

The Sabbath Recorder

“Yesterday—Inspiration

To-day—Action

To-morrow—Realization”

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

MARCH

The stormy March has come at last,
 With wind, and cloud, and changing skies,
 I hear the rushing of the blast,
 That through the snowy valley flies.

Ah, passing few are those who speak,
 Wild stormy month! in praise of thee;
 Yet, though thy winds are loud and bleak,
 Thou art a welcome month to me.

For thou, to northern lands again,
 The glad and glorious sun dost bring,
 And thou hast joined the gentle train
 And wear'st the gentle name of Spring.

And, in thy reign of blast and storm,
 Smiles many a long, bright, sunny day,
 When the changed winds are soft and warm
 And heaven puts on the blue of May.

Thou bring'st the hope of those calm skies,
 And that soft time of sunny showers,
 When the wide bloom, on earth that lies,
 Seems of a brighter world than ours.

—William Cullen Bryant.

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(INCORPORATED, 1916)

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The Sabbath Recorder

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WHOLE No. 4,332

Our Father who art in heaven, we thank thee that amid the drifting tides of worldliness and unbelief thy trusting children may find safe anchorage in thee. Help us to trust thee, and give us the blessed assurance that thy guiding hand will bring us safely home. In our own weakness we bring our sins and our failures to thee, praying for needed grace and strength to overcome the evil one, and to help our fellowmen in their struggles for true living in thy sight.

Thou art our refuge and our strength, our present help in time of need. Teach us, we pray thee, how to serve our generation well, and when our work on earth is done, raise up others who will serve thee better. In Jesus' name. Amen.

The Climax in a Progressive Life Of Prayer

I have just found a suggestive little poem of five brief stanzas, entitled: "The Larger Prayer," which attracted my attention enough to call for a third reading. The steps in the writer's prayer life, which led to the blessed climax of real Christian experience, were defined as being prayer for light, strength, faith and love.

The prayer for "light" came first, from one who desired to see the way, and who cherished the hope that as soon as light should come he would walk in the way it might reveal. But when this prayer was answered, and the conviction came that a certain way was right, and that he ought to be true to his light, he found so many hindrances—so much that must be given up, so many obstacles to be overcome—that he had not the strength to live up to his convictions. He began to feel his weakness as never before. The obstacles seemed insurmountable.

Yet he could but feel that if he did not live up to the light for which he had prayed, he must certainly lose out in his desire to be found in the way of everlasting life. To neglect to follow the light meant darkness for him in the days that were coming.

So then he prayed for strength. Without this he could not follow with true and firm

step the way which his light revealed as the road to peace and godly character and to heaven.

But in his effort to walk in the way everlasting he soon found that faith was greatly needed, and that without faith his strength was weakness, and might fail him in time of need.

Many a man who has been blessed with the light, and with strength of character which seemed to give promise of true and faithful living for Christ and the church, has fallen out by the way, from lack of faith. His trust in God has failed him, his light has grown dim, and his Christian strength has turned toward worldly ambitions until the hopes of his own early life and of his Christian loved ones, have all faded away.

But the writer of the poem found the full fruition of his progressive prayer life when he began to pray with renewed zeal for love. If real love for God and man is lacking: if the one who has the light and strength and faith essential to true living does not possess true love—"a living love that will not fail"—his life must lack the one thing needful for the truest and best results as a child of God.

It was only when the writer in question had fervently prayed for love that would not fail him no matter how dark his day might be, that he found light and strength and faith opening everywhere, to enlarge his life, brighten his hope, and increase his usefulness as a child of God. His heavenly Father had waited for the full answers to all his prayers, until his child had really prayed the larger prayer of love.

I wonder how many in our times who have the light, and the ability to do great things for God, are coming far short from lack of faith and love? Indeed I do fear that too many are making a sad failure on this account; and that the cause of God is suffering untold loss because of such failures!

Rev. C. W. Threlkeld Goes Home The Alfred *Sun* of last week contains this item of news:

Elder C. W. Threlkeld died last week at the home of his daughter, Mrs. M. B. Kelly of Stuart, Florida. The body was brought back to Alfred, his former home, for burial, and a short service was conducted at the grave on Tuesday morning, Pastor Van Horn officiating. Miss Ruth Kelly—a granddaughter of Mr. Threlkeld—came on Monday evening, to attend this service. She has been a guest at the parsonage for a few days.

Brother Threlkeld was one of our prominent home missionaries of more than fifty years ago. Our older readers will remember him very well, and they will recall the interest aroused by his conversion to the Sabbath in 1872. In the annual report before the Tract Society of that year, given at West Hallock, Ill., Rev. F. F. Johnson told of the conversion of Brother Threlkeld to the Sabbath. He had been pastor of a Baptist church, and in that report, was described as "an able and highly esteemed man, who will do good service for the cause."

Brother Threlkeld immediately became active in missionary work, and his name appears in the annual programs of the Southwest, in which he became a helpful worker.

In Elder James Bailey's report to the American Sabbath Tract Society, 1872, he says regarding the great interest aroused in Saline County:

During this time, Elder C. W. Threlkeld, pastor of the Baptist Church at Galatia, and also at Harrisburg, sought several opportunities for investigation. I spent, at different times, several hours with him in looking at every aspect of the question. The result was his full conviction of the error of Sunday keeping, and just as full conviction of the duty to remember the Sabbath day to keep it holy.

This conviction, shared with his wife, led to the decision to obey God and not man. This decision was made on the first day of January. At his next meeting at Galatia, he frankly stated his new position on the Sabbath question, and his intention to keep and advocate God's holy day, and if they retained him as pastor they must do it with this understanding. His church unanimously voted to retain him.

Besides his work as home missionary Brother Threlkeld served as pastor of three Seventh Day Baptist churches: Raleigh and Harrisburg in Illinois, and Berea, W. Va.

The Only Way to Make A Christian World The problem of making the world Christian is attracting much attention in leading religious circles. Among all the suggestions I have seen for its solution, the best one is given in these words: "The only way to secure a Christian world is to be Christlike."

If all believers in Christ, who are beset by strong worldly influences, who must meet the attractions of fashion, and the allurements of business and of pleasure; in a time when the get-rich-quick spirit predominates, could only possess the settled conviction that they *must be Christlike*, and that they must be determined to go all the way with him, in very deed as well as in word, we would soon see a better world.

The outside world can not be attracted by petty quarrels among Christians, nor by futile controversies in the church.

What is true of individuals and of churches is equally true of a nation. The nation that calls itself Christian stultifies itself in the eyes of the great unchristian world by demanding great expenditures for murderous warfare. If a nation claims to be civilized and Christian it must be "done with gunboat Christianity" forever. When a nation has for its motto: "In God we trust," claiming to be a nation of prayer and loyalty to God, and then spends millions for murderous bombing aeroplanes and poison gases with which to slaughter human beings, it must certainly lose out as a Christianizing power in world making.

We should either cease talking about Christlike ideals of life, or go to exemplifying the principles of peace and good will in every deed, if we hope to hold a high place in true world making. If we may judge by the strong protests made before our Congress in these days, and by the appeals of the Federal Council and the League of Nations, it does seem as though the Christian world is awaking to the importance of this great question.

Place the Blame Where It Belongs Evidently some Christian leaders are discovering that the young people of America are not the only ones to blame for the loss of interest in spiritual things, and for the worldly tendencies of society in these passing years.

Evidently the adults—teachers, parents,

society leaders—who have had the responsibility of "bringing up the child," are quite as much to blame for the "running wild" tendencies of the young as are the young people themselves. And I fear that the characteristic tendencies of modern adult life are also due to the neglect of their fathers and mothers in the preceding generation.

Therefore the blame for any general lack of Christian character among the young must be largely chargeable to the generation that brought them up and that educated them. Thus, whenever a generation of young people seem inclined to run wild, you may certainly see in them the real harvest of the seed sowing by the generation having charge of their childhood.

If the fathers and mothers seldom go to church, and seem to care little for the Bible and spiritual things; if they are careless about the Sabbath, and seem more interested in pleasure seeking than in true character building, what better can they expect of their young people?

Indeed, with so many worldly temptations, and so many attractions toward an irreligious life, it is a wonder that young people of worldly parents do not go wrong more than they do.

Let the much needed reformation for which so many adults are clamoring, begin where it belongs, with the parents and teachers of children and youth, and the coming generation will undoubtedly find higher ground, and our churches will see better days.

Inconsistencies in The Blue Laws The inconsistencies of the Sunday blue law movement, in the capital of the nation, are being shown up in some of the current newspapers in a way that must make the movement seem ridiculous to the public, and which, at the same time, must reveal the illiberal fanaticism of certain men who seem desperately determined to force religious legislation, which would be oppressive to very many conscientious Christian people.

In a brief item showing up the inconsistencies, as exposed by a "protest meeting" against the bill, the *Pathfinder* shows that the sale of a raw potato is forbidden, while the sale of a cooked potato is permitted. A can of corn must not be sold on Sunday, while the sale of an ear of corn is allow-

able. It is a violation of this proposed law to sell a loaf of bread, while to sell a sandwich is all right. To sell a pound of coffee would be criminal, but to sell a cup of coffee would be perfectly proper. A gallon of kerosene could not be sold on Sunday, but a gallon of gasoline may be sold. To sell a horse collar would make the salesman a criminal under this law, but there would be no violation to sell an auto tire! A book or magazine could not be sold, but to sell newspapers would be all right! No man could sell or purchase a cigarette, but he could buy a cigar without becoming a criminal!

Indeed, it does seem incredible that any so-called Christian leaders could be so obsessed with the spirit of the Inquisition—so completely carried away with religious fanaticism—as to persist in besieging Congress to pass such a law.

All liberal minded Christians will be thankful that for many years Congress has refused to enact any Sunday law, on the ground that such legislation is unconstitutional. Passing a law compelling Sunday observance—or the observance of any day as to that matter—would be religious legislation.

Sabbath keepers may rest assured that so long as there are so many Sunday folks who are opposed to any such law, there is little danger of our being persecuted by any act of Congress.

News Notes The National League of Women Voters has made a survey of the state legislatures, and finds that there are, this year, 126 women among the members. One of these lawmakers is a Negro woman. Mrs. E. Howard Harper, a Republican of West Virginia, is the first colored woman in any state legislature. She was appointed by the governor to succeed her husband who had died.

There are twice as many Republican women in legislatures now as there are Democrats.

The driest city we have heard of is in Wisconsin. According to newspaper reports, the city of Sparta in that state, has a population of 5,500 inhabitants. It is stated that nine active physicians dwell there, not one of whom has ever taken out a permit to write liquor prescriptions. The

four drug stores in Sparta sell no liquor by prescription or otherwise.

Of course such a thing as a speakeasy or bootlegger shop would be the last thing to expect in such a city.

The *Union-Signal* gives us the following regarding the new election recently held in Japan:

The first Japanese election under the manhood suffrage law occurred on February 20. Under the old election law the right to vote was limited to taxpayers and only about 3,000,000 persons were entitled to cast their ballots. The new law provides that male citizens, twenty-five years of age, who can read and write and can fulfill residence qualifications, are privileged to take part in the election. About 10,000,000 voters were added to the electorate, making a total of about 13,000,000.

Two million one hundred and sixty-five thousand young people will reach the voting age this year, and be ready to be heard at the poles in November. How will they vote? Such a host of young men and women ought to make their influence felt as loyal to the Constitution of the United States. May we not count on them to swell the vote for a great victory in favor of law and order. The coming generation of citizens will have much to do with shaping the destiny of America.

FROM MY CORRESPONDENCE

REV. AHVA J. C. BOND

Leader in Sabbath Promotion

Below will be found three letters from my rather heavy mail of the last several weeks. These letters are not taken from the pile "at random," but are selected because it is thought they will be of general interest. They certainly represent variety, which is the spice of life; and one of them at least has some spice on its own account.

Early in the year I received a copy of the annual report of the Jewish Sabbath Alliance of America, and wrote to the secretary commending the society for its splendid work on behalf of the Sabbath. This letter from the president of the organization was received in reply to my letter. I am not sure but that the Jews are yet to have a large part in restoring the Sabbath to the Christian Church.

In a recent issue of the *SABBATH RECORDER* I endeavored to give some account of my activity (or inactivity, depending upon the viewpoint) with regard to present attempts to secure the passage of Sunday rest bills in Congress. I said at the close of that article that I would be glad to receive any criticisms anyone had a mind to make in regard to the policy hitherto pursued. The second letter printed below is the response, and it comes with a most delightful bang.

Opinion may be divided as to the significance of the first two letters, but I am sure every reader of the *RECORDER*, both old and young, will appreciate the note of optimism in the third letter. This is from my young friend, Bert Morris, of London, and it reflects the wholesome and hopeful outlook of youth. How that sentence warms our hearts where he speaks of the privilege which the young people of the Old Mill Yard Church have of being "supporters of the old mother church and probably the founders of a revival in the Sabbath work." With such a spirit as that in the young people of Mill Yard, although their numbers are few, they are bound to succeed in bringing about a genuine revival of Sabbath interest.

I am sure the Seventh Day Baptist young people of the United States appreciate the greeting from the Sabbath keeping young people of London, and would send back across the Atlantic expressions of hearty good will.

