

“Yesterday—Inspiration

To-day—Action

To-morrow—Realization”

THE DENOMINATIONAL BUILDING

Ethel L. Titsworth

203 Park Avenue

Plainfield, N. J.

The Sabbath Recorder

Prayer is something more than wishing—something more than a sense of need. It is a personal approach to a personal God, as certainly as is the approach of a needy child to a kind and loving father. No one really prays if he does not believe that asking will bring him something. And he who thinks that the whole result of his praying will be simply its effect upon his own thoughts, or subjectively upon himself, does not really pray. His mouth may utter right words but his heart is not in them. He does not actually wish for the things his words mention.

There must be a firm hold on the idea of God before one really prays. Without this there is no asking; with this—“Ask and it shall be given.” Lord, teach us to pray. Amen.

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O Lord, we thank thee for the strength of soul thou givest to those who trust thee. We seek thy help, as thy humble servants, in our efforts to solve the perplexing problems that confront us. Grant unto us the unmistakable sense of thy nearness, and help us to open our hearts freely to thy Holy Spirit. Make our way clear and enlarge our trust in thee. May we live hopeful lives day by day, fully confident that by thy help we gain victories for truth and win souls for thy kingdom. In Jesus' name. Amen.

Some Pleasant Renewals We are always pleased to receive good words for the SABBATH RECORDER from friends who renew their subscription. Many evidences come to hand that the denominational paper is appreciated as a connecting link between lone Sabbath keepers and the old home churches.

We have been made glad many times by the gifts to the RECORDER Fund for sending the paper to those who love it but who can not pay the price. One friend sends \$10 for this fund, saying: "The RECORDER is a great help to us, and we believe it will be a help to others also."

This morning a check for renewal came and, pinned to the check, this message spoke for itself:

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

How About Our Mission to Ourselves? It is a good thing to realize our mission to the great world about us. Our people will recall that for more than half a century I have been an enthusiastic advocate of both home and foreign missions. As the light of the world, we have the general mission of evangelization; and as Sabbath keepers, holding to the fundamental truth that makes us a separate people, we have an important special mission.

Who can think of the great work to be

done, for which we are responsible, without seriously asking: "Are we equal to the task? What must we do for ourselves in order to meet the responsibilities our Master has placed upon us?"

If the farmer would supply grain for the needy world about him; if he would fulfill his mission as one upon whom his country depends for life-giving food, he must certainly attend carefully to his own home fields. He must plow and sow seed, and cultivate his own farm if he hopes to fulfill his obligation to his home and his country.

If he neglects his home work and rides about the country admiring other farms and complimenting other farmers, he will have no corn either for himself or for others. The other farmers may compliment him, call him a good fellow, liberal-minded, broad-viewed, and all such things, but the community would be none the richer for his having lived in it, and he would have nothing wherewithal to promote the general good—no help for his fellows. Indeed he would impoverish himself. He would be a good-for-nothing among men.

I wonder whether this would not illustrate prevailing tendencies among Seventh Day Baptists in these years? Are we losing out from lack of working our own fields? Is it not time we awakened to the needs of our homes and our churches, if we would be able to fulfill our mission to the great world about us?

What does the scarcity of ministers among us mean, and the drifting away from our homes and our churches of such a host of young men, who are so sorely needed for the good work? Why does there seem to be so little enthusiasm in the important work of Sabbath reform? How is it that we seem so disheartened over the pressure that comes from the world about us, just as though we had lost faith in God as our leader?

Such questions as these should arouse us to a deeper sense of our mission to ourselves, if we ever expect to be able to meet the demands of our times.

First then, our mission to ourselves should begin in the *homes*. If our homes were really sanctuaries of the Lord, in which devout and consecrated service and loving fellowship have the first place; where fathers and mothers are more anxious to consecrate their boys to the blessed, uplifting life of the Christian ministry than they are to see them get rich in business; if there were more homes in which the general atmosphere is conducive to the production of strong spiritual leaders—homes presided over by joyous, hopeful, spiritual fathers and mothers—I am sure that as a denomination we would have nothing to fear. To produce such homes is the first mission of Seventh Day Baptists to themselves. Then would our churches hold their own far better than they are now doing, and each church would, indeed, be the light of the world.

OUR RELIGIOUS EDUCATION

The next step in our mission to ourselves should be greater attention to the matter of education. The new movement for religious education is a step in the right direction and should be encouraged by both the homes and the churches. But this is only a primary step in educational matters. In a land where the Bible is banished from the public schools, the matter of religious education must depend upon church and denominational schools. Christian colleges founded and supported by Christian people, and manned by godly teachers, have long been the hope of the nation.

If social and political conditions are ever to be improved, if honor and integrity are to prevail in the business world, if purer and higher spiritual life is ever to be attained, there must be a religious education that cultivates the conscience and exalts godliness of life and character as the one thing needful.

As to general education in our colleges, we may well ask ourselves in all seriousness whether as Seventh Day Baptists we are fulfilling our mission as best we can to the schools which have been founded and endowed by our faithful godly fathers, who have gone to their reward.

Our distinctly religious school, in which our Christian leaders are to be trained, is the Theological Seminary. Many Seventh Day Baptists must be deeply impressed by

Dean Main's presentation of this matter in the SABBATH RECORDER of March 5, pages 304 and 305. It must be that many loyal Seventh Day Baptists will instinctively ask whether our people have been loyal to the founders of that school, and the question must persist, "Are Seventh Day Baptists fulfilling their mission to themselves in regard to this important denominational work?"

The seminary had an auspicious beginning. I shall never forget the enthusiasm that ran high in all our churches when the seminary was established. There were a dozen of us in its classes, and the outlook was bright and hopeful. I can but feel now, that we have a duty regarding it which would be suicidal to neglect. The future of our good cause depends more upon the continuation and efficiency of our Theological Seminary than many of us think. It should be a very important mission of Seventh Day Baptists to themselves to see that this school is properly endowed and thoroughly equipped for its important work.

There is a scarcity of *specialists* in the work of Sabbath reform. The half dozen or more of able workmen in this important line of service have passed away, and the present generation is all too weak in this fundamental line of our work. It is the very last line of service that our people should neglect, and the one thing to which we should not be indifferent.

We certainly do have a mission to ourselves in the line of preparing leaders for the important work given us to do—a mission beginning in our homes, if we would have more ministers; a mission in our churches, if we would promote spirituality—and both the home and the church have a mission to our schools, if we would have competent and consecrated leaders.

"Unfair Criticism of This is the heading of Dry Enforcement" an editorial in the *Christian Century* of Chicago, in its issue of March 8. It is the fairest and best presentation of the case we have seen in any paper during this wet and dry controversy. We give it in full below and commend it to our readers, wishing that every reader of other papers in America could also have it to think about.

More than once has the SABBATH RECORDER called attention to the unfair treatment

given the matter by almost every daily paper in the land. It seems that they all strive to hold up the prohibition cause in the most unfair light possible, and that no opportunity to encourage the wets is ever allowed to pass unimproved! Outlaws in the form of bootleggers seem to call out the peculiar sympathies of all the great dailies. Thousands of readers are wondering how it comes about.

There is no reason why evidence should not be secured against bootleggers in exactly the same way which would be right to follow in detecting other kinds of law breakers.

Fully as great abuses and quite as many mistakes are made in efforts to apprehend thieves, murders, and all sorts of criminals, as are made by officers in search of "wet" criminals. Newspapers seldom complain of any of these methods. And it is difficult to understand why vicious and excessive exaggerations against the same methods should be insisted upon by wet sympathizers whenever efforts are made to enforce prohibition laws!

I wish every American could read this editorial from the *Christian Century*:

Comment upon the methods employed in the collection of evidence concerning violations of the dry law, the occasional fatalities incident to the making of arrests, and the prosecution of both the offenders and the prohibition agents, requires discrimination. It is, to begin with, evident that the wet newspapers are doing their best to create prejudice against the dry cause by defining those who gather evidence as "snoopers," by presenting every bootlegger who is shot while resisting arrest as a martyr, and by casting scorn upon the federal courts which, in every important case, have found those officers innocent whom the papers have painted as guilty of cold-blooded murder in the promotion of prohibition. Fairness is completely lacking in such presentations.

Lawbreakers do not commonly operate in the open streets; they must be uncovered where hidden. The "plain clothes man," whether detecting violators of the Volstead act or any other class of criminals, deserves better treatment than the contemptuous epithet of snoopers and sneak. The sympathy which is given to the "murdered" bootlegger also frequently turns out to be somewhat disproportionate to his merits.

There was the case, for example, of the good old man who was foully slaughtered—on the first page—for the negligible offense of making a few gallons of home-brew. The trial of his killer disclosed the fact that, when interrogated by officers as to his suspicious activities, the "honest farmer" opened fire on them with a shotgun and blew the knee-cap off of one of them, besides accomplishing certain other bodily perforations. Maybe they ought not to have returned the fire. Perhaps the

wounded officer should have turned the other knee-cap and his companions should have taken cover. We do not dispute the point. But the custom of officers of the law to fire when fired upon is so nearly universal that it seems invidious to single out for a newspaper murder indictment the one who did so in this case. In brief, the reason why the wet papers are displeased with the way in which the dry law is enforced is that they do not want it enforced at all.

Let the Home Meet the Crisis In Doctor Cadman's talk last week to the Young Men's Christian Association of Brooklyn, N. Y., he spoke of what some call, "The revolt of youth," as being something that happens once in about fifty years. After a few words concerning the conditions which seem to make the present condition more extensive than formerly, he said: "The real youth movement is sound," but modern youth is assailed by shallowness and cynicism from manifold and subtle sources, and the home, the living nucleus of all social order, has not met the crisis." Then he goes on to say:

"The everlasting verities, the absolute standards, which serve as buoys to mark the channel in which to steer amid the shoals and rocks of life's voyage, are pronounced superfluous by popular teachers. Their explanations of human behavior filter down into the minds unversed in the practice of living. They swell the current of protest. They make morals and religion an optional matter. What can we do when confronted by such threatening conditions, complicated as they are by the economic independence of girls and young women, the free use of the motor car, the passing of the chaperon, the confusion of moral values and the refusal to take life seriously?"

"Make your homes the repositories of God's grace, the transmitting agencies of those fine traditions which have upraised nations from lust and savagery. Severed from these traditions the child must face the fight between Christ and Belial disarmed and fearful."

A Correction In Brother Bond's article on page 344 of last RECORDER, we made the mistake of crediting to Doctor McGlothlin several lines written by Brother Bond. The words: "Doctor McGlothlin says," should come twenty lines below where they stand in that article beginning with the words: "In the West, Ireland was converted," etc. And the nineteen lines above that paragraph are Brother Bond's, as follows:

"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."

Kind Human Sympathy Makes Us All Akin This morning, March 13, soon after entering the shop, a friend came in and told me of the sudden death of Leonore, Brother North's little girl. It came as a great shock to all in the publishing house, and every one of the sixteen helpers in both offices and shop seemed deeply stirred, as the sad news passed from one to another among them.

In about thirty minutes after the first word came, and almost before my pen could settle down to work, one of the men from the printing shop appeared at my desk with a list of all the workers, who had already subscribed gifts for flowers to send the family in token of their sympathy, and said: "Would you like to go in with the rest of us to get flowers for the troubled family?"

I was deeply impressed with this quick and hearty response, so full of sympathy, from the men who had come to regard Mr. North as "the boss," most of whom had served under him for some years. To me this quick response of sympathy came as a ray of sunshine in a dark day, revealing something of the common tie that makes us one in the great family of a loving Father.

And I have seen enough of life and its sorrows, to know something of the meaning and worth of this expression to this dear troubled family today as they sit under the shadow of a great bereavement.

There is something more than poetry in real sympathy. There is action that means actual help so far as we are able to render it. One of the most blessed services that

God has given to men is that of ministering comfort to sorrowing souls.

Common sorrows do make men and women to forget self and to reach out in helpful sympathy for others. In the words of another: "Love has no commandment; it does all things of itself spontaneously—hastens and delays not." Love needs no driving. It gives wings to the feet of service and turns duty into delight.

This quick and hearty response to the call for sympathy, makes the one bright spot in today's darkness. It comes like sunshine in the rifts of over-hanging clouds.

A PROGRESSIVE STATE

MARY A. STILLMAN

If, thirty years ago, a list had been made of states according to their efficiency, as evidenced by education, agricultural and manufacturing methods, marketing, good roads, etc., North Carolina would have ranked about third from the bottom of the list. Now she is well to the fore among the southern states. How did this change come about?

In 1900 Governor Aycock and his superintendent of public instruction began a vigorous educational campaign, especially rural education. As only ten per cent of the inhabitants were urban, this applied to a large portion of the state. State funds were appropriated to aid the one hundred counties, the school year was lengthened, and attendance made compulsory for the entire term. New high schools and community schools were built to take the place of the rural schools, and free transportation was provided. Education had declined ever since the Civil War; but when an adequate system was re-established by the state, all the other things were added unto her.

North Carolina has unusual physical advantages for agriculture, and nearly three quarters of the people are farmers. A great coastal plain, one half of the area of the state, is rich in alluvial deposits which need no fertilizing and little cultivation except planting. Cotton, corn, and tobacco are grown here in large quantities. The northern part of this section raises more goobers and pindars (otherwise peanuts), than any other place in the world.

