry."

Indeed, after more than sixty years in the Master's work, I am thankful every time I think of it, that the dear Lord led me away from my choice of a business life into the work of the gospel ministry. I, too, would choose the same work if I had my life to live over again. Boys, come on! The door is wide open for you to enter the much needed and the most blessed work of the Christian ministry.

If We Could Change View Points Years ago I read a story of two knights who fought each other almost to the death over a fine shield. One insisted that it was made of silver and the other declared it was gold! After a long struggle, by some move the shield was turned around and each man saw that his opponent was right. It was gold on one side and silver on the other. If those two men could have changed view points there would have been found no cause for any quarrel.

In very many cases there would be no real cause for discord, no ground for criticism if the contending parties would just change eyes long enough to see things from each other's standpoint. Sometimes harsh judgment would give way to approval if we could see through the eyes of the other fellow. A world of trouble would be avoided if each could see the environment, the difficulties, the perplexities and the various influences that have surrounded the other and resulted in his opinions.

It is probable that two devout God-fearing men may seriously disagree and the one may call the other an infidel, because they have come to their understanding of important doctrines from different sides of the same question. One may be just as true and loyal to God as the other; one just as sincere, just as devout, just as exemplary, just as sweet-spirited; and yet they quarrel

because they have not been able to change eyes with each other!

We all need to guard against cultivating a critical spirit. It is so easy to find fault with people. In many of us there are some things that ought not to be, and if the New Testament spirit of love were permitted to control, most of the jars would be avoided, and the cause of real Christianity would be advanced.

If we could only change eyes with those from whom we differ, we would be more likely to see each other in a clear and honest light, and our influence over others would be likely to draw them toward the church.

Sinners are not likely to be greatly attracted by quarreling Christians.

Who Will Be the Coming Man? For some time, I, for one, have been wondering who would rise up as the coming strong man in this national wet and dry controversy. It seems that in every critical period of our country's history, out of the heat of bitter conflict, or in times of great emergency, some good and strong man has been raised up to meet our needs and to lead to victory.

When the nation was distracted over the "free soil" question, and after being torn for years almost to dissolution, out from the turmoil came Abraham Lincoln, in the nick of time to save the country from complete disruption. It was his policy "to see that the laws of the Union are faithfully executed in all the states."

Then, when, a little later, the fight seemed to be going against the Union, and there was throughout the free states great misgivings as to the outcome, Ulysses S. Grant, an obscure, almost unknown man, came to the front, as if God ordained to lead, not simply to victory but through the critical period of reconstruction, during which he was a tower of strength.

Then came Garfield, McKinley, and Roosevelt, all of whom came upon the scene of action as though raised up in time of need. For some time now, in these years of special trouble, with the fundamental law of our land trampled under foot by outlaws, with disloyal violators being encouraged by the daily press, which allows no opportunity to pass for creating sentiment against prohibition, and with politicians of both parties straddling the one great issue, it has seemed,

to many, that the time is ripe for another great man to be brought to the front as a loyal leader, who will stand as Lincoln did, "to see that the laws of the Union are faithfully executed in all the states."

Such a man will be honored and loved by coming generations after the disloyal straddlers and the sympathizers with anarchists are forgotten.

News Notes On the twenty-second of February, at midnight, the secret order known as the Ku Klux Klan practically went out of existence, and discarded their masks, by order of their "Emperor and Imperial Wizard." According to the current news of that date, a new order was formed to be known as the "Knights of the Great Forest."

The command is that it shall hereafter be unlawful for a klansman to wear any mask or visor as a part of his regalia. A new era is announced and larger activities, in which the purpose is to promote one hundred per cent Americanism in this country, check unrestricted immigration, and to try to assimilate the aliens already here.

Dispatches from China show that 1,700 Communists, both men and women, have been executed in Canton in one day. The Cantonese are also holding 600 Communist girls, but these were not executed, according to last reports. Great activities against the Reds indicate that the Cantonese are bound to be free from troublesome Communists.

The President and a large company gathered around the grave of an unknown soldier of 1776 at Alexandria, Va. It was found that the grave of an unknown soldier whose body was once found in an unmarked coffin, fully clad in the Continental uniform, and bearing marks of war wounds, had been allowed to go unnoticed for many, many years. Many regarded it as a shrine of national importance. So this unknown patriot was taken as a symbol of all the men who died in the struggle for Independence. When the veil was lifted on Washington's birthday, the inscription on the marker, given by the Legion Post of Alexandria, was found to read: "The Unknown. Yet he has a name—the wondrous and changeless name of Love."

Among the many Washington birthday services was a movement at Valley Forge, Pa., to build a \$10,000,000 memorial church on the site of General Washington's historic camping ground. A great company of Boy Scouts joined in the ceremony. It is planned to dedicate this building on the two hundredth birthday of Washington, in 1932.

We believe that the great majority of the American people will approve the words of Mr. Hoover in his letter to Borah, in which he says:

I do not favor the repeal of the Eighteenth Amendment. I stand, of course, for the efficient, vigorous, and sincere enforcement of the laws enacted thereunder. Whoever is chosen President has under his oath the solemn duty to pursue this course.

Our country has deliberately undertaken a great social and economic experiment, noble in motive and far-reaching in purpose. It must be worked out constructively.

The great multitude who voted for the Eighteenth Amendment and who have been disgusted with the official delinquency that has deliberately allowed outlaws to disgrace the nation are ready to rally around some strong, loyal, Lincoln-like man who will lead them to honorable victory.

Palestine has had another earthquake shake-up on February 23. Two distinct shocks, three or four hours apart, did some damage in Nazareth, and in most towns south as far as Hebron. Buildings in Jerusalem and on Mount of Olives were considerably damaged. In some towns people remained in the open all night from fear of injuries by falling houses, but no such casualties are reported.

The pope in Rome has uttered a strong protest against "the shameless immodesty of dress with too many modern women," which he regards as "an insult to God, and a cause of temptation or disgust in the eyes of the world."

Twenty organizations are uniting in a great convention at Washington, in an effort to secure a "dry" plank in the party platforms, and demanding the nomination for President and Vice-President of men who can surely be counted upon to stand true to the enforcement of the Constitution as regards the temperance issue.

Among the leaders we see the names of Daniel A. Poling, president of the World's Christian Endeavor Union; Fred B. Smith, chairman of the Committee of One Thousand business men, and a good number of prominent Americans who are pledged to the enforcement and observance of the law of the land.

The country will watch with interest every such movement now; for the conviction is rapidly growing that the prohibition question can no longer be ignored by political parties, and that it is bound to be the prominent issue in the next presidential election.

A recent vote in the House of Representatives shows the strongest "dry" majority ever secured since prohibition was adopted. It came after a strong debate in which the "wets" rallied all their forces in an effort to pass an amendment designed to embarrass prohibition enforcement.

The roll call brought out 287 votes for the "dries" against 61 "wets." With all the "wet" propaganda for seven years the "dries" have increased 36 and the "wets" have lost 31, according to this latest vote. Most of the 61 "wet" votes came from "wet" cities.

In an interview reported in the *Christian Science Monitor*, Herbert Hoover, secretary of commerce, asserted positively that "there can be no doubt of the economic benefits of prohibition." Mr. Hoover gave figures on the increase of American productiveness since the war, showing that exhaustive study indicated that a normal increase would have been about fifteen per cent, but the actual increase was nearly thirty per cent, "indicating an increase of efficiency somewhere." He added, "viewing the temperance question only from this angle, prohibition has proved its case."

He that taketh his own cares upon himself loads himself in vain with an uneasy burden. The fear of what may come, expectation of what will come, desire of what will not come, and inability of redressing all these, must needs breed him continual torment. I will cast my eyes upon God; he hath bidden me; they can not hurt him. He can redress them.—*Bishop Hall*.

MINISTERS' ENLISTMENT CONFERENCE

REV. AHVA J. C. BOND
Leader in Sabbath Promotion

A conference of ministers was called recently to meet at Plainfield, N. J., for the purpose of arranging for Teen-Age conferences to be held in the eastern part of the country next summer. There was a meeting in the afternoon, previous to the opening of the conference proper, to talk over the work of the Lewis Camp for next summer. There were present at this meeting the supervisors of last year: Rev. Harold R. Crandall and Rev. Ahva J. C. Bond, Rev. S. Duane Ogden, director of the boys' camp, and Rev. William M. Simpson, who has been asked to help with the work next summer. Other ministers who had arrived for the evening meeting were present also. Dates for the camp for 1928 had already been decided upon by the Tract Board, and the time was given, therefore, to a discussion of the aims and methods of camp activities. It was learned at this meeting that some are hoping to have a camp in the Southeastern Association next summer. We sincerely hope their plans will succeed.

Below will be found the full minutes of the sessions of the conference as they were prepared by the secretary. Little need be said in regard to the meetings beyond what appears in these minutes. I was never in a group of ministers who gave more thoughtful attention to the matter in hand or who took more seriously the work under consideration. I have no doubt the results will be very satisfactory as they are worked out in the local churches and with the young people.

We hope to be able in a similar way to plan for Teen-Age conferences in other parts of the denomination soon after the schools close in the spring. The interest shown by the ministers present in the matter of Sabbath Promotion, especially among our own people, was most encouraging, and the co-operation which all seemed anxious to give will doubtless be felt in a new impetus in the work of Sabbath Promotion. If all our pastors could come together in the spirit in which we conferred together at Plainfield, I believe there would begin a new epoch for Seventh Day Baptists. I am not sure but that something of that nature was begun even in that small group.

The places chosen for the Teen-Age conferences are tentative until the selections are confirmed by the local churches, respectively.

MINUTES OF A CONFERENCE OF LEADERS OF TEEN-AGE CONFERENCES ASSEMBLED AT PLAINFIELD, N. J., FEB- RUARY 14, 1928

The meeting was called to order at 7.45 p. m. by Ahva J. C. Bond, and Edgar Van Horn was elected chairman. S. Duane Ogden was chosen to act as secretary. Those present were: Ahva J. C. Bond, Harold R. Crandall, Clifford A. Beebe, William M. Simpson, Herbert C. Van Horn, Theodore J. Van Horn, Edgar D. Van Horn, Carroll L. Hill, Loyal F. Hurley, Willard D. Burdick, and S. Duane Ogden. We stood together in silent prayer following which we were led in prayer by Brother Crandall and Brother Bond.

Our chairman, Brother Edgar Van Horn, in his opening remarks, called attention to the crying needs of the hour and the responsibility resting upon us as leaders of our people. He reminded us of the critical times in which we find ourselves today regarding religious needs and issues, particularly of our young people.

The chairman called upon Secretary Willard D. Burdick to speak, as previously arranged. He spoke upon some of the needs of our young people and the problems which they face. "What Seventh Day Baptists are to become in the next fifty years will depend upon what we do in the next two years," he pointed out.

These are important years for us and years that will determine for our young people what the future will be.

Some of the things which perplex and demoralize our young people, as pointed out by Brother Burdick are:

1. The demoralizing conditions which surround them. The church seems impotent.
2. They must be affected by the division of opinion among Christians.
3. Our young people must be affected in some way by the movements and agitation for church union.
4. The shift of authority in religion from the outward to inner bidding of the spirit must have guidance.

5. "Discouragement is in the air," and too many Seventh Day Baptists are under the juniper tree. "If our young people have no hope in the triumph of the kingdom of God, we can not hold them as Seventh Day Baptists." We must emphasize the real fundamental of our religion: faith in Jesus Christ as Lord and Savior.

6. The static and unevangelistic condition of the churches in our country today must influence youth. Statistics show that about 60,000 out of the 200,000 Protestant churches in America won no converts last year.

7. "The fault of the Church is that its members fall so far short of surrendering their lives to Christ."

The world is calling for men and women to live according to the Christ-spirit and example. This includes the Sabbath.

A deep need is for more adequate information about our denominational work. Only a small proportion of our people are helping in the denominational program.

Our young people need to realize that we are a part of the Baptist movement—we are at the front of it.

We must help our young people to realize that *we need them*.

"A good thing to remember
And a better thing to do
Is to work with the construction gang
And not the wrecking crew."

The address of Brother Burdick was followed by a free discussion of our great problem and the exchange of ideas preparatory to outlining our program of procedure tomorrow.

Following prayers by Brothers Hurley and Hill we adjourned at ten o'clock to meet at nine-thirty Wednesday.

WEDNESDAY MORNING—FEBRUARY 15, 1928

Our chairman, Edgar Van Horn, called us to order at nine thirty-five and Clifford Beebe led us in prayer to open the meeting.

The chair called upon Brother Bond to outline the agenda for the conference this morning. Speaking of the responsibility resting upon us as a denomination, and especially upon our young people, he outlined the ultimate need during the day to decide as to where and when the Teen-Age Conferences should be held, and just what the program shall be and who shall present it. This should be worked out with some

detail and we need to determine upon the message which we are to present to the young people. This morning it would be well to discuss our approach to the problem, and our message.

We must make more of the cross of Christ.

Our youth must be brought to see the necessity of their standing out among their fellows, and of the general need of going against the current of the time.

Let us make the Sabbath a delight and avoid making it a day of mere formal religious routine. The Sabbath must take a place in religious development and experience and in every day life.

The minutes of last night were read and approved.

Our chairman opened up the discussion by urging that we be as concrete as possible in planning definite things and a constructive program.