LETTER NUMBER I.

DEAR REV. MR. BOND:

Thank you sincerely for your courteous letter of the 22d inst. It gives us a great deal of courage to find that our work in behalf of the unpopular old-fashioned Sabbath is not devoid of appreciation. . . . Let us all strive together to bring the whole world, whether they are called Christians or Jews or by any other name, to the Sabbath of creation, the true Sabbath of the Lord of the Universe.

With kindest regards, I remain

Very truly yours,

BERNARD DRACHMAN,

President.

Jewish Sabbath Alliance of America.

LETTER NUMBER II.

DEAR SIR:

I've been a lone Sabbath keeper all my life except for one year which I spent with the Seventh Day Baptist Church at Riverside. I haven't had the *RECORDER* recently until today I received one by mail.

I certainly was surprised at the attitude you take on the Sunday Rest Bill in Congress. I have gone to Sabbath services whenever I could, and have lately been attending church with the Seventh Day Adventists. They have been working, sending out, and taking from house to house, literature informing the public of the dangers of the Langford Bill, and some have taken out petitions (to their State Senators) and have secured and are asking signers to it—great long ones, so many names that the petition I saw was over six feet long. They are workers and are not sitting idly by until the matter has gone so far that it will be too late to let people know what is being put through and made a law. I will send you under separate cover some reading to wake even you up.

I think I'd rather cast my lot with people who dare and do for the Master and for right laws, than with those who sit supinely by with folded hands. "To the work, to the work all servants of God." "Contend for the Faith" and for freedom from religious laws, and God will help those who help themselves.

Yours for Christ,

R. D. MORRIS.

R. R. 5, Madison, Wis.

LETTER NUMBER III.

DEAR MR. BOND:

It is now nearly three months since I last wrote and I suppose you naturally think we have gone forward. It is true, but we are still crippled by having to meet in private homes. Perhaps you would like to know that the Mission Motto for the year is, "Being with Jesus." "Go Forward." and the Young People's motto is, "The Spirit of Love cures all ills." Both, I think, are very good for us to keep in mind throughout the year. By the way, I was pleased that you published a portion of my letter in the *RECORDER*. It has let the young people out there know that they have some young friends out here although we have been quiet all this time. I often think what a privilege we six young people have over here in being members and supporters of the Old Mother Church, and probably the founders of a revival in the Sabbath work. I have some rather big ideas to put forward at our next church meeting. One is to have more young people's meetings, to have four meetings (mid-week) stretched over four weeks. (1) Choir practice and prayer meeting; (2) Our ordinary meeting; (3) Social; (4) Missionary meeting; all these quite apart from our Sabbath afternoon meeting. I also would like to start a corresponding league so that we can communicate not only with friends in America but in other parts of the world. I seem to find it difficult to write to someone I do not know and have never seen, but perhaps it would be easier if more than one wrote.

You also might like to know that I have been nominated as a speaker for the Christian Sabbath Keepers' Union Conference. It will be a big pull up for me if I can accomplish the task. Well I must finish now with the wish that the work—yours and ours—will "go forward."

I, on behalf of the London Sabbath keeping

young people, send most hearty greetings to those in all of the United States.

I remain

Yours sincerely,

BERT MORRIS.

NEW TRANSLATION OF THE BIBLE

MARY A. STILLMAN

J. M. Powis Smith, professor of Old Testament languages and literature at the University of Chicago, is soon to issue a new version of the Old Testament in up-to-date, modern language. He has been assisted in his compilation by Professor Alexander R. Gordon, of McGill University; Professor Theophile J. Meek, of the University of Toronto; and Professor Leroy Waterman, of the University of Michigan. It is thought that some persons who do not now read the Bible, will read it in this modern language form.

Through the courtesy of the University of Chicago Press a few sample selections have been released to the newspapers. The name Jehovah is omitted altogether, and Lord, or Lord God used. Solomon is called Koheleth. The familiar first chapter of Ecclesiastes, "vanity of vanity," begins thus:

"Futility of futilities, says Koheleth,
Futility of futilities, all is futility!
What does a man gain from all his toil
Wherein he toils beneath the sun?
One generation goes, and another comes,
While the earth endures perpetually,
The wind blows toward the south
And returns to the north,
Turning, turning, the wind blows,
And returns upon its circuit."

The "Song of Songs" has been put into the form of an operetta. A maiden, a youth and a chorus sing the various parts. Tradition suggests the queen of Sheba as the maiden who sings to King Solomon.

This treatment reminds one of Doctor William C. Daland's excellent "Song of Songs," but it entirely misses the point that his book makes. Doctor Daland conceives that the Shulamite maiden has been taken from the country to Jerusalem, where the women are preparing her to enter the harem of the king. In spite of this so-called honor, she is faithful to her shepherd lover, whom she hears calling to her in her dreams. She is the type of a faithful woman, just as Job is of a perfect man.

This up-to-date Bible will be awaited with interest, but it probably never will take the place of the good old King James' version, in its flowing style of Elizabethan English.

**SEVENTH DAY BAPTIST
ONWARD MOVEMENT**

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

OUR BULLETIN BOARD

Did you read the article in last week's SABBATH RECORDER on "Shall We Support the Onward Movement?" by Pastor S. Duane Ogden of the Waterford Church?

The Onward Movement treasurer reports having received this Conference year \$14,904.35. Our goal for the eight months was \$35,666.66. Who are suffering for our lack of giving?

**STATEMENT ONWARD MOVEMENT
TREASURER, FEBRUARY, 1928**

Receipts

DENOMINATIONAL BUDGET	
Adams Center	\$ 79.00
Alfred, First	76.50
Alfred, Second	19.70
Battle Creek	200.00
Berlin Ladies' Aid Society	23.00
Brookfield, Second	68.17
Carlton Sabbath School	10.00
Carlton Golden Rule Class	2.50
DeRuyter	70.00
Dodge Center	40.00
Exeland	5.00
Edinburg	14.50
Fouke	10.00
Friendship	10.00
Genesee, First	7.00
Hammond	22.00
Independence	109.00
Jackson Center Ladies' Benevolent Society	25.00
Milton	72.15
New York City	194.14
New York City Women's Auxiliary Society	11.00
Pawcatuck	250.00
Plainfield	276.35
Richburg	9.00
Richburg Ladies' Aid Society	50.00
Roanoke	15.00
Rockville	11.00
Salem	100.00
Svracuse	5.50
White Cloud	11.00
Total	\$1,796.51

SPECIAL	
Adams Center:	
For Young People's Board	\$20.00
For Jamaica	31.25
Total	\$ 51.25
Berlin Ladies' Aid Society:	
For Woman's Board	27.00
Genesee, First:	
For Ministerial Relief	\$15.00
For Woman's Board	7.50
For Missionary Society	10.00
Total	32.50
Milton Ladies' Benevolent Society:	
For Ministerial Relief	5.00
New York City:	
For Salem College	100.00
Richburg Ladies' Aid Society:	
For Woman's Board	5.00
White Cloud:	
For Sabbath School Board	10.00
Total	\$230.75
Denominational Budget	\$1,796.51
Special	230.75
Balance February 1, 1928	26.12
Total	\$2,053.38

DISBURSEMENTS

Missionary Society	\$ 779.79
Tract Society	242.28
Sabbath School Board	131.14
Young People's Board	93.98
Woman's Board	184.22
Ministerial Relief	154.64
Education Society	133.60
Historical Society	16.74
Scholarships and Fellowships	40.32
General Conference	201.78
Contingent Fund	52.20
Total	\$2,030.75
Balance March 1, 1928	22.63
Total	\$2,053.38

HAROLD R. CRANDALL,
81 Elliott Ave.,
Yonkers, N. Y.,
March 1, 1928
Treasurer.

MY CALL TO THE MINISTRY

REV. PAUL S. BURDICK

Concerning my call to the ministry, I do not remember when the thought first came to me that I might be called to that work, but think it was while I was very young. However, like many others, I tried to push that thought aside, just as people try to avoid the experience of conversion. Both require a yielding of heart and will into God's keeping, which the stubborn self is loath to do. When we can sing that song,

"I'll go where you want me to go," and really mean it as a prayer to God, then he is able to use us.

I was impressed with the great possibilities for service in the Christian ministry, and when I could find neither peace of mind nor satisfactory forms of service in other vocations I at last told the Lord that I was willing to try the service of the gospel ministry and let him show me whether it was right for me to enter that field. Immediately I felt a new satisfaction and joy. He did show me that he approved of my choice, and has been showing me continually ever since.

I hope that my experience may be a help to some young person who is undecided about God's call to him.

MY CALL TO THE GOSPEL MINISTRY

PASTOR LENA G. CROFOOT

Rev. W. D. Burdick has asked for some of the experiences of those who have been called into the Lord's work as ministers and pastors. Mine came to me in answer to prayer after the death of my husband, when it seemed as though everything had gone out from under me and I knew not which way to turn. The way it came about was this: I was asked why I did not go to Conference and I made reply, because I did not feel I could afford it, but was persuaded to go, as the deacon who spoke to me about it thought it my duty. So I went, little thinking I was to be led into the work which I had been praying about. While at the Conference, which was at Battle Creek, I was asked to consider a call to become the pastor of the West Edmeston Church. I had to do something to earn a living, but had not thought of earning it in that way. Even when asked, I did not think I was capable of it, but I still wondered if I was being led of the Lord. As a pastor's wife one has to do more or less work in the church and for the church, and as I had become very much interested in church work, and in the work of the denomination I was reluctant to give it up.

It was my prayer that I might have something to do that would keep me in touch with the denomination more than just being a church member. I had asked the Lord to lead me and I felt that as the West Edmeston Church was without a pastor, this might

be the way the Lord was leading. The work was not what I had expected to do, but perhaps it was what he wanted me to do. So, after talking with friends, and feeling anxious to do what I could, I accepted the call.

I have been here more than eight years now, doing my little bit in the Master's vineyard. Many times I have been discouraged because I was not better fitted for the work, but there was a satisfaction in the thought that I was doing what I could for my Master's good cause.

It is a comfort to know that one is doing the Lord's work even though the compensation is small and sometimes it is hard to make both ends meet, but the Lord will bless and give according to the need to such as serve him in spirit and in truth.

AN INTERESTING LETTER FROM CHINA

[Though a personal letter, it is important enough to be given to RECORDER readers.—T. L. G.]

DEAR IDA:

Your note, telling us about the plan of the Plainfield Church and especially of the Woman's society, to think of and consider and pray for the China mission, was received and all the friends in Shanghai were asked to write to you. I think about three letters will go forward on the fast mail tomorrow. We will continue to try to secure contributions from the other members of the mission, to be send on January 14, which ought to reach you before the end of February.

I shall confine my remarks very largely to the church in Shanghai and its plans. We do rejoice that the Boys' School has kept open and that we have had such a successful term's work. I do not remember going through twenty weeks with so little difficulty with the boys. We have had two or three out of the forty who were not willing to work hard, but the great majority have been here for hard work, and so we can see good results from the term's work.

There has been a good spirit in all our religious work, and the older boys have been entirely loyal in all we have undertaken to do for them in Bible study or Christian Endeavor or church service. They have been very regular in their attendance at choir

practice, and very faithful in their places to help with the worship on Sabbath. I might say before leaving the subject of the Boys' School that we expect to open after the Chinese New Year, which comes this year on January 23, and about February 6 we will again be opening for another term. Of course you know the Nationalist government is expecting all schools to register. Their regulations are such that it seems unwise to comply and register, and so we may be confronted with the necessity of closing. Some mission schools are seeking to conform with government regulations and then trying to get the regulations changed so that we shall have religious liberty. As we are in the French Concession the Chinese government can not take our property, but if they desire to do so they could agitate against any students' coming to us.

Our Shanghai Church has been very fortunate for two years in having David Sung as moderator. He has won the confidence of the membership, old and young, and this year has evolved a system of organization which has as its object the securing of *active* co-operation of nearly every one on our roll. Nine committees have been named: Service Committee, Prayer Meeting Committee, Evangelistic, Sabbath School, Education, Publication, Retreats, Christian Endeavor, and Finance.

The chairmen selected groups to help and after a preliminary meeting before Christmas submitted to the annual meeting their budget, and the church has started out to raise about \$1,100 this year, which does not include our benevolences.

On Christmas the church met in forenoon session at ten o'clock and, after listening to reports and plans, adjourned for dinner, which was served in the two schools. During the time between the dinner hour and the afternoon session at two p. m., one group met to consider the study by a group of Seventh Day Baptist work in China, and another to consider the calling of a Chinese pastor, and the third to discuss the new plans for the new year.

A group of seven met and finally decided to recommend to the church the appointment of two members to join with two members from the Liuho Church and one member from each of the schools, one from the hospital, and one from Doctor Palmberg's industrial work. During the year

this group of nine will meet to hear plans of these different divisions of our work, and perhaps will have some suggestions to make at our next annual meeting, at least a group will have to work as a whole to consider and to see if we can do a better job unitedly than we have done hitherto. The church voted to appoint their representatives to this General Committee.

