

“Yesterday—Inspiration

To-day—Action

To-morrow—Realization”

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

The Sabbath Recorder

WAVE AND TIDE

On the far reef the breakers
Recoil in shattered foam,
While still the sea, behind them,
Urges its forces home;
Its song of triumph surges
O'er all the thunderous din,
The wave may break in failure
But the tide is sure to win.

The reef is strong and cruel,
Upon its jagged wall
One wave, a score, a hundred
Broken and beaten fall:
Yet in defeat they conquer,
The sea comes flooding in,
Wave upon wave is routed,
But the tide is sure to win.

O mighty sea! Thy message
In changing spray is cast,
Within God's plan of progress
It matters not, at last,
How wide the shores of evil,
How strong the reefs of sin,
The waves may be defeated,
But the tide is sure to win!

—The American Issue.

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WHOLE No. 4,337

We recognize in thee, our Father, the one divine friend and companion of our hearts, to whom we may flee in every time of trouble. When temptations assail, thou art nigh; and in every perplexing experience thou art our present and all-sufficient help. In days of darkness and sorrow thou art ready to give light and comfort. "Underneath are the everlasting arms" and thy sustaining "grace is sufficient." Wilt thou help all thy dear children to put into daily practice their very best thoughts, and to manifest the true Christ spirit among their fellows. May we all exalt and magnify the principles we sincerely believe. In Jesus' name. Amen.

The Abiding Influence Of Lifetime Songs There lies before me a personal letter from a lone Sabbath keeper, which awakens happy memories of far away days, and brings to mind pictures of home life with loved ones, made precious by the songs they sang.

From this letter I quote as follows:

I read in my RECORDER a verse of an old song I used to sing when I was a young girl. I am sending you a copy of the entire song, as well as I can from memory. I have always loved the beautiful sunsets, and when I look upon them they remind me of my girlhood days, and I sing this dear old song:

"Beyond the sunset's radiant glow
 There is a brighter world, I know,
 Where golden glories ever shine
 Beyond the thought of day's decline
 Beyond the sunset's golden glow
 There God's children will each other know.
 Beyond the sunset we shall spend
 Delightful days that never end.
 Beyond the sunset's crimson bars,
 Beyond the sun and moon and stars,
 There sin and sorrow never come;
 Where we with God will be at home."

Dear to the heart indeed are the memories of songs sung by our mothers and our childhood friends in years gone by. No one can fully estimate the value of such songs in the matter of character building. There is something in them that appeals to the heart life and tends to strengthen the ties that bind us to the beautiful and the good.

I can never hear strains of "Safely

through another week. God has brought us on our way," without thinking of a twilight scene in the home of my childhood, with our dear mother, baby in arms, rocking and gently singing to put the little one to sleep.

When I was about eight years of age the whole community about our home seemed to be moved by the spirit of another song which was on almost every tongue. The teamsters in the lumber woods or along the road were whistling the tune or humming the words. Mothers and friends in the homes about their work seemed to catch the strains, and for a time the melody and sentiment appeared to move all hearts.

To this day, I can not recall the words and tune of that song without bringing to mind one good man I loved, and an aunt whom I often heard singing:

"I'm a pilgrim and I'm a stranger:
 I can tarry, I can tarry but a night.
 Do not detain me for I am going
 To where the streamlets are ever flowing.

"Of that country to which I'm going,
 My Redeemer, my Redeemer is the light:
 There is no sorrow, nor any sighing,
 Nor any sin there, nor any dying.

Chorus

"I'm a pilgrim and I'm a stranger:
 I can tarry, I can tarry but a night."

There must be many aged friends who read this, who will recall the blessed influence of such songs as: "On Jordan's stormy banks," or "There is a calm for those who weep," or "There is a land of pure delight," or it may be that dear old Scotch song, "I am far frae my hame, an' I'm weary aften-whiles,"—all these and others, until their hearts are stirred and they will thank God for the dear old lifetime songs that have helped them on life's pilgrimage.

The Forward Look There is a practical **And the Present Duty** text in Paul's writings that suggests the subject of this article. The apostle was a most practical Christian, and in the third chapter of Philippians he compares the Christian life to a race in the Olympic games of his day. The racer, after

careful preparation and being surrounded by many witnesses, had to lay aside everything that hindered him and bend every energy in order to secure the crown at the end of his course.

Paul compares the Christian life to such a race, with himself the runner. He says: "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Christian life is the race, Christly character the goal, and the crown is a crown of righteousness, while the unending triumph is to reign with Christ in glory.

Wonderful issues await this contest. God, angels, and men are the interested witnesses. Every action is important and every moment is precious. A crown of life and a home in glory are to be won or lost. An eternity of peace or a future filled with shame and regrets must be the outcome. Which shall it be? Who of us will win? Who of us will lose?

No racer ever pressed toward the prize in Olympic game with inducements so cheering or honors so great as does the Christian, striving for "the prize of the high calling of God in Christ Jesus." In those games, striving to the uttermost did not mean certain victory, for only one of the racers could win the prize. Dark uncertainties overshadowed the whole course, but in the Christian race all uncertainties disappear. Whoever strives to the uttermost under God is sure of victory. He is promised eternal life and a crown that fadeth not away.

It is a race in which we must make progress. There should be a constant effort for better things every day. In the copy book of school days, the student whose last page is no better than the first shows culpable carelessness on his part. Page by page the book should show care and improvement. The last pages should show better writing—more nearly like the copy than any found at the beginning.

Look at the helpful, suggestive points in Paul's text, and see how practical they are.

FORGETTING THINGS BEHIND

The power to remember is indeed a wonderful blessing, and the duty to "remember" is enjoined in the Bible, but we must not lose sight of the teaching that a judicious

"forgetting" is also urged as a means of grace and progress. Men are sometimes benefited by being able to forget. What mind could carry the burden of all the things it has to learn and experience, and still be able to do its best in the Christian race? If the daily vexations, annoyances, and burdens of our lives persisted in remaining vivid in memory, who could make any progress in the race of life? Such things, clung to, only weigh us down and depress us. The quicker such weights can be laid aside and forgotten the better for us if we would make progress in our journey heavenward. He who can lighten the burdens of the past by forgetting all the dark things—the shadows—will rid himself of trouble by filling his heart with present sunshine.

I fear that many a Christian is falling behind in the race and is in danger of losing his crown, simply because he will not forget "those things which are behind." It is well to remember the things behind which inspire us to better effort, and so enable us to advance. But he makes a sad mistake who recalls the past only to rake up some stumbling-block that is sure to impede his march heavenward.

Whenever past grievances, sorrows, and disappointments become so many anchors to hold men from going forward in spiritual things, the cables must be cut and their memory no longer cherished. The word "forgetting" in Paul's text means to lose thought of, not to care for nor cherish nor hold in mind.

Paul would have us forget the things of the flesh in which men glory. Even the successful attainments of years gone by, if too highly cherished and regarded as being sufficient to enable one to gain the victory, may become a hindrance by causing a man to rest upon his laurels and fall out by the way.

Of course one can make no progress in true living if he still longs for the flesh pots of Egypt. What a blessing it would have been if Israel of old could have forgotten them.

Sometimes the Christian is hindered by the memory of his mistakes, his lost opportunities, broken promises, sins indulged and character stained. After one has seen enough to realize that these are weighing him down, it is his duty to forget them and look only for the remedy. The ghost of a

sinful life *ought* to haunt the impenitent, guilty soul until he seeks refuge with his Savior and pleads for pardon; but after he has done this the Christian has no right to burden himself with such memories. Even our God assures the truly penitent that he puts his sins behind his back, "remembering them no more forever."

The Christian who loses sight of this blessed truth may go mourning and plodding with half a hope just because he will not forget the sins which God has promised to remember against him no more forever. The Grecian racer might as well go back and load himself down with his cast off clothes and hope to win, as for the child of God to carry the burden of sins repented of, and still hope for progress in divine life.

The one thing to do today is to be found in "reaching forth unto those things which are before" and pressing toward the mark for the prize.

THE CONSPICUOUS PRESENT TENSE

Let us not overlook Paul's present tenses in the verbs of this text: "This one thing I do," not "I *hope* to do" or "I *want* to do," but "I *do*," and "I *press*." His hope for future good inspired him to faithful improvement of the present. Whosoever would realize the joys of future victory must learn well the meaning of the word "now." The present is the eventful day. The future will be only the sum of life's todays. It will not be an actor, but a result. He makes a fatal blunder who dreamily passes his present, hoping that the future may bring the realization of his dreams. There are too many devotees who worship at the shrine of the future, and are *just going* to do something. Their day of action is always just ahead; tomorrow is perpetually neutralizing today, and so their present is empty and worthless. Proper use of today will bring a profitable future. So the future can be only what we make it.

An Interesting and Appealing Letter On another page will be found a letter from a member of the dear old Brookfield Church, which should be carefully read, and, we do hope, well considered. If so, it ought to bring good results.

Our people need to lay to heart more than they do the needs of our old mother churches when situated in such fine country. While

pushing into regions beyond with our men and our money, it hardly seems consistent to sit quietly by and see the home churches die from want of help.

Would that we might soon find some way to make the outlook brighter for some churches in the Central and Western associations.

Will Sabbath Schools Here Respond? Here is a message from Brother Hosea Rood. It comes as a personal letter, but I am giving to our readers that part which appeals to the Sabbath schools. Somebody ought to take enough interest in the matter to comply with Brother Rood's request.

DEAR DOCTOR GARDINER:

I am undertaking to get into correspondence about Sabbath schools. We hear through the RECORDER much about the activities of different societies connected with church work, but very little about the Sabbath schools. I tried once before to get such letters, but with poor results. I feel like trying, trying again. It may be that I may succeed.

Milton, Wis.,

March 28, 1928.

News Notes Since the adoption of the Eighteenth Amendment, four congresses have been elected and each one has been drier than the preceding one.—*New York Times*.

For the first time in history the Supreme Court took up in regular order a case filed during the same term. Under the old order of things it required three years or longer for a case to reach the high tribunal in rotation. Chief Justice Taft is credited with making it possible to clear the docket more speedily. Congress co-operated by restricting right of appeal, and the court now disposes on an average of more than one hundred cases a month.—*The Pathfinder*.

A movement looking toward the establishment of peace and good will among nations is seen in the return of Spain to the League of Nations.

Two Negroes have served in the Senate—Hiram R. Revels, senator from Mississippi, in 1870-1871; and Blanche K. Bruce, senator from the same state for the term 1875-1881. Twenty-one Negroes have served in the House of Representatives. The states which have had one or more colored congressmen are South Carolina, North Caro-

lina, Alabama, Georgia, Mississippi, Virginia, Louisiana, and Florida. Most of these men served in Congress during the days when the northern carpetbaggers were in political power in the South. Joseph H. Rainey, of South Carolina, served the longest—ten years. The last Negro in Congress was George H. White, of North Carolina, who retired March 4, 1901. All the Negroes who served in Congress were Republicans except Jefferson Long, a Democrat from Georgia, who took his seat January 16, 1871, and served until March 3, of the same year.—*The Pathfinder*.

Ex-Governor John A. Dix of New York State died at the Harbor Sanitarium, 667 Madison Avenue, New York City. He was sixty-seven years old.

William A. Day died in St. Augustine, Fla., on April 9, aged seventy-seven years. For his work in the United States Attorney General's office he became known as the "Original trust buster." As head of the commission that went to France to conclude the purchase of the Panama Canal, he did good work. President Roosevelt sent him to Alaska to investigate complaints against officials there.

Nearly sixty-four years ago General Sherman led his army from "Atlanta to the sea." On Monday, April 9, descendants of Sherman's soldiers marched through Atlanta's streets, greeted by rounds of applause instead of bullets, to celebrate the unveiling of a great equestrian statue of General Robert E. Lee, which is being cut in the sheer wall of old Stone Mountain.

Mayor Walker of New York City did the unveiling. The occasion is the sixty-third anniversary of Lee's surrender at Appomattox.

That must have been an inspiring sight, suggestive of the happy conditions in our united country! Think of it! Marching at the head of that parade, as escorts for confederate generals and southern statesmen, were the Old Guard of New York, the Ancient and Honorable Artillery of Boston, the veterans of New Hampshire, the Governor's Guard of Connecticut, and several other bodies of northern patriots. These were followed by old time troops of the confederate army and representatives of

many organizations in the Southland. Congress, too, was well represented.

Those of us who recall the days of the early sixties will thank God that we have been permitted to live to see such evidences of a truly united country.

Frank White, treasurer of the United States for seven years, resigns his office. The resignation is to take effect on May 1. His name will pass from the treasury notes. His successor is not yet chosen. He gained commendation for gallantry in the Spanish War.

INTRODUCING REV. ITHAMAR QUIGLEY TO SABBATH RECORDER READERS

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

About two years ago I first became acquainted with Rev. Ithamar Quigley, pastor of Mount Zion Chapel (seventh day), Elizabeth, N. J. I have since visited him in his home and at his place of worship in Elizabeth, and he has visited me on several occasions. I also have a pleasant acquaintance with members of his congregation.