Pindars are short peanuts, unbelievably

prolific. It is said that one plant raises from a bushel to a bushel and a half of nuts. They have a good flavor, but are used mostly for fattening hogs. The swine are turned into the fields and allowed to root for themselves.

The rivers in the plains are navigable as far as the Fall Line. Here begins the Piedmont Plateau with an elevation of from one thousand to two thousand feet. Some cotton is grown here, but the staple crops are wheat, oats, tobacco, garden truck, and fruit, especially a high grade of apples. Vegetables are ready for northern shipment just after the Florida crop is done, and late vegetables are shipped south after their own crops are exhausted.

North Carolina is midway between New York and the southern tourist centers. Northern people come here for winter golf; and summer boarders arrive from New Orleans and other southern cities. The state is now a network of fine, hard-surfaced roads. The Jefferson Davis Highway is to be beautified by the planting of crepe myrtles and rhododendrons for its entire length. In the Appalachians section lumber is the principal product, pine and oak predominating. Tar, pitch, and turpentine used to be largely exported, but the supply is less than it was formerly. Much wood pulp is made.

The rivers supply an unlimited amount of water power, which is used as such, or transmitted to the plains as hydro-electric power. North Carolina is rapidly becoming a manufacturing state; in fact she uses more cotton in her mills than she produces, and is only exceeded in cotton manufacturing by Massachusetts. Overalls, towels, knit goods, furniture, flour, and meal are some of her products. The best granite in the south (not quite so good as Westerly granite) is quarried at Mount Airy, which is sometimes called Granite City.

North Carolinians are proud of their Anglo-Saxon ancestry, and boast that one hundred per cent of the inhabitants can speak English. The Negroes are a self-respecting race, many of whom own their own homes or farms. A granddaughter of one of the Siamese twins deplors the fact that she has to live in New Jersey, because there she can not keep her boys from associating with foreigners!

The people of this state poke fun at the Virginians for their lack of progressiveness.

A story is told that a great bridge between the two states was being dedicated, and the two governors met at the middle, shook hands, and felicitated each other. The Virginian governor made a flowery speech, and at the end said that his state had been the mother of many states, but among them all North Carolina was the favorite daughter. The other governor replied in like vein, and finally said, with the candor allowed a favorite daughter, he would send word to Mother Virginia, that unless she bobbed her hair and shortened her skirts pretty soon she would be so old-fashioned she would have to step right out of the picture!

Mount Airy, N. C.,
February 19, 1928.

THE CROSS MUST BE CENTRAL

I believe that we need, yet again, to rediscover the apostolic emphasis upon the cross of Christ. This complacent Anglo-American middle-class religion, that we mistake for Christianity, is not a good enough gift to take to the non-Christian world—this thin, emasculated, sentimental piety from which the offense of the cross has been taken away.

It was easy for the apostles to keep a cross in its true place because they had seen it. But Jesus saw, and Saint Paul saw after him, that in a world like this it was not easy to preserve an authentic picture of the Son of man, who was born in a stable and died on a cross. His life all through was a direct contradiction of all the maxims of worldly wisdom and it was easy to foresee that almost unconsciously there would grow a tendency to decorate the story, to minimize and perhaps to expunge from it the elements of humiliation of lowliness and shame and defeat, and to decorate Jesus as a grand figure who would make an appeal to the common human taste for bigness and impressiveness and pomp and power. But the very power of the gospel and its whole redemptive virtue depends upon our keeping untouched and unadorned the figure of our crucified Lord, that Son of man, in that moment in which, by every secular standard, he went down in defeat.—Richard Roberts.

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

OUR BULLETIN BOARD

Churches on the honor roll, having paid two thirds or more of their quotas: New York City, Roanoke, Los Angeles.

Rev. William L. Burdick conducted meetings at New Market March 9-11.

Rev. Lewis C. Sheafe has been conducting meetings with the Charleston Church two weeks. Seven were baptized last Sabbath and one more will unite with the church on experience.

Rev. Claude L. Hill is to speak at meetings in the Plainfield church, March 23-25.

BOOKS FOR JAMAICA

When the Tract Society a few weeks ago sent a freight shipment of literature to Jamaica to be used in our mission work in that country I sent several books from my library.

Elder D. Burdett Coon writes that Mrs. Coon is using these and other books to start a circulating library so that as many as possible can use the books. The people are eager to secure reading matter but there is not as much good literature available as there is in this country, and many of the people are too poor to spend much money for books.

We shall probably send another shipment of literature to Elder Coon before long, and I should be glad to include more books. If readers of the SABBATH RECORDER have good books on religious subjects, history, nature study, poetry and standard fiction, and wish to give them to this worthy cause, we shall be glad to send them for Elder and Mrs. Coon to use in this way. The books should be in good condition.

Bibles are always appreciated. Several persons have asked for concordances or for Bibles with concordances in them.

Send books to Willard D. Burdick, corresponding secretary, 510 Watchung Avenue, Plainfield, N. J.

MY CALL TO THE CHRISTIAN MINISTRY

REV. S. DUANE OGDEN

The account of my call and entrance into the ministry is a story of long resistance to the urging of the Spirit, a reluctant yielding, and finally the commitment of myself to do the bidding of God.

Unlike many ministers, as a boy I had not the slightest thought or intention of entering the sacred calling. I thought of entering almost every other vocation but that. In fact I could not bear the thought of taking up the profession of the ministry. One of the surest ways of insulting me in those days was to suggest that I should some day become a preacher.

When, however, I came to my late teens and began to think seriously as to what I should do with my life, I found that I could not, for the life of me, decide on any profession. Many lines of endeavor appealed to me strongly, but none seemed definitely to invite me above all the rest. I carefully considered all of them—except the ministry. I refused to consider it as a possibility, notwithstanding the fact that it would keep coming up. To make the matter harder, as it seemed to me, I found upon trying myself out in different sorts of work, that I had about equal aptitude in the several directions attempted. But not one of them seemed to be unmistakably *my* calling.

I did want to choose rightly and I was puzzled. It did not seem to me that I was cut out for the ministry, which kept presenting itself to me, and I certainly disliked the prospect of entering upon that career. Just why I had such an aversion, I do not know, but it was very strong. Unable to select my calling, I was compelled to postpone decision until later in my education. Possibly, I thought, it would be easier to decide later. I concluded that I would remain open-minded and, whatever I did, I would try to enter the profession in which I could best serve the world and do the work which God intended me to do. At this time I did not consider myself at all fitted for the ministry. As I look back upon this resolution, amidst my perplexity, to make my life be of the largest service that I could, it seems to me that it was then that the way was first opened (though I little suspected it then) for me to decide later for the ministry. Entirely unsuspectingly, I had already started to incline in the direction,

which had previously seemed impossible to me, and which was to end in my entering the very calling which I early sought to escape.

About the time of my graduation from the academy, at the age of seventeen, when I was so undecided as to what profession I should choose, the ministry was definitely suggested to me as a possible calling. It was not difficult when I faced the matter open-mindedly to see the greatness of that highest calling, but, like so many other young men, I thought it was for someone else, not for me. I had very vague and mistaken ideas as to what constituted a call into the ministry, and I would not consider entering upon that sacred commission unless I had really been called.

Besides, rather unusual opportunities in business, which were offered to me, lured strongly. In my first undertakings, I had been rather more than ordinarily successful, and some of my employers and friends urged me to enter upon what seemed a very promising career in business. But for some reason, I found it difficult to decide.

It was about this time that my pastor, Doctor Ahva J. C. Bond, and some other friends in the church, who were interested in me, spoke to me at different times of their feeling that I ought seriously to consider the ministry. Not long after this I heard Pastor Bond's impassioned series of addresses on the Challenge of the Ministry. This did much to clarify my thoughts as to the nature of a call, and held up the profession in its strongest appeal. Then I began to suspect and fear that possibly, after all, I *was* being called into the ministry. But I could not be sure, for I had such persistent and strong misgivings as to my own fitness, and I dreaded, above all misfits, a misfit in the ministry. Of all tragic mischoices, I felt that to be the most tragic, as it doubtless is. All of this did not make my difficulty any easier. I could not bring myself to decide definitely, so I delayed decision, which it seems to me now was wise. But the call persisted. It seemed that God would not let me forget it. It almost haunted me, but I somehow *could not* settle the matter.

It was about this time (1920) that the church voted, in a meeting from which I was absent, to license me, along with Mr. Hurley Warren, to preach. I do not sup-

pose anyone in that meeting had the least idea of my difficulty and misgiving. One can imagine my surprise at this action of the church. Nevertheless that expression of the church's confidence in me had a profound influence upon my life, and I was made better for it. This call from the church to preach seemed to indicate more than ever that I was really being called by God into the ministry. But even yet I seemed unable to bring myself to a definite stand. I did nothing whatever, at the time, about the license to preach, and it was more than three years later that I was first asked to preach a sermon. But all the while I was active in the church and other religious work. Again I did not realize it as such, but this license to preach was certainly another one of the many things which very gradually and unexplainably brought me at last, to decide for the high calling. The Holy Spirit works in wonderful and unexpected ways to accomplish his purposes and impress his will upon men.

At last, just before being graduated from college, at the age of twenty-one, I definitely responded to the call which had never ceased to present itself to me. Meanwhile, another pastor succeeded Mr. Bond, Rev. George B. Shaw, who also exerted an inestimable influence upon my life, and helped to incline me toward the ministry. Gradually and imperceptibly the barriers had been removed one by one, and my feeling of aversion for the sacred calling dwindled and died. So, after all the long reluctance and earnest hesitation I at last committed myself to the undivided service of my Lord, because I found it impossible to do otherwise. Like the great apostle, I now felt that "woe is me if I preach not the gospel." It was under the unrelenting compulsion of the Holy Spirit that I entered the ministry. Once I had given up all aspirations for a career of some other sort and definitely determined to devote my life to the service of God, I experienced a genuine peace and contentment, and the things that had once held me back more and more lost their appeal. Now my one purpose is to serve my King, and the true joy of life is to minister in his name.

As I give myself to the work of the Christian ministry, I am steadily more deeply impressed with the high honor to be privileged thus to serve. No work is so

great or so important as that which the minister of Christ is commissioned to perform. No task so much needs to be done and none is so much worth accomplishing as his. To be a witness for Christ; to bring men to know our God revealed in Jesus, and to love, honor, and serve him is indeed the highest of callings. It is the minister's task and privilege to receive and deliver the Word of the Spirit of God; to proclaim Christ crucified, the incarnation of the saving God; to awaken the spiritual consciousness within men; to bring men face to face with the appeal of Christ to turn from sin and follow him; to win them to a saving, regenerating faith in God through Jesus, and to a personal devotion to Christ as Savior and Lord. And it is the preacher's privilege so to interpret the Bible as to show it to be a source of spiritual guidance, upbuilding, and inspiration, and to reveal its abiding truths to be applicable to the problems of men and women and of society today. It is, moreover, the opportunity of the minister to inspire people to glorify God; to lead them in worshiping him; to interpret the aspirations, hopes, and longings of men; to bring comfort and healing to broken hearts; to set free those who are enslaved by sin and self; to love, labor, and sacrifice for others.

The high calling that once seemed so unattractive has become the only one in which I can be content. I was led into the ministry and I am held in it by an inner spiritual compulsion which I am unable to resist. I am burdened for souls and have a passion to deliver to men the glad, good news of the gospel. I rest not, for the trumpet sounds daily in my ear and echoes in my heart.

VOCATIONAL NOTES

ELDER R. B. ST. CLAIR

Up to the present time this writer has not considered it advisable to invite inquirers to Detroit. Conditions in the automotive industry have improved to such an extent that he now feels warranted in extending this invitation as chairman of the Denominational Vocational Committee. Address R. B. St. Clair, 4012 Field Avenue, Detroit, Mich.

INTERESTING CALIFORNIA LETTER

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

DEAR EDITOR:

In view of the fact that our next Conference comes at Riverside I wonder if many of our people would not be interested in reading the following article from tonight's *Riverside Press*. We want our friends, both those who come to Conference and those who would like to come but are unable, to know more about some of the many interesting places and conditions which we enjoy every day and which we hope they will be pleased with for a few weeks next July. We are planning for a large delegation. Don't disappoint us.

CONFERENCE PUBLICITY COMMITTEE.
BROADCASTING FRUIT OF PARENT OF NAVAL
ORANGE

Fruit from the original Washington navel orange tree, which is accorded special care in a park on Magnolia Avenue, after being shown to thousands in the national orange show, has been packed in small containers and sent to twenty-one newspapers in the Middle West and East by the Riverside County chamber of commerce.

The oranges, in specially constructed boxes with Riverside County labels, will carry a message of good will from Riverside and tell the story of the founding of a great agricultural industry.

Following is the article which accompanied each box of oranges, and which will doubtless bring much publicity through the columns of the Middle West and East.

"There is a wealth of romance bound up in the history of the California orange industry, that is totally unknown to the vast majority of residents of the United States. Had it not been for the patient care of one woman, California would have been deprived of many millions of dollars and thousands of acres of land that today yield an annual fortune would have been devoted to other purposes than citrus culture.

"In 1873 Mrs. Eliza C. Tibbets received from a friend of hers, William Saunders, two navel orange trees which had been imported from Brazil. Mrs. Tibbets watered and cultivated them and nursed them along until they began to put on a healthy growth and developed into

magnificent specimens that produced a new variety of orange in this country. From these trees sprang all the early buds that were used in the production of navel oranges in this section.

