

The Sabbath Recorder

“Yesterday—Inspiration

To-day—Action

To-morrow—Realization”

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

Oh, every year hath its winter,
And every year hath its rain—
But a day is always coming
When the birds go north again.

When new leaves swell in the forest,
And grass springs green on the plain,
And the alders' veins turn crimson—
And the birds go north again.

Oh, every heart hath its sorrows,
And every heart hath its pain—
But a day is always coming
When the birds go north again.

'Tis the sweetest thing to remember
If courage be on the wane,
When the cold, dark days are over—
Why, the birds go north again.

—Ella Higginson.

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WHOLE No. 4,334

Our heavenly Father, in all the questions of conscience that reveal differences of opinion and call for exchange of views on important questions, give us we pray thee, the true spirit of charity, and help us to exercise self-denial, and to be more and more concerned about the welfare of others. Help us to be kind in thought and generous in deed, and filled with the spirit of Jesus Christ our Lord. Amen.

Evangelism One can scarcely open a paper by in these days without seeing **Visitation** something about evangelism. It is a subject that should not be allowed to die. The very fact that leading Christian workers can not let it alone is one of the best signs of these times. We look for some practical results from this careful study of the question.

I notice that in greater New York an extended movement for an evangelistic visitation campaign is under way. Twenty churches on Staten Island are reported as co-operating in the good work.

Report says that in Pittsburgh, Pa., seven thousand additions to the churches were recently made by such a campaign. One of the Plainfield churches recently made a "two-by-two" visitation canvass, resulting in the addition of between ninety and a hundred members on one Sunday morning.

It is certainly a hopeful sign when the churches begin to take a genuine practical interest in the unchurched multitudes by which they are surrounded.

In all too many cases, of late years, the churches have seemed indifferent to the welfare of the masses within their reach. The old-fashioned revival efforts seem to have been abandoned, and the churches have simply cared for their own members, with all too little regard for the unsaved about them. This renewal of evangelism by sending out members by twos, in search of the indifferent, must result in great good. Why may not every church try it?

Why Are Not Church Facts Scientific? I can not see why the church and science should be in any quarrel if facts in both realms were only considered. Science

bases all its truths upon actual facts that have been positively proved. In other words, it does not base its claims upon mere theories, but founds them upon fully established facts.

With this underlying principle of scientific knowledge, it seems to me that the truths of religion should be firmly established in a really scientific way. Why should science make its boast upon its methods of establishing truth by facts, in the natural world, and then ignore the fact-method in the spiritual world? No fact is more firmly established than that, under the wonderful influence of one who called himself the Son of God, many ordinary people were completely transformed and became consecrated heralds and earnest builders of a new life, new hopes, and a new heaven.

Jesus experimented with the human race, as certainly as scientists do with physical things, and established beyond a doubt the facts of a power from on high by which the world should be saved. Why are not these well proved facts treated in a scientific way? Why should not science face these facts?

Since writing this editorial, the following statement from the *Baptist* has come to hand, and we give it to our readers in full:

If one may judge by what people say, it does not appear that anybody is opposed to the use of the scientific method of investigation in religion as in every other field of fact. And there is a fairly general elementary apprehension of the meaning of scientific method, as including the careful finding of facts, the discovery of the true relations among those facts, the true interpretation of the meaning of those facts and the right use of those facts for practical human purposes. There is coming to be a general understanding of the necessity for some sort of philosophy in connection with the process of scientific inquiry and of the use of the hypothesis as a tool for the acquisition of knowledge. There is also a growing appreciation among religious people of the hypothetical character of a great deal of theology. Finally, it is coming to be increasingly acknowledged that the center of authority in religion is not in any organization, institution, instrument or symbol, but in ascertained truth.

Why then should there be any apparent conflict between science and religion? Human imperfec-

tion in both fields will naturally leave plenty of openings for disagreement and misunderstanding which may be removed by clearer knowledge. But at the present juncture there is one cause of conflict which is specially provocative of trouble. *It is the inadequate recognition of the facts of personality by influential representatives of science. Human personality, with its consciousness, its capacities, its needs, its hungers, its hopes, its fears, its faiths, its doubts, its loves, its animosities, its active tendencies, its quest for life and for God, constitutes a field of fact just as actual as the human body. And it is precisely in the field of fact surrounding personality that religion arises. The objection offered in the name of religion to a good deal that passes for science is not that religion is closed to scientific investigation, or that religion is another and better way of finding out the existence or non-existence of God, or yet that the religionist has just as good a right to his way of finding out God as the scientist has. Any such objection may be properly dismissed as a begging of the question. Religion is bound to be, and is, as scientific as any other phase of human knowledge.*—[Italics are mine.—T. L. G.]

But the objection is that it is a rather common habit of scientific men to ignore or disparage the facts of personality with which religion is concerned. Such a habit is not merely irreligious; it is unscientific. In the field of religion, let the method of science be applied as exactly as in any other field, and follow the facts according to their nature, wherever they lead. The religion that is unwilling to do so writes its own obituary.

Both Sides Seem To Make Mistakes On another page of this RECORDER, a friend writes upon "The other side of the question of national defense," making special request for its publication. While we grant his request, because the article he criticizes had been given our readers in the Education Department, we feel sure that the RECORDER would be misunderstood if some word of explanation were not given here.

First, as to the implications and charges regarding the attitude of our paper as being changed from that of "a decided denominational paper, devoted to the cause of Christianity and the furthering of our church aims," to something so very different and so disloyal to the government, we have only this to say: The RECORDER files are preserved, and all are open to its readers and speak for themselves. Its readers can easily decide whether or not it should be classed among the "church periodicals" described in the first part of the article in question.

Is not the SABBATH RECORDER as truly denominational and as loyal to the Sabbath question as it ever was? Is it not as true to the principles of the complete separation

of Church and State as ever it was? Is it not as "devoted to the cause of Christianity and the furthering of our church aims" today as it was a generation ago? Are not our ministers today just as true and loyal to God as their fathers were? Do not the present day preachers in our pulpits teach "love of country, patriotism, and loyalty to our flag" as certainly as did the pastors of old? I think fully as many of the present day preachers served the country under the flag during the World War as did our preachers of Civil War time. Today our pastors are "respected and considered highly competent and worthy of filling a pulpit" as were the old men. And I can not see but that the fathers in the ministry were quite as much given to "attacks on our government, lectures on prohibition and on politics" and on the question of slavery, etc., as are the ministers of our time.

There lies before me a SABBATH RECORDER with the honor roll of more than two hundred forty young men from our churches—Mr. Kemp's name among them—all of whom were given by our people in the time of the world's greatest distress. Several of our present ministers were among them, and I can not believe that our churches would fail to respond again in the same way if stern necessity should demand it. The RECORDER, too, would stand by them and honor them for consecrating their lives on the altar of freedom.

But friends, after such a terrible war experience, with its aftermath of suffering and of bereaved families, do you blame ministers, and fathers and mothers, believers in Christianity, for praying and planning and pleading for nations to find some way by which they may settle their troubles without going to war? Should such a plea for peace methods subject the loyal country-loving citizens who make it to the epithet of "holier-than-thou-conscience men, who should withdraw from such a worldly country"? Does not such a position tend to injure the cause of its writer rather than to help it?

This brings me to the point I wish to make in closing. Both sides go too far in pleading their cause. For instance, the peace oath which our friend Kemp criticizes in the student's address is altogether too strong. It is decidedly un-American and almost shockingly disloyal. While I

could not take such an oath, I can not on the other hand say "America right or wrong!" I would rather say, "America first *when right*, but not when wrong."

I believe that every ex-soldier may well say with friend Kemp: "I am proud of the part it was my privilege to play" in the cause of world freedom. The necessity that compelled America to take part in the conflict gave us no alternative. It was then the only way open. And we honor the dear boys who went.

But while this is true, I feel that after such a lesson of slaughter and suffering it is just as proper, just as loyal, just as patriotic for peace people to plead with Congress and with other nations to unite in the effort to find ways in which all their differences may be settled without going to war.

Finally, is it not just as consistent for the Federal Council and other loyal peace-loving citizens to plead—"lobbying" if you please—before Congress, as it is for gunboat makers and their friends fairly to besiege Congress to spend millions for the largest navy in the world, at government expense!

I like President McKinley's way of putting the question of right and wrong, as follows: "Our destiny is our own and it must be worked out—in our own way. If there is a cherished American doctrine the controlling question must be: Is it right? If yea, then let us stand by it like men; if nay, have done with it and move forward to other issues."

All Hail! To the Tried and True In the young people's correspondence of last week there were some helpful and encouraging reports regarding the chances of success for Sabbath keepers in the world of business, if they were brave and true to convictions regarding the matter. My mind went back some twenty-five years ago to a case where one proposed to start in business for which he was well fitted, and be true to the Sabbath in a great city. A relative of his said, "You can't turn a wheel in this city and keep Saturday." Promptly the reply came back, "Then I will not try to turn a wheel."

His stand for conscience won for him such respect that a certain firm assured him that he could observe his Sabbath and still keep his job. After some years it turned

out that he was able not merely to turn a wheel, but that he was true to his Sabbath and prospered in his business.

There have been enough such cases within my own memory to show that such a thing is possible, and that openings *can be found*, or ways devised, in which young men of promise can be true to their Sabbath in the business world even though the way may seem hedged up.

Such loyal true hearts are after all the real hope of our good cause. And when we feel saddened over our losses; when the way seems dark because so many upon whom our hopes have centered drift away from us, let us not forget the brave conscientious ones who are standing true and proving to be pure gold though tried in the fire.

When you begin to be pessimistic over the fact that many do forsake the faith of their fathers, it might be well to remember how valuable the few tried and true ones have always been to God's cause when emergencies have come. For all practical work and for the elements which give strength to any people, one such true, loyal soul is worth more than many who have not the moral stamina to survive the first real test.

The great world pressure of these times is indeed proving to be a terrible sifting process for the Seventh Day Baptists. But this very thing may offer causes for hope rather than for despair. It seems almost impossible at first thought, to see anything but cause for despondency when the sifting seems to reduce our numerical strength, but a little careful thought may enable us to realize the real worth of those who stand the test.

I remember that Gideon of old once had to submit to a terrible sifting, in which only three hundred of his great host proved true. Probably Gideon and all Israel lamented such a seeming calamity. They could hardly realize that the real trouble did not lie in the act of desertion as much as it did in the lack of loyal character and moral stamina in so many soldiers who went away. I presume that not only Israel but the surrounding people felt certain that such a loss must be the beginning of Israel's death knell.

Who feels like condoling with Gideon today because so many deserted his ranks? Who would swap his loyal three hundred for the crowd that had gone back? I say

that there is a world of hope for us in the loyal band of tried and true ones who are standing firm among Seventh Day Baptists in these times. God can do great things with his loyal little bands.

Our hope lies in the loyalty of our young people who are taking a consecrated stand for Christ and his Sabbath today. Let us do all we can to strengthen their purpose and help them to be true. If God gives us victory it must come through his loyal "three hundred" who are standing firm.

Congratulations There lie before me on my writing pad two neat announcement cards, one from Verona, N. Y., and the other from Chicago, Ill., announcing a new arrival to bring joy and sunshine in two homes.

The first card introduces Paul Brice Osborn, who arrived at the home of Rev. and Mrs. Lester G. Osborn on February 9, 1928.

The second card is from Mr. and Mrs. August E. Johansen, announcing the birth of a daughter, Judeth Ann, on March 13, 1928.

We know that many friends of these happy parents will join the SABBATH BORDER in congratulations, and extend good wishes for the future in these two homes.

Denominational The treasurer of the American Sabbath Tract Society reports that she has received for the building fund \$290.40 since her last report. The Building Committee will soon present its completed estimate of the amount still needed to construct and equip the main building. We hope to publish the report in next week's RECORDER.

News Notes Colonel Lindbergh gave forty-two members of Congress a lesson in higher education on March 20, by giving them a twenty-minute sail over the city of Washington. There were two of the four women members of the House among the voyagers.

Lindbergh would do a good thing by giving some men higher ideas of the right kind, and his medal would then be well earned.

Recent investigations seem to show evidences of the use of dynamite in the destruction of the St. Francis dam in California. Two hundred seventy-seven lives

were lost in this disaster, and one hundred seventy-three are still missing.

Governor Smith of New York State, whose visit to the Pope attracted so much attention recently, is reported as being delighted that his daughter and her husband were among five hundred guests who knelt together and kissed the Pope's proffered hand as he passed.

At the annual mid-year awards of degrees, the New York University announced 142 degrees and twenty-six certificates to students who had completed their work. The diplomas will be delivered at commencement in June.

Mr. J. W. Packard, founder of the Packard Automobile Company, died in a Cleveland hospital on March 20, aged sixty-four years. In January last year Mr. Packard gave Lehigh University \$1,000,000. And in the same year he gave \$200,000 to the Cleveland Clinic Hospital. In 1926 he contributed \$115,000 toward the Joseph Conrad Library in New York City.