Recently Brother Quigley asked me to review a manuscript which he had prepared to meet the arguments of those Christians who say there is no law, since in Christ the law has been done away. I have given the manuscript some study, and it seems to me that both in argument and in spirit it is a worthy production. For the benefit of the readers of the SABBATH RECORDER I am offering it for this issue.

For the purpose of introducing further my friend, Brother Quigley, I asked him for a photograph from which a cut might be made for the RECORDER. He had no single picture on hand, but sent a picture of himself and a group of people whom he baptized in May, 1925, suggesting that if a picture of himself could not be made from the one in the group just to let it go, since the article was the principal thing.

There was enclosed also another picture taken at a Sabbath school picnic. Nothing was said with reference to it, but I am presenting both pictures in this issue, believing that the two of them together, with their respective settings, will give you a pretty good glimpse of the man. Really, however,

I am not presenting the picnic picture for the sake of Brother Quigley, or my good friend Mr. Wright, who may be seen standing, but rather for the interesting little heads of children gathered all about.

The article and cuts appear below.

THE MINISTRATION OF DEATH DONE AWAY

SECOND CORINTHIANS, CHAPTER THREE
ITHAMAR QUIGLEY

This is indeed a very delightful thought—delightful, first, because it is true; and second, because it confirms the statement of the apostle, that "Jesus Christ hath abolished death, and hath brought life and immortality to light through the gospel" (2 Timothy 1: 10). And these are the words



Mr. Quigley and Baptismal Group, May, 1925

of our Lord Jesus, himself, "If a man keep my sayings, he shall never see death" (John 8: 51); and "shall not come into condemnation [judgment]; but is passed from death unto life" (John 5: 24).

"The sting of death is sin [transgression of the law]; and the strength of sin is the law. But thanks be unto God which giveth us the victory" (over sin), we must have victory over sin—the *cause*—before we can have victory over death—the *result*—through our Lord Jesus Christ. So this "ministration of death" is done away through the ministry of our Lord Jesus Christ, who has brought in the "ministration of the Spirit" which quickens and brings life.

These are blessed truths, but are too frequently set forth in such a perverted way as to destroy the actual truth.

It is clearly evident, and a generally accepted fact, that the apostle is writing in this chapter concerning the moral law—the Decalogue. This law under the old covenant ministered death without a doubt, and we are asked by many Bible teachers to believe that, because this "ministration of death" was abolished and substituted by the "ministration of the Spirit," the moral law of God—the Ten Commandments, the foundation, the basic principles of the "everlasting covenant"—was abolished and done away and substituted by the gospel, which under the "ministration of the Spirit" quickens and gives life. This theory seems quite plausible and is easily accepted by many

who do not analyze the Scriptures for themselves.

To "rightly divide the Word of Truth" it is necessary, first to get the mind of the writer, to determine the conditions with which he is dealing, the truths he is seeking to convey, and the purpose to which he is seeking to apply them. To do this we must patiently and carefully study the context with an open and unbiased mind; and then to make doubly sure we have the right interpretation, we must diligently compare Scripture with Scripture, lest we create a contradiction, which can never exist when Scripture is rightly divided. There can be no contradiction, no contrariness, no lack of harmony in the perfect work of truth. "God

is not the author of confusion, but of peace" (1 Corinthians 14: 33). It is an act akin to piracy to pick a lone Scripture out of its original setting and place upon it some private interpretation, and apply it in a perverted sense to support some peculiar doctrine we may hold and seek to promulgate.

We are sure that a careful study of this Scripture in question will reveal the fact that the apostle is seeking to convey the thought that the "ministration" of the law has been changed and not the law itself. That the "ministration of death" has been abolished and done away, and not that the law has been abolished or done away, as we are so frequently asked to believe.

The ministration of death written and engraven on stones, as spoken of in verse seven, refers unmistakably to the Ten Commandments written by the finger of God on the tables of stone, Exodus 31: 12-18; 32: 15, 16; 34: 1-8, 28-35. This law—though ordained unto life—(Romans 7: 7) ministered death under the old covenant, as testified by the Scriptures, because the people had no power in that dispensation to keep it. The law was holy and spiritual and the unholy and carnal people could not keep the holy, spiritual law. Consequently it ministered death because of transgression.

Divine Justice had decreed that the wages of sin (transgression of the law) would be death (Genesis 2: 16, 17; Romans 7: 23). "The soul that sinneth; it shall die" (Ezekiel 18: 4).

This institution of the law was inaugurated with a most remarkable demonstration of glory. Moses, the mediator, through whom the law was given, spent forty days and nights on the mount with God, enveloped in the effulgence of that glory, and seemed to have absorbed such a remarkable portion thereof that when he came down to the people, it radiated through his countenance with such dazzling brightness that the people could not steadfastly behold his face, which had to be veiled while conversing with them.

This glory, the apostle declares, was to be done away, to give place to a still greater glory. It was only a temporary manifestation. The sequel has proved that not only was this glory to be done away, but, thank

God, the "ministration of death," instituted amid its display, was to be done away, also.

In conjunction with this "ministration of death," which Paul explains as the letter (of the law) which killeth, or worketh death (Romans 7: 7), he speaks also of the "ministration of the Spirit," which giveth life (or quickeneth to life.—M. R.) (Romans 7: 10)

In considering the different ministrations of the law, it is necessary that we take into careful consideration, also, the different dispensations of the old and new covenants and their respective relationships to the law. As before noted, the moral law of God ministered death, because of the carnal mind, which is enmity against God, for it is not subject to the law of God, neither, indeed, can be; and to be carnally minded is death (Romans 8: 6, 7), because the carnal mind can not keep the spiritual law. And under the dispensation of the old covenant no provision was made for regeneration or destruction of the carnal mind and nature, which is enmity against God's law. No provision was made for the "renewing of the mind" or enabling man to walk in the Spirit (at least in a general sense), for which cause God found fault with the old covenant and took it out of the way (Hebrews 8: 7-13).

When our Lord Jesus came, the Mediator of the new covenant, established upon better promises, he opened the way for man to receive the Holy Spirit, to be born again, so that the old carnal mind born in us by nature might be born out of us by the new birth in the Spirit, under the provisions of the new covenant in which God has promised a new heart and a new mind and a new spirit. Under which covenant he has promised to put into that new mind and write in that new heart, by the power of the Holy Spirit, the same law he had, under the old covenant, written with his fingers on the two tables of stone. Furthermore, it is included in this glorious promise that he would put his Spirit within us to cause us to walk in his statutes and keep his judgments to do them (Ezekiel 36: 25-27).

In the dispensation of the new covenant the law is not abolished, it is not done away, it is not destroyed; for even our Lord Jesus said, "Think not that I am come to destroy

the law or the prophets; I am come not to destroy but to fulfil" (Matthew 5: 17). The only change it has experienced is not in character, but in location. It is simply transferred from the tables of stone, from whence it ministered death, to the fleshly tables of the heart and the mind, written not with ink but by the Spirit of the living God, from whence it ministereth life. This is the sense in which the law was originally ordained unto life (Romans 7: 10). Now, under the gospel dispensation, under the ministry of grace and the gift of the Holy Spirit, which gives power to keep the law, it fulfills its ministry of life for which it was ordained.

Just a word of explanation here, about

that would qualify him to return into the presence and fellowship with the holy God and thus recover through obedience the life he had lost through disobedience. As he had disobeyed himself out of God's presence and holiness into sin and death (separation from God), he might now, through the law ordained unto life, obey himself from sin and death back into a state of holiness and into the presence and fellowship of God, which is life.

Thus, this holy commandment, this just, this good law (Romans 7: 12) was ordained unto life. It was ordained to be an institution by which man might through obedience thereto recover the life he had lost through disobedience. But this law was holy, and



Mount Zion Sabbath School Picnic

the law being ordained unto life. We remember that death reigned through disobedience, which is sin—"By one man's disobedience many were made sinners" (Romans 5: 19). This is not merely physical death but spiritual death. Physical death is the separation of the soul from the body, while spiritual death is the separation of the soul from God. This is the death we are dealing with, particularly, in this treatise. This spiritual death and separation from God was the result of transgression of his law, the fall from holiness to sinfulness. Consequently death reigned from Adam to Moses (Romans 5: 14). At which time God gave man a holy law, by obedience to which he might attain a state of holiness

man, being carnal, could not keep the holy law; because of which it worked death instead of life. Consequently the ceremonial law, which stood only in meats and drinks, and divers washings and carnal ordinances imposed on them until the times of restitution, was instituted as propitiatory measures, by which the transgressor of the moral law might be absolved from his guilt, and righteousness be imputed to him for his obedience thereto. It is this ceremonial law of carnal ordinances that our Lord Jesus became the end of, according to Romans 10: 4.

He did not come to destroy the moral law, as he said in Matthew 5: 17; but he came to give us power to keep it that we might

thereby have *life*. We are told that by this way of reasoning we rob Christ of his glory, and look to the law of life instead of looking to him. Not so; the moral law stands squarely between every soul and its fellowship with God. The only way into reconciliation and peace with God is through faith in the vicarious atonement of our Lord Jesus Christ; the only way back into an abiding fellowship with God is to acquire a state of holiness of life and character akin to that of God, through keeping his holy commandments. The grace and power to do this must come through our Lord Jesus Christ. The death of Christ ended the old covenant and removed the ceremonial law, and provided through Christ the power to keep the moral law which is holy. By obeying the holy law, which is an expression of God's holy character, we become holy in character, even as he is holy (1 Peter 1: 15, 16), through the power of the Holy Spirit given us by our Lord Jesus Christ. Hence we have *life* through Jesus Christ through the power he gives to keep the law of commandments, ordained unto *life*. The holy law of *life* is from God; the power to keep it is through our Lord Jesus Christ (Romans 8: 3, 4).

In Romans 8: 12, 13, the apostle writes: "We are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live." Here we are instructed that if we live after the flesh; that is, live to gratify the lusts and desires of the carnal mind and nature, which is enmity against God, and not subject to the law of God, neither indeed can be (Romans 8: 7), we shall die; but if we, through the Spirit, do mortify the deeds of the body we shall live. Hence we see that in spite of all the Lord Jesus has done for us, the matter of life and death is in our own hands and power. It is entirely up to us: the result of what we do, not what we profess to believe. In Deuteronomy 30: 15; 11: 26-28, we read: "See, I have set before you this day life and good, and death and evil;" "a blessing, . . . which I command you this day: And a curse, if ye will not obey the commandments of the Lord your God." So we are instructed in this gospel dispensation that

if we live in the flesh (gratifying the carnal lusts and desires in the mind and body) we shall die; but if we walk in the Spirit we shall live. Thus we live or die by what we do, and not by what we claim to believe. The power to do—the power to walk in the Spirit—is from Christ alone. Hence, we have *life* through him.

This statement of the apostle clearly implies that we have life through mortifying, overcoming, putting off the carnal deeds of the body. We might as justly reason that to mortify the deeds of the body we shall live, is seeking to have life by works instead of by Christ, and thus robbing him of his glory, as to say we are robbing him of his glory when we claim we have life through keeping the commandments. The grace and power to keep the commandments is unmistakably through Jesus Christ, alone. Likewise, the grace and power to mortify the deeds of the body, and to walk in the Spirit, and not after the flesh, is as unmistakably by him alone, through the Holy Spirit.

So that when he said, "I am come that ye might have life, and that ye might have it more abundantly," he meant that "I am come to give you grace and power to keep the holy law, as I keep it, and to walk in the Spirit that ye might have life." So we see life come through *obedience* through *doing*, and Christ gives the grace and power to do.

There are degrees in this spiritual life; and we possess and enjoy it in the degree and to the extent to which we mortify the flesh by the grace and power he gives us through the Spirit. The first degree of this new life is a free gift, through faith alone; and that first degree given us in justification by faith will grow and develop more abundantly as we, through the grace given us by Jesus Christ through the Spirit, go on in sanctification by mortifying and putting off the carnal deeds of the body.

Mortifying the deeds of the body is more fully and clearly explained in Colossians 3: 5, 6; Galatians 5: 19-21; Romans 13: 14. Paul writes, further, "This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh" (which work death). "But if ye be led by the Spirit, ye are not under the law" (Galatians 5: 16, 18). For the Spirit will give power to put off the carnal con-

ditions that bring you under the condemnation of the law, and under the power of death. So instead of Christ destroying the law, as we are asked to believe he did, he gives grace and power to put off and destroy the sins that are condemned by the law, and to walk in the Spirit which is life—a holy life.

When he said, "I am come that they might have life, and that they might have it more abundantly" (John 10: 10), he infers that he came to give us power to live a holy life, power to keep the holy commandment which was ordained unto life. Further, when he said, "He that eateth me even he shall live by me" (John 6: 57), what could he mean? We are told he was the *Word* made flesh; he was the fulfillment of prophecy and the law personified; so if we have life through eating of him, eating of his flesh, we must certainly eat of the law, and by eating of the law, in other words by keeping the law, we are partakers of the holiness of the law, and herein is the "ministration of life" in the law.