"Because of the careful attention that was given those first two trees there are today in California more than 10,000 navel orange groves, whose income amounts to something over forty million dollars annually.

"This tree is really one of the most unique horticultural possessions of our country. Here it stands, nearly sixty years old, still in apparent health and vigor, in the midst of thousands of beautiful acres of its offspring which are bringing wealth, health, and happiness to a widespread population. Its importance is apt to be forgotten—it should be a shrine to all citrus growers as the tree which represents the basis of the foremost agricultural industry of the Southwest.

"So the navel orange industry today has back of it a romantic story that dates back to a time more than fifty years ago, when men lost heart and laughed at a woman's efforts to save and bring to life two scrubby, sickly looking little orange plants. Had it been left to those men, the navel orange industry never would have been known in the Southwest, the only spot in the United States to which the navel orange takes kindly."

IS THE MINISTER A BUSINESS MAN?

Let us admit it frankly right at the start, the average minister is not trained in the ways of business. He has probably had no chance to acquire that sort of training. High school, college, seminary have occupied the years of youth. Vacations have been times either of idling or strenuous toil, according to the financial conditions of student years. Transfer the average minister from the pastorate of a church to the presidency of a bank, and if it were known to the depositors there would likely be a calamitous run on the institution within the first twenty-four hours—and probably with good reason.

But that is no reason why the business ability of the minister should be despised. What is business success? It is the maintenance of a financially sound institution producing results after its kind. Does the

average minister accomplish this with the church? He does, and against handicaps the average business man never dreams of. Listen to a few facts. The business man in charge of a store or factory deals in goods necessary or desirable. He has six days in the week to handle his goods. He gets the bulk of the people's money. Those who serve him apply all their working time and do it for pay.

The minister deals in goods that most people regard as quite personal: righteousness, religion, family decency. His only appeal is to idealistic interests. He must maintain his institution on the surpluse of the people's money over their living necessities, and the voluntary donation of their leisure time, for which he can pay them nothing. Those who work for him, for the most part, think that one day in the week is all they are obligated to give, and not very much of that. In order to secure even that much of money and time he must keep their good will largely as a personal matter. Furthermore, the element of personal gain is lacking. He must be content with a "competency," which is usually incompetent. He is almost wholly shut off from other means of income.

Out of that he must live well, dress well, give generously, educate his children, maintain his library and now-a-days maintain, as a rule, his own car. Woe be to him if he defaults with the grocer, the milk man, or the banker. Furthermore, he must keep up the church finances. Let the wise ones shout aloud if they will that the minister must have naught to do with church finances. He must not appear to run the church finances, no, not for a minute. But he must in the capacity of general manager see to it that they are run. He must handle the trustees, the Ladies' Aid, and the whole works by handling the people themselves. He must keep up their morale, and to a large degree outline their policies. He can never unload the burden of the annual budget, expenses, or benevolences. If he tries to do it and the budget fails, the blame will be laid to his lack of management.

The great marvel is that most ministers—and we are dealing with ministers as a class—do not fail in any or all these respects. They succeed in maintaining themselves, their families, and their churches against all these handicaps, debts included.

with a far larger average of solvency and results than most business enterprises. Where are the really great financiers of the country to be found? Though one go into the vaults of Wall Street, behold, they are not there. Though one make his bed in the mint, lo, they are not there. Though one fly to the uttermost parts of the earth on the wings of commerce, there shall he not discover them.

No, if thou wouldst find the greatest of all financiers, ring the door bell of the manse and look into the patient, tired, but happy eyes of the minister's wife. She is it. She knoweth how to make a dime do the work of a dollar. She knoweth the secret of the widow's cruse of oil and the barrel of meal. She has learned the technique of the five loaves and the two fishes. She maketh the out-grown garments of her oldest child to reverse for the next, and again to reverse for the youngest, and still hath a worthy remnant for the "rummage sale." Her faith and courage afford the spiritual alchemy by which the iron in her husband's salary is transmuted into the gold of an un-failing divine provision.

How does she do it? None but she and God know. The minister himself can not fathom it. Though he may boast himself somewhat as a financier, if he looks at his wife his heart will grow humble with wonder and he will better even the word of the Master as he whispers in awe, "She hath done what she couldn't."

Yes, the minister is a business man. He has got to be. Most of them thank God for their job and complain not. But his greatest stroke of business, the biggest deal he ever makes for the kingdom, the church and himself, is the winning of his wife. And the average minister, by the grace of God, usually gets one like her whom we have described.—*The Chapel Bell, Auburn, N. Y.*

Joseph Parker used to say: "God has no time to make nobodies." God has made you and intended you for some fine, heroic and gracious manner of life. Do you know your own best ideals? Do not deem them fancy! Believe, rather, that they come from God. Be ever obedient to the heavenly vision!—*George A. Buttrick.*

ABOUT CONFERENCE TRANSPORTATION MATTERS

SABBATH RECORDER:

Will you please give us space in the RECORDER for the following information from the Transportation Committee of Conference.

The Transportation Committee of the General Conference has appointed the following as committeemen and to whom all those who expect to attend Conference in Riverside, Calif., next July may apply for information. Please get in touch with the one nearest you and he will be glad to help plan your trip. The railroad representatives will be glad to visit all who think of attending and will give information as to how best to reach the places you wish to visit on the trip.

Orra Rogers, Plainfield, N. J.; Curtis Randolph, Alfred, N. Y.; Moses Van Horn, Salem, W. Va.; Doctor B. F. Johanson, Battle Creek, Mich.; Doctor George Post, Jr., Chicago, Ill.; George Ellis, Milton, Wis.; Rev. H. L. Polan, North Loup, Neb.; Samuel Davis, Westerly, R. I.; John Wheeler, Boulder, Colo.

This list may be enlarged from time to time as the need arises.

R. C. BREWER.

ARTHUR CURTIS.

Transportation Committee.

NAVAL ARMAMENT

Competition in armaments must come to an end. There must be a speedy and general cutting down of military establishments. Despite the urgent need for this, it is now being proposed that the United States shall commit itself to the largest naval building program which it has ever undertaken in time of peace. We recall and commend the words of President Coolidge that "peace and security are more likely to result from fair and honorable dealings and mutual agreements for a limitation of armaments among nations than by any attempt at competition in squadrons and battalions." We deprecate a great naval building program, not primarily because of the vast sums involved, grave as this objection is, but because it moves in the direction of international distrust rather than of international agreement.—*Selected.*

MISSIONS

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

WHAT IS YOUR CONCEPTION OF EVANGELISM?

Much is being said and written regarding evangelism, and this is needful. In justice to the situation a great deal more should be said than is. Christians need to form the right conception regarding it, come to possess the proper spirit concerning it and devote their energies to its promotion.

As one listens to what is being said about it, he discovers a variety of sentiments as to what constitutes real evangelism. A minister who never had any particular success in evangelistic efforts is spoken of as an evangelist because he talks much about the subject or because of some peculiarity in his methods and mannerisms, or because he condemns sin and sinners in a sensational manner. But the test of evangelism is not in these things. After all is said and done the acid test is in the results—results, wholesome and abiding. Because one does or does not show great emotion, does or does not go through strange performances in the pulpit, does or does not berate sin and sinners, is not conclusive evidence that he is or is not an evangelist. The present writer was present when "Billy" Sunday closed a sermon standing on top of the pulpit with coat and vest off. But that performance did not make him an evangelist. He is an evangelist because he has a passion to win men away from sin and to Christ, and because success attends his efforts. With love for Christ and success in winning men from sin one is an evangelist whatever may be his methods.

There seems to be a conception that evangelism is not the great work of the whole church and that, at the most, it is incumbent on only a few professed Christians, on the pastor, and maybe deacons and Sabbath school teachers. It is estimated that a very small percentage of nearly thirty million professed Christians in Protestant churches make any effort to win men away from sin and to Christ. Rev. John A. Marcus, D. D.,

former moderator of the Presbyterian Church in America, recently set this matter forth as follows:

"The most alarming fact of all is that it is doubtful whether more than 8 per cent of the church members of America make any personal effort to talk to individuals about being disciples of Christ. Our modern churches have come to expect the preacher and the preaching services and the Sunday schools to do the real work of making new disciples and about 25,000,000 Protestant church members make no effort in this direction."

This is not the gospel idea. What Christ wants is that all should become soul winners, working by whatever means they may as God has given them gifts and opportunities. This is set forth in a folder recently put out by the United Christian Missionary Society as follows:

"Evangelism is not the only business of the church, but it is the church's first business, and what Jesus made primary his disciples dare not make secondary. The church is not to mark time but to make disciples. The passion for evangelistic results should be found in every church during the entire twelve months of the year. There are, however, seasons and special occasions that lend themselves to greater evangelistic advance than others. Such occasions as Christmas, New Year's, Easter and Pentecost should receive special emphasis when the church is asked to major on recruitment of new converts."

Evangelism means more than many are inclined to acknowledge. Some talk as though it includes only winning men to Christ, and others as though about all that is needful in the church in the matter of evangelism is to instruct the young and nurture and encourage those within the church. Christ would have both of these done. He would have the sinning won away from their sins which are destroying them, the faithful instructed, the discouraged strengthened, and the wandering kept in the Master's fold. Christian churches lose multitudes every year because they are not faithful to, and sometimes not sympathetic with, those who begin to falter. On this point the folder referred to above from the press of the United Christian Missionary Society speaks as follows:

The church is the last institution on earth that should give up anyone. To deliberately drop a member's name from the roll without visitation, and careful shepherding on the part of the church officers, is wrong. A life is precious in the sight

of Christ. If these members are worth getting into the membership of the church, they are worth holding and developing. 'What would Jesus do' is a good rule to go by when dealing with the indifferent church member. Give special attention during the entire season to re-enlisting the indifferent and inactive members to a new concern in the church and its work.

This work requires great care, much grace and marked wisdom. But there is no other part of the church's evangelistic program that is most important.

There has been much discussion about methods in evangelism; for instance, some can not see much good in any method except the old fashion revival meetings; others are indifferent to all efforts except those of religious education; again others favor nothing but the week-end campaign; and still others are contending for visitation evangelism. No thoughtful man can speak lightly of methods, but their importance fades into insignificance when compared with the evangelistic spirit and zeal which will produce results. One method may be better adapted to one time and place than another; but we are entitled to use any honorable method which will win men away from their sins and to Christ, their Friend and Guide. We should brush away our prejudices, study all methods as applied to the case in hand and use the one which gives promise of the best results.

Results in this field the church must have in both home and foreign lands. The church is the great evangelizing agency on earth. To evangelism Protestant churches owe their origin and growth. To it they must look for continued existence. As a rule churches and denominations which have been most evangelistic have grown most rapidly and accomplished the most for Christ's kingdom.

What is your conception of evangelism? Do you and your church have the evangelistic passion? What are you doing to promote that for which, at infinite cost, the Father gave his Son?

LETTER FROM LIUHO, KU, CHINA

DEAR RECORDER FRIENDS:

It is a cozy evening here by the fire. The bright light within our shuttered room makes me unmindful of the gray chill outside. We have had a long spell of rainy days but they seem to be lightening. It has

been inauspicious for the first work on the new church, but it is going on apace, though the well-digging had to halt. Briar and I donned our rubbers and watched the proceedings awhile today. The enclosure was a hive of industry. Old broken brick and tile had been brought there and half a score of old women sitting on stools were breaking them up with hammers into smaller rubble to use in making the foundation for the walls. They seemed to be having as nice, gossipy a time as a group of their contemporaries might around a quilting frame at home! Along the narrow paths between the paddy fields blue-clad coolies with their feet protected from the February mud by straw sandals only, came trotting with the black bricks for the walls. The bricks were carried in a pair of bamboo baskets shaped like big dustpans suspended "fore and aft" from a bamboo pole balanced on the coolie's shoulder, and the men chanted lustily as is the custom of Chinese when carrying burdens. It really does seem that the rhythmic effort is more efficient. It is the first trick the babies learn after they walk—we have lots of fun watching Stephen trying to chant as he struggles to move a heavy chair or box.

George and Mr. Dzau are out eating a feast in town. Yesterday they received impressive invitations and two men came today to find out if they were going to accept. This feast is a new thing for Liuho, we judge, a "Good Will banquet" given by the electric light company for some of its patrons and friends. The head of the light company is an old student at our Grace High School in Shanghai.

Sunday, the evangelist (Mr. Wu), Mr. Dzau and George went to Shanghai to attend a Bible study group under the leadership of Doctor Davis. The class seems most worthwhile and has the added advantage of uniting the leaders of the two church groups in a social as well as an inspirational and educational way. We hope their awakened interest will be reflected in the church body.

The medical affairs of the hospital wag on about as usual for this time of year, which means that the numbers of dispensary and in-patients are picking up after the New Year slump. During the festive season no one seems to complain of so much as a toothache, though an occasional baby does

insist on arriving willy-nilly. One little Miss chose to make her appearance at the hospital the last day of the Chinese year. Since she was reckoned one year old at birth and the custom is to add your year at New Year rather than at birthday time she was two years old before she had been twenty-four hours in this vale of tears.