A prohibition enforcement officer has been forced by his superiors to apologize to a diplomat. No one ever heard of a bootlegger's apologizing to anybody.

A girl student in Boston University, who would have graduated in two months, was dismissed because she would insist on smoking cigarettes, which is forbidden in that school. Her dismissal resulted in her attempting to commit suicide; but she was saved by prompt and careful treatment.

Recent investigation shows that there are 43,000,000 Protestant children in the United States, 66 per cent of whom are not members of any school where they have religious instruction. There are 1,600,000 Jewish children and young people, 95 per cent of whom are having no help in religious teaching in any school. And there are 49,000,000 children and young people of all classes, 70 per cent of whom are not enrolled in any school for religious instruction.

The Soviet government of Russia grants permission to print 50,000 Bibles and 50,000 testaments for Russians. A committee of Americans is raising the money to meet the expense of printing.

ANSWERED BY PASTOR BOND

III.

QUESTION.—I have had the intention of writing to you for some time. In fact, ever since my coming to college last September, I have had a few questions in my mind about which I wanted to write to some denominational leader. The whole thing centers about the Sabbath question. Knowing as I do your connection with the denomination in Sabbath promotion work, and feeling, also, that you are one of the liberal minded group of ministers in the church, I am taking this opportunity of writing to you.

Since both my parents were Sabbath converts, my early training in religious matters, the Sabbath included, was, if anything, stricter than the average. During the past few years, however, I have experienced many doubts with respect to my religion. (I write this last statement not at all with the view of exciting sympathy or anything like it, because I feel that doubts are a perfectly natural development of an intelligent and open mind.) My ideas have changed materially with respect to the Bible. I no longer think that it is infallible or that it was dictated verbatim by some higher power. While I know that the Bible contains some very great and wonderful truths, I can not accept the idea that simply because a thing is in the Bible is sufficient proof of the worth-whileness of that thing. For instance, I can no longer accept the fiat creation story of the book of Genesis, simply because it is in the Bible, because the course in biology which I am taking presents a much more reasonable account.

Now as to the question of the Sabbath. Even when I was in the middle of my "teens," several years ago, I began to wonder how Sabbath observance would fit into the life and thoughts of a modernist. I realized, even then, that the only fully consistent position to be held in relation to the Sabbath was that of the fundamentalist. However, I am now more or less of a modernist and am facing the problem of adjusting the Sabbath to my thinking. That is why I am writing to you.

In conclusion, I want to ask you not to think that these questions that I have raised aroused in me only an academic interest or that I am merely seeking an excuse to leave the Sabbath. Such is not the case at all.—E. H.

ANSWER.—I wish to assure you of my deep interest in your problem concerning the Sabbath. Certainly doubts do beset at times the one who thinks, and who faces life's problems with an open mind. Your letter reveals a state of mind altogether healthy.

You speak of the fundamentalist as the one who can consistently hold to the Sabbath truth. To be sure the fundamentalist can do no other than keep the Sabbath if he is consistent. But of course the fact is, the great multitude of fundamentalists do not keep the Sabbath. I find among fundamentalists the Sabbath's bitterest enemies. They are the most denunciatory of Sabbath keepers, and it is from their ranks that the fanatical advocates of Sunday legislation are found in greatest numbers. Both the fundamentalist and the modernist ought to be Sabbath keepers if they are consistent; rather if they are consistent Christians, which is more to the point.

I wish to testify to the fact that both intellectual consistency and spiritual satisfaction are to be had by the more liberal type of Christian who believes in and observes the Sabbath. That consistency is to be found back of the literal and above the legal, and is both Biblical and rational. And I am frank to say that if the Sabbath can have no place in the life and practice of such thoughtful young men as yourself, then I see no future for Seventh Day Baptists.

The world is in a period of religious transition. Your question at this time is evidence that "a spark disturbs our clod." It is my conviction that as a result of these stirrings of soul our religion is to become more spiritual. I accept it as a sound premise also that a Sabbath is necessary to the highest type of Christianity, and that Sabbath keeping is essential to the richest individual Christian experience. A day devoted to religion is a requirement of the human soul. The question is, is there one particular day which in the economy of God holds not only a unique but a supreme place as a symbol of the divine presence, and as a token of man's devotion to God. I am convinced that the holy seventh day of Scripture renders that service.

This it does, not because it is a part of the first creation story of Genesis, although its place there as the climax of that early monotheistic account of creation has weight,

call it poetry or what you will. This is does, not because it is one of the commandments thundered from Sinai, although its place at the center of that ancient moral code is certainly in its favor. This it does, not because it is a part of the ethical teachings of the prophets of Israel. The Christian's authority is Jesus Christ. His teaching supersedes much that is found in the Old Testament. On the other hand, there is much that he validated by the sanction of his own life.

Of some things advocated by his contemporaries as Scriptural Jesus said, "It was not so from the beginning." Again he said, "You have heard that it was said of old time, . . . but I say unto you." And yet again, "Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; and ye will not come to me, that ye may have life." Our approach to truth, therefore, as well as to life, is through Jesus Christ. Jesus then is our authority for the Sabbath. Jesus, who, when he lived on the earth, himself observed the Sabbath of Genesis and of Exodus and of the prophets. Yes, this Jesus who lived and taught in Judea and Galilee. But this Christ of Galilee who kept the Sabbath was the incarnate God, who in the beginning made the Sabbath for man. No one therefore can go back of the God-created, Christ-kept, that is to say, the Christ-created, God-kept Sabbath, the holy seventh day of Scripture.

Surely this is sufficient for the Christian who is seeking guidance as you evidently are, with a soul sensitive to the voice of God. With such backing one may well set out upon the great religious adventure in a world not especially organized to make Sabbath keeping easy, but in a world where Sabbath keeping will make it more certain that one can live the Christian life.

That the world needs something that it does not now possess is evident to the one who observes and thinks. Things impinge and materialism assails. Can the divine in man dominate the world, and use these material things to promote the life of the spirit? Or will man be obliged to succumb to material forces? In answering that question the Sabbath is destined to play a necessary and a noble part. This is your chal-

lenge, and it is the challenge to every intelligent Sabbath keeping young man and young woman.

The Sunday is an interloper, and in no sense a part of a developing Christianity. As a vital factor in Christianity Sunday has passed out forever, due to the intellectual honesty and frankness of modern Christian scholarship. The Church advances as it gets back to Jesus' way. Christians need a new certainty of God, a better conscience, and a finer spirit. Sabbath keeping Christians need less literalism and less legalism, and more spirituality. The one who accepts the Sabbath as a gift of God through the pre-existent Christ, confirmed by the Christ incarnate, will find in its observance spiritual satisfaction and blessing.

You say your question is not academic, and that you are not seeking an excuse to leave the Sabbath. In answering your question I have tried to avoid platitudes, and have sought to match your very evident sincerity with equal sincerity on my part. I trust what I have said may help you to settle this important question to the satisfaction both of your mind and heart. That is, I hope you will find intellectual rest and increasing spiritual satisfaction as a conscientious Sabbath keeper.

THE HIGHEST TRUTH

Professor Dana's famous words to a graduating class in Yale are worthy of remembrance: "Young men, as you go out into the world to face scientific problems, remember that I, an old man who has known only science all my life long, say to you that there is nothing truer in all the universe than the scientific statements contained in the word of God." He probably had in his mind such passages as Genesis 1:1-3, with the five ultimate categories of space, time, matter, motion, force, or the extraordinary harmony between Genesis and the nineteenth century science of geology. These words, and the statement of Sir John Herschel, "All human discoveries seem to be made only for the purpose of confirming more strongly the truths that have come from on high and are contained in the sacred writing," seem like an echo of Psalm 119:160.—*Dr. Dyson Hague.*

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

OUR BULLETIN BOARD

Eastern Association—at New Market, N. J., June 7-10, 1928. President, Frank R. Kellogg, Dunellen, N. J.; vice-president, Frank A. Langworthy, Plainfield, N. J.; recording secretary, Miss Esther Vars, Plainfield, N. J.; corresponding secretary, Rev. T. J. Van Horn, 425 Center Street, Dunellen, N. J.

General Conference at Riverside, Calif., July 23-29, 1928. President, Frank Hill, Ashaway, R. I.; first vice-president, D. Nelson Inglis, Milton, Wis.; vice-presidents, Mrs. Luther Davis, Bridgeton, N. J.; Oscar M. Burdick, Little Genesee, N. Y.; Rev. William Clayton, Syracuse, N. Y.; S. Orlando Davis, Lost Creek, W. Va.; Rev. Lely D. Seager, Hammond, La.; Perley B. Hurley, Riverside, Calif.; recording secretary, Paul C. Saunders, Alfred, N. Y.; corresponding secretary, Rev. Edwin Shaw, Milton, Wis.; treasurer of General Conference, James H. Coon, Milton, Wis.

MY CALL TO THE CHRISTIAN MINISTRY

REV. AUGUST E. JOHANSEN

I can not state when I first felt the desire to devote my life to the Christian ministry because I have had that desire, perhaps more decidedly at some times than at others, ever since I was old enough to take an interest in religious matters.

However, my final decision regarding the ministry has been based on something more than this intuitive interest. I am aware that there are other vocations, other fields of usefulness, which have a tremendous appeal, and which afford opportunities for Christian service as truly as does the ministry. Yet I am impressed with the fact that the "good ground" upon which it is the privilege of the Christian minister to sow the seeds of life and truth is the soil of the spirit, and that the religion of Christ deals,

not with intellectual attitudes or outward actions, as much as with the inner spiritual life and motives which control man's relations to God and to his fellowmen. It is because of this fact that the highest Christian service seems to me to lie in the Christian ministry.

No one can seriously consider the call to the ministry of Christ without being aware of the sacred responsibilities which are attached to that call, and without recognizing the inadequacy of human strength and wisdom for those responsibilities. One can only be humble in heart and devoted in spirit, with the realization that "neither is he that planteth anything, neither he that watereth; but God that giveth the increase."

To lead men and women to the experience of the new birth, which is the awakening of their spiritual life and consciousness;

To make the knowledge of God a personal and saving experience in the lives of men and women;

To preach Jesus Christ as the supreme revelation of the nature and will of God, and as the supreme revelation of the way of life and salvation;

To arouse a sincere personal devotion to Jesus as our Savior, Lord, and Friend;

To make the Bible practical as a source-book of spiritual experience, instruction and inspiration, and definitely to relate the abiding religious content of the Bible to the spiritual and social problems of the men and women of today; •

To emphasize the necessity of relating one's inner, spiritual life to the outer moral and social problems of life, so that one actually works for the kingdom of God among men;

To teach the spiritual worth and value of the Sabbath of Jehovah, of the prophets, and of Jesus;

To make the Christian faith a personal and saving force in the lives of men and women, regardless of their particular intellectual and spiritual capacities, their particular social station in life, or their particular opinions and forms of thought;

These are the obligations and opportunities of the minister of Jesus Christ, to which, by the grace of God, I desire to devote myself.

MISSIONS

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

THE SPIRIT IN THE CHURCH COUNTS FOR MUCH

The Missionary Board is being urged to build up the work in the home field by establishing new churches, by aiding in the support of pastors, in case such help is needed, and by doing everything possible to strengthen churches that are languishing. This all have come to feel is very vital, even imperative in our work.

As one thoughtfully studies the causes of the decline of churches, he must be impressed that the spirit or atmosphere in the church has a great influence in regard to all its work. It has a great deal to do in winning new converts, with the nurture of those within its fold and in determining its growth or decline. Unless a church has the real Christ spirit it is bound to pine away and finally die.

This is not saying that all churches which are languishing are doing so because they are lacking in the right spirit. There may be other causes, such as removal of members to other localities. Nevertheless any church that is losing ground should make a searching examination of its spirit, for there may be great outward activity while the atmosphere is so cold and selfish that it nullifies all efforts to reach men and build up the church.

In this day when so many churches, both small and large, are facing a crisis, every church needs to study anew the atmosphere within, to make sure that the real spirit of Christ prevails.

BELTHASAR HEUBMAIER

The Baptist churches in America were asked, in one way or another, to call attention in their churches, Sunday, March 11, to the life, work and martyrdom of Belthasar Heubmaier, and Seventh Day Baptists are about as much interested in this man as are other Baptists.

Though four hundred years have passed since his martyrdom this man is of more

than passing interest to Baptists and Seventh Day Baptists, for to him was given to discern and to accept, in a very dark period of the history of the church, many of those fundamental truths of soul liberty and civil liberty upon which Seventh Day Baptists, together with other Baptists, have built and which have done much to revolutionize the church and governments of the world.