The benefit of the Teen-Age Conferences so far held was discussed. It was brought out that much good has been traced already to these meetings.

There is a prevalent feeling among parents that it can not be expected that the rising generation will keep the Sabbath. They would wish that their children might keep Sabbath, but they do not expect it. The young people can not but sense this feeling—oft times voiced—and they are inevitably influenced badly by it.

We were urged to make use of experiences of successful Sabbath keepers.

The importance of presenting the ideal of true success to our young people was emphasized.

We discussed some practical problems of guiding our young people in their professional and business careers, and the problems of our losses in young people, especially from the rural churches.

It was voted unanimously that the conference send congratulations to Brother Osborn upon the arrival of his son, born recently, and an expression of regret that Lester was necessarily absent from our meeting.

It was agreed, upon common consent, to complete the work of the conference in a lengthy afternoon session, if possible, and that we come together at two o'clock. If need be, another meeting can be held after supper to complete anything which may not

be completed in the afternoon session.

We were led in prayer by Brother T. J. Van Horn and adjourned at eleven-twenty to the gymnasium to reconvene at two o'clock.

AFTERNOON SESSION—FEBRUARY 15, 1928

We were called together at two-thirty by our chairman, and opening prayer was offered by Brother Herbert Van Horn.

The minutes of the morning session were read and approved.

The places and dates of the Teen-Age Conferences for the summer were determined upon as follows:

Little Genesee, N. Y., June 27, Wednesday.

Marlboro, N. J., June 27, Wednesday.

DeRuyter, N. Y., June 27, Wednesday.

Salemville, Pa., July 1, Sunday.

Ashaway, R. I., August 16, Thursday.

The discussion turned to the program and messages of the conferences. A tentative program was outlined as follows:

1. Morning session with one address.

2. Noon meal at homes of entertaining church.

3. Afternoon session with recreation period.

4. Fellowship supper with brief program.

5. Evening session with one address, conference and consecration service in closing.

Some subjects which need to be brought before the conferences and some of the questions needing to be answered include:

1. Youth's need of a Sabbath:

The young person's need of the Sabbath. What can the Sabbath do for our young people?

The place of the Sabbath in one's chosen profession.

2. Factors of success:

Can the Sabbath-keeping Christian succeed?

Does our Sabbath keeping make a noticeable difference in our quality of life and Christian character?

When it is seen to make such a difference, why is it?

Can we afford as individual Christians to give up the Sabbath with its benefits and blessings to us in our lives?

3. What is Sabbath keeping?

What does it mean to keep the Sabbath?

(What is the way to observe the day?)

Sabbath keeping should contribute toward altruism.

Can a conscientious Sabbath keeper get more out of Sabbath keeping than a conscientious Sunday keeper can get out of the observance of that day?

What are the sanctions of the Sabbath?

Christ is our authority. He is one with the Father from the beginning.

Does Sabbath keeping make a noticeable difference in our quality of life and Christian character?

If so, why?

If not, is it not because of our failure to benefit by the spiritual observance of the Sabbath?

4. We preach Christ crucified: The Sabbath is not our gospel but it is inseparable from it.

The need of giving Christ first place in our lives for his keeping power.

Just what place has he in our lives?

In what way can we help Jesus to keep us?

In what way does Jesus hold us true and keep us pure in the face of temptations?

The moral leadership of the world is in American hands, according to a prominent Britisher.

"If America fails it will be the greatest curse the world has ever known; but if we succeed it will be the greatest blessing of all time."

If we are interested in the success of this cause we must tie up our lives to Christ.

The following resolutions were drawn up and adopted by the conference:

The Seventh Day Baptist Ministers' Conference in session at Plainfield, N. J., February 14 and 15, 1928, in order to express our appreciation of our entertainment by the people of Plainfield do hereby resolve:

1. That we express our gratitude to the homes in which we have been entertained for their warm welcome and kind hospitality.

2. That we express to the Woman's Society for Christian Work of the Plainfield Seventh Day Baptist Church our appreciation of the fine Wednesday noon dinner and the social fellowship in connection with it.

3. That we express our thanks to the Young Men's Christian Association for their hospitality and especially to the physical director for making possible to us the use of the gymnasium and for his personal assistance.

4. That we personally thank Dr. Bond for the many ways in which he has provided for our comfort.

The meeting adjourned at five-thirty.

S. DUANE OGDEN,
Secretary.

HELPING SALEM'S LIBRARY

Doctor Theodore L. Gardiner,
Plainfield, N. J.

DEAR DOCTOR GARDINER:

You will be greatly interested to know of a significant gift of books recently received for the college library. Evidently Doctor and Mrs. Edward E. Whitford of New York City knew something of the earnest effort that is now being made to bring the college library up to the minimum of eight thousand volumes, designated for every standard college. A large sugar barrel has just been received, packed to overflowing with books useful to our library. I understand some of these books came from Professor Royal L. Cottrell's home and some from other friends in New York. The remainder are from the Whitford home. If some more of our friends would remember us in this way with useful books, I am sure that the minimum would soon be reached.

With very best wishes, I remain

Very sincerely yours,

S. O. BOND.

February 20, 1928.

I am sure that real good, worth while books given to Salem College, will be a valuable investment, and highly appreciated. I remember when the college had practically no library. Then the call was given for gifts of books. Brother Jesse Randolph gave me the shelves from an old store, which I was carpenter enough to fix up in one room; and how glad I was when boxes began to come; and soon those shelves were filled. From this little beginning Salem's library has grown, largely from the generosity of our people. Let your gifts of books be such as will be useful and helpful, and Salem will be thankful.—T. L. G.

You do your part and if others don't do theirs, it will not be your fault.—Laughan.

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

SHALL WE SUPPORT THE ONWARD MOVEMENT?

[This article is taken from the *Waterford Review*, the church paper of the Seventh Day Baptist Church of Waterford, Conn. It is the earnest message of the pastor to his people, and is printed here that its message may be carried to other churches.—W. D. B.]

In our giving toward the work of Christ we have the opportunity to contribute toward the local budget, thus helping to pay the pastor's salary and the cost of the upkeep of the church. Then, through the Onward Movement, the denominational program, we may support the work of the kingdom of God in a larger way, furthering the work of missions, religious education, evangelism, and all the activities in which we unite with others and with our Lord.

The Waterford Church has always been a loyal and generous supporter of the Onward Movement. Enough of our members have caught the vision of larger service and have seen how in this way we can further the kingdom of God most effectively, that the church has always raised its full quota, usually going over it. Yet, comparatively, a very few people have given most of the money, over \$400 a year. What of the rest of us?

Some of our members, both resident and nonresident, have lacked interest in the Onward Movement, a few even professing to disbelieve in it. In nearly every case this lack of interest is due to being relatively out of touch with the church and denomination through irregular church attendance, or non-attendance, and through unfamiliarity with the *SABBATH RECORDER* and failure to read, carefully, the *Review*. One who does not read in our papers of the work and who seldom or never hears the pastor's sermons is not apt to be in close touch with the things which we, as a people, are engaging in for the kingdom of God. As a natural

result, those who are out of touch do not give much, if any, toward the work with which they are unacquainted, for men do not invest in those things in which they are not interested. Where your heart is there will your treasure be also.

ARE YOU ONE

Of those who wishes to have all his giving go toward the local work? Do you neglect or decline to contribute to the Onward Movement because you do not believe in it? Then you do not understand it and are showing ignorance of this large service for your Lord.

You are interested in promoting the local work. Yet when you do not support the denominational budget, you are failing to support our own church. More than that, you are doing your church injury. Some time ago an article appeared in the *RECORDER* which pointed out that

EVERY CHURCH IS DIRECTLY BENEFITED

By the Onward Movement budget. It is a fact which needs to be brought home to every member of our churches.

Consider the denominational budget and see how it is divided and *how it helps us*.

More than forty per cent of the money goes toward the work done by the Missionary Society. The maintaining of our missionary efforts in China, Holland, England, Jamaica, Trinidad, and British Guiana is not all that the Missionary Society does. Much of the money is used for the home field, building up and maintaining small churches in America, financing local evangelistic campaigns, the employing of our missionary secretary who helps the pastors in countless ways, besides visiting the churches as he is able. To support the Missionary Society is to help the local pastor who is greatly aided by the secretary. Now, after all, that is giving toward the local work.

The next largest portion of the Onward Movement money goes toward the service done for us by the Tract society. Last year the Tract Board held the pastors' conferences, one of which your pastor attended, and was considerably benefited by it. His expenses were paid out of the Onward Movement funds. The Tract Society also conducted the young people's conferences and the Lewis Summer Camp. The leaflets

and tracts which our church gets and distributes free are provided for us by the same board. More than this, if it were not for the money obtained through our Onward Movement gifts, subscribers could not have the *RECORDER* at \$2.50 a year, if, indeed it would be possible to publish that organ at all. The present subscription price covers less than half the cost of the paper and the rest is paid from the Tract Society's share of the Onward Movement money. All these things

HELP THE LOCAL CHURCH

The Sabbath School Board is supported by the denominational budget also. What does it do that helps us? It furnishes us with the lesson quarterlies for our Sabbath school. It employs Secretary Erlo E. Sutton, who last year conducted our special meetings for us. This board carries on the Vacation Religious Day schools, such as the one we had here last summer. *It paid the salary of the supervisor of our school.* Are not all these things of value to this church?

Some of the Onward Movement money is used for scholarships and some goes to the Education Society. This money is spent for the education of young men for the ministry. Your pastor was recently a sharer of these funds. The theological instruction at Alfred is provided by the Education Society. The scholarship money is used to assist young men studying for the ministry to pay the cost of their schooling. Does that do our church any direct good? It does, for Waterford could not have had the services of its pastor during the last two years and a half had not his small salary been supplemented by the denomination, thus making it possible for him to continue his schooling.

WHAT MORE CAN WE SAY?

For space will fail us to tell of the ways in which the Young People's Board, the Historical Society, the Woman's Board, and the General Conference help us here at Waterford, as they do all the churches. But be sure that they do, and all depend upon the Onward Movement.

The outside aids to the work of our church are of great value to us. We must not deprive ourselves of their help by failing to give liberally toward them. You are cer-

tainly giving the local work indispensable assistance when you give toward the Onward Movement. *Support it.*

MY CALL TO THE MINISTRY

THEODORE L. GARDINER

The summer after I was of age, I decided to prepare for a business life, as the blood-heating work of farm life was ruining my eyes and some change seemed necessary. After three or four months in Eastman's National Business College, I was obliged to go home and earn more money with which to complete the business course and arrived just in time for a revival in the Nile church.

Soon after giving my heart to Christ, one of the good brethren said to me, "Elder Gardner thinks you ought to study for the ministry." This was a surprise to me, for I had never thought of such a thing. More than a year went by with two seasons of farm life. During that time I tried to be faithful in church and prayer meeting work. I could not think, now, of leaving the Sabbath for a business life.

Finally, my pastor, Doctor L. A. Platts, then in his first pastorate, sent me a note asking me to call at the parsonage, as he wished to speak with me on a subject that lay very near his heart. This I did, and he began to speak of my studying for the ministry.

At first I could see no hope of such a thing, for I was past twenty-three years of age, and had only a common school education, and I could not see my way clear to secure the higher education so much needed for a minister.

After more than an hour of conversation, in which my pastor told how he and others had worked their way through school, and in which he explained the various opportunities for a student in Alfred to work at fifteen cents an hour, and after his speaking of the blessed work which had been a great source of strength and comfort to him, I left him, promising to give the matter careful consideration. I was deeply impressed by that hour's conversation; and as I started up the road I soon found my hands tightly clenched and my mind deeply stirred over the matter of trying to work my way through school with the ministry in view.

Now, more than sixty years after that

night, I could find the spot in the road, where, in the darkness, I lifted both clenched hands above my head, and brought them down again with the exclamation—out loud—"I will do it."

From that time on it was settled. During all my seven years of struggle for education there was only one purpose as to my life work. I was greatly strengthened and helped by a fine company of student friends, some of whom were working for the same end. Then, too, I should not fail to mention the warm-hearted, helpful influence of such teachers as President Allen, William A. Rogers, A. H. Lewis, L. R. Swinney, Thomas R. Williams, and others who were always whole hearted in their loyalty to the cause we all loved.

WHAT IS MY RELIGION?

(A sermon prepared and preached by Rev. E. Adelbert Witter, at Walworth)

Text: James 1:27.

The term religion is used very diversely. Because of this we are led to ask the question, what is religion?

For answer let us seek the definition given in some of the dictionaries. In *Webster's Standard Dictionary* we find, "Religion is any system of faith or worship; love and obedience towards God; piety; monastic vows or state."

In the *Standard Dictionary* we find it is:

"1. A belief binding the spiritual nature of man to a supernatural being on whom he is conscious that he is dependent."

"2. Any system of faith and worship."

"3. An essential part or a practical test of the spiritual life, the part being by synecdoche put for the whole, as pure religion is to visit the fatherless." This is put for the statement that "Pure religion and undefiled before God and the Father is this, to visit the fatherless and the widow in their affliction, and to keep himself unspotted from the world."

"4. Spiritual awakening and the conformity of heart and life to religious belief, as, to get or have religion."

"5. A state of life bound by monastic vows."

"6. Conscientious devotion into practice; . . . ; as to make a religion of his work."

We look to still another source to help

us in formulating an answer to, what is religion.