The children and I spent a happy week in Shanghai recently, over-running the manse with our additional noise. I got quite a "kick" out of the shopping tours, the birthday tea for Miss Mabel West, a dinner with new friends to meet, a movie, and as a final celebration the wedding feast of a Chinese friend. Briar and I visited the American school and got many pointers for the "Liuho American School." So it was a profitable as well as enjoyable week although all the children but one of the Davis-Thorngate aggregation spent parts of that time in bed with varying degrees of what was aptly called "the prevailing influenza."

Doctor Palmberg brought in some twigs of cherry blossom today and they give us the pleasant feeling that spring is hovering in the offing.

Sincerely,

HELEN SHAW THORNGATE.

February 16, 1928.

MODERNISM

DEAN J. NELSON NORWOOD

V. SOME PITFALLS OF MODERNISM

MY DEAR BOY:

I greatly enjoyed your recent letter relating the points made by the lecturer who was discussing some features of science. I certainly should have been glad to hear him but your good letter is no mean substitute. You will doubtless be glad to receive the enclosed check. Hope you can save enough out of it to pay your fare home for the spring recess. Mother and I and the youngsters are getting anxious to see you again.

I am interested in some remarks you made in a letter a few weeks ago about the loose ideas some of the fellows have who call themselves, like us, modernists. I am not surprised at the situation at all. It is all right being a modernist. I can see no other road out for religion. I am badly mistaken if future religious readjustments do not

finally shake down to some fairly stable views not greatly dissimilar to ours. I rejoice in the emancipation of the human spirit that these views offer. The wonders of the scientist's universe thrill me. The new views of the Bible relieve me of the old feeling that I must defend apparently plain absurdities in order to be a real child of God. I am glad of a view of God's plan for man which relieves God from the charge of whimsicality and clears my mind of the uncomfortable questioning how a just God could condemn one of his creatures to millions of years of roasting in a literal fire for a few moments of waywardness while a sojourner on earth. I thank God that important as certain religious beliefs, practices, ordinances, observances are, he has shown me that they are relatively unimportant compared with the weighty matters of the law; that they are not religion, and that they may and will change with the flight of time.

My boy, I say, thankful as I am for all this and the new sense of freedom and "hominess" in the universe that it affords, I still recognize that our modernism has its pitfalls. It has the weaknesses of its strength. As I picture it, there are three outstanding pitfalls: (a) the assumption that God is easy; (b) a certain cockey self-assurance, and (c) indifferentism.

(a) The emphasis of modernism on God as a God of love and mercy, our *Father*, may be overdone in the sense that one may get to thinking of God as a spineless over-indulgent Father—a mere "yes" person. This leads to the notion that God is too tender to punish sin. A man might thus excuse himself for quite serious departures from the path of rectitude. It should never be forgotten that we live in a moral universe just as surely as we live in a material universe, and that each is under the reign of law. Woe unto the misguided being who thinks that physical burns hurt, while spiritual burns do not. "Be not deceived, God is not mocked, for whatsoever a man soweth, that shall be also reap," was not said primarily of the wheat field, but of the unseen fields of the human spirit.

(b) Modernism sometimes develops a belligerent cockiness. A few emancipated modernists full of their new-found freedom go around with the proverbial chip on their shoulders. Feeling that they are peculiarly scientific and that science because of its

achievements is unassailable, they pour out their sarcasm, contempt, scorn and superciliousness on their poor benighted neighbors of different views. How disagreeable and how entirely out of place this is! How utterly they forget the humility of Jesus, the greatest modernist of all time! "If anyone would be master among you, let him be your servant."

(c) But the greatest pitfall of modernism is indifferentism. I have seen and mourned over this more than over both of the others. It so frequently happens that a good man interested in the things of God gets a glimpse of the modernist viewpoint, is attracted by it, begins to adopt it, and as a result begins to emphasize the things he does not have to believe, or the things he does not have to do—a dead negativism. Men actually live by what they *do* believe, yet these mistaken souls think and talk only of what they do not believe. Negativism soon becomes indifferentism, and a valuable, vital, constructive, religious personality becomes, figuratively, a dead, cold, currentless wire. If the change represented a transition from less effective to more effective means of propagating, perpetuating, and expressing the religious spirit, it would be a benefit, but it too often is nothing of the sort. My boy, beware of a modernism, so-called, that becomes nothing but flabby, spineless, convictionless indifferentism. Nothing is so spiritually deadly. Nothing so grotesquely misrepresents real modernism.

Well, must close for this time.

Love, FATHER.

THE WOMAN'S CHRISTIAN TEMPERANCE UNION GOES FORWARD

ANNA MARDEN DE YO

The womanhood of America has lost no whit of its instinctive hatred of the liquor traffic and all the train of attendant evils which characterized it when a half century ago carefully reared, cultured women, the wives of supreme court judges and governors of states headed the "praying bands" whose work resulted in the outlawry of liquor through the Eighteenth Amendment.

This is demonstrated very conclusively by the tremendous growth of the National Woman's Christian Temperance Union. Stirred by the activities of those opposed to prohibition and law enforcement, the women are desirous of allying themselves on the

side of law observance and good citizenship. That women believe they can best multiply their influence and power by joining the Woman's Christian Temperance Union is shown by the tremendous accessions of new women to this organization—177,000 having enlisted within the last three years.

"Every new member on our roll is an argument for senators and congressmen to stand by prohibition," is the challenge sent out by one of the states whose present membership is among the largest. The corresponding secretary of one of the southern states writes, "Our women are more interested in the campaign than ever before."

A membership campaign is now in progress over the entire nation. It is styled a "Go Forward" campaign. In the more than 10,000 local organizations which dot our great expanse of territory, women volunteer for this service, are commissioned for the work by the officers of their local organization, known as the Trio Team (president, secretary, treasurer) in a service which reads as if it might have been pronounced by an Elijah or an Isaiah. Ten new, dues-paid members secured by these volunteer workers entitle them to special recognition and a decoration.

This campaign opened simultaneously in all the ten thousand organizations on March 9 and will close on Sunday, May 13, Mother's day. Already the mails and the telegraph wires are carrying word to the national corresponding secretary, who is in charge of the campaign, of victorious volunteer captains, as the women are known when they are successful in securing their ten new dues-paid women. Considerable rivalry develops as to which states shall register the largest number of these victorious captains.

Henry Ford's advice to a young man who wished to know how to succeed is being given to these workers, "It pays to think big: it is just as easy to plow 1,000 acres as one—with a machine—and that's the way we do it nowadays. Nothing is particularly hard if you subdivide it in small jobs. That's the way we do our work and that's the easy way to do it."

And the marvelous machinery of the Woman's Christian Temperance Union simplifies this tremendous undertaking by subdividing it into small jobs—in more than 10,000 communities over the land.

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

A PRAYER FOR TEACHERS

O Lord of Learning and of Learners, we are at best but blunderers in this godlike business of teaching. Our shortcomings shame us, for we are not alone in paying the penalty for them; they have a sorry immortality in the maimed minds of those whom we, in our blunderings, mislead.

We have been content to be merchants of dead yesterdays when we should have been guides into unborn tomorrows.

We have put conformity to old customs above curiosity about new ideas.

We have been peddlers of petty accuracies, when we should have been priests and prophets of abundant living.

We have counted knowledge more precious than wisdom.

We have tried to teach our students what to think instead of how to think.

We have thought it our business to furnish the minds of our students, when we should have been laboring to free their minds.

Give us to see that a student's memory should be a tool as well as a treasure chest.

Help us to see that all facts are dead until they are related to the rest of knowledge and to the rest of life.

May we know how to "relate the coal scuttle to the universe."

Help us to see that education is, after all, but the adventure of trying to make ourselves at home in the modern world.

May we be shepherds of the spirit as well as masters of the mind.

Give us, O Lord of Learners, a sense of the divinity of our undertakings.

—Glenn Frank.

MODERN DAY REALISM

GARRELT D. COON, MILTON COLLEGE

The rapid growth of industrialism is one of the major characteristics of this modern age. In the short space of slightly over a century, we have grown from an agricultural to a highly commercialized industrial nation. The little home industries of the past century have expanded today into vast steel works, a gigantic automotive industry, an immense business structure. It has been said in a recent paper that "big business"

is the keynote of our modern life, and to a certain extent the statement is justified. Big business certainly permeates our entire social atmosphere and to a certain extent regulates our actions. The high four-story building of the past century has today given way to the towering skyscraper; and the little unpretentious home with its lawn of closely cropped green grass and its garden in the rear, has been supplanted by the many storied apartment house.

This transition from humbleness and modesty in the mode of living to immensity and greatness of size, is characteristic of the transition which has taken place in the individual and in society. Our modern skyscraper life is immensely different from the type of life of, let us say, three quarters of a century ago. The rapid growth of industrialism which I have mentioned has resulted in a centralization of the population in great urban areas. The rapid means of communication, such as the radio, the telegraph, and the telephone, have served to break down all local isolation and to put us into direct contact with the entire world, with the man living in London as our neighbor. This has caused us to broaden our outlook, with a world view upon everything in life. The growth of our knowledge of nature has given us control over its forces and made it subservient to the will of man. The rapid progress of science has given us control over disease and suffering to a large and ever increasing extent. The dissemination of knowledge to all classes of the population has led to a more enlightened social order and will continue in this direction in the future. The rise of experimental science has caused the downfall of dogmatic authority and made experimental authority our guide in its place. Governments have changed from small local beginnings to highly centralized institutions. All this is characteristic of our age.

Many political economists are of the opinion that our highly centralized era is a part of a great cycle, which will end by a complete reversal and a complete decentralization. If this is true, then we are already entered into this segment of the cycle. The one institution which has undergone a sweeping decentralization is the home. Half a century ago the home was the sanctuary of the family, and the center of family life. Now the home serves no such purpose. One

writer has called it "just a filling station between rides and parties." This statement may be a trifle exaggerated, but it is nevertheless essentially true. The breakdown of the home in our modern skyscraper life has introduced the new realism of the present day. This so-called realism is rampant in present day literature; we find it on the stage to an amazingly great extent; popular thought is shot through with it; religion has broken down because of it, and along with religion has gone the influence of dogmatic authority. It has led us to seek new criteria; to formulate new moral standards; to discard the old.

Just what is this realism which seems to have influenced so profoundly our thoughts and actions? Realism is, I believe, a revolt from romanticism and sentimentalism. The literature of the romantic movement and the pre-Victorian era is not true to life, because it only portrays the shiny and the bright sides of this earthly existence. It is romantic and beautiful, and life is not always either romantic or beautiful but often drab and full of suffering. Along with the change in our mode of living, there has been a corresponding change in popular sentiment. The public has demanded to know the truth, and the whole truth, about life. As a result of this demand from popular sentiment, the press, the stage, and our literature are now shot through and through with realism. The press airs all the scandal it can dig up; the stage capitalizes upon the breakdown of the home and paints a dark picture of domestic life; literature is sex obsessed, and the best sellers now print things for the public eye which one hardly dared think about in the privacy of his own home half a century ago.

What is to be the outcome of this realism run wild? Not a few individuals are very seriously asking themselves this question. It will warrant a good bit of concern. In answer to this perplexing problem of the outcome of our rampant realism, my own personal feeling is that society will not be greatly injured by the discussion of the hitherto tabooed subjects. I do not think that our so-called "sex-obsessed" literature will have any very lasting ill effects upon the public. I should be willing to admit that perhaps our modern literature has carried its realism a bit too far, but I should deny absolutely that it has had immoral

effects. On the contrary, I think it has had the effect of making the public immune to sex. Tabooing a thing is only an artificial prohibition. It is a well-known fact that hiding a thing does not decrease its desirability. If the seniors did not hide their caps and gowns, the juniors would not try to steal them. When women's dresses swept the floor, there was a good bit of conjecture from the men whenever a feminine ankle became visible; now we aren't even interested in knees. I think that no one would care to deny that our young people are more wholesome in their relations now they were, let us say, fifty years ago, when artificiality prevailed. There is no false modesty now. A modern girl usually knows what life is all about. I believe that reason and sanity are infinitely better social forces than a lot of silly taboos and ignorant prohibitions.

But I have not finished this discussion of what the outcome of realism will be. In toto it is not possible for me to do so; I can only suggest certain possible developments. For one thing, I believe the breakdown of moral authority will be complete. I believe the authority of the future will be based upon experimental science and reason. Religion has already suffered a severe loss. I think that as far as organized religion is concerned that it will eventually become passé. But I think that religion based upon persons instead of a tottering institution will take its place. This religion will base its conduct of life upon what is beautiful and good and productive of the greatest happiness rather than upon any antiquated decalogue or any authority hundreds of years old. I think that more wholesome social relations will prevail between men and women, due to an increasing breakdown of artificiality and the ascendancy of common sense as a restraining social force. Altogether, I do not think that the outlook for the future is anything but promising. If conditions on this earth could anywhere near approximate the social life which H. G. Wells describes in his book, "Men Like Gods," I think we might consider the outlook extraordinarily bright. Realism has undoubtedly had harmful effects upon society. But I should be among the first to deny that its harmful effects anywhere near outweigh its good. The banishment of bigoted superstition and taboo; the ascendancy

of reason as a guide; the substitution of experimental for dogmatic authority; the re-evaluation of religion based upon living concepts of the beautiful and the good, these, and a good many more things, I regard as emancipations. If this is true, then realism is not such a bad thing after all, and future society has something to look forward to.