Heubmaier is said to be the noblest of "Swiss Baptists" and was born in 1480. He graduated from his studies in theology and philosophy in 1503, and was noted as a preacher and professor of philosophy till 1522, when he left the Catholic church and embraced Luther's views. His ministry as a member of the Reformation party, though brief, was most powerful. He soon discovered that he had not gone back to the apostolic model. Whereupon he repudiated the state church and was baptized and slowly, but surely, felt his way to the principles of the Anabaptists. Zwingli and his other former associates in the Reformation now turned against him and there resulted one of the most dramatic scenes in the history of the Reformation. He was cast into prison by the reformers and here Zwingli and others visited him, laid him on the rack and compelled him to recant. This recantation must be public and was appointed to be held in the great cathedral. When the day came the building was full to its utmost capacity and Zwingli preached a sermon. Following this Heubmaier was called to the pulpit to renounce his faith in those sacred principles in which we now glory. All eyes were turned to the pale, weak and broken Anabaptist. In a trembling voice he began to read his recantation, then he broke down and swayed to and fro; but all at once, given strength from heaven, his weakness and fear were turned into strength and confidence, and before the amazed audience he proclaimed the truths for which he had been imprisoned. It is recorded that, "The crowd surged like waves and burst into tumult. Some were seized with horror and some shouted applause, till the roof of the minster rang. Zwingli screamed above the rest, the inquisitors were in a Pedobaptist panic, and the scene closed by dragging Heubmaier from the pulpit, hustling him through the multitude, and thrusting him back into his dungeon."

After much suffering in prison he was

freed and went to Moravia, remaining true to the principles which we hold dear, and was burned at the stake for them March 10, 1528.

We do not claim Heubmaier as a Seventh Day Baptist, but we do claim him as one who, facing the bitterest persecutions in a very dark day, led the way to all the items of our faith, except that of the Sabbath. He followed the light as he saw it, and there never was greater need for men of his type than today. His undying devotion to the Master and the principles of the gospel as revealed in the open Bible are sorely needed in this day when the future of the Christian Church hangs in the balance. He was a true missionary and of such men a real missionary church is composed. These days are not testing men in exactly the same way they tested Heubmaier, but men are being tested and after all is said and done the great test centers around the question whether they will consecrate their all to the propagation of the gospel.

LETTER FROM SHANGHAI, CHINA

DEAR SECRETARY BURDICK:

There was a letter in the last mail in which it was suggested that we should write more frequently to the RECORDER. While there is so much uncertainty about affairs in general concerning conditions in our own mission doubtless we could well report more often.

China New Year came much earlier (January 23) than it usually does, shortening a little the first semester of this school year, but we are to have an intercalary second moon which will lengthen the spring term and should allow the full work to be done.

The new semester opened on February 7 and is unlike any other in my history, as it begins with Miss Anna West at the helm. That is all to the good. She brings to the position especial preparation, and enthusiasm and fitness. I am glad to do some teaching in the morning. In the afternoon I propose to do more in the way of visiting with the Bible woman, particularly in the homes of former pupils, and church members.

School has opened very well indeed. There are sixty-five girls, ten of whom are

day pupils. The beds are all full. For the last two terms attendance has been a little below the usual number, conditions have been so uncertain. Probably they are so now but, without knowing just whence it comes, there is a growing conviction that better times are ahead of us. The fourth plenary conference of the Kuomintang party held at Nanking recently advised that China take her place among other nations in the matter of religious liberty.

For two weeks now the women on the north side have again been holding their weekly prayer meetings. This week we went to the Tsus' at Kiang-wan. It was this family that was burned out last March during the heavy firing when so many buildings were shelled and burned. The building was a rented one but they lost a heavy stock of rice, valuable accounts and personal effects. They have not felt able to reopen their rice shop. They have a comfortable home in Kiang-wan. At the meeting beside the three Chinese women, Mrs. Davis and myself, who went from Shanghai, there were some Christian friends who came in and several neighbors stood around the door for the nearly two hours the meeting lasted.

The reorganization of the Sabbath school has been a matter of much satisfaction to several of us. Among the many committees suggested by David Sung and appointed at the annual meeting of the church was a Sabbath school committee with Miss Anna West as chairman, Mrs. Davis and Eling Waung-Sung, as well as several Chinese whose names would not be known to readers of the RECORDER. The committee has been doing things and we now have adult, intermediate and primary departments with a cradle roll in prospect. Miss Mable West is taking much interest in a Teachers' Training class for the primary teachers. The improvement in the Sabbath school is already apparent.

For some time there has been occasional mention of the purpose to launch classes for especial Bible training for some of the young men. A good beginning has been made, but it has not been confined to the young men. Ten men, including Doctor Eugene Davis and Doctor George Thorngate, Dzau Sing-kyung and Mr. Dong and the Christian teachers in the Boys' School and helpers in the hospital have met two days for intensive Bible study. The Jan-

uary meeting was held at Liuho and the February meeting in Shanghai. Lessons of some length are assigned and it has been fine to run up against the enthusiasm.

So while the political situation is not at all clear and we continue to be harassed with rumors of more or less disquieting nature our work is going on. I have not mentioned the Boys' School but it is under way and with a little increase in attendance over last term.

Very sincerely yours,
SUSIE M. BURDICK.

*Grace School for Girls,
St. Catherine's Bridge,
Shanghai, China.*

REVIVAL AT CHARLESTON, W. VA.

DEAR BROTHER BURDICK:

Having heard from Brother W. D. Burdick yesterday and answering him about the results of the revival here conducted by Elder Sheafe, I thought you should hear the results too, of how the Lord has blessed his word sown here. Every night for two weeks Doctor Sheafe has preached to old and young. The attendance was good and we have had fine weather to help the people to come out. As a result of the revival, which closes tonight, seven were baptized and one united on experience at the Sabbath service yesterday. It was an ideal day and after communion service we retired to the river to complete the service. These were young people who profess Jesus Christ and unite with us tonight at the eight o'clock service. Many older people who attended regularly have told me they wish soon to unite with us as Seventh Day Baptists when they learn more of our teachings.

I think the prospects look good and encouraging in the Lord, for Seventh Day Baptist work here. By advertising and passing bills of our meetings the public now knows that the Seventh Day Baptist Church stands for gospel truth. Elder Sheafe's method and appeal is fine and he takes well with the public here. Last Sunday he preached at the A. M. E. church and this Sunday he is at the First Baptist church. The future looks good for Seventh Day Baptists here and I will follow up this meet-

ing with personal work. The church sends greeting to you. My family sends best regards also.

Yours in Christ,
H. P. WOODSON.

*Charleston, W. Va.,
March 11, 1928.*

THE OTHER SIDE OF THE QUESTION OF NATIONAL DEFENSE

E. KEMP, MAJOR U. S. RESERVES

During the past few years I have noted with deep regret the slow but sure transferring of the SABBATH RECORDER from the position of a decided denominational paper, devoted to the cause of Christianity and the furthering of our church aims, to that class of latter day Protestant literature which, since the late war, has wandered so far afield in its endeavor to dictate every policy of our federal and state governments that one would hardly recognize it as having originated with and from Protestant denominations whose ministers a few short years ago preached absolute separation of Church and State and advocated the rendering unto Cæsar the things which are Cæsar's and unto God the things that are God's. These same old ministers, many of whom were veterans of the Civil War, taught, in addition to the Word of God, love of country, patriotism, and loyalty to our flag. As a result of their qualifications and teachings, they were respected and considered highly competent and worthy of filling a pulpit and, consequently, were not obliged to preach to empty pews as does the higher educated reform minister of today during his attacks on our government, lectures on the wet and dry issue, political discussions, and what not. Many of the articles appearing in these church periodicals of the present, strike at the very foundation of our government through attacks on its methods and policies with the wilful intention of destroying its only temporal means of self-preservation, namely, national defense. I refer to the apparent stand taken by the RECORDER on this subject and to such radical articles as the one from the immature mind of the youngster who wrote, "My Stand," which appeared in the February 27 issue of the RECORDER.

Whenever an intelligent man or boy subscribes to such an un-American oath as the

following, which this youngster says he does, namely, "Whoever may be the enemy, whatever may be the stated reason for war, good citizens can have no part in it. I, for one, will not serve, will not help, will not pay, etc.," he should, if he believes in equity and consistency, go the full limit as a conscientious objector and refuse without further deliberation to partake of the many liberties and blessings that we all, as a result of the sacrifices of those patriots of other days, are now enjoying. For surely any individual with such a super holier-than-thou conscience could not consistently allow himself to partake of the fruits of any man's labors which were won through the shedding of the blood of some misguided citizen who once misconstrued patriotism for manliness. No, indeed, the conscientious objector should separate himself from such a worldly country as the United States and seek out that land of everlasting peace and quietude which the reformers preach about, but which no human being has ever yet seen; neither is such an earthly paradise spoken of by the holy Scriptures as being temporal. For this great and grand country of ours—and some way I like to say ours, for I am proud of the meager part it has been my privilege to play in its preservation and of the small amount of blood it was once my honor to contribute in its defense—that we sing about as "the land of the free and the home of the brave," was born in blood, reared in blood, baptized in blood, reunited in blood, and its integrity preserved in blood. And, I might add, if the Federal Council and other equally as radical organizations can bring enough pressure to bear upon our law makers, through their lobbying organizations in Washington, so as to induce them absolutely to strip us of our means of national defense, we shall probably see finis for the United States written in its own blood.

A great deal is heard in these days about the prevention of wars through the propaganda being broadcast by the various peace-at-any-price organizations, whose heads are mostly visionary idealists. They are not, however, veterans of any of our late wars, you can rest assured. But, after all, is it your business and my business to prevent wars? In fact, is it the business of the school and Church to prevent wars? I say no, but it is your business and my business

to stand for the right. And it is the business of the school and the Church to produce not subscribers to Mr. Tomlinson's oath but rather a type of red blooded American manhood and womanhood that will always stand for truth and right, even though it should involve all of the horrors of war. To do less and to be opposed to such a stand would produce results far worse than war itself. Navies and trained armies do not produce war; they are the means of self-preservation of a nation when the necessity arrives. Wars are much more than battles between opposing armies; they are the results of eternally antagonistic principles that have met, and are brought on not by trained men or battleships but through the unanimous sentiment of the people at large.

Higher education does not produce a higher type of citizen unless the educated man uses his head for some other purpose than a hat rack. No person's education is complete until he has learned to do the thing that ought to be done, in the way it should be done, at the time when it should be done, whether he likes to do it or not. This is the noticeable advantage of military training in educational institutions. It trains the boy through discipline, and where is the boy who does not require discipline until he has complete mastery of himself? Consequently, boys in such schools will not be found subscribing to Mr. Tomlinson's oath or susceptible to his un-American teachings. Such boys are trained to maintain good order and discipline, to honor their flag and their country, and to sacrifice their lives for her and her institutions if need be; and they will not be found looking for a scrap either, just because their minds and bodies have been trained to work together.

Those who maintain that military training and national preparedness create a love for war might just as well argue that "fire drills" in schools produce a love for arson. In the first case the boy is taught not how to start a war but what to do in case of war; and in the other, not how to start a fire but what to do in case of one. We, as a nation, have never started or sought war; wars have been forced upon us. Neither has our preparedness been the cause of war, for we have never been prepared for one.

Tax-exempted churches and tax-supported schools in this country have been so

exempted and so supported with the thought in mind that they would always produce a type of citizen who would be true to American ideals and loyal to our flag and country; and, when they fail to perform these functions, they are neglecting to live up to those principles upon which they were founded. Therefore, when we long for another Lincoln or Roosevelt to guide our nation in the way it should go, it would be well first to make sure our churches and schools are still teaching those principles which will tend to produce such men, and let us not forget that history bears witness to the fact that whenever the Lord has seemingly raised up a strong man to guide us through each of our national crises, it has been neither an idealist nor a so-called reformer but rather a man who had stood the tests of discipline and battle and had not been found wanting in either test. Such were former soldiers like Washington, Lincoln, McKinley, and Roosevelt, the first three of whom all used armies to enforce that which they considered right; while one of Roosevelt's chief accomplishments while President was the establishment of what was considered a very good start toward an adequate national defense.

FIRST ALFRED'S ANNUAL REPORT

[The annual bulletin of the First Alfred Church reached the RECORDER yesterday, and we select therefrom the following items of general interest to those who look for home news.—T. L. G.]

GENERAL STATEMENT

The bulletin contains the annual reports of the various auxiliaries of the church. It is published not simply to give the reports but to permit the members and parishioners to acquaint themselves with the work of the church. The past year has been a successful one—successful in the sense that all the departments have been well cared for; the interests of the church both materially and spiritually are in fairly good condition. Improvement in both can be made if we will all pull together. Our church debt is gradually being reduced, and in a short time we expect it to be entirely paid off. But we must make some more contributions before this is brought about. We also need to lift a little heavier on our denominational budget. Spiritually we should be better if

our attendance could be increased at church and Bible school. Let each one who attends act as a committee to invite some one who is not regular in attendance.

The trustees' report shows what our budget for this year is. To some this seems like a large amount, but like other needs the church budget must be enlarged to meet the changing demands. We must pay more for our individual and home needs; so must we pay more to keep our church in working order.

We would like to have both the resident and nonresident members take the work and interests of the church more seriously and to have each feel that the church is his, and will be what we all, pulling together, will make it. We need the church and need to keep in touch with it in order to feed our spiritual interests. We also need it in helping to make a better world.