Turning to *Shaff's-Herzog Encyclopedia of Religious Knowledge*, we find him saying, "Religion and revelation are correlative terms; that is, the relation in which man places himself in relation to God in religion presupposes the relation in which God places himself to man in revelation. Without revelation there can be religion; and it is a fact which should not be overlooked, that even those who, on account of their idea of God, absolutely reject the idea of direct divine revelation, recognizing nothing but Nature in her material existence and mechanical workings, can not help applying to Nature expressions and conceptions which tend to raise her above the dumb necessity, and constitute her a higher being, capable of moral relations; nor can they for longer period escape a feeling of thirst after revelations of the secret depths of that being, which they then strive to attain by ways more or less mystical."

Religion means the conscious relation between man and the higher being, power, or thing, which we call God, and is the expression of that relation in human conduct.

From the definitions we have here selected we shall be enabled to formulate a definition that will be suited to our needs at this time. Religions are many and varied in their ultimate influence upon their votaries.

Religion is that form of worship by means of which man's faith in ultimate things and his relation to those things is manifest.

If we look back through the definitions cited we find that they all place before us the fact that religion is a form of devotion to and faith in a being or power that is greater than ourselves and upon which we are consciously dependent. This is shown to be true of the nature worshiper, as in the various forms of worship to God the supreme Being and Creator of all things.

We often find people with such a conscientious devotion to a given routine or form of practice that they make a religion of their daily work. Their souls do not rise to a higher source of life or form of devotion. This fact is fully illustrated by the reply of a certain woman in Texas, who, when the missionary pastor asked after her husband said, "Oh, he is down in the lot

worshiping with his hogs." His chiefest thought of life was those hogs, and his hoggish nature was warmed to worship as he saw them fitting for the market. The care of those hogs was his religion.

This experience is in fullest harmony with the thought expressed by Shaff when he says, "It is possible for one to have religion without being religious, to stand in external relation of recognition and obedience to a certain form of religion, without standing in any living relation to God himself."

I fear there are many of us who fail to study the matter and meaning of religion sufficiently to enable us to recognize the essential value of religion to the individual life and soul.

We have a theoretical acceptance of and belief in the matter of religion, but have we a vitalizing religious experience? Have we come to realize that religion, for us, should be the experience of heart contact with God as a divine personality, a consciousness of that uplift of soul and of life that enables us, not only to believe in God, but to feel and know his presence because of the heart contact we have with him?

It is the business of Christianity to find those elements which constitute religion, and which must be present in all religious life, even in its lowest and most primitive stage.

From a comparison of the various pagan religions it is apparent that originally all religious life started from an impression of an overwhelming power; such impression could not help but engender fear, for it was accompanied by a complete ignorance of the true nature and character of the power observed or believed in. Fear naturally leads to attempts to become reconciled with that which is feared.

As one becomes more perfectly acquainted with that which is feared, attempts at reconciliation will be made. These attempts naturally lead the individual to a partial willingness, at least, to submit to the power feared. Finally, when the idea of the personal will holding the power for necessary action, dawns upon the consciousness, the willingness to submit will grow into a desire to obey; in this religious life reaches the highest stage of development which it can attain within the bounds of paganism, or outside of Christianity. I have thus far

sought to help one and all to realize that religion found its first awakenings in paganism.

In this study I have opened up a field for thought and research that would take us hours rather than minutes to unfold sufficiently for us to have the conception we should have of the superiority of the Christian religion over all other religions that have held the thought of man. Some time it may be wise for us to study separately some of the great religions of the world. Such study would be of two great advantages to us: first, a fair working knowledge of the great religions that have interested the religious mind of the world; second, by a comparison of these religions we should come to be settled in our religious belief and fitted to act wisely toward the Christian religion.

The one thing that should concern us at this time, this day, this hour, is, what is my religion? Have I come in my thought, my purpose of life, to a higher religious concept than that possessed by the nature worshiper, or the pagan, who performed his acts of worship and devotion to wood, stone, and images made by the hands of men? Have I come to possess a more perfect experience of the presence and help of a divine personality. If not, then is it possible for me to consider myself a Christian, or to be called a Christian?

God seeketh those to worship him who shall worship him in spirit and in truth.

Unless I fail in my interpretation of the words of Holy Writ, he who would be a child of God, a follower of Jesus Christ, will not hesitate to say from the heart, "My chief desire is to do the will of my father who is in heaven, and to reveal that love to the world in deeds of love and helpfulness." For pure religion and undefiled before God and the Father is this, to visit the fatherless and the widow in their affliction, and to keep himself unspotted from the world.

God help us each to look into our hearts and lay them bare before him and ourselves as we answer this question, what is my religion? This should not be a humiliating task, but, under God an inspiration to new effort and religious attainment.

"The very facility some acquire for talking about their duty is blinding them to the fact that they are not doing it."

MISSIONS

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

FOREIGN MISSIONS ESSENTIAL TO GOOD WILL

"The missionary enterprise has been, is, and will be one of the greatest builders of good will and understanding between the Orient and the Occident," said Doctor A. W. Beaven, pastor of the Lake Avenue Baptist Church of Rochester, N. Y., in a recent address before the Foreign Missions Conference of North America on the topic, "What the Church Has to Say to the Business Man About Foreign Missions."

"The Orient has half the population of the world; it represents raw man power unexpanded by the addition of western machinery; its powers are latent and bound to expand," Doctor Beaven continued. "The people of Western countries are bound to have some sort of relations with this great mass of people. These contacts are growing more, rather than less; they will mean more, rather than less. There are two directions along which they can move. Our relations may be based upon our greed and ability to exploit. If so, they will continually have to be defended by force and gunboats. This policy will breed ill will and make the world for a thousand years an armed camp. On the other hand, we can adopt a policy of co-operation that depends upon justice, and will lead to a feeling of good will that will mean mutual developments."

"Anyone who looks a thousand years down the future and thinks of the price that our successors will have to pay if we follow the first trail, can not help but hope that we take the second."

"The missionary enterprise, while it has not always been above criticism, is our purest and finest attempt to approach the Orient on the basis of good will. It represents the greatest philanthropy the world has ever known. Its mission hospitals and service stations have been pushed into the most needy areas of the world's surface. Its schools, by common consent, have been the

source of untold blessing to the Orient, and its representatives have come nearer catching the point of view of these people, understanding their difficulties, sympathetically serving them, than any large group that the Occident has sent out. It has for the most part been an invasion of helpfulness.

"We dare not let this great enterprise lapse or languish. People are questioning whether we can afford to keep it up. The one thing that is clear is that we can not afford to let it go. In fact, it grows clearer that it is the best all-around investment we can make from every point of view. From the purely financial background this is true. The policy of greed and ill will will bind on our shoulders burdens of armament. It will involve great masses of men thrown into non-productive, if not destructive military units. It will involve increasing fortifications and great investment in non-producing material. The policy of good will looks toward conserving man power and money for constructive efforts in world building. The only possible hope for the Orient is to be freed from the necessity of expending what resources it has upon military defense and aggrandizement, and our attitude will largely determine the policy that they will have to pursue.

"Our future also is bound up with the question whether we will pour our surplus into constructive or destructive molds.

"The business men in this country who are thinking of the Orient in terms of markets and profits are apparently going to push their investments in these countries continuously, but we are already conscious of the terrible bitterness that is growing up in the hearts of Orientals because of our commercial contacts not mingled with good will. The bitterness, if it continues, will require a price that all of us will have to pay through years to come.

"If the business man who puts his money in for profits is to go to the Orient, the other business man who puts his money in for service and good will can not stay back. If, as Dean Inge says, we are exporting our western products in terms of things, we can not hold back our western products in terms of service. If we give them everything else, why hold back the best? It is not fair to them; it does not represent us; it is unwise and unchristian. Western machinery means power. Christian idealism

means control. When power and control are in the balance we have safety; but, whether in Occident or Orient, neither can get out of balance without danger. The one thing America can not afford to do today is to allow its greatest channel of contributing unselfish service, good will, and fair dealing to the Orient to be clogged. It can not allow the men who represent us there to be weakened, or the Christian enterprise in these countries to be held back by indifference or lack of support here at home.

"What an absurdity that after one hundred years of service, after building up in China \$90,000,000 of missionary investments in terms of helpfulness, we were to abandon it, withdrawing our Christian representatives, weakening the whole enterprise, while at the very same time Russia with all the destructive things she stands for, is ready to offer man, counsel, money, and backing. No thoughtful man would allow us to be put in that situation by his set if he saw it.—*Foreign Missions Conference.*

TRACT SOCIETY—MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society of New Jersey met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, February 12, 1928, at two o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, William C. Hubbard, Alexander W. Vars, Willard D. Burdick, Ahva J. C. Bond, Theodore L. Gardiner, Esle F. Randolph, Jesse G. Burdick, Irving A. Hunting, Edward E. Whitford, Theodore J. Van Horn, Nathan E. Lewis, William R. Clarke, Arthur L. Titsworth, and Business Manager L. Harrison North.

Visitors: Mrs. Willard D. Burdick, Mrs. Irving A. Hunting, Mrs. Theodore J. Van Horn, Mrs. Ahva J. C. Bond.

Prayer was offered by Rev. Theodore J. Van Horn.

Minutes of last meeting were read. The corresponding secretary's report was presented as follows:

CORRESPONDING SECRETARY'S REPORT

Since the January meeting of the Tract Board your corresponding secretary attended the meet-

ing of the Missionary Board on January 18; spent two days in Charleston, W. Va., to meet the people who have organized a Seventh Day Baptist Church in that city; and met with the Shiloh Church in services on January 27, 28, and 29.

The frequent calls that are coming to us for literature about the Sabbath and Seventh Day Baptist beliefs, have been noticeable the past month.

Elder E. J. Benson, one of the editors of a paper, called the *Voice of Jehovah*, the official organ of the "Church of Jehovah," Allentown, Pa., writes inquiring about our Sabbath tracts.

From the *Ladies' Home Journal* comes a copy of their answer to an inquiry about Seventh Day Baptists, sent them from Pensacola, Fla. Their answer reads: "There is in existence a Seventh Day Baptist Church; and if you will write to Rev. W. D. Burdick, 926 Kenyon Ave., Plainfield, N. J., you will be able to obtain further information."

A man in Maine asks for samples of our tracts and inquires about the cost of the Sabbath postcard, and also about Pentecostal Sabbath keepers in New Jersey.

From a woman in Massachusetts, who heard of us through an item in the paper in regard to our General Conference last August, comes a request for more tracts to send to her friends.

From the Young Men's Christian Association, Rahway, N. J., comes a request for information about our denomination to be used in a men's Bible class of fifteen. The writer says, "We are attempting a constructive study of your creed, practice, and history, in order that we may be improved thereby." In this case I have sent enough of our tracts on these subjects to supply the class, and have sent several books to use in reference work.

Your secretary has spent some time in the selection and preparation of a freight shipment of literature for Rev. D. Burdett Coon, Kingston, Jamaica, to be used by him on that field. Most of this literature is for free distribution, and includes 8906 tracts, 337 surplus copies of the *Helping Hand*, 362 copies of the *Sabbath Recorder*, 84 copies of the *Pulpit*, 150 copies of the *Sabbath Visitor*, 37 books, and a number of old religious books.

WILLARD D. BURDICK,
Corresponding Secretary.

Voted that the recording secretary express to Mrs. A. W. Fifield the appreciation of the board for her generous gift in the publication of the book entitled, "The Water of Life," by her late husband, Rev. George Edward Fifield, D. D.

Leader in Sabbath Promotion Ahva J. C. Bond reported on his attendance at meetings in Baltimore, Md.; Cleveland, Ohio, and Westerly, R. I. At the latter place he addressed the woman's society on the Lausanne Conference before an audience of 125.

Treasurer Ethel L. Titsworth presented the following report:

<i>Cash Balances, February 12, 1928</i>	
General Fund	\$2,475.16
Maintenance Fund	222.11
Denominational building	3,797.58
	<hr/>
	\$6,494.85
Overdraft	100.00
	<hr/>
	\$6,394.85

Note.—Overdraft of \$1100 reported at last meeting now reduced to \$100 through Permanent Fund Annuity Gift of \$1000 from E. K. Burdick, for Elmer D. Burdick, Nortonville, Kan.

<i>Note.</i>	
Maintenance Fund deposit savings bank \$	2,000.00
Maintenance Fund cash balance (above)	222.11
	<hr/>
	\$ 2,222.11

<i>Denominational Building Totals</i>	
Investment Liberty bonds	\$1,100.00
Investment bond and mortgage	
(3)	9,000.00
Deposit savings bank	4,000.00
Loans—publishing house	1,509.60
Loans—equipment notes	5,941.39
	<hr/>
	\$21,550.99
Cash balance (above)	3,797.58
	<hr/>
	\$25,348.57
Unpaid pledges	6,135.36
	<hr/>
Total contributions	\$31,483.93
(investments, cash, and pledges)	

Note.—The expenses for the half year have closely approximated the suggested budget, practically half the amount of the budget being expended.

The income for the same period has been slightly under the estimated amount in two items only—that of the Woman's Board contributions and that of the Onward Movement. The history of the former is that it *always comes* in, though usually in the second half of the Conference year. The history of the latter is that one-third, or less, comes in the first half of the year, the remaining two-thirds or more in the second half. Fourteen hundred dollars has been received so far for the Onward Movement; the request for the half year was for \$3,600. The difference will, undoubtedly, right itself in the second half of the year.