At the business meeting in the afternoon, the church voted to ask David Sung to become the pastor of the Shanghai Church. You doubtless know that he is the young man who married Eling, Doctor Palmberg's adopted daughter. He is intensely interested in the work of the church. He is slow to decide because of the money side of the question. His family will be dependent upon him, and the Shanghai Church will not be able to support him adequately, so our big problem is to find some way to help the church for five or ten years. If David should decide to give himself to Christian work and become the leader of the Shanghai Church, I wish there might be a way provided for him to attend the Conference at Riverside next summer. We have joked a little about our going over steerage—David and myself.

One other thing I will refer to, and then I must get ready for prayer meeting, which I am leading tonight. This year we expect to have a class for Bible study and preparation for evangelistic and general religious work. We will have our first meeting in Liuho January 15. Doctor Thorngate, Mr. Dzau and Mr. Woo, of Liuho, will meet together with Mr. Toong, Mr. Dzau, Mr. Sung, Mr. Voong, Mr. Tsang, and myself from Shanghai. The two groups will meet separately each week, and have an all day meeting once a month. We hope and pray that this will bring preparation to us all so that all our religious work will have power.

We rejoice in the knowledge that our good friends of Plainfield are thus trying to keep up interest and we on the field certainly appreciate your thought and prayers.

No one can tell what the future holds for the mission. Of one thing we are convinced: if Seventh Day Baptists were justified in starting this work eighty years ago, they are not justified in lessening their sympathy and help in China's need, which to many of us seems to be the greatest crisis of history. Upon the answer of Christian

people around the world will largely depend the speed of the coming of his kingdom. If we say "it is nothing to me," China and the world will suffer for years and perhaps centuries. But if, on the other hand, we insist that "Christ's way of life" can and must prevail, we ourselves will receive a great blessing and co-operate with him in working out the will of God.

Lovingly,

H. EUGENE DAVIS.

3-A Route de Zikawei,
January 6, 1928.

HUMAN NEEDS VERSUS SCHOOLS

"Are our high schools, colleges and universities meeting the needs of present day conditions and requirements?"

The most obvious reply to this question is that they are at least meeting the present day demand, as far as floor space will permit. Their offering is taken by a vast number of purchasers, their counters are crowded as if this were a bargain sale, and they have had to shut their doors, with a great crowd of applicants waiting on the outside.

In the year 1900, one-quarter of one per cent of the total population of the United States was enrolled in our colleges and universities; in 1924, with a greatly increased population, this percentage has risen to six tenths of one per cent. In the year 1900, less than seven-tenths of one per cent of our population was enrolled in our public high schools; in 1925 this percentage had risen to over two and one-half per cent. What the schools and colleges have to offer is greatly in demand. There can be no doubt of that. And they are meeting the demand as far as their facilities permit.

But the question you have proposed goes deeper. Are these institutions meeting the needs of the present day as well as its demands?

Before we consider this deeper question let us see why the demand has so greatly increased. The commissioner of education of the state of New York has kindly furnished me with the following information. There are now eleven professions and occupations in this state which require of candidates for the li-

cense to practice that they shall have completed a high school course of study or its equivalent; of this number three require that the candidate shall have completed one or more years of a college course; all of which is preliminary to the technical studies which lead directly to the license to practice. The requirements have been stiffened within the past ten years, and further stiffening is undoubtedly on the way.

These advanced requirements in certain occupations reflect a general demand in the world of business and the professions—a demand for more highly educated practitioners and employees. Why are our high schools so crowded? Because America is calling so loudly for educated men and women. Why are our colleges and universities so crowded? First of all, because America is calling for more highly educated men and women, and secondly because the high schools are sending out such a flood of graduates prepared to enter the higher institutions.

The demand is forcing the supply. The supply is forcing the demand.

But you will not get any real understanding of this situation if you study it only by way of statistics. Go among this great company of students, as a college teacher goes among them. Go among those who are rejected for lack of room. Forget the minority to whom college is a club and going to college is a lark. Go among the working majority and you will find here a human situation of the most poignant character. Is it a bargain-counter rush? You belittle the truth when you call it that. It is more like a bread-line in time of famine. The great majority of these students are desperately in earnest in their desire for an education and for the life that lies beyond the gateway of education.

But what lies back of this demand of life and industry which makes the demand for education? Many things lie back of it, chief among them science, and the application of science. The occupations are more dependent upon science every year, and every year science is advancing, so that it is harder to keep up with its development and applications. Here we begin to get into the needs that lie back of the demands.

Are our universities meeting the need expressed in these terms? Are they preparing men and women to keep their heads and play their parts in the bewildering rush of this scientific age? The final answer to that question must come from outside the universities. It must come from life, from industry, from business and from society. But I can tell how it seems to one who looks upon the problem from inside a university, who looks upon it and studies it and lives with it day and night. Sometimes with a concern that is no less than agonizing.

In the first place, we may regard it as the business of higher education to produce a disciplined imagination. The imagination is there. America is credited with unlimited initiative and invention. In some students this American quality must be awakened. In some it runs wild and must be held in with bit and bridle. In all of them it must be disciplined. Natural science is one chief means of its discipline. History is another, history in its broadest sense. We are not chiefly concerned with memory in either one of these departments of study. We are chiefly concerned with the intellectual vitality of the student, which centers in his imagination. Science holds him to facts and laws and at the same time shows him what a tempered imagination can do with facts and laws. History holds him to facts and their reflection of human motive and ambition. The imagination that can interpret these in the play of human history has something of ballast and cargo to go through the storms of the present. A disciplined imagination is the great asset which we wish every student to have in him when he goes out from college.

In the second place, our higher education is trying to make theory and practice have respect each for the other. The old time break between college and life is in some measure closing up. Liberal education for a liberal life is our ideal. But real education for real life, both of them liberal.

This means that upper classmen in college are supposed to have some thought for the life they are to live after college, and to choose their liberal studies with a view to future occupation. The last two

years of a college course are the breeding ground of the college dilettante. The dilettante is the most useless of all the ordinary products of collegiate leisure. One in a thousand of these is admirable and precious. I do not forget that fact. But for the great majority of capable students, university life of the present day is awakening some sense of responsibility for playing a part in the world of men and is providing pathways that lead to some honorable occupation in the world of men. The direct and personal use of a disciplined imagination to the individual student in college is that it prompts him to see himself as a destined participant in the world of affairs and to turn him from day dreaming or from sheer frivolity into a thoughtful and systematic training for such participation.

In the third place, we can not forget that the supreme product of education is to be sought in the field of morals. The need to be met in this domain is sufficiently impressive and disturbing. When moral conceptions, that for the generality of men were chiefly conventional and traditional, are being wrenched and dislocated in every direction; when individual caprice receives a deference such as rarely or ever has been shown to it in the past, when this recasting of moral standards reaches far out beyond the relations of individuals and affects society in all of its activities, from the lowest to the highest, there is an unparalleled need that education shall eventuate in righteousness—civic and social as well as individual righteousness. If it were the economic world alone or the political world alone that we were considering today, this need would emerge as the supreme need concerning which our universities should be interrogated.

I shall touch upon only one aspect of this multifarious problem. I have mentioned the advance of the sciences as accentuating the demand for higher education. But if life is to be adjusted to this scientific advance, utilize it, triumph over it, it must employ a kind of thinking which none of the physical sciences can furnish. From time immemorial, universities have been supposedly the fostering centers of philosophy. It would be a calamity if they should renounce this

prerogative. Yet, with the clash of philosophical systems and with the modern disparagement of speculative thinking, in the presence of the brilliant verification of inductive science, it is difficult for philosophy to maintain its leadership or even to secure its place and bearing. These difficulties we all recognize. Modern thought shrinks from adherence to a defined and finished philosophical system—any system, in fact, that claims such adherence. Yet the need was never greater that we should rise from partial views to comprehensive views, views of life and the occupation of life, views of the essential obligations of man in society; the view of reality *sub specie aeternitatis*. At no point do our universities need the indulgence of critics and the help of thinking publicists more than at this vital point, where truly philosophical thought is to be cultivated in spite of the distractions of philosophies.—*Elmer Ellsworth Broxon, Chancellor of New York University in "New York University Alumnus."*

LETTER REGARDING THE BABCOCKS

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

DEAR SIR:

In a reply to a letter of Mr. Elkanah Babcock of Phoenix, Ariz., in a recent issue of the SABBATH RECORDER, asking for the marriage record of Elkanah Babcock, born in Westerly, R. I., in 1804, I send the following data:

There is no record of his marriage on the town records, but in a copy of "Record of Marriages in Hopkinton, Rhode Island, from August 15, 1804, to January 1, 1838, as performed by Elder Matthew Stillman, pastor of the First Hopkinton Seventh Day Baptist Church" is the item: "December 15, 1825, Elkanah Babcock to Anna Maxson." Your correspondent speaks of her as "Nancy," but without doubt they are one and the same.

This list, which is comprised of over four hundred marriage notices, was copied from the original by Louise Prosser Bates and Mrs. Julia Higgins, in 1896, and is in the genealogical room of the Westerly Public Library.

Mr. Babcock speaks of Pastor Wells' trek to New York State in 1824, or 25, from the Hopkinton Church; Elder Stillman was the pastor there during these years, until 1838, and there is no record of an Elder Wells as pastor, although during Mr. Stillman's long pastorate there were four elders under him, and it is possible that one of these led an emigration of Rhode Islanders when so many were leaving their native state for more fertile fields.

In the early twenties Amos R. Wells made missionary trips from Hopkinton to Rennsalaer and Madison counties, N. Y., and he may be the one to whom Mr. Babcock refers.

Elkanah Babcock, born in 1804, derived his name from his grandfather Elkanah, who was born in Westerly, in 1738, the son of Daniel and Abigail Thompson Babcock. In his will, probated in 1821, his grandfather speaks of his grandson Elkanah, son of his son Chauncy.

The first Elkanah was the fourth pastor of the "Hill Church" of Westerly, erected in 1786, as the result of the New Light movement and was made up of Separatists from other faiths.

Mr. Babcock had also another title as he was made captain of a military company formed in Westerly in January, 1777, which was called "Refamadors" or "Alarm Men." Their duty was to guard the coast from Watch Hill to Narragansett against incursions of the British.

Very truly yours,

JESSIE H. WOODMANSEE.

(Mrs. LaCleda Woodmansee.)

67 Elm Street,

Westerly, R. I.,

February 10, 1928.

CREATING A NEW SPIRIT

The disestablishment of war and the maintenance of peace depend, in the last analysis, on the development of the spirit of good will, brotherhood and co-operation between nations and races. Misunderstandings and fears must be removed. Hatred must be banished. There must be created the will to peace. This is peculiarly the province of the Church, which has always regarded it as its mission to nourish more Christ-like motives and attitudes in the hearts of men.—*Federal Council.*

MISSIONS

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

MAN'S EXTREMITY, GOD'S OPPORTUNITY

There is an old saying that "man's extremity is God's opportunity." This is more than saying that man's helplessness is God's opportunity. It means that a conscious recognition on man's part of his helplessness is God's opportunity to help many times; but it goes further yet, namely, before God can help men, churches, denominations or nations, to the full extent of his desire, they must not only be in dire need and *know they are*; but they must turn to the Father in implicit trust, complete surrender and agony of soul. This is the way in which men, or organized bodies, can receive the fullest help of the Father.

If men recognize this and comply, they need not despair under any circumstances, however adverse. God asks us to give ourselves entirely to him that he may give himself the more completely to us; and the deeper, the more intense our agonizing in prayer, and the more complete our surrender to him, the more fully can he give himself, his power, wisdom and joy to us.

Sometimes men and churches reach a place where all seems dark and hopeless, but all are to remember that there are unseen forces and infinite resources at the Father's command and that he, with loving, longing, desires to use these forces to help us and will do so if we will let him.

Because there are unseen forces, and infinite resources waiting to help us, does not mean that there is nothing for us to do. The Father works through human agents. At all times the soldiers of the King are required to be faithful, but often times they are required to bear the heaviest burdens possible and undertake the greatest hardship for the sake of the Master. Doctor Henry Sloane Coffin, president of Union Theological Seminary, not many weeks ago, said in a sermon that man's burdens grew heavier every year. This is generally the case, and one reason why the kingdom of Christ advances so slowly is because many

of his followers are looking for an easy time and have either slackened their efforts, or ceased altogether. How many in the churches have the zeal they once had? Ministers as well as laymen may well ask themselves this question.

Perhaps one of the first things that the followers of Christ need to do is to inform themselves as to existing conditions and the world's needs. Jehovah, through his prophet Hosea, cried, "My people are destroyed through a lack of knowledge." Churches and boards need to inform themselves as to the conditions and open doors, their strength and their weaknesses, their needs and the forces at their command. A failure here may be one of our weaknesses. We may well examine the situation to see if it is not.

To sum up, man's extremity is God's opportunity when men recognize their need, humbly seek help from above, submit themselves to him who is the source of all power and lovingly do all they can in every way.

ANNUAL SESSION OF JAMAICAN ASSOCIATION

MY DEAR BROTHER BURDICK:

I am writing you from Grantham, at which place I arrived on January 27. Grantham is located in the northwestern side of the parish of Clarendon, just a mile from Andrew Hill where we organized a company of Sabbath keepers last October. I know that you are anxious to hear about the work here, etc., but it is not my purpose to say anything about it today, but to write about the last session of the Jamaica Seventh Day Baptist Association. I thought Pastor Coon would have performed that task, but after speaking with him regarding that matter, he said that our associational secretary or I could do so. I have been very busy since the session and this is the first chance that I have in writing on the subject.

