

“Yesterday—Inspiration

To-day—Action

To-morrow—Realization”

THE DENOMINATIONAL BUILDING

Ethel L. Titsworth

203 Park Avenue

Plainfield, N. J.

The Sabbath Recorder

PEACE, BE STILL!

Across the tumults of my life,
O'er all the storms that rise,
Above all doubtings and all fears,
Through every pain that tries,
I hear a holy whisper sweet
That murmurs, "Peace, be still."
I bow me at the blessed feet
And yield me to his will.
Then peace like brooding angel wings
Enfolds my weary soul.
What though the storm still rages near,
And far the journey's goal?
The music of that tender word,
The Master's gracious, "Peace,"
Amid all discords 'round me heard,
Bids all my tremblings cease.
What though the way be rough and long
Before the journey's end,
If going with me all the way
I have this wondrous Friend
Whom winds and seas and strifes obey?
E'en Death will do his will
When o'er its darksome waves his voice
Speaks softly, "Peace, be still."—Esma G. Denby.

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at Riverside, Calif., July 23 to 30, 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.; William Clayton, Syracuse, N. Y.; S. Orlando Davis, Lost Creek, W. Va.; Lely D. Seager, Hammond, La.; Perley B. Hurley, Riverside, Calif.
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Corresponding Secretary—Edwin Shaw, Milton, Wis.
Treasurer of General Conference—James H. Coon, Milton, Wis.

Treasurer of Onward Movement—Harold R. Crandall, 81 Elliot Ave., Yonkers, N. Y.
General Secretary of Onward Movement—Willard D. Burdick, Plainfield, N. J.

COMMISSION OF THE GENERAL CONFERENCE
Terms expiring in 1928—Benjamin F. Johanson, Battle Creek, Mich.; Alexander W. Vars, Plainfield, N. J.; Claude L. Hill, Farina, Ill.
Terms expiring in 1929—Frank Hill, Ashaway, R. I.; Herbert L. Polan, North Loup, Neb.; Loyal F. Hurley, Adams Center, N. Y.
Terms expiring in 1930—Moses H. Van Horn, Salem, W. Va.; Curtis F. Randolph, Alfred, N. Y.; Edgar D. Van Horn, Alfred Station, N. Y.

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 The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

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Recording Secretary and Treasurer—Earl P. Saunders, Alfred, N. Y.
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Vice-President—Alexander W. Vars, Plainfield, N. J.
Secretary—William C. Hubbard, Plainfield, N. J.
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 Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.

The Memorial Board acts as the Financial Agent of the Denomination.
 Write the Secretary or Treasurer for information as to ways in which the Board can be of service.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

President—Corliss F. Randolph, Maplewood, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Treasurer—
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Director of Religious Education—Erlø E. Sutton, Milton Junction, Wis.
 Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

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Northwestern—Miss Elsie Van Horn, Loup City, Neb.
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Southeastern—Miss Greta Randolph, New Milton, W. Va.
Southwestern—Mrs. Alberta S. Godfrey, Hammond, La., Box 364.
Pacific—Gleason Curtis, Riverside, Calif.

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Mrs. Ruby Coon Babcock, Battle Creek, Mich., General Secretary; Mrs. Alice Fifield, Battle Creek, Mich.; Henry N. Jordan, Battle Creek, Mich.; Russell Maxson, Battle Creek, Mich.; Mrs. Angeline Abbey Allen, Edinburg, Texas; Mrs. George H. Trainor, Salem, W. Va.; Miss Lois R. Fay, Princeton, Mass.

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Robert B. St. Clair, Chairman, Detroit, Mich.; Carl U. Parker, Chicago, Ill.; Edwin S. Maxson, Syracuse, N. Y.; George W. Davis, Los Angeles, Calif.; D. Nelson Inglis, Milton, Wis.; Gael V. Simpson, Battle Creek, Mich.; John H. Austin, Westerly, R. I.; Winfred Harris, Plainfield, N. J.; Moses H. Van Horn, Salem, W. Va.; Horace L. Hulett, Bolivar, N. Y.; William Coalwell, Hammond, La.; Rosa W. Palmberg, Liuho, Ku, China; H. L. Mignott, Kingston, Jamaica.

The Sabbath Recorder

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PLAINFIELD, N. J., APRIL 9, 1928

WHOLE No. 4,336

*O Lord our heavenly Father, we pray for the assurance, day by day, of thy presence and help in all our efforts to build up thy kingdom in the hearts of men. We are weak but thou art strong. We thank thee for the promise, "My grace is sufficient for thee; for my strength is made perfect in weakness." Living in this precious faith, we too may say, "for when I am weak, then am I strong."
 Increase, we pray thee, our faith so that we may work righteousness and "out of weakness be made strong." We lift our hearts with thanksgiving for thy wonderful gifts, and pray for grace that will enable us to consecrate all our faculties to thy service, and to exemplify the truths we hold dear. In Jesus' name. Amen.*

Then came the song, "My Jesus I love thee," followed by "Beneath the cross of Jesus I fain would take my stand," and after such an inspiring song service, the people were ready to hear the reports of the year's work and to plan for the coming year.

Pastor Bond read appropriate words from 1 Corinthians 12, regarding spiritual gifts and the unity of the Church which is the body of Christ, and followed with a fervent prayer for God's blessing upon his people who are trying to serve him here, as they plan for the Master's business.

President William C. Hubbard, after appropriate remarks regarding the history of this church, especially for the last fifty years, with its efforts to hold up the light in serving God, presented the proposed budget for 1928-1929, with fifteen items for service and improvements, amounting to \$6,485. This report was approved and the Soliciting Committee urged the people to respond with their pledges for the coming year.

A good interest was manifested in the reports of the committees, after which Pastor Bond was called for two years and the various church officers were elected.

At the close of the afternoon services everybody was urged to remain to supper, and when the doors were rolled back, the Sabbath school room was found to be well filled with long tables ready for more than a hundred guests, and a good supper was ready to be served.

The young people acted as waiters, and everything passed off pleasantly with the guests until time for the evening meeting. The Refreshment Committee is to be congratulated upon this part of the annual program.

After another inspiring song service and devotional exercise, the program was as follows: Greetings from Absent Members, by Mrs. Frank J. Hubbard; Summary of Year's Work of the Church Organizations, by Miss Esther Vars; and a commemorative

Ninetieth Anniversary The annual meeting of the Plainfield, N. J., Seventh Day Baptist Church, April 1, 1928, was one of unusual interest, being the ninetieth anniversary of its organization. An excellent program was enjoyed both afternoon and evening, with a social hour and good church supper between the two meetings.

Mr. William C. Hubbard presided in both services and Asa F. Randolph served as clerk.

Both meetings began with an excellent song service led by Brother L. H. North, who played the cornet, accompanied by Mrs. Roland Davis at the piano, Arden L. Lewis with the alto horn, and Miss Mary Bond with the 'cello.

The people joined in the song, "I love thy kingdom Lord," as though they meant every word of it. It seemed as though they felt deeply the sentiment of these words:

"I love thy church, O God;
 Her walls before thee stand,
 Dear as the apple of thine eye
 And graven on thy hand.

"For her my tears shall fall,
 For her my prayers ascend,
 To her my cares and toils be given,
 Till toils and cares shall end.

"Sure as thy truth shall last,
 To Zion shall be given
 The brightest glories earth can yield,
 And brighter bliss of heaven."

address—"Our Heritage From the Past; Our Debt to the Future," by the pastor.

You will be interested in Miss Vars' report, and in some extracts from the letters from absent members, read by Mrs. Hubbard, following the editorials.

THE ADDRESS

Pastor Bond's address was a stirring one, full of excellent and interesting points. He began by referring to the origin of Seventh Day Baptists in early Bible times, later, in the Reformation, and more recently in the historic events in American Sabbath-keeping life. In our immediate vicinity the Piscataway Church — our own mother church — organized in 1705, out of which sprang the Plainfield Church in 1838, ninety years ago.

Our fiftieth anniversary was celebrated forty years ago, and in ten years more will come our centennial. The review showed the average growth year by year by baptisms, and we were encouraged by the thought that the

average for the last few years has been rather better than during the entire history. There is a net increase of five for the year just past, even though so many have recently passed away.

This beautiful church—our cathedral if we have any—is the heritage of our loyal, consecrated fathers. It is the third building erected by our church in Plainfield. This house of worship, the fine lot and parson-

age, and the endowment on the church, all speak eloquently of the zeal and consecration of good men who have gone from earth. It stands here in the heart of this city proclaiming as nothing else can the faith of the fathers in our future as a people.

Again, we have in this city many excellent schools, some of them bearing the names of faithful Seventh Day Baptists. In these we too may claim a good heritage from the past.

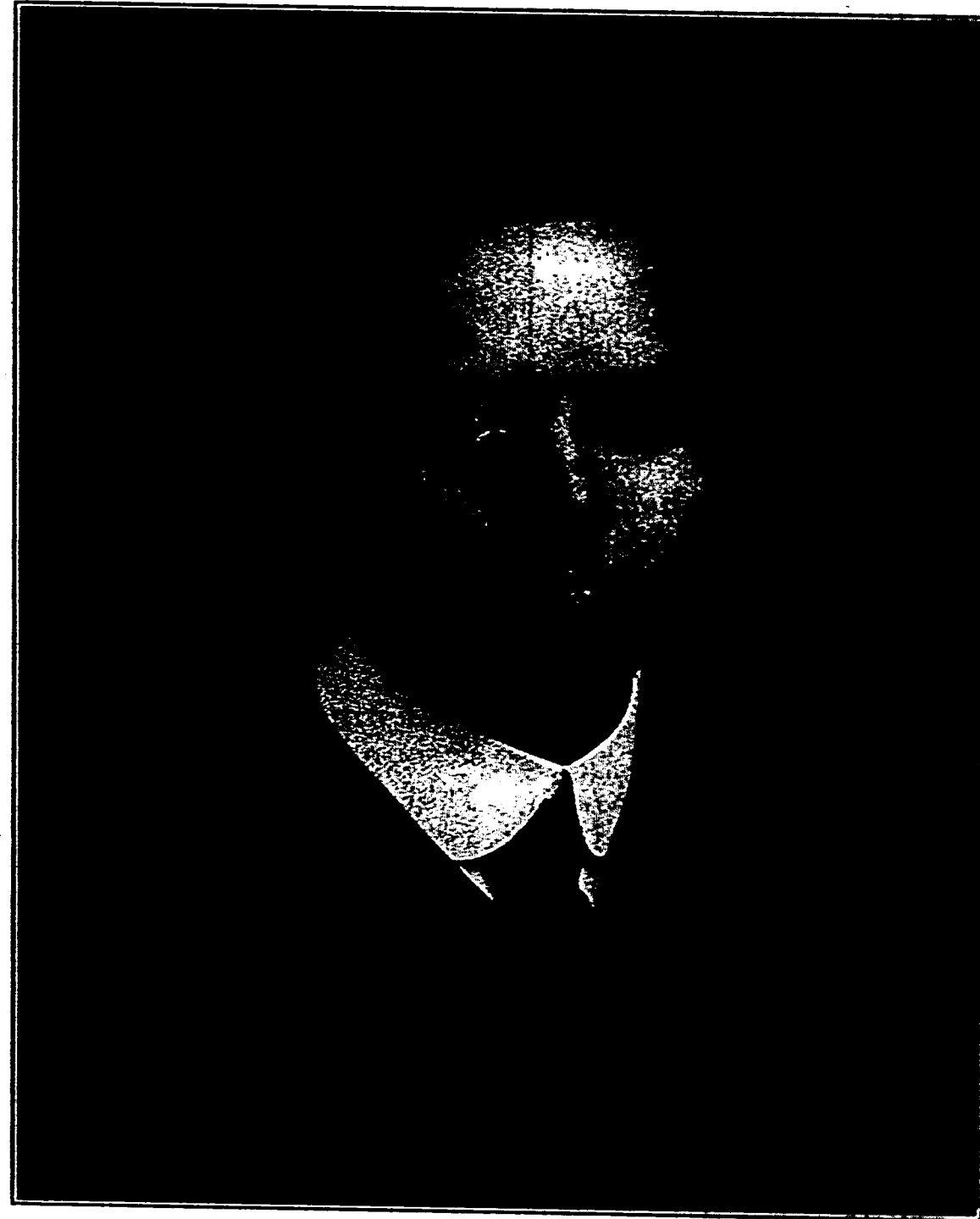
Then there is the excellent character of the men whose names we bear. Reputation and character are the main things with any class of men. And the character of those who built this church is well known to the people of today, all of which helps to establish the character of our church. This, too, is an inheritance from the past.

Finally, there is the blessed spirit of loyalty and devotion to the truths which make us a people, as exemplified by our fathers. By their conscientious lives they are speaking to us, and we are glad

that with so large a number here, their fidelity has begotten a like spirit in their followers.

OUR DUTY TO THE FUTURE

Now we must not dwell longer upon the things of other days. The important question now has regard to our duty and responsibility for the work here in view of our excellent heritage. We should regard

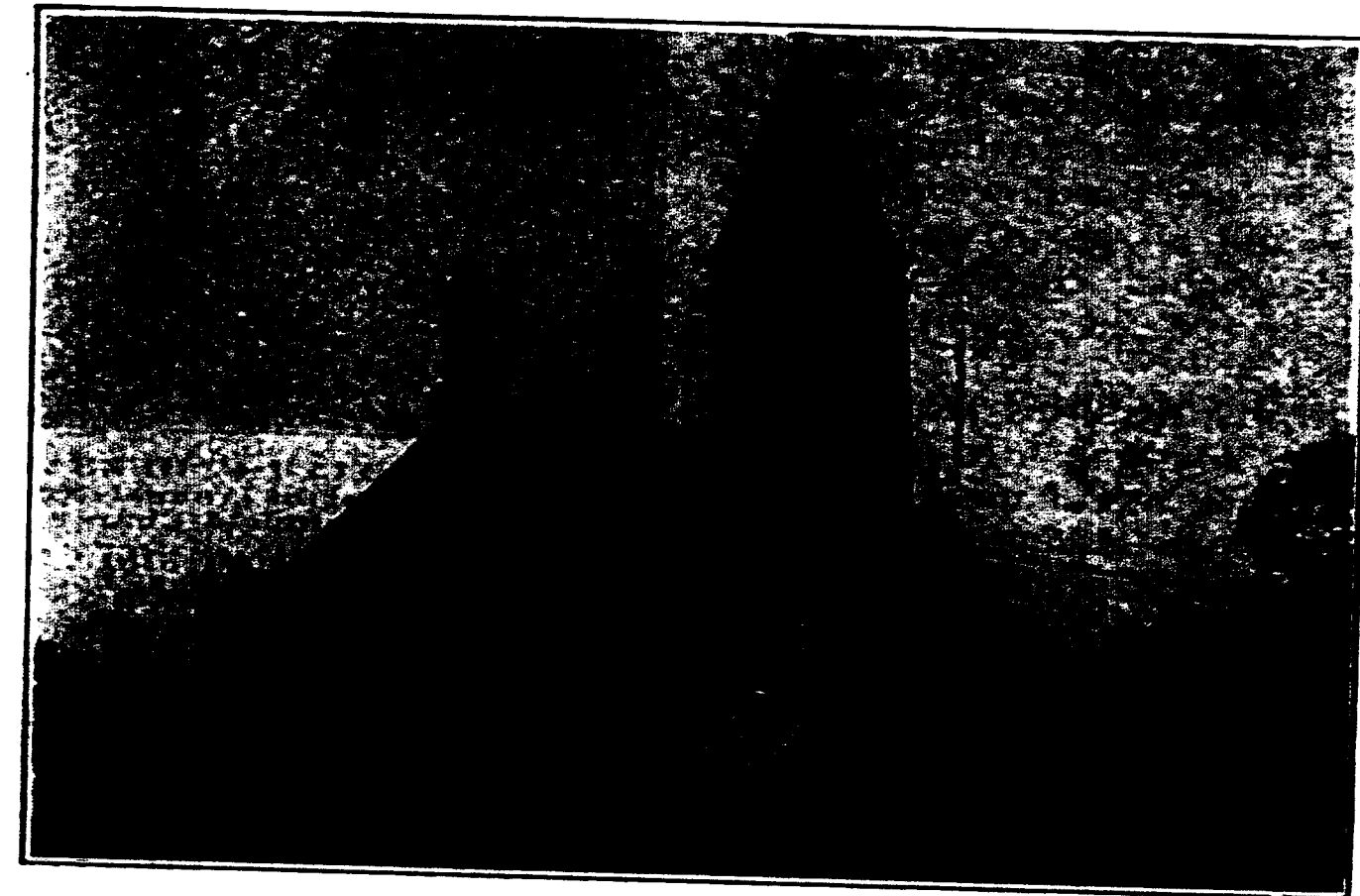


Pastor Ahva J. C. Bond

it as a *privilege*, as well as a duty, to pass on the blessings that have come to us through the fathers.