RELIGION IN HIGHER EDUCATION DISCUSSED IN CONFERENCE HELD BY COLLEGE PRESIDENTS, DEANS

"The college man of today is as religious, if not more so, than the college man of a generation ago, but he does not express his religion through the same institutions and practices as the college man of a generation ago did." This statement, said Dean J. N. Norwood, seemed to be the consensus of opinion at the Conference on Religion in Higher Education, which was held at Princeton University February 17 to 19. Dean Norwood represented Alfred University at the conference which was attended by over two hundred delegates, most of whom are college presidents, deans, and professors of Eastern colleges.

ALL BELIEFS PRESENTED

The conference was opened by President John Grier Hibben of Princeton with a presentation of beliefs and opinions on the subject of Religion in Higher Education. Later the subject was considered under four heads, the problem of university worship; the place of religion in the curriculum; extra-curricular religious organizations and religion in preparatory and private schools.

RELIGIOUS PROBLEM CHAOTIC

That the religious problem in its college phase is perplexing, and conditions chaotic, was generally conceded by the delegates. It was stated, however, that inherent religion and seriousness of purpose eventually would make possible a new method of expression to fit the present times and conditions.

It was clearly brought out that the schools founded by churches and religious teachers offer a better religious background than tax-supported or state institutions.

SCIENTIFIC TEACHING CONSIDERED

As a remedy for many of the problems discussed, it was said that religion should be taught with a scientific objectivity and that the body of material presented, as well as fact and interpretation, should be judiciously balanced. The statement was broached that many religious courses were considered as "pipes" and preachings. At some institutions students are given one hour credit for chapel attendance. Several delegates to the conference placed their faith in the fact that all religious exercise should be voluntary.

CONSTRUCTIVE OR DESTRUCTIVE?

A discussion as to whether the attitude of science is constructive or destructive to religion, produced many differences of opinion. The need for a variety of viewpoints was emphasized as especially important to the solution of the college religious problem.

The conference as a whole is looking optimistically to such advances in religion in the college, as are being forecasted by the building of chapels and cathedrals on the college campus. Princeton University is at the present time erecting a two million dollar chapel building. Similar building programs are being carried out in other American colleges.

MANY NOTABLES PRESENT

Such noted men as President Hibben of Princeton, Dean Hawkes of Columbia, President Farrand of Cornell, Dean Mendell of Yale, and President Little of Michigan attended the convention.

The aim of the conference is to start a definite consideration of the kinds of expression the present day college man may use in his religion. It is estimated that ten years will have elapsed before results of this movement are evident.

DEAN NORWOOD REACTS

Dean Norwood believes that the most important part of the conference is "that it was held." Besides bringing the above messages back to Alfred from the conference, he brings the opinion that "the student of today is not less religious, but is franker when confronted by the problem of religious expression."—*Alfred Fiat Lux.*

WOMAN'S WORK

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

"God, with his arms wide open,
Is waiting to take you in;
Waiting to love, and save you,
From trouble and want and sin,
Waiting to hear the story,
Of sorrow and chill despair—
Heaven is yours for the asking,
And God will be waiting there!"

"You who are overburdened,
You who are sore distressed;
You who are weak and fainting,
You who are much oppressed—
Take from your souls the torment,
Of thoughts that you can not hide,
By seeing just God, who is waiting,
With arms that are opened wide!"

The answers that came in response to the "Ask Me Another" contest showed that some of our women read this department and that these women are conversant with our denominational history. Not all the answers were correct in every particular, but neither were any of the list wrong in every particular. I am sure that all contestants will see the need of checking over their answers carefully when I tell you that one set of answers just missed being correct because in answering the first question, the writer when she had said there are twelve churches in the Eastern Association, didn't stop and count the names as she wrote them down, so when we came to read her letter we found she had named but eleven churches, all correct, but one left out. Another correctly answered nine questions and forgot to put in the tenth answer. I am quoting these mistakes to show how mistakes will creep in when one is sure in her knowledge.

The prize for this first list goes to the Garwin Ladies' Aid society, Garwin, Iowa, Mrs. Ida Ochs, treasurer. The Garwin Church is at the present time without a pastor. Other nearby churches of the Northwestern Association release their pastors for frequent visits to this church and other churches on the Iowa field. This Ladies'

Aid has a resident membership of nine and a nonresident membership of five, and by the way one set of answers came from a nonresident member. Not all the letters received from this society were correct in every particular, but there were enough correct ones to make a good percentage. You know prizes were offered on per cent of correct answers based on the total membership of the society.

Other societies sent in correct answers but the percentages were not so high. We hope you will try again. You know if there should happen to be a tie each society scoring highest will receive a prize.

Correct answers were received from the Gentry Seventh Day Baptist Missionary society, Gentry, Ark.; Woman's Benevolent society, Dodge Center, Minn.; Ladies' Benevolent society, Walworth, Wis.; Milton Junction Ladies' Aid society, Milton Junction, Wis.; Circle No. 2 of the Woman's Benevolent Society, Milton, Wis.

ANSWERS TO ASK ME ANOTHER

No. 1

1. Twelve. Piscataway, First Hopkinton, Second Hopkinton, Shiloh, Berlin, Waterford, Marlboro, Rockville, Plainfield, Pawcatuck, New York City, Cumberland.
2. Piscataway.
3. Joseph Stennett. London, England.
4. A teacher in England. Imprisoned fifteen or sixteen years for keeping the Sabbath back in 1643.
5. In 1802, however steps looking toward organization were taken in 1801, so those answers that bore the latter date were not marked incorrect.
6. At Newport, R. I., in 1671 or 1672, depending upon whether the Julian or Gregorian calendar was used. Answers came bearing both these dates and were marked correct.
7. Lost Creek, W. Va., 1884.
8. Plainfield, N. J.
9. Riverside, Calif., July 23-30, 1928.
10. Rev. D. Burdett Coon.

WHEN THOUGHTS ARE DISTURBING

BLOT THEM OUT WITH A VISION OF THE TRUE
FAITH

I want to tell you the incident of a small boy, talking to his mother. For the words of the small boy, accurately quoted, give ex-

actly the example that I want to point in this article.

He was talking to his mother with the earnestness of extreme youth, and this is what he said:

"Sometimes, mother, it happens, when I am saying my prayers that joking thoughts come instead of them. And then, to send the joking thoughts away, I make myself see one thing only. And that is God, with his arms wide open!"

So said the little boy—in the unswerving faith of his childhood. And the thought that he expressed was so lovely that I could not help seeing a mental picture—when I heard his mother tell of it. The same mental picture that the little boy saw. The picture of a great love, waiting, welcoming, caring, with wide-stretched wonderful arms.

Oftentimes thoughts, and they are not always joking thoughts either, come to us. Thoughts that come out of the air, when we least expect them to bother us. Thoughts that taunt us with the "might have been," that spur us on to the heights of false ambition. Oftentimes we would rather not have to listen to the murmurings of our other selves—oftentimes we would rather, if possible, think along more tranquil or lovelier lines. But it isn't always possible. For not all of us have the little boy's powers of sublime concentration. Not all of us are able to send the alien thoughts flying.

I know of a young man who had a certain ability as an artist. The ability was not of the greatest—but he had talent enough, and training enough, to insure a comfortable living in a busy city. He could enjoy, in that city, the fruits of semi-prosperity, of comfort. And he planned, with all of his might, all of his mental resources, to do so. The thoughts that filled his mind were all pleasant, easy ones. Until, one night, chance sent him to a lecture—a lecture that had to do with the far places of the world, the lonely places where the way is always hard to go and the comforts of life are non-existent.

The lecture was given by the missionary. A fine chap was this missionary—a man who had devoted his young strong years to the service of his Maker. A man who had fought ignorance and disease, starvation and fear. A man who had carried on until there was little left of him but an indomitable spirit. A man who, physically, was

through. But who, spiritually, was a bright torch at the head of the procession! It was this man who lectured and, as he lectured, the young artist found himself gripped by a sudden desire to help. To carry on the work that had been so bravely started. You have heard certain pastors, I am sure, tell of having definite calls to preach. Well, this young artist, listening to the lecture, had an equally definite call to be a missionary. When he went home, after the lecture was over, he went with a crowded heart and mind.

All that night he battled with the facts of the case. After all, he had no especial training to carry on the work that the missionary had started. So the thoughts creeping into his mind told him. After all, he had no reason to suppose that his slight gift of words could bring light into a lonely and darkened place. After all, he had training only in one line—to be an artist. That training would keep him in contact with the busy world—would fill his need for material things, so long as he should live. Why, so the thoughts questioned him, should he give up a certainty for an uncertainty? Even though something in his soul was urging him to take a great and sublime chance?

Remember this. The artist was not a man who had ever had much religious training. The thing that had come to him was utterly instinctive; it had come unsought and unexplained. And the man's whole life just as instinctively, battled that strange call. Until, at last, he tried to pray—in a clumsy, untaught manner. And, when he asked for divine guidance the thoughts, somehow, went slipping away. "It was as if," he said, "some strong hand had brushed all the obstacles—the obstacles that I, myself, had made—from my path. There wasn't anything left but a sign-post, pointing the way to my destiny!"

And so the artist became a missionary. And one feels sure that he met with a success of the most splendid kind.

For he, like the little boy, had by prayer sent troublesome thoughts away. And had put, in their place, the great image of God—standing with arms wide open.

The open arms of God! There is a marvelous comfort in that phrase, a tenderness and a peace that passeth understanding. It is well to remember—in times of trouble

and stress and doubt that they are always open; always kindly and friendly and blessedly sure!

For, to all of us, thoughts come at odd moments, diverting us from the importance of the thing at hand, sending our courage flying, or our resolutions awry, and making us wonder at the course that is for the ultimate good. Thus we are made to listen to distracting voices.

I once had a woman tell me that, at a moment of great grief and suspense, she kept thinking of a hat that she had owned—and hated—when she was a small girl. I once heard a bride say, laughingly, that she could not keep her mind on the beautiful words of the marriage ceremony as it was being said over her. That, instead, she was mentally saying—in tune to the low music of the organ—a silly nursery rhyme. A boy I knew, who was rescued from a sinking ship, told me that he wondered—while he thought death was a certain thing, where he had left the fishing rods that he had used, the summer before, in his country home. And so it goes. Irrelevant thoughts come to us at an odd time. Just as the joking thoughts came to the little boy during his prayer time.

But, if we want to, we can send those thoughts away. As successfully as the little boy sent away the joking ones—as successfully as the young artist banished the thoughts of material good. We may do it by the same means that the little boy used—by the same method that the artist used—by prayer. Prayer that is always sweet and always healing and always guiding. We can do it by meditation upon the beauty and the content and the loveliness that is born in the best love—the love that comes down from the highest and sweetest heaven. We can do it by remembering the blessings that have come to us, and the pleasures we have experienced. We can do it by reading some of the musical cadences of the splendid psalms. We can do it by seeing one thing only!

And that is God, with his arms wide open!
The Christian Herald.

If we but knew the strength, the grace, the blessing,

Ours for the asking, at the mercy-seat,
Would we not come, our sin and need confessing,
Made by the Master's touch "for service meet"?

—H. T. Lefevre.

ANSWERED BY PASTOR BOND

II.

QUESTION.—In the *Sentinel of Religious Liberty* I saw an article which referred to the origin of the First Amendment to the American Constitution. It stated that some German Seventh Day Baptists near Ephrata were arrested for working on Sunday, and that someone wrote to George Washington about it. He replied stating his attitude toward religious liberty most fully. The article then showed how the matter was taken up by the authorities and the First Amendment to the Constitution was added. It all seemed so plausible that I am asking you if the First Amendment to the Constitution was added following the arrest of Seventh Day Baptists for working on Sunday.

L. H.

ANSWER.—I have not seen the article to which you refer. There is much in it that is quite plausible as you say, both in view of the prominent place taken by the German Seventh Day Baptists at the time when our independence was secured and the government was established, and in view of the attitude of George Washington toward the question of religious liberty.

It was a Seventh Day Baptist who translated the Declaration of Independence into several European languages. And this people rendered other conspicuous patriotic services. I refer now to Seventh Day Baptists of German origin.

It is another well known fact that the Seventh Day Baptist governor of the colony of Rhode Island, and a member of the Continental Congress, was a personal friend of Washington, and an ardent supporter. Governor Ward usually presided in the room of John Hancock when the Congress was sitting in the committee of the whole.

There is very much therefore in the history of Seventh Day Baptists in connection with the history of our country to stir our own patriotic pride. As to the specific question which you ask, I am not in a position to give you an answer except in this general way. Having no data on this question which would give authentic support to anything I might say, I wrote to Doctor Henry W. Elson of Plainfield, N. J., submitting the question to him. Doctor Elson is a former president of Thele College, and is a noted historian. He is a writer of school his-

tories, and seems to be especially familiar with the early history of our country, and more especially with the history of the formation of our government, the development of the political parties, etc. His answer does not support the contention of the article in the *Sentinel of Religious Liberty*. Quite likely that article may not be literally true, but at the same time it may carry more truth than even Doctor Elson knows about.

I wish the article had carried references to the sources of its authority for the statements. Perhaps you would write them, and if you get something that has reliable support pass it on to SABBATH RECORDER readers.

Doctor Elson's letter follows:

DEAR MR. BOND:

In answer to your question, I beg to say that I can find nothing to warrant the belief that the first amendment of the Constitution was adopted in answer to an effort to prevent Seventh Day Baptists from working on Sunday. Furthermore, it could not have had such an effect, as one can see by its wording.