According to appointment, our session began December 23, 1927, and continued till the twenty-seventh thereof. Eighty-one delegates from sixteen of our seventeen organized churches were present. The opening discourse was preached by the superintendent of the mission field to a large audience who listened with rapt attention. On Sabbath, December 24, at 8.30 a. m., a fair

attendance was present for devotional service. Brother L. A. Dalhouse presided. Then, precisely at nine-thirty the large gathering assembled for Sabbath school, which was immensely interesting to all. At eleven o'clock Evangelist C. M. Flynn gave us the message for the day, his words being indited by the Spirit of God, reached the hearts of the audience.

The Christian Endeavor then came in and performed its part in the day's program, while the writer spoke at the vesper service, taking for his text, Isaiah 52:8. The burden of his heart was the necessity for unity in our work for today in our island. Every other denomination doing missionary work here is united in faith and doctrine, whether they be preaching truth or error. He cites the unity that characterized the Apostolic Church: Acts 2:1, 42; 4:32; concerning which Luke writes: "The multitude of them that believed were of one heart and of one soul, . . . and with *great power* gave the apostles witness of the resurrection of the Lord Jesus." Such a concord was in direct fulfilment of our Savior's prayer regarding the unity that should characterize his church in doctrine. Those who turned their backs upon the world, and who "received" the word of God were sanctified by it, and were to be one. That will be seen from John 17:6-8, and 11:14-27. Paul taught the same oneness in faith and practice in the Corinthian Church. He made them to understand that Christ was *the head* of every man, 1 Corinthians 11:3, which fact precludes the idea of primacy and lordship in the church, then, as well as now; but laid it down the unchangeable fact that the truth of Christ's being *the head* of each man, as well as of the church, does not nullify the necessity for unity in faith and practice. "Now I beseech you, brethren," said the apostles, "by the name of our Lord Jesus Christ, that ye all *speak the same thing*, and that there be *no divisions* (in faith and practice) *among you*; but that ye be *perfectly joined together* in the *same mind* and in the *same judgment*." 1 Corinthians 1:10-13. The perversions of the doctrines which he laid down in the church broke its unity, and were the chief causes for the "*contentions*" among them then, as well as today among Christians. Had men followed the simple truths laid down by Christ and his apostles, there would have

been perfect unanimity in faith and practice then as well as now.

Continuing his remarks, he said that the church was never called to follow the imagination of its own heart, but to follow God according to his word; that there was a time when she departed from God, and followed her own notions. It is written, "In those days there was no king in Israel: every man *did that* which was right in his *own eyes*." Judges 21:25. Such a condition did not mean progress, but rather confusion. In his closing remarks he cited the wonderful success that was achieved by the rebellious tower builders, because they stood on the platform of *oneness*, which was acknowledged by the King of the universe. "Behold," he said, "the people is one, and they have all *one language*; and this they begin to do: and now *nothing* will be *restrained from them*, which they have imagined to do." Genesis 11:6. Satan is not so foolish as to teach non-conformity and nonchalance to the principles of his kingdom, for the destruction of man. His kingdom would soon come to its end. As an association, the success of the work will not be advanced by the spirit of independence, but rather by that of interdependence. There may be "diversities of operations," but it should be the same word of "God which worketh all in all." And we are to be united in our work "in the same mind and in the same judgment." And when that becomes a reality, "nothing," in the language of the Omnipotent, "will be restrained from" us "which" we "have imagined to do" for our God. This brought the second day's program to its close with a testimony meeting.

THIRD DAY'S SESSION—DECEMBER 25

After breakfast, at seven o'clock, Brother George Williams of the Albion Mountain Church led out in the devotional service, and a very profitable time was spent. The audience was admonished to practice liberality to the cause of its Master in the paying of tithes, in the giving of offerings. The secretary then called the names of the delegates who were then seated. The minutes of the last session were read to the satisfaction of all. The financial statement for the year ending to date was read. The secretary asked that each delegate be attentive thereto. Each month's income and disburse-

ment were carefully read, and listened to with much interest. Being finished, there was general expression of hearty approval.

A hymn was then sung, and the Bible hour arrived, which was occupied by the pastor in the study of the subject: "Necessity for the reception of the Holy Spirit." His text was taken from Luke 24:49. It was followed by a warm testimony meeting. This brought us to the time of "the joyful sound," of a call to dinner at one o'clock.

The morning session was resumed at two o'clock with a song. The leaders from the various churches then began to give their reports, which were very interesting, and listened to by all with much satisfaction. Space forbids us recording their particular reports. But all showed signs of general progress among the churches.

MONDAY, DECEMBER 26

The devotional service at eight-thirty o'clock was conducted by Brother R. S. Wilson, leader of the Bowerwood Church, and enjoyed by all. The session was called to order by the moderator, C. M. Flynn, and business was promptly taken up. Report from the Committee on Nominations was received, and the following officers elected to office. H. L. Mignott re-elected missionary pastor; secretary, Mrs. Julia Small, while Stephen Gray was elected treasurer. The following persons: Miss I. May Richards and N. A. Edwards, were re-elected to the respective offices of Sabbath school secretary and president of the Christian Endeavor society of Jamaica.

The next item was a discussion on the Kingston, Font Hill, Bath and Bowensville church buildings. The knowledge of the fact of the purchase of the lot for the Kingston church edifice had nerved the delegates in their earnestness that their respective churches join in the raising of means therefor. All concurred in the plan for each church to forthwith help Kingston, and the others in turn. And the hearty response of the churches of the East whom I visited after the session, gives assurance that they are alive to the plans laid down, which effect I shall report in my next letter.

The Bible hour then arrived, and was presided over by Pastor Coon. His theme was "The time for administering the ordinance of baptism." He stressed the idea that the rite should be performed as soon as

one believes, as was instanced in apostolic days. The study was listened to with much attention.

In the evening session some more reports were heard from the delegates. The missionary pastor then rendered his report for the year. He showed that he had been generally engaged during that period. The Waterford church building was completed and dedicated. This has been a great impetus to the advancement of the work there and all around. The brethren had been, since 1921, worshipping in a thatched booth which became a by-word, because of its inadaptability, being shattered by the weather. The loathing and scorning of the worshippers therein, by the community and passers by have since vanished. Having to shoulder the responsibility of securing the materials for building from the merchants, with a three cornered financial obligation of the merchant, carpenter and truck fare, it was difficult to undergo any other financial enterprise of like nature, at the same time. Consequently, he had to forgo the erection of his own dwelling house. Now that the church edifice is put through and the indebtedness to the merchants has been reduced, leaving a balance of six pounds, it is his purpose to start his residence in the end of this month. He did not feel that it was the best thing that he should erect his own house first, whilst the poor brethren at the same place had been undergoing such a reproach because of an unsuitable place of worship.

During 1927 he has preached 201 sermons, made 645 missionary calls, presided over 49 prayer meetings, baptized 22 candidates, and ridden 3,919 miles on the good "Apollyon," in the interest of the work. The following are his receipts from the Jamaica field for salary since 1924. Salary at six pounds per month.

Received Pounds:	
1924	28.16
1925	36.11 3/4
1926	38.5 10
1927	56.13.9 1/4
Total	159.12.5
Balance Due:	
1924	43.18.6
1925	35.8 8 1/4
1926	33.14.2
1927	16.6 2 1/4
	129.7 7

During 1927 he has paid out on tires, on accessories and repairs, etc., on motorcycle 24.19.10 pounds. He has in hand vouchers for the foregoing amount and for amounts spent since 1924 thereon. A committee is to be appointed to audit same. The amounts have been paid out of his own salary because of lack of means in the treasury for financing the work.

THE LAST DAY OF THE FEAST

Tuesday, December 27, was the last day of the feast. Between the hours of seven and eight o'clock in the morning, a goodly number of the delegates, and other onlookers were gathered at Rock Fort Gardens—on the eastern side of the city of Kingston, to witness the immersion of three persons by Pastor Coon. Pastor Mignott then addressed the audience for about ten minutes. Returning to the city, we then reassembled for the finishing of the business of the session. The reports of the committee on plans and resolutions were received and adopted. There was also a review of the Exposé of Faith which was adopted at the time of the organization of the association in 1923. This became necessary as many churches were added since, and because of a proper understanding as to what we believed. With the revision of number 19—The Testimony of Jesus Christ, the whole was unanimously re-adopted. There was also a re-amendment of Article 3 of our constitution. The Sabbath school's secretary then gave her report for the period. This brings our session to the sine die.

THE SHOCK SINGERS

In the night of this day, our Shock Singers and reciters rendered a never to be forgotten program to a large and appreciative audience. Sister D. B. Coon participated in this recital, her melodious alto voice being distinctly heard among the Shock Singers.

Pastor and Mrs. Coon are doing excellent work among the churches and this assures you, dear Brother Burdick, that I am of good courage in the Lord's work, and that the work which Doctor Hansen and yourself had so wisely and patiently organized here five years ago is now swelling into almost uncontrollable proportions in its conquest of souls for the Lord. May the

dear Lord spare your lives for many more years to labor in his vineyard, is the wish of your brother in Christ.

HENRI LOUIE MIGNOTT,
 Grantham P. O., Clarendon,
 Jamaica,
 February 6, 1928.

MISSIONARY TREASURER'S MONTHLY STATEMENT

February 1-March 1, 1928

S. H. Davis,	
In account with	
The Seventh Day Baptist Missionary Society	
Dr.	
Balance on hand February 1, 1928	\$17,405.44
Onward Movement treasurer, Missionary Society	738.54
Adams Center Church, Jamaica	31.25
First Genesee Church, Missionary Society	10.00
	\$18,185.23
Cr.	
Gerard Velthuysen, work in Holland	\$ 104.17
Wm. A. Berry, January salary	10.00
Royal R. Thorngate, January salary, account repairs on church property, and to employ helpers, etc.	160.72
Cherry Creek National Bank, account salary R. R. Thorngate	25.00
D. Burdett Coon, January salary and traveling expenses	170.07
H. Louie Mignott, account January salary	37.25
American Sabbath Tract Society, account H. L. Mignott's salary	12.00
Wm. L. Burdick, January salary, traveling expenses, and office supplies	199.41
Wm. L. Burdick, clerk hire and filing case for office	65.73
January Salary:	
L. J. Branch	25.00
C. C. Van Horn	41.67
Ellis R. Lewis, and traveling expenses	151.50
R. B. St. Clair	108.53
Geo. W. Hills, and traveling expenses	61.10
L. D. Seager	66.67
Verney A. Wilson	41.67
Grace I. Crandall	41.67
R. J. Severance	41.67
Clifford A. Beebe	25.00
Mark R. Sanford, work in Western Association	10.00
Mabel D. Main, Daytona (Fla.) congregation	50.00
Foreign Missions Conference, annual contribution	50.00
W. L. Davis, January salary	16.67
Charles W. Thorngate, January salary	16.67
A. L. Davis, account salary H. L. Mignott	75
Treasurer's expenses	28.00
	\$ 1,561.32
Balance on hand March 1, 1928	16,623.91
	\$18,185.23
Bills payable in March, about \$ 3,000.00	
Special funds referred to in last month's report now amount to \$20,229.34, balance on hand \$16,623.91, net indebtedness \$3,605.43.	
E. & O. E. Treasurer.	

We need a faith that rests on a great God, and which expects him to keep his own word, and to do just what he has promised.
 —J. Hudson Taylor.

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

THE NEW INTERNATIONALISM

ELLIS C. JOHANSON, MILTON COLLEGE

The greatest problem that confronts the civilized world today is the attainment of a permanent, universal status of peace. No longer does the difficulty consist in convincing people that war is undesirable, that it is economically injurious, that it prostitutes moral standards, that it is unnecessary, futile, suicidal. Everyone wants peace. The real difficulty consists, rather, in evolving a practical method by which the human race can finally be welded into one great family, and in enlisting such enthusiastic support that its success is assured. One has said, "For extreme evils, extreme remedies." Accordingly it is advocated that by one radical stroke of diplomacy, we banish war forever. Impracticable as that may be there is, even now, in its nascent state, a new internationalism, universal in its application which needs only to be properly understood and applied to be effective as a remedy for the greatest of all crimes, modern warfare.

The attainment of a universal brotherhood of mankind is an ideal so immense as to stagger the wildest imagination. Never before has such a revolutionary advance in human relationships been attempted. In moments of honest doubt, a final unification of all peoples seems a Utopian dream, impracticable with our present attitude toward world problems, and therefore, impossible of attainment. In the first place, it is difficult to submerge ultra-nationalism because of long established prejudices and intolerant habits of thought. This is illustrated by such conspicuous examples as the mayor of our second largest city in his policy of "America First"; the self-styled world's greatest newspaper in my country, "right or wrong," and the Hearst propagandist and highest paid editorial writer, Arthur Brisbane.