This beautiful church property should be wholly ours to the end of time. We should have no sympathy with any suggestions that look like selling out in part, and sharing it with any other denomination. We must stand true to so excellent a heritage. Our sons and daughters should stand true to the faith of their fathers.

Finally, our debt to the future includes a helpful service to the city in which we live and to surrounding country. We can help in Christian association work of various kinds and so make our influence felt for good. The preacher can not do this alone.



Our Church in Plainfield, N. J.

The character of the church is in the character of its members. The membership will settle the question of this church's character and usefulness in the future.

We had a good beginning and a good ending for the year, with twelve baptisms and a net increase in members. I am glad that our pledges for funds just taken are better than last year's gifts. Are we not now in a good way to "carry on" and by loyalty and love to make a better record in the coming year?

Someone has said, "Love never calculates." All our future depends on love and loyalty. We must love holy aspirations and do all we can to hold our own children.

We are losing all too many of them in these strenuous times. Everything depends upon our faithfulness. Let me close by asking, "What shall we be ten years hence when the century is completed?" Some of us will probably be here when this church celebrates its centennial. We must settle the question.

A pastor asked his class of boys what they would like to be or do when they became men. One said he would like to be a deacon, another wanted to sing in the choir, and another aspired to be an usher. You see those boys were thinking of something to do for the church. That was fine. Let us encourage that spirit and give our young people something to do for the church.

The New Calendar Craze Several days ago **Thirteen-Month Year** a good friend in the Northwest sent us a brief article regarding the strange movement for a new calendar in which every week in the year would begin on Sunday, with thirteen months instead of twelve, each month having twenty-eight days or exactly an even four weeks. The thirteenth month is to be added between June and July. This plan would give only 364 days in the year, leaving the three hundred sixty-fifth day unnamed, excepting by the term, "World Holiday." Every four years there would be 366 days, the last one of which would also be named "World Holiday." These holidays would

have no name such as Monday, Tuesday, etc., but they would be counted out.

The Sabbath day would come regularly, as of old, until the end of the year. Then with the holiday left out and uncounted in the calendar, we would have to wait eight days every year, and nine days every four years, before Sabbath could come again.

This would change the calendar date for every birthday, and every holiday, and make a bad mix-up for conscientious Sabbath keepers. Of course Sunday keepers would find the same difficulty for the real first day; but those who place the Catholics' "venerable day of the sun" in place of God's holy Sabbath, and who think any seventh part of time is all sufficient, would not mind such a change.

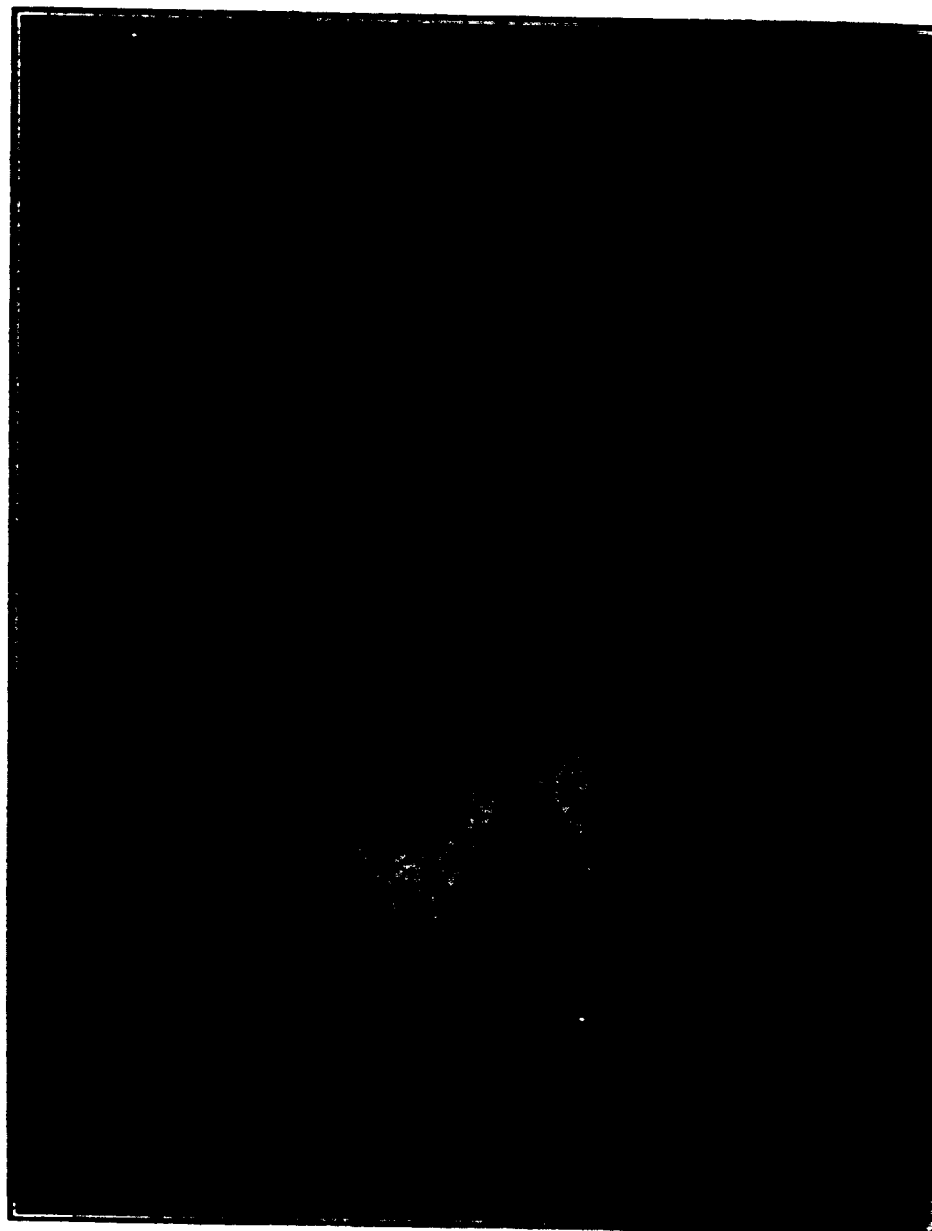
One friend of a Sunday denomination actually requested our brother to write the author of the new calendar to change it, before pushing it before the powers that be, so the weeks would all begin on *Mondav* instead of *Sundav*, which change would always bring Sunday on the seventh day of the week!

I am frank to say that this plan seemed too ridiculous for anything. It is hard to believe that any sane, moral mind could be sincere in urging such a change. So the letter from my friend was laid aside as unworthy of serious consideration.

Then a few days later I found in one of the great dailies an address by the author of this same plan before a committee of the American Bar Association, in which a strong plea was made for the United States Congress to provide representatives from America to meet with an international conference in Geneva, Switzerland, next year if possible, in the hope of getting the new system into operation by 1933.

Now comes a third surprise! In the *Union Signal* of the Woman's Christian Temperance Union, the author of this thirteen months' calendar uses a whole page trying to show what a blessing the simplified calendar would be for the women of the land. More than a dozen reasons are given, most of which seem very weak and trivial—not worth considering in view of the greatness of the change. As to his calendar plan, we quote from the *Signal*:

A new month, Sol, is inserted between June and July, as at that time of the year the change will cause the least confusion in respect to the seasons.



WILLIAM C. HUBBARD
President of Annual Meeting
Plainfield Church

The three hundred sixty-fifth day will be December 29, but will have no week-day name. This day to be known as "Year Day" will be inserted between Saturday, December 28, and Sunday, January 1. In like manner, in leap year, the extra day, June 29, will be placed between Saturday, June 28, and Sunday, the first day of the new month of Sol.

Is It True? We notice that when **Then So Much the** objection is made to **Worse for the Public** the large amount of criminal news in the large dailies, some of the editors explain that they are giving what the public wants, and that without this the great newspapers could not live.

If this is true, then the public is in a bad way and the fact forebodes ill for America's future. If this is true, the newspapers should place the blame on themselves, for newspapers are the educators of the public, and the said conditions show that they have forced the scandalous details of unspeakable deviltry upon the public so it has been impossible to escape the foul doses of moral poison except by going without the daily paper.

We are glad to see such papers as the

Saturday Evening Post speaking out loud against the demoralizing practice of publishing the dirty details of terrible crimes. We quote:

The moment a sensational murder has been committed, especially if it involves illicit love, or marital conduct, all but the sanest editors seem to lose their heads and vie with one another in ferreting out and printing under screaming headlines every revolting detail of the accused person's life, crime, trial, imprisonment, and execution. All that is printable they print; and that which is not they hint at or imply so effectively that even the youngest reader is not left in ignorance of that which they dare not print in direct statements.

No good can come to our country by parading all the disgusting details under great headlines as though their stories were of the utmost importance. This is a "trend of the times" and should give the public some serious thought.

Farm Relief in One of the outstanding **Great Demand** problems of this country today is that of relief for the farming industry. And there are many who feel that Congress should come to the rescue. It is evident that disaster awaits the country whenever any major national factor of general prosperity is allowed to go under long continued depression. If Congress allows the more than \$600,000,000 surplus on hand when it opened session, to be lobbied out of the treasury for other matters without appropriating help for the farming industry, it seems certain that there will soon be a day of reckoning for some congressmen.

Faith must be kept with the farmers. This is no trifling matter. The farmer citizens of America have never been found wanting in true patriotism. They have ever been ready to respond when their country was in peril. Farmers have never been found guilty of selfish profiteering in war times. They have gloriously responded in every way when the nation has been in distress, and now they have a right to be heard when hard times come to them.

Congress can do nothing greater to secure true national defense for our future than ably and freely to meet the important farm issue by proper legislation.

If our nation is to be kept united in sympathy and ideals that make it strong, there must be sound statesmanship corrective of the problems of inequality which take the heart out of our vast rural population.

Scattered over the hills, valleys, and prairies are millions of farm homes under the stress of economic disadvantages, the owners of which have been and must continue to be the very sources of America's strength and greatness.

Rural homes filled with contented and prosperous people are more important to this country now, than the grandest armada in all the world. The one thing needed to make America strong is a united, prosperous, and happy people.

The Year Book The first copy of the *Year Being Mailed Book* for 1927 has just come to the editor's desk. It makes a volume of 372 pages besides the index of four closely printed pages, making 376 pages inside the covers.

The first page contains a fine picture of President Benjamin F. Johanson, and on page 29 is a small cut of the Pawcatuck church.

TWO RESOLUTIONS

PASSED BY THE SEVENTH DAY BAPTIST
CHURCH OF PLAINFIELD, N. J., AT
ITS ANNUAL MEETING,
APRIL 1, 1928

It is with a feeling of deep regret that our church loses by his resignation today, the valued services of Doctor Henry Martin Maxson. Elected to the office of trustee at the annual meeting, April 4, 1891, Doctor Maxson has served the church for thirty-one years, giving always his best judgment in the conduct of its affairs. Since June 30, 1905, he has been secretary of the board.

This church desires to record its deep appreciation of the long and faithful work of Doctor Maxson and to assure him that though he is no longer a member of the board of trustees, the record of his devotion to the work of the church is deeply appreciated and will be an inspiration to those who carry on.

Resolved that this minute be spread upon the records of this church and a copy sent to Doctor Maxson.

Since William M. Stillman, who has served the church as trustee for thirty-four years, having been elected April 1, 1894, to fill the vacancy caused by the death of the late George H. Babcock, has declined reelection as trustee for another term, the

church desires to place on record its appreciation of his earnest and efficient service.

He has given unlimited time and effort to the work, ably and zealously serving as treasurer of the church from June 30, 1905, to April 7, 1918, and faithfully and capably performing his duties as president of the board of trustees from June 4, 1920, to June 26, 1927, and in accepting his declination, the church takes this opportunity to express its love for him, its recognition of his loyal work, and its regret at his decision that "younger men should assume the duties and responsibilities of this office."

Resolved that this expression be spread upon the minutes, and a copy be given Mr. Stillman.

O. S. ROGERS,
A. W. VARS,
Committee.

REPORTS OF THE PLAINFIELD CHURCH ORGANIZATIONS FOR 1927-1928

ESTHER VARS

(Read in the annual meeting)

The Sabbath school has carried on its regular work this year with very few interruptions. Although there has been no particular effort to increase the interest and attendance, with the exception of the usual Rally day, early in October, there seems to be reason for us to feel encouraged in the work. This year the average attendance, seventy-three, out of a membership of one hundred ten, is higher than for years past. More classes are perfect in their attendance, and the general spirit is one of friendly helpfulness and co-operation. The work of the officers, the teachers, the choir, and the occasional orchestra is very much appreciated.