The transgressor of the law is as much a sinner today as ever he was, and is under the "ministration of death" today as much as ever he was; in spite of the fact that Christ has died and forever put away sin by the sacrifice of himself.

Theoretically and in a general sense, sin has been put away by the sacrifice of Christ, the same as the "ministration of death" was done away in him; but in a practical and personal sense it is not so until the sinner accepts the substitutionary work of Christ by faith, and by grace obeys the holy commandments of God; and until he does he is still under the condemnation of sin and the "ministration of death," in spite of the blood that was shed.

In verse nine of the chapter in question, Paul speaks of the law under the Old Testament as a minister of condemnation and under the new covenant as a minister of righteousness which should exceed in glory inasmuch as righteousness exceeds condemnation in glory.

This contrast we find expressed in Romans 7: 14-25; 8: 1-4. In chapter seven we find the wretched state of the man "under the law" in condemnation; while in chapter eight we find the glorious state of the man in righteousness, with the righteousness of the law being fulfilled in him by grace as

it was in our Lord Jesus Christ (Matthew 5: 17).

It is important to notice that the same law that ministered death under the old covenant is here ministering death under the new covenant. We must remember, too, that Paul was a justified man: he had had a powerful baptism of the Spirit and doubtless spoke in other tongues many times; and yet he said, "The commandment which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment is holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceedingly sinful. For we know the law is spiritual; but I am carnal, sold under sin" (Romans 7: 10-14).

There is no indication here that the great apostle who wrote the seventh and eighth chapters of Romans, and the third chapter of second Corinthians, which we are discussing, knew anything about the law or the commandments being abolished or done away, as we are so frequently asked to believe; but he did evidently know that in his day and experience the law was a stern reality, and of tremendous vital force, working death and condemnation to such an alarming extent that he was forced to cry, "O wretched man that I am! who shall deliver me from the body of this death?"

We think our readers will agree with us that the apostle was here realizing something of the reality of being consciously "under the law." His wretchedness was a sense of condemnation realized from transgression of the law. He was wretched because he knew that by transgression he was "under the law" and condemned. The difference between him and many other believers who are under the law through transgression, lies only in the fact that he had been awakened by the Holy Spirit to know and realize his condition as a transgressor "under the law"; while multitudes as really and actually under the law as he, have deceived themselves into a false security by imputing to themselves the righteousness of Christ, assuming that they are righteous because he is righteous. We may plead his righteousness for justification; but

for sanctification, never. John writes, "He that doeth righteousness is righteous, even as he is righteous" (1 John 3: 7). Paul was not satisfied with being clothed with Christ's righteousness; he wanted grace to reign through righteousness unto life in him. So he cried to be delivered from the body of sin and death that the righteousness of the law might be fulfilled in him so that he would not walk after the flesh but after the spirit, and thus be free from the condemnation of the law. "But if ye be led of the Spirit, ye are not under the law" (Galatians 5: 18). Every person living in a state of justification, sinning and repenting, is "under the law." Only the truly sanctified ones who walk not after the flesh but after the Spirit are free from the law, and the ministration of death. So to the extent we break the law, to that extent we are under it. Hence we say the ministration of death was done away with the old covenant; but in a personal and individual sense it was not, unless we keep the law.

It is not so strange that there are the two ministrations of the law—death and life; because we find the gospel has its two corresponding ministries. On the one hand, there is the letter of the gospel which kills, and there is the spirit of the gospel which quickens and gives life (2 Corinthians 3: 6). In 2 Corinthians 2: 15, 16, Paul writes: "We are unto God a sweet savour of Christ, in them that are saved, and in them that perish: To the one we are a savour of death unto death; and to the other, the savour of life unto life."

What makes the difference in the ministration? The responsibility rests entirely with the individual. The gospel is preached, Jones believes, and by faith therein he is justified; Smith rejects it and is condemned. It is a "savour of life" to Jones because he believed; and it is a "savour of death" to Smith because he rejected it. Jones and Smith might live in the same house here but in eternity be as far separated from each other as Dives was from Lazarus. To the one it bore the "ministration of death"; while to the other it bore the "ministration of life."

The spirit of the gospel does not destroy or abolish the letter thereof; neither does the spirit of the law destroy or abolish the letter of the law; but it does destroy the "ministration of death" because it gives

power to keep it. The letter is the body, as it were; and the spirit is the life. The spirit—the life does not destroy the body; it preserves it. As the body without the spirit is dead; so the law or the gospel without the spirit is dead and has no life-giving power. So the "ministration of the spirit" has not destroyed or disannulled the letter of the law: nor has it changed the law, except in location, transferring it from the tables of stone to the fleshly tables of heart and mind, that it might be lived out in the daily life and thus bring us back into the presence and fellowship of God.

The moral law (the Ten Commandments) is as unchangeable as God, himself. The greater amount of controversy about the law is simply an effort to find an excuse for observing the first day of the week as the Sabbath, without admitting obedience to the mandates of the Roman Catholic Church, which changed the day, instead of obeying the commandments of God. Consequently they seek to do away with the whole law to relieve themselves of the obligation of keeping the seventh day Sabbath, according to the commandment of our holy and everlasting God.

"Whether it be right to hearken unto you [man] more than unto God, judge ye" (Acts 4: 19). "We ought to obey God rather than men" (Acts 5: 29).

To these who can discern the meaning of things, it is clear that a new light is dawning in race relations. Men are coming to desire a larger knowledge of all other men. Wise men realize that each group has a contribution to make to the world's civilization, and the sooner all groups can be brought to efficiency, the sooner will the world be blessed with all these contributions.

Neither individuals nor races work out their destinies alone, but in co-operation. "All the world needs all the rest of the world." Working together for the good of all, each race may have its individual life and yet live in peace and harmony, and in helpfulness to the other races which live by its side. It behooves every true lover of his land to strive to know all its peoples and to help each and all in the struggle upward, envying no man his success, hating none, blessing and blessed by all.—*Extract from "The Negro from Africa to America."*

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

OUR BULLETIN BOARD

The Southeastern Association convenes with the Salemville, Pa., Church, June 28, to July 1, 1928.

Moderator, Sherman R. Kagarise, Salemville, Pa.; recording secretary, C. C. Wolf, Salemville, Pa.; corresponding secretary, Frances Blough, Salemville, Pa.; treasurer, L. R. Polan, Salem, W. Va.

The treasurer of the Onward Movement has reported the following amounts received during the nine months of the Conference year:

July	\$ 1,057.19
August	445.30
September	1,374.86
October	1,898.83
November	1,964.92
December	3,819.32
January	2,316.67
February	2,027.26
March	1,950.02

Total for the nine months \$16,854.37

Eight churches have not paid anything this year.

New York City, Roanoke, and Riverside churches are at present on the honor roll, having paid three fourths or more of their quotas.

The Onward Movement treasurer reported \$19,531.99 received in the first nine months of last Conference year. Compare this with the total for the nine months of the present Conference year.

MY CALL TO THE GOSPEL MINISTRY

REV. LELY D. SEAGER

My people were good citizens but were not religious. They were common people, farmers, mechanics. What religious knowledge I possessed leaked through from the school readers, from papers and periodicals that my father wisely provided for the

home; and I remember one teacher who read the Scripture and offered prayer, and an occasional week or two in Sunday school to get in on picnic day—at least that was the incentive urged. But none of these things, so far as I am aware, influenced me.

I think my first inclination upward came with the new high school building and the new principal, who was something of a scientist. Though too young to be in his classes, yet, as his work was done in the general assembly room where all studied, I became intensely interested in his recitations and in the many experiments in physics and chemistry. For the closing exercises (that was before the days of commencements), he induced me to prepare and deliver a medley, in which I was quite successful.

The following year there came a new principal and a new order of things. One day an older boy passed me a petition for a literary society, which I signed. The elite of the school had a Greek letter society, but this was a movement among the proletarian boys for something for them. It is now, even after these years, the high school literary society. Among our activities was the purchase of a library, and among the books was one, *Things Not Generally Known*. One bitter cold Sunday I was reading this book and came upon an article by Herschel, the great astronomer, in which he described the immensity of the universe, and ascribed all to the creation of God, and declared that he ruled the marvelous workings of the heavens. It occurred to me that if God was like that, it was my place to serve him. I resolved then and there to do it. I can not forget my feelings as I pondered on the things I must do and the things I must quit.

The customs of that day required a large family Bible. I took this up to my room and tried to read it, but it was a scaled book. I finally began at the beginning and read it through; that was little better. I began to attend church, the Methodist, because it was nearest. It was noisy and did not appeal to me. The next Sunday night I tried the Congregational—next nearest—which was the stylish church. One of the high school boys was motioned out of a seat—I have despised rented pews ever

since. I am also critical of that denomination, especially since Bosworth was put into my hands.

The next Sunday night I went across town to the Baptist. Well, I wish all churches and especially our Seventh Day Baptist churches might have the animus I felt there. I was soon at home. Some months later I began to attend in daytime. Meanwhile not having declared myself, I was brought into a crisis. In visiting I had spent the day—Sunday—playing on the ice after a thaw, breaking up great chunks and floating until they went to pieces. It was great fun, but as I walked the three miles home in the mud—it was very dark—I became conscience smitten because I had not declared myself and refused thus to spend the day. In the agonies of that night (I suppose it was what the former generation of religionists would name "conviction"), I made the resolution to devote my life to God.

I had come in touch with the pastor. He was surprised when, on asking me if I had decided on a life work, I told him my determination to preach the gospel. This led to a more vital relation, and he planned to see me through college and seminary. When the time drew near to begin the work, I was interested in the Sabbath, because of a chance remark which made known to me that there were people who kept the seventh day. I at once began to study the matter. I found no evidence for Sunday. I did not know where seventh day people lived.

Finally I resorted to the encyclopedia in our literary society library and found just a few lines about Seventh Day Baptists—like other Baptists only the day, had three schools, DeRuyter, Alfred, Milton. I, just at random, chose DeRuyter and wrote there for information. My letter fell into the hands of Joshua Clarke and was sent to the RECORDER. It was published and a subscription given me. I had no idea of keeping the day till I could move among those who kept it. No one had the least inkling of what I was studying. It happened, though, that when I saw my letter I burned the paper. That did not end it. Two days later, when I was working at the saw-mill, my employer, who loved to gey me about

religion, broached the Sabbath question. He said it was no worse for him to swear than it was for me to be working (it was Saturday afternoon). To his surprise I agreed with him. He said, "Why then do you do it?" and I replied, "I shall never work again on Saturday. You will let me off, won't you?" He assented, but the next Friday night he was astonished when reminded of his promise. I have kept my word. He kept his.

I had planned with Elder Wright to enter Denison University, Granville, O., on January 4, but my course made that impossible. The pastor invited me to his study to talk things over. He told me he had spent many sleepless nights over the Sabbath question, but had finally decided that though Sunday is not the Sabbath, it answers all its needs, but that he never allowed himself to call it Sabbath. If he could be pastor of a Seventh Day Baptist Church he would prefer it very much.

When this did not win me, he proposed that I go on to Denison and he would procure aid just the same. I need not let it be known that I had Sabbath convictions. I told him, "No, it would not be honest to let the Baptists educate me when I do not intend to serve them." In parting, he told me, "I have just this more to say to you. You are throwing yourself away."

It is impossible to know what kind of an educated Baptist pastor I would have become, but it is certain that I have been of little use as a Seventh Day Baptist. From the night I lugged that family Bible to my room and crowded up to the stove-pipe from the stove below to pore over its mysterious contents, to this hour, I have known no other way but to practice just what it teaches regardless of consequences. I suppose I took it for granted that the Bible is the source of information about Christianity. At any rate, that is the way I feel about it now. If there is something better I do not know it.

I was all at sea, so when winter set in and work ceased for the year, I went to high school. At the close of the winter term, having been appointed to deliver an oration, I gave them the Sabbath. I had an audience of about four hundred, but doubt if anything resulted from it. It was certainly considerate of the professor to

allow it. I guess he thought it would do no harm.

During the winter I had some correspondence with Thomas R. Williams and, yielding to his solicitations, decided to go to Alfred, though my father advised "Go West." Father, of course, was very much opposed to my attitude, but when he saw I was determined, he advised me to go where people kept the day. It sure was a "leap in the dark," that midnight hour at Ashtabula, O., when I kissed my sister good-by and stepped on the train for Alfred. I was not yet nineteen.

I entered Alfred University for the spring term, 1877, and left the summer of 1880, having missed one term while teaching. That summer a number of us students went out to sell Slayton razors. I guess all failed; I am sure I did, but I made my way to Jackson Center.

You know my history there. The Wesleyan Methodist tent meeting in I. L. Davis' grove was an epoch maker with me. I had always felt a great lack. The preaching of Hiram Ackers appealed to me. I could not accept their theories about justification and sanctification. Their practices were not all Scriptural. Some of them, it was very evident, were not what they thought themselves to be. However, I saw there must be a better way than most of us knew.