E. L. T.

The Supervisory Committee reported business good at the publishing house.

The following report was received:

The Committee on Teen-Age Conferences and Summer Camps met at the publishing house Sunday afternoon, January 29, 1928, to make arrangements for conducting the Lewis Summer Camp at Ashaway, during July and August of this year.

All members of the committee were present. It was decided that three groups should be held on dates, as follows:

First group, July 16, to July 30—girls.
Second group, August 1, to August 15—girls.
Third group, August 17, to August 31—boys.
Voted to recommend to the Tract Board that Rev. and Mrs. Harold R. Crandall, Rev. and Mrs. William Simpson, and Rev. and Mrs. A. J. C. Bond be chosen as supervisors of the camp this summer.

The committee voted that the directors be Miss Marjorie Burdick and Rev. S. Duane Ogden, and that their salary be \$15 per week.

Respectfully submitted,

F. A. LANGWORTHY,
Secretary.

Report adopted.

The Committee on Denominational Building presented the minutes of their last meeting which were received as a report of progress.

Much time was given to the consideration of representatives of the board at the General Conference, and by vote the matter was deferred to the March meeting.

Voted that the president appoint a special committee to consider the official representation of this board at the General Conference, to report at the next meeting. President Randolph appointed Nathan E. Lewis, William C. Hubbard, and Esle F. Randolph as such committee.

By request of President Randolph, Rev. Theodore L. Gardiner offered a most fervent prayer on behalf of Mrs. David E. Titsworth, a regular attendant at the meetings of the board, who is lying seriously ill at the home of her son, Charles Potter Titsworth.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

It was the duty of parents to teach "the commandments, the statutes, and the judgments" to their children. Sometimes it seems as though Christian people have lost something of this ideal, and especially Christian fathers. There is a great tendency to trust the religious teaching of our children to others than ourselves. For the work of all such we can not be too thankful, but we ought to remember that the first responsibility for the diligent teaching of the children belongs to those to whom they are entrusted as the most sacred and blessed gift of God.—*G. Campbell Morgan.*

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

WHAT TO DO WITH OUR MONEY

In the New York *World* yesterday was a letter from Doctor Abraham Flexner, the dominant figure in the far-flung educational work of the Rockefeller Foundation. He had noted that each of the twenty-five new cruisers which the big-navy men propose building has been estimated to cost \$17,000,000. He had also noted that this sum is exactly the endowment of the Johns Hopkins Medical School, which he regards as "the leading school of medicine in the United States." Doctor Flexner added that of eighty-odd medical schools not more than two or three are as well endowed as the Hopkins, and even they lack important branches of medical science.

He made another comparison. He said there are several hundred colleges and universities supported by endowments scattered over the United States. Of these several hundred only nine have endowments in excess of \$20,000,000. Doctor Flexner therefore made the point that each of the twenty-five additional cruisers the big-navy people propose that this country shall build represents a greater sum than any college or university in this land possesses save nine, of which six are in the East and only three in the vast reaches of the Middle West and West. And he observes that cruisers wear out, while college endowments live on and on to do their work.

That is one way to think about the use of money—to measure in the mind's eye the wealth of a great people against possibilities of relief of human suffering, and of prevention of human suffering; and to measure it against possibilities of extending the blessings of education, and possibilities of advancing the frontiers of knowledge which education imparts. But it is not the only way. Another way to think about the use of money was revealed in the graphic account in the *Sun* yesterday of the House Naval Committee's attempt to ascertain the

cost of the big-navy people's plans. And the contrast between the two merits the attention of those who produce the nation's wealth.

First, there were calculations as to what warships now building will cost to complete. It will be remembered that we now have eight big cruisers under construction, in addition to ten of 7,500 tons each which are in service—these being apart from the current plans of the big-navy people. Chairman Butler, of the Naval Committee, had heard from a member of the Appropriations Committee that it will take \$300,000,000—eighteen times the endowment of the Hopkins Medical School—to complete the ships already authorized. Mr. Britten, big-navy advocate, instantly lopped the necessary sum to "less than \$100,000,000." Incidentally, when you thus instantly save \$200,000,000, why bother about the beggarly \$100,000,000 you are to spend? And Mr. Gambrell, of Maryland, obligingly brought the figure down to \$40,000,000—or a little less than six times the Hopkins Medical School's endowment.

From that point on the fun was fast and furious. A difference appeared in the cost calculations of the Appropriations Committee and the navy over certain items—the difference running from \$5,000,000 down to \$700,000. A difference developed in the estimated cost of an authorized transport, this difference running from \$2,000,000 to \$12,000,000, such was the gaiety of the occasion. Whether replacement of five great battleships would cost \$175,000,000—ten times the Hopkins Medical School's endowment—or run up to \$20,000,000 was the next difference. Then the cost of the new Wilbur program was added to these odds and ends. It was estimated that the total would be \$1,150,000,000 spread over eight years. An attempt to reduce this to an annual basis brought more excitement. Mr. Vinson said the annual cost would be \$144,000,000. Assistant Secretary of the Navy Robinson said it would be more. Mr. Gambrell said it would be less.

There you have the two pictures, gentle reader—that of Doctor Flexner's mind and that of the Naval Committee's. Consider them. Which portrays American civilization?—*Editorial, Baltimore Sun.*

OUR THEOLOGICAL SCHOOL AT ALFRED

DEAN ARTHUR ELWIN MAIN

1. It seems to me that the present time is to be a kind of turning point in the history of the Department of Theology at Alfred University.

2. I wish to make special mention of the treatment I have received at Alfred for over twenty-six years, from the trustees, president, and treasurer. Of course there have been a few misunderstandings; but that can not be thought strange for so long a period. No bitterness remains, as far as I know. Those in authority have dealt with me in great generosity.

3. Do not unduly magnify the organic unity implied in the present name—Department of Theology and Religious Education—for which name I, through my own mistake, am largely responsible. The words "and Religious Education," ought to be dropped at the next meeting of the trustees.

Mrs. Dora K. Degen is the efficient college professor of religious education, but was appointed to take up temporarily the English Bible work of the lamented Professor William C. Whitford.

She requires six hours in the English Bible, while Professor Whitford required twelve hours. I do not think she has time to cover the same ground that he covered. She has, however, worked out a program of religious education far beyond anything we have ever had before. Years ago the late Professor William R. Harper defined religious education as meaning more religion in education and more education in religion. But the phrase has come to denote what is well nigh a new profession. It includes the teaching work of the Church. In Mrs. Degen's excellent program, she requires twelve hours in religious education, methods of teaching religion, and principles of religious education; and she offers four hours in leadership training. This is none too much for any Christian young man or woman who desires to become a leader in the teaching work of the Church, as Miss Ruth Phillips is minister of music in a large church in Pittsfield, Mass. I would favor requiring a part of it, not all, for one studying for the ministry, and of offering the rest as elective work. There are, then, practically two quite distinct and important departments; one of theology, and the other of religious education.

4. My point of view in what I shall try to say is largely and definitely denominational. Do we really believe that the Sabbath truth with a modern history of over three hundred years is likely, sooner or later, to spread far beyond what we have seen? If so, then let us act accordingly. If we do not believe this, then let us act according to that, and not continue making strenuous efforts to carry on various enterprises in which we now, as a people, are engaged.

5. The history of the origin and early development of the educational movement at Alfred, starting in the General Conference, shows that our people desired to have not only a college of liberal arts, but a Seventh Day Baptist School of Theology. At the laying of the corner stone of the "Old Academy," the late Rev. N. V. Hull said that a chief purpose of the enterprise was to train young men for the Christian ministry.

Some of our people, how many I do not know, do not want our theological school here as a legal part of Alfred University. A separation of it from the university is possible, I am sure. I have consulted legal authorities of experience and high standing and I am convinced that the change could be made. But whether such a change would be wise or not, and how easily practicable, is a very big problem. A new school can not be established in this state with power to grant degrees without property amounting to at least \$500,000. A part of the endowment of our department seems to be tied up to Alfred by the conditions of various bequests. For example, contributions were made toward the endowment of a "Theological Seminary at Alfred, N. Y."

The trustees and the faculty of Rochester and Colgate theological seminaries have long been in favor of moving Colgate to Rochester. The struggle has been long and hard and is not yet over, I believe.

Pretty likely there are some good reasons for a legal separation of our department from the university; but one does not need to look very thoroughly into the matter to realize how difficult it would be to bring about such a separation with justice to all concerned. This is due in part to the fact that in the beginning only one school was contemplated, a university with departments; and the early efforts to establish an

educational institution here, were all in that direction.

6. Historically, the Education Society is as certainly under obligations to help Milton and Salem as well as Alfred.

The object of this society shall be the promotion of education in such a manner as shall tend to the ultimate founding and full endowment of a denominational college and theological seminary, likewise the support of all institutions under the control of the denomination, the founding of new institutions, and the advancement of the interests of education generally in the denomination. *Constitution Article II*

The Education Society was not the mother or father or founder of the theological department. It did urge the trustees of the university to establish a theological department on the ground that the funds first raised were for that special purpose.

The department was organized in 1871.

Historically, the university is the founder of the theological department. This is also the opinion of Herbert G. Whipple, Esq., university attorney.

Two charters were talked of at first, a college and a seminary; but the authorities at Albany advised an application for only one charter, a university. Respecting the trustees, the charter says:

They shall have power to organize a department of theology as a separate department, to receive and hold separate property for the maintenance of such theological department, and to conduct and maintain the same for the purpose of theological education.

7. In my judgment, a really denominational college of liberal arts is not impossible, but grows increasingly difficult as all friends ought to realize. I here neither defend nor attack the present trend which is affecting so-called denominational colleges as to their relations with the church that established them. I simply recognize the fact of such a trend. For obvious reasons, Alfred, the oldest and largest of our colleges, with an increasing number of students from different denominations, is the first to start that way.

Milton and Salem may or may not dream of their probable future situation in this regard.

8. In my opinion, Alfred University would not suffer in any way if it should recognize practically and openly the duty placed upon it by its history, and actually assume the task and privilege of building up

a strong theological department, free, as Alfred has always been, from narrow sectarianism, but loyal to the past, present, and future.

It would, I think, lose no standing in the eyes of worthy people. The name, Seventh Day Baptist, is not an unhonored name, and no event is likely to take place that will rob President Davis of his high standing as an executive college president.

The ground for existing prejudice against Alfred, if there is any, would be likely to grow less and less.

The trustees organized and they control this department, as well as that of liberal arts. Why not increase its efficiency as far as may be necessary financially by direct efforts to raise adequate funds? No very large sum of money would be required.

9. It may be said, and truly, that each theological student costs a considerable sum. Yes, but let us not forget that every college student here and elsewhere costs much more than the tuition he pays. The RECORDER costs much more than the receipts from subscriptions. The new publishing house calls for a large sum.

Our whole denominational life and activity, from Newport, Hopkinton, and Piscataway, on to Brookfield, and to Alfred, with its meeting house, Old Academy, Ladies' Hall and university; on to West Virginia and Salem College; on to Ohio, Illinois, Milton and its vigorous college; beyond the Mississippi and across the Rockies—all these steps have been an adventure of faith.

The following is from a small pamphlet published about 1901-02 by a committee named below:

GENERAL REASONS FOR A THEOLOGICAL EDUCATION

1. Ministers are leaders, not the only leaders, but, by their calling, leaders of the people.

2. Theology is the doctrine of the great God our Father who redeems in Jesus Christ, and in the Holy Spirit guides and sanctifies.

3. Theology, if not the supreme science, is contributed to by every department of knowledge; and the greatness of theological study and gospel preaching calls for the highest possible scholarship. The Holy Spirit wants the best.

REASONS FOR HAVING A DENOMINATIONAL THEOLOGICAL SEMINARY

1. It is according to the original purpose of our Education Society, organized forty-five or fifty years ago.

2. These are times of change and progress in the content and form of thought. "How shall we

act wisely our part amid this change?" is a question best considered from our own point of view.

3. For some this may be the only available school; in some it may awaken a thirst for religious knowledge that will lead them on to still higher schools.

4. It can furnish short courses of Bible studies to groups of our people.

5. It was a plan of President Allen, of honored memory, to open the door of our theological school to Sabbath school and other Christian workers.

6. A living, strong theological seminary of our own, broad-minded, scholarly, loyal, and spiritual, would tend to draw more of our best men into the ministry.

7. Our coming ministry needs a thorough knowledge of denominational history, biography, and doctrine which other schools do not furnish.

8. Our ministry needs to study Biblical history and teaching, and the history of the Christian Church and religion from a Seventh Day Baptist, as well as from a broadly Christian point of view; and to inquire into the relation of all this to Sabbath-keeping Christianity.

9. Our religious leaders should be trained to study industries, business, commerce, politics, society, and the professions, from a Seventh Day Baptist Christian standpoint, and to teach that Sabbath keepers may become fitted for some honorable place in a world that really belongs to God and righteousness.

10. Our denominational leaders need a strong uniting fellowship and friendship of a common student life, for friendship is a master passion.

Alfred University was organized in 1857 and President Jonathan Allen soon began to teach in theological subjects. Therefore a school of theology as a part of Alfred University was early and naturally located in Alfred. Let us loyally and fraternally make the very best of the situation which is our inheritance.

It exists for the denomination's common good. And its cordial moral support and generous endowment by our people, just now, would indicate the denomination's appreciation of the need and value of the best possible capacity and training for the great work of the Seventh Day Baptist ministry.