The Woman's Society for Christian Work has an active membership of fifty-eight. Within the last two months two of the most faithful members, Mrs. David E. Titworth and Mrs. Clara Titworth, have been taken away, but their lives will continue to be an inspiration. The activities of the society have been varied. The regular meetings, preceded by luncheons or followed by teas, have been held, with the quilters busy and the Sewing Committee working for the Children's Home, the Charity Organization, and our own sale. In addition to the regular Thanksgiving dinner and sale, which

added \$125 to the treasury, the society has sponsored the get-together suppers during the year. By the society directly or through its efforts, generous gifts of money have gone out. The Missionary Committee invited Miss Maybelle Phillips to speak of her work at prayer meeting one week, and a collection of \$146 was taken up for her work; \$200 has been pledged to both Salem and Milton, and \$75 has been paid on these pledges; \$10 in addition to individual gifts was donated to Salem College Aid society; \$10 went to the Mississippi flood sufferers; and \$50 was given to help furnish the Lewis Camp.

Closely related to the Woman's society is the S. D. B. society. The members have held five meetings this year, with an average attendance of eleven. It is the plan to have a course of study as well as the social part of the meetings, and one book, "Young Islam on Trek," has been completed. At present "The Christ of the Indian Road" is being read. The budget of the society is \$50, and various methods have been used to raise this amount—individual contributions, baked goods sales, and the sale of Christmas cards—all of which has been under the direction of the Work Committee.

At Thanksgiving time a dinner was furnished by the Joy Givers for a poor family, and all the girls got together at a Christmas party at Mrs. Lewis', but there have been no regular meetings this year, due to the illness of Mrs. Lewis, the director.

With the union of the Senior Christian Endeavor society and the intermediates, we have one group which has had an auspicious beginning. Of our twenty-one active members, there are usually between fifteen and twenty at the Sabbath afternoon meetings and the monthly business meetings. We have tried to branch out beyond our own church in our interests. In October we sent six members to the State Christian Endeavor convention at Washington, N. J. The next month we entertained the local union at our church and won second place in the attendance contest. At Christmas time we sang carols to shut-ins, and we observed Christian Endeavor week in February by preparing a program for prayer meeting. After a period of inactivity, we hope that Christian Endeavor is back in the church to stay, to grow, and to help.

Fifteen members have constituted the

Junior society this year. The work has been well carried on by the various officers and committees. A Thanksgiving dinner was carried to a most interesting family. At Christmas five scrapbooks were made for use in the children's ward of the hospital, and blotter calendars, made with great zeal, were given to many members of our congregation. The Juniors' birthdays have been recognized by cards sent by the Birthday and Sunshine Committee. You will remember that the Doll Festival in Japan, observed in March of last year, was participated in happily by sending four dolls to Japan. Some of the juniors went to New York to see the moving picture of the arrival and official welcome of the dolls in Tokio; then they later saw in New York some of the lovely dolls sent in friendly return by the Japanese government, dolls made by the imperial doll maker of the Flowery Kingdom. This year we are interested in the Mexican friendship school bags, which are to be filled and sent some time this summer. Both of these projects are part of the plan of the World Friendship Committee of the Federal Council of Churches of America, and should prove important factors in the striving for world peace.

Our little group of juniors, as well as every other group with which she came in contact, has been saddened by the going away of our dear little friend, Lenora. We feel as one of the children said, "I don't see how I can get along without Lenora." With wistful charm and quiet thoughtfulness, she has dwelt among us and will continue to be an inspiration to us all to do better work for the Jesus whose faithful little handmaiden she was.

GOOD WORDS FROM ABSENT MEMBERS

One of the interesting exercises in the annual meeting of the Plainfield Church was the reading, by Mrs. Frank J. Hubbard, of a dozen letters written by absent members, full of good words and pleasant greetings.

Mrs. Hubbard was appointed to look after this matter, and as the letters were read I was impressed with the thought that both the nonresident members and those in the home church, must be helped by these expressions of love and loyalty.

We can not give the names of the writers

nor find space for the letters in full; but we know that some of the good words will be appreciated by RECORDER readers, because they show the genuine loyalty of lone Sabbath keepers to their church.

It is a good thing for the churches to keep in touch with their absent members, and an excellent help to the scattered ones when they see that they are not forgotten.

While we can not give these letters in full we are permitted to select some of the helpful thoughts they contain, feeling sure that friends of other churches may be cheered by them as we have been.

They come from far distant places, where lone Sabbath keepers have found employment as teachers or otherwise; or in some cases where the writers still tarry in their winter vacation homes.

As I begin on the little pile of letters, the first one is from friends in Michigan:

"As the time for the annual church meeting draws nigh, our thoughts turn toward our church. When in Plainfield we always looked forward to and enjoyed this meeting, and even though we are so far away our interests are still there. We miss the personal touch of our people and the services very much, but enjoy the church bulletin which comes to us every week, thus keeping us in touch with the activities of our home church."

The next is a message from Florida:

"Again it is our misfortune to be away at the time of our annual church meeting. For us this annual event has much of the character of the old New England Thanksgiving, a time of home coming, a time of re-knitting the family ties, and we are sorry to miss the joy and the inspiration of the meeting. The Lord has been very good to us in giving health and undiminished happiness. In every place we find friends who contribute to the joys of our daily life. With much love to all in the home church."

Then comes one from New York State, from a lone Sabbath keeper:

"It is always a joy to be with you in the annual meeting when possible. Next best thing to being with you is the privilege of writing a word of greeting. It is a great favor to lone Sabbath keepers to be remembered each year by the home church.

"This is my message: Join the great company of those who make the barren places of life fruitful with kindness. Carry a vision of heaven in your hearts and you shall make the world correspond to that vision. The great enduring realities are love and service.

"I send my best wishes to every one in the dear old home church."

A lone one in Pennsylvania comes next.

It is from one who longs for the association with friends in the home church:

"It would be good indeed to be with the Church if I could. It is our sincere desire to do God's will and fulfill his plan for our lives. Whether this will lead us back to Plainfield or into other fields of usefulness, the future will reveal.

"We miss the home church and the church friends. We appreciate our new friends but they are not crowding out our love for the former ones. It is a help to know that we are remembered in your prayers, and we shall not forget the interests of the church."

A dear old friend loyal to the church for many years, but now a "shut-in" in Plainfield, sends these words:

"For many years I have enjoyed meeting you in our annual church meeting, but this year I am obliged to send my message. . . . I am saddened by the loss of the dear friends who have so recently gone to their reward. Shall try to emulate their beautiful, faithful lives."

The next love message I pick up comes from the Middle West, with words of longing for the welfare of the home church:

"May the year ahead bring many blessings and a real spiritual advance.

"I shall think of you all on April 1. Please express to the friends at home my love and deep interest in the church which was so big a part of my life for many years."

Then we find one from the great Northwest:

"DEAR BROTHERS AND SISTERS:

"It is well to have a fixed time to renew our faith in God and our covenant with his people. Otherwise we might in time be removed from the foundation and forget our God.

"It is my prayer that I may learn to live more and more in Christ and to honor the name that is above every name.

"May the Spirit of the Lord rest upon us and confirm us in the faith, in Jesus' name."

The next is a message from a young friend in school in a distant state. From many encouraging words we select the following:

"I hope the church, the pastor, and all the departments have progressed toward their high ideal of service. May the coming year see even better results. The spirit of co-operation is essential to success in the Master's work. Let us not hide our light.

"The hope of the church is in the young people. I know that my church is trying to solve the problem. Life is made up of habits, and if we get in the habit of church going and of working with the pastor, Christian activity will become a part of our being and we will be greatly benefited thereby."

Last of all is from a friend in New England:

"I just can not find it possible to be with you this year. Am very busy with the young people. One of our leaders says that service given to youth is the rent we pay for the space we occupy on earth. If this is so, then it becomes us to make sure that we are paying that rent in 'sterling' and not just in promissory notes. It is a big job and a mighty interesting one. I only hope my little part in it may somehow in the long run be made really worth while."

Friends, as you read the story of this annual meeting, with its messages of loyalty and love from its scattered members, I am sure you will experience a thrill of encouragement, and you will also think it well worth while for our dear churches to do all they can to keep the ties strong which bind their absent one to the church their fathers loved.

THE PASTOR'S ANNUAL STATEMENT

PLAINFIELD CHURCH

The church year just now come to a close may be said to have had a good beginning and a good ending. A year ago the pastor reported a class in church membership, and as a result of that class, together with personal work with some of the older young people, twelve young people were baptized, all of whom joined the church at the May communion. At the same time Mr. and Mrs. Courtland V. Davis joined by letter. This was indeed a good beginning, with fourteen new members added. Last week the church enjoyed the services of Rev. Claude L. Hill in a series of stirring and helpful sermons. The meetings were well supported by the members of the church, and we feel sure that everyone who attended was benefited. The members of the Piscataway Church were invited to join us in these services, and many of them did attend. We confidently believe that because of these meetings we shall be able to enter upon the new year with a deeper sense of our obligation to the church, and with a warmer appreciation of the love of our Master.

An unusual experience of the pastor this year was a long-extended absence spent very largely in a trip abroad. Early in July, together with Mrs. Bond, he opened and directed the Lewis Summer Camp for Seventh Day Baptist Young People. This

camp is provided for our young people by members of this church, Mr. and Mrs. N. E. Lewis, and run in the interest of these young people by the American Sabbath Tract Society as a feature of its work of Sabbath promotion, which is in charge of the pastor of this church.

Sabbath day, July 16, the pastor sailed on the steamship *Caronia* for Europe. He represented the Seventh Day Baptist General Conference at the World Conference on Faith and Order held at Lausanne, Switzerland, and visited our churches in Holland and England. Extended reports of these interests have appeared in the SABBATH RECORDER, and the pastor has tried to express to the church his appreciation of its action in granting a leave of absence for this service, and to the many members who contributed in so many ways to the pleasure of the trip. His appreciation of the privilege of this trip of a lifetime, and his gratitude to the Plainfield people for the large share which they had in making it a pleasant and successful one do not lessen with the passing months.

During his absence the pulpit was supplied by the church through a committee of which William C. Hubbard was chairman.

Since his return from Europe, and beginning Sabbath day, September 24, the pastor has planned his work with the Tract Board so as not to be away from the church on Sabbath day.

The church has lost eight members by death during the year, and proper obituaries have been prepared for the SABBATH RECORDER.

There has been one transfer of membership to another church. The total net gain in membership for the year, therefore, is five. The total number of members received during the present pastorate is twenty-seven.

The pastor represented the church at the Eastern Association held at Rockville, R. I., and at the yearly meeting held with the church at New Market. For the first time in twenty years he did not attend the Seventh Day Baptist General Conference. The church was represented by a full delegation, however, and by many visitors. The pastor's absence was somewhat compensated for in his own experience in that he had the privilege of attending the Seventh Day Baptist Conference of Holland, which

marked the fiftieth anniversary of Seventh Day Baptists in that kingdom.

Outside interests claiming attention have been of about the usual character and extent. These may be noted from time to time by all who read the SABBATH RECORDER. While the pastor has not been absent from a church service for the last six months he does plan to be away twice in the very near future. These absences will be for the purpose of holding conferences of ministers and of older young people, and of planning for a number of simultaneous Teen-Age Conferences. He does not plan to attend the June associations, with the exception of our own which meets at New Market.

There are many standards by which we may undertake to measure the progress of a church, none of which can prove adequate. On the basis of membership, the church reports a net gain. On the basis of finances, it may be worthy of note that the pledges of the new members for the coming year exceed the amount of decrease due to our losses by death and removal.

Christian leaders are coming to feel, however, that increased membership and increased budget are not significant except as they indicate increased spirituality. Our success as a church for the new year, and for the last decade of the first century of our history, upon which we have now entered, will depend upon the vividness with which we shall be able to vision Christ as our leader, and the faithfulness with which we shall follow him.

"Lead on, O King eternal!

We follow not with fears;

For gladness breaks like morning

Where'er thy face appears;

Thy cross is lifted o'er us;

We journey in its light;

The crown awaits the conquest;

Lead on, O God of might."

Only one official outside of the cabinet (if we include the Vice-President in that circle) is privileged to entertain the President and first lady at formal dinner. He is the speaker of the House of Representatives. Speaker and Mrs. Longworth gave such a dinner recently and this closed the President's winter social season. — *The Pathfinder*.

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

OUR BULLETIN BOARD

The Western Association convenes with the Independence, N. Y., Church, June 21-24, 1928. Moderator, Carroll L. Hill, Alfred, N. Y.; recording secretary, Miss Leona Saunders, Richburg, N. Y.; assistant secretary, Miss Elizabeth Ormsby, Alfred Station, N. Y.; corresponding secretary, Mrs. Walter L. Greene, Andover, N. Y.; treasurer, Rev. Edgar D. Van Horn, Alfred Station, N. Y.

MY CALL TO THE MINISTRY

REV. M. G. STILLMAN

Concerning your call on experience of coming into the ministry there is not much for me to say.

I was raised in a Christian home. Attendance at church and Sabbath school was regular. I was led into the church in our usual way, at a time of revival by Pastor Joshua Clarke when I was thirteen. But my foster father had the most direct personal part in leading me into the church. Sometime later it was my experience at Milton College that gave further pull toward the ministry. Next came my four years as superintendent of the Walworth Sabbath school while I was principal of the high school. I was growing to it but had to stay in the teaching to meet my debts, and to come up to the state of mind and faith for entering the ministry. I think I would go about the same road under like conditions.

ELDER L. J. BRANCH

If the little experience I have had in the gospel ministry would help to stimulate someone else I shall be glad to give it for publication or in any form which may seem most fitting.

I would like to say first of all that I never did begin as some have intimated, because of a small voice urging it, and insisting that I must go, but was moved by an urgent call from the church. In February, 1873,

my father, who was a minister of the gospel and was very active in the work, died suddenly, and the churches with which he was affiliated were left without a pastor. In 1875 I was asked to fill the place of local elder, which place I occupied until 1880, when several of the officials requested me to accept ordination as a minister of the gospel. I begged to be excused because of the little experience I had up to this time received, but the request came so strong, and feeling in my own heart the need of someone to step into the service, I prayed over the matter and finally obeyed the call.

I was officially ordained and almost at once began the work of conducting special meetings. God was surely with us and individuals were converted and brought to a knowledge of the truth and obeyed.

For the past forty-eight years the best of my life has been spent in the ministry, and even now, at the age of seventy-eight years, I am still doing what I can to hold up the banner of righteousness, and expect to continue until strength fails me, and then look for a glorious reward.

STATEMENT ONWARD MOVEMENT TREASURER, MARCH 1, 1928

Receipts

DENOMINATIONAL BUDGET

Adams Center	\$ 10.00
Alfred, First	107.27
Alfred, First, Ladies' Aid society	100.00
Alfred, Second	46.25
Boulder	71.00
Brookfield, First	32.25
Dodge Center	10.25
Farina	100.00
Fouke	7.00
Gentry	11.00
Hartsville	8.00
Hopkinton, First	230.25
Independence	25.50
Little Prairie	4.00
Marlboro	50.00
Milton	114.60
New York City	149.13
North Loup	35.00
Pawcatuck	300.00
Piscataway	112.70
Plainfield	50.50
Richburg	18.00
Rockville	1.00
Salem	77.00
Syracuse	5.50
Verona	50.00
Waterford	91.00

\$1,817.20

HOW DO YOU PLAY?