In the second place, men and women must be morally and spiritually enlarged. Are any of us yet qualified for international citizenship? If problems so intricate as to defy solution are encountered on a national scale, how could we hope to solve international difficulties? Furthermore, the human intelligence necessary to formulate adequate international legislation seems lacking; the task of administering it equitably is vast; the unprobability of finding any major power willing to submit to adverse legislation is evident; finally, there is no known way of enforcing obedience except by military coercion. A serious dilemma thus confronts us. On the one hand, the attempt to establish a world brotherhood by our present method seems to be a delusion, because in the final analysis, it is based on war. On the other hand, to abandon our attempt for an ultimate union of mankind leaves absolutely no hope for a warless future; but there is a solution for the dilemma. These seemingly unsurmountable difficulties are yet capable of solution, if there can be developed a community of interests and the will to succeed.

Let us examine, briefly, the old program for internationalism. The first characteristic is that it must be built primarily of political units, having for its purpose the federation of governments, rather than of peoples. Secondly, this program promotes a federation which will preserve for each unit a maximum of sovereignty, irrespective of the ultimate welfare of humanity. The Hague Tribunal, the World Court, and the League of Nations are all attempts to unify mankind without sacrifice of state rights. Beneficent and far reaching as their good offices have already proved, they have within them the seeds for their own undoing. Since all nations in the world today are essentially war-made creations, and since in the last analysis, each conceives of itself as a fighting unit, is there any reason to suppose that these several units, once united, would lose their nationalistic and warlike natures? These two main difficulties, first, the martial psychology of nations, and second, the attempt to conserve national entities rather than to promote the welfare

of mankind as a whole, appear to render this plan unfit for the building of the new community.

The road to a world fellowship through the agency of the political state seems thus to be blocked by many obstacles. But fortunately, the political state is not the only or highest form of community interest. There are other agencies which have already proved particularly effective in binding men together irrespective of national interests. If these were only recognized and utilized to their fullest extent, a new world order might be erected which would forever withstand the storms of petty diplomacy. I propose therefore, to present for your consideration, a new internationalism based, not upon the prerogatives of governmental units, but upon the common interest of mankind which promote life, liberty, and the pursuit of happiness—dependent for its success not upon the efforts of politicians and instruments of diplomacy, but upon the efforts of a long-suffering humanity which now demands freedom from the intolerable tyranny of war.

There are at least four basic factors in the world today which have played so vital a part in all human welfare that they are universal in their appeal. An international mind can be developed through realizing the unifying influence of these factors. They are: Education, Science, Economics and Religion. The last two mentioned, namely, economics and religion, have probably caused more wars than all other conditions combined. But it is equally true that mankind has benefited beyond measure through tolerant and equitable appropriation of these principles, whereas, when religion has been made the object of wars, it has proved a curse; and when nations have fought over economics, they have disrupted the whole business world.

First. All true knowledge is universal. In the world of education, communism is the only law. Rank, status, race, nationality—all count for nothing. What one has he gives, and gains the more by sharing. The great philosophers and thinkers of past and present are the common heritage of all. No university has a right to that title which is not universal in character. Let these higher institutions

of learning exchange students and teachers with similar institutions of other countries. Let the student have the privilege of a true universal background of experience. The Rhodes Scholarships, the Floating University, the pilgrimage of large numbers of students to other lands each summer are embryonic movements of great possibilities. World discords and hatreds are born only through lack of friendly intercourse and common understandings.

Of all influences which should create a world consciousness, science stands supreme. Science is universal both in its history of development and in the service it renders humanity. Parlov, Newton, Pasteur, Darwin, Edison, Galileo and many others are figures of international importance. Then discoveries of new laws of chemistry, new principles of physics, new capacities of man to control the physical universe belong to the world. The great triumphs of science in the healing arts can not be confined to national boundaries. The cure for diabetes was found by a Canadian. No doubt, William Hale Thompson would refuse to recognize this great boon to humanity, because it bears the stigma of Great Britain. It is only because men of science of all countries have been willing to co-operate in thought and action that the great problems of the physical universe have been conquered.

Third. Economic relations bind man to man. Business interests have developed to such an extent that they have attained an international character. The prosperity of the manufacturer therefore depends upon the maintenance of amicable relations abroad. To facilitate the exchange of products between countries, international banking firms have been developed. The fact that the British Empire has been able to maintain its integrity for so long a period is because of the economic interdependence of one unit upon another. If friction has been engendered among nations, because of commercial exploitation, these methods have been pursued in the spirit of short-sightedness and on unsound business principles. The problem of making economic interests which are common, serve the in-

terests of world harmony, is the great task facing internationalism.

Fourth. More potent in its undeveloped possibilities for peace than hitherto realized, is the Church. The very foundation of the universal Church rests upon the common fatherhood of God and the brotherhood of man. Whether Jew or Gentile, bond or free, Catholic or German, we are all one. The power of the Church rests not in buildings or priest-hoods, not in rites or doctrines, but it rests on the ultimate reality of truth and righteousness. In the realm of religion will be found the greatest motivating power for bringing peace on earth and good will to men. Conspicuous among these factors promoting brotherhood, are the spirit of missions in all Christian Endeavor and Young Men's Christian Association; the world conferences of churchmen at Lausanne, Switzerland, and at Stockholm, Sweden; the Student Volunteer Movement, and the Federal Council of Churches of Christ in America.

While these are the basic factors, there are other unifying influences which form the threads that make up the fabric of the new internationalism.

The first and most conspicuous instance of a nation's responding to this new demand to establish friendly relations by means of courtesy and the common interests of mankind is the appointment of Dwight W. Morrow as envoy to Mexico. The facts are too recent and well-known to require extended explanation. Our quarrel with Mexico was economic and incidentally religious. Rather than depend upon threats and armed intervention, as has been customary in the recent past, the task was delegated to Mr. Morrow of the banking firm of Morgan & Co. Contrary to all precedent, he went as a free lance—responsible only to the President of the United States. He was appointed not because of previous diplomatic experience but because of his ability to understand men and his knowledge of industry. Within a few weeks, Morrow had won the hearts of President Calles and all Mexico. Favorable court and legislative action was soon forthcoming. This truly great statesman has depended for results upon good-will and such allies as Will Rogers and the Lindbergh fam-

ily. So significant have been the good offices of Colonel Lindbergh, that he has been called the "Unofficial ambassador of good-will to the world." His flight to France and his subsequent conduct has placed the Franco-American relations on a basis hitherto unattainable.

Suppose we were to recognize these great unifying influences which have already effectively welded great masses of peoples. Suppose that for one generation we were to apply to our problem all principles which are capable of universal extension. What would be the inevitable result?—a rapid consolidation of human interests, a continual drawing together of mankind for a united struggle against the adverse forces of nature, a steady growth of mutual respect and helpfulness among all peoples, and most important of all, an immense process of education which would teach millions of men and women the great lessons of international ethics.

A further study of this new world attitude will reveal that it focuses about the ultimate needs of all mankind and not about the needs of particular nations. There was a time when the nation was man's ultimate community. There was a time when man had no higher patriotic obligation than to serve its interests. But he no longer lives for his country alone. All humanity serves the modern individual and places him under obligations by that service. The fundamental things of life now transcend national boundaries and outrun natural barriers. The internationalizing of all of the higher values of civilization has forever robbed any nation of the right to dignify its struggles by declaring these to be involved. The thin crust of our civilization will not withstand another struggle of a world divided against itself. United we stand, divided we fall.

From all sides this new loyalty is being recognized. The new internationalism is the result of a further demand for the rights of the individual which were extended under the Magna Charta and the Bill of Rights. The individual now demands of organized government that his common rights and interests be made paramount in dealings between nations. He refuses longer to see his hard earned savings thrown into the caldron of war,

and his young manhood sacrificed on the altar of Mars. He now demands that his intercourse with his foreign neighbor be not impaired. Whether for the selfish purposes of travel, study, and foreign trade, or the unselfish purposes of Christian missions and race betterment, the principle is the same. War restricts these privileges, hence man will have none of it.

To bring this new movement into full flower, there is lacking only consecrated leaders. Already the mass seems to recognize a strange lack of leadership among national governments, to bring about amicable relations. Already there is a demand for a new Bill of Rights. While we are seeking ways and means of making war less probable, we do well to heed these voices. While the world is in the mood for peace, and before it has forgotten the horrors of the past decade, it would be well to consecrate ourselves, anew, to any program which promises to bring about a full realization of ultimate world peace.

ORDINATION SERVICE AT CHARLESTON, W. VA.

REV. CLIFFORD A. BEEBE

On Sunday, February 26, a meeting was called by the recently organized church at Charleston, W. Va., to consider the ordination of their pastor, the recognition of Brother George W. Miller, a previously ordained minister, and the advisability of organizing a new association, comprising the Charleston and Washington churches. Invitations had been sent to the churches of the Southeastern Association, the Washington Church, and the representatives of our denominational boards.

The meeting was called to order at two o'clock by Pastor H. P. Woodson of the Charleston Church. The call for the council was read by the church clerk, Mrs. Ora Alexander, and stated the purpose of the meeting—to consider the ordination of Pastor H. P. Woodson, the recognition of Brother George M. Miller, and the question of the organization of a separate association.

The following delegates being present, presented their credentials and were accepted: Rev. George B. Shaw, representing the Salem and Middle Island churches; Rev.

C. A. Beebe, representing the Ritchie Church; Rev. Lewis C. Sheafe, representing the Washington Church; General Secretary W. D. Burdick; Missionary Secretary W. L. Burdick; and the following delegates from the Charleston Church: Mrs. H. P. Woodson, Mrs. Gertrude Palmer and Mrs. Taylor.

The council was organized by electing Rev. W. L. Burdick as moderator and Mrs. Gertrude Palmer as clerk.

It was voted that the candidates be examined separately and that Rev. W. L. Burdick act as examiner.

The moderator called on Brother Sheafe to offer prayer.

Brother Woodson was then examined, and following his examination that of Brother Miller was held. The examination of both men was very thorough and exhaustive, consuming all of the time from two-thirty to six-thirty, and opportunity being given for any member of the council to answer questions.

At six-thirty the council retired, while Brother Woodson led the congregation in a song service.

It was voted that the examination of Brother H. P. Woodson was satisfactory, and to recommend that the church through the council proceed to ordain Brother Woodson.

It was voted that the examination of Brother George M. Miller was satisfactory, and to recommend that the church accept his previous ordination by the Church of God and Saints of Christ.

Voted that the moderator and clerk of the council, in behalf of the church, give Brethren Woodson and Miller certificates.

Voted that the moderator and Brethren L. C. Sheafe, H. P. Woodson, and G. M. Miller arrange in behalf of the church a program for the ordination service of the evening.

Voted that the council encourage the churches of Charleston, W. Va., and Washington, D. C., to organize themselves into the nucleus of an association.

The meeting was then adjourned until eight o'clock.

The evening service opened with a song service led by Elder Sheafe.

Rev. George B. Shaw led the Scripture lesson, Paul's charge to the Ephesian elders,

as given in Acts 20, and prayer was offered by General Secretary W. D. Burdick.

Following a selection of special music, the ordination sermon was preached by Elder Shaw, from Philippians 1:17: "I am set for the defense of the gospel." It was an inspiring sermon, in which Brother Shaw brought out the fundamentals of our Seventh Day Baptist faith, and the need to stand firm in its defense.

Brother Woodson then knelt, and, while prayer was offered by Elder Sheafe, was consecrated to the work of the ministry by the laying on of hands of the ministers present.

The charge to the candidate was given by Rev. C. A. Beebe, and the charge to the church by Rev. W. D. Burdick.

The welcome to the ministry was extended to Brethren Woodson and Miller by Elder Sheafe, the council and the congregation then coming forward to express their congratulations.

The meeting was closed by congregational singing, and the benediction by Rev. George M. Miller.

The writer has prepared this account for the RECORDER at the request of members of the council. It was his first opportunity to come in direct contact with our work among colored people, and he was very favorably impressed with the people of the Charleston Church, as also with Brethren Sheafe, Woodson and Miller. They are able and consecrated men of God, men of fine Christian spirit and in hearty accord with Seventh Day Baptists in all essential matters of belief and practice. They are capable of being mightily used of God in building up his kingdom among their own people.

Berea, W. Va.,
March 1, 1928.

A WOODEN SPOON

REV. J. W. CROFOOT

(A talk to boys and girls)

A day or two ago Mrs. Crofoot called me into the kitchen and asked me to help her a few minutes. What she wanted me to do was to hold a dish while she took a dress, which she had just been dying from a dish on the stove. She took the dress out of the hot "Rit" with this wooden spoon. You see it is all blue. The wood absorbed so much dye that it is hardly likely that the

spoon can ever be made white again. When I looked at this spoon I thought of Chinese dyers, that I have often seen, with their hands and arms dyed about the color of this spoon; for blue is the color of the cotton clothes that are most common in China. One sees those men not only at the dye vats but also walking along the streets with big bales of blue cloth on their shoulders tied by a strip of cloth, which is held in the hand to keep the bale from falling.

As I looked at this spoon I thought, too, of a Chinese proverb which says, "Jung tsu tse, tshuh; jung muh tse huh," which means, "When one is near vermilion he becomes red, and being near ink makes one black." And I thought of some words of the Apostle Paul, who said, "Evil communications corrupt good manners." And I thought of the refrain of a smutty song that I learned from an older boy, who lived next door many years ago. That stain has been in my mind and brain for forty years, and I suppose it will be in my brain as long as I have this brain.