Washington Gladden speaks of the ministry as a "calling whose brightest era and whose most glorious triumphs are yet to come."

Seventh Day Baptists, let us unitedly, and more and more liberally, rally to the moral and financial support of this forward movement, whose aim is to help prepare our own ministry and other workers for a share in the brightness and the triumphs yet to come.

MAINTENANCE AND ENDOWMENT

At the annual meeting of the Seventh Day Baptist Education Society at Adams Center, in the year 1900, the following report was presented by a committee which was appointed to consider the theological department at Alfred and make recommendations:

1. In general, we heartily recommend that early and earnest efforts be made by the trustees of the university to strengthen the teaching force of the department and that our people loyally and generously support these efforts.

2. That at least two professors, one of theology and one of Biblical interpretation be employed, but with an added one of history, if found practicable, who shall devote their time to the work and interests of the department.

3. That the labors of these professors be supplemented by the employment of nonresident lecturers on subjects in the line of the general aim of the department.

4. We commend to the favorable consideration of the Board of the Education Society the plan of securing individual and systematic subscriptions from our people for the benefit of the department, something after the method adopted by the Missionary Board.

This report was adopted. In compliance with the second recommendation, Rev. Arthur E. Main has been elected dean of the seminary and professor of doctrinal theology and pastoral theology, and Rev. James Lee Gamble has been elected professor of church history and homiletics. They have accepted their appointments and entered upon the performance of their duties. Rev. William C. Whitford continues in the professorship of Biblical languages and literature, which he has held for a number of years. Suitable rooms for the use of the seminary have been fitted up in the building known as the "Gothic."

10. I appeal, then, to the trustees of Alfred University, to the new Board of Managers, and to the Executive Board of the Education Society, to adventure a few thousand dollars a year, if necessary, in carrying out the ideals and purposes of Alfred's fathers and founders, by way of a reasonable equipment of a school of theology, that our people desire and need, if we have any hope for our future as a people standing for the Sabbath.

Three full-time teachers or the equivalent should be the goal now. The writer is not a very old man, not yet eighty-two; but it is necessary to strengthen the teaching force, although Brethren Walter L. Greene and Edgar Van Horn, while very busy pastors, are giving valuable and needed help.

With the approval of the Board of Managers I would like to send out soon, essen-

tially the following communication, to several of our clerical and lay leaders:

If salaries paid now were not much higher than they were years ago, I think we could support three full time men in our theological department. But that will not be practicable until the endowment and income are increased considerably. Therefore, I am trying to work out a plan that will bring the best possible results.

It is now pretty generally agreed that modern theological curricula ought to include several subjects not found in the older courses. We are fortunate in being able to offer such subjects at Alfred, through the co-operation of members of the college faculty.

Fifteen exercises or lectures enable a student to earn a semester "hour" or one unit of credit. Ninety units are needed for graduation. That is, in each of three years a student should earn thirty credits, or, in each of the six semesters, fifteen.

Will you not come and conduct two exercises or give two lectures a day for five days a week, for either one or two weeks, coming at least once a year?

Of course you will see why the number of exercises or lectures should be ten or multiples of ten.

How much we can pay above all your expenses will depend on our income.

We want you to use large liberty in your choice of subjects. We believe in great freedom of thought and speech. Of course, however, the subjects should contribute toward education for the ministry and toward the requirements for graduation. But we intend to be very liberal in these respects.

We ought to know the chosen subjects in advance in order to avoid much duplication and in order to bring the whole in to a reasonably good order and system.

Should you so desire, you could select some comprehensive book and use it as a kind of basis or guide for your exercises or lectures.

People of the college and of the town will be invited to attend.

In all this we seek to advance denominational and kingdom interests, to exalt the calling of the Christian ministry, and to promote the great cause of ministerial education.

It is hardly necessary to add that we hope to hear from you soon and favorably.

Also, with the board's approval, I would like to publish before the end of this college year, an announcement for 1928-29.

The principal contents would be a list of subjects offered directly by this department, of subjects offered by nonresident lecturers, and of college classes open to our students for the election of subjects of value and interest in connection with preparation for the ministry, leadership in Christian and church work, and in religious education.

Alfred, N. Y.

OVER THE ALLEGHANIES

REV. AHVA J. C. BOND

(Talk to the boys and girls, Plainfield, N. J., February 25, 1928)

I have been telling you recently about our modern hero who has been flying over the wild mountain regions of Central and South America. It would sound very tame now to tell you of someone's flying over the Alleghany Mountains. But that is not what I want to tell you about this morning. I am thinking about a young man who crossed the Alleghany Mountains a long time before anyone ever thought of flying—a long time, in fact, before there was a railroad in the world or roads of any kind or bridges in that part of the country, and when the forest was inhabited by Indians. I am thinking, of course, of George Washington, whose birthday we celebrated this week.

We call George Washington the "Father of his Country," and so we always think of him as an old man. He led the American army through the Revolutionary War to victory before he was as old as I am now, and I am not an old man yet. And it was thirty years before that when he traveled six hundred miles on horseback and afoot from his home in Virginia across rivers and through forests and over mountains to the head of the Ohio River, where Pittsburgh now stands.

Washington did not have very good school advantages. He soon learned all the teachers were able to teach him, and was especially interested in mathematics. He never did learn to spell very well, and did not have much grammar. However he tried to improve in these subjects after he left

school, and made great improvement. Because he was good in mathematics he readily took to surveying, and at the age of sixteen years he had become a very good surveyor. To be a good surveyor you have to be very painstaking and very exact. Washington was always very careful to have everything just right.

As a surveyor of land he had many hard experiences in wild sections of his state, and in all kinds of weather. So when he started on his long journey through the mountains, at the age of twenty-one, he knew some of the hardships he would have to endure. He took along a guide and an interpreter and four helpers, and started to deliver a message from the governor of Virginia to the French commander, at what was later called Fort Pitt. They made the trip all right, but more than once it looked as though they would not be able to return home alive. One day on their return trip he and his guide, who were then traveling alone, met up with an Indian who seemed quite ready to lead them through the forest. They soon suspected, however, that he was leading them toward his own people, who doubtless would have killed them. When they no longer would follow him, he shot at them when not fifteen steps away. Then he got behind a tree to load his gun and shoot again. They caught him before he could reload his gun, but Washington would not let his guide shoot the Indian. They started him toward his own camp, and then walked all night in another direction so that he could not find them were he to return in the morning with more Indians.

Another time they spent the entire day building a raft with "one poor hatchet." Just at sunset they started to cross the stream on their raft. The raft got caught in the ice in the middle of the river, and they thought every moment it would surely sink. Washington describes this experience in his journal thus: "I put out my setting pole to try to stop the raft, that the ice might pass by; when the rapidity of the stream threw it with so much violence against the pole, that it jerked me out into ten feet of water; but I fortunately saved myself by catching hold of one of the raft logs. Notwithstanding all our efforts, we could not get the raft to either shore, but were obliged, as we were near an island, to quit our raft and make for it.

"The cold was so extremely sever, that Mr. Gist had all his fingers and some of his toes frozen; but the water was shut up so hard, that we found no difficulty in getting off the island on the ice, in the morning."

Think how cold they must have been on that ice-bound island all night. And there were many other dangers and hardships which they had to face before they reached home and delivered the message from the French commander to Governor Dinwiddie. And Washington was only twenty-one years old.

No wonder he thought a kind Providence was watching over him. There was a greater work for him to do when he grew older, and this was a part of his preparation for the difficult tasks and trying times in the war for American independence.

A TRIBUTE TO FOREIGN CHILDREN

GRACE M. OAKLEY

[This poem was written last autumn, regarding some worthy foreign students in Milton College. It was laid aside for a certain reason at the time, and for several weeks was overlooked. It may not now be too late to interest our readers in the good work of aiding worthy young people in Milton College to become light bearers in their far-away home land.]

On a far away isle, near the California line,
Lies a beautiful country, wonderfully fine,
Where the loving touch of the mind of God
Has brought greatest treasures from water and
clod.

From this charming country years ago,
A dear, little brown boy decided to go,
So he sailed away from the homeland isles
And came to a country of tears and smiles.

And now our interest is greater there
For knowing this lad so perfectly fair,
And we wish others would come here too,
Four years of college work to do.

This Edward T. Buyama boy
Finds horticulture a very great joy,
And protects wild flowers of every kind
Wherever an opportunity he is able to find.

These children from countries far, far away,
Have won love and respect that will always stay.
Our China boy, Chang, from Shanghai town,
Who during his stay here won renown.

Jimmie Sheba, from old Japan,
Is our dear, bright, little Japanese man.
Yes, Tamura, too, and Miss Aling Wang
From far Japan and China came.

HOME NEWS

BATTLE CREEK, MICH.—The Battle Creek *Moon-Journal* says:

The erection of a thirty thousand dollar church building at the corner of North Washington Avenue and Aldrich Street, building operations of which will begin early next spring, was decided upon by members of the local Seventh Day Baptist Church at a special business meeting held last evening.

Details as to the type and size of the building have not been determined as yet, but a committee on plans has been appointed which will consult with architects within the next few weeks in order to submit plans to the church as a whole, it was announced by Rev. J. W. Crofoot, pastor.

The site for the new structure is on the present location of the parsonage of the church, and it was decided last evening to move this building to the rear of the same lot in order to have the new building facing Washington avenue.

Last night's business meeting was the second important step taken in the matter of a new building during the last few weeks. About a month ago a financial drive among the members of the church was completed, which netted in pledges and cash about \$23,000. To this has been added \$1,000 from an old church building fund and about twice that amount from the Ladies' Aid society of the church. Rev. Mr. Crofoot said. Together with possible subscriptions from nonresident members and from friends of the church in the city, it is hoped that the goal of \$30,000 will be reached in the near future.

The committee on plans, which is to consider the type and size of the proposed building, is composed of the following members: Rev. J. W. Crofoot, chairman; E. H. Clarke, Earl B. Davis, Mrs. Alice Fifield, Mrs. W. B. Lewis, Gail V. Simpson, and Mrs. V. S. Adams.

[The editor of the SABBATH RECORDER sincerely hopes that the responses to this call will be so liberal that there will be no lack of funds, and that the good work in Battle Creek may go speedily forward to satisfactory completion.—T. L. G.]

"A gentleman may be rough but never a ruffian."

And now I am thinking of our tall, straight man
Who is known to us as Mr. Lincoln Pan,
Who went to a school not far away
To take special work, I heard him say.

His manners are pretty, his ways so genteel,
That at once this fine man causes you to feel
That he is a friend of the very best kind
That ever a mortal here below could find.

Dear little Aling has a different name,
Strange, but the boys all remain the same.
And I wish that some time we could all meet
And be happy forever at the Savior's feet.

So I look away to heaven so far
And beg of the Savior that he may not bar,
But that each one of us may find perfect rest
In the Savior's arms, on his loving breast.

"I am glad that I live—that I battle and strive
For the place that I know I must fill;
I am thankful for sorrow—I'll meet with a smile
What fortune may send—good or ill.

"I may not have wealth, I may not be great,
But I know I shall always be true;
For I have in my life that courage you gave
When once I rubbed shoulders with you."

And I want you to know wherever you go,
Or whatever your lot may be,
That here in old Milton during your stay,
You were a good missionary to me.

And now this year of 1927 brings us four more
To add to the list that we had before
The last to come, Mr. C. S. Lee,
Is as nice and bright as he can be.

Then the other gentleman, Mr. T. L. Miu,
Seems nothing but his best to care to do,
The examples they set while they are here
Remove from our minds the least shadow of fear.

Two dear little girls traveled over land and sea
Here in old Milton with us to be,
They showed plenty of courage and confidence,
I'll say,

Little Miss Ruth Yang and Wayzay Pay.

Don't you think that we should carefully live
And the best that we have to these children give,
So that when they return to their native land,
The people there will understand?

Have you estimated the cost for missionaries sent
For the redemption of the people of this nation
bent?

Has it occurred to you there is a far better way
And the Chinese government will advance the pay?

Let us not fall short in our efforts for these
And in this manner benefit our brother Chinese.
Then this great problem will for us be solved
Without half the effort to us envolved.

Then why not wake up and our best efforts give
So that these precious children may eternally live.
A most wonderful opportunity comes here to our
door,

To render this great service to forever endure.
Milton College, Wis.

WOMAN'S WORK

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

THE SOUL OF SPRING

Beyond the prairie's gray-brown sweep
The hills in beauty lie asleep,
And purple shadows come and go
Across the deep calm of the snow.

The great outdoors is hushed and stilled
With some sweet promise half-fulfilled,
A pulse of life, beneath, above,
A whisper strange and far as love.

An out-bound trail—the clear, sweet air
Across your cheek and in your hair;
An out-bound trail—and wind and sun,
The joy of life and things begun.

—Olive Cummings.

Right now, when friends of many men, who for various reasons have caught the public eye, are urging upon us their claims for political honors, it is well for Christian women to go about with their eyes wide open and to develop and put to good use a judgment of their own. Many issues will be mentioned in the coming national campaign. We shall find ourselves looking at these issues from many standpoints; for instance many of you may not agree with my mid-western ideas on the St. Lawrence waterway; there are probably many views on the best way to settle the questions that are vexing the farmers at this time; and the Mississippi flood problem offers many solutions. I have heard each of these questions referred to as "a campaign issue." Then, too, some people are sure that the question of religious faith will be again injected into the campaign, and if there is nothing else that the politicians wish to name as an issue we shall hear about the tariff. That question always seems to spring eternal in the breast of the true politician.