AHVA J. C. BOND, D. D.

(Sermon to the boys and girls, Plainfield, N. J.,
March 10, 1928)

Text.—They are like unto children that sit in the marketplace, and call one to another; who say, We piped unto you, and ye did not dance; we wailed, and ye did not weep.—Luke 7:32.

Although it doesn't look much like spring today, there are many signs that spring is surely coming soon. As I walked down the street the other day I saw two very clear signs of spring.

As I came by the Franklin school it was play time, and I saw a group of boys who seemed to be very much interested in a game. I am always interested in boys and girls, and so I looked to see what they were doing; and sure enough, they had marked off a circle on the ground and were playing marbles. Then I came on down by the Whittier school, and what do you suppose I saw there? I am sure you girls can guess. Yes, some girls were jumping a rope. Boys playing marbles, and girls jumping a rope are two sure signs that spring is not far away.

All boys and girls love to play, and boys and girls have always played. In the far away village of Nazareth where Jesus was once a little boy, girls and boys played in the streets. I do not know whether they had marbles or not, or jumping ropes, but they played some games that children play today. They played "wedding" and they played "funeral."

I presume you have all played wedding. That is such a beautiful happy game. What a chance it gives the little girl to dress up. The next most important part after the bride is not the groom, but the minister.

Did you ever play funeral? It is lots better playing funeral if you have a good place for a cemetery. And a broken piece of a china dinner plate makes a beautiful tombstone. My sister and I used to have quite a large cemetery where we buried little chickens that died, and turkeys, and goslings, and sometimes a soft furry little kitten or a dear little puppy.

Sometimes when children play together they get along fine; and then sometimes they have a lot of trouble. And of course there are some children who soon make trouble no matter how hard you try to please

SPECIAL

Dodge Center Sabbath school:	
For Jamaica	\$ 8.32
Fouke Ladies' Aid society:	
For Woman's Board	20.00
Gentry:	
For Missionary Society	5.00
Hopkinton, First:	
For Theological Seminary	\$ 3.50
For Ministerial Relief Fund	2.00
For Young People's Board	25.00
For Tract Society	7.00
For Missionary Society	15.00
52.50	
New York City:	
For denominational building	\$ 10.00
For Milton College	10.00
20.00	
North Loup:	
For denominational building	5.00
Rockville:	
For Missionary Society	\$ 1.00
For Tract Society	1.00
For Missionary Society (From Loyal Workers)	5.00
7.00	
Verona:	
For Woman's Board	15.00

Denominational budget	\$ 132.82
Special	132.82
Balance March 1, 1928	22.63
Total	\$1,972.65

Disbursements

Missionary Society	\$ 772.86
Tract Society	265.28
Sabbath School Board	121.14
Young People's Board	98.98
Woman's Board	179.72
Ministerial Relief	136.74
Education Society	47.16
Historical Society	16.74
Scholarships and Fellowships	40.32
General Conference	201.78
Contingent Fund	52.20
\$1,932.82	
Balance April 1, 1928	39.83
Total	\$1,972.65

HAROLD R. CRANDALL,
Treasurer.

81 Elliott Ave.,
Yonkers, N. Y.
April 1, 1928.

them. Jesus noticed this among the children of Nazareth. The children who were anxious to play fair and to have everything pleasant would try every kind of game they could think of, but these naughty, pouty children just wouldn't play. And sometimes children are that way today. If you want to play wedding, they don't want to play that kind of game. They don't want to dress up, and be gay and lively. Then if you offer to play funeral, they won't cry like anything. Then pretty soon they gather up their playthings and go home in a pet.

"They are like unto children that sit in the marketplace, and call one to another; who say, We piped unto you, and ye did not dance; we wailed, and ye did not weep."

Of course Jesus noticed this same thing in grown-ups. He was talking to big folks, and he told them they were just like children that were hard to please in their play. Sometimes even in a church there is someone who wants his own way, and if he can't have it he will make an awful fuss, and try to spoil things for the rest. Sometimes you see someone like that. Jesus knew some that were that way. I have seen a few, but not very many, and I haven't seen one for a long time.

Several of you boys and girls have joined the church, and others will join by and by. The best way to be good church members, and to be good Christians, is to learn to play fair, and to try to please others and help them have a good time. If you can play an honest game, can play without quarreling, can see that the others have their turn, and can help the timid ones to have a good time, then other children will be glad to play with you, and you will be happy while making others happy. And if you learn to be kind to boys and girls in your play, you will know how to treat people right when you grow up. Don't be quarrelsome and fussy in your play, for it will fix upon you a bad habit. Form the habit of thinking of others, and learn to live by the golden rule, some of which you have learned by heart recently.

THINGS TO REMEMBER

Conference in Riverside—July 23 to 29.
International Bible School Convention in Los Angeles in the week previous to the opening of Conference.

California State Christian Endeavor Convention—Berkeley—July 4 to 8.

Commission meets with Los Angeles Church latter part of the week before Conference.

Riverside plans a week-end service just previous to Conference that will be intensely evangelistic.

This is a Seventh Day Baptist Conference, but Riverside is your host.

Spiritual blessings await your definite attempt to serve.

Begin to plan now on your part in this Conference.

The Pacific Coast needs your denominational enthusiasm.

Riverside needs to know if you are coming—we must plan carefully.

Early thinking will unfold a way, maybe. We stand ready to help.

Come on!

CONFERENCE PUBLICITY COMMITTEE.

March 25, 1928.

QUARTERLY MEETING AT WALWORTH, WIS.

The next quarterly meeting of the southern Wisconsin and Chicago churches will be held at Walworth, April 20-21.

The program is as follows:

Friday evening	8.00	Song service	
	8.15	Evangelistic sermon	Rev. J. L. Skaggs
Sabbath morning	10.45	Sermon	Rev. E. E. Sutton
Sabbath afternoon	2.00	Song service	
	2.15	Sermon	Rev. J. H. Hurley
	3.00	Young people's hour	
Sabbath evening	7.30	Business meeting	
	8.00	Sermon	Rev. John F. Randolph

Princeton—"The idea of letting your girl tell everybody she has made a man of you. You don't hear my wife saying that about me."

Harvard—"No, but I heard her tell Smith that she had done the best she could."
—Amherst Lord Jeff.

MISSIONS

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

PROPAGATING OUR HOLY RELIGION

President Henry Churchill King emphasized, in one of his books, the fact that we get religion by contagion. This is true in a very real way, both of religion and irreligion, and is another way of stating an old truth. Young people, and often older ones, are sometimes ruined by bad company; and by the workings of the same law, young and old may be led to upright lives by the influence of Christ's followers. This is what Christ meant when he said, "The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened."

This does not mean that religion consists, solely or principally, in outward performance; but it means that we live in an order where we have the power of influencing one another, and by our influence we may lead our fellow men into fellowship with the true God and to the transformation which can only come through a life of fellowship with God. This transformation lies at the heart of religion. It is the Father's purpose in this way—through the influence of Christ's followers—to evangelize the world, and what has been accomplished thus far towards world-wide evangelization has come about in this way. It is ours to propagate our holy religion and all its essential truths.

Many churches are dying, and though this is no new phenomenon in the history of Christ's kingdom, we may well ask ourselves, why do churches die? Is it because the members composing them fail in using their influence to win others? An unqualified affirmative answer to this question would be rash, for many causes may contribute to the decline of a church.

But the fact remains that Christ's followers in every church are expected to propagate their religion and all that they hold essential thereto by personally winning others to the Savior of men, and when any given church languishes, it may well ask itself, "Wherein are we failing to propa-

gate our religion?" A few can not do this work for the entire church; and therefore every member should examine himself to learn whether his own influence is leading others to Christ and his church or repelling them from him. After all is said and done, here lies one of the most vital matters connected with missions, especially in building up the work in the home field.

It is evident that too often the attitude of the church member is that of indifference as to the propagation of their religion; they are not trying to win others to Christ and much less to his Church; they have no thought that they are in the Church for this purpose. Some have been known to go so far as to take the attitude that they are not expected to win others to Christ; they say that those who are not Christians must be allowed to decide for or against Christ without any influence from outside. Who has not heard such talk? This is extending the principle of "comity" to the kingdom of Satan. That which is called comity has its place, but like personal liberty it has its limitations. It has its limitations when applied to the work of Christian churches and denominations; but when applied to those who do not accept Christ, whether in home or foreign lands, it is being carried too far when it ignores the divine order that we are expected to exert ourselves to the utmost to lead others to Christ and into his Church.

We are here to propagate our holy religion and if we do this, it will show itself in the building up of the churches. Every follower of Christ is responsible for this work. "Son, go work today in my vineyard."

LETTER FROM LIUHO, CHINA

DEAR MR. BURDICK:

Briar's prayer this evening, "If the Davises do go home don't let the ship get sunk," reminded me that I had been asked to write to you something of the feeling of the mission about this question of Mr. Davis' call to work at home.

Of course you knew beforehand what the reaction of the mission would be—that we would, to use the slang expression, "Go straight through the ceiling." However, I think you would be surprised to see the effort most of the members of the mission

have made to try to see the problem fairly and not over-estimate the value of the work we are closest to. Though I can not say that it is unanimous, those of us who felt last winter that it was best to let our own little jobs suffer that the Nationalist movement might progress and the Chinese Christian cause be saved embarrassment, try also now to feel that if the work of the denomination can best be forwarded at the expense of the China field, we are for it.

We wish it might have been possible for the secretary or some other representative of the denomination to have visited us and evaluated the work of Mr. Davis here. We realize that we are too close to it to do so. We also feel, however, that the board and Commission are too far away completely to understand the nature and scope of his work here. We therefore take the liberty to point out to you some phases of our program here that will suffer by Mr. Davis' absence, that the step, if taken, will not be without our viewpoint fully considered (as we know it always is as far as understood):

1. The evangelistic program of the two churches.
2. The Bible study group work, recently started.
3. The opening of the work in Da-Zang.
4. The large amount of work connected with building the new plant at Da-Zang.

I have not mentioned the work of the school itself, for we know Mr. Crofoot's return would insure that being taken care of. But we all agree that certainly these four items need Mr. Davis' talents and temperament.

I should like to add that personally, while I should like to see him doing the general work of the denomination; I should much regret to see Mr. Davis withdrawn permanently from the field. Doctor Thorngate and I feel that he is a high type of missionary. We have had occasion to note (not referring to members of our mission) that the impelling motives of missionaries differ. Some are moved by the call to save souls—regardless of the bodies containing said souls. Some are merely intrigued by their jobs. Some stay on from habit, because they chose this work sometime in the past. And so on. Then there are the splendid men and women who are here primarily because they *love* the Chinese people, not merely theoretically as a race, but also as individuals—realizing their problems; sym-

pathetic with their weaknesses; working with them, not *at* them; having faith in their possibilities; at one with their personal and national aspirations, and burning with zeal to help them find and grow in the Christian faith. These, we feel, are the only ones China really has need of—and she needs them desperately. We think that Mr. Davis is this kind of a missionary.

We are praying with you for God's guidance for Mr. Davis and the Seventh Day Baptist leaders that the interests of his kingdom may best be served.

Sincerely,

HELEN SHAW THORNGATE.

*Liuho, Ku,
March 8, 1928.*

LETTER FROM SHANGHAI, CHINA

*Rev. W. L. Burdick,
Secretary of the Seventh Day Baptist
Missionary Society,
Ashaway, R. I.*

DEAR SECRETARY BURDICK AND MEMBERS OF THE BOARD:

It has been suggested that you should hear from us more frequently than heretofore, and we agree. I ask your patience with me as I am likely to write a long letter, once I get started.

After almost a year of having been shut in at our front gate with barb wire entanglements, we are at last able to open it, as the wire has been removed. The convenience of its use is the least of our joy, for it means that peace to carry on more uninterrupted work is here. I will not enlarge more on that than to say that if there be any in our board or in the denomination who think we should send people home, events and conditions here do not warrant such.

Our schools are fuller than ever. The interest in the work of the church is growing rapidly. David Sung has introduced many changes in the church organization and good is coming as a result. More people are at work. A larger budget is planned. A new treasurer is taking up her work in a most thorough way. The Sabbath school is taking on renewed life in the organized departments. The older girls are interested in the primary Sabbath schools held here and in the native city and are helping with the

teaching. We have teachers' meetings once a week and, so far, Miss Li (one of the boarding school teachers) has been a great inspiration in the way she teaches the lesson to them, as though they were the children. Five people go into the city and the other girls teach here with Miss Lieu as superintendent of the primary department. She is our teacher in the city day school this year.

Miss Burdick and Mrs. Zung, the Bible woman, go out afternoons in evangelistic work. Mrs. Davis has been going once a week with Mrs. Zung for some time. The Evangelistic Committee of the church has some excellent plans under way. Then we foreigners have a plan on foot that you should be told about. We are planning to send two of our Chinese young men to Conference and to the International Sunday School convention at Los Angeles, which meets just previous to our Conference. There are very good rates to this convention, which we think will make possible our raising enough money to send them as delegates. These men are Mr. Dzau of the Liuho hospital, and David Sung of Grace School for Boys. I hope many of you may meet them, that you may realize a little better some of the fine young men turned out by our school. We feel that Mr. Davis should also go, and are hoping that means may be provided for his passage. He can explain things better by word of mouth. He has been asked by the Program Committee of the convention to tell about the work of the Daily Vacation Bible School in China.

At a meeting of the mission workers held at Liuho, Sunday, February 26, there was, among other things, a discussion of the question concerning the proposed call of Eugene Davis to return to the United States in the capacity of Forward Movement director. We had been turning the matter over in our minds ever since the letters came telling of the action of the board in regard to it. Since the official notice from the Commission had not yet come, and since there are so many factors to be considered, and some data yet to be secured, we felt that the time for settling this very important question had not yet come.

We did, however, vote as a mission to express ourselves in the following way: The need for Mr. Davis in China is very great. We feel that there is no one in our whole denomination so well fitted to do the work

that he will be free to carry on when Mr. Crofoot is returned to the educational field here. At present Mr. Davis is in the class room all of the morning and a part of the afternoon. Besides this, much time must be given to problems incidental to the life of the school and the mission. Hence it is easily seen that there is not enough time left for much planning of the evangelistic work and the carrying out of the same. Therefore we are eagerly looking forward to the time when Mr. Crofoot shall take up the educational phase of the work, that Mr. Davis may give his whole time to the evangelistic work for which he is so well fitted.

Even now with all his school work he has a class of men to whom he is giving religious educational training. This class is meeting once a month. With Mr. Crofoot here, much more time could be given to this work. New fields are opening up for evangelistic work and some one to give his time and energy to supervising this work is needed. If Mr. Davis was needed as pastor and evangelistic leader when he was sent to Shanghai in 1915, he is needed even more today. He has a group of people who are most eager to retain him on the field as their leader. You will doubtless receive from our Chinese Church a communication on this point. Chinese Christians as well as foreigners, are saying that the foreigners are needed as much today as ever and will be for years. The future of the Shanghai Seventh Day Baptist Church is very hopeful. Can we afford to release Mr. Davis at this time?