The day after Mrs. Crofoot dyed the dress she went down to Woolworth's and got a new wooden spoon. She used it yesterday in making frosting for a cake. I had it afterwards, and when I finished with it she said, "It doesn't need washing now, does it?" It looks white and clean, not like this spoon.

The five and ten cent stores have done some wonderful things. For ten cents you can get there what your grandmother would have been glad to have given a day's wages for. Perhaps she would have been willing to give as much as she could earn in a week for what you can get for ten cents. But no ten cent store man can get or sell a clean mind and heart. A stain on your soul is there to stay and you can not change it for a new soul. God himself can not make the heart just as it was before. Of course he forgives our sins, but even that does not make everything as it was before. God can forgive a murderer, but that does not bring the murdered man back to life. The only way to have a perfectly clean heart is to keep your heart clean.

"Buying is always easy, if you have some cash—and credit. It's the paying that comes hard."

WOMAN'S WORK

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

EARTH-BOUND

Lord, if I dare not sing of seraphs' flaming wings,
Milton's sky-tinctured plumes and Dante's Mystic Rose,
Take them my happy songs of earth's so lovely things
Where my heart finds repose.

My dull sight grows bewildered when it tries to gaze
On the supernal. How should I outstare the sun?
Easier to see, dew-spangled in the woodland ways,
The web the spider spun.

Bloom the fierce blossoms of thy distant Paradise—
Here weeds like rockets burst to stars; here daisies grow
In feathered grass; rooted like them I rest my eyes
On the dear earth I know.

Is not earth's beauty but a hint of that which flames
Beyond the sun? Didst thou not leave me here for sign
Lily and mustard-tree and sheep and little lambs,
The wheat-field and the vine?

Birds flash about me, making love and building nests,
And the kind smiling heavens look down upon their love—
Comes there not somehow to my breast, and their small breasts,
The Holy Ghost, the Dove?
Theodore Maynard, in The Commonwealth.

AN OLD PRAYER STILL GOOD

Here is an interesting old prayer in verse, which dates from the eighteenth century at least. It is of English origin, but its author is unknown. It is as appropriate today as when written, as a petition for divine help in living a happy, healthy and useful life here on earth.

Give me a good digestion, Lord, and also something to digest.
Give me a healthy body, Lord, with sense enough to keep it at its best.
Give me a healthy mind, good Lord, to keep the good and pure in sight,

Which, seeing sin, is not appalled but finds a way to set it right.
Give me a mind that is not bound, that does not whimper, whine, or sigh.
Don't let me worry overmuch about the fussy thing called I.
Give me a sense of humor, Lord; give me the grace to see a joke,
To get some happiness out of life and pass it on to other folk.

—The Churchman (New York).

Attention has been called to the situation in Turkey by the reports appearing in the daily press that a girls' school in Western Turkey had been ordered closed by the Turkish minister of education on the ground that religious propaganda was being promoted there. An investigation was said to have followed the rumored conversion of four of the girls. Two young women teachers were held charged with proselyting. The school is an American school conducted by the American Board of Foreign Missions in Western Turkey and was founded fifteen years ago and at the time of the trouble had sixty students. The missionaries deny that the school has done anything contrary to the law of the land. The law now vests religious moral authority in the hands of the parents until their children reach the age of eighteen when they arrive at their legal maturity. Formerly this authority was vested in the Moslem priests, so on the whole it looks as if there is a little improvement in that country's treatment of Christians. A clipping from the *Missionary Herald* for January and published in the *Missionary Review of the World* for March has this to say about the unsettled religious conditions in that country:

"The situation in Turkey today is a perilous one for the soul of that new nation. 'There are today in all Turkey only fifty men in line to take up the work of the hodjas in the mosques,' declares a returned American worker. 'Three years ago, at prayer time, the aisles of any train in Turkey would be filled with men saying their prayers at the appointed times. Just recently I traveled across the entire country and saw in all that time but one man performing his religious rites en route. Ramazan, the once closely kept religious festival, is no longer devoutly observed. During it the schools are not permitted to close, neither are the children excused from attendance.' Whither is Turkey bound? Will she follow Russia in her disregard of religion as a vital factor in the life of any nation? Will she turn to a

purified and reorganized Islam? Or will the religion of the Nazarene, as Christianity is coming to be spoken of there, arouse her enthusiasm by its moral strength and spiritual beauty?"

For years we have visualized Turkish women as something mysterious and different, probably because of the Turkish rule that compelled them to go about veiled. We applauded those hardy spirits among the younger women, who a few years ago daring social ostracism and even worse fate, went about unveiled. Those women have now been vindicated in the rule promulgated by the Turkish women forbidding Turkish women to wear the veil. Three reasons for this rule were recently given by Mustapha Kemal in a newspaper interview.

"First, the veil is insanitary. Turkish women, hiding their faces for centuries, have grown sallow and pale-faced. My second reason for outlawing the veil is moral. In Anatolia our men never saw a woman outside of their own immediate families or Christian women. I have lived in the European provinces of Turkey, where Turkish men were accustomed to see a little more of women, and in Western countries, where men see women every day. My observation convinced me that, among those three classes of men, those of our Anatolian provinces who came into very little contact with women were by nature more sensual. My third charge against the veil is that it has always shielded the criminal. . . . In the three years of the republic the law has apprehended 4,000 criminals who were operating behind a woman's veil."

The losing of the veil is only one of the many changes directly affecting women, that have been taking place in Turkey during the past few years. They have been granted franchise, control over their children and the right of divorce. From our point of view here in America where we speak of the divorce evil and long for some solution to this question, this last may not sound very desirable, but when we remember that in Turkey a man might divorce his wife for any trivial offense and she had no recourse, it seems a step in advance. Educational advantages are still very few. There are no free schools for girls, and books and all other material used in schools must be paid for at a price that puts the girls of poor parents at a great disadvantage. The Young Women's Christian Association has seen this need and has established educational classes to help these girls. The demand for places in these classes has been great. The

leaders in this work have stated that in their opinion there have been more changes affecting women in Turkey during the past five years than during all the preceding five hundred years. It does not seem to be too much to hope that women of Turkey may yet be able to cure that "Sick Man of the East."

HOME NEWS

FARINA, ILL.—I always enjoy reading about the happenings in other Seventh Day Baptist communities and, trusting that some items from Farina will be of interest, I am making the following contribution.

Early in the year of 1927 we had our denominational secretary, W. D. Burdick, with us for a week of special meetings. Brother Burdick was a pastor upon this field for a number of years, and his inspiring and spiritual addresses were greatly appreciated by our people. These services were primarily for the purpose of bringing to our people instruction concerning the work of our denomination and the enriching of our spiritual life in our endeavors to advance the Master's kingdom. The attendance at these meetings was quite satisfactory and all felt that they had been well worth while.

During the summer, under the supervision of Carroll L. Hill of Alfred, N. Y., a very successful Daily Vacation Bible School was held. About half the attendance of the school was made up of those outside our organization. Misses Clara Tappe and Isaphine Allen were the other teachers assisting the supervisor, and for their services received a small salary paid by the church. The demonstration exercises proved the excellency of the work done, and, more and more, showed the value of this kind of work.

The social enterprises of the church have been cared for in the nature of church socials, a Sabbath school picnic held in the Dravantz woods, the annual Baraca banquet which had this year as its speaker, Rev. Jay W. Crofoot of the Battle Creek Church, and the annual church dinner. These are very pleasant and profitable occasions and usually call forth a large attendance.

The Ladies' Aid launched another building project this year, which resulted in the addition of a modern bath room to the parsonage; a large part of the work and much

of the material were donated, greatly reducing the cost of this building.

A survey of the work of the pastor for the year includes assistance to the pastor of the Milton Junction Church in a revival service, attendance at the yearly anniversary service of the church at Stonefort, two meetings of the Commission, the Conference, and the Northwestern Association. The record also shows one hundred one sermons delivered, aside from prayer meetings and Christian Endeavor services. One of the enjoyable features of the year was the privilege of speaking at numerous Sunday school picnics and from the pulpits of other churches in the village and nearby communities.

One of the sad features of the year has been the passing of a number of our members upon whose consecration the church at Farina has drawn heavily for many years: Henry Pendleton Irish who was a charter member; Thomas Zinn, who helped to quarry the rock for the foundation of the church, and Giles Dye, Gilbert Johnson, Mrs. F. E. Hewitt, and Merle Bond. In addition to these, ten other funerals have been conducted during the year. Late in the month of October a trip to Welton, Ia., was made to conduct the funeral of a former parishioner, Mrs. Leonard Van Horn. While there, three meetings were held with a good degree of interest.

The attendance at the church and prayer meeting services has been good; the Senior and Junior Christian Endeavor societies have maintained their organizations, the former observing Christian Endeavor week by assuming the responsibility of the church prayer meeting, and conducting a church social of more than usual interest.

There have been three additions to the church during the year: Deacon Clifford Maxson and son, Edmund, of Battle Creek, and Muriel Matthews. At the anniversary meeting at Stonefort four were baptized and six received into church membership.

Our Ladies' Aid has this year revived the birthday social custom of the church. There were fifteen guests of honor at the January social, guests of honor being those whose birthdays occur during the month. In addition to the guests of honor at the February social outside attendants were entertained, resulting in an income of eleven dollars.

The village of Farina is also making progress and has this year built a modern gymnasium which adds greatly to our school interests, and is being used by the business men as a means to winter recreation. The survey for a hard surface road has been made and workmen are engaged in making this a reality. We have waited long for such an outlet to the outside world which will bridge over our winter season with its almost impassable roads. A "white way" lighting system is also contracted for, and will be installed this spring. So the world moves on with its constantly increasing demands upon the time and wealth of its subjects, and it is in the midst of these things that the pastor and church at Farina are endeavoring to keep constantly before them the teaching of a good God, and to fulfill the mission that he has committed unto them.

Fraternally,

C. L. HILL.

ROCKVILLE, R. I.—We enjoy reading the Home News in the RECORDER and we think perhaps some might like to know about the "Loyal Workers" of Rockville.

We have not quite thirty members in our society, as we lost two members the past year by death. We have held eight regular meetings during the year, with an average attendance of eight. The officers for the present year are: president, Miss Elva G. Woodmansee; vice-president, Mrs. Annie B. Kenyon; secretary, Mrs. Marietta E. Kenyon; treasurer, Mrs. Lyra B. Irish.

Five suppers were served by the society during the year 1927, and two lawn sales held. From the proceeds of these the society has helped the church towards paying some extra expenses, such as painting and papering the church and the purchase of a new furnace, which was very much needed, as the old one was so badly worn that it was impossible to heat the church with it. For three winters our church services were held in the parish house, therefore we more fully appreciate having our services in the church building this winter. The "Loyal Workers" also served the meals in the parish house for the delegates and visitors who attended the meetings of the Eastern Association, held with the Rockville Church last June.

M. LENA SAUNDERS,
Correspondent.

DETROIT, MICH.—The Detroit Seventh Day Baptist Christian Endeavor society which has been holding very interesting and well-attended prayer meetings on the Sabbath evenings, met in social session, on first day eve, March 3, at the home of Brother and Sister William E. Bishop, 14019 Second Boulevard, Highland Park, and under the able leadership of the social chairman, Miss Edith Whitehead, spent a most enjoyable evening.

Miss Whitehead introduced some very novel games, and, to use the words of the Pumpkin Center newspaper, "a good time was had by all." A bountiful supply of refreshments in no wise detracted from the general enjoyment of the evening.

R. B. ST. CLAIR.

ANSWERED BY PASTOR BOND

I.

QUESTION. Recently in conversation with an Adventist I made the remark that St. Patrick was a Sabbath keeper, which stirred him up considerably, and since that he has contended that Patrick was a Catholic. I am anxious to prove my statement. I read your statement in one of the RECORDERS last summer, which led me to think that you might have other references that will help me. I have read what is given in Denominational History, Volume One. It seems to me that if I could prove to him that Catholicism did not enter England and Scotland until after St. Patrick's time it would be evidence enough, and if I am not wrong it was in the year ten hundred.

I am enclosing the history that he handed me a few days ago, and I hear that he has written to Boston to a history specialist. So if it will not inconvenience you any I would like to hear from you.

N. S.

ANSWER. Of course there is very little that can be stated positively with respect to St. Patrick. The quotations which your friend makes from certain encyclopedias are absolutely valueless as history. They simply pass along certain traditions about St. Patrick which have no historical foundation. I am making quotations below from four reliable historians, which answer effectively any assertion that Patrick received his commission from the pope. Of

course the suggestion that Patrick was a Sabbath keeper is only inference. But it is not an unfair inference in view of the facts as far as they can be ascertained with reference to Patrick's own life, and in view of the subsequent history of the Irish Church, and of the Church in Scotland.

If your friend finds any new data about this interesting character I trust you will share them with me. To arrive at the facts, however, will require much study, and a discriminating mind. It can not be done by one who is willing to accept tradition for history, or who gives credence to the claims of a prejudiced partisan of the Roman Church, rather than to the conservative statements of careful historians.