Having failed to get the training in college, I had given up all hope only to help out at the home church, but the vow I had made at the beginning ever troubled me. It became my opinion that all there is in it is consecration, therefore I decided to branch out and do the best I could with what preparation I had. I resigned from Professor Hecks' little school in the Jackson Center college, went up to Stokes for a series of meetings, and from that accepted the call to the Lost Creek, W. Va., Church.

Then followed the strenuous years of service in among the hills until, for my family's sake, I accepted the call to Farina.

Twice in large congregations I have heard the declaration, "If these people would quit teasing the Lord for a blessing and go to work they would be all right." It was not so with me. There was ever a consciousness of a lack. Ministers to whom I con-

fided my feelings laughed at me and told me I was looking for something I would never get. At last when leading the singing for Elder Kelly's meetings at Hornell, N. Y., as I knelt in private devotion in the church study, something happened. Since then always in real prayer in private, it is repeated. On a few occasions in public address, I have become so overwhelmed that I could not control myself. I realize that tears are contemptible, and that the people despise me for it, but for all that I can not regret or despise their cause.

You must see now that I belong to neither camp, modernist nor fundamentalist—I am out of harmony with the popular religious teachings of the present day. My life has not been, nor is, satisfactory, but the inner man has that which is satisfying. I can only say concerning the doctrines with which I do not agree, "I have not so learned Christ," and to all "I would to God . . . that all were . . . such as I am, except . . ."—my frailties and imperfections. Ephesians 4: 20. Acts 20: 29.

BEYOND DARK CLOUDS

No matter that we can not see
The dawn beyond the clouds,
And that at first we're followed not
By fond, approving crowds:
Keep hope and let us travel on,
In paths we know are right,
If we, the torch bearers shall be,
More will behold our light.

So let us ever work and pray,
And right will surely win,
Though ere we reach the haven bright,
Come many days of sin;
But still a brighter day shall dawn,
When we, the storms have passed,
For sunshine always is beyond—
And clouds can never last.

Martha Shepard Lippincott.

West Philadelphia, Pa.

O Christian, when the world crucified Christ, it crucified you with him! When Christ overcame the world on the cross, he made you an overcomer too. He calls you now, at whatever cost of self-denial, to regard the world in its hostility to God and his kingdom as a crucified enemy over whom the cross can ever keep you conqueror.—
Andrew Murray.

MISSIONS

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

MISSION COURSES

In some denominations the activities of laymen are, and always have been, determined by ecclesiastical law; but among Seventh Day Baptists there is no limitation as to the activities of laymen or the places they may fill. From the very first, laymen of all classes have been foremost in denominational councils. The idea that there was a time in our early history when ministers were more prominent, that later deacons were admitted to the councils of the denomination, and still later laymen of all classes were brought in, is fiction pure and simple, wherever it may have originated. One of the cardinal principles upon which our fathers built was the equality of all in the church and before Christ, the head of the church. Our denominational forebearers were opposed to the idea that, because one was pastor or deacon or church moderator or the holder of any office, one had any priority over any other member of the church. For this reason they were reluctant to ordain their pastors, and evidence is lacking to prove that the first Seventh Day Baptist pastor in America, Elder William Gibson, was ever ordained, though he was pastor of the congregation in Newport and vicinity over thirty years. Laymen are still given foremost places in all denominational organizations and there is no indication but they will be in time to come. Under such a regime as this the policies of the local church and the denominational boards are determined in no small measure by laymen. Missionaries, secretaries, and pastors (the trained experts of the church) may plan, recommend, and advise, but laymen, by their votes and in other ways, determine denominational policies.

This may be wise or unwise (we think it is wise); but it remains a fact among us, as in all denominations with congregational polity, and it places a tremendous load of responsibility on laymen. Perhaps some laymen have looked upon this responsibility very lightly, but many have not.

What has all this to do with the subject placed at the head of this article, Mission Courses? It paves the way to commend the work many Christian Endeavor societies are doing in promoting mission study classes. The fact that some societies are pushing this work year after year is one of the hopeful things among us. The young people of today are to be the church and denominational leaders of tomorrow, and these courses are preparing them for one important phase of denominational activity. Some Christian Endeavor societies are not alone studying all mission fields in the world and thus familiarizing themselves with world-wide conditions and needs, but in addition they are studying missionary administration. This last will be of very great help when the young people of today become leaders in churches and boards. It means a new day.

In this connection the missionary secretary wishes to plead with our young people to do more than take mission courses. In addition to this he would have them prepare themselves definitely, as well as generally, to become leaders in all the work of the church. Young people who expect to be lay leaders, as well as those intending to enter the ministry, need in this day and age special training for the work of the church. Such training is needed more in denominations with a church polity like ours than in other denominations. As pointed out above, with us laymen are largely responsible for the policies adopted and the means by which they are carried out. This being true, it is as essential that laymen be trained in church matters as it is that ministers be. In denominations where the policies are shaped and determined by the ministry, there is not so much need for trained laymen. We require our young people to study the history of our country and civil government because to them is given, by virtue of the ballot, the prerogatives of kings. In a denomination with a democratic polity the young should be trained in church history, church administration, stewardship, missions, missionary administration, and all things pertaining to the kingdom of Christ. Here lies one of the imperative needs of today. Training young people to be wise and efficient lay leaders can not take the place of consecration and endowment with the power of the Holy Spirit; but it can

tremendously help, especially in denominations whose polity is democratic.

Let us have more mission courses. And let the home and denominational schools unite with the church in training the young, whether they are to be laymen or ministers, for the work of the church, the home's best friend and the mother of the school.

FOUR CONDITIONS OF SUCCESSFUL EVANGELISM

Much is being written about conditions of success in evangelism, and it is seldom that the conditions are stated more tersely and wisely than they were recently in the *Presbyterian Magazine* by Rev. George Gordan Mahy, D. D., secretary, Division of Evangelism, Board of National Missions. After a few introductory paragraphs Doctor Mahy states the conditions as follows:

Am I prepared as to the consistency of my conduct? Christian men, especially the Christian minister, and elder, are watched with keenly critical eyes. This is indicated in the Scriptural injunction: "Conduct yourselves properly before pagans, so that for all their slander of you as bad characters, they may come to glorify God when you are not upon trial, by what they see of your good deeds." (1 Peter 2: 12. *Moffat*)

We have read the letter which Pliny wrote to the emperor, A. D. 112, in his uncertainty about how to deal with the Christians in the territory governed by him. He reported that he had commanded them to renounce Christ, and offer libations before the statue of the emperor, and then adds: "None of these things can such as are really and truly Christians be compelled to do." At the cost of their lives, these Christians fulfilled the Scriptural requirement: "Prove all things, hold fast that which is good; abstain from all appearance of evil."

Am I prepared to preach with utter conviction? Jesus knew where and how that conviction was to be found, and he has told us about it. After summing up the evidence for his own deity, he says: "And the Father who sent me has supplied evidence about me." He continues with the statement: "You search the Scriptures because you suppose that in them you will find eternal life. It is these Scriptures that yield evidence about me." Sincere men must admit that

their interest in the Scriptures often dies out. There is no space here to discuss the reasons for this—only to say that they are avoidable.

The only cure for indifference to the Scriptures, with its accompaniment of coldness of heart, is to come back to them; to do more than read them, to search them, taking time alone to "track them out," with the help of marginal references, a concordance, and comparative translations; to look for light on the great life histories they contain—above all, to discern the "evidence" about him. It is good also to follow through some great topic or doctrine, as it develops from book to book.

As one gives himself to such study as this, discouragement and depression fly out the window. His heart grows warm as great truths flash before him. His knowledge is translated into living power, both to exhibit and proclaim the gospel in his pulpit and pastoral work.

Am I acquainted with my own church and the community surrounding it? There is no desire to write a program article here. We have enough printed material and experience to know what our program ought to be, but that part of our work which enables us to know our own people, from the point of view of their usability in personal service, lies at the root of success for the minister and his people. It takes no preparation to exhort, but it requires days and weeks of prayerful study to be able to assign our people to work which they can do. If there is anywhere a new type of evangelism, capacity for this kind of work is at the heart of it.

It is a constant surprise to those who are able to keep in touch with many churches, to find how often the same experience is repeated. The pastor has resigned because nobody would do anything to help him, and further, because there was "very little material in his field worth cultivating." The words in quotation are the exact words of a resigned pastor. Within a year, in that same church, there was developed and enlisted an eager corps of workers, under the leadership of another pastor. These workers gathered every week, from December to March, to pray and arrange for frequent calls upon a hundred people, who really belonged to their constituency—and at the end of the year, more than one hundred had

made confession of their faith in Christ. There was no general movement in the community, it grew out of the fact that a pastor came who took time to estimate his force and size up his field; to pray and work with all his might—and he won the victory for Christ.

Is there a sustained spiritual activity on the part of the members? Human nature is such that it requires frequent change of pace and of objectives. People will enlist for a limited period of service and do good work, who "won't stand for a life sentence." Thus, the demand is made on us all for resourcefulness in discovering ways of working.

There must be one constant factor, however, and that is a continual teaching of the Bible and of Christian progress, in a human, practical, vivid way, to the whole congregation; so as to insure a practical knowledge of Scripture content, and of the great facts which history records concerning its influence upon the nations of the world. It is necessary also to stimulate devotional study and to develop ability to use the Bible in personal work.

LETTER FROM JAMAICA

*Rev. William L. Burdick,
Ashaway, R. I.*

DEAR BROTHER BURDICK:

Brethren C. E. Hunt and N. A. Edwards, of Kingston, and Mrs. Coon and I spent Sabbath, March 10, with our people of the Luna Church. It was the first time we had been there for a church service. Because of their disappointment in not being able to carry out plans made for a meeting house they have not been meeting together for regular Sabbath services for some time.

This Sabbath we met at the home of Brother Charles Smellie at Mount Charles some eighteen miles from our home. Two families of the church were not with us this Sabbath. We were told that the people had not notified them in time, of the services. But there were more than twenty of us there for forenoon and afternoon services. Besides two preaching services we had an informal meeting in which we freely discussed denominational matters and work. Then, for the closing service of the day, we

had a spiritually warm and hearty testimony meeting. Three adult persons there told me they wished to be baptized and to unite with that church. Two of them are members of our families there. The third one that very day was keeping his first Sabbath. They voted unanimously that they would hold regular Sabbath services at some of their homes hereafter till some better arrangements can be made for a meeting place. We left copies of the *Helping Hand* with them, and they said they would start a Sabbath school. Brother Larchin A. Dalhouse, living at Glen Goffe, some miles away, besides giving pastoral care to the Glen Goffe and Above Rocks churches has been doing faithful service as opportunity offered him with the Luna Church. We were happy to have him with us for the services of this Sabbath. It was an inspiration to all of us to have brethren Hunt and Edwards with us. The Luna Church is going to grow. You will hear more from them.

The following day, Sunday, Brother and Sister Isaac Smith, the newly-weds, went with us to Bog Walk, twenty-five miles from our home. Brother Joseph Kelly, our church leader of the Bog Walk Church, had written asking us to spend a Sunday with our Bog Walk folks.

After we reached the town Brother Zechariah Thomas got word to some independent Sabbath keepers living out some distance north that we would have a service there that afternoon. Upon reaching the place of meeting, we found twenty-five people singing lustily. They are a company not connected with any denomination. They have been keeping the Sabbath for some three years, and meet together every Sabbath for worship. Brother Thomas, a member of our Kingston Church, but living in Pog Walk, has met with them frequently. They are much more demonstrative in their worship than are our Seventh Day Baptist churches. They are rejoicing in the observance of the Sabbath. We were glad to meet with them, and they seemed to appreciate our coming and the sermon I preached to them.

From this meeting we went to the home of Mrs. Tenn, for whom a daughter of Brother Kelly has been working for some time. Mrs. Tenn had prepared dinner for us. Although she is not a Sabbath keeper

she was very gracious and kind to us. After the dinner we went to the hall where our church has been meeting each Sabbath for some time. Here more than thirty people enjoyed together an hour of worship. It was our first meeting with them. The Bog Walk Church is alive and doing business in the name of the Lord. Both they and the Luna people would be glad for us to spend some time among them in special evangelistic meetings. We hope to grant their request. Such are the calls from many places. We need more consecrated workers and more consecrated money for their support in this needy and most promising field we have ever known.

Sincerely yours,

D. BURDETT COON.

Dufferin, No. 2, Bon Air Road.

*Cross Roads P. O., Jamaica, B. W. I.
March 21, 1928.*

HOME NEWS

MILTON JUNCTION, WIS.—Rev. A. J. C. Bond of Plainfield, N. J., and Rev. E. D. Van Horn of Alfred Station, N. Y., both former pastors of the Seventh Day Baptist Church at Milton Junction, will be in Milton Junction and Milton, April 27-29. Mr. Bond will speak at Milton Junction Friday night, April 27, and Mr. Van Horn will speak Sabbath morning, April 28. A conference of young people at Milton and a conference of ministers at Milton Junction will be a part of the program during their stay here.