PASTOR'S REPORT, JANUARY 8, 1928

Reviewing the work of the year is somewhat like taking account of our assets and liabilities. We are trying to note our gains and losses. Yet in the spiritual life it is hard to tabulate and to say what are gains and what are losses. We enumerate outward signs such as attendance, membership, deaths, finances, but these tell only in part what we have gained or lost. Still these are a kind of thermometer for measuring our temperature or our warmth spiritually.

No record of attendance is kept, but judging from general appearances our average has been about the same as other years. Many are very faithful and regular, some are seldom present, and others are occasional in their attendance. There is much to be gained in this line.

As a whole, our interests and attendance in both our church and Bible school are encouraging, and we would say that our spiritual interests are not on the decline but rather upward.

Your pastor has attempted according to his ability to attend the regular work that naturally falls to him. He has supplied the pulpit, had oversight of the prayer meeting and Christian Endeavor, supervised the Intermediate, taught the Baraca-Philathea Bible class, conducted the Week of Prayer, prepared for printing the annual bulletin, and mailed a copy to each nonresident member and to each pastor and leader in our

REPORT OF BIBLE SCHOOL

The Bible school met throughout the year with the exception of a few classes that took a few weeks' vacation in August.

The Executive Board held seven meetings and transacted such business as naturally comes within its jurisdiction. It arranged for a Vacation Bible School, which was successfully held. Carroll Hill was the superintendent, and the enrollment was fifty-five, with an average attendance a little below fifty.

The class taught by Professor Paul Saunders disbanded and joined the Friendly class. The Friendly class exchanged places with the Intermediate department so that the intermediates have the main church auditorium while the Friendly class meets in the parlors of the parish house. This arrangement meets with the approval of both departments.

The adult department now has three classes: the Bethel class, the Friendly class, and the Baraca-Philathea class. The average attendance of these classes has been about sixty-five.

The Intermediate department, with E. Fritjof Hildebrand as superintendent, is doing excellent work and is steadily growing. It consists of seven classes. It has been very active throughout the entire year, and has taken an active part in raising funds for both the Bible school and the church. When the church and Bible school found themselves in debt, the intermediates became interested, and as a result they have raised considerably more than a hundred dollars to help pay off these debts. They have held several socials and have been active within and without their department. The average attendance has been about twenty-four.

The primary department, which is supervised by Mrs. Hazel Truman, has shown a marked growth. The average attendance has been sixty-four, five more than last year. Several improvements have been made in the department's rooms and equipment. The piano has been tuned, book cases have been made ready, the curtains laundered and repaired, tables and chairs put into better condition and many other improvements made. They are still in need of some new screens and some redecorations. Through birthday offerings and collections \$17.89 has been raised.

denomination. He has been absent seven Sabbaths: once in attendance at the Western Association, held at Little Genesee, once in attendance as delegate from the Western and Central associations to the Southeastern Association held at Berea, W. Va., three Sabbaths on a vacation, in attendance at Conference, held at Westerly, R. I., in attendance at the dedication of the new church building at Berea, W. Va., and once in exchange with Rev. E. D. Van Horn of Alfred Station. In his absence and on other occasions the pulpit was supplied by Carroll Hill, who gave the sermon when the Christian Endeavor had charge of the program; by Rev. W. L. Burdick, secretary of the Missionary Society; by Rev. Mr. Hayden, of Pueblo, Colo., who gave the sermon before the Christian Associations; by Rev. H. L. Somers, of the Presbyterian Church of Canisteo, who gave the baccalaureate sermon before the senior class of the high school; by Rev. Cecil Plumb, of Almond; by a representative of the Anti-Saloon League; twice by Rev. W. W. McCall, of the First Presbyterian Church of Hornell; twice by Rev. F. A. Hassold, of the Presbyterian Church of Andover; once by Dean Norwood; once when the Vacation Bible School gave a demonstration, and once by Doctor Grace Crandall.

Financially we again fell short of raising our apportionment to the Onward Movement, and locally we found ourselves in debt to the amount of a thousand dollars. But through arrangements and efforts put forth by the church, six hundred dollars of the indebtedness has been paid, and it is in the mind of many that we must continue in some special manner until our debt has been canceled, and then endeavor to keep out of debt by meeting all expenses as we go.

The outlook for the coming year is good. Your pastor sees many encouraging signs and is expecting one of the best years that the Alfred Church has experienced in some time.

Your pastor's memorandum shows that during the year he has preached 62 sermons, conducted 19 funerals, performed 3 marriage ceremonies, made 363 visits and calls, and sent out in behalf of the church 415 letters and communications.

Respectfully submitted,

A. CLYDE EHRET,
Pastor.

The total attendance of the Bible school for the year was 153. The Bible school regularly cares for a Home department and a Cradle Roll department.

The treasurer's report shows that the year was begun with a balance of \$44.23 on hand. There was \$285.82 raised and \$296.12 was paid out, leaving a balance on hand of \$33.93. A considerable amount was also raised by the various classes and used by them for benevolent and other purposes, which did not find its way into the hands of the treasurer.

The reports, from which the above summary was taken, were submitted by:

C. M. POTTER,
Superintendent.

E. F. HILDEBRAND,
Intermediate Superintendent.

MRS. HAZEL TRUMAN,
Primary Superintendent.

DEFOREST TRUMAN,
Treasurer.

REPORT OF CHRISTIAN ENDEAVOR

The Christian Endeavor consists of three departments, which are active throughout the year, the Senior, the Intermediate, and the Junior. Pastor A. Clyde Ehret is superintendent of the Intermediate, and Mary Rogers is superintendent of the Junior. The Senior society meets on Friday evening. The meetings are led by the members and topics are chosen by the Prayer Meeting Committee and the leaders. These topics are suitable to young people of college age and training. In May a county rally was held, with our society as host. Our local members at that time put on a pageant. Hon. Stitt Wilson was with us one evening, and the entire evening was given over to him. Other special features have been musical programs and meetings when special speakers have been chosen from the faculty members. The membership is about thirty.

The Intermediate and Junior societies are both active. The meetings of the intermediates are conducted by the members. The membership is eighteen. The Junior membership is about forty.

REPORT OF LADIES' AID SOCIETY

The Ladies' Aid Society has again enjoyed a busy and profitable year.

We have held eight regular meetings and

two special meetings, five regular suppers and four extra suppers. I regret to say that the average attendance at the regular suppers has fallen off and would urge that more of our own church members and fellow townspeople attend when possible.

We have been saddened by the loss of four members by death: Mrs. Jennie Stillman, Miss Selinda Greene, Mrs. George Stillman, and Mrs. Sarah Bliss, and two have been retired to the honorary list. Six new members have been taken into the society.

Some of the divisions into which the society is divided having become very unequal in membership, the Redistricting Committee eliminated one division and placed these members where they will most strengthen the other districts.

A committee headed by Mrs. W. H. Bassett has just had a new water heater installed in the kitchen of the parish house.

Our Christmas sale, under the able charge of Mrs. C. M. Potter and her committee, was again a financial success, netting approximately \$230.

The Ladies' Aid this year undertook the work of the church canvass. At the conclusion of the canvass over \$3,000 in pledges for current expenses and over \$1,800 for the Onward Movement were turned in to the treasurer, with some pledges yet to come.

For carrying out the work of the society, \$840.08 has passed through our hands this year, and at the present time we have a proud balance of \$103.09 and own stock with a valuation of \$543.

We feel that we are in very good position to attack the problems of the coming year, one of which probably will be the purchasing of a new floor covering for the church.

Respectfully submitted,
CAROL S. CHAMPLIN,
President.

The church clerk makes the following report of membership:

REPORT OF CHURCH CLERK

Your clerk would report that he has attended to the regular business that naturally falls to him.

Members admitted by letter	2
Dismissed by certificate	4
Dropped	1
Deceased	14

Members who died during 1927:

Mrs. A. W. Sullivan
Mrs. Ira Lee Cottrell

Terence M. Davis
Mrs. T. M. Davis
Miss Selinda I. Greene
Mrs. Bertha B. Snyder
Mrs. Jennie P. Stillman
Mrs. Sarah H. Bliss
Mrs. Florence R. Lee
Mrs. Cora A. Stillman
D. Herbert Rogers
Mrs. Loisanna T. Stanton
Mrs. V. L. Davis.

Net loss 17
Present membership 435

GOD IN NATURE

I heard the great Lew Sarett last night. He is wonderful, and it is a pity that all people can not hear him, especially the people who live close to nature. He is an interpreter of the great out-of-doors. He sees sermons in stones and in running brooks, everything being a revelation of God. Sarett loves animals, birds, flowers, lakes, fields, and mountains, and what is better still, he loves people. He loves them in all of their native frankness; he loves them for what they are and not for their money or position in life.

People who live in the open country are very apt to be overcome by their toil and problems and forget the idealistic side to their work. The growing grain becomes so commonplace that they forget to admire its richness of color, and the music that is in the rustle of the blades they do not hear. They forget to note the rhythm of a field of grain as it moves in waves before the breeze. There is a nameless beauty in the hillsides and the running water, but many of us fail to note this.

HELPING US TO SEE

The great trouble with most of us is that we get in a rut and seem unable to get out of it. We think our job is the hardest and most distasteful and that the other fellow is walking on a bed of roses. It often takes someone from the outside to tell us the beauty of the things that lie at our door. Any man who can interpret the common things about us and help us to see the beauty of our own surroundings is doing us a great service.

NATURE MAKES PREACHERS

Few of us ever think that God is revealing himself in the things about us. We look at the heavens and the hills but it does not occur to us that these heavens are the same

that caused the Psalmist to say, "The heavens declare the glory of God and the firmament showed his handiwork." There is no difference between these firmaments. Those of David are just like our own firmament. Our own mountains and hills are far more wonderful and majestic than the squatty hills that David looked at and said, "I will lift mine eyes unto the hills from whence cometh my strength." We have firmaments and hills to look at and we should be inspired by them. The Bible does not say we can not see God in these things just as much as others have seen him. If we do not see evidences of God in nature we are most ignorant and blind.

This may be the reason why most of the preachers come from the open country. It is a fact that they do. It is not a common thing to see boys in a great city interested in the ministry. They have that sense of companionship partly filled by their contact with people. It is a shallow substitute but people often go through life on substitutes, and the pity is that they do not seem to know the difference. It is a solemn fact that people who do not see the sun rise and who do not have an opportunity to walk at night among the stars are often devoid of religious enthusiasm.

Nearly all of the inspired men of the world have lived close to nature. David was a shepherd in the hill country. Amos was a shepherd from Tekoa, a very hilly country. These men knew what it meant to lie at night in the open and watch the stars march by. They had plenty of time to watch God at work in both the heavens and in the earth. In fact, all of the prophets of that day were close to nature. Here were no big cities to dwell in; they were always close to the country. We can see that this is true by reading what they had to say. And the great thinkers of today keep in close contact with nature. It is no misfortune to have to live close to God through nature.—Arthur W. McDavitt in *Wisconsin Agriculturist*.

In this busy age, with its action and oftentimes, its ungodly competition; in this day when men must rise early and retire late to keep abreast and ahead of the times, men and women, you must, whatever else comes or goes, you must find time to sit at the feet of Jesus!—G. Campbell Morgan.

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

SCHOOL OF GOVERNMENT

Extensive preparations are being made for the fall opening of a new department of George Washington University at the nation's capital. The institution of the Department of Government of George Washington University was made possible by a million-dollar donation on the part of the supreme council, Ancient and Accepted Scottish Rite of the Southern Jurisdiction, as a memorial to George Washington, the Mason.

The requirement of admission will be the same as that of Columbian College of the University, that is, graduation from an accredited high school with the required number of units. A degree will be given after the completion of a four-year prescribed course. This course will give students a better idea about government administration, either federal, state, or local, and inculcate in them a broader conception of the duties and obligations of citizenship. The classes in local administration will make a study of the different types of municipal administration and the problems presented in public health and social science. In federal service, economics, commerce, political science, and constitutional law will be stressed; in foreign service, modern language, export and import trade, international law, and international finance.

The first year in the school of government will include English, rhetoric, political science, biological science, modern language; the second year, English history, economics, physical science (mathematics and statistics included), geography; third year, modern European history, political science, philosophy, economics; and the fourth year, international law or international relations, constitutional law, American legislatures, political theory, municipal government, sociology, and American history. A certain number of electives will be required each year.

The foreign service course (four year)

will prepare students to enter and meet advantageously the severe competition in the import and export businesses of the United States, as well as give them a better opportunity of securing positions in the diplomatic and consular service of the Department of State in the foreign trade service of the Department of Commerce, and in the other departments.

In the first year there will be given English, modern language, modern European history, and political science; second year, economics, modern language, diplomatic history of the United States, European governments, and Latin-American history of government; third year, commercial and maritime law, industrial and commercial geography, money and banking, international finance, and English composition; fourth year, international law, principles of ocean transportation, history of commerce, history of modern colonization, and statistics.