The denomination which decreases its work on the foreign field at a time when it is most promising is bound to be short lived. That may sound like a threat, but you know that it is the denomination that does missionary work abroad as well as at home, that really grows. It is because I love our denomination and what it stands for that I am so anxious that nothing be done to cause its decline, either in the homeland or in China.

I have tried to make it plain to you that it seems to us here on the field that there is no one so well fitted to do the evangelistic work here, which is *the* work that is really the great part of all missionary effort, as Mr. Eugene Davis. On the other hand we should ask, is the field at home more urgent than that here? Is there no one in our

denomination who can do the work of Forward Movement director? You may say that all of the men on the home field are needed in other positions. So is Mr. Davis. I personally know that Mr. Davis has that rare quality which makes it possible for him to convince people to do their duty, but might there not be others among our ministers at home? He can not fill two positions. Which needs him the more?

Since beginning this letter the Executive Committee of the church has held a long session and has voted to ask Mr. Crofoot to return. We did the same in our mission meeting. We do need both men. If you could but see the needs here as we do you would not call for retrenchment. You may say, "But where is the money to come from?" If the people at home can see and hear our representatives from China this summer at Conference, we think they will say it pays to give to China. I know there are needy fields elsewhere and the board has them to consider, but we can not afford to give up one little bit in carrying on the work here in China. I am sure that many of you feel that way already, and that you too are also glad to give a long way beyond your tenth that the work may prosper. We must go forward by faith. We are told to preach the gospel to every creature, and in the preaching there will surely be great reward.

I wish you might hear the choir of young people who give us special music every week. I wish you might see the bravery with which some of our young people have faced persecution from the home people who do not believe in Christianity. I wish you might see our crowded Girls' School this semester, and thus know the need of a new building and also equipment. I wish you might see the way we are trying to make the old buildings do service until new ones can be had. But really that which I want you to see most is the need in China for the Christian religion. Do we not want a part in bringing this about in this country where so many have not even heard of the Christ?

Missionaries are going back to their stations in West China and in other interior stations. The Christian general telegraphed in response to a question as to whether the missionaries should return to Honan or not, that they would be gladly welcomed, and

they have been. In the Southern Baptist Mission at Kaifeng, missionaries are holding meetings twice a day with the soldiers and are having interesting results.

In the face of what happened last year, it may to some seem foolish even to try to go on with the work. But see how much has been accomplished since the Boxer trouble of 1900! The next twenty-five or thirty years will doubtless see even greater changes. Shall we let one stone go unturned in our efforts to carry on the work in the most effective way? And so we question, can we afford to let Mr. Davis go for even two years when he is so much needed here? Forgive me if I have wearied you.

Yours in the work,

MABEL L. WEST.

*Grace School for Girls,
St. Catherine's Bridge,
Shanghai, China,
March 2, 1928.*

IN MEMORY OF A HELPFUL LIFE

With happy memories of a blessed life well spent in helpfulness to the church, the community, wherever she might be, her family, her friends and our Missionary society, we, the members of the North Loup Missionary society, mourn the going home of our sister, Serena Hall. While we can not see her face in life, her loving smile and gracious influence will live with us always.

We extend our sympathy to those near to her, especially to her daughter and to her granddaughter, Mrs. Sena Hills, who enjoyed the great privilege of ministering to her in her last years.

JESSIE T. BABCOCK,
CORA HEMPHILL,
Committee.

It has been said by worldly wisdom in order to encourage aspiring youth, that there is plenty of room on the top. That is not so. There isn't. There is only room for a few supermen on the top, and the rest of us who are doing the climbing have to be contented with relatively lower positions on the slope. The only place where there is room for everyone is down at the bottom with Jesus of Nazareth, with him who took upon himself the form of a slave and was obedient unto death, yea, the death of the cross.—Richard Roberts.

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

THE PRINCETON CONFERENCE ON RELIGION IN HIGHER EDUCATION

DEAN J. N. NORWOOD

The editor of this department almost commanded me to write some account of this significant meeting for the RECORDER. Being a bit docile, I am complying. I almost said I hasten to comply, but a glance at the calendar reminds me that it is too late for that.

After an experimental meeting at Lisle, N. Y., last November, which also I had the satisfaction of attending, a larger meeting of college and university presidents, deans, and professors, with several heads of private preparatory schools, was called at Princeton University, February 17-19, 1928. Some two hundred responded and for five sessions considered the problem of Religion in Higher Education. We were in a real sense guests of the university, all the meetings being held in its buildings. Five significant preliminary addresses were given the first evening. The next forenoon was devoted to a general discussion of the problem in all its bearings and to a summary report of a survey of some six or seven hundred seniors in about twenty-five colleges. This survey was conducted partly in person, partly by questionnaire. It reported the answers of these students on questions of God, Christ, the Bible, religion, the church, morals, character, college influences, etc. On the whole, it was a little more reassuring than might have been expected.

In the afternoon and evening, the conference was sectioned into four groups to discuss worship on the campus (especially the problem of daily chapel); religion in the curriculum; religious organizations (Young Men's Christian Association), etc.; and religion in the preparatory schools. The next forenoon was used in hearing detailed reports from these sections and a closing address by President Little of the University of Michigan.

What did it all amount to? What did

they accomplish? Let me throw the answers to these questions into a one, two, three order, and from them my readers may glean the spirit, viewpoint, and results of the whole conference:

1. There was general agreement on the chaotic, confused, ominous condition, religiously speaking, on the average campus.

2. Most of the members seemed to agree that the college student is just as religious as ever, but that the old channels of expression no longer meet his needs.

3. There was a general note of optimism about the ultimate outcome coupled with a distinct feeling that the immediate outlook is quite dark.

4. It was agreed that religion should be taught (or caught) in appropriate chapel exercises, in definite credit courses in religion, and in the reverent attitude of teachers in other subjects. All subjects should be taught with their "overtones," and courses in religion should be neither "pipes" (easy) nor "preaching."

5. There was a tendency to score the pert young instructor, the smart alec (and some not so young), who enjoys making wise-cracks at all sorts of subjects, sacred or secular. Some thought this was less prevalent than others assumed, and that the typical science teacher is reverent.

6. One could not help being struck with the wide variety of schools represented—the big eastern universities, the church colleges, the tax-supported institutions, and the preparatory schools. How varied the situation, the atmosphere, the tradition, the solutions available on different campuses!

7. Rightly or wrongly, judging by the vast silences, the conference did not expect a great deal of help from the organized church in solving the problem.

8. About thirty per cent of the largest of the four sections mentioned, voted that all religious exercises and instruction should be voluntary and elective. About twenty-five per cent thought some religious exercises and studies should be required. The rest seemed to be on the fence.

9. Finally, there was very little mourning because some cut and dried solution, some panacea, was not evolved by the conference. It is a matter of growth. The problem has been long growing; it will not be outgrown in a moment. I doubt if such a meeting could have been possible thirty

years ago; so there was much truth in the opening and closing remark of Dean Hawkes, of Columbia University: "The biggest fact about this conference is the fact that it has been held."

THE ORIGIN OF RICE

MARY A. STILLMAN

There is a Japanese legend that rice came down from heaven by way of the Rainbow Bridge. There is some truth in this idea, as rice is certainly a gift of God, a food for a hungry people; and it needs a wet place in which to grow.

Rice is not indigenous to America but was introduced from the East. There is a tradition as to how it was brought to the Carolinas, early in the history of the colonies. An Englishman named Thomas Smith, who had lived in Madagascar, identified himself with the fortunes of the Carolinas, and in 1693 was made governor. Money was very scarce and the governor's forty-eight thousand acres of land would not feed his twenty-two children unless planted with something. He remembered the rice he had seen growing abundantly on the eastern island, and thought it would grow in the Carolina lowlands.

At about this time a ship from Madagascar put into Charlestown harbor for repairs. The captain had known Mr. Smith, and visits were exchanged. The American mentioned that he should like to try growing rice. Fortunately the captain had on board a small bag of the grain he had brought for eating purposes, and he donated it for the experiment.

The governor had the rice carefully planted in his own garden, and the seed thus obtained he distributed among his neighbors with instructions as to how to raise it. The low rich soil along the banks of the streams proved favorable for rice growing, but the moist heat was detrimental to the health of white workers. Africans did not seem to be affected by standing up to their ankles in mud and water; hence large numbers of slaves were imported for the rice growers. It was found that a very fine quality of rice could be raised in America.

Money was so scarce it was found necessary to arrange some medium of exchange besides coins. In Virginia it was tobacco;

in New England, cattle; and in South Carolina, rice. The rice planters became immensely wealthy and formed a leisure class noted for their southern hospitality. They sent their sons to England to be educated and had the best of tutors for their daughters.

The polishing of rice was first done laboriously by hand. Another Englishman, a mechanic named Jonathan Lucas, invented a water mill for this purpose; soon each rice grower polished his rice by the power of his own streams. Recent investigations have shown that the removing of the brown coating takes off the most valuable food quality of rice—vitamine B. People whose diet consists largely of white rice are subject to deficiency diseases, pelagra and beriberi. Since this has been discovered, natural brown rice is coming into favor. Not so much rice is grown in the Carolinas as before the Civil War; cotton has taken its place to some extent.

When bobolinks are on their southern migration they descend upon the rice fields and eat large quantities of grain. They are in their brown winter plumage and are known as "rice birds." Many of them are killed and eaten, being considered a great delicacy.

THE OPTIMIST

I sing a song to the Optimist,
To the man who is brave and strong,
Who keeps his head when things go right
And smiles when things go wrong.

I am proud of the genial Optimist,
His radiant voice and speech;
He helps to smooth the rugged path
Of all within his reach.

I like the way of the Optimist,
Who looks for the bright and best;
He scatters sunshine as he goes
And leaves his fellows blest.

I am glad to meet the Optimist,
With his message of good cheer;
He carries hope and confidence
To those assailed by fear.

So here's a song to the Optimist,
Who laughs and works and sings,
And daily shows this weary world
The way to better things.

—Grenville Kleiser.

WOMAN'S WORK

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

THE BOY WHO LIVES NEXT DOOR

The boy who lives next door
Has freckles on his face;
His ears are red and hang
Away out into space.
And when I hear a dog ki-yi
And see it flee in terror, I
Can quickly guess the cause—
'Tis merely that one more
Poor little victim knows
A boy resides next door!

He runs across the lawn
I've nursed with jealous care,
And, in the summer time,
Knocks down the flowers there!
It seems to give him pure delight
To yell around with all his might,
And every week or so
A pebble finds its way
Against a light of glass,
For which I have to pay!

He has no teeth in front,
His hands are cracked and brown,
Twice he has nearly burned
Our summer kitchen down!
He calls to people: "Hey! Watch out!"
And when they jump, he whoops about—
I used to think if God
Would take him from below
Up to the sky I'd try
To bravely bear the blow!

The little child whose love
Is all to me, one day
Was stricken suddenly
When I was far away—
The boy who lives next door forgot
To yell around, but ran and brought
The doctor to the bed,
And when I came, at last,
Shrank from me with a look
Of pity as I passed!

The boy who lives next door,
Brought in his top and gun,
And pocketsful of trash
To please our little one;
He played beside my darling's bed,
Turned cartwheels and stood on his head,
And God was good to me—
Let's wait awhile before
We utterly condemn
"The boy who lives next door!"
S. E. Kiser.

"THE WORLD THE CHILD LIVES IN"

As an ardent lover of children I wish to add my endorsement to the sentiments expressed in an article appearing in Woman's Work of a recent issue of the SABBATH RECORDER, under the above title, regarding the importance of a clean and safe milk supply for the sound development of body, mind and spirit of American children.

The importance of this is well understood and some very decisive steps have already been taken with this in view. Yet of equal importance to the growing child for the sound development of nerve, brain and spirit, is unlimited sleep. For some foods a substitute may be found but there is absolutely no substitute for sleep.

An eminent nurse and worker for child betterment when asked what she considered the greatest factor in laying the foundation for a strong constitution replied: "An early bedtime, well stuck to."

Physicians assure us that the child who is early anchored to habits of regular and abundant sleep is better fortified against all nervous diseases during life, than its playmate whose early sleep is unscrupulously interrupted, or taken to evening entertainments or on moonlight rides—for the gratification of the unwise parents. Whoever robs a growing child of its birthright of early, sweet sleep, that comes of pleasant bedtime thoughts, is striking a cruel blow at its constitution and doing a wrong he can never retrieve.

The home life, home example, is first in time, first in influence and first in the hearts of our children. So the world the child lives in is largely what we—the parents and guardians—make it.

They become like us because they imitate us, even unconsciously at first. Enough poison may penetrate the mind of an innocent child to stain it indelibly, like the vile song heard in childhood, leaving a corroding influence. Surely from the early training there springs a development that is rarely if ever wholly effaced.

Now while many states and communities are passing and enforcing ordinances for the protection of the milk supply to make it clean and safe for their children, let us as Seventh Day Baptists see that the moral atmosphere and environment of our homes are as clean and safe for the sound development of bodies, minds and spirits of our

children. Even a loving mother can not know what her babe has to offer to the world. There may be sleeping now in its little crib a Lindy or a Jenny Lind. But such personalities can not emanate from undernourished bodies, weak nerves, or tainted minds. What world is your child living in?

A GRANDMOTHER.

MINUTES OF THE WOMAN'S EXECUTIVE BOARD

The Woman's Board met with Mrs. J. F. Whitford on Monday, March 5, 1928.

Members present were: Mrs. A. B. West, Mrs. M. G. Stillman, Mrs. E. E. Sutton, Mrs. Edwin Shaw, Mrs. G. E. Crosley, Mrs. L. M. Babcock, Mrs. A. E. Whitford, Mrs. J. F. Whitford, Mrs. J. L. Skaggs.

Visitors: Mrs. J. H. Hurley and Mrs. Emma Landphere.

Mrs. West read the twelfth chapter of Romans and offered prayer. This was the favorite chapter of a beloved member of the board, the late Mrs. Harriet Clarke.

The minutes of the previous meeting were read.

The treasurer's report was read and adopted. Receipts for the month were \$284.

The corresponding secretary reported letters received from Mrs. W. L. Greene and from Rev. W. L. Burdick in regard to a typewriter for Missionary R. R. Thorngate of Georgetown, British Guiana, S. A. She had written a letter to Mrs. W. C. Daland and had held an interview with Doctor Grace Crandall in regard to "movies" in China.

It was voted that the board make an effort to raise the money for a typewriter for Rev. R. R. Thorngate.

Mrs. West reported a letter from Mr. Frank Hill about the Conference program.

After some discussion it was voted that the president be the chairman of a committee of three to arrange a study course which local societies might use next year, the chairman to appoint the other two members of the committee.