However much attention all these questions may attract, let us not lose track of the *real issue* of the coming presidential campaign. That issue is the Eighteenth Amendment, no matter how much the politicians and the daily press may try to pull the wool over our eyes.

Every lover of good government and law enforcement owes a debt of gratitude to Senator Borah because of his avowed intention to write each candidate asking for a letter expressing his attitude on the enforcement of the Eighteenth Amendment. So far the answers have been quite satisfactory, but I wish to register a protest against the act of one great daily newspaper in printing but a fraction of Secretary Hoover's reply to Senator Borah's letter, and carrying the distorted statement that "Hoover calls the dry act an experiment." If your daily gave the reply in that manner find another one that printed the entire text of the letter, and then you will be able to judge for yourself what Secretary Hoover's attitude on this question is.

Senator Borah has been quoted as saying that, "The women alone in this fight can bring the political parties to the support of this Constitutional amendment. It is within your power, and so great an opportunity to render service to Constitutional government will not come again to those now living."

"The Constitution of the United States is the guarantee of our country's greatness. It is national unity, national progress, and national glory. While the people have a perfect right from time to time to modify or amend it, yet in the language of the Father of our Country, 'The Constitution which at any time exists, until changed by an explicit and authentic act of the people, is sacredly obligatory upon all.' Our Constitution has survived the vicissitudes of political parties. It has triumphed over internecine strife. It has conquered the passions and outlived the ordeals of civil war. It will not now surrender to the liquor traffic."

The following action has been taken by the Federation of Woman's Boards of Foreign Missions, of which our Woman's Board is a part. It might be well to have it read in each one of our women's societies, sometime within the next few weeks before the great conventions are held:

"As members of our respective political parties we will vote only for such presidential and other candidates as show through public pledges and private performances that they uphold the Eighteenth Amendment.

"We shall require all platforms and candidates to stand unequivocally for the support of the Constitution of the United States.

"We shall require clean records of every administration, Federal, state, and local, of enforcement honestly carried out, free from bribery, patronage, and corruption, by men who are for the law and are given sufficient power to be able to fulfill their duty. If this means making the Eighteenth Amendment an issue in the 1928 elections, then we are prepared to make it an issue.

"We recommend that church women traveling abroad and expecting the protection of the flag, shall remember their sacred obligations still to uphold the Constitution and observe the law as citizens of the United States."

TIPS ON INTERESTING TRIPS

OUTINGS FOR YOU WHEN YOU COME TO CONFERENCE

Berkeley.—University of California, Campanile, Greek theater and football stadium.

Catalina Island.—You will long remember this wonderful trip out in the Pacific Ocean, thirty-five miles out of San Pedro harbor.

Imperial Valley.—Watered by one of the largest irrigation systems in the world.

Leland Stanford University.—Located at Palo Alto, fourteen miles south of San Francisco.

Lake Tahoe.—Famous lake high in the mountains.

Los Angeles.—Exposition Park and coliseum, Hollywood and moving picture studios, Hollywood Bowl, Los Angeles harbor (Pacific fleet base) and beach resorts.

Mt. Wilson and Carnegie Solar Observatory.—Largest reflecting telescope in the world.

Redwood Park.—Big trees.

San Diego.—Balboa Park, Coronado beach, Point Loma drive, old Spanish light-house and Tia Juana, Mexico.

San Francisco.—Cliff House, Golden Gate Park, Chinatown, the Prisidio and ferry.

San Bernardino.—Eleven miles, rim of the world drive, longest and highest mountain road in the world, Lake Arrowhead, and Big Bear Lake.

Salton Sea.—Inland lake, two hundred sixteen feet below sea level.

San Juan Capistrano Mission.—Established in 1776.

Sequoia National Park.—Good roads.

Yosemite National Park.—California's national playground.

Many other interesting places you will

want to see. Plan now to come to Conference.

Thank you.

PUBLICITY COMMITTEE FOR CONFERENCE.
Riverside, Calif.,

February 19, 1928.

THE WORLD THE CHILD LIVES IN

All sorts of things contribute to make the child's world a happy place for sound development of body, mind, and spirit. But perhaps none is more important than a clean and safe milk supply. Children must have milk, but it needs to be safe milk. Otherwise we shall have epidemics of sickness instead of progress toward our goal of healthy, happy, splendid children.

Much has been done in the last few years to ensure clean and safe milk to our American people. Not only have great, model dairies come into existence but in many states and many communities ordinances have been passed and enforced for the protection of the milk supply.

We have reason, then, to rejoice; but, according to the report of the Survey of Small Town Milk Supplies, recently published by the American Child Health Association, we have still a long way to travel before America's milk supply will be one hundred per cent clean and safe. Out of one hundred seventeen towns with a population of less than twenty-five thousand, ninety-seven do not pasteurize their milk. In only two of the towns or cities was most of the milk found to be clean. In the rest it was really dirty, the kind of dirt that left a deposit when it was poured through a filter of cotton. In nineteen cities half of the milk proved to be clean or "fairly clean." In one hundred nine towns and cities the milk was not kept on ice while it was being delivered. In seventy-one cities half of the milk registered 55° F. at the time of delivery. Germs, or bacteria, to speak more scientifically, thrive in milk at that temperature or above.

We are working not only to make *better children for our nation* but also to make a *better nation for our children*. Let us step on the accelerator and include a clean and safe milk supply in the goal toward which we are working for May day, 1928.—Aida de Acosta Breckinridge in *American Child Health News*.

YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK
R. F. D. 5, BOX 165, BATTLE CREEK, MICH.
Contributing Editor

MISSIONARY ENTERPRISE

Christian Endeavor Topic for Sabbath Day,
March 24, 1928

DAILY READINGS

Sunday—Lay missionaries (Acts 8: 1-4)
Monday—Standing by the preacher (Acts 2: 14-24)
Tuesday—Supporting missionaries (1 Cor. 9: 1-14)
Wednesday—Interest in missions (Acts 14: 19-28)
Thursday—Praying for missionaries (Eph. 6: 18-24)
Friday—Encouraging missionaries (2 Tim. 4: 1-8)
Sabbath Day—Topic: What is my share in the missionary enterprise? (1 Thess. 1: 1-10. Missionary meeting)

AUGUST E. JOHANSEN

Today we have the nations of the world for our near neighbors. We may choose to get along with them or not to get along with them, but we can not get along without them. Peace or war, constructive concord and co-operation or destructive strife and conflict—whichever we may choose, we can not escape the fact that they are our neighbors.

While we are just awakening to the realization that we have these other nations and peoples as our neighbors, the Christian missionaries have for many decades felt this fact. The missionary enterprise is the product of the realization on the part of earnest men and women that they are neighbors to the rest of the world. Long before the world ever heard of an "ambassador of good will" who dropped out of the clouds with a message of peace and friendliness, long before the nations were linked by airplane and radio, the missionaries of the Church were acting as "ambassadors, both of divine and human good will" to the farthest corners of the earth. Before economics and trade and invention made one great neighborhood of the nations, these great pioneers sought to make of the world a greater "spiritual neighborhood."

Therefore, the very least of our share in the great missionary enterprise is an intelligent and sympathetic interest in the move-

ment. Once we really know and appreciate the work of this enterprise in the past and present, we will not find it difficult to discover our further share in the enterprise.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

"Making mention of you in our prayers." It must be a great comfort for the missionary to feel that his church and denomination are praying for him and his work. If it were not for the prayers of the home folks it would be difficult for him to carry on his work. Let us remember to pray for our home and foreign missionaries and for the work they are doing.

We can encourage missionaries in many ways. Some time ago I read an article in the RECORDER, in which the writer said we should write letters to our missionaries occasionally. Perhaps we can not realize how much good such letters will do. Let us write to our missionaries, telling them we are backing them in every possible way and are praying for them.

One of the greatest shares we can have in the missionary enterprise is the dedication of our lives to missionary work. This may mean work in the foreign field, in the home field, or even in our local churches. Can we not be lay missionaries as well as foreign? The dedication of one's life to missionary work means sacrifice, but it brings a rich reward in seeing souls who were in darkness come into the light of the gospel of Christ. Let me ask, young people, that you consider this great opportunity for service, and may you be willing to say, "Here am I, Lord, send me."

THE INTERMEDIATE CORNER

REV. WILLIAM M. SIMPSON
Intermediate Christian Endeavor Superintendent
Sabbath Day, March 24, 1928

DAILY READINGS

Sunday—Jonah, who would not be friends (Jonah 4: 1-11)
Monday—Friends of the stranger (Ruth 2: 1-12)
Tuesday—Jesus befriends an outsider (Mark 7: 24-30)
Wednesday—Friend of all the world (Romans 1: 8-15)
Thursday—Friends of the Gentiles (Acts 13: 46-49)
Friday—The divine outreach (Matthew 28: 16-20)
Sabbath Day—Topic: How far should friendships reach? (Matthew 5: 43-48; Luke 10: 25-37)

IVA ELLIS

[The Intermediate superintendent asked the Intermediate society of Plainfield, N. J., to prepare the notes for this topic. Since the Plainfield Church has no Intermediate society at present, the notes have been prepared by a former member, who was promoted with all other members of the society into the Senior society at the beginning of the active work last fall.]

Sunday—Jonah 4: 1-11. Nineveh, during Jonah's time, was a very wicked city. The Lord directed Jonah to warn the Ninevites to repent, which they did. Therefore the threatened destruction was postponed. If Jonah had had the right spirit, he would have rejoiced with them, but he wanted to see his prophecy fulfilled.

Monday—Ruth 2: 1-12. We all know the lovely story of Ruth's devotion to her mother-in-law, Naomi, and how much Boaz, Naomi's kinsman, appreciated this.

Tuesday—Mark 7: 24-30. Jesus' ministrations did not stop with his own people, but he helped even the remotest outsiders. In this case Jesus cured a child belonging to a Greek woman. Paul also was friendly and helpful to the Greeks, because he saw their great need for Jesus.

Wednesday—Romans 1: 8-15. Paul in his letter to the Romans yearns to be with them, so that their friendships might be strengthened. He hoped to be able to comfort them. He knew from experience that he would be helped and comforted too. That is one of the beautiful things Paul learned about friendship.

Thursday—Acts 13: 46-49. Paul is often called the friend of the Gentiles, because he preached about Christ to them. Here is a lesson for us: that we do not discriminate when there is an opportunity for doing good.

Friday—Matthew 28: 16-20. Jesus said to his disciples, "Go ye therefore and make disciples of all nations." He did not confine his message to a certain few. He promised the disciples that he would be with them always to help, cheer, and comfort them.

Sabbath Day—Matthew 5: 43-48; Luke 10: 25-37. Topic: How far should friendships reach? According to Christ's teaching our sympathetic interest and help should reach to our dearest friends or our bitterest enemies. We often find it difficult to be kind to people we do not like. Sometimes

we neglect to be thoughtful of our best friends, because we think they do not need us. If we try to live carefully each day, as Jesus would have us, then, when any opportunity to do good presents itself, we will be prepared and willing.

Bound Brook, N. J.

JUNIOR C. E. JUMBLES

SUGGESTIONS FOR TOPIC OF MARCH 24

This topic may be used in a variety of ways. Jesus called helpers while he was here on earth, helpers of different characters and temperaments, from different walks in life. A fine lesson may be learned from each of these helpers. A brief history of each may be given.

Jesus is calling helpers today just as much as he did in those olden times. He calls pastors, missionaries, teachers, doctors, superintendents, men and women, boys and girls, a long list of them. As Jesus had a work for each of his disciples in those days, he has a work for each of us today. No one else can do our work—it depends upon us. How will we answer Jesus? He is now calling. "Come and follow me." Will juniors answer, "Here am I, Lord"?

SUGGESTIONS FOR WORK

It is sometimes hard for children to remember the number of books in the Bible and its division into testaments. The following plan has often proved beneficial.

There are three letters in the word "Old" and nine in the word "Testament"; putting them together they make thirty-nine. There are three letters in the word "New" and nine in the word "Testament"; multiply three by nine and it gives twenty-seven. We can remember whether we put the numbers together or whether we multiply them by the fact that thirty-nine is larger than 27, and the Old Testament is larger than the New.

There is another example with the total number of books, which is also of value. After adding thirty-nine and twenty-seven to make sixty-six, make the first "six" small and the second "six" large. Beneath the first six and beside the large six write the number "three." The Bible was written by at least thirty-six authors inspired by God. Under the three write a "one," making sixteen. The Bible was written during sixteen centuries.

Your diagrams will look similar to this:

Old Testament	3	9	39
New Testament	3	x 9	27

—
Total 66 books
Written by 36 human authors
Through 16 centuries

CHRISTIAN ENDEAVOR NEWS NOTES

ASHAWAY, R. I.—DEAR ENDEAVORERS: At the regular Christian Endeavor prayer meeting, February 3, led by James Waite, a new idea was carried out for roll call. The secretary called first for officers to stand, and then he called them by the name of the office they held, and each took part. After these he gave a chance for the Intermediates to take part. Then each committee was called and the members were asked to stand and take part. This was followed by an open meeting for visitors and regular attendants.