Pastor Randolph has been away two Sabbaths during March, being granted a leave of absence by the church to be with the church at Garwin, Iowa, March 17, and with the church at Welton, Iowa, March 24. The intervening days were spent in visiting in the neighborhood of these churches.

The committee that has in charge the landscaping of the church grounds has ordered shrubs for the front of the church and expects to begin work soon. It is hoped we will have new steps to the church before the shrubs are set.

Plans are under way with seeming promise of a Vacation Religious Day School in Milton Junction again this year. The union school conducted by the Methodist Episcopal and Seventh Day Baptist churches last

year was very successful and gives us a good start in the right direction. Our chief problem last year was in securing teachers. If you are asked to consecrate a few half days to this service this year, think twice before you say no.

The quarterly meeting of the southern Wisconsin and Chicago churches meets at Walworth, April 20-21.

The regular quarterly communion and covenant service takes place on April 7. The next day, April 8, is time for the quarterly business meeting of the church.—*Pastor's Assistant.*

ANDOVER AND INDEPENDENCE, N. Y.—The *Seventh Day Baptist Bulletin* of these churches gives the following items of interest:

The evangelical church communions of Andover and Independence, nationally considered, in the order and amounts of their annual giving for benevolences per capita are as follows: Presbyterian, U. S. A., \$5.11; Seventh Day Baptist, \$4.10; Methodist Episcopal, \$3.71; Northern Baptist, \$3.15.

April, May, and June have been designated by the local Seventh Day Baptist Church as the period for a "Come-to-Church Campaign." It is hoped the congregation and constituency of the church will rally for a splendid get-together in this movement. A record of attendance at church, Sabbath school, prayer meeting, and communion services will be kept and a report made at the end of the campaign. There are approximately two hundred people who are members or have indicated a preference for the Seventh Day Baptist Church in the Andover and Independence parish. Come to church next Sabbath, or send a letter to the pastor indicating your interest in the church and the things for which it stands. The April covenant and communion services will be a good time to make a one hundred per cent attendance.

History and experience have proved that church going and Christian service through the church and its organizations are, on the whole, the best ways of cultivating the Christian life. Until we find a better way, let us make the most of these means of grace. If any one has a better way let the pastor know about it. We are always looking for better ways of getting results. We

need the Bread of Life as well as the "staff of life." "Seek ye first his kingdom and his righteousness, and all these things shall be added unto you" first in time and first in importance. Going to church should be as regular a habit of life as attending to business; indeed, it is our most important business, for "Godliness is profitable unto all things, having promise of the life that now is and of that which is to come."

The enlargement of the doorway between the dining room, and new walls and decoration for the parlor, upper hall, play room, and the ladies and gents coat rooms at the Independence parish house are great improvements. A fine piece of work has been done by the home carpenters and painters with the materials furnished by the Ladies' Aid.

A warm sugar social was held in the Andover church parlors, Tuesday evening, April 3. About fifty were in attendance.

Do not be too busy to call on the sick and the lonely of the household of faith. Remember also the careless and indifferent. You and they will be helped by these friendly Christian calls. Let the pastor know of any who may wish a call from the pastor. "Bear ye one another's burdens."

The American people are gradually learning that the program of "Preparedness" is not a peace program, but a war program. Civilized communities prepare laws, courts, and police, and forbid us as individuals to go "prepared." Fines, jails and prison await those who go "prepared" for trouble. The Christian Church as a representative of the Prince of Peace must have a world vision of peace and good will. There need be no conflict between this larger vision and national loyalty. Disarm the "gun toter" through international agreement, and cultivate the principles of peace. The slashing of the figures in the big navy bill before Congress indicates the spirit of the American people for peace by peaceable means.

The church can not hope to do in one or two hours per week what the home and the community may be undoing all the rest of the week. The church needs the backing of the home, the school, and the community in its great spiritual task. Should not all these work together and go forward in the spiritual adventure of Christian character building?

MY LOYALTY PLEDGE

In order to help and to render all possible assistance in the "Come-to-Church Campaign," I gladly promise my regular presence, my prayerful interest, and my hearty co-operation throughout the campaign.

Name

Address

OLD NEW MARKET VERY MUCH ALIVE.—No! The Seventh Day Baptist Church of Piscataway is not dead. She has elected to postpone the obsequies for an indefinite number of decades. Yesterday the pastor sounded the call for a renewed "Crusade with the living Christ." The stimulus for that call originated in part from the annual business meeting of the church one week ago today. This report is hastened out to answer the anxious inquiry of a few friends who somehow have got a "wrong slant" on matters pertaining to the old Seventh Day Baptist Church at New Market. If these friends could have been listeners-in to that annual meeting they would have their fears allayed by things reported done, as well as plans proposed for future work, which only a faith-filled and living church could hope to accomplish. An animated woman said to me just today, as she pointed with pride to a church schoolroom where only a few were seen at that hour. "After all, it is not so much numbers that we like to call attention to, as to the *activities*."

Now the reports presented at this meeting were indicative of unusual activities. They were the reports of the auxiliary branches of a very much alive church. There was the report of the Ladies' Aid, giving account of one of the most successful years of its history: bake sales, suppers, thank offerings, luncheons, a great deal of sewing, extra work meetings all day long, uncounted committee meetings to plan for further activities. Then the Christian Endeavor society told of earnest meetings faithfully carried out; interesting and unique socials; promotion of young members into the society; a model record book, showing monthly reports of committee activities carefully filed. Our up-to-date Sabbath school with a ninety-eight per cent attendance of teachers and officers, and a very

large percentage of membership attendance.

The pastor's report indicated service rendered in the community Daily Vacation Bible School, in county and state Councils of Religious Education, in Leadership Training class work, in the local Council of Religious Education, added to his own pastoral duties. He reported participation in two ordination services in other churches.

Had our friends been present, they would have heard a most heartening report from the chairman of our "Onward Movement Committee." Their canvass had secured pledges that came very near equalling those of former years.

They would have heard a splendid report from the treasurer of the Board of Trustees that indicated a condition of the treasury and of the local budget that was exhilarating to us all. Much enthusiasm and unanimity were shown over the proposed plan to put a steel ceiling in the auditorium of the church and to proceed with other interior decorations. The Ladies' Aid and the Christian Endeavor society were each asked to appoint a person to join the trustees in a committee for this work. Plans are well under way for doing these things at an early date.

Through the generosity of an unknown friend, a new and beautiful pulpit Bible now adorns and dignifies the reading desk.

The Yearly Meeting of the New York and New Jersey churches was one of the memorable events of the year, that was noticed in the reports. The church can not forget the spiritual uplift which this gathering affords the local church.

Another precious season was the week-end series of meetings when Corresponding Secretary W. L. Burdick of the Missionary Society gave four great messages. Two weeks later we had the privilege of joining with the Plainfield friends in the week-end meetings where Pastor Claude Hill of Farina, Ill., was the preacher. We are now looking forward to the coming of the Eastern Association, to meet with us in June.

We are not unmindful of the fact that these good times in retrospect and prospect are due alone to the goodness and mercy of the great Head of the Church, and to him we offer our grateful praise.

April 9, 1928

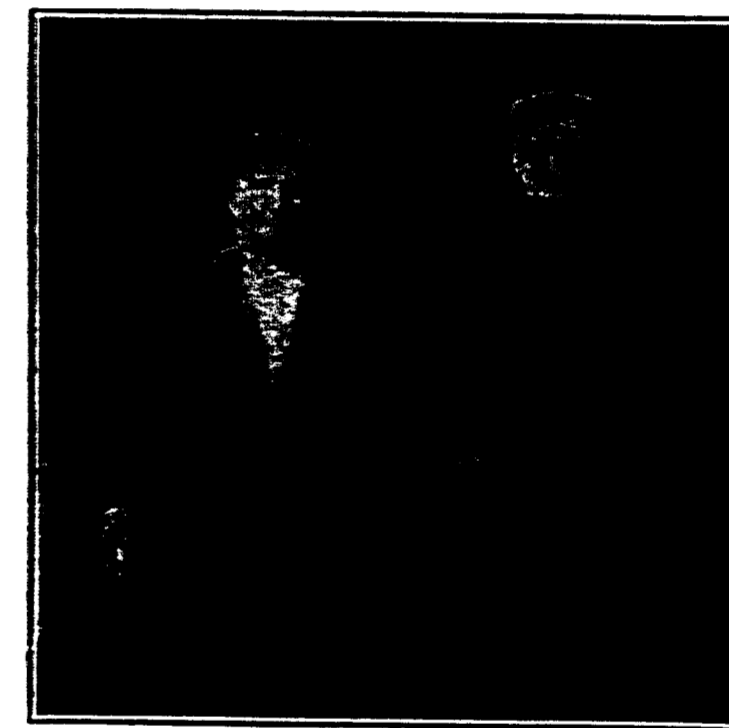
T. J. VAN HORN.

REV. AND MRS. GEORGE P. KENYON CELEBRATE THEIR GOLDEN WEDDING

REV. WILLIAM L. BURDICK

Out of the many millions of men and women united in holy wedlock every generation very few couples, comparatively speaking, are permitted to celebrate their golden wedding. The readers of the SABBATH RECORDER will be pleased to know that a kind Providence granted this rare privilege to Rev. and Mrs. George P. Kenyon of Shinglehouse, Pa., on March 23, 1928.

It would not have been in keeping with the spirit and service of Mr. and Mrs. Kenyon had this event been attended with the blowing of horns and the sounding of trum-



Rev. George P. Kenyon, Shinglehouse, Pa. (On their 50th anniversary.)

pets, for they have avoided, rather than sought, publicity throughout all their lives. Hence in the celebration of this event it was arranged that a quiet reception should be held for the bride and groom of fifty years ago at the home of their youngest daughter, Mrs. Floyd Reed, of Shinglehouse, Pa. The day was springlike and beautiful, as was March 23, 1878, and during its glad hours sixty or seventy friends from all the ranks of life, and from different churches called to congratulate the happy pair.

Refreshments were served to all who came and at noon a wedding feast, like that of fifty years before, was served to the immediate family to whom a good Father has dealt very kindly as the years passed. Elder and Mrs. Kenyon's three children, Roy A. Kenyon of Hebron, Pa., Mrs.

Frank Maxwell of Jordan, New York, and Mrs. Floyd Reed of Shinglehouse, were all permitted to be present and Mrs. Kenyon's brothers and sisters, five in number, are all living and four of them were present, the oldest brother being detained at home on account of sickness.

When the happy day was over it was found that about \$130, much of it in gold, had been left by friends as a partial token of the appreciation of the loving services of these faithful servants of God. Elder Kenyon, who is now seventy-seven years of age, began his ministry more than fifty years ago and was in active service up to eight years past, when sickness came and rendered it impossible for him to do much public work. He has, however, during these years of physical disability officiated at funerals, and sometimes when he was so feeble in body that he had to be helped to the pulpit.

In accord with the sentiment oft expressed by those who called during the day, Elder and Mrs. Kenyon's many friends throughout the denomination congratulate them and wish them many more years together here below.

MONUMENTS THAT LIVE AND GROW

DEACON ABERT WHITFORD

Some forty-five years ago, after extensive improvements were made on the Seventh Day Baptist church at Leonardsville, N. Y., and when the grounds about the house were nicely graded, some of the fellows decided to do something that would add to the beauty of the place and be a lasting contribution for generations to come. So some twenty men and boys went into the forests and brought young maples and elms which they planted in the churchyard.

Providence has been very kind to those trees during all the years. They were carefully planted and today they make a very beautiful grove of trees standing fifty to eighty feet high.

Now some of the sons and grandsons of those who planted the trees are putting on each tree an indestructible tablet of brass, bearing the name of its planter. Thus for many years to come these beautiful trees standing around that dear old church will speak to the world of the good work of the men who placed them there.

When you visit Leonardsville do not miss seeing that beautiful grove surrounding the church, and you will be interested in reading the following names of faithful men as they appear on the tablets:

Stephen Burdick, J. D. Rogers, Edwin Whitford, George B. Clark, D. S. Crandall, S. C. Maxson, W. A. Babcock, M. W. St. John, J. G. Sisson, W. G. Bass, D. V. St. John, Clark Saunders, Riley Clark, Cyrus Whitford, Asa West, E. S. Weaver, Lewis Maxson, Daniel Hardin, Stephen Brown, John Babcock, John Wheeler.

ARE WE THE LIGHT OF THE WORLD?

The world will abide in darkness without the Christ. Do we truly believe that, or only say it? *Can* we truly believe it and be as unconcerned as we are about the great foreign missionary enterprise of the Church? That is what it is all for—to take the light into the dark places of the earth. And that is what our devoted missionaries are doing. They are taking light to those who sit in darkness. But how few they are! How vast are the stretches of blackness that belt the world! *They* know it all too well as they push their way heroically into the night that almost engulfs them; but we—do we realize it at all? Have we yet begun to do more than play at the task of scattering the gloom?