Congress has never made any Sunday laws. All our Sunday laws are State laws. Many of the States, on ratifying the Constitution, proposed amendments (about 80 in all), but Pennsylvania was not among the number. Congress took up these, the House boiled them down to 17, and the Senate reduced them to 12 and sent them to the States. The States then ratified ten, all of which became a part of the Constitution. They are usually considered a Bill of Rights.

Very truly yours,

H. W. ELSON.

UNION GOSPEL MISSION AT DETROIT

ELDER R. B. ST. CLAIR

For some time Elder J. H. Dutzel, of the Detroit Seventh Day Baptist Church of Christ, has, with others of the church, been anxious to start a gospel mission. The writer has encouraged this, and, in December, 1927, an opportunity came to secure a store for the purpose of housing such a work. Brother Dutzel desired the mission to be known as "The Seventh Day Baptist Gospel Mission," and subscription forms were made out in accordance with this idea. About this time a committee was appointed by the church to institute and maintain the mission. Brother Dutzel was appointed superintendent. The committee was to be enlarged jointly by Elders St. Clair and Dutzel.

A minister of the Seventh Day Church

of God was in town at this time with the end in view of starting a mission at the east end of Detroit. To aid in the financing of this proposition, he called upon one of our congregation, inviting him to subscribe to the enterprise. He was told by the brother that he had just subscribed \$10 to the Seventh Day Baptist mission funds and he referred the Church of God minister to Elder Dutzel. The brethren came together on a union basis, and the two Seventh Day Baptist ministers met and added five Church of God members to the list, giving equal representation to each denomination. Provision was made that converts at the mission were to be approached by a representative of each denomination and the position of each body explained, the convert deciding with which, if either, church he desired to unite.

Literature of both denominations is to be kept at the mission, and the mission is to be neither Church of God nor Seventh Day Baptist, but simply a Union Gospel Mission.

The writer has preached at this mission several times, the last time being on Sabbath, March 3, at which time two of those present raised their hands for prayer. His text was St. Luke 19:10.

We have applied to the American Sabbath Tract Society for a tract rack in which properly to display Seventh Day Baptist literature at the mission. The Seventh Day Baptist minister (Dutzel) is superintendent and the Seventh Day Church of God minister is assistant superintendent. Meetings are held Sabbath, Sunday, Wednesday and Friday nights. This coming Friday (Sabbath) evening, March 9, our Christian Endeavor society will be in charge, Mr. W. R. Frink, leader. The topic will be concerning "Leading Others to Jesus."

The mission is located at 1259 West Fort Street, corner of Brooklyn Avenue, Detroit, Mich.

Nothing can be clearer than that Jesus encouraged men to think of prayer as a reality, a power which could accomplish results. He told them that God would act in answer to prayer. And he showed them in his own life the example of a man praying, and guided, strengthened, and upheld by prayer.—Robert E. Speer.

YOUNG PEOPLE'S WORK

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

BELIEF IN IMMORTALITY

Christian Endeavor Topic for Sabbath Day,
April 7, 1928

DAILY READINGS

Sunday—Because the dead have risen (Luke 7: 11-17)
Monday—Because Jesus rose (Mark 16: 1-13)
Tuesday—Because reason demands it (1 Cor. 15: 19, 31, 32)
Wednesday—Because of apostolic testimony (1 Cor. 15: 1-11)
Thursday—Because spirit is eternal (Matt. 22: 31, 32)
Friday—Because of Jesus' word (John 14: 1-6)
Sabbath Day—Topic: Why we believe in immortality? (1 Cor. 15: 16-23)

THE MEANING OF CONFIDENCE

The more we study the evidence for Christ's resurrection, the more confident will grow our trust in Christ and Christianity. There is no event of history that has better proof. Christ's resurrection transformed the handful of timid and weak disciples into a band of conquering heroes. There is no more shrinking, no more fear. From that glad morning they knew him whom they believed. "The power of his resurrection" enabled them to enter into "the fellowship of his sufferings." With the resurrection they began all their sermons, and it became the foundation of their evangelism.—*Amos R. Wells.*

Norman Maclean once said, "Death does not change a man; it only makes him more manifest." He was not thinking of bodily change, for, of course, death changes that, but of his character. Dying does not suddenly make us saints. *We are after death what we are before.* Only we are made manifest. Here on earth a man may hide his real character. He may appear to be good, while at heart he is evil. He can not do that in the life beyond. Death makes him manifest, shows him up. And hence Easter should be a tremendous argument to us to live the life of Jesus, the life of goodness, the life that is worth perpetuating.—*R. P. Anderson.*

EASTER

When in the starry gloom
They sought the Lord Christ's tomb,
Two angels stood in sight
All dressed in burning white,
Who unto the women said:
"Why seek ye the living among the dead?"

The Lord is risen indeed,
He is here for your love, for your need—
Not in the grave nor the sky,
But here where men live and die;
And true the word that was said:
"Why seek ye the living among the dead?"

Wherever are tears and sighs,
Wherever are children's eyes,
Where man calls man his brother,
And loves as himself another,
Christ lives! The angels said:
"Why seek ye the living among the dead?"
—*Richard Watson Gilder.*

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

I believe in immortality because Christ arose from the dead. Paul says that, if he had not arisen, then our faith is vain, and we are yet in our sins. But, he says, "Now is Christ risen from the dead, and become the firstfruits of them that slept." He also says that as Christ arose from the dead, so shall we also walk in newness of life. If we believe these words, we must believe in immortality.

There are people so interested in this life that they give no thought to the next. Engulfed in materialism! Their chief aim is to get all the pleasure possible out of this life, and they never think of the life after death. How empty their lives must be! Our task is to direct their thought to the beyond. How can this be done?

The belief in immortality gives one comfort and hope. If it were not for this belief, this physical life would mean nothing to the Christian—it would be absolutely void. How precious is the promise that "He who believeth shall never see death." Let us try to live in such a way that we may be worthy of eternal life.

Beyond the sunset's crimson bars,
Beyond the twilight and the stars,
Beyond the midnight and the dark,
Sail on! Sail on! O happy barque,
Into the dawn of that tomorrow
Where hearts shall find the end of sorrow,
And love shall find its own.—*Anon.*

WHAT HAPPENS WHEN YOUNG PEOPLE DARE TO FOLLOW CHRIST

Christian Endeavor Topic for Sabbath Day,
March 31, 1928

AUGUST E. JOHANSEN

What happens when young people dare to follow Christ?

The history of the Christian movement is very largely an answer to that question.

Christianity, which started with the life of a young Man—Jesus was under thirty-five at the time of his death—has received its forward impulses to a surprising extent from men who as youths "dared to follow Christ," and who as youths formulated the convictions and manifested the devotion which made possible their distinctive contributions to the Christian movement.

Francis of Assisi, whose devotion to the life of simple service has been the model for ages since, "chose holy poverty for his bride," to use his own picturesque language, at the age of twenty-two; at the age of thirty-four his movement, devoted to the service of a man in humble ways, won the approval of the head of the church, Pope Innocent III.

Luther, father of the Protestant Reformation, devoted himself to the religious life and became a monk at the age of twenty-two; he posted his famous theses, the opening gun of the great Reformation movement which was destined to shake the church and forever after influence Christianity, at the age of thirty-four.

John Calvin was but twenty-four years of age when he wrote the inaugural address for Nicholas Cop, upon the occasion of Cop's becoming rector of the University of Paris. The address urged the necessity of reform in the church and forced both Calvin and Cop to flee for their lives. At the age of twenty-seven Calvin produced the "Institutes of the Christian Religion," probably the most masterful theological treatise of Christendom.

Zwingli, the Swiss reformer and contemporary of Luther, became a pastor at twenty-two and before attaining the age of thirty-two had formulated the basic principles upon which his later activities as a reformer were based.

John Wesley, co-founder of Methodism and largely instrumental in what historians know as the "evangelical movement," was

ordained at twenty-two; was a member of the group of ridiculed "Methodists," while a student at college, at twenty-three; and became a missionary to the colony of Georgia at thirty-two.

George Whitefield, great English preacher, associated with Wesley in the origin of Methodism, joined that movement at twenty-one, went to America as a missionary when he was twenty-four years old, and at the age of twenty-eight led a remarkable revival in Scotland.

What happens when young people dare to follow Christ? The answer of Luther's youthful daring is Protestantism; the answer of Calvin's life is Presbyterianism; the contribution of Zwingli, the Reformed Church movement; and the answer which the lives of Wesley and Whitefield offer is Methodism.

The best answer to our question is found in the history of Christianity itself which is the history of youthful daring and devotion.

THE INTERMEDIATE CORNER

REV. WILLIAM M. SIMPSON
Intermediate Christian Endeavor Superintendent
Sabbath Day, April 7, 1928

DAILY READINGS

Sunday—The resurrection means hope (2 Cor. 5: 1-9)
Monday—Comfort in sorrow (1 Thess. 4: 13-18)
Tuesday—A life beyond (Rev. 7: 9-17)
Wednesday—Reward hereafter (2 Tim. 4: 6-8)
Thursday—Our glorious home (Rev. 21: 1-4)
Friday—Give account of stewardship (2 Cor. 5: 10)
Sabbath Day—Topic: What the resurrection means to me (1 Cor. 15: 35-39)

MAXINE ARMSTRONG

[The intermediates of Alfred, N. Y., are kindly furnishing the notes on this topic.—*w. m. s.*]

We believe in the resurrection because we are Christians.

In our best book, the Bible, many, many times we have read the beautiful and inspiring story of the resurrection of our Lord and Savior, Jesus Christ. Jesus was seen after his death by some of his friends. They saw him as he ascended into heaven. That was the most wonderful resurrection, and I believe that it is a sign to us that with death, life is not ended. It gives us hope that when our physical life is ended our spiritual life will go on.

Jesus, our great example, taught us to prepare ourselves for the judgment day, to make ready for the life beyond. He told us that we should fill our lives with goodness and charity and truth. Jesus was ever happy when he could help someone.

Then, when still young, he died on a cross. He had been treated very cruelly by some wicked people, but he didn't mind. He went to the home of God, where there is no more sorrow or worrying.

This is what makes us so happy, so full of joy, because we know that if we work hard and remain faithful we shall be welcomed to the home where there is eternal life. If we do not keep the faith, we become dull, and we give up very easily.

We can not make ourselves perfect, no matter how hard we try; but, if we try to follow Jesus' teachings, our lives will seem more worth while. When our earthly tasks are finished, we, like our Savior, may kneel at the throne of our Creator.

I am not able to say more. It would need a bigger and better mind to explain to us the joys which God has laid up for us in heaven.

At the end of life may we be able to say, "I have fought a good fight, I have finished my course, I have kept the faith."

Alfred, N. Y.

JUNIOR C. E. JUMBLES

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

SUGGESTIONS FOR TOPIC OF APRIL 7

There are many object lessons which may be used in connection with this topic. Some of these I have given before, but there may be some superintendent who has never used any of them. The objects will suggest their own use.

An old, ugly, dried-up bulb and a pure white lily.

Japanese paper flowers which look like sticks but when placed in water open up in to pretty flowers.

An old brown twig and one showing signs of new life.

A picture of a grave and a cross.

A picture of some "heathen" people and another of Christian people.

A copy of a foreigner's chant and one of our Christian hymns.

SUGGESTIONS FOR WORK

The society might purchase one or two hyacinths and take them after the meeting to some sick or shut-in person thus making Easter a glad day for them. Even a group of Juniors to sing to the sick today would help them "live" their topic.

ONWARD MOVEMENT PROGRAM

NEW ENGLAND SEVENTH DAY BAPTIST CHRISTIAN ENDEAVOR UNION

The New England Seventh Day Baptist Christian Endeavor Union is taking up its work in real earnest, starting with the development of an Onward Movement program. This program was presented first at Rockville, on Sabbath morning, February 18. In spite of stormy weather a goodly number of people were in attendance. James Waite, Onward Movement superintendent, had full charge of arrangements and made a fine presiding officer.

The president of the union, Morton Swinney, was unable to be present because of illness, and Mildred Young of Westerly was also absent because of illness in her family. Her part in the playlet was read by a substitute; otherwise the program was carried out as planned.

Theme: Are the young people giving their share of thought, time, and money to the support of the Onward Movement?

Hymn

Scripture—John 14: 8-24, 31, read by Chairman James Waite, Ashaway.

Prayer

Pastor

Special Music

"The SABBATH RECORDER in Every Home"

Tacy Crandall, Ashaway

"Our Denominational Budget"

Elisabeth K. Austin, Westerly

"Call of the Ministry" Duane Ogden, Waterford

Hymn

"Our Boards in 1948" Lucie Irish, Rockville

"China Missions" Marian Crandall, Rockville

"Seventh Day Baptists in the American Tropics"

Ruth Kenyon, Hopkinton

"Tithes and Offerings"

Morton Swinney, Waterford

Hymn

Play—"The Cost," Dorcas Austin, Mildred Young, Munson and Stanton Gavitt, all of Westerly.

Consecration Service

Pastor Ogden

The intermediates from Ashaway provided special music. On the afternoon of the same day, the program was given at Hopkinton. On February 25 it was given at Westerly at four o'clock, and at Ashaway

at seven-thirty. On March 3 it was given at Waterford at four o'clock.