The lists of answers to "Ask Me Another" were considered and the report made ready for the first month of the contest. The Ladies' Aid society of Garwin, Iowa, wins first place this month.

Minutes of this meeting were read, corrected, and approved.

Adjourned to meet with Mrs. West the first Monday in April.

MRS. A. B. WEST,
President.

MRS. J. L. SKAGGS,
Secretary.

SHADOWS ON THE WALL

CHARLES F. SAUNDERS

I wonder if the children have learned to make shadow pictures on the wall, pictures that will move. If not I will tell you how to do it.

Set a bright light so it will shine on the wall of a room. A white wall is the best. Then hold up a hand or both hands so the shadow will fall on the wall. Now you can make birds and animals, a horse or pig or a mule with long ears. The animal can be made to open his mouth and bite at something. Or you may make geometric figures, circles, and triangles.

A humorous thing once happened at a party of young folks. One bashful boy did not want to play with the girls, so they set a light that made his shadow fall on the wall, and several of the girls went over and kissed his shadow. They had a lot of fun over it, till at length that boy really did smile a little and was soon ready to join in the games.

And now, children, I wish to speak of another kind of shadow, those on the wall of character. How happy you would be if you could go through life with nothing to regret, with your characters kept sweet and clean to the end. How much better are the light shades of kind words, smiles, helping those in trouble, and manliness, compared with the dark ones of sarcasm, scowls, selfishness and boorishness.

There was once in Bible times a dreadful shadow of a hand writing on the wall of a palace, where a king with a thousand of his lords were drinking wine. This handwriting read: "Mene, mene, tekel, upharsin." You can find what this meant if you will look it up in the book of Daniel.

If we would live so there will be no shadows on the wall of our characters, let us follow Christ's great commandment. See Matthew 22, verses 37 and 39.

YOUNG PEOPLE'S WORK

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

RELIGION OF OTHERS

Christian Endeavor Topic for Sabbath Day,
April 28, 1928

DAILY READINGS

Sunday—Jonah's wrong attitude (Jonah 4: 1-11)
Monday—Paul's sympathetic view (Acts 17: 23-31)
Tuesday—Pity for blindness (Rom. 10: 1, 2; 11: 8-10)
Wednesday—Other nations are also "sheep" (John 10: 16)
Thursday—A broad-minded man (Luke 7: 1-10)
Friday—Patience needed (2 Tim. 2: 23-26)
Sabbath Day—Topic: Right attitudes toward the religion of others (Rom. 14: 1-13. Missionary meeting)

INTOLERANCE

Across the way my neighbor's windows shine,
His roof-tree shields him from the storms that frown;
He toiled and saved to build it, staunch and brown,
And though my neighbor's house is not like mine,
I would not pull it down!

With patient care my neighbor, too, had built
A house of faith, wherein his soul might stay,
A haven from the winds that sweep life's way.
It differed from my own—I felt no guilt—
I burned it yesterday!

—Mollie Anderson Haley.

WHEN TO CRITICISE

When your heart is warm with love
Even for your enemies;
When your words come from above,
Not from where the venom is;
When you see the man entire,
Not alone the faults he has,
Find a somewhat to admire
Underneath the paltry mass—
Not till then, if you are wise,
Will you dare to criticise.

When you see the thing that's wrong,
And—a way to better it—
Push a noble cause along,
Not with censure fetter it;
When your purpose is to build,
Not to tear the building down,
Use the sunshine that will gild,
Not the dark and dismal frown—
Not till then, if you are wise,
Will you dare to criticise.

—Amos R. Wells.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

Our attitude toward the religion of others should be that of toleration. We must not be so narrow in our beliefs that we can not see the good points in other religions. We must recognize the fact that Confucianism and Buddhism have many excellent teachings, and we should show a Christian spirit toward those who believe in these religions. Our duty is to show them how Christianity surpasses these religions, and when we do this we can win them to Christ.

We must show toleration towards Christians who do not believe just as we do. There are some people who are so narrow in their religious beliefs that they can not see beyond their own little spheres. They are right and everyone else is wrong. They can not see anything good in the other person's religion. Such an attitude is wrong and unchristian. Let us be able to see that our brother has a right to his belief. If he is wrong, show him in a Christian way where his error is, but do not condemn him. Have brotherly love for everyone, whether they interpret the Bible as you do, or differently.

"Let us not therefore judge one another any more; but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way."

THE INTERMEDIATE CORNER

REV. WILLIAM M. SIMPSON

Intermediate Christian Endeavor Superintendent
Sabbath Day, April 21, 1928

DAILY READINGS

Sunday—Working two by two (Luke 10: 1-9).
What were the advantages of sending the seventy in teams of two?
Monday—Apostolic co-operation (1 Cor. 3: 1-11).
What are some things to be considered, when we take up work laid down by others?
Tuesday—Paul and Barnabas (Acts 13: 1-12).
Tell of the co-operation of Paul and Barnabas in missionary work.
Wednesday—A co-operating group (Rom. 16: 1-15). Judging from this chapter, what was the spirit of co-operation among early Christians?
Thursday—Real team-work (Mark 2: 1-12). What lessons in team-work may we learn from the healing of the man sick of the palsy?
Friday—Standing together (Phil. 1: 27-30). What is it for Christians to "stand fast in one spirit, with one mind, striving together for the faith of the gospel"?
Sabbath Day—Topic: Working with others for Christ (1 Cor. 12: 1-11).

A PLAN FOR YOUR MEETING

The leader and music leader may well plan their meeting together. It is suggested that all parts of the meeting be done by two rather than by one. Prepare early. Each team of two should plan together. Here is a suggested program:

- Two hymns
- Prayers by two members
- Reading of Scripture lesson
- The leader's talk
- Daily readings, with corresponding questions
- Duet
- General discussion of the topic
- Hymn
- Prayers by several members
- Hymn
- Benediction

Sabbath Day, April 28, 1928

Topic: How far must I forgive? (Matthew 5:38-42).

JUNIOR C. E. JUMBLES

MRS. ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent
SUGGESTIONS FOR TOPIC OF APRIL 28

Have each junior find out one thing about India for your meeting today. One junior might prefer to find out about her people, another her religious customs, another her home life, another the life of the children, etc. Juniors who have access to public libraries will find a great amount of material there.

For the superintendent's talk a contrast between the religions in India and our own might be given. There are Seventh Day Baptist churches in India and they are continually pleading with us for help. Thus India should have a special place in our missionary programs this year.

SUGGESTIONS FOR WORK

What about your business meetings? Are you training your juniors in the few essential parliamentary rules? Order in the business meeting is just as essential as good order in our Junior meetings. It will not take long for them to become accustomed to using at least a few of the simple rules, if you insist upon it, at every business meeting. For a few weeks we will give a few plans and rules for ideal Junior meetings.

The meeting is called to order by the president who stands in front of the members. The president may then offer a short prayer or call upon someone to do so and a portion of Scripture may be read if the president desires. Then proceed directly to the business, which should be taken up in this order:

- Minutes of the last business meeting
- Secretary's report
- Treasurer's report
- Committee chairmen's reports
- Old business
- New business

A BANQUET AT ASHAWAY

On the evening following the Sabbath, March 17, a very worth while program was given at the First Hopkinton Seventh Day Baptist church, when the New England Seventh Day Baptist Christian Endeavor Union met with the Senior and Intermediate Christian Endeavor societies. About seventy-five endeavorers with their friends sat down to the banquet, which was held in the parish house at six-thirty o'clock.

The parish house was very prettily decorated with green and white, and the tables were arranged in the form of a letter E. During courses, Stanton Gavitt of the Westerly society played several piano selections. Following the banquet, toasts were given, Rev. William M. Simpson acting as toastmaster. The first speaker was Miss Josephine Maxson of Waterford, who commended James Waite of the Ashaway society for his fine Onward Movement program. Second, James Waite spoke of his appreciation of his committee; third, Miss Edna Coon of Ashaway spoke in appreciation of Rev. and Mrs. D. B. Coon of Jamaica; fourth, Rev. William L. Burdick responded; fifth, Miss Dorcas Austin of Westerly spoke in appreciation of the work of Mrs. Elisabeth K. Austin of Westerly; sixth, Mrs. Paul Burdick of Rockville commended the work of our union president, Morton Swinney of Waterford; seventh, Morton Swinney responded briefly, and all stood for prayer.

The business meeting and rally were held in the church with Professor Ligon of Connecticut College for Women as speaker. He gave us a very stirring address. A few of the thoughts he left with us were: "Religion is a thing from the heart. Christian

Endeavor, if it is to be real, must come from the heart, for the outward appearance means nothing. The Lord looketh on the heart. We must not be emotional thinkers but must think with our hearts. Jesus said, 'Blessed are the pure in heart for they shall see God.' Christian Endeavor will boom when all are pure in heart. Christian Endeavor must fall in love with Jesus Christ. Christian Endeavor needs a vision. There are great tasks before us. Our task is to make our church know Jesus Christ. The more we know him, the more we will love him, and the more we will serve him."

At the close of the rally a "Saint Patrick" social was held in the parish house. Needless to say, we had a full and profitable evening which every one seemed to enjoy.

MRS. BLANCHE BURDICK,
Associational Secretary.

CRUSADE WITH CHRIST

Many Christian Endeavor societies, unions, and other young people's organizations all over the world, held, on Easter morning, a sunrise prayer meeting at which was launched a "Crusade with Christ," following suggestions made by Doctor Daniel A. Poling, president of the International Society of Christian Endeavor, at the convention of that organization at Cleveland, Ohio, last summer. The outline of the crusade is given by the International Society of Christian Endeavor as follows:

THE TRUMPET CALL

Crusade with Christ! To go with him in his world-saving way, we must be with him. Beyond all creedal statements and including them, this trumpet is a challenge to be Christian and "to do whatever he would like to have us do." Here our program stands or falls. Here enters victory or defeat. We can do all things through Christ. We can only fail without him.—From President Daniel A. Poling's message at the International Christian Endeavor Convention, Cleveland, Ohio, July 3, 1927.

Crusade with Christ for evangelism, Christian citizenship, and world peace!

Myself. "For me, evangelism is first," says *Christian Youth*. This, too, becomes my first obligation—to carry him and his message to my friends and companions, and to all, everywhere, who do not know him. Therefore I must be fit. I must be controlled by the purpose to exalt Christ in my own life, in the life of my country, and in the life of the world.

My country. I must serve my community and my nation in the spirit of Christ. United, all

Christian youth must crusade with Christ that our laws may be respected and obeyed, our homes preserved and exalted, and our national wellbeing promoted along moral and spiritual, as well as economic, lines.

My world. With Christ for the world I am called to crusade. I must sense my Savior's concern and love for all peoples everywhere. Inter-racial prejudice and international rivalry must disappear before the advancing Christ. United, all Christian youth must set themselves to the task of promoting good will and fellowship among the nations. We must find and occupy a Christian position on war upon which Christian youth everywhere may stand. We must win the world by following in Jesus' footsteps in the way of peace and good will.

Evangelism: Crusading for the lives of youth

"Evangelism is first. Youth needs pre-eminently not technical education, but an informed and vitalized heart."

The crusade with Christ seeks to rediscover and reassert the value of individual human life. Its purpose is to carry the message and spirit of Jesus into the lives of the young people of our own and every land.

Myself, first! My own life first! Christ in my life first! We can not share with others what we do not have ourselves. A fresh study of the life of Jesus! A new exploration of the power of prayer! A new surrender of one's will to the will of Christ in a confession of sin and personal commitment of life!

And then, a new sharing of the spirit and power of Jesus with others, by personal testimony, by Christ-like living and praying, and by co-operative working with others for others.

These ways are open to all who would crusade with Christ for the lives of youth. They may be built into the program of every young people's society as a spirit, a movement, an emphasis, and a plan. They may be built into the program of every Christian life by an honest purpose and by persistent practice.

Christian citizenship: Crusading for liberty and law

"We shall earnestly strive to make youth's citizenship a ministry for law-observance, law-enforcement, and active participation in all the affairs of the State. Indifference and neglect are the twin dangers of a republican form of democratic government."

The crusade with Christ will carry those who enter upon its quest into the shrine of liberty and into the citadel of law. The young people of America are our first citizens for they are its "first voters" and they will exercise their citizenship longer than their elders. If Christ can capture the hearts and consciences of American youth, our progress in citizenship and national prosperity is secure.

Practical demonstrations of Christian citizenship are within the range of all young people.

Let them exercise the duty of suffrage, both in the primaries and at election. Let them encourage Christian men and women to accept public office and then stand by these officials after election.

Let them cast their ballots for those parties,

measures, and candidates which will make effectual the outlawry of the liquor traffic and the validation of prohibition, as the greatest social adventure in history. Let them stand positively against the encroachment of organized greed upon the rest-day of the toiler, and at the same time take a constructive position in behalf of the toiler's right to refreshment, inspiration, and rest.

Let them support all those community enterprises that have for their purpose the relief of human suffering and the enlightenment and prosperity of human beings.

World peace: Crusading for universal brotherhood
"We have tried the way of fear and pride. We have experimented with balance of power agreements. We have placed our trust in selfish alliances. In a school of horrors we have learned that Edith Cavell was right—'Patriotism is not enough.' 'I am the way' remains as the only alternative . . . Let youth claim peace today!"

The crusade with Christ means that the banner of the Prince of Peace must be carried into every land. If the old men of the world have planned its wars, the youth of the world must secure and perpetuate its peace.

All the world moves definitely toward the outlawry of war. Christian youth must march in the van of that movement. The truth about war must be promulgated and the truth about war propaganda must be told.

Good will in other nations must be stimulated by good will in our own hearts. Correspondence, public addresses, deputations to other lands, and to other racial groups may all be used for this purpose.

The Christian youth of America, if their voice can be heard above the babel of economic strife and diplomatic intrigue, can utter so effective a message of good will that old time diplomacy may be superseded by Christian and international co-operation.

PRACTICAL STEPS

1. Enlist as a Crusader, publicly or privately.
2. Study principles and methods of evangelism, Christian citizenship, and world peace.
3. Study afresh the life of Christ, the leader of the crusade, and build into your life a daily period of prayer and meditation.
4. Surrender your life constantly to the commands of Christ, that he may cleanse it from its sins, control its choices, guide its habits, and assure its career.
5. Serve in that portion of the crusade where you may do your best, either in whole time or in part time Christian service, at home or abroad.
6. With your pastor and the other members of your young people's society or other group, study the needs of your church, your

community, the nation and the world, and set definite goals for your own *Crusade with Christ*.

HOW TO CHOOSE A LIFE WORK

ATTRactions OF MISSIONARY WORK

In reply to your letter asking my opinion as to our young people entering missionary work, I find it somewhat hard to know what to say. One reason for my difficulty is that my own observations seem to differ from those made by other people. It is often said that we need more young people for the missionary field. But my observation, as far as the foreign field is concerned, is that we usually have more candidates than the Missionary Society is able to give employment to. This is especially apt to be the case in regard to young women, for some young men who have wished to go to the foreign field have entered the pastorate in this country and are doing good work here. But the churches do not seem to care for women as pastors, and even if they did it is by no means certain that those young women who desire to become missionary teachers or nurses would care to become preachers.