"Who is my neighbor?" asked the lawyer of old, seeking after truth. And then Jesus pointed him to a man of another nation, another religion, another race. Judged by almost any standard, the Samaritan of that day was as far from the Jew as the African or the East Indian or the South Sea Islander of today is from us. It has become a trite saying that all the world's a neighborhood; yet millions of these neighbors of ours literally dwell in thick darkness when compared with the blessings and fellowship of a nation like our own. Would the Master have it so? Are we so blind that we can not see what his spirit in the hearts of men has done for us and for our children? Are we so deaf that we can not hear him saying, "I am the light of the world?"
—Selected.

"The greatest successes in life are for those who accept the heaviest risks."

WOMAN'S WORK

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

HOW MUCH SHALL I GIVE THIS YEAR TO MISSIONS

A LITTLE ARGUMENT WITH MYSELF

1. *If I refuse to give anything* to missions this year, I practically cast a ballot in favor of the recall of every missionary, both in the home and foreign fields.

2. *If I give less than heretofore*, I favor a reduction of the missionary forces proportionate to my reduced contribution.

3. *If I give the same as formerly*, I favor holding the ground already won, but I disregard any forward movement. My song is, "Hold the Fort!" forgetting that the Lord never intended that his army should take refuge in a fort. All of his soldiers are under marching orders always. They are commanded to "Go!"

4. *If I advance my offering beyond former years*, then I favor an advance movement in the conquest of new territory for Christ. Shall I not join in this class?

Resolved: I do believe in greatly increasing the present number of missionaries; therefore I will increase my former offerings to missionary work.

—Missionary Review of the World.

DESTROYING IDOLS AT KA RI BONG

Ka Ri Bong is a Korean town of about seventy homes, eight miles from Seoul; thither we carried food when we heard that the people were starving after the summer floods. A week after our first visit, seven of the villagers came to say that five families of thirty-five persons had decided to become Christians. Would the foreign woman and some others come to teach them the Jesus doctrine? They were drawing up a petition, with all their seals added, asking that the foreign woman would please come. They promised to furnish a room for the services, one for the foreigner, and to destroy the things they had been worshiping if we would but come.

Last week we went with one church leader, three elders, one colporteur, one Bible woman, and two deacons. We took our

own food, the Koreans taking millet, which was mostly used in feeding those who had not eaten for a day, other families having been added to the number of starving after our first survey was made. Unfortunately these had not been reported to us, so help was later in reaching them. It is hard to write in words all that happened that day. They said that seventeen families were ready to make a stand for Christ, and that all who had articles of heathen worship would destroy them at once.

That day of the defeat of the gods was really a dramatic scene—the group in the courtyard, the man and wife in the doorway. One man who had been sick for six months and had set up spirit worship, brought out his former god in a large black box covered with dust. Opened, it revealed a suit of clothes for the spirit to wear, a broken kettle of beans, a money gourd in which a few coppers had been collected towards having a "koot" (the sorceress's performance). We told the man to wear the clothes, I took the gourd, and then the oldest elder put his foot down on the box, utterly smashing it. The men stood with bared heads while we sang a hymn and prayed. One house had some bits of dirty rag stuck into the rafters of the porch and a placard over the door to represent its spirit. The placard lettered in red is believed to be the seal of the evil spirit which controls the house and never allows another spirit to enter. About half the homes of the newly converted had been destroyed in the flood and the impotent idols swept away. No new ones had been set up.

At the far end of the village was a clean well, the best in the village. The woman who lived next to it had worshiped it for three years. She kept it carefully covered and would let no one wash there or drink of it. Anyone who dared stand near the well was severely berated. Every morning she dipped out two bowls full of the water, put them on a stand in the one little room of her home, and prayed to them. We sat in the little room, saw her take out the bowls and throw away the water. Later we saw the well opened and the neighbors asked to use it. That night the devil entered into her, the Koreans say, and when we visited her the next day she was the angriest wo-

man I ever saw. Rigid and tense, with jaws set, her face a flaming red, she stood and said that she was going on with her spirit worship. We found that she had set up her water bowl in the kitchen and would let no one touch the well. Her husband, however, was determined that spirit worship should cease in his house. They had a spirit tree behind the house which had also been worshiped for three years. This the man consented to destroy, but the woman became so violent at the suggestion that, fearing for the life of the man of the house, the church leader said to him, "We do not command you to cut down the tree. We only ask whether it violates your conscience to have it there. If so, it should go. You must act only as you feel led by your new relationship to Christ."

Quietly the man rose and went out to get his axe and saw. Did you ever see a spirit tree cut down? I wonder if such a thing has happened before in our territory. Picture the little man steadily sawing away at its base, the elders holding ropes to guide its fall so that it would not crush the little house, the fearful villagers, and the woman reviling us in language which no one translated to me except the phrase, "May you be torn to pieces!" The tree fell, the men came down and washed their hands at the well, urging the villagers to use the water freely. They said that they would gladly do so, but asked that we come out once a week to see that the old virago kept it open. She had been a mild, sweet woman till she took up the well worship and now she must be possessed of an evil spirit. She was beside herself with fear lest the devil take revenge on her, but when twenty-four hours passed with no ill effects she became quiet.

The wife in another home refused at first to let her husband destroy the spirit box, but after another long talk with him, she, too, brought out the black box containing the clothing and hat for the spirit. The man said that he had suffered for ten years with pain in one leg, and six months ago had it amputated at Severance Hospital. There he first heard of Christ and now made his stand.

Last of all we went over the hill to the home of a sorceress. She had died two days before and we were told that in her

last hours she called on the name of Jesus and said she believed in him. Her son was one of the converts and asked us to take away the implements of sorcery. No one in the village dared touch them for fear of the spirit. She had made a poor living at her business and her home was one of the poorest we entered. Her clothing and fan had been buried with her but her sword and cymbals were given to me. We told the boy to eat the offerings of grain set out in array in the cupboard. His hunger was strong enough to overcome any fear of evil spirit results.

Twenty families of over one hundred members made a definite stand for Christ. The majority of them are adults, not children. The room given for the services was crowded with women, the porch and courtyard with men and boys, a quiet, earnest audience. On Sunday we sent an elder there to conduct the services and over one hundred people gathered both morning and evening. Next Sunday they will begin a children's Sunday school. After the morning service they sent two over to the Yang Pyeng Ni church with fifty-seven men, the first offering taken at their first Sunday service.

One of our leading Korean evangelists said, after hearing the story, "It is greater than any revival ever before experienced in Korea." Is it the answer to our prayers for a spiritual awakening this year? Pray that the way may be opened for this work to continue until Christians are established in the faith and that, in other places where hearts have been opened, the seed may be sown and a harvest gathered for Christ.—*Marion E. Hartness, in "The Korea Mission Field," 1926.*

ASK ME ANOTHER

The prize for sending the highest percent of correct answers to the Ask Me Another Contest in March, has been awarded to the Garwin society again. Milton Junction stands second, with Dodge Center coming third.

ANSWERS TO NO 2 "ASK ME ANOTHER"

1. Alfred, N. Y.—B. C. Davis.
Salem, W. Va.—S. O. Bond.
Milton, Wis.—A. E. Whitford.

2. Adams Center, DeRuyter, First Brookfield, Second Brookfield, Scott, Verona, West Edmeston, Syracuse.
3. President—Mrs. A. B. West.
Corresponding secretary—Mrs. Edwin Shaw.
Recording secretary—Mrs. James L. Skaggs.
Treasurer—Mrs. A. E. Whitford.
Editor Woman's Page, SABBATH RECORDER—Mrs. G. E. Crosley.
4. Stephen Mumford, in 1664.
5. Frank Hill, Ashaway, R. I.
6. At Westerly, R. I. Rev. Clayton A. Burdick.
7. Rev. R. R. Thorngate.
8. Near Ashaway, R. I. Summer camp for Seventh Day Baptist boys and girls for recreation and denominational training.
9. Rev. A. H. Lewis.
10. Secretary.

AN APPEALING LETTER

DEAR EDITOR OF SABBATH RECORDER:

We appreciate your editorials. My wife and I have taken the RECORDER for over fifty years, and read it too. In the RECORDER of March 26 is an article by Tacy A. Crandall; every Seventh Day Baptist family ought to read it. And every Seventh Day Baptist family should take and read the RECORDER. For nearly a century it has been trying to strengthen the confidence of friendship and co-operation which binds our scattered churches together, and to magnify the gospel of the divine Christ.

I want to tell you something about conditions and prospects here in Brookfield. About thirty members met at the parsonage recently in a business session called by our moderator, D. J. Frair. After a fine supper, served by the ladies, he called the meeting to order. We were very glad to have Rev. W. L. Burdick and Rev. W. D. Burdick with us. The Brookfield Church has been without a pastor since October, 1926. As this church has been doing good work for over one hundred years, we are much in need of, and surely desire, a leader, and these good ministers are anxious for us to have a pastor. Secretary W. L. Burdick said it is of direct benefit to the entire denomination that this church should have a pastor to help in its work.

We have a splendid lot of young people and children here. The women's society is a live, working branch. In fact, the church members are working together in harmony. There is room here for more people; there are business openings for Sabbath keepers. There is good money in farming. Farms are to be had at a price you can afford to pay. I suspect there are lone Sabbath keepers and others who need the opportunities offered here at Brookfield, and we need such people. I know of no place that offers better living conditions. I came here three years ago from Milton, Wis., and I am delighted with conditions here, with the people and the prospects, the good soil, and the abundance of good water in many living springs and brooks, from which Brookfield takes its name. We have pure air, high altitude, and large hearted people.
E. D. COON.

Brookfield, N. Y.

CAN WE DO IT?

JOHN C. REICHERT

When the Sabbath comes to Central New York, 80,000 people do not refer to it at all; 17,000 Jews observe it, but are, for race reasons, inarticulate; and the 3,000 Sabbath keepers—churched and unchurched—who should voice the Sabbath truth, are divided and fettered. On the Sabbath day our money keeps on working, our privileges stay on the job, and our esteem of wealth stratifies the million who live here relentlessly. Even in our churches, we are "falling for it" perceptibly; while we speak the Word of life, we extend the hand for gold. Yet this is a beautiful place in which to live. The Sabbath comes so wondrously in Central New York; the sunsets are miracles of color. To him that has a sense of beauty, the Sabbath twilights are often tremulous with a mystic presence. It is strategic too; it is the gateway to the North and the West. A million people pass on their way to Chicago and the Pacific coast. It is the tip end (Verona, N. Y., is) of the great wheat belt, known as the Mississippi basin. Central New York is rich; a pushing, go-getting spirit prevails.

But the life we live is not what it ought to be. The poor live by themselves, and from their sections come the white slaves. The workers of these sections are harassed

by fear of unemployment, hunger, sickness, and death. The men in the better sections of the cities are worried. Their jobs are rendered insecure and their homes made to depreciate by touchable officials. In the shops, they work to earn their wage—not for the satisfaction there is in it. They know they are on the road to bitterness. And the well-to-do—the best of them—are at sea. They are trying all sorts of schemes to soften the inequalities—such as charities, state aid, settlements and endowments. In the rural neighborhoods, the same canny thing is at work. The small farm owner buys on a high price level and sells on a low, and the big farm manager wrestles with poor help, budget, and taxes.

In a pass like this, can we do it? Can we magnify the law? When I reflect on what the Seventh Day Baptist Church has done, Tagore's story comes to mind and smites: "A certain man knew that somewhere along the pebbly ocean shore there was one pebble, a touch from which would change iron into gold. Hour after hour he walked, touching pebbles to the iron bracelet on his wrist. But it did not change to gold. On he went, picking up pebbles, dropping them. As the sun was sinking he looked down and saw that he wore a golden bracelet. He had picked up the magic pebble, and it had done its work. But for a long time he had been working mechanically, ceasing to pay attention to the bracelet as he touched it.

"Which of the millions of pebbles behind him possessed the magic power? He could not tell. He had held it, had thrown it away. The night was falling. It was too late to go back along the dark shore. His chance was gone.

"And he had held it in his hand!"

Our ancestors had a spirit such as we should covet—a spirit alight with the glory of a sure Word. They loved the law. It gave them a standard for work, and in the light Preston, convinced the leaders of the character of the Sabbath. How they dared! The term, kingdom of God, was more than a phrase to them, more than a flash in the night. They believed they were working with the divine Associate for a better world. When their trowels clicked, they heard music. Their voices were reassuring; there was hope. God was in a world astir for

order. The law of God had a lure for them.

The Verona (N. Y.) Church, for example, is a century old. It has touched Rome, Oneida, and Syracuse, N. Y. It handed a torch to the Seventh Day Adventists. In January, 1844, a member, Mrs. Rachel Delight, Preston, convinced the leaders of the Washington, N. H., Adventist Church, that the seventh day is the Sabbath of God. The Adventists have since carried the Sabbath truth around the world.