In practically all of the professions and even businesses there are schools where aspirants may devote their time to special training in their chosen work; yet, in a very important phase of our national life—government administration and foreign service—there are very few, if any, schools that provide extensive courses. Consequently, heretofore, a great majority of the government employees have not received special training for their positions and have had to learn through experience—a good teacher, no doubt, but how much more quickly and thoroughly can one be taught if there is a foundation of knowledge on which to base experience.

There is a real need for competent young men and women trained in the theory and science of government, persons who can deal intelligently with the many problems that arise in this progressive age. Every one, especially in this, a republican form of government, owes a duty to his country, in peace time as well as in war, and surely there is no higher vocation than fulfilling this duty by training oneself to serve the nation either as a public official or as a private citizen.

George Washington University is considered an ideal location for such training. The proximity of the government departments, such as the Library of Congress, the National Museum, Patent Office, Bureau of Education, Army Medical Museum, Coast

and Geodetic Survey, Naval Observatory, etc., offers a large field for research and study which is made available to the students. It is doubtful if in any other city there is such a wide source of valuable information offered to those in search of knowledge.

In making possible a school of government at that university the supreme council has opened up a new field, one rich in resources and little cultivated. No doubt, young men and women will be quick to seize this opportunity to prepare themselves for work which offers so many possibilities for useful service to the nation and success to the individual. The initial step taken by the supreme council is but a beginning, and it is much desired that other organizations and individuals will give their moral and financial support to this project that it may quickly attain its destined place of value to our country.—*National Council Bulletin*.

A TRIBUTE TO MRS. DAVID E. TITSWORTH

(Read in the Woman's Society of the Plainfield Church)

A beautiful memory is a priceless heritage, and today our Woman's Society for Christian Work pauses to pay tribute to the memory of one who for fifty-two years was an active member, and untiring in her devotion to our interests.

During the past eight years only three absences from our meetings show more clearly than words that her church and its interests held a supreme place in her life.

No more earnest worker ever entered into our program of activities. She served in many capacities, and held office as president, vice-president and corresponding secretary, and in later years we recall especially her splendid work on the Missionary, the Sewing and the Visiting committees.

Always modest and underestimating the value of her own efforts, she was quick to see and ever ready to commend others for work accomplished. Many a garment made by her hands, many a call on those unable to attend our meetings or our church services, and many a cheery note to absent members, attest her eagerness to make this society a very real and helpful influence.

She was our representative in the Woman's Christian Temperance Union and in the Needlework Guild, and whatever task

she undertook, she spared no pains to carry through, because her heart was in her work.

The warm-hearted hospitality shown by both Mr. and Mrs. Titsworth in their home, will long be a happy memory to many who shared it. After that home was closed, Mrs. Titsworth seemed, more than ever, to devote herself to loving service for others. No one individual will ever know all of the kindly, thoughtful little acts done, to cheer those who were shut in, lonely or ill.

Her interest in young people and in their relation to the future of our church and denomination was very strong. On the last active day of her life, which was a Sabbath, so dear to her, she spoke at the Christian Endeavor meeting, telling about the organization of the society thirty-seven years ago, of which she was a charter member.

A lifetime of regular attendance at Sabbath school, part of the time as a teacher, is only another evidence of her belief.

This tribute would not be complete without recalling the years when she and her husband contributed so much of beauty to our Sabbath services, with their music. Possessed of beautiful voices, they lifted our hearts in song, and some of us will never hear Harry Rowe Shelley's beautiful "Hark, Hark, My Soul," without a thought of them.

Loving ministry to her family, thoughtful kindnesses to the lonely or ill, fidelity to those principles which she believed vital, deep devotion to the Sabbath and the church—this was her life.

As a society we cherish her memory, and in this simple tribute we would express our appreciation of her life, and her glorious hope and abiding faith in the life into which she has entered.

To her family we extend our loving expression of sympathy.

For the Woman's Society of
Christian Work.

IDA L. HUNTING,
MILDRED Y. VARS,
ELIZABETH A. LEWIS.

The realization of God's presence is the one sovereign remedy against temptation.—*Fenclon*.

WOMAN'S WORK

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

CONQUERORS

The lichens hush the granite into dust,
The iron shield trembles at the raindrop's
thrust,

The sunbeam pockets the glacier snow:
Love blossoms out of hates of long ago.

—*The Churchman, New York.*

SOME THINGS THAT CHRISTIAN MISSIONS HAVE ACCOMPLISHED

They have been the means by which the followers of Christ have grown from a despised sect in a small subjugated colony until they are today the most numerous of any religion in the world.

By peaceful means, the preaching of the gospel, they have transformed the countries of Europe and of the Americas from paganism to centers of Christian civilization.

They have introduced into non-Christian lands, schools and colleges which have now a total membership of over 2,500,000 pupils.

They have been the first to open in many non-Christian lands, hospitals and dispensaries in which today there are employed over 8,000 doctors, nurses and assistants and where twelve million treatments are given annually.

They have been the first to establish philanthropic agencies to care for orphans, the lepers, the blind and the deaf where today over 27,000 unfortunates are provided for.

They have been the leaders in educating the people of many lands in habits of cleanliness and health and in the care of children, thus lessening the danger of the spread of plague, pestilence and disease.

They have introduced into many lands trade schools and better tools and methods of work to increase the ability of backward peoples in self-support, to promote better standards of living and to develop Christian character.

They have co-operated in efforts to establish peace and to promote righteousness, to

abolish human slavery, polygamy, intemperance and other social evils.

They have been the means of opening the doors of education to women and have helped to set them free from social bondage, to lift them out of degradation and to relieve their suffering.

They have reduced thousands of languages and dialects to writing, have prepared dictionaries and grammars and have translated the Bible, in whole or in part, into over 800 languages and dialects, distributing over 20,000,000 copies in a single year.

They have trained thousands of Christians in non-Christian lands to take leadership in their own churches so as to make Christianity and its institutions indigenous in these lands.

The victories of the past and the needs and opportunities of the present are a sublime challenge to the church to complete the task of evangelizing the world.—*Missionary Review of the World.*

When we consider the wonderful results brought about in the world through the agency of Christian missions we are staggered. But we must not lose ourselves in admiration and forget that much remains to be done. Before we sit back for a comfortable rest let us take time for a survey of the whole mission field.

We shall learn that those countries that are commonly designated as "mission fields" are far from being able to carry the gospel to all sections of their own lands. Professor Latourette, professor of missions in Yale University, is authority for the statement that "Protestant Christians are only about one fourth of one per cent of the population of Japan, about one eighth of one per cent of that of China, and only a slightly larger proportion of that of India and Africa." From these figures we can readily see that missionaries will be needed for years to come to help in spreading the gospel to out-of-the-way places in these lands. Were missionaries to withdraw now from all these countries untold injury would be done to the cause we love; and it is unthinkable that such a course will be contemplated by any denomination of Christians.

But not alone in foreign countries will our survey bring us food for thought; in our own country many places are in great

need of Christian teaching. Even among the Christian churches of our land we feel that much effective missionary work may well be done. And even in our own hearts as long as there is hatred among Christian people, as long as we are not willing to receive from others the same treatment we often accord them, in short as long as Satan himself prompts Christians to do little mean deeds, so long will there be a crying need for missionaries both at home and abroad, and who shall say where they are most needed?

By this time we may have lost the thrill that came when we read of the wonderful accomplishments of Christian missions. If so, let's go back and read the list over and catch back the thrill even while we retain the knowledge that we must carry on at whatever cost to our personal comfort and ease.

HOME NEWS

NORTH LOUP, NEB.—Persons who fail to attend the Friday evening prayer meeting certainly are missing a great blessing. A large number of consecrated people were present last week to enjoy the meeting together. The pastor brought the message of things that were pleasing and of what were displeasing to the Lord. An earnest invitation is extended to all to attend this meeting next Friday night.

Pastor Polan again filled the Methodist pulpit in Ord last Sunday morning.

The Young Woman's Missionary society held an extra work meeting last Sabbath night at the home of Mrs. Celia Moulton. Quilting occupied the main work of the evening.

Leaders for the endeavor societies for last week were as follows: Junior, Rosebud class; Intermediate, Frank Cruzan; Senior, Marcia Rood.

The home of Margaret and Roger Johnson was the scene of a happy, jolly group of young people last Sunday night when the Intermediates met for their March social. A trip to Chicago was one of the principle events of the evening. A capable porter cared for the wants of the passengers and at the proper time served a most enjoyable if not palatable lunch. Contests and various other stunts were enjoyed and at the proper time a lunch of ice cream, light and

dark cake was served. Anyone who has witnessed these young people in their social gatherings could not but admire their fine spirit. Such a group of young people are an asset to any church.

The Senior Christian Endeavor society held the monthly business meeting and social at the church basement Sunday night. It was voted to pay \$15 into the church treasury and a committee was named to have charge of making a scrap book for use of the society. All enjoyed the social hour and the lunch served by the committee.

At the Sabbath morning service the Barber family sang a beautiful vocal selection.

The Sabbath school held a contest last week. Each class in turn gave the books of the Old Testament in unison. Members of Miss Merle Davis' class were the judges and although the contest was close, the award was given to the class of girls taught by Miss Alice Johnson. Much interest was taken in this contest and doubtless the superintendent will soon launch another contest.—*The Loyalist.*

THE CHURCH AND THE NAVAL BUILDING PROPOSAL

REV. CHARLES S. MACFARLAND
General Secretary, Federal Council of the
Churches of Christ in America

There has been a good deal of misunderstanding, largely caused by a misinterpretation in the press, of the recent visit of representative leaders of the churches to the President on this issue.

For example, certain protagonists of the original so-called "Big Navy" program have asked the question, "What do these churchmen know about the exact number of different kinds of vessels needed?" the assumption being that the church representatives had endeavored to deal on their own account with the technical aspects of the situation.

The church forces did not need to have any detailed information of this kind when the original proposal was made, with figures which were staggering as compared with all previous naval proposals. Moreover, the interpretation of the bill given by the Secretary of the Navy and by the admirals was sufficient to indicate the general nature of the proposal. The result was that there arose from all over the country a volume

of protest, which the chairman of the House Naval Committee said had never been equalled in Congress. Thus, the protests did not come from professional pacifists, nor from such organizations, except to a slight degree. They were from citizens in general, but of course from the churches and Christian people for the most part.

President Coolidge himself set the date for the conference with the church representatives, and requested that, instead of the entire committee of one hundred coming to him, there should be a sub-committee of ten. When this delegation appeared, the House Naval Committee had already cut the proposal down to about one third of its original proportions, because of the evident attitude of the American people.

The representatives who waited upon the President followed the action of the Federal Council of Churches and presented a constructive and permanent proposal. They did not discuss any details as to the number of ships, or as to the cost of them. They went straight after the main issues, as follows:

1. They appealed to the President to continue the work begun by the Washington Conference on Limitation of Armament.

2. They requested him to consider the proposed Naval Bill in the light of the larger issue of general armament limitation.

The following quotations from the message which was presented to the President will indicate this constructive attitude:

"We believe that neither the difficulties and limitations nor the temporary failure of the last naval conference should deter the United States from constantly making clear to the Nations its willingness and desire to bring about thoroughgoing limitation and even positive reduction of naval armament, and its readiness to enter upon another conference for the achievement of these objectives. We suggest that our representatives at the High Courts of the Nations interested be instructed to confer with the representatives of the Nations to this end. Thus shall we best attain for ourselves and all the Nations both security and disarmament."

"Our concern goes deeper than the technical details of comparative navies and building programs. The church constituencies represented are, we believe, wholly adverse to the purely negative procedures of seeking national security through ever-increasing naval and military armaments."

One of the representatives said to the President:

"We are concerned mainly with the constructive

aspects and the permanent procedures of the matter under consideration."

"The Washington Conference on Limitation of Armament was, we believe, our outstanding service in this interest, and it is because we feel that the naval building program is a step backward, as interpreted both by our own people and by the peoples of the world, that we urge further consideration of the entire question.

"Interpreted as it has been, by those who are called upon to administer it, as an actual preparation for more or less imminent conflict, our people have been seriously disturbed by its undoubted effect upon the state of mind of the world at large."

"We believe, therefore, that your largest opportunity is to press on towards the ultimate completion of what was begun by the Washington Conference, undaunted by any temporary set back, or by any difficulties, present or future."

"If our precept seems to be contradicted by our example, the world at large will lose confidence in our good faith."

I think it may be unhesitatingly affirmed that at least the overwhelming majority of our churches and Christian people are in sympathy with this attitude, and that such proposals do not require that these Christians shall have intimate acquaintance with the technicalities with which the admiralty is concerned.

The New York Times in an editorial entitled, "A Constructive Policy" commends the statement made to the President, and adds, "Our naval policy must be adjusted to the constructive world-peace policy in which we have made a beginning. We have put our hand to that plow; we can't in honor turn back."

HOME DEDICATION DAY

Under the enthusiastic sponsorship of Professor H. Augustine Smith of Boston University, an effort is being made to create widespread interest in the observance of April 4 as "Home Dedication Day." Professor Smith has prepared a special form of service, including the use of music, pictures, the lighting of the hearth-fire, and other suggestions for making the day significant in the strengthening of home ties and the building up of spiritual influences in the home.