On Sabbath morning Pastor Simpson preached a sermon on the subject "For Christ and the Church." As this was especially for the young people, the Junior, Intermediate and Senior Christian Endeavor societies sat in a body.

On the evening after the Sabbath the Intermediate and Senior societies held a Valentine social at the parish house. A very enjoyable evening was spent with games in keeping with the idea of the social. Refreshments were served.

A very interesting program was given:

Violin duet—Misses Alberta and Lucile Simpson.

Valentine legend—Albert Perrin.

Vocal solo—Pastor Simpson.

Reading—Miss Helen Hill.

Cornet solo—Everett Perrin.

At the close, a talk about our Young People's Board and an introduction to its officers and associational secretaries, also a brief idea of the work of our new Eastern Associational Seventh Day Baptist Union, was given by Pastor Simpson.

MRS. BLANCHE BURDICK,
Corresponding Secretary.

MEETING OF THE YOUNG PEOPLE'S BOARD

The Young People's Board meeting was called to order by the president, and L. E. Babcock led in prayer.

Members present: Doctor B. F. Johanson, L. E. Babcock, Rev. J. W. Crofoot, Mrs. Frances F. Babcock, Dorothy Maxson, Mrs. Nettie Crandall, Mrs. Ruby Babcock, Russell Maxson, E. H. Clarke, Marjorie Maxson.

The secretary's report was presented. It follows:

REPORT OF CORRESPONDING SECRETARY FOR JANUARY, 1928

Number of letters written, 20.
Number of letters mimeographed and mailed, 100.

Semi-annual reports have been received from: Ashaway, Shiloh, Hopkinton, Westerly, Plainfield, New Market, Rockville, Marlboro, Adams Center, Verona, Ritchie, Salem, Riverside, Fouke, North Loup, Farina, Milton, Milton Junction, Little Genesee.

Correspondence has been received from: Miss Alice Baker, Miss Vivian Hill, Mrs. Demariis Getchall, Rev. R. J. Severance, Mrs. Grace Osborn, Miss Donna James, Mrs. Gleason Curtis, International Society of Christian Endeavor, Miss Lena Ebersole, Mr. Frank Hill, Rev. Duane Ogden, Mr. Carroll Hill.

Activities charts have been sent to: Adams Center, Hopkinton, and Waterford.

Considerable correspondence has been carried on in regard to the Conference program. The highest ratings on the activities chart are:

Little Genesee	.....	556
Ashaway	.....	551
Riverside	.....	485
North Loup	.....	458
Westerly	.....	368
Plainfield	.....	318

FRANCES FERRILL BABCOCK.

Correspondence was read as follows: Miss Alice Baker, Mrs. Demariis Getchall, Miss Dorcas Austin, Albert Rogers, E. P. Gates, Mrs. Grace Osborn, Miss Vivian Hill.

A discussion of the Conference grew out of some of the correspondence. The program is progressing.

The Nominating Committee reported that Miss Vivian Hill of Farina has accepted the office of associational secretary. This report was accepted and the corresponding secretary asked to communicate with her as to the details of this work.

A bill from the editor, Mrs. Ruby Babcock, for \$2.50, supplies, was allowed.

The meeting then resolved itself into a general discussion regarding problems of the Life Work Recruits and the field secretaryship.

The minutes were read and corrected and the meeting adjourned.

Respectfully submitted,
MARJORIE MAXSON,
Recording Secretary.

*Battle Creek, Mich.,
February 2, 1928.*

ADDRESS AT THE FAREWELL SERVICE FOR MRS. DAVID E. TITSWORTH

BY HER PASTOR

We are met here in this home today to hold a brief and simple service to commemorate the life of a Christian woman, and to honor the memory of one whose memory we hold dear. Mrs. David E. Titsworth lived her life so helpfully that at her going she leaves nothing behind to make us sad save our own loneliness. Beneath our sorrow there is an undercurrent of joy—flowing deep and full—joy that for her the victory has been won and that she is now at rest, bathed in the blessed peace of Paradise.

There are at least three circles of activity and influence in this world in which a life may test its character and prove its worth. In these three spheres Mrs. Titsworth moved with true Christian grace, and performed her tasks with rare devotion.

As the home comes first in any listing of helpful human institutions, so did the home have first place in the love and loyalty of our dear friend. As a daughter she ever exhibited a beautiful devotion to her parents while they lived, and when they had gone she cherished for them a lively and a blessed memory. She was a loyal sister.

When she joined her life with that of her husband, long of blessed memory, to establish a new home, she brought with her those womanly graces which made her truly a queen in her own home. As a mother she was loving, devoted, and wise, and her sons rise up and call her blessed. It was my privilege to have had brief insights into the home life of Mr. and Mrs. David E. Titsworth, and these visits are among my happy memories. This is the testimony of all who were acquainted with that Christian home.

As a pastor, with an experience of twenty-five years in the ministry, I have never known a person who was more devoted to the church. Indeed, I never expect to find one such, for I would not know what to look for in a loyal church member that Mrs. Titsworth did not possess. For years she sang in the choir, which was directed by her husband, and it is most fitting that these hymns should be sung, as they have been, so beautifully, at this service which commemorates her translation and their reunion. I think no one in the church was quite so faithful in attending all its services. And with her this was no perfunctory service, but an expression of her love for the church, and of her loyalty to Jesus Christ, its divine head, and her own Master and Lord. The members of the church were her brothers and sisters, and the shut-in members received from her special attention and help. She was interested in all the work of the church, retaining her interest in the young people to the very last, having spoken to the Senior Society of Christian Endeavor two weeks ago last Sabbath afternoon.

To be a member of the church was for her to be interested in all the work of the denomination of which her own church was a part. Sabbath promotion and foreign missions, and every other line of denominational endeavor, found in her an intelligent, interested and generous supporter.

As for that third circle of influence in which she moved, that wider field of endeavor, it must go undescribed, except as I may refer to it as everything else in life outside the home and the church which would build up society and the world. She was interested in the great cause of temperance and good citizenship and in whatever would promote truth and purity and right living. It was her conviction that upon these depend true happiness here and that which to her was infinitely more worth while than anything that this world can give, the blessings of eternity.

The teacher asked her class to explain the word "bachelor," and was very much amused when a little girl answered: "A bachelor is a very happy man."

"Where did you learn that?" asked the teacher.

"Father told me."—*Selected.*

CHILDREN'S PAGE

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

SHOWING REVERENCE

MRS. ELISABETH K. AUSTIN
Junior Christian Endeavor Superintendent
Junior Christian Endeavor Topic for Sabbath Day,
March 17, 1928

DAILY READINGS

Sunday—How Moses showed reverence (Exod. 3: 1-6)
Monday—Reverent silence (Hab. 2: 20)
Tuesday—Reverent respect (Prov. 23: 22)
Wednesday—How Jesus showed reverence (John 2: 13-17)
Thursday—Show reverence by love (Matt. 18: 10-14)
Friday—Worship in the heart (John 4: 24)
Sabbath Day—Topic: How do we show reverence? (Ps. 19: 14)

Florence and little May dressed for church and then went to the room where their mother lay ill in bed. Mama saw that both the girls looked all right; then she said, as she laid her hand on her little girl's arm: "May is going to church for the first time. I want her to remember that she is in God's house, and that God himself is there, although she can not see him. I hope she will remember that we go to church to worship God, to sing about him, to pray to him, to listen to what the minister says about him. If we go with hearts full of love for God and really want to show him that we know how great and good he is, we shall keep very quiet all the time we are in his house, and listen to all that is sung or said."

Everything was very quiet in the church. May sat still, but looked about her. There were a great many people, more than she had ever seen together before. The church was plain, but to May it seemed very grand. She felt quiet, and wondered whether it was because God was so near.

Soon the choir began to sing. May loved music dearly, and would listen as long as anyone sang. When the white-haired old man stood up in the pulpit and began to read slowly and clearly from the Bible, May looked up into his sweet face and wondered whether he looked so kind because he was in God's house so much. Then another

hymn was sung, and again May was perfectly happy. As the others all bowed their heads in prayer, May did the same. It was still and quiet in the church, very different from the drowsy hum of the bees in the hot sunshine outside, or the bright sunny rooms at home.

After a little the minister began to preach. It was a long sermon, and our little girl could not understand much of what the minister said. One sentence she remembered and thought about: "If we think of the song of the birds and the music of the brooks as praise offered to God, they will help us to true worship of him."

[The above paragraphs were taken from the story entitled, "May at Church," from "The Bible in Lesson and Story," by Ruth Mowry Brown.—E. K. A.]

NOW THE LETTERS ARE COMING

DEAR BOYS AND GIRLS:

I have a splendid treat for you this week—a letter from far-away China, and a very interesting one at that. We are so glad that you wrote to us, Brier dear, and hope you will do so again. We are thankful to you and Aunt Nettie, too.

Lovingly yours,
MIZPAH S. GREENE.

MY DEAR MRS. GREENE:

I have been reading your letters in the RECORDER. I do not have any American children to play with except my brothers, David and Stephen, but I have some Chinese girls and boys to play with. They come and play see-saw with me. Yesterday a little girl came and we took the see-saw board off the high horse it was on and put it on a Chinese bench. Then we see-sawed standing up. We had great fun on the teeter totter.

I had three little puppies but I sold one to the Davis boys and Carol in Shanghai. The two I have left now run around and are very cunning.

The Chinese boys and girls love to fly kites. They make many beautiful ones and make them in many different shapes—birds and animals. These they like to fly at the China New Year time. One day I saw one up in the air so high that it looked like a real airplane. It was so large it took a man to hold the string.

The Chinese boys are like American boys in that they love to play marbles. They love to play ball, too, but instead of throwing the ball as American boys do, they like to kick it with their feet.

I have a swing out under the China berry tree near the house, and the boys and girls are fond of swinging in it, but they do not care to swing very high.

When father goes into Shanghai to trade I like to go with him. I sit in the auto while he does errands, and then I watch the Chinese people on the street. One day a policeman came to the car and asked me if I was the driver of the car.

My Aunt Nettie is helping me write this letter. She came out here to help us when my mama was sick.

BRIER THORNGATE.

Liuho, China,
January 21, 1928.

We are glad to have here another poem from Mrs. Keller.

M. S. G.

GIVING A SMILE

MRS. JOSEPH B. KELLER

Giving a smile to serve one who's sad,
Singing a song just to make him glad,
Lending a hand to lighten a load,
Brighten a heart on the onward road;

Giving a smile on life's pathway,
Singing of Jesus so none might stray,
Lending a hand, it's so sweet to work,
Duties on earth never to shirk;

Giving a smile, it's so sweet to love,
Singing of Jesus in heaven above,
Lending a hand to guide a lost soul
To our heavenly home, that is our goal.

Written January 24, 1928.

DEAR JESSICA:

I was just delighted to receive your good letter, and surely expect to hear from you again. I am especially glad to hear from a little Brookfield girl, for I have a very warm place in my heart for all Brookfield people.

Lovingly yours,

M. S. G.

DEAR MRS. GREENE:

I am writing to tell you about a birthday service we had recently in our Sabbath school.

We opened by singing a birthday song, then Miss Dorothy Worden, our assistant superintendent, told us a birthday story. We sang "God as Gold," and Miss Dana Worden, teacher of the beginners' class, gave us a talk on the Near East Relief. Jean Rogers, a member of the intermediate class, gave us a talk on the denominational building. We sang, "Bless Our Birthday Friend," followed by prayer. Six members of the department whose birthdays we celebrated contributed to the birthday fund, which is to be divided equally between the Near East Relief and the denominational building.

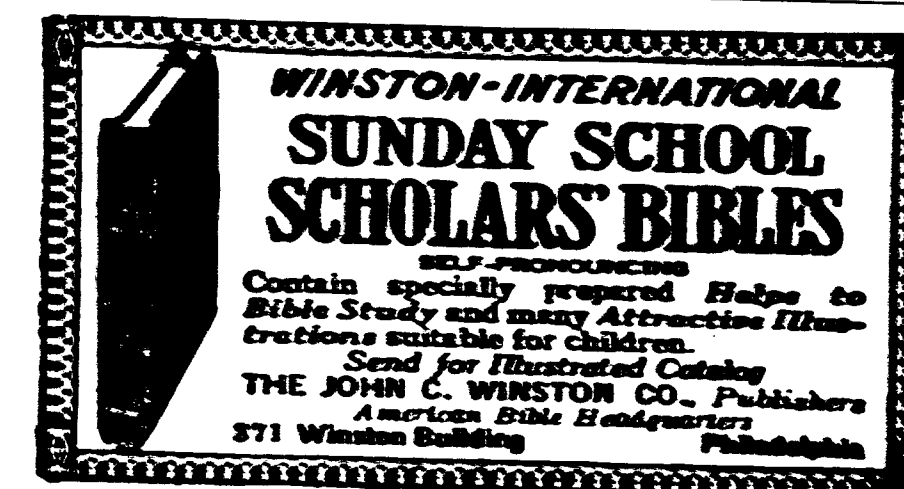
We enjoy your department in the SABBATH RECORDER.

Sincerely yours,

JESSICA BROWN.

Brookfield, N. Y.,
February 1, 1928.