MRS. BLANCHE BURDICK.

[These splendid papers will appear in the RECORDER soon. Be sure to read them.—R. C. B.]

HOW TO CHOOSE A LIFE WORK

[The Christian Endeavor topic for May 5, 1928, is, "How to Choose a Life Work." The intermediates of Milton Junction with their leader, Rev. John F. Randolph, have secured some valuable information in regard to this subject. The following letter from Mr. Randolph, "Our Plan," tells how they did it. They are sharing the information with all of us. Some of the letters will be printed each week, so that many, if not all of them, will be in your hands before the time for the meeting of May 5. They will be useful in preparation for that topic.—R. C. B.]

OUR PLAN

JOHN F. RANDOLPH

Thoughtful young people in the later teen-age and older have a heavy responsibility upon them of which they say little, yet think a great deal. That is the responsibility of choosing a life work. Especially is this true of Sabbath-keeping young people. One who would keep the Sabbath in a business world that does not recognize the Sabbath is confronted with problems. The right solution of these problems is a grave responsibility to himself and to his God.

When the choice of a vocation is under discussion, we have heard our young people say, "I do not know what I am going to do." Few do know *definitely* at that age, but when they make such statements they are at least thinking and should have all the help and encouragement possible. No one who has attended a Teen-Age conference conducted by our leader in Sabbath Promotion can help realizing that our young people are thinking of these questions.

The questions are not new but possibly more intense as American life becomes more and more industrial. Every youth growing up in a Seventh Day Baptist home in the past has been obliged to choose a life work. The result has been that many have left the faith for a business career (?). On the other hand, many have been successful business men and at the same time successful Sab-

bath keepers. Herein lies a possible source of help for the rising generation of business and professional men. What do these successful Seventh Day Baptist business men and women have to say to the youth of today on the subject?

The superintendent of the Milton Junction intermediates, who is also pastor, has had these things on his mind and heart for some time. His work with Rev. Ahva J. C. Bond at the Nortonville, Kan., Teen-Age Conference last May brought his plans to a head. He began to make out a list of those to whom his own intermediates might write. Brother Bond and the corresponding secretary of the Young People's Board kindly added names to the list.

The pastor and his wife conducted camps for our young people of the church last summer. A part of the time devoted to study was used in writing to these people. The list was not exhausted by any means. Some very fine replies were received by the young people. The letters received are being used in our Intermediate meetings. A member who has received one of these letters brings it to the meeting and reads it before the society. The letter is commented upon in the meeting. Later a copy of each letter is furnished each member that he may have for his own the information and help found in each letter.

If these letters can be of help to a larger group through the pages of the RECORDER, we are glad.

THE MERCANTILE LIFE

In the first place I am thoroughly convinced that a person must, in order to make a success of any business or profession, be thoroughly sold on the proposition and have at least some little natural inclination for the same.

When quite a small lad, I was possessed with the desire to be a merchant. As I grew older, that desire still lingered with me, and finally in 1909 the opportunity came. In February of that year I bought a small stock of goods, not having had any previous experience whatever and but very little money. In fact the most I had was a strong determination to succeed and also to keep the Sabbath the best I could.

I will confess that the outlook was none too encouraging, as I was the first in the city to attempt to conduct a business and

close on "Saturday," as they all say here. They told me it might work some places but not in Clarksburg, and they gave me about six months to learn my lesson.

At the very beginning I adopted the method of service and quality and fair dealing, and by this method I gradually won the confidence and respect of the public. While they did not agree with me regarding the Sabbath, they respected me for living up to a principle.

It has never been my policy to argue the question; quite often more harm than good comes out of heated arguments.

The keynote to what little success I have made is simply being able to win and hold the confidence of the community.

My business has grown gradually from year to year. Last year, my eighteenth year, my sales were the largest in the history of my business, notwithstanding the very keen competition that developed with the chain stores. With the coming of the automobile and paved streets I have extended my services to all parts of the city, operating two trucks and employing five men.

What I have done here, I see no reason why others could not do elsewhere, and I would recommend it to anyone inclined to this kind of work and willing to pay the price. It means work and very hard work.

I am glad of this opportunity to be of service to you and hope what I have said may be of some benefit to some one.

Any time you or any of your friends happen down this way I should be glad if you or they would look me up.

Respectfully yours,

D. M. DAVIS.

Clarksburg, W. Va.

Our conclusion.—One entering the mercantile business, who is adapted to the work and has a determination to keep the Sabbath, need not fail on account of the Sabbath.

MUSIC AS A PROFESSION

I believe that in the music profession, especially in the line that I am in, one is practically his own master. There is one essential that can not be overlooked. One may be ever so staunch a Sabbath keeper, but, if he has not had preparation that is going to give a good foundation for his going forward, he need not expect any great success.

I would say that a firm conviction that the seventh day is *the* day combined with preparation will bring anyone success.

As I see it, the teaching of music offers great possibilities for young people. They may be in a Seventh Day Baptist community, ever so small, and then branch out and get all the work they can handle. Their time is their own. No one can say, "You teach today," but you can say, "I do not teach today, but will be glad to give you time tomorrow." Is not this part alone a big inducement? Several have come to me wanting lessons on Sabbath day, and I have plainly told them that I do not teach that day, but, if they wished a time, I would arrange a time on some week day. I have not lost a single pupil by giving such a reply. In the music profession one has a chance to mingle with all classes of people, and one is thrown in touch with a refined cultured group that one might never meet in some other lines of work.

There is always the chance for work in the church and community that other professions do not afford. I realize that all can not or would not desire to follow music as their profession, but, if they love music and are musical, there is a great field for prepared teachers.

So far in my work I have not found any real disadvantages. I feel that when I am keeping Sabbath day; when I am able to put all my work in on the other days in the week; when I can be of service to my church and community; when I can be at home with the company of my parents, that I can not consider my disadvantages of vital importance. Surely, I can recommend this line of work to young people who are willing to work and prepare themselves.

Sincerely yours,

MARGARET M. DAVIS.

Little Genesee, N. Y.

Our conclusion.—One who is determined to keep the Sabbath can command his own time in the teaching of music, and this profession offers great opportunity to those who like the work.

The way is dark, my child, but leads to light;
I would not always have thee walk by sight.
My dealings now thou canst not understand;
I meant it so, but I will take thy hand.

—J. R. MacDuff.

CHILDREN'S PAGE

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

BEING ON JESUS' SIDE

ELISABETH K. AUSTIN
Junior Christian Endeavor Superintendent
Junior Christian Endeavor Topic for Sabbath Day,
March 31, 1928

DAILY READINGS

Sunday—It means we believe in him (John 3: 16)

Monday—It means we follow him (John 10: 27-30)

Tuesday—It means we serve him (Col. 3: 24)

Wednesday—It means we love him (John 21: 15-17)

Thursday—It means we lead others to him (Acts 8: 5-8)

Friday—It means we trust him (John 6: 66-69)

Sabbath Day—Topic, What it means to be on Jesus' side (John 10: 14-16). (Consecration meeting)

The following poem is from the *Messenger* and is a hymn taught the children in South India. The missionary who writes about it states that this is generally the first thing she hears in the morning from her small family of little brown children. It would be good for one of our juniors to learn to speak it at this meeting, or better still all the juniors might learn it.

"One door, and only one,
And yet its sides are two—
Inside and outside:
On which side are you?"

"One door, and only one,
And yet its sides are two.
I'm on the inside:
On which side are you?"

One little girl came to the missionary one day and said, "Auntie, I'm sure I'm on the inside 'cause I love Jesus so."

The following story is taken from the *Children's Leader*, used by permission.

"A twelve-year-old Armenian boy, after seeing his father and mother killed, was made a captive by a Turk, who commanded him to spit on the cross and to promise he would follow Jesus no more. 'I will always love Jesus,' he answered bravely, 'no matter what you do to me.' Then he was severely beaten and branded as a slave. After many months he was found and brought to the American relief station. Those who have

seen him say the love of Christ shines in his face and that he is working to prepare himself some day to win Armenia for Christ. Where did he get such splendid courage? From the Christ who, to be true to the world he loved, endured persecution, torture, ridicule, death. What would it mean to our homes, our schools, and the whole world if we, too, could so imitate Jesus in courage that we should always stand for the right?"

A LETTER FROM TWINS

DEAR MRS. GREENE:

We are twin boys, six years old. This is our first year in school. We have a fine school and a kind teacher.

This winter we have a large pond in our garden, and we have fun sliding on the ice. We have eleven new little chickens.

We enjoy the stories about Winky, the field mouse. Our mother has read them to us many times. We wish to have more of them to read.

Our papa is pastor of the church at Milton Junction, and we enjoy going to Junior and Sabbath school.

Winfield Randolph is our cousin, and we were glad to read his letter in the RECORDER.

Your twin friends,

IVAN AND IRVIN RANDOLPH.

Milton Junction, Wis.,
February 24, 1928.

DEAR TWIN FRIENDS:

I was ever so pleased to receive your fine letter and hope now that you have made such a good start you will write often. It makes me especially happy to hear from children whom I already know and love, as I do you. Maybe you do not remember me but I do you. I am also very fond of all the rest of your family.

But do you know, you forgot to sign your names? I am not sure that I have spelled them right. If I haven't, you will have to correct me.

Yours,

MIZPAH S. GREENE.

A LITTLE GIRL'S TOES

MARY A. STILLMAN

(As told to the writer by the owner of the toes, who is not now little.)

People say that no one remembers any-

thing which occurs before the age of three years, but I remember something which happened to me when I was two years and a half old.

My mother had taken her family and six of our colored servants down to the springs, where my father owned a summer cottage. The afternoon that we arrived I sat down on the back doorstep and watched Jack, the house boy, driving a stake beside the door. He was going to put a shelf on it on which to set the water bucket.

After he had pounded a few times, the head of his ax flew off and landed exactly on my outstretched foot, nearly cutting off all five toes. Jack was so frightened he fled into the woods. I called to my mother, who carried me to the bed. I well remember the trail of blood which flowed from my foot.

Mother wrapped up my foot and sent my brother for the nearest doctor, who was three miles away. He could find nothing but a mule to ride. On the way he met a neighbor's son on horseback. "Where are you going so fast?" asked the young man. My brother explained his errand, and the young man said he would go, because his horse was faster than a mule.

After awhile the doctor came, but he had been drinking and was in no condition to perform an operation. He told my mother what to do, and she replaced the toes and sewed them on. The cut, which was a clean one, healed perfectly; but I shall always have a bad scar across my foot.

My father did not punish Jack, because he knew it was an accident.

Mount Airy, N. C.

SPRING NEWS

MARY A. STILLMAN

Robins have begun their northern migration. About the first of February an immense flock reached Asheboro, in the central part of North Carolina, when they met a cold wave. They decided to take shelter in the long-leaved pines, in a roost formerly occupied by wild pigeons before they were exterminated by man.

The first of the robin arrivals were slaughtered, but the sportsmen were promptly arrested by game wardens. They were subsequently released, as the wardens were not sure that they had jurisdiction in

the case. The attorney general was appealed to, and he has decreed that migrating robins are fully protected by the state law in regard to non-game birds.

The correspondent of the Greensboro *Journal* states that there are "several million" birds in the flock. This may be as accurate an estimate as most newspaper reports. As the weather has moderated, when a favorable wind arises probably the robins will continue their flight to their northern homes.

February 9, 1928.

A LIVING OR A LIFE

Son, you are leaving the old home today,
"Leaving to carve out your fortune," you say.
Life is there waiting to give you a place,
Now you are restless to enter the race.
Boy, what's your aim, as you enter the strife,
Making a living or making a life?

Lad, don't you hear how the busy streets call?
Calling for youth, and they're asking your all!
Bidding for you with a prize called "success,"
Bidding you leap into life's whirling press.
Ask, ere you plunge where temptation is rife,
"Shall I make a living or build me a life?"

Man, you have been in the thick of the fight,
Spending your all that you may win the height;
Battle-scarred fighter, pray tell us the truth,
What is your word to these clamoring youth?
What the true goal in the maddening strife,
Making a living or making a life?

Man, you are grey, and your race nearly run,
What is the spoil and the prize you have won?
What are you taking beyond the sunset,
Treasure to balance the scars you have met?
Answer, old friend, as you're quitting the strife,
Won you a living, or won you a life?

—Rev. W. L. Bone.

Menlo Park, Calif.

An editor of the Far West dropped into church for the first time in many years. The minister was in the very heart of the sermon. The editor listened for a while and then rushed to his office.

"What are you fellows doing? How about the news from the seat of war?"

"What news?"

"Why, all this about the Egyptian army being drowned in the Red Sea. The minister up at the church knows all about it, and you have not a word of it in our latest. Bustle around, you fellows, and get out an extra edition."—*Christian Advocate*.

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

ALL ABOARD FOR LOS ANGELES AND RIVERSIDE

The Tenth Quadrennial Convention of the World's Sunday School Association is to be held in Los Angeles, Calif., July 11 to 18, 1928. As this is just before our General Conference, it will give an unusual opportunity for a number of our Bible school workers to attend this great meeting at little additional cost.

The Los Angeles convention is to be a world congress on religious education, and its program is built upon the conviction that "the child is the supreme asset of the kingdom of God, and the superb hope of tomorrow," the theme of the convention being, "Thy Kingdom Come."