Further information may be had by addressing Professor Smith at 20 Beacon Street, Boston, Mass.—Selected.

YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK
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Contributing Editor

SLANG AND CHEAP TALK

Christian Endeavor Topic for Sabbath Day,
April 14, 1928

DAILY READINGS

Sunday—The force of bad habits (Matt. 26: 69-75)
Monday—Cheap talk corrupts others (1 Cor. 15: 33)
Tuesday—Our talk reveals our state (Luke 6: 43-45)
Wednesday—Malice breeds malice (Matt. 7: 1-5)
Thursday—Gossip can ruin us (James 3: 1-8)
Friday—Our rating—fools or wise? (Prov. 15: 1-4)
Sabbath Day—Topic: The dangers of slang and cheap talk (Matt. 12: 33-37)

SLANG: SOME THOUGHTS CONCERNING ITS USE

UNCLE OLIVER

Not long ago I was asked for my opinion of slang and the use of it. The question set me to thinking what I think. I thought I would better find out what slang is. I had often heard about "college slang"; so I asked a college girl to tell me what she knew concerning that particular kind of talk. I was somewhat surprised at her ready reply, for she said she did not believe many college students are given to the use of slang. I told her that I had often heard college young people, even teachers, in their common conversation speak of the "gym," "lab," "trig," "chem," "math," "exams," "studes," and "sophs"; and even she had told me she had "flunked" in "chem." I asked her if she did not consider such expressions rather slangy. "Not a bit of it, Uncle Oliver," she promptly answered, "They are simply abbreviations of perfectly good school words. They are as plain to us as the polysyllables for which they stand. Of course, it would not be in good taste to use them where they are not likely to be understood. The word 'flunk' as I used it is not an abbreviation but is in the dictionary, meaning *to fail in*, and that is just what I did in the chemistry test. Flunk has also another meaning, *to back out of through fear*. In

this sense, however, it has become obsolete—gone out of use."

Here is a list of so-called *Americanisms* I have taken from one of my dictionaries. Though found in good company, in the dictionary, they sound rather slangy and should be used with discretion. Will they in time become naturalized and fully accepted? "Bone," meaning one dollar; "cheese it, the cop!" a cry of warning, meaning look out for the police; "dude," a kind of dandy; "cut it out," give it up; "fan," an enthusiast for baseball or some other game; "glad rags," best clothes; "hayseed," a farmer; "made his pile," got money out of it; "ske-daddle," to run away; "reckon," to think, suppose; "small potatoes," a person or thing of little account; "tanglefoot," liquor; "up in the air," become over-excited; "whoop it up," to create enthusiasm or excitement; "wire-puller," one who seeks advantage through aid of others. These and many other like expressions may be heard in common conversation. They may be called colloquial expressions. They are rather better than mere slang; yet good conversation is much better without them.

What is slang? I will copy from the book at my elbow: "Slang is said to be of Gypsy origin but is probably from the Scandinavian—low, vulgar, unauthorized language or mode of expression; popular yet unauthorized mode of expression." Such sayings come to be so common that, as one gets into the habit of using them, they are handier to get at than better language, something, I suppose, as it is with profanity. The gift of spoken language is one thing that distinguishes man from the lower animals. It is indeed a wonderful gift to us who are able to think. By the easy use of words we are able to tell one another what we think and feel, thus to profit by one another's best thoughts. So we all grow with the communication of thought one to another. And we can more than speak what we think and feel to those present. We can write and send them to others far away. Being able to do this, is it not well worth while to put our thoughts into the best possible language? Good, clean thought deserves good clean expression, not slovenly. Our definition of slang is that it is a low, vulgar way of saying what we think. With all the beautiful things we see and enjoy in this beautiful world, we should cultivate clean, clear

thinking. Why, then, not cultivate clear, clean language, both spoken and written, and not be content with awkward, slovenly modes of expression; why not shut our mouths to every unclean word, to slang, to every bit of coarse humor? We can do it if we will.

Language is of itself beautiful. What is more enjoyable than good conversation, with refreshing good humor to season it withal, abounding in good fellowship, friendship, and love, with the entire absence of all that is coarse, unclean, and unkind! Let us all have a good talk.

Milton, Wis.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

It is very true that our language reveals ourselves. Christ said, "Out of the abundance of the heart the mouth speaketh." If our minds are filled with evil thoughts, we express them in our speech; if our thoughts are good, we express them in our speech also.

"A good man out of the good treasure of his heart bringeth forth good things: and an evil man out of an evil treasure bringeth forth evil things." So our language reveals the condition of our heart, whether good or bad. It shows just what we are.

The use of slang is a habit with many people. A small child learns it from older children, and he uses it without realizing what it means. This habit gradually grows until it gets a very strong hold upon him, and it is very difficult for him to get rid of it. When he becomes old enough to realize fully what this habit means to him, he is sorry that he ever formed it in his youth. But with will power and the help of the heavenly Father, he can overcome it and thus purify his language.

THE INTERMEDIATE CORNER

REV. WILLIAM M. SIMPSON

Intermediate Christian Endeavor Superintendent
Sabbath Day, April 14, 1928

DAILY READINGS

Sunday—Loyal to one another (1 John 3: 17, 18)
Monday—Loyal to God's house (John 2: 13-17)
Tuesday—Loyal to the weak (Romans 15: 1-3)
Wednesday—Loyal to Christ's way of life (1 John 2: 6)
Thursday—Loyal in difficulties (Mark 7: 34-38)
Friday—Loyal to death (Acts 7: 54-60)
Sabbath Day—Topic: What does loyalty to Christ mean? (Gal. 6: 2-10)

[The intermediates at Alfred Station, N. Y., are kindly furnishing the notes for this topic.—w. m. s.]

PROGRAM FOR THE DAY

(Leader in the chair)

Song service led by chairman of the Music Committee

"True-hearted, whole-hearted"

"Dare to be brave"

"I love to tell the story"

"Take my life and let it be"

Opening prayer, chairman of Prayer Meeting Committee

Reading of topic and Bible lesson by leader

Questions:
How can we be loyal to one another?
Chairman of Social Committee

In what ways may we be loyal to God's house? Different members of the Lookout Committee

How may we be loyal to the weak? Members of the Flower or Relief Committee

Ask your president to tell a short story illustrating loyalty to Jesus Christ

Song, "I would be true"

Sentence prayers by different members, the superintendent closing, followed by the Christian Endeavor benediction

JUNIOR C. E. JUMBLES

MRS. ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

SUGGESTIONS FOR TOPIC OF APRIL 14

In preparing for this meeting, ask the juniors to select three of God's gifts to them which will correspond with the initials in their names (some children will have only two), and then be able to tell how they are using these gifts and also how they might make better use of them.

For example, using my own initials (E. K. A.), I might select the gifts of

E-verlasting life

K-indness

A-bundant love

Have the initials of all the juniors on the board previous to the time of the meeting, written with blue chalk. At the time for the testimony meeting have the junior whose initials appear first come to the board, and following his initials write the gifts which he has selected with white chalk.

While he is in front of the society, have him tell what use he is making of his gifts and how he could increase their use to himself and to others.

In this way every junior will really be making little "speeches" before his society.

SUGGESTIONS FOR WORK

Sometimes juniors get into the habit of saying the same prayer over and over in the Junior meetings. Do not for one minute discourage this, for it is far better to repeat the same thing week after week and thus form the habit of praying in public than never to pray. I think, however, that a little guidance from the superintendent will many times correct this. We may prepare the juniors for the prayer service in our meetings by suggesting things for which they may pray, at times asking all to pray for the same thing and more often giving several things which are easily understood by children for them to "talk" about with their heavenly Father. For instance juniors may be guided to pray about the following subjects:

- | | |
|-------------------------|---------------|
| 1. Their Junior society | 6. God's care |
| 2. Their church | 7. God's love |
| 3. Their pastor | 8. The Bible |
| 4. Their parents | 9. Temptation |
| 5. Their homes | 10. Missions |

Many more will present themselves from week to week as you attempt to guide the young minds in this way.

HOW TO CHOOSE A LIFE WORK

THE LIBRARY PROFESSION

HELEN A. TITSWORTH

In the modern scheme of living, most young people grow up with the expectation of becoming self-supporting at some time, either from necessity or from a desire to do some part of the world's work and to give energy and personality toward solving common problems. Coming fresh from the inspiration of high school and college, they wish to express themselves in effort for the common good as well as to find congenial and satisfying occupations that will provide self-support. Many fields are open, and every year brings new and interesting opportunities quite outside the three professions of the minister, the doctor, and the lawyer, which were once considered the only

possibilities for the educated person. It will be wise for you who have not decided what your major interest or ability is, to take time and thought to consider the possibilities before you, rather than to accept too easily whatever may lie nearest to your hand.

One of the professions less often considered is that of the librarian. Most of you know something of libraries, at least you have seen the buildings and in some fashion have made use of the books collected there; but how many of you have thought of libraries from the point of view of the person who faces the problems and the pleasures of caring for those books and bringing the right person and the right book together? Time was when library positions were filled by the worn-out school teachers or retired ministers who were no longer fitted for their own work, or by just anyone who had no particular training but who "liked books." That time has passed, however, except for the occasional library, and most library boards will now accept only those with special training or experience or those who are willing to come into library work at a small salary for the sake of obtaining training.

Libraries as we know them are a comparatively recent development, and the field is still new enough to offer many attractions on that account. The library profession is primarily for college trained men and women and offers a three-fold appeal: a profession of books and scholarship, a field for high administrative ability, and a constructive social service. As yet, the profession is far from crowded, and with the present seeming over-supply of teachers this matter is well worth consideration by some of those who have planned to teach. Library school graduates usually have small difficulty in securing positions. As a rule the school is able to place its graduates for first positions, and later advancement, also, can often be obtained through the school. Teachers' agencies place school librarians, and the American Library Association, and the various state library commissions are always glad to help to bring together libraries needing help and librarians interested in finding positions.

In the United States there are now about 6,500 public libraries, 700 college and university libraries, 1,000 special and business libraries. Most of our high schools have

their own collection of books, some of them large and well cared for. This seems a large demand for men and women with a sense of the possibilities of the situation and training and ability to cope with them. Library service is rapidly spreading, and though we are proud to speak of our great library system, nearly half of our population is without such service. The demand for more and better qualified men and women to help in the extension and amplification of all kinds of library work is very large, and there is great opportunity for young people with ability and vision and qualities of leadership to do original work in the promotion of the growth of American libraries. Geographically the field is without limit, for our government makes use of library workers all over its territory, and other countries offer opportunities for American trained librarians.

The best foundation for library work is a regular college course supplemented by at least one year of professional training in one of the fifteen accredited library schools. The college course should be planned to furnish a comprehensive background of the whole field of knowledge, at least enough to enable a student to be able to read intelligently in economics, sociology, education, psychology, and science in as many of its phases as possible. Also, there should be a comprehensive study of the history and the literatures of the countries of the world and a working knowledge of as many languages as possible. A knowledge of language is fundamental, and it is better to have sufficient knowledge of several languages to enable one to read them with a dictionary than to acquire a more complete knowledge of one or two. The time is already here when it is necessary to have at least an A. M. degree to be eligible for certain positions, and a graduate school of library science is soon to be opened at the University of Chicago. Nowadays there is much call for librarians for special libraries, such as law, business, medicine, engineering, and so on, for which positions special knowledge of these subjects is necessary. No information is without its value to the librarian, and a wide reading interest and ability to do research work and to assimilate information should be carefully cultivated by anyone in the profession.

There is some opportunity for high school

graduates to go directly into apprentice classes in the large libraries or to secure minor positions in other libraries, but, as in other work, a lack of education and thorough preparation means a limitation of advancement and ultimate salary. However, for those who can not manage the full preparation all at once a minor position held for a time might make further preparation possible later. Two or three schools offer correspondence in library science, a great help to those who can not attend library school, but this is not to be considered as a substitute for a regular library school course. But education, of course, is not a matter of school training merely, and the individual who finds the preparation he wishes impossible can do much for himself by well planned reading, persistently followed.

To be successful in the library field, one must have business ability, a pleasing personality, good health, sound judgment, a capacity to do detailed work and to find pleasure in it, interest in other people and in their problems, resourcefulness, a liking for keeping things in exact and continual order, and a great deal of common sense. A mere liking for reading is not enough, for the modern library is conducted as a business and requires ability above that for the mere clerical work of filing, the keeping of records of various kinds, and the attending to innumerable details. Decided executive ability is required to give the public the most possible on the limited basis of money and equipment, and a library is usually rated by what it accomplishes rather than by its resources.

One of the attractions of the library profession is executive positions. There are heads of departments and special libraries. There are catalogers, classifiers, reference workers, and those in charge of circulation work. There are those in state and county work and those in cities and villages. There are workers in university libraries, in college libraries, in normal and professional school libraries, in high school and graded school libraries. There are children's libraries and libraries in hospitals and penal and corrective institutions. There are those who work with the blind and those who work with the foreign-born. There are librarians in special libraries of every type of technical and scientific subjects. There is the "one-man" library and the library

where there are hundreds on the staff. There is executive work, technical work, clerical work.