Of course there is plenty of work to be done in China and other foreign countries, but the people at home do not seem to be able to give it a support sufficient to justify the Missionary Society in enlarging its staff.

As to the rewards or attractions of the work, it goes without saying, I hope, that they are not monetary rewards, though as a rule foreign missionaries are supplied with a moderate degree of comfort, and without any need of worry. Probably "the pleasing consciousness of a duty done" is the chief reward of the foreign missionary. This is only another way of saying that his highest reward is in the knowledge that he is "a fellow worker with God."

Another attraction of missionary work is the diversity of the character of the tasks one has to do, which is useful in keeping one from getting into a narrow rut. For missionaries whose work is in such centers as Shanghai or Peking, a decided attraction is the fellowship with other like minded people—people of the same high ideals and engaged in a similar task. (Of course many Shanghai people do not have this high opinion of missionaries, but the missionary can still find much congenial companionship.)

As to the qualities required of a foreign missionary, of course the first is consecration. Perhaps the second is good sense, and the third good health. Last winter I heard Doctor George A. Coe say that some Christian worker had said that for Christian work "next to the grace of God the most important qualification is a sense of humor"; to which another replied, "No, a sense of humor is a part of the grace of God." The best education available is none too good for a missionary, but I should put that below the four qualifications already named.

With best wishes for the success of your inquiry,

Yours faithfully,

J. W. CROFOOT.

Conclusion.—Both foreign and home mission fields under the employ of our own Missionary Board offer opportunities for consecrated service and Sabbath keeping for our young people.

OUR BOARDS IN 1948

LUCIE IRISH

Why do we have boards?

To direct our work.

Who asks our brothers and sisters to undertake this work of ours for us?

We do.

And who are "we"?

Many of us can not remember back a simple score of years; but our good RECORDER, if we are interested, has kept us posted, and we know that new calls for brotherly Christian aid are coming to us as never before. Don't you see plainly that all our boards are, today, more unitedly than ever before, endeavoring to take Christ to men? And the necessary funds, from cents to dollars, have multiplied several times since only twenty years ago.

Our Young People's Board helps every church to lead the children into Christian Endeavor and church activity.

Our "Education Board" has in mind, as always, Christian education, making prominent the Christian ministry.

Our "Tract Board" emphasizes truth as Jesus the Savior taught it, and often acts jointly with our "Missionary Board" to publish the gospel.

The SABBATH RECORDER has become

more than any other one thing, an evangelistic magazine.

The active membership of our "Missionary Board" has changed materially since a short twenty years ago, but the board is today one of the strong forces of our Seventh Day Baptist denomination. A few years ago there were no women members of this board. In 1919, Mrs. A. H. Langworthy, Mrs. E. B. Saunders, Doctor Waite, and Mrs. C. W. Clarke were the first elected as such. Today, nearly one third of its active membership are interested women.

And why not? Are not the women, through our "Woman's Board" bringing in thousands of dollars to our general treasury? Are not the majority of additions to the Church of Christ today, the girls and women of our land?

We should think of this and be prepared for whatever we may be asked to do. Yes, twenty years from now most of the present missionaries on our fields, near at home and far away, our trusted leaders as educators and publishers of truth will have finished their work; but such tasks and greater will be carried on, and by some of us who are younger than some of them were when they were called to their important posts.

We can name among our young people today a greater number who are qualified to begin work as Christian missionaries, than, a little more than a score of years ago, were included in our entire enrollment. And what shall we not hope for and confidently expect in way of progress and fitness, even twenty years ahead!

Our job is ahead of us; let us keep our glance in its direction. The years, and every year, will bring us encouragement, if really, we are endeavorers for Jesus Christ.

Rockville, R. I.

India is a needy field. One sixth of the population of the globe is in that country. India also is deeply religious.

"If," says a missionary, "I had an arm five hundred miles long I could stand in some of its districts and with my arm outstretched not pass it over a single school, or a hostel for women."

People have torn down their idols in some sections, broken with old customs, and yet they have not in many cases a single teacher. India is ripe.—*Record of Christian Work.*

CHILDREN'S PAGE

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

KEEPING YOUR PROMISES

MRS. ELISABETH K. AUSTIN
Junior Christian Endeavor Superintendent
Junior Christian Endeavor Topic for Sabbath Day,
April 21, 1928

DAILY READINGS

Sunday—Keep your promises to God (Eccl. 5: 4)
Monday—Jesus' advice (Matt. 5: 33-37)
Tuesday—A broken promise (Acts 5: 1-11)
Wednesday—Don't make rash promises (Mark 6:
21-28)
Thursday—Keep your word though it hurts you
(Ps. 15: 4)
Friday—God keeps his word (1 Kings 8: 56)
Sabbath Day—Topic: Keeping your promises
(Matt 25: 23)

"Our superintendent told us last week that we were to have a topic on our pledge this week, but I can't see how keeping your promises has anything to do with our pledge."

"You don't? How dumb you must be. Why, our whole pledge is a promise. Guess you've never thought seriously about it, Bertha."

"Well, to be honest, I don't know as I have wasted many minutes upon it. I don't even know how it begins."

"You better not let Miss Smith hear you say that," replied Bertha's brother Howard. "She is very particular, you know, that no junior signs that pledge until she understands it and then every active member must learn it. And you've been a member of our society for one whole year and don't know the pledge yet. Didn't Miss Smith explain it to you before you signed it?"

"Yes, I believe she did. There were three of us who joined last year and we all met at her home one afternoon and she explained all about the pledge and our responsibility in the society. I didn't pay much attention to what she was saying for I was too interested in watching what was going on outside. I signed the pledge and that is all there is to it as far as I am concerned."

"You're wrong there. If you've signed our Junior pledge you have promised some

very definite things and you promised Jesus that you would do these things."

"I didn't," retorted Bertha. "I promised our superintendent and the Junior society, so there."

"You just come here a minute and read over this pledge and then we will write down in order the things we promised Jesus we would do," demanded Howard. "To begin with, we say we will trust in Jesus for strength to do the things we promise. And even the word 'promise' is right in the first part—I promise him." Now let's set it down on paper like this:

- "I promise Jesus that I will
- "1. Strive to do whatever he would have me do.
 - "2. I will pray every day.
 - "3. I will read the Bible every day.
 - "4. I will try to lead a Christian life.
 - "5. I will be present at every meeting (when I can).
 - "6. I will take some part in every meeting."

"Well, brother, I am so glad you took time to explain it all out for me. I will try to keep it much better this year because I have promised Jesus that I would, and he depends on me to keep my word."

"Yes, and I am glad you took time to listen this time and hope you will always listen to what Miss Smith tells us hereafter, for whatever she says is worth paying attention to and following."

DEAR BOYS AND GIRLS:

Though I have been disappointed by not hearing from any of you this week, a charming little story has come from Mrs. Joseph B. Keller, of Grand Marsh, Wis., which I am sure you will all enjoy. The little girl of this story is not simply a story child, but a "really, truly" little girl who was taught to love Jesus early in life.

M. S. G.

THE NEW DOLLY

Little Alice sat in her tiny rocking chair, her curly head bent over her rag dolly which she was hugging very tight. "Mother said I might have a new dolly," she whispered, "but I'll love you too."

She rocked back and forth singing to her rag dolly, as her mother's sewing machine hummed and seemed to sing with her.

Little Alice and her mother lived in a big apartment house in a large city. Her mother took in sewing and so made enough money to keep Alice and herself comfortable.

Early in the afternoon the little girl promised to be a good girl while her mother delivered a garment to a lady who lived near by. She was still singing to her rag dolly when her mother returned with a box. She jumped up and down and her blue eyes sparkled with joy.

"Oh, my new dolly!" she shouted.

"Yes, dear, it's the new dolly," replied her mother sweetly.

She was allowed to open the box, and there before her was the prettiest new dolly Alice had ever seen, with blue eyes, just like her own, golden, curly hair and a beaming smile.

For a time the rag dolly was forgotten. Then Alice remembered it. "I love you, too," she kept singing over and over to her old rag dolly, while she hugged the new dolly to her heart.

Then a little plan formed in her mind. "Oh! mother, may I show my new dolly to little Sally?" she cried.

Sally was a little sick girl who lived on the floor above. Sally had never owned such a pretty dolly as Alice's.

"Why, yes, dear," answered her mother, smiling. "You may pay little Sally a visit."

With a beaming face Alice hurried up the stairs and to Sally's room. Sally's little face was drawn and pale from sickness. Her mother by doing patching and mending made a meager living for herself and child.

Alice placed the new dolly in Sally's thin little arms, and the sick child's eyes sparkled with joy.

"You can keep her, Sally, till you get well," said Alice cheerfully.

"Oh! How wonderful!" cried Sally joyfully.

When Alice returned to her own little room, her mother asked, "Why, dear, where is your new dolly?"

Alice smiled as she crept into her mother's lap, and answered, "I told Sally she could keep my new dolly until she gets well. You said, mother dear, that Jesus wants us to help those who are sick, so I let Sally take my beautiful dolly."

The mother smiled tenderly at her thoughtful little girl. "Yes, darling," she

replied. "Sally is going to get well, and the dolly will help, I am sure."

Little Alice continued to sing to her old rag dolly, while Sally played with the new dolly and slowly regained her strength. At last the little girl was well again. Then Alice gave her the new dolly for her very own. Alice still loves her old rag dolly and sings to it as she rocks to and fro in her little rocking chair.

DEAR CHILDREN:

The following poem was sent by a friend in West Edmeston, N. Y. She doesn't tell her name, and I can not imagine who it is, can you? I know you will love the poem.

M. S. G.

MY GARDEN

My papa says that weeds destroy
The vegetables and flowers,
And so I try to cut them down
All through the waking hours.

My mama says that in my mind
A finer garden grows
Than all the gardens out of doors
That papa plants and sows.

She says that in my mind kind thoughts
Are blooming all about;
And that it takes much watchfulness
To keep the weed thoughts out.

But if we fill our minds quite full
Of sweet and lovely flowers,
Then let the sun of love shine in,
They'll all be beauty bowers.

—Selected.

(From "A friend of the children")

A LITTLE SHUT-IN

DEAR MRS. GREENE:

I love to have the stories and letters on the Children's Page read to me. I can read them some myself.

I am seven years old and am in the second grade. I haven't been to school for almost four weeks, though, for I have been having scarlet fever. I am sorry, for I like school, and I don't like scarlet fever one bit. I didn't mind about being shut in when I was sick, but now I feel like going out to play, but I can't for somebody might get my germs and be sick too. I have to just stay in my own room and play all by myself. But maybe it is a good time to write a letter for our Children's Page. I will try it and mother will help me, and

perhaps the next one I can do all myself. God took my real mama home with him, and my real papa and sister and three brothers live in Newport, R. I. So I live with my auntie and uncle in Plainfield, but I like to call them "mother" and "daddy."

I love my Sabbath school and Junior. Mrs. Olsbye is our primary Sabbath school superintendent and Mrs. Nellie Harris is my teacher. Our Junior superintendent is Miss Ethel Titsworth.

The only nice thing about being sick is getting the nice things that people send you—cards, letters, books to read and paint, beautiful flowers, ice cream, custards, and other good things to eat. And then, too, you like to have people inquire about you, just as though you were as important as grown-ups.

But I shall be glad when I can go out again. Beauty is anxious too. Beauty is my friend who lives next door—a lovely big collie dog—and we are great chums. When I rap on the window to her, she wants to come in the house and up to my room. But that would never do, for you see she might get germs in her long coat of hair, and I wouldn't want Beauty sick.

But if there are so many, many germs, I should think I could see them, for I have very sharp eyes and can see some things that big folks don't see. But I suppose mothers and doctors know.

Anyhow, I shall be a very happy little girl when they take the red cards from our front door and back door and I can go out doors to play and see my friends again. But I am trying to be patient and good about it.

Your friend,

ANNIS D. LANGWORTHY.

Plainfield, N. J.,

March 22, 1928.

[Part of the above is Annis' own letter, and the rest is made up of ideas expressed by her since she has been a shut-in.—"MOTHER."]

DEAR LITTLE ANNIS:

I think yours is just a lovely letter and I was delighted to get it. Write often, dear girlie. Your Grandma Langworthy, too, was glad to read your letter. You know she is my near neighbor.

I was sorry to hear that you had been

having the scarlet fever, but am so glad you are nearly well again. I hope soon you and Beauty will be racing around together as lively as crickets, when those old germs have gone so far away that we shall never see or hear of them again.

Lovingly yours,

M. S. G.

FIFTIETH ANNIVERSARY CELEBRATION

Friends of Rev. and Mrs. Mazzini G. Stillman, to the number of about two hundred, gathered at the Milton Seventh Day Baptist church on Sunday evening in honor of their fiftieth wedding anniversary.

Of those who attended the wedding fifty years ago, only four were able to be present at this time: Mrs. Stillman's brother, Orville Crandall, Mr. and Mrs. Emmett Crandall, Milton Junction; and Mrs. George W. Burdick, Milton, whose husband performed the wedding ceremony.

The rear of the church was attractively arranged as a reception room, where the above mentioned persons, Miss Lelia Stillman, and Rev. and Mrs. J. L. Skaggs received the friends who came to extend their best wishes to the bride and bridegroom of fifty years ago.

Following the reception, Mrs. Katherine Rogers, organist, played a selection in her usual pleasing manner, after which Doctor Edwin Shaw took charge of the formal part of the evening's program. His introductory remarks were followed by a vocal solo by Professor L. H. Stringer, "Beloved, It Is Morn." A short talk was given by Pastor J. L. Skaggs; a vocal solo, "At Dawning," by Miss Arlouine Hall, and a vocal solo, "I Love You Truly," by Mrs. Ruby Todd.

On behalf of many friends, Doctor Shaw presented to Rev. and Mrs. Stillman \$110 in gold as a token of the esteem in which they are held. Both Mr. and Mrs. Stillman responded with very earnest and pleasing remarks.—*Milton, Wis., News.*

If any of you should die today, could you say to God, "Lord, here is my life work. Thou didst send me into life with a handful of seeds, and here is my heart, like a garden full of flowers"?—*H. W. B.*

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

THE FARINA SABBATH SCHOOL

[I am greatly pleased to receive this short story of the Sabbath school at Farina, Ill. I would like such stories of other schools.]

The Sabbath school at Farina was organized early in the year of 1865, and its first sessions were held at the home of W. A. Goodrich, who was called "the bell wether of the Seventh Day Baptists" by the first day people living there. A Mr. C. A. Davis was the superintendent, and Miss Hattie Goodrich was the melodeonist. There were five classes, ranging from the children's class to the Bible class which was made up of adults. They had no song books in those early days but sang from memory such hymns as seemed appropriate. For the lesson study a "Sabbath School Question Book," prepared by our denomination was used.