There surely is enough in the Old Testament to show how the spiritually sensitive reacted to God's law, and if these reactions are grandly right they indicate what line of thought we ought to pursue. It is significant that the two accounts that refer to the Sabbath speak of work and rest. In both places the commandment is associated with a new venture; indeed it is. In Eden, the Sabbath ended a week's work, and man was taught to share God's joy. And in the plain, before Sinai, the Sabbath ended Israel's week of work. None that reads the Hebrew record will say that God was chiefly concerned about the physical effect of work on Israel. The opposite is the case. Every true Israelite worked with his mind on the kingdom, and every mother in Israel related motherhood as did the prophets to the Messiah's birth. The divine purpose was chiefly in Jehovah's mind when he said: "Remember the sabbath day," "six days shalt thou labor." God lifted every Israelite that could see the glory of his calling into copartnership. The Sabbath was made for a purpose; the preparation work was sublime work.

Did the prophets relate work and rest to the divine purpose? They did, and Jesus followed them in their definition of work. He thought long on it and what he thought of work is recorded in the gospels. He knew how the religionists of his day regarded the Sabbath; that Gentile generals would take advantage of his friends' devotion to the Sabbath. He appreciated their loyalty to his day. And he himself was careful to observe it. To illustrate the mind of Jesus, note how carefully he limited his own work to the House of Israel—not one act should mar his perfect obedience. He spoke sincerely and respectfully of the office of the teacher of the law. So fine was his devotion that Nicodemus, trained in the niceties

of his faith, said of him: "Thou art a teacher come from God." He was, and if the transfiguration scene in which Moses and Elias appear means anything, it is that Jesus is fully able to teach the law. If he reflects the mind of God, we ought to defer to him on the subject of the divine purpose. His view about work and the Sabbath should be decisive.

What if the Sabbath keepers would again thrill the world with the glad news that Jesus had a view about work! And that the Sabbath has security and dignity to give such work! The first church reacted promptly to the apostle's appeal; it had a message for the world's poor. Have we?

If the Seventh Day Baptists are to be linked in history with the Nazarenes, Leonistae, Albigenses, and Waldenses—not bad company—then recall their views on work, money, and property. Their ideals might sound a tocsin in Central New York. It might be the very note needed in this day of privilege. The Sabbath message might come again like a gospel to the poor and give their work power, value, and dignity.

We know what it is that fetters us. History is not silent as to what causes poverty, war, and the debasement of religion. The Chinese, the Egyptians, and the Chaldeans knew what worked upheavals; they banded it about in their quips, and the author of Proverbs states it.

When the Sabbath comes to Central New York, what do we do? We meet in our little churches and read the Word. There is hope in this; it will likely cause us to re-discover the law. And we may yet wake to the greatness of Jesus. So sweet an Associate is he, some call him affectionately the divine Worker. Tears leap to our eyes when we think of him on the cross. We know the loyalty he displayed ought to call us to his service; yet when we assume to evangelize the cities, we tremble. We know we fear the devil of privilege and look undone; our words fall flat.

When the Sabbath comes, we read the Word mechanically, as if the past had made but a feeble effort toward a world in which the Sabbath could come to its own and guard the poor against enslavement and its sadness. We simply will not take off our glasses. When we read, "Thou shalt not covet"; "thou shalt not steal," we think as children do and ask no questions. We think

of property as belonging absolutely to the man that happens to have a legal claim to it, and let it go at that. How primitive! We do not surmise that the fiction woven about property is preventing men from appraising the Sabbath. How can they rest their minds when privilege throughout the Sabbath works against them? The fairy tale—the right to sit in a directorate is property and salable—is interesting. The word property covers anything from a fir tree to a county. In real life in Central New York, the hill billy takes the tree when he thinks he needs it, and the owner of capital impoverishes a county and squeezes it dry. This is the thing the prophets hated.

Can we do it? Can we put a dash of righteousness in our message? For millennia, men have tried to give property its rightful place, but thus far every effort has been thwarted. When Kung of China said: Get off the backs of the poor, work for the joy that is in it, Moses looking pensively toward the sacred mountain, its triple peaks burning like tapers, caught the glory of the Sabbath, the joy of work, and the purpose of property. The legislation that followed the giving of the commandments at Sinai reveals how the men who heard the law understood it. A great change had come; their women had stolen jewels, gold, and silver, without compunction; now they subordinate property to the common purpose; now theft is drastically punished.

It is also evident that Moses, the law-giver, was fully aware that his principles regarding property and interest were elementary in form, but emancipating in spirit—far ahead of his age.

The law is not antiquated; it is fundamental. Recall the story of Jerusalem. Israel had the law—the oracles of God. They were to show the mind of God. They made a great start; they thrilled the world with the conception of the divine state! Now they are scattered to the four winds; a few wail piteously before the old walls of Jerusalem. They did build a city; they did plant their standards as far away as Tigris in the East; but in what did this city differ from the cities beyond their borders? The same poverty, the same inequalities, and the same miseries marred the Holy City. The rich men grew richer, their poor, poorer. The harassed widow with her little brood could find neither rest nor safety. The He-

brews had been warned. In the conflict with the emperor they had nothing to defend save their traditions; and when these had been torn to shreds, they were prey. Like terrified sheep they stampeded. The bewilderment was heart-breaking.

Had the Hebrews read the law rightly, they would have seen in Jesus a man wonderfully wise in the law—a man attempting, single handed, to build on the principles of God. Jesus' mind was divinely stored with God's ideas and truths; all the law lived again in him. He is the truth. The knowledge he possessed was the divine knowledge of God and man. Had the Hebrews made this distinction and put Jesus' knowledge above their traditions, they would have escaped the terrors of desolation.

In the struggle over the place, work and property should have in a world of order, men will resort to every shelter and sanction. It will be so in Central New York. Of a million people, twenty thousand—Jews and Christians—will hope that the Sabbath will come to its place in the esteem of these communities, and this is no idle dream! Everywhere are evidences of a return to principles. The philosophy of the social purpose demands it. The people can no more leave the social welfare to the anti-social. During the European war, when the young men of Central New York crossed the sea, they saw a society built level on level—a church standardized by the esteem of wealth. They noted the difference and came back determined to re-appraise the forces at work here; they are asking questions. And in our colleges and universities, where science is free to inquire, young men and women are busy, alert, candid, and trained to think on the social purpose. In the re-appraisal already on, the Sabbath will promise them new values, dignity, and security.

Can we do it? Can we catch again the ardor of the Spirit of Christ? Hanging on the cross, his eyes filming, did he see a Sabbath approaching, such as he meant it to be—calm, holy, beautiful for the meek and poor? What happened when the Sabbath came to the plain before Sinai? This: the glow in the souls of the Hebrews burst into the glory of a great purpose. With the Sabbath came the vision of a model state! It was as if every crag and peak murmured: Be patient; your divine Associate shall

build it. The spiritual glow, needed to flash the picture of the divine commonwealth on the nations, can not be kindled in a moment. Cities are not built on an impulse, nor shall immortal songs of the divine state be made from the experience of a day. And oh, how Moses and his companions must have prayed! All athrill, they recalled the venture—how, in a time of flight, hunger, and peril, they entered on the world's greatest experiment; how God hushed and solaced the nation when its soul trembled in distress, driven on by fear, assailed by cynicism, and threatened by strife; how God came. And he came with angels; he chose the words of the law as he had chosen names, men, and days before. How adoringly they looked up to the peaks where God in marvelous presence asked them to await and use the Sabbath weekly for the world's good.

In a few years, the youth of Central New York, so eager for change, will assume control in these communities. Let us say to them: See the divine Associate, trained to think on divine tactics, candid, irresistible. See: he is building on the principles of God. The principles are eternal, as certain as the laws of nature, beautiful and bountiful as clouds, rainfall, and harvest time. In a word: one mind is at work on a perfect venture. Have the mind of Jesus. Let us say to Jew: The oneness of God did not veil the minds of the prophets to the Son of man—the Christ. They saw him, acknowledged him, served and worshiped him. They insisted on the law, not because it was necessary to the nation's political existence, but because it was so fundamental to the order of the divine One. And he is at work on it. Let us say to the Christian: This building and tearing down again—this massing of wealth for power, this using of men for war, is perilous. This is the way to debase the race.

Let us go to the street corners—where the world's prattle is loudest—and say, It is not the pituitary gland, nor the navel, that is the source of inspiration; it is the Word of God. There is the true setting of man; there is the power that can give him rest and dignity.

The Sabbath of Jesus' hope is coming. It is long coming, but it is coming. "And he came to Nazareth, where he had been brought up; and as his custom was, he went

into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written:

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." So be it.

IN MEMORIAM

The Seventh Day Baptist Ladies' Aid society of Denver, Colo., has been called on twice since the first of 1928 to mourn the passing of two of its worthy and esteemed members—Mrs. Mahala L. Greene and Mrs. Louise C. Saunders.

Mrs. Greene was called home on January 26 after an illness of several months. As the long, weary days and weeks went by she longed to be at rest. She had lived a long, useful, and beautiful life and was ready to go. She was "Aunt Mahala" to us all. We shall miss her cheerful presence and kindly ways very much, yet we bow in submission to God's will, knowing that all is well.

Our sympathy goes out to the loved ones left to mourn their loss.

Again, in less than a month, the Death Angel came and snatched from our midst Mrs. Louise C. Saunders. We were all shocked to learn that in the evening of February 21 she had passed away after a very short illness. Although in feeble health for some time, she was very uncomplaining and her life has been one of thoughtful, loving, unselfish service for others. We feel and know that great will be her reward in heaven.

May the memory of her beautiful character inspire us to higher and nobler living. She had met with us almost constantly, and now that she is gone it will be hard to become accustomed to the "vacant chair."

May God comfort and ease the aching hearts of those who are nearest and dearest to her. Our heartfelt sympathy goes out to them.

LENA CLARKE,
ELLEN DAUGHERTY,
Committee.

THE CHESTNUT BLIGHT CONTINUES

[Some of our farmer friends owning chestnut groves may find the following information from the *Pathfinder*, published in Washington, D. C., full of interest to them.—T. L. G.]

The government reports that the chestnut blight is continuing its rapid spread in the South. Experts who have made observations to determine the extension of the blight find no reason to expect any abatement of the spread and increase of this fungous pest. It is predicted that within the next ten years the blight will kill most of the chestnut timber in the southern Appalachian region.

All of the important chestnut-producing counties of Virginia except fourteen in the southwest corner of the state have eighty per cent or more of the chestnut trees infected or killed by the blight. Twenty-one counties of West Virginia, seven of North Carolina, two of South Carolina, and two of Georgia are in the same condition. Of the remaining counties with extensive chestnut growth in these states and in Tennessee and Kentucky, sixty-nine have from thirty to eighty per cent of the chestnut trees infected; sixty-two have ten to thirty per cent infected; and twenty-three have less than ten per cent.

Accordingly, the government advises owners of chestnut timber to consider carefully salvage operations, particularly in regard to the smaller trees suitable for poles and for manufacture of tannic acid. As the rate of killing varies in different parts of the same region, the Department of Agriculture advises all owners to ascertain the present condition of their chestnut trees. Some large pole buying companies discriminate against poles cut from badly blighted trees, and most of them will not accept those cut from trees killed by the blight. Consequently, many owners who have failed to cut before the blight seriously attacked or killed their trees are suffering considerable losses. Therefore, many stands suitable for poles should be cut promptly to prevent loss, while others can be left for several years without danger.

God builds for every sinner, if he will but come back, a highway of golden promises from the depths of degradation and sin clear up to the Father's house.—*Beecher*.

YOUNG PEOPLE'S WORK

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

HOW TO CHOOSE A LIFE WORK

Christian Endeavor Topic for Sabbath Day,
May 5, 1928

DAILY READINGS

Sunday—Seek God's will (Ps. 37: 1-9)
Monday—Work God-given (Gen. 2: 15-17)
Tuesday—Consider moral values (Prov. 13: 7)
Wednesday—Men who drift (Matt. 20: 1-16)
Thursday—Our task may choose us (Phil. 3: 7-14)
Friday—Be big enough for your task (Luke 5: 57-62)

Sabbath Day—Topic: How to choose a life work
(Eccl. 9: 10; 1 Thess. 4: 9-12. Consecration meeting)

Who works for glory,
Misses oft the goal;
Who works for money,
Coins his very soul.
Work for the work's sake,
Then, and it may be
That all these things shall
Be added unto thee.

Kenyon Cox.

LOIS R. FAY

This heading may not definitely apply to my contribution to this discussion, for I have been denied the privilege of choosing a life work, as that phrase is generally understood. Instead of selecting a profession and fitting for it, circumstances have dictated my life work, without my own consent, in many instances. I may not be eligible to this discussion therefore.

Nevertheless I make the attempt of writing a few lines, to encourage others who can not choose a profession—women who are elder sisters and mothers' daughters, and men who are elder brothers and parents' sons, in their life work, ministering without regular or often adequate monetary compensation.

In occupations of this nature, the same general principles apply, as in professions. The same kind Father rewards those who are faithful in that which is least. His words, "Well done, good and faithful servant," apply in the quiet country home as well as in throbbing professional circles.