"The library worker finds himself one of a group of congenial coworkers in a common and worthy cause. He is surrounded by stimulating interests, ever new and real because they reflect every phase of life and bring to the library new readers of every type. The library is itself a university, not alone to readers but also to those of its staff who can grasp its opportunities. As in every other field, however, the person with little vision, initiative, or ambition to develop will be left behind in the course of natural progress and competition."

"Librarianship offers . . . both men and women a stimulating, constructive and highly useful life work. It gives unlimited opportunity for service to other professions, occupations, and individuals. An appreciation of books and a belief in their every-day usefulness to all classes of society should be the basic incentive to entering the profession, but beyond this, in its ever widening sphere, there is a variety of more specialized interests which satisfy temperaments wholly unlike, calling as they do for abilities and powers completely dissimilar."

For Seventh Day Baptists library work offers many opportunities, for hours are usually adjustable if it is known when an appointment is made that there can be no work done on the Sabbath. But in entering this line of work, as in choosing any other, Sabbath-keeping young people must go into it with the firm intention of keeping the Sabbath and must accept only those positions where the desired arrangement can be made. Let it be known that you can not work on the Sabbath and why. It is not wise to let an employer think that you will not work on that day because you wish to keep the week-end free for pleasure. State the matter clearly and at once, when considering a position, so that there can be no misunderstanding. Decide to keep the Sabbath. Then choose your profession or occupation with that in mind and accept no position that will interfere with your decision. Do not take a position and then excuse yourself from Sabbath observance by saying you must have work but have found you can not keep the Sabbath and your job. The writer of this article has worked in the libraries of two

large non-Sabbath-keeping universities for twelve years and has always been shown the greatest consideration and courtesy in the matter of her Sabbath. Of course it is true that not every library position can be accepted on account of the necessary special arrangement, but there are many other reasons why certain positions are impossible. Do not feel sorry for yourself because the Sabbath is the reason for your being counted out on a position. It is but one of the many things to be considered.

Work in a library is often hard, requiring long hours on duty, but it offers many compensations and is an excellent opportunity to do one of the things needed in the plan of our American life. Hours of service are usually from forty to forty-two hours a week, including some evening work. Vacations of a month are usually allowed, though in school libraries the librarian sometimes has the same vacation as the teachers. The usual initial salary of a library school graduate is about \$1,500, increases coming with length of service and kind of work. Higher executives receive from \$2,500 to \$3,000, and the librarians of certain large libraries receive as high as \$10,000. In a high school the librarian is usually rated with the teachers, in a college or university the librarian is considered as a professor and the assistants as instructors. If you are interested in entering the library profession or in fitting yourself for it, consult your local librarian or write your state library commission or the American Library Association at 86 East Randolph Street, Chicago, Ill.

"If one were to ask an intelligent and well-informed foreigner as to the most important contribution of the American people to human enlightenment, the answer would in all probability be, the American public library."—Koppel.

I wish to acknowledge the use of certain American Library Association publications in the preparation of this paper.

Laurence, Kan.

Conclusion.—Paragraph beginning, "For Seventh Day Baptists."

PRINTING AS A LIFE WORK
L. H. NORTH

I am always interested in discussing with young people the opportunities that are to be found in taking up printing as a life

work. I shall answer your questions in the order that you asked them. First, the advantages: printing is a pleasant occupation for those who prefer indoor work; it is gainful, being as well paid as any of the trades at the present time; there is chance for advancement to all who will give their best efforts; and a position may be obtained anywhere where books, magazines, or newspapers are published. Printing, I believe, has the honor of being the fourth largest industry in the world at this time.

The only disadvantage that I shall mention is the fact that Seventh Day Baptists must seek employment in Seventh Day Baptist communities or else be so well qualified for their position that they can ask for their Sabbaths off. In some branches of the industry where work is carried on seven days of the week, Seventh Day Baptists may work Sunday and have Sabbaths off.

There are three college communities where work can be obtained in Seventh Day Baptist printing offices, and the publishing house especially needs well trained printers and would employ those available.

As to my personal experience, I have never had the least difficulty in working at the trade and having my Sabbaths off. As to the rewards, they will be the same as any man or woman gets in other lines of work. There would be the satisfaction of knowing that your work is well done. In general, the qualities that assure success in any occupation requiring the use of the hands, the eye, and brain will assure success in the printing business. Accuracy, attention to details, neatness, etc., are requisites.

You asked if I would recommend this kind of work to Seventh Day Baptist young people. My answer is "Yes," if they think they would like it and will give the same preparation to learning the trade as they would in acquiring efficiency in any other occupation. Success depends a great deal upon preparation, later followed by hard work and strict attention to the job.

Plainfield, N. J.

Conclusion.—Printing has opportunities for Seventh Day Baptists, as there are four localities where it is carried on in Sabbath-keeping localities. Preparation and skill are required in every occupation. Without it one will lose his job whether he keeps the Sabbath or not.

THE SABBATH RECORDER IN EVERY HOME

TACY A. CRANDALL

The SABBATH RECORDER, now nearly eighty-four years old, was first published on June 13, 1844, and was preceded by the *Protestant Sentinel* and *Seventh Day Baptist Register*, the latter existing only about four years. George B. Utter was the first editor of the SABBATH RECORDER, with office at 9 Spruce Street in New York City.

In the first issue of the RECORDER, Editor Utter said in the introductory, "A weekly sheet devoted to the vindication of the peculiar views of the Seventh Day Baptist denomination." He went on to say: "Its purpose is to promote vital piety . . . to lead men, while they keep the commandments of God, to know also the faith of Jesus."

The SABBATH RECORDER promotes the faith of our fathers and renders assistance in exalting the precious truths which experience has tested and proved helpful and strength-giving to the denomination. The SABBATH RECORDER inspires, stimulates, and tends to cement us together as one body, standing for the gospel of salvation through Christ and for the restoration of God's holy day—the Sabbath of Christ.

For nearly a century the RECORDER has been trying to strengthen the ties of confidence, of friendship, and of co-operation, which bind our scattered churches together, and to magnify the gospel of the divine Christ. A Chinese Christian slogan expresses this desire of the RECORDER in promoting the unity of our scattered people in bonds of Christian fellowship and in harmonious work for our Master: "Agreed to differ, resolved to love, united to serve."

The great mission of the RECORDER has been to inspire old and young with the spirit of active Christian stewardship and work for Christ and the Church; to promote personal religion in the home life; to arouse the missionary spirit; to strengthen the Sabbath conscience; to help lone Sabbath keepers to be true to the faith of their fathers and to keep them informed concerning the work of our denomination; to encourage young men to enter the ministry; and, through it all, to encourage every effort looking toward keeping the spirit of unity and peace among our churches.

The pages of the RECORDER filled with messages from the gospel of Christ will do

more to unite hearts in the Master's service and to allay misunderstandings, strengthen Christian faith, and bring genuine success, than can any amount of theological arguments over doubtful theories. These are sure to arouse prejudice and fill hearts with suspicion rather than promote true piety which is essential if we would go forward as a people and a denomination.

Information concerning our denominational activities is imparted mainly in three ways: by pastors, board representatives, and the SABBATH RECORDER. The last has a unique place in imparting information about our work and in impressing us with the possibilities of enlarging that work. It has this advantage over the other two agents in giving information—you have it at hand and can turn to it for information on any day of the week in the year. If these three agencies impart the information that is so necessary to intensify our interest in the work, then we must have our ears, and eyes, and heart ready to catch the vision.

The SABBATH RECORDER is a family paper for it contains departments for all members of the family. There is the Children's Page, the Junior, Intermediate and Senior Christian Endeavor departments, the Woman's Page, the splendid editorials of Doctor Gardiner, letters from our missionaries in China, Georgetown, Jamaica, and Holland, as well as articles concerning the work here in our own country.

The SABBATH RECORDER is different from any other paper or magazine that enters our home. It contains news and articles that are not to be found in any other paper printed. It is our paper, our own denominational paper. How can we expect our denomination to flourish and prosper unless we support it, and the SABBATH RECORDER is one of the branches which must be supported.

We, the young people of our denomination today, will be the men and women of our denomination within a few years. If we are going to be able to do the work which they will have to lay down, we must keep well informed on the activities and work of our denomination now and all the time, and the SABBATH RECORDER is one of the most valuable assets for this purpose. In it we find the minutes of the meetings of the Missionary, Education, and Tract societies, of the Woman's, Sabbath School, and

Memorial boards, of the work of the Commission and Onward Movement.

In an article published in the SABBATH RECORDER last fall, there appeared this statement: "The American Sabbath Tract Society's share of the budget of the Onward Movement is \$7,200. Last year there were 1,708 paying SABBATH RECORDER subscribers, and the income at \$2.50 a subscription amounted to \$4,270. The cost in excess of the income was \$6,729.59. So it was necessary for the Sabbath Tract Society to use nearly all of its budget to meet this deficit on the SABBATH RECORDER." What shall be the remedy for this? There is but one answer. Every Seventh Day Baptist should be a subscriber to the RECORDER for himself at least, and wherever possible for another. The cost of the RECORDER is about twenty-one cents a month or five sevenths of a cent a day. Surely this is within the reach of everyone.

The fact that so many families that claim to be Seventh Day Baptists, living within the bounds of our own churches, never see the denominational paper reveals a lack of interest in the work of our denomination. It is difficult to see how the children in these homes where the RECORDER never enters can be expected to be loyal in after years. Every Seventh Day Baptist who desires the welfare of our denomination will be a subscriber.

The paid-up circulation of the RECORDER in June, 1927, was 1,708, in 1922 it was reported as 1,629, in 1918 it was 1,722 or 14 more than last year, and in 1908 it was 1,813 or 105 more than it was last year. Just why it has fallen off so instead of increasing during the past twenty years I can not explain.

In New England there are only about 150 subscribers. Eight or nine of these are scattered throughout Rhode Island, Connecticut, Massachusetts, and Vermont. The resident membership of the Westerly Church is 254, and there are about 72 subscribers; the resident membership of the Ashaway Church is 173, with about 37 subscribers; the resident membership of the Waterford Church is 33, with about 16 subscribers; the resident membership of the Rockville Church is 73, with about 13 subscribers; the resident membership of the Hopkinton Church is 21, with about 5 subscribers. The total resident membership of these five

churches in New England is 554, with but 143 subscribers to the RECORDER.

Have you ever thought how much the SABBATH RECORDER really means to the Master's cause as represented by Seventh Day Baptists? What would be the result if it were to cease making its weekly visits to the homes of our people, so widely scattered and so sorely pressed with temptations to give up and lose out in their efforts to uphold a Sabbath truth?

There appeared in the RECORDER not very long ago a letter written by a man who is not a Seventh Day Baptist; yet he is voluntarily introducing the SABBATH RECORDER to other friends who do not belong to our people, and is helping support our denominational paper. His letter reads: "I am not a member of a Seventh Day Baptist Church, and yet I not only am a subscriber to the RECORDER, but I also subscribe for another person. This is but a little thing to do, but if all Seventh Day Baptists would do so, what a power for good would result, and how happy and encouraged would all the readers be. Its devotion to the advancement of the gospel and the sanctity of God's Sabbath ought to inspire every Seventh Day Baptist. If I were a Seventh Day Baptist and did not subscribe for the denominational paper, I believe I would feel much ashamed of myself and with excellent reason. Why do not all Seventh Day Baptists show at least as much interest, faith, and love for the advancement of Christ's kingdom as do members of another denomination?"

The Christian Endeavor societies of our denomination throughout the country have for the past few years been trying to increase interest in reading the RECORDER and in securing subscriptions. Have we worked half hard enough? I wonder what would be possible for our denomination to accomplish if every Seventh Day Baptist home was a subscriber to the SABBATH RECORDER. Let this be our aim and goal: Every Seventh Day Baptist home a reader of and subscriber to the SABBATH RECORDER.

In closing I wish to read a poem written by Anne L. Holburton, late of Carolina, R. I., entitled

MY FRIEND

I have a friend, a more than friend,
For through the words of cheer
That one so often brings to me

I many voices hear,
Which speak in truth's convincing tone
Of what I joy to know,
And warn in no uncertain sound
From wrong we should forgo.

Ofttimes when clouds obscure my sky,
In hours of vague unrest,
Uncertain of the dusky way,
Unknowing what is best,
'Tis then my mind may rest upon
A word of happy thought,
Which, as a weekly visitor,
My precious friend has brought.

My dear SABBATH RECORDER is
That friend of many years,
Which always brings a touch of joy
Whene'er its form appears.
It speaks of peace, it teaches love
For all that's right and true.
And minds well stored their treasures bring
Its pages to renew.

True to the holy Sabbath day
God sanctified and blessed,
Its columns in his cause uphold
That time of sacred rest.
Be mine to scan its pages still,
Its counsel e'er to heed,
Whose help I oft have gladly found
In time of utter need.