Many years ago Horace Bushnell sounded a note of warning concerning the power of wealth in the world. His words need to be repeated again and again in our day, when the vast power of money is making insidious inroads into the life and habits of many persons. His words were as follows: "The money power, which is one of the most operative and grandest of all, is only beginning to be Christianized. What we are waiting for is the consecration of the vast money power of the world to the work and cause and kingdom of Jesus Christ; for the day, when it comes, will be the morning, so to speak, of the new creation. That tidal wave in the money power can as little be resisted, when God brings it, as the tides of the sea; like these also, it will flow across the world in a day."—*Christian Observer*.



MARRIAGES

BAILEY-VAN HORN.—At the home of the bride's parents, Rev. and Mrs. H. C. Van Horn, Lost Creek, W. Va., February 13, 1928, Miss Stella E. Van Horn was united in marriage to Frank Bailey, the bride's father officiating.

DU TOIT-CARTER.—At the Methodist parsonage in Marshalltown, Iowa, by Rev. Sylvester E. Ellis, on January 21, 1928, Mr. Sylvis Du Toit and Miss Claudina Carter, both of Garwin, Iowa.

JENSEN-SCOUTEN.—Mr. James M. Jensen of Nortonville, Kan., and Miss Neva Scouten, daughter of Mr. and Mrs. E. G. Scouten, Fouke, Ark., were united in marriage at Topeka, Kan., January 21, 1928.

DEATHS

BARBER.—Glenn Paul Barber, infant son of G. D. and Cora Barber, was born June 18, 1927, and died January 18, 1928, at the age of 7 months and 1 day.

Brief services were conducted at the grave by their pastor, and burial was made in the North Loup, Neb., cemetery. H. L. P.

BOSS.—Mary M. Rathbun, daughter of Albert M. and Mary Green Rathbun, was born in Lisbon, Conn., March 8, 1865, and passed away at her home in Rockville, R. I., December 14, at eleven-thirty o'clock.

She was married to Erwin G. Boss on October 16, 1890, and resided in Hope Valley until three years ago, when they moved to Rockville.

She has been a great sufferer for the last four and a half years, but never lost faith in her Savior, nor a desire to be found ready when her summons came to return home.

She is survived by her husband, a sister, Mrs. O. C. Stott of Westerly, and a brother, Edward E. Rathbun of Springfield, Mass.; also an adopted daughter, Mrs. William J. Decoteau of Springfield, Mass.

She was baptized August 5, 1916, by Rev. I. L. Cottrell, and united with the Rockville Seventh Day Baptist Church.

Funeral services were conducted by her pastor, and burial took place at the Hope Valley cemetery, December 15, 1927. P. S. B.

CAMPBELL.—Mrs. Elizabeth Steins Campbell was born in London, Eng., April, 1863.

Her mother died at sea as the family were coming to America. The father found a home for the child near Marlboro, N. J. She attended the

Marlboro Sabbath school and Button Wood school. After reaching eighteen years of age she spent some years with families in New Market, N. J., and New York City. She returned again to Marlboro, and there was united in marriage to Mr. Elmer Campbell, 1888.

In a very practical way Mrs. Campbell lived for others, but nowhere were her deeds of love better manifested and appreciated than in her own home. There she remembered many things she craved but missed during her childhood days. Her husband and three children, William, Anna, and Oliver, shared the devotion of this Christian wife and mother.

Five years ago Mr. and Mrs. Campbell moved to Shiloh. She was a member of the Shiloh Church, but failing health prevented her meeting with others for public worship.

July 30, 1927, Mrs. Campbell passed to her eternal reward. Services were conducted by Pastor Loofboro. She was laid to rest in the Shiloh cemetery. E. F. L.

CRANDALL.—Mary J. Kenyon was born March 23, 1849, and died at Rockville, R. I., January 18, 1928.

She was married to Isaac C. Crandall, April 17, 1864, and to them were born three sons—William, Samuel, and Bert. The husband and two sons preceded her in death, leaving but one son, Samuel, who lived with and cared for his mother. One sister also survives her, Mrs. Eliza Palmer of Alton, R. I.

She was baptized by Rev. Lebbeus M. Cottrell and united with the Rockville Seventh Day Baptist Church, January 21, 1865. Among a circle of friends, her cheerful, helpful spirit will be greatly missed.

In the absence of the pastor, the funeral was conducted by Rev. William L. Burdick of Ashaway, January 22, 1928. P. S. B.

GREENE.—Frank Leslie Greene, son of Joseph and Louisa Lewis Greene, was born at West Halleck, Ill., November 30, 1868, and died at North Loup, Neb., December 18, 1927, aged 59 years, 18 days.

The family moved to Kansas, later to New York, and then came to North Loup when Frank was seven years of age. This has been his home ever since. On March 18, 1891, he was married to Lela Potter, and there were born to them eight children: Leslie of Valley Falls, Kan.; Mrs. Tillie Potter of Hershey, Neb.; Melvin Greene of North Loup, Neb.; a babe who died in infancy; Mrs. Hettie Edwards of Valley Falls, Kan.; Glenn, Lynn, and Johnnie, of North Loup.

Years ago he went forward in response to an invitation to give his heart to God, but he never became a member of the church. However, he has always been counted a member of the congregation of the Seventh Day Baptist Church.

He was a lover of his home and his family and music was a great joy to him. He has suffered greatly and death comes as a relief after the long struggle through which his companion has been so patient and so faithful.

Besides his wife and seven children, he is sur-

vived by ten grandchildren, one sister, Mrs. Sylvia Brannon, one brother, T. Wardner Greene, both of North Loup, many relatives and friends.

Funeral services in charge of Rev. H. L. Polan were held Sunday afternoon at two o'clock at the Seventh Day Baptist church, and the body was laid to rest in the North Loup cemetery. H. L. P.

HASKELL.—Lafayette Haskell was born in Canada, May 5, 1843, and died at a hospital in Marshalltown, Iowa, February 2, 1928, at the age of 84 years, 8 months, 27 days.

At the age of twelve years he moved to Tama County, Iowa. Later in life he removed to Dallas County, and still later to Story County. While living in Story County he was converted and united with the Seventh Day Adventist Church. After fourteen years of absence from Tama County, he returned and located near Garwin, where he spent the remainder of his life.

During the year 1869 he was united in marriage with Margaret S. Stephens, who departed this life December 17, 1922. This marriage resulted in the birth of six children, two of whom died in infancy. One of the daughters, Mrs. Wilbur, labored for many years under the auspices of the Seventh Day Adventist Board as missionary in China, and the other daughter, Mrs. Rentfro, was engaged as missionary for many years, under the auspices of the same board, in Portugal and later in South America. In middle life the deceased united with the Seventh Day Baptist Church in Garwin, of which church he was a faithful member at the time of his death.

The deceased leaves to mourn their loss two brothers, one sister, two daughters, two sons, seventeen grandchildren, one great grandchild, and a number of other relatives and friends.

Funeral services were conducted in the Garwin Seventh Day Baptist church, by Rev. E. H. Sewell, his former pastor. E. H. S.

SWAN.—Nancy Maxson Swan was born at Truxton, N. Y., June 26, 1849, and died February 15, 1928, at North Loup, Neb.

On July 2, 1870, she was married to Luther G. Potter at Farina, Ill., who died at North Loup, July 16, 1888. To this union were born two daughters—Malissa Alzina Loofboro, who died August 17, 1898, and Mrs. Lela Green.

On April 5, 1890, she was married to Squire J. Swan, who died September 28, 1913, at Boulder, Colo., where the family moved in 1900. In 1918 Mrs. Swan returned to North Loup, accompanied by her sister, Martha, who has constantly made her home with her ever since before leaving North Loup. Words can not express the diligent faithfulness of Martha in caring for Mrs. Swan in her affliction through the years.

As a young girl in her teens Mrs. Swan joined the Dakota, Wis., Seventh Day Baptist Church and transferred her membership to churches of like faith in Farina, North Loup, Boulder, and again to North Loup, when she moved from one place to another.

She was a sweet, patient, devoted Christian woman, loved and respected by all. She herself

said in a last conversation with her that she was "a staunch Seventh Day Baptist."

She is survived by two sisters, Mrs. Annis Weaver of Council Bluffs, Iowa, Martha of North Loup; a grandson, Leo Loofboro of New Auburn, Wis.; her daughter Lela and family, other relatives and friends.

Funeral services were conducted at the home by her pastor, Friday afternoon, February 17, and the body was laid to rest in the North Loup cemetery. H. L. P.

TITSWORTH.—Mrs. David E. Titsworth was born in Westerly, R. I., May 24, 1853, and died at the home of her son in Plainfield, N. J., February 17, 1928.

Emergene Minette Potter, known always as "Nettie," was the daughter of Charles and Sarah Wilcox Potter. Her girlhood was spent in Westerly, and after studying at Alfred, she came to Plainfield, in 1869, to complete her education in the Plainfield Seminary. Her family moved to Plainfield in 1870, and here she spent the remainder of her life. She was united in marriage to David E. Titsworth, November 11, 1885. To this union were born two sons, Charles Potter Titsworth of Plainfield, and Roy Edward Titsworth of Detroit. She is survived also by two sisters, Mrs. Albert R. Sheppard and Mrs. William C. Hubbard, both of Plainfield. Mr. Titsworth died April 14, 1914.

Farewell services were held at the home of her son Charles, Road Ending, Plainfield, February 20, 1928, in charge of her pastor, Rev. Ahva J. C. Bond. A male quartet from New York City sang "Dear Lord and Father of Mankind," "We May Not Climb the Heavenly Steep," and "Still, Still with Thee," favorite songs of Mrs. Titsworth. Interment was made in Hillside Cemetery. (See address by Pastor Bond elsewhere in this issue.) A. J. C. B.

Sabbath School Lesson XII.—March 17, 1928

JESUS TEACHES SINCERITY. Mark 7: 1-23.
Golden Text "Keep thy heart with all diligence, for out of it are the issues of life." Prov. 4: 23

DAILY READINGS

- Mar. 11—Jesus Teaches Sincerity. Mark 7: 1-13.
Mar. 12—Jesus Emphasizes the Inner Life. Mark 7: 14-23.
Mar. 13—Jesus Condemns Hypocrisy. Matt. 6: 1-7.
Mar. 14—Corrupt Worship Rebuked. John 2: 13-22.
Mar. 15—Sincerity of Character Rewarded. Matt. 25: 31-40.
Mar. 16—Genuine Friendship Rewarded. Matt. 26: 6-13.
Mar. 17—The Sincere Worshiper. Psalm 24: 1-6.
(For Lesson Notes, see *Helping Hand*)

"If the practice of economy is not popular, the results of it are viewed with tremendous satisfaction."

SPECIAL NOTICES

The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work in Pangoeng-nen 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, 504 South Cuyler Ave., Oak Park, Ill.

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, Whittier 6644. A most 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.

THE SABBATH RECORDER

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

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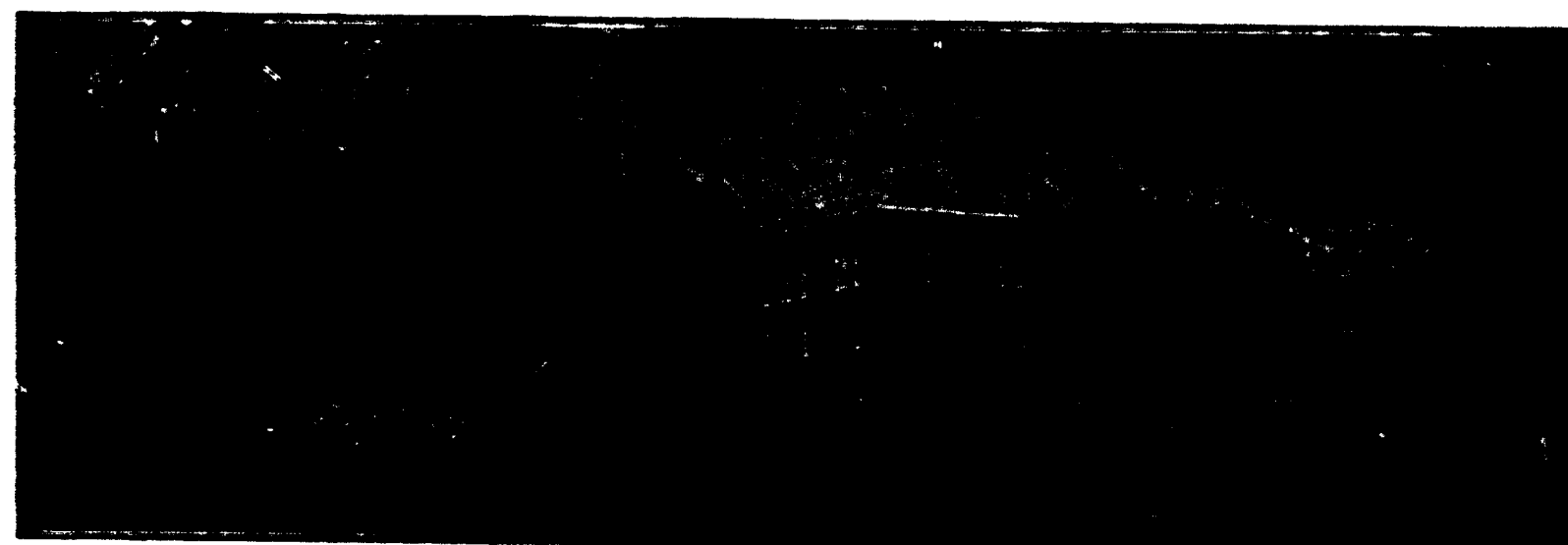
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