All the men quoted below are very conservative and are therefore reliable. Doctor McGlothlin was my teacher in Louisville, and I know him to be a scholar and a student, and a very careful historian. The others are equally reputable. Of course all of them are familiar with the traditions that surround the life of Patrick, but they realize that they are worthless:

Dr. McGlothlin says:

"With reference to the date of the introduction of Christianity into England, that is something which historians are unable to determine. It is lost in the dim past, and is further obscured by many and conflicting traditions. There is one tradition to the effect that St. Paul himself went as far as Britain. Christianity was introduced into Britain early enough by some centuries to escape the stamp of papal Rome. The tenth century is the probable date when the Christianity of the British Isles became more distinctly Roman. Up to this time the more primitive type of Christianity prevailed which gives rise to the quite reasonable conjecture that Patrick may have been a Sabbath keeper. There is positive evidence that Columba, a disciple of Patrick, was a Sabbath keeper, as was the church which he founded in Scotland. Doubtless he practiced and taught that which he had received from his teacher and leader.

"In the West, Ireland was converted, chiefly by the labors of Patrick, a Briton who had as a heathen been a slave in Ireland. Escaping from his Irish masters he fled to his native land, where he was converted to Christianity; he then returned to Ireland and in 432 began work for the conversion of his former masters. He was wonderfully successful and before long Ireland could justly be called the 'Isle of Saints.' *The type of Christianity was much more evangelical than that of Rome, with which it had no connection for several centuries.*"—The Course of Christian History, by W. J. McGlothlin, Ph. D., D. D.

Mr. John F. Hurst, another historian, has the following to say regarding St. Patrick:

"As a matter of fact, the Roman mission of Patrick rests on no contemporary evidence. In his Confession, written especially to vindicate his call as the evangelist of Ireland, he makes no mention of such a mission. Nor in any of his writings is there reference to any relation to the pope. This omission is inexplicable if Patrick drew commission from Celestine. But the writers of later legend took all their heroes to Rome. Cadoc, Kentigern, and all the Celtic saints are conducted by their biographers to Rome, and so St. Patrick must be similarly honored. The silence of Prosper of Aquitaine, who mentions Palladius's mission from Celestine, and the remarkable fact that Bede makes no mention of St. Patrick whatever—a silence which has led some to hold that Patrick himself is a myth—is very hard to explain on the hypothesis that the Apostle of Ireland went out from under the hands of the Bishop of Rome. *Patrick himself, like Paul, attributed his mission to the direct call of Christ. In fact, the first Celtic Church was not troubled with too much reverence for the pope. Columba never sought his sanction for the conversion of the Picts, nor Columban for the conversion of the Germans and Swiss. We clear our minds of much misconception when we cease to transfer later theories and conditions into the earlier ecclesiastical history.*"—History of the Christian Church, by John F. Hurst, D. D.

We give the words of two other historians below:

"From the days when Patrick flourished—about 440—the cloisters which he established had multiplied and spread their influence, which was to last through the Middle Ages and extend far and wide. *The Irish church was independent. There is no positive evidence that it ever had any vital connection with Rome—it rather seems to have lacked the organization that Rome would have given it.*"—A Short History of the Christian Church, by John W. Moncrief.

"Later Roman Catholic writers have sought to make it appear that he [Patrick] received a commission from the pope to evangelize the Irish. His own writings make no mention of such commission, and it is highly improbable that he consulted the pope with reference to his great life-work."—A Manual of Church History, by A. H. Newman, D. D., LL. D.

WHEN BIBLES WEAR OUT

The New York Bible Society tells what to do with old Bibles. The question has often been asked: What shall the church or Bible school do with its old Bibles which have been replaced by new ones? They should not be thrown out on the ash heap or burned, or thrown in a dark corner to be covered with dust. The New York Bible Society desires to obtain all the old Bibles that have been discarded by any church or

Bible school. The society repairs them as best it can and sends them out for use in neighborhoods where there are struggling Bible schools or churches. Appeals constantly come to the society for old worn Bibles, and there are never enough on hand to respond to the urgent requests that are received. Will any church or Bible school having discarded Bibles on hand send them to the New York Bible House at 5 East Forty-eighth Street, New York, N. Y.?

NEW YORK BIBLE SOCIETY AIDS VISITATION EVANGELISM

In the campaign of visitation evangelism now in progress the New York Bible Society has written a letter to every pastor and Bible school superintendent in New York offering to furnish without charge gospel portions for the workers to present as may seem wise to those visited. When the visitor may find those who are not affiliated with any church it will help to emphasize the value of the visit if a little book is presented. The name of the church or any invitation to the church meetings may be inserted or printed in copies of the books that are furnished by the society. These books are obtained by the pastor or Bible school superintendent directly from the New York Bible Society, 5 East Forty-eighth Street, or from the Federation of Churches where the society keeps a supply.

I KNOW SOMETHING GOOD ABOUT YOU

GRACE M. OAKLEY

I wonder if you would be a bit happier,
If I would tell you a secret today:
I know something good about you
And don't care if you know what I say.

I surely am glad that I know you
And my love that is warm and true
Carries with it this assurance—
I know something good about you.

It would take a long time to tell you
Of all the good things that I know,
And my rhyme and jingle of verses
Would consist of a very long row.

But my life is much more happy
For the good that in you I see,
And the courage to face life's battle
Is stronger and better in me.

With me it has become a practice
To love you and be grateful too:
I wish you knew something good about me—
I know much that is good about you.

YOUNG PEOPLE'S WORK

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

DARE TO FOLLOW CHRIST

Christian Endeavor Topic for Sabbath Day,
March 31, 1928

DAILY READINGS

Sunday—Make full surrender. (Matt. 4: 18-22)
Monday—Life is transformed. (Gal. 2: 20)
Tuesday—Brave testimony (Acts 9: 17-30)
Wednesday—Heroic service (2 Cor. 11: 21-33)
Thursday—Prejudices disappear (Acts 10: 24-35)
Friday—A new nature (Eph. 4: 17-32)
Sabbath Day—Topic: What happens when young people dare to follow Christ? (Luke 9: 57-62; Matt. 4: 18-20 (Consecration meeting))

FOR THOUGHT AND DISCUSSION

If Christians followed Christ fully, what would be the results

In homes,
In schools,
In church attendance,
In church finances,
In church spirit,
In denominational work,
In business,
In politics?

Is failure to follow Christ fully, due to fear or to indifference?

What hinders young people in following Christ?

How can these conditions be remedied?

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

"Be ye doers of the word, not hearers only." The real Christian is the one who not only hears the principles which Christ taught, but also dares to practice them in his daily life. There are too many people in the world who are listeners to the word, but not doers of it. They will go to church and hear the principles of Christ preached from the pulpit, yet during the week they are very unchristian in their contact with others. Such people are not real Christians, but the people of the world judge Christianity by them.

Christ says that if we do not have love in our hearts we are not his followers. A

little five-year-old girl, whom I know, says that she loves everybody, even people in prison; for God wants us to love everyone. This is a splendid thought, coming from a child. We should love everyone, even our enemies, for love is a part of Christianity. Can we do this? What would happen if we did?

THE INTERMEDIATE CORNER

REV. WILLIAM M. SIMPSON
Intermediate Christian Endeavor Superintendent
Sabbath Day, March 31, 1928

DAILY READINGS

Sunday—Love for the church (Psalm 84: 1-4)
Monday—Service in the church (Acts 6: 1-15)
Tuesday—Sympathy for fellow-members (1 Cor. 12: 13-27)
Wednesday—Attend the church (Hebrews 10: 25)
Thursday—Support the church (Galatians 6: 3, 10)
Friday—Prayer for the church (Ephesians 1: 15-23)
Sabbath Day—Topic: What it means to join the church (Luke 2: 52; Acts 2: 37-47) (Decision Day)

This meeting should be planned and conducted as carefully and prayerfully as any meeting in the whole year. What can be more important than one's enlistment "for Christ and the Church?" Some of the Intermediates have already so enlisted, and others would be glad of a little help. Can we help some this week so to enlist?

The Abingdon Press publishes a helpful book, "When We Join the Church," by Archie Lowell Ryan. It is in ten short interesting chapters. The last two chapters deal particularly with Methodist churches. You could read along with those two chapters Rev. George B. Shaw's tract, "Seventh Day Baptist Fundamentals." Younger Intermediates might be helped by a study of my booklet, "Church Membership for Juniors," if they have not already studied it when they were Juniors.

The first essential when one is joining the church is that he himself has had a personal Christian experience and is ready to try to follow Christ in a Christ-like life. The next step is to declare publicly by baptism and in other ways, this desire to live a Christian life and to unite with other Christians in promoting Christ's kingdom on earth.

At present the work of spreading Chris-

tianity in the world is organized within the various denominations and interdenominational agencies. It is but expedient then that one find the denomination in which he can enjoy the largest possible Christian life and enlist in that denomination. It is very likely that that denomination will be the one in which one has been reared. It has all the attractions of family associations, temperamental approval, etc.

Then, when one is fully enlisted in his particular kind of work in his own church in his own denomination and in his most natural interdenominational associations, what a thrill comes from giving of the very best talents and devotion can afford! When we give our best in support of the most worthy cause, it develops the best in us.

JUNIOR C. E. JUMBLES

SUGGESTIONS FOR TOPIC OF MARCH 31

Being on Jesus' side means:

Courage
Helpfulness
Reverence
Inspiration
Sacrifice
Trusting him
Imitating him
Aiming high
Never-failing love
Service

Give the above topics to ten of the Juniors the week previous, asking each to speak on or find a piece of poetry on his subject. Have the prayer meeting committee make large blue letters on squares of white cardboard. Give one to each Junior to hold in front of him after he gives his talk. When all have taken their place, one by one, in front of the society their letters will spell the word "Christians."

The superintendent may speak of the fact that the last "S" might have stood for Satan. If it had stood for Satan it would have vanished quickly for Satan always vanishes when such little helpers as courage, reverence, sacrifice, service, etc., help boys and girls to be on Jesus' side. For the time being, after the Juniors have finished their little talks, substitute the word "Satan" for "Service" and ask that Junior to take his seat. Now rearrange the other Juniors to spell "Christ an' I" (you may have to show

the Juniors that you have cut the word "and" short as it is often pronounced when we speak quickly, it will serve the purpose: for children see things quickly even if they aren't quite right. The thought is all that counts). Being on Jesus' side really means Christ and I—"whatsoever he would have me do." Real Christians are always striving to do whatsoever Jesus would have them do.

SUGGESTIONS FOR WORK

After the Juniors have learned the names of the books of the Bible it will help to impress their location in respect to each other if the following game is played a few weeks. It is called "Bible Neighbors." The superintendent gives the name of Job and the Juniors must reply that Job's left-hand neighbor is Esther and his right-hand Psalms.

CHRISTIAN ENDEAVOR NEWS NOTES

WESTERLY, R. I.—The Westerly Seventh Day Baptist Christian Endeavor society is still holding the fort although our RECORDER readers and friends have not heard from us lately. We now have thirteen members and in view of the fine meetings we have from week to week we consider thirteen a lucky number for Christian Endeavor. We generally use about the same program in our meetings due to the fact that we do not need a novel testimony meeting to spur our members to take part. We always have one hundred per cent in prayers and testimonies and best of all, every testimony is original. At least eight of our members are always found at the Sabbath evening prayer meeting unless "hindered by some reason they can conscientiously give to their Savior" and are in the habit of taking part in the testimony meeting. The president of our society, Hiram Barber, is also president of the Westerly Local Union of Christian Endeavor Societies.

The senior society financed the new junior society which was organized the first of October and manifests great interest in the work of the younger society. The second Sabbath in January the juniors led the senior meeting, using the senior topic. A boy of twelve led the meeting and gave a splendid talk on the topic without use of any kind of notes. The seniors are indeed praising God for the interest and enthusiasm

of the juniors, realizing that in a few years the senior society will reap the harvest of the seed now being sown.

The novel feature of the meeting the first Sabbath of Christian Endeavor week was a ten-minute discussion of the work of our denominational boards and societies. At the Sabbath evening prayer meeting that week the endeavorers sat in a body; this was the regular covenant meeting of the church and the reputation of the endeavorers spread to this meeting, there being one hundred per cent taking part with testimonies.

On Sabbath morning (Christian Endeavor day) our pastor preached a sermon for the young people, taking as his text, "But when the young man heard that saying he went away sorrowful: for he had great possessions." Matthew 19:22. Doctor Burdick spoke of the great work and benefits of Christian Endeavor. One or two sentences from his sermon will give you a few of the thoughts he left with us. "Older people enjoy seeing young people enjoy things of the Christian religion coming out ahead for Jesus Christ. This was one reason why Christian Endeavor was founded those years ago and has spread from a handful of members to every country on the globe. But we must never graduate from Christian Endeavor, we must go on 'endeavoring for Christ' all our lives. Christian Endeavor builds up the Christian character of these young people. When we consider the strides Christian Endeavor has already made we stop to ask the question, 'What will it be forty-seven years hence? May the Lord make great success out of this organization.'"

One evening during Christian Endeavor week the juniors entertained the seniors at a calendar social which proved an enjoyable evening for both societies. The social opened with a ten-minute devotional service and the educational feature was a temperance story read by the president of the Junior society. On Sunday evening following Christian Endeavor day the seniors held a social at the home of Clifford Langworthy, making the trip in a wagon filled with hay and drawn by two horses (quite a novel experience for this day of swift travel). Invited friends of the endeavorers helped to swell the number and add to the fun of the evening.