Realizing the deep interest there is today on the part of nationals in all lands, and particularly in mission lands, to give expression in their own way to their longings for Christianity, the committee is providing for the participation of nationals with every possible prominence and freedom. Three hundred or more delegates from Japan have already registered.

On July 9 and 10, there will be held a Pre-Convention Conference of Bible school officials and executives from around the world. Both denominational and territorial workers will participate. Hundreds of people are professionally employed in the work of religious education today, and those among our own people who are thus employed are eligible to attend this conference. Four simultaneous sessions of a popular nature will also be held on three mornings dealing with the three age groups of the Bible school—children's workers, young people's workers, and adult workers—and a fourth group with administrative workers including superintendents and pastors. A series of denominational rallies is also planned. Why not have a Seventh Day Baptist group?

Many special trains will run to carry those who will attend this great convention in Los

Angeles, the fare being approximately the same as that stated by our Conference Railroad Committee some time ago. Round trip railroad fares are quoted as follows: from New York, N. Y., \$138.30; Buffalo, N. Y., \$116.10; Philadelphia, Pa., \$133.14; Chicago, Ill., \$90.30; with correspondingly low fares from all other points. Tickets can be routed returning via Portland, Seattle, Vancouver, etc., at an additional charge of approximately \$18. Dates of sale daily from May 15 to September 30. Final return limit October 31, 1928. Pullman fares are about the same as quoted for Conference.

Application blanks for registration for the World's Sunday School Convention by Seventh Day Baptists who are planning to attend should be obtained of the undersigned. In a letter from the International Council of Religious Education concerning the matter the following statement is made: "When these application blanks are filled out, they should be endorsed by you as director of religious education of your board and sent to the International Council together with the five dollar registration fee in each case." Write for your registration blank at once as we have a limited number.

Yours for religious education,

ERLO E. SUTTON,

Director of Religious Education.

Milton Junction, Wis.,

March 5, 1928.

IDEALS AND THE FORWARD LOOK

I am copying the following helpful and inspiring suggestions from Cook's Lesson Quarterly for Intermediate Classes. They are good to read and think about.

WEATHER AND RELIGION

There have been teachers who stayed at home from Sabbath school in bad weather, saying, "The boys and girls will not come today; it's too wet." Maybe it isn't so wet, after all. It may be only an illustration of the rhyme:

"No rain so wet I stay away
When I have tickets for the play;
But let one drop the walk besmirch
And it's too wet to go to church."

The teacher's attitude is reflected in that of the members of his class. The teacher who goes to Sabbath school in any weather that would not keep him away from his

work, is likely to have the most of his class present in any weather. He may use his brightest devices for making himself and the room attractive, and his attitude will go far toward developing correct ideas of weather and religion in the minds of the members of his class.

COURTESY A VALUABLE POINT

Every one responds readily to courtesy. If you manifest a quiet, unobtrusive deference for the rights and ideas of the members of your class their own pride is stirred and they reciprocate with a display of good manners that is often surprising.

"Pardon me, George, but have you time to spare me a minute?" Miss Jones appealed to her most difficult boy when she met him on the street. Almost instantly George grinned, removed his cap, and stood with quiet interest while she spoke to him about getting the radio connected up for the class party at her home. Gradually, little by little, in this manner, Miss Jones changed George from a boisterous, annoying member of her class into a lad who was controlled by his own pride in himself and a respect for his teacher.

Courtesy creates respect, and this leads to a degree of interest which can later be increased to real enthusiasm. This courtesy is a key to many a problem facing the teacher. Used wisely, it alone can almost determine discipline and loyalty; and with these two important factors under control it would be unusual if a teacher did not see superior progress in various class activities.

THE POWER OF PERSONALITY

I believe more and more in the power of the teacher's personality. It counts for more than anything else in the development of the children under her care. One of the prominent preachers of England once said, "What we say is important, but what we *are*—man, teacher, or preacher—is evidently the most important of all. That subtle something called influence depends upon life. If life be deep, natural, free, full of the divine, then our influence, like Peter's shadow, is a miracle-working benediction; while if life be poor and shallow and imitative, it fails to enter the kingdom itself and keeps out those who would enter." The first and most important consideration, therefore, in preparation for the teaching service of the church, is the heartlife of the teacher.

HAVE WE TIME?

In this busy age many plead lack of time, but it is not so much a question of time as of will. Sometimes in ten minutes' communion we seem to come closer to God than at others in an hour's meditation. But there must be this daily nearness to the very "heart of the Eternal" if we are to accumulate any power. Christ felt the need of being thus alone with the Father. How many times do we read that he "went apart" to pray!

If the Lord himself needed this daily strength, how much more do we need it! It is something more than merely studying the Bible, though undoubtedly through God's Word, under the guidance of the Holy Spirit, we come closest to him. It is a heart hunger for God which will be satisfied. It is the will to reach him, wholly absorbed in him to the exclusion of every other thought and feeling, for a certain period of time every day. "Then the soul steps forth into the outer activity of men like an angel from the presence of God, with the halo of the tender love . . . and the eager, accumulated force of a real experience."

WANT A RIDE?

How would you like to visit a place of historical interest next summer when you go to Conference?

The first Seventh Day Baptist Church organized in California was located at Tustin, in Orange County. This was later merged into the larger and second church which was organized in 1896 at the place to which we are now inviting you, namely, Colony Heights. This is only about twenty miles from Riverside and over paved roads most of the way—a most enjoyable trip with open fields and orange groves on either side and snow-capped mountains in the distance.

Colony Heights still possesses a valuable underground irrigating system built of concrete at a cost of about \$2,000. Deep wells and fertile fields made possible the hopes of many to rise high in those days. The land, water, beautiful scenery, climate and sunshine are all there and some day people with enough money will make their permanent homes there.

Would you like to see it? Then come.
Riverside, Calif. ETHLYN M. DAVIS.

MARRIAGES

SMITH-HENRY.—At the Seventh Day Baptist Tabernacle in Kingston, Jamaica, B. W. I., on February 26, 1928, Mr. Isaac Robert Smith and Miss Edna Rebecca Henry, both of Kingston, Jamaica, were united in marriage, Pastor D. Burdett Coon officiating.

DEATHS

BURDICK.—Mary Coon Burdick, daughter of Biol O. and Caroline Coon, was born at Little Genesee, N. Y., December 2, 1861, and died at her home in Little Genesee, February 8, 1928.

She was married to Dr. Walter H. Burdick in July, 1886. To this union five sons were born: Harold, who died in 1918; Lucien of Jerome, Idaho; Paul of Rockville, R. I.; Philip of Portville, N. Y.; and Sidney of Rochester, N. Y. With the exception of eight years spent at Alfred, while her sons were attending the university, her entire life has been spent in Little Genesee.

In the spring of 1901, she united with the Seventh Day Baptist Church of Little Genesee, of which she remained a faithful and consistent member until death. She was quiet and unassuming in her ways, a faithful and thoughtful wife, a kind and loving mother. She will be greatly missed in the home, which she truly loved; in the community, in which she shared its burdens and tasks, and by a wide circle of loved ones and friends.

She is survived by her husband and four sons, and by two sisters, Mrs. Ida Howard and Mrs. Josephine Champlain, both of Little Genesee, N. Y.

Funeral services were held from the home in Little Genesee, on Friday afternoon, February 10, 1928, conducted by her pastor, Rev. A. L. Davis. Burial was made in Wells Cemetery. A. L. D.

DEGROFF.—Mrs. Mary Strang DeGross was born at Randolph, N. Y., August 1, 1843, and died at her home near Little Genesee, N. Y., February 2, 1928.

On February 9, 1863, she was married to Andrew Harrison DeGross, who died nearly eleven years ago. To this union eight children were born, seven of whom survive her. They are Mrs. Marlon Green, A. H. DeGross, Lawrence DeGross, and Mrs. Clifford Reed of Little Genesee; Aaron DeGross of Ellicottville; Mrs. Fred Perkins of Kennedy; and Mrs. Henry Holmes of Myrtle.

For nearly thirty years Mrs. DeGross had been blind, yet she bore her affliction with patience and fortitude. She was a kindly woman, a good neighbor, and a true friend.

The funeral services were held from the home, Sunday afternoon, February 5, conducted by Rev. A. L. Davis. The body was laid to rest in the cemetery at Ceres, N. Y.

A. L. D.

SAUNDERS.—Louise Adelia Canfield Saunders, the daughter of George T. and Mary Crandall Canfield, was born in the town of Ward, Allegany County, N. Y., October 4, 1855, and died in Denver, Colo., February 21, 1928, in the seventy-third year of her age.

After attending the district school in her home community, Mrs. Saunders spent two or three years studying in Alfred University, following which she taught school for ten years.

September 3, 1889, she and Charles F. Saunders were united in holy wedlock and at once began home building in Doland, S. D. After a residence of five years in South Dakota they moved to Rhode Island and lived six years in Potter Hill, and three in Westerly. In 1904 they established their home in Boulder, Colo., and in 1911 removed to Alfred, N. Y., that their children might have the advantages of Alfred University. In the autumn of 1923, their children having been graduated and gone out into the world's work, they broke up their home in Alfred and went to Denver, Colo., to live with their older daughter and her husband, Mr. and Mrs. William M. Jeffrey.

At the age of seventeen Mrs. Saunders was baptized by Elder Nathan V. Hull, D. D., and joined the First Seventh Day Baptist Church of Alfred. Upon going to Potter Hill, she united with the First Seventh Day Baptist Church of Hopkinton, and during her residence in Westerly and Boulder she connected herself with the churches of her faith in these cities. When Alfred became her home in 1911, she, with her household, joined the church of her youth in Alfred, and of this church she remained a loyal member till called to join the Church Triumphant. Her interest in the churches of which she was a member during nearly sixty years was deep, unselfish, and abiding, and to them she quietly and devotedly gave of her time, strength, money, and fervent prayers. She was respected and loved by all who knew her, a true friend and a kind neighbor; but her chief delight was her home, and in this, as a faithful wife and loving mother, she wrought her most beneficent work.

Besides her husband Mrs. Saunders is survived by three children, Professor Paul C. Saunders of Alfred University; Mrs. Mildred F. Jeffrey of Denver, and Miss Mary E. Saunders of Pleasantville, N. Y.; one brother, John J. Canfield of Nile, N. Y.; and four sisters, Mrs. Alvin E. Hall and Martha N. Canfield, M. D., of Redlands, Calif.; Mrs. Walter D. Kenyon of Hopkinton, R. I., and Mrs. E. F. Baker of Belmont, N. Y.

Farewell services were held in Denver, February 23, and the body was sent to Alfred, where a final farewell service, conducted by Rev. Edgar D. Van Horn, was held Sunday, February 26. Interment took place in Alfred Rural Cemetery.

W. L. B.

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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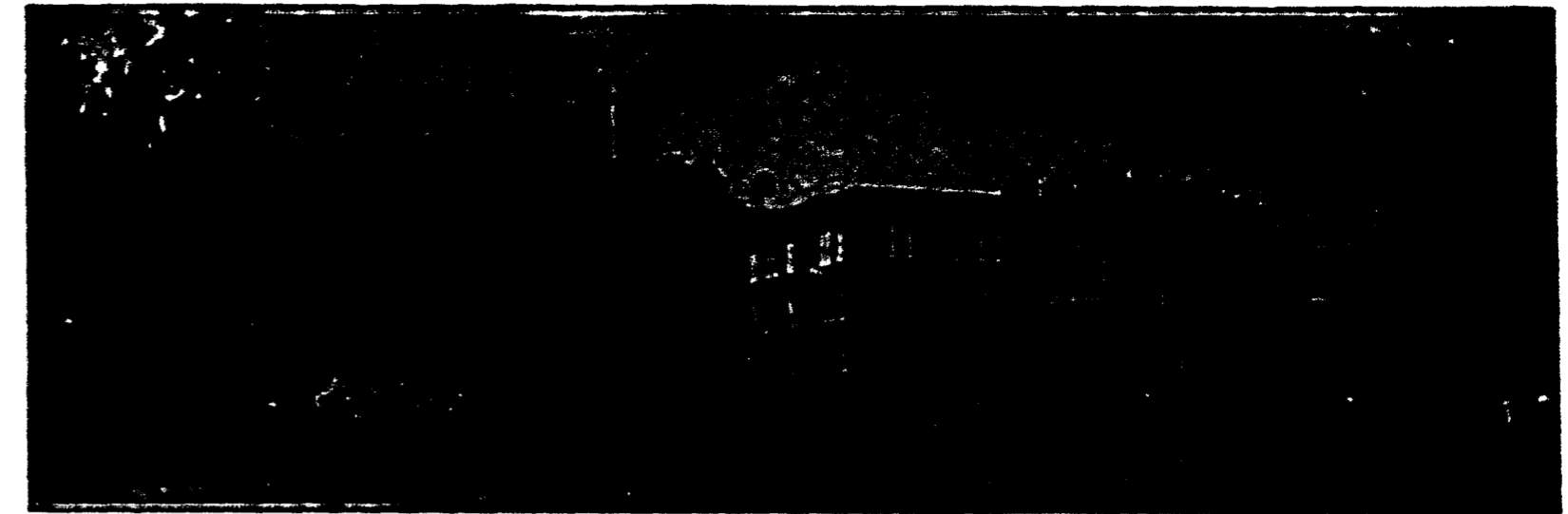
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