The same devotion, honesty, perseverance, punctuality, or whatever other virtues count in succeeding in a profession, likewise count in the humbler occupations. Christ's promise, "Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you," is true outside of definite professions, as well as inside, and this promise brings oftentimes remarkable rewards to individuals who ask, knock, and seek.

In such experiences, one secures a most happy realization of the nearness of God, especially if one comes face to face with a blank wall that seems impassable, where the soul cries out to God and is signally answered.

I wonder sometimes if people in successful professions are blessed with this intimacy with the divine presence. No doubt they are; we hear testimonies to the actual truth of such blessings, both on the professional list and on the non-professional, and my own testimony falls on the side of the latter. From experience I can say, in answer to prayer God opens doors of usefulness where every way seems closed; he brings a crowning glory out of an overwhelming disappointment; he straightens the crooked and makes rough places plain; he begins to prepare his answers even before we call.

In conclusion, I may truly say, whether Jew or Gentile, whether bond or free, in observing the Sabbath, whatsoever good anyone may do, he shall receive his sure reward.

Princeton, Mass.

THE INTERMEDIATE CORNER

REV. WILLIAM M. SIMPSON
Intermediate Christian Endeavor Superintendent
Sabbath Day, May 5, 1928

Topic: Where can I find help in choosing my life work? (Proverbs 4:1; Ecclesiastes 9: 17, 18. Consecration meeting.)

JUNIOR C. E. JUMBLES

MRS. ELISABETH K. AUSTIN
Junior Christian Endeavor Superintendent

SUGGESTIONS FOR TOPIC OF MAY 5

Divide the blackboard into three sections, using the following headings: Sabbath evening, Sabbath morning, Sabbath afternoon.

In the first section write things which may be suggested by the juniors or worked out entirely by the superintendent herself which a junior may do on Sabbath evening, such as attending prayer meeting (if old enough), studying Sabbath school lesson, studying junior topic, reading Bible, reading Bible story books, etc.

In the second division juniors might help with the work so mother may go to church less tired, be quiet at home, attend church and Sabbath school, etc.

On Sabbath afternoon all juniors go to Junior unless they are sick; after Junior they may visit shut-ins and sing for them or read to them, carry flowers to the sick, begin studying their Sabbath school and Junior lessons for the next week, sing hymns at home with the rest of the family, study their Bible, etc.

SUGGESTIONS FOR WORK

To continue with plans for good business meetings which we started last week, we will take up the subject of "motions."

When a Junior desires to make a motion, he arises and addresses the president in this manner: "Mr. (or Miss) Chairman (or President)" and then waits for the president to recognize him, which is done by the president calling him by name. Then he continues, "I move that this report be accepted." or "I move that the treasurer pay the amount of the bill." or "I move that we undertake this new work." Another junior "seconds the motion," and then the president states that the motion to accept the secretary's report (or to undertake the new work, etc.) has been made and seconded. He then asks if there are any remarks, at which time any junior is allowed to discuss the motion if he desires. This is a fine time to praise the junior if he or she has made an especially fine report. If there are no remarks, the president says, "All in favor say 'yes' (rise, show right hand, etc.)." waiting for the vote before he says "All opposed say 'no'." etc. The president now declares the "motion carried." The secretary must keep record of all motions which are carried, but need not, I think, in Junior work record those which are not passed unless the superintendent so desires.

Of course motions may be amended, but I doubt if any Junior society will have use

for such rules. They should know how to make amendments in the Intermediate and Senior societies, however.

MEETING OF THE YOUNG PEOPLE'S BOARD

The Young People's Board convened in regular session at eight o'clock, the meeting being called to order by the president, Russell Maxson led in prayer.

The treasurer presented an informal report which was discussed and approved.

The report of the corresponding secretary for the month was received.

REPORT OF CORRESPONDING SECRETARY FOR FEBRUARY

Number of letters written, 50.
Correspondence has been received from the following: Mrs. Crichlow, Elizabeth Ormsby, Rev. Wm. Simpson, Mrs. Blanche Burdick, Rev. August Johansen, Miss Vivian Hill, Hurley Warren, Miss Elsie Van Horn, Miss Greta Randolph, Mrs. Grace Osborn, Royal Crouch, International Society of Christian Endeavor, Frank Hill, E. P. Gates, Rev. Duane Ogden, Mrs. D. B. Coon, Miss Helen Hill, Carlton Sherwood, James Waite.

FRANCES FERRILL BABCOCK.

Correspondence from the following was read and questions related to it discussed. Rev. August Johansen, Mrs. D. B. Coon, Rev. William Simpson, Royal Crouch, Greta Randolph, Elsie Van Horn, Vivian Hill, Elizabeth Ormsby, Mrs. Blanche Burdick, Mrs. Grace Osborn, James Waite, Mrs. Lillian W. Crichlow, Hurley Warren.

Much discussion grew out of the correspondence and reports, which described much commendable work being done in various groups of our young people.

Especially some problems of possible Life Work Recruits were brought out, the need of prospective candidates for the ministry, methods of recruiting and keeping in touch with them.

At the close of this discussion the meeting adjourned.

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

Respectfully submitted,

MARJORIE W. MAXSON,
Recording Secretary.

Battle Creek, Mich.
March 8, 1928.

CHILDREN'S PAGE

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

ADVENTURERS IN INDIA

MRS. ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,
April 28, 1928

DAILY READINGS

Sunday—Among superstitious people (Acts 14: 8-18)

Monday—Eager to hear the Word (Acts 10: 1-8)

Tuesday—Meeting scoffers (Acts 17: 32)

Wednesday—Meeting hardships (2 Cor. 11: 23-28)

Thursday—Meeting success (1 Cor. 2: 1-5)

Friday—Imprisoned for Christ's sake (Acts 16: 19-24)

Sabbath Day—Topic: Brave adventurers for Christ in India (Matt. 28: 19-24)

This week I'm not writing anything special about India. I want you juniors to look up things for yourselves—you will remember it a whole lot longer. Your geography books will tell you about the country. Your library has books written especially for children about the habits and customs of the people who live in India and some books will tell about their religions, too. See how much you can find out this week and surprise your superintendent.

The leader may ask someone to read this poem by Pearl Holloway in "The Paramount Missionary Book."

OUR WORK

Of course we know that Jesus lived
A long, long time ago,
But there are lots of folks, I guess,
Who really wouldn't know

A thing about him unless we
Sent missionaries true
To tell them all about his love,
And what they ought to do.

They tell them all about the way
God wants all folks to live,
And we must do our part at home,
And always pray and give.

DEAR CHILDREN:

Haven't we had some fine letters the last few weeks? We may all be very proud of

them. I do wish I could receive at least two equally good letters every blessed week, don't you? I wish too that more of you would try to write stories. If you have to write little stories in your English work at school, why not send them to me for the RECORDER? The following little story was written by my own little Eleanor at school some weeks ago. She did not write it for the RECORDER but I am sending it just the same. After you have read it sit right down and see if you can not write a better one.

M. S. G.

THE STORY OF LITTLE BILLY AND ETHEL

ELEANOR GREENE

One day little Billy said, "Ethel, I want ten cents and I am going to get it out of my mother's pocket book."

Ethel is ten and Billy is twelve years old.

"Oh! You must not do that!" said Ethel.

"I am the oldest," exclaimed Billy, hanging his head, "and if you tell mother I will slap you, so there!"

"But you wouldn't do that, would you?" said Ethel soberly.

Billy went to mother's pocket book, and instead of getting ten cents he got forty cents and hid it in his pocket.

When mother came home from visiting she said, "Ethel, would you like to go down town for me?" Ethel said she was glad to go.

Billy went down town, too. He spent the forty cents that he had stolen.

When mother looked in her pocket book that night she said, "I had one dollar and forty cents, but one dollar is all that is here."

Ethel told her mother that Billy had taken forty cents and was going to get some candy. Mother asked Billy about it. At first he tried to deny that he had taken the money, but he could not look mother in the face. He looked down at his toes with a very red face. But Ethel spoke up and said, "You did, Billy, and God saw you do it, too."

Then Billy said, "I did, mother, I did! But I couldn't eat the candy; it choked me. I will never do it again."

"I am sure you never will," said his mother, and she talked to him until he saw what a very wrong thing he had done.

Andover, N. Y.

LIFE ON A FLORIDA ISLAND

PART I.

MARY A. STILLMAN

When I was first married I went with my husband to the west coast of Florida, where he had a position with a wrecking company. A great tidal wave had driven a fleet of twenty-one vessels upon an island in the Gulf of Mexico, and the company had contracted to save them. We went to the island to live, to be near the scene of operations.

I took a colored girl with me, because I knew I should be the only woman among one hundred and fifty men. The laborers were all Negroes, but the overseers were white men and we had a crew of white sailors to take charge of the vessels when floated.

One schooner had been left upright on the beach by the tidal wave. We moved into it and that was our home for several months. The forward cabin made a good living-room, surrounded by state-rooms. The rear cabin was fitted up like a modern kitchen.

We got supplies from steamers which went by twice a day. The gulf was as calm as a mill-pond, and I learned to row like a sailor. One day the captain told me to take one boat and a boy another, and go out to meet the steamer. We did so, and four wooden boxes were loaded into my boat. I did not know what they contained until I reached shore; then I found it was five hundred pounds of dynamite!

The flowers and trees on the island were beautiful, but the jungle was full of danger. Rattle-snakes and copperheads abounded. One day the men caught a turtle which weighed three hundred pounds. I used to take the colored girl with me, and walk over to the outer beach to see the sunset. One evening she cried: "Oh, we must go home!" "Why?" I asked. Then she showed me the track of an alligator with paws as big as my hands. You may believe that we "made tracks" as fast as we could.

A helping word to one in trouble is often like a switch on a railroad track—but one inch between wreck and smooth-rolling prosperity.—H. W. B.

GIVE THE YOUTH A CHANCE

The following paragraphs are taken from a radio address given by Edward P. Gates, general secretary of the International Society of Christian Endeavor, on Sunday, February 5, and published in the *Christian Endeavor World*, February 16.

The millions of decent young people ask you not to judge American youth by what is seen in the newspapers. They ask you to remember that for one boy or girl who goes wrong there are a thousand who want to go right.

These young people are not pale-faced or long-faced. They are interested in clean recreation; they are hungry for wholesome fun and worth while good times.

They want help in problems of conduct. They want standards for choosing a life partner; they are eager for frank, sane discussions of life questions. They are interested in world problems. They believe in prohibition. That man slanders young people who professes any doubt as to their attitude upon this important question. They are concerned with problems of international friendship. They are seeking ways in which they can bring to pass peace between nations and co-operation between denominations. They are interested in vital personal religion. You do not need to pussyfoot when you talk to them about the reality of prayer or allegiance to Jesus Christ. They were never more ready than today to respond to the challenge for worth while service.

I travel about 50,000 miles a year; I talk to about 100,000 young people in various parts of the country; and it is my earnest conviction that, if there is a youth problem today, it is not a problem of keeping them from going to the bad, but it is a problem of providing opportunities for them to go to the good.

Give your support to the young people. Do not believe all the stories you hear or the articles you read. Do not lend yourself to destructive criticism of American youth. Give them your sympathy and your financial assistance in their worth while enterprises. Let the decent young people have a chance to make a better nation and a better world than their elders have succeeded in building.—Edward P. Gates, in *Union Signal*.

Sabbath School. Lesson V.—April 28, 1928

THE COST OF DISCIPLESHIP

Mark 10: 17-27; 12: 41-44

Golden Text: "Where your treasure is, there will your heart be also." Matthew 6: 21.

DAILY READINGS

April 22—The Cost of Discipleship. Mark 10: 17-27.

April 23—Self-Denial. Matthew 16: 21-28.

April 24—True Obedience. Luke 6: 39-45.

April 25—Loyal Service. Luke 19: 11-27.

April 26—Faithful Stewardship. 1 Corinthians 16: 1-9.

April 27—True and False Use of Riches. Ecclesiastes 5: 10-17.

April 28—All Are Invited. Isaiah 55: 1-5.
(For Lesson Notes, see *Helping Hand*)

CORRECTION

In the notice of the death of Hoover Harris, in the RECORDER of April 2, please read: "He quietly and peacefully passed away on the morning of April 9." He repeated "Safe in the arms of Jesus" all the way through, and requested that it be sung at his funeral. This was sung according to his request, and the title "'Tis so sweet to trust in Jesus" was announced by mistake.

J. T. H.

THE LIVING GOD

I made of my heart a temple,
But the Savior came not in,
For its aisles were cloyed with malice
And its bells were choked with sin.
And its air was heavy with incense
And its priests were sandal shod.
I made of my heart a temple
And its light revealed no God.

I made of my heart a stable,
And the Savior came and smiled
Where the cattle of human kindness
Browsed in the evening mild.

Its air was pure and pungent
With grass of the rain-swept sod.

I made of my heart a stable
And sheltered a living God.

—Gordon Johnstone.

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