In 1868, the record showed a membership of 53, and a report to the Northwestern Association in 1871 gave the membership as 161, showing that a steady growth in numbers and interest was maintained for many years. Supplies in the way of wall maps, song books, helps for the teachers, and material for the primary department, have been provided throughout its history. Often in former years the school sent delegates to our associations and today sends representatives to our county and state conventions. For many years interest has been maintained by keeping a perfect attendance record, a practice which has continued at least since 1876, where I find the following record: "Present every Sabbath for the year: S. F. Randolph, John Denton, Willie Smith and Willie Bond." Teachers' meetings have been held, at least since 1877, when the first record appears. A teacher training class studied A. T. Robinson's "Airplane History of the Old and New Testament," during the summer and fall of the year just past. The writer would recommend this course to any school contemplating study classes

At present we have about one hundred three members divided into two departments. Mrs. Arlouine Seager is our primary superintendent, and Orlo Whitford superintendent of the school as a whole. There are ten classes in all; we use our own publications, and others where our needs are not at present supplied by our own people. We hold an annual picnic which is a custom of many years' standing and is largely attended by our people and others; usually some sort of Christmas exercises are arranged by our school. Since the adoption of our system of Vacation Bible School, regular summer sessions have been held with very good interest and results.

Like other schools, ours would be greatly helped if many that do not stay could be induced to remain to Sabbath school, and if still others would consent to be used to build up our teaching force as needed. Throughout the sixty-five years of our existence, consecrated men and women have given freely of their time and means to make our school what it should be, a teaching force for God. Today, a force of teachers just as consecrated is carrying on the work that gives to the youth an idea of God and his word, and keeps before the mind of the adult his obligation to his God.

CLAUDE L. HILL,
Pastor.

SABBATH SCHOOL ORCHESTRA GIVES FINE CONCERT

CHURCH NOTES

The Sabbath school orchestra gave its program last Sabbath night at the church. The crowd present showed their appreciation of the numbers by their hearty applause. All numbers were well rendered and enjoyed. The orchestra showed the result of careful training and is a credit to the locality. We are proud of this orchestra, proud of the individual members, its personnel, of its talents and abilities, and wish to congratulate the leader, Mr. Barber, on the results of his efforts. The readings by Ruby Babcock and Doris Davis gave variety to the program and were enjoyed, as well as the vocal selections of Elvabelle Clement whose sweet voice and personality never fail to give pleasure to her hearers.

The offering taken will help in purchasing new music for their use.

A special musical number Sabbath morning was a quartet consisting of Mrs. A. H. Babcock, Alice Johnson, Dell Barber, and Arch Moulton. This number was a helpful part of the service and was very much appreciated.

NORTH LOUP CHURCH FOUNDED FIFTY-FIVE YEARS AGO

Last Friday, March 23, marked the fifty-fifth anniversary of the founding of the Seventh Day Baptist Church in this community. Rev. Oscar Babcock was pastor at the time and of the charter members the only ones left are Mrs. Mary Davis, Mr. and Mrs. C. J. Rood.

It is interesting to think over the changes that have taken place in these fifty-five years, and we believe we may feel justly proud of the progress the church has made and the power for good it has always been. From this church have gone forth many godly men and women. Some of these are at work in foreign fields, others are working in special lines of Christian service nearer home and many, many others are engaged in useful, helpful activities that are helping to make the world a more Christlike place in which to live. Who can estimate in the least way the value of a Christian church?—*Taken from North Loup Loyalist, March 30, 1928.*

MINUTES OF THE MEETING OF THE SABBATH SCHOOL BOARD

The regular quarterly meeting of the Sabbath School Board was held at the home of the secretary, in Milton, Wis., Sunday afternoon, March 18, 1928, at four o'clock.

President D. N. Inglis presided and the following trustees were present: D. N. Inglis, H. W. Rood, J. F. Whitford, G. M. Ellis, A. E. Whitford, Edwin Shaw, L. A. Babcock, Mrs. L. A. Babcock, Mrs. M. G. Stillman, J. L. Skaggs and A. L. Burdick. Director of Religious Education E. E. Sutton and Mrs. A. L. Burdick were also present.

Prayer was offered by Professor J. F. Whitford.

The minutes of the last meeting were read and the secretary reported on the call for this meeting.

The reports of the standing committees were called for.

The report of the Committee on Publications recommended that, inasmuch as the committee has under consideration certain desirable changes in the *Helping Hand*, whereby new departments will be included in the plan of each lesson making desirable several contributors who will prepare their material at the request and under the supervision of the editor-in-chief, the present policy of selecting editors of the *Helping Hand* be discontinued at the end of the present year. The report also recommended that the committee be authorized to enter into correspondence with the Tract Society to see if an abridged edition of "Bible Studies on the Sabbath," by Dean Arthur E. Main, could not be so adapted as to be made suitable material for one quarter of the *Helping Hand*. After a considerable discussion the recommendations were approved and the report was adopted.

The Committee on Field Work reported that Director of Religious Education E. E. Sutton would probably visit the society at Jackson Center, Ohio, in the near future, while he is in attendance at a meeting of the International Lesson Committee, to be held in Cleveland, Ohio, in April.

Upon motion the report was adopted.

The Committee on Finance offered a report through the chairman, George M. Ellis, which was adopted.

The treasurer's quarterly report was presented and adopted as follows:

L. A. BABCOCK,	
In account with the	
SABBATH SCHOOL BOARD	
Dr.	
December 18, 1927, to balance on hand	\$201.35
January 4, 1928, Rev. Harold R. Crandall, Onward Movement	235.55
February 3, 1928, Rev. Harold R. Crandall, Onward Movement	141.33
February 3, 1928, Rev. Harold R. Crandall, Little Genesee	10.00
March 4, 1928, Rev. Harold R. Crandall, Onward Movement	121.14
March 4, 1928, Rev. Harold R. Crandall, White Cloud	10.00
	<hr/>
	\$719.37
Cr.	
December 19, Doctor A. L. Burdick, postage	\$ 4.00
December 19, Rev. M. G. Stillman, printing	1.50
December 27, Rev. E. E. Sutton, expense	50.00
January 2, Rev. E. E. Sutton, salary	134.00
January 15, Rev. M. G. Stillman, salary on the <i>Helping Hand</i>	25.00

January 15, H. W. Rood, salary on the <i>Helping Hand</i>	25.00
February 2, Rev. E. E. Sutton, salary	133.00
February 2, Rev. E. E. Sutton, expense	25.00
March 4, Rev. E. E. Sutton, salary	133.00

Balance on hand \$530.50
Milton, Wis. \$188.87

March 18, 1928.

The quarterly report of the director of religious education was presented and adopted as follows:

REPORT OF THE DIRECTOR OF RELIGIOUS EDUCATION FROM DECEMBER 19, 1927, TO MARCH 18, 1928

From the date of the last meeting of the Sabbath School Board, the time was spent in preparation of lesson material and other office work until December 27, when the director went to Cleveland, Ohio, to attend the annual meeting of the International Lesson Committee, which was held in that city, December 28 and 29.

From Cleveland, he went to Detroit, where he spent a few days with our people, meeting with them in their regular Sabbath service, the last day of 1927. A meeting was held at the home of the pastor on the night after the Sabbath. This meeting was an open forum, and was very helpful to your representative, and we believe also helpful to the Detroit friends, a fine spirit being manifest. Three regular addresses were made while in the city, one during the Sabbath school hour, one at the regular church service, and one at the meeting at the home of the pastor.

On January 3, the director went to White Cloud, where he spent a week. Eight public services were held here at which your representative preached gospel sermons. The attendance at all these services was good, not only on the part of our own people but by the people of the village as well.

The week end of January 14 was spent with our people in Chicago. Only one public meeting was held here, but visits were made to different homes of our people.

Returning home on January 16, work was continued on lesson material, and correspondence cared for until February 8, when a trip was made to Chicago to attend the annual meeting of the International Council of Religious Education and the conferences held in connection therewith. These meetings continued from the morning of February 8 until the evening of the sixteenth. In connection with the International Council of Religious Education are fifteen "Professional Advisory Sections," which, while not made up entirely of members of the "Council," are responsible to, and report to it. The conferences of these "Advisory Sections" are in reality intensive schools of religious education. Your representative deemed it wise to affiliate himself officially with three of these sections—Leadership Training, Vacation Schools, and Editors. A small membership fee is charged, which has been included in the financial statement to the auditors.

Returning home on the evening of February 16, the director has continued his work on lesson ma-

terial, taken care of the regular correspondence, and prepared and mailed Vacation Religious Day School promotion material.

Respectfully submitted,
ERLO E. SUTTON.

Correspondence from the president of the General Conference relative to the Sabbath School Board's program for the coming session of the Conference was read, and upon motion, it was voted that the president and secretary of the Sabbath School Board constitute a committee to arrange such program.

A bill for \$9.40 from the publishing house for reprints of the annual report of the Vacation Religious Day Schools for 1927, was allowed and ordered paid.

It was voted that we sanction and endorse the plan of Director Sutton for holding a leadership training school in Milton and Milton Junction, if possible, leaving the working out of the plans and details in the hands of the director of religious education.

After reading and approving the minutes the meeting adjourned.

D. N. INGLIS,
President.
A. L. BURDICK,
Secretary.

Milton, Wis.

Sabbath School. Lesson IV.—April 21, 1928

JESUS AND THE HOME, Mark 10: 1-16.

Golden Text: "Honor thy father and mother, which is the first commandment with promise." Ephesians 6: 2.

DAILY READINGS

April 15—Jesus and the Home. Mark 10: 1-16.
April 16—The First Marriage. Genesis 2: 18-25.
April 17—Isaac and Rebekah. Genesis 24: 61-67.
April 18—The Excellent Woman. Proverbs 31: 10-20.
April 19—Religious Instruction. Deuteronomy 6: 4-9.
April 20—The Psalm of the Home. Psalm 128: 1-6.
April 21—Duties in the Home. Ephesians 6: 1-9.
(For Lesson Notes, see *Helping Hand*)

History is a mighty, thundering declaration of the falsity of the sentiment that God is not a God who will let men suffer. The history of the world is all suffering.—*H. W. B.*

DEATHS

BURDICK.—William Henry Burdick, son of William Henry Burdick and Nellie Langworthy Burdick, was born in Ashaway, R. I., October 4, 1904, and died March 28, 1928.

Henry, as he was called to distinguish him from his father, was a lifelong resident of Ashaway, where his father was in business until his death on June 22, 1927. He was a member of the Ashaway Grange and of the Washington County Pomona Grange.

He was also a member of the First Seventh Day Baptist Church of Hopkinton, whose pastor, Rev. William M. Simpson, conducted farewell services at the family home on Sabbath afternoon, March 31. The text was, "Let not your heart be troubled," John 14: 31.

Henry was also a member of the Ashaway Council, Junior Order of United American Mechanics, whose councilor, Mr. Harold Martin, sang "Beautiful Isle of Somewhere," and conducted the services at the grave, with the assistance of their chaplain, Mr. Albert Perrin.

A large number of friends and relatives attended these services in evidence of their honor to the departed and their love to the surviving mother and two brothers, Elwood Burdick of Detroit, Mich., and Donald L. Burdick of Alfred, N. Y.

"I know not where his islands lift
Their fronded palms in air;
I only know I can not drift
Beyond his love and care."

WM. M. S.

RANDOLPH.—Ruth Ella Opie was born April 1, 1859, and died in Plainfield, N. J., March 21, 1928.

She married Daniel A. F. Randolph, who died twenty-seven years ago, when her children were small. This left to Mrs. Randolph the care and the support of the children. She took up the task with courage and devotion, and was always a hard worker. She is survived by two children, Daniel Randolph and Mrs. Frederic Bakker, both of Plainfield. She was a member of the Plainfield Seventh Day Baptist Church, and of the Home Department of the Sabbath school.

Funeral services were conducted by Pastor Ahva J. C. Bond, and burial was made in Hillside Cemetery.

A. J. C. B.

There ought to be such an atmosphere in every church that a man going there and sitting two hours should take the contagion of heaven, and carry home a fire to kindle the altar whence he came.—*H. W. Beecher.*

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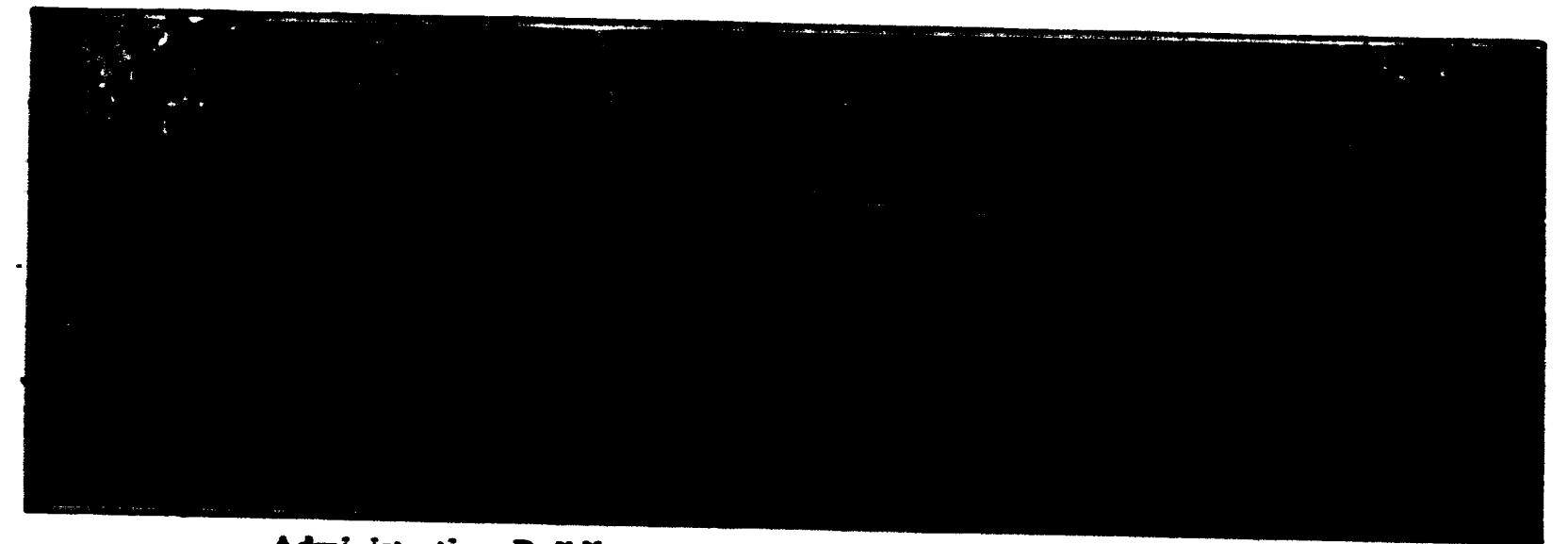
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