We are more than thankful for our New England Seventh Day Baptist Christian Endeavor Union, and trust more societies in different sections of our country will realize the great benefit to our denominational interests of such unions.

We hope some other society which has not been heard from in a long time will follow our example. We want to know what you are doing.

ELISABETH K. AUSTIN,
Corresponding Secretary.

FARINA, ILL. — Although the Farina Young People's society has not been heard from for a long time, the members are still actively engaged in carrying on the Sabbath afternoon meetings, besides promoting several other activities.

Last Sunday evening, February 19, the Christian Endeavor Social Committee, Arnold Davis and Ruth Hill, put on a cleverly arranged and enjoyable church social at the parish house, with a brief program, with several contests and refreshments. The program was made up of general singing, two humorous readings by Miss Muriel Matthews, an instrumental solo by Norman Clarke, Jr., a declamation by William J. Crandall, which he learned about sixty-eight years ago, a silhouette guessing contest, and, as the finishing touch, the jazzbo orchestration of three well-known musical numbers with action. One of the contests was to furnish a three-room house in twenty minutes, from a mail order catalog at a cost of \$299.99.

Not long ago the members of the society were specially invited to attend the Friday night prayer meeting, and had a large part in the service. The music, the Bible references and questions were given to their charge.

December 24, following the Christian Endeavor meeting, the members went to sing for several shut-ins who seemed to appreciate the remembrance at the Christmas season.

Although not as large in numbers as during the vacation time the attendance varies only slightly, and the interest remains good.

VIVIAN HILL.

CHILDREN'S PAGE

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

GOD CALLING HIS HELPERS

MRS. ELISABETH K. AUSTIN
Junior Christian Endeavor Superintendent
Junior Christian Endeavor Topic for Sabbath Day,
March 24, 1928

DAILY READINGS

Sunday—A call for Zacchæus (Luke 19: 1-9)
Monday—A call refused (Matt. 19: 16-22)
Tuesday—Calling Peter (John 1: 40-42)
Wednesday—Calling Nathanael (John 1: 45-51)
Thursday—Calling Zacchæus (Luke 19: 1-10)
Friday—Paul's strange call (Acts 9: 1-9)
Sabbath Day—Topic: Jesus calling his helpers
(Matt. 4: 18-22)

MRS. AMY S. CRANDALL
A Friend of the Juniors

Early in Jesus' ministry he called twelve men to be his disciples or helpers. The Scripture reference for our Junior topic records only the calling of the first four, Peter, Andrew, James and John. Did you children ever stop to think what kind of men Jesus chose? He did not go into the street or marketplace for the idlers but out to find busy workmen. We had a pastor once who said, "If I ever want anything done I ask a busy person." Which boys and girls are the most active in the Junior work, boys with a paper route or chickens to care for, girls with dishes to do or baby to tend, or the carefree, nothing-to-do children?

Then we notice when Jesus said, "Follow me and I will make you fishers of men." they immediately left their ships and followed him—no making excuse of waiting until they did something else, perhaps even forgetting Jesus had called them. Sometimes our intentions are all right, but we get careless and forgetful. I well remember a little girl, years ago, who had this habit. One day mother asked her to go feed the hens; she said, "Yes," but went right on with her play and forgot all about the hens. Finally mother had to punish the little girl and then she could remember.

Did you ever hear anyone say when asked to do something, "Oh, I can't, get someone else, they can do so much better than I." (That's just what I said when I received

your superintendent's letter asking me to write on this topic. Then I thought that would not be the way a follower of Christ should do; I *must* try.) These fishermen whom Jesus called were just ordinary men, but they were willing to follow Jesus and do their best. And isn't that all Jesus asks of us? We do not always know just how many talents we have until we begin to use them. We do not all have the same talents. Jack or Mary may have a much nicer voice for singing and Jane may be able to do such fine social work. But there is something for all of us and nobody can do our work for us. Jesus' disciples were all different—loving John, impetuous, outspoken Peter, cautious, almost doubtful Thomas, etc., but we know what a wonderful work they did as "fishers of men."

And remember, boys and girls, Jesus is calling us all today to follow him. And when we have found him let us tell others and show by our lives that we are followers of his.

Perhaps you have heard of the two little sisters—one who was always hugging and kissing her mother and saying, "I love you, I love you mother"; the other little girl did not say as much about her love but was always finding something to do to help mother. Which one was showing her love the best, do you think?

I am sure Jesus likes to have us tell him of our love, but let us spend more time telling others of his great love, and by so doing really become "fishers of men."

Little Genesee, N. Y.

IN A MINUTE

NORMAN CLARKE, JR.
(Age eleven)

Once there was a boy named John. Whenever he was asked to do any kind of work, he answered, "In a minute." Now he was known by this name by the following story:

One day he was told that he could have a ride in a car if he did his chores first. He had five minutes in which to do the work. He had only a dog, two rabbits, and some chickens to feed.

"Hurry!" called his mother. "You have only one minute left to do your work."

He ran and half fed each of the pets. He got his ride in the car, but the next morning

he cried and cried. Why, I wonder? All his pets were dead.

His parents said, "We will replace your pets if you feed them right."

He got his pets, and lost many a nice car ride, but he never half fed his pets again. He was broken of saying, "In a minute," this way.

Farina, Ill.

DEAR NORMAN:

It looks as if you and I were both mind readers. Do you ask why? I call you a mind reader, because I have been wishing for some time that you would send another story, and here it is, and a fine one, too. I also call you a mind reader, because I sent a letter to the RECORDER, which has not yet been published, asking for more stories.

I call myself a mind reader, because I was thinking only the other day, "I think Norman Clarke will be sending another story soon."

Gratefully yours,

MIZPAH S. GREENE.

A LETTER FROM NEW MARKET

DEAR MRS. GREENE:

I am a brother of Evelyn Randolph. My name is Kenneth Randolph.

I am going to tell you about my chickens. I had three black hens that laid me three eggs every day. Last September my uncle gave me four tiny chickens.

One of my black hens wanted to sit, so I put the chickens under her. She took them and raised them; only one died.

After they got large enough to pick their living, I took her away from them. That seemed rather cruel, didn't it?

One of the chickens was a pullet. Now she lays an egg every day, and only six months old. I like my chickens and try to give them a good home.

I am in the fifth grade in school.

Your friend,

KENNETH RANDOLPH.

*New Market, N. J.,
February 18, 1928.*

DEAR KENNETH:

I enjoyed reading about your chickens and I am sure all the children will, too.

Evelyn's letter was fine; but I am glad you wrote one yourself, a fine one, too. You must both write again, and often.

Yours,

MIZPAH S. GREENE.

ONE HUNDRED THIRTY-THREE YEARS AFTER

In 1794 a Connecticut schoolmaster invented the cotton gin in Georgia. It revolutionized the cotton industry and made a negligible crop the most profitable in the South. Many believe it gave the institution of slavery an extra lease of life. Enraged neighbors stole the original model of the cotton gin and destroyed it, but Whitney was not long in producing another and protecting it with a patent.

Now the International Harvester Company announces that it has manufactured a machine which promises to take the place of the picturesque cotton picker of Dixie. This machine, it is claimed, will pick, strip and clean the bolls. With this machine two men can gather and clean as much cotton in one day as two hand pickers can do in two weeks. Should this machine prove practical it may prove as revolutionary for the cotton industry as Whitney's crude gin.—*The Pathfinder.*

The night has a thousand eyes
And the day but one;
Yet the light of the bright world dies
With the dying sun.

The mind has a thousand eyes,
And the heart but one;
Yet the light of a whole life dies
When love is done.

—F. W. Bourdillon.

Diamonds are only chunks of coal
That stuck to their jobs, you see.
If they'd petered out, as most of us do,
Where would the diamond be?

It isn't the fact of making a start,
It's the sticking that counts, I'll say;
It's the fellow that knows not the meaning of fail,
But hammers and hammers away.

Whenever you think you've come to the end,
And you're beaten as bad as can be,
Remember the diamonds are chunks of coal,
That stuck to their jobs, you see.

—Anon.

DEATHS

BOND.—Lawrence Henry Bond, the third child of William Henry and Cora Ellis Bond, was born May 24, 1917, in Dodge Center, Minn., and died February 28, 1928, in the Warrell Hospital, Rochester, Minn., aged 10 years, 9 months, and 4 days.

In the latter part of January he submitted to an operation for mastoid infection. The trouble did not clear up rapidly and he remained with friends in the city for daily treatment, and later went again to the hospital. Monday morning he was suddenly taken worse, the poison having entered his brain, and he lived less than twenty-four hours after the change.

Lawrence was an industrious and helpful boy. He was a likable boy. His school mates and friends liked him and his brothers and sisters loved him. Lawrence though young in years, had already made a definite decision to live a Christian life. Last July, with his brother Ormond, and several other young friends, he publicly confessed Christ, was baptized by his pastor in the Zumbro river, and united with the Dodge Center Seventh Day Baptist Church.

Besides his sorrowing parents and many other relatives, he leaves three brothers and three sisters who will sadly miss his cheerful and helpful presence among them. They are Leona May, Ormond Ellis, Ardith Luella, Claston Eugene, Arthur Olin, and Orra Bernice.

The funeral services were held from the Seventh Day Baptist church, Thursday afternoon, conducted by the pastor, Rev. E. M. Holston, and interment was made in Riverside Cemetery.

E. M. H.

CHESTER.—In Westerly, R. I., February 3, 1928, Irvine O. Chester, in the sixty-ninth year of his age.

Irvine Oliver Chester was born in the town of Hopkinton, Rhode Island, November 25, 1859; being the son of Oliver B. and Fannie E. (Sisson) Chester. After attending the Hopkinton schools, he entered the Westerly High School, from which a long sickness compelled him to withdraw in his junior year. He represented the Singer Manufacturing Company for a time, after which he taught school in Exeter, Richmond, and West Greenwich. In the town of Exeter he filled the office of coroner and assistant town clerk, and from 1884-1886, he represented the town in the state legislature. In 1889 he became associated with his cousin, Albert L. Chester, dealer in general hardware lines and farm implements, in Westerly. For a time he was buyer and general manager. At the discontinuance of the firm of A. L. Chester and Company Mr. Chester took up the work of the insurance business, continuing in that until about two years ago.

Mr. Chester was very active in the line of fire prevention and became known throughout the

country for his work in this regard. From 1915, until last year, he gave an annual prize for the three best essays, written on the subject of fire prevention, by pupils of the Westerly schools.

Brother Chester was a member of the Pawtucket Seventh Day Baptist Church for many years. For a long while it was his habit to spend the Sabbath day with his sister, Mrs. Nathan B. Lewis, of South Kingston, Rhode Island, who preceded him but a few weeks in death. He was a member of several fraternal organizations and had a host of friends who admired his quiet, charitable temper. The farewell service was conducted by his pastor, Rev. C. A. Burdick, from the home of his cousin Mrs. A. L. Chester, No. 1 Dixson St., Westerly, Rhode Island.

C. A. B.

SUTTON.—At Sedalia, Doddridge County, W. Va., February 18, 1928, Alexander Lafayette Sutton, in the sixty-seventh year of his age.

He was the son of John M. and Elizabeth Randolph Sutton, and was born March 24, 1861.

Lafayette's father died when he was quite young, and his mother married Granderson Davis who was a widower with a large family. It so came about that this family was made up of three sorts of children, twenty-four in all.

Lafayette was a member of the first Sabbath school class organized in Salem. Early in life he became a Christian, and was baptized by Elder S. D. Davis. During his entire life he has been a member of the congregation of the Salem Seventh Day Baptist Church.

He was a conscientious Sabbath keeper, a good husband and father and friend.

He is survived by his widow, who was Elmira Tate before their marriage in 1883, and by two sons and four daughters, Caldwell Sutton of Ohio, Mrs. Florence Moore, Mrs. Nellie Mitton, Mrs. Pearl Snyder of Oklahoma, Mrs. Daisy Chipps, and Simmie Sutton. There are nine grandchildren and two great grandchildren. He is also survived by two half sisters, four half brothers and two step sisters.

The funeral was held at the Salem Seventh Day Baptist Church and was conducted by its pastor, assisted by Rev. Harvey Riffie who was a neighbor and friend.

C. B. S.

Sabbath School Lesson XIII.—March 24, 1928

REVIEW: JESUS PROCLAIMS THE KINGDOM OF GOD

Golden Text: "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people." Matt. 9: 35.

DAILY READINGS

Mar. 18—John the Baptist and Jesus. Mark 1: 1-11.

Mar. 19—Jesus and the Sick. Mark 1: 21-34.

Mar. 20—Jesus and Sinners. Mark 2: 3-12.

Mar. 21—Jesus and the Law. Mark 2: 18-22.

Mar. 22—Jesus Opposed. Mark 3: 19b-35.

Mar. 23—A Miracle of Power. Mark 4: 35-41.

Mar. 24—The Parable of the Talents. Matt. 25: 14-30.

(For Lesson Notes, see *Helping Hand*)

SPECIAL NOTICES

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

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

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

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Theodore L. Gardiner, D. D., Editor

L. H. North, Business Manager

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