STATE CHRISTIAN ENDEAVOR CONVENTION, RHODE ISLAND

The Rhode Island State Christian Endeavor Convention was held at Phenix on Wednesday, February 22. Several members from the Senior and Intermediate societies, and two from the Junior society of the Ashaway Church, attended the services.

In the afternoon the Intermediates of Ashaway put on the pageant, "The Challenge of the Cross," which brought forth a real message. The services of the whole day were very interesting and helpful.

At the evening service it was estimated that there were nearly three hundred people present. A stirring address was given by Doctor Foulkes of Newark, N. J., who is vice-president of the International Society of Christian Endeavor.

MRS. BLANCHE BURDICK.

A teacher asked her class the meaning of the word "furlough."

Jack held up his hand and said, "It means mule; it says so in the book."

The teacher asked for the book and Jack found for her the picture of a soldier sitting on a mule.

Below the picture was written, "Going Home on His Furlough."—Selected.

CHILDREN'S PAGE

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

EASTER JOY

MRS. ELISABETH K. AUSTIN
Junior Christian Endeavor Superintendent
Junior Christian Endeavor Topic for Sabbath Day,
April 7, 1928

DAILY READINGS

Sunday—Mary's gladness (John 20: 11-18)
Monday—The disciples' gladness (John 20: 19-23)
Tuesday—Thomas' gladness (John 20: 26-29)
Wednesday—The gladness of hope (1 Cor. 15: 20-23)
Thursday—What we expect (1 Cor. 15: 51-58)
Friday—Christ risen in us (Gal. 2: 20)
Sabbath Day—Topic: Easter a time to be glad (Mark 16: 1-3)

MRS. ELLEN B. PLACE
A Friend of the Juniors

GIVE THE LIGHT TO OTHERS

Easter light is shining o'er the world today,
All the gloom dispelling with a golden ray;
Does the life of Jesus now illumine your heart?
Give the light to others; let them share a part.

Tell the joyful story of his mighty love,
For our sins once smitten, now he reigns above;
Give the light to others, now the truth disclose;
Tell them that our Savior from the dead arose.

Like the waves of ocean, songs of joy are rolled,
Where Emmanuel's banners pure and white unfold,
Give the light to others till the world shall ring
With glad hallelujahs to our risen King.

—Ada Blenkhorn.

Little Genesee, N. Y.

LETTER FROM ADAMS CENTER

DEAR MRS. GREENE:

We thought you might like to hear about our Junior society at Adams Center. We started the last week in October. We have eight members and two teachers.

Every time a member is sick, we give him or her a sunshine basket. We have all been sick but two or three. We have been sick from pneumonia to cracked bones.

We have had one social. This was a Valentine social. We played "Fox and Geese," "Shadow Tag," and "Dog and Deer," outside. We played "Bean Bags,"

"Fitting Valentines Together," "Finding Hearts," and "Bean Race," inside.

We had a Christmas tree and a program by the juniors last Christmas. We made each of the church members a Christmas present.

Your Junior friend,

MIRIAM HURLEY,
President.

Adams Center, N. Y.,
March 8, 1928.

DEAR MIRIAM:

Yes, indeed, I was very glad to hear about your Junior society, and I am sure it is a very nice one. I do hope you will write many more such interesting letters. I know the children will all enjoy it.

Your socials must be great fun. I wish I could attend some of them.

Your "sunshine basket" is a fine idea, and I hope many other Junior societies are trying it. Even broken bones might not be so bad under such circumstances.

I count your parents as among my good friends, so of course I was especially glad to hear from you.

Lovingly yours,

MIZPAH S. GREENE.

THE JEALOUS EAGLE

An Old Tale Retold

M. S. G.

Once upon a time there was a very strong, beautiful eagle, who proudly thought that he was the most wonderful eagle in the world. "No other eagle is as strong or can fly as high as I," he was heard to brag over and over again.

For some time all the other birds thought he was the greatest of all eagles, but one day, to the surprise of all and to the dismay of the boastful eagle, another eagle appeared among the feathered folk, who had more endurance and could fly higher and swifter than this proud fellow. This made him very jealous and unhappy, and, instead of trying to make the most of his own powers, he spent his time seeking to injure the other eagle.

At last he went to a skillful hunter and said, "Please shoot this strange eagle for me. He does not belong here."

"All right," said the hunter, "I will do so if you will give me a feather from one of your wings."

This he did, but, when the hunter shot, the eagle flew so high that the bullet could not reach him. "I will try again," said the hunter, "if you will give me another wing feather."

Again the jealous eagle gave up a feather, and again the hunter shot and missed.

"Give me another wing feather," said the hunter. "I am sure to have better success this time."

Again the foolish eagle gave up a feather, but the hunter failed as before. The foolish eagle in a rage kept pulling out wing feathers until he had lost so many that he could not fly at all, and then the hunter shot him instead of the rival eagle. Thus the jealous eagle met the very death he had planned for his enemy.

MAX CATALDO

PART I

MARY A. STILLMAN

This is the story of an Italian youth of eighteen years, who landed in this country with seven dollars of borrowed money hidden in his shoe. Last month, at the age of fifty-three, he retired from a partnership in the largest market-grocery store in Boston, worth one million dollars. The way he won his remarkable success has been recorded in the Boston *Herald*.

Max Cataldo lived on a hillside farm in Italy, within fifty miles of Vesuvius. The boy was allowed the privilege of attending school, but early and late he helped his father on the farm; and after his father's death he was the sole support of a mother and sister. Thinking that he could provide for them better in America than at home, he borrowed fifty dollars, left the family in the care of a neighbor, and started for the new world. All but seven dollars was spent for passage and food, but Max arrived in Boston with a stout heart and with the name of a family he knew written upon a card. This friendly family from his own home town took the lad in and trusted him for his board until he found a job.

This proved harder than he expected, for no one wanted a foreigner who could speak no word of English. After three months of walking the streets, Max found a place with

Schraffts, the candy makers. His job was to carry coal to five floors, and to wash the pots and pans. There proved to be so many pots that Max had to work from six in the morning until six at night; but he did not mind the long hours, for frequently at home he had worked sixteen to eighteen hours. For his week's work he received six dollars, and he began at once to save a part of his earnings. Knowing nothing of American banks, he kept his savings in a pocket of a stout canvas belt, which he wore under his clothing. Once a month he sent them to his mother.

Max was too tired at night for much recreation, and he remembered what his dying father had said: "Never waste a minute with light companions, son." The boy spent no money on shows, and he never entered a barroom. His great trouble was that his present job led nowhere; he could see no hope of advancement. He decided he would be a boss candy maker, but his companions laughed him to scorn. "Why don't you learn to be a lawyer?" they said; "it would be easier. Finishing candy is a secret art, and the Schraffts will not teach it to anybody." But Max, undiscouraged, began work two hours earlier and stayed two hours later, in order to have some leisure time during the day.

He then asked the Schrafft brothers if he could not help them. They were so much surprised to have an employee voluntarily lengthen his day in order to be helpful that they gave him some odd jobs in the finishing room; here he proved so apt and so much interested in the work that they finally taught him the secret process and made him boss of a floor.

Max's pay was increased to seven dollars and a half a week; so he sent for his mother and sister. The mother made a home in a little north-end tenement, and the sister found work outside.

After three years in the candy factory Max was earning ten dollars a week, and he decided to be married. He chose a pretty girl from his own home town; and they had a fine wedding, with flowers and hacks and a wedding feast.

(To be continued)

DEATHS

DUNHAM.—Mary Clark was born in Rhode Island, March 11, 1842, and died in Plainfield, N. J., March 16, 1928.

When Mary was but a girl the family moved to Nile, N. Y. Her father was Job Clark. She was one of a family of thirteen children, and she was the last survivor. The late Rev. J. Bennett Clark was a brother. She married Joseph T. Dunham, and during their early married life they lived in Brooklyn. Later they moved to Plainfield where Mr. Dunham died in 1896, and where Mrs. Dunham has since lived.

Farewell services were conducted by Rev. Ahva J. C. Bond, pastor of the Plainfield Seventh Day Baptist Church, and interment was made in Hillside Cemetery.

A. J. C. B.

NEAGLE.—Mary Giles, daughter of George and Keziah Giles, was born near Bound Brook, N. J., July 17, 1855, and died in Plainfield, N. J., March 12, 1928.

She was united in marriage with John Neagle January 20, 1876. To this union were born four children, two of whom died in early life. The two still living are, Charles Neagle of Westfield, and Mrs. E. B. Roland of Plainfield. There are four grandchildren.

When but a child Mary Giles was convinced by reading her Bible that the seventh day of the week is the Sabbath of the Lord, and at the age of twelve years she was baptized and joined the Piscataway Seventh Day Baptist Church at New Market, the only member of her family to join the church of that faith. For sixty years therefore, she has lived a consistent member of the church of her choice, having been a member of the Plainfield Church for thirty-eight years, where she brought her letter from the Piscataway Church.

Mrs. Neagle was a woman of noble character, of Christian fortitude, and possessing a happy sense of humor.

Truly it could be said of her throughout the years of her life as it was said of the worthy woman of old in the Proverbs:

"She openeth her mouth with wisdom;
And the law of kindness is on her tongue.
She looketh well to the ways of her household,
And eateth not the bread of idleness.
Her children rise up and call her blessed."

Farewell services were held at the home of the daughter, conducted by her pastor, Rev. Ahva J. C. Bond. Burial was made at Bound Brook.

A. J. C. B.

NORTH.—Lenora Frances North, the daughter of Leon Harrison and Josephine Post North, was born at Milton, Wis., September 24, 1917, and died at Plainfield, N. J., March 12, 1928.

Lenora was a lovable little girl with her bright, reflective countenance and her peculiarly winsome smile.

When the pastor organized a class in church membership a year ago Lenora, then nine years of age, joined the class. It was understood that children might take the work without committing themselves on the question of baptism and church membership. When the time came, however, Lenora went forward, the youngest in a group of twelve, and was baptized, and united with the church at the May communion. She was quite independent in her decisions, and always earnest and thoughtful.

The sudden and unexpected going of our little friend, taken by the dread disease diphtheria, has cast a shadow over the entire congregation of the Plainfield Church of which she was our youngest member. The family has the sincere sympathy of all. May God bless and keep them every one.

Besides her parents she leaves two brothers and two sisters who are older than she, and a baby sister. They are, Etta, Charles, David, Violet, and Alice.

Her pastor, Rev. Ahva J. C. Bond, conducted farewell services, and interment was made in Hillside Cemetery.

"Of such is the kingdom of heaven." A. J. C. B.

Sabbath School Lesson I.—March 31, 1928

JESUS THE SUFFERING MESSIAH

Mark 8: 27—9: 1; 9: 30-32; 10: 32-34

Golden Text: "Whosoever will come after me, let him take up his cross, and follow me." Mark 8: 34.

DAILY READINGS

March 25—Jesus the Suffering Messiah. Mark 8: 27-37.

March 26—The Chosen Servant. Hebrews 6: 13-20.

March 27—The Courageous Sufferer. Isaiah 5: 4-11.

March 28—The Saviour Forsaken. Matthew 26: 36-46.

March 29—The Comforting Saviour. John 16: 25-33.

March 30—The Compassionate Friend. John 11: 34-44.

March 31—The Sympathizing Saviour. Isaiah 63: 1-9.

(For Lesson Notes, see *Helping Hand*)

Sabbath School Lesson II.—April 7, 1928

THE RESURRECTION—Mark 16: 1-20

Golden Text: "Because I live, ye shall live also." John 14: 19.

DAILY READINGS

April 1—The Day of Authority. Matthew 21: 12-17.

April 2—The Day of Discourse. Mark 12: 28-34.

April 3—Waiting on God. Psalm 130: 1-8.

April 4—The Day of Agony. Luke 22: 39-46.

April 5—The Day of Crucifixion and Burial. John 19: 31-42.

April 6—The Watch at the Sepulchre. Matthew 27: 62-66.

April 7—Christ the First-fruits. 1 Corinthians 15: 20-28.

(For Lesson Notes, see *Helping Hand*)

SPECIAL NOTICES

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

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

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

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in Hall 601, Capitol Building (formerly Masonic Temple), corner of State and Randolph Streets, at 2 o'clock. Everybody welcome. August Johansen, Pastor, 504 South Cuyler Ave., Oak Park, Ill.

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

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

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

The Detroit Seventh Day Baptist Church of Christ holds regular Sabbath services at 2.30 p. m., in Room 402, Y. M. C. A. Building, Fourth Floor (elevator), Adams and Witherell Streets. For information concerning Christian Endeavor and other services, call Pastor R. B. St. Clair, 4012 Field Avenue, phone, Whittier 6644. A most cordial welcome to all.

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

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

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

Services are held each Sabbath in Daytona, Florida, at 10 A. M., during the winter season at some public meeting place and at the several homes in the summer. Visiting Sabbath-keepers and friends are always welcome; telephone 347-J or 233-J for additional information. R. W. Wing, Pastor

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

THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor

L. H. North, Business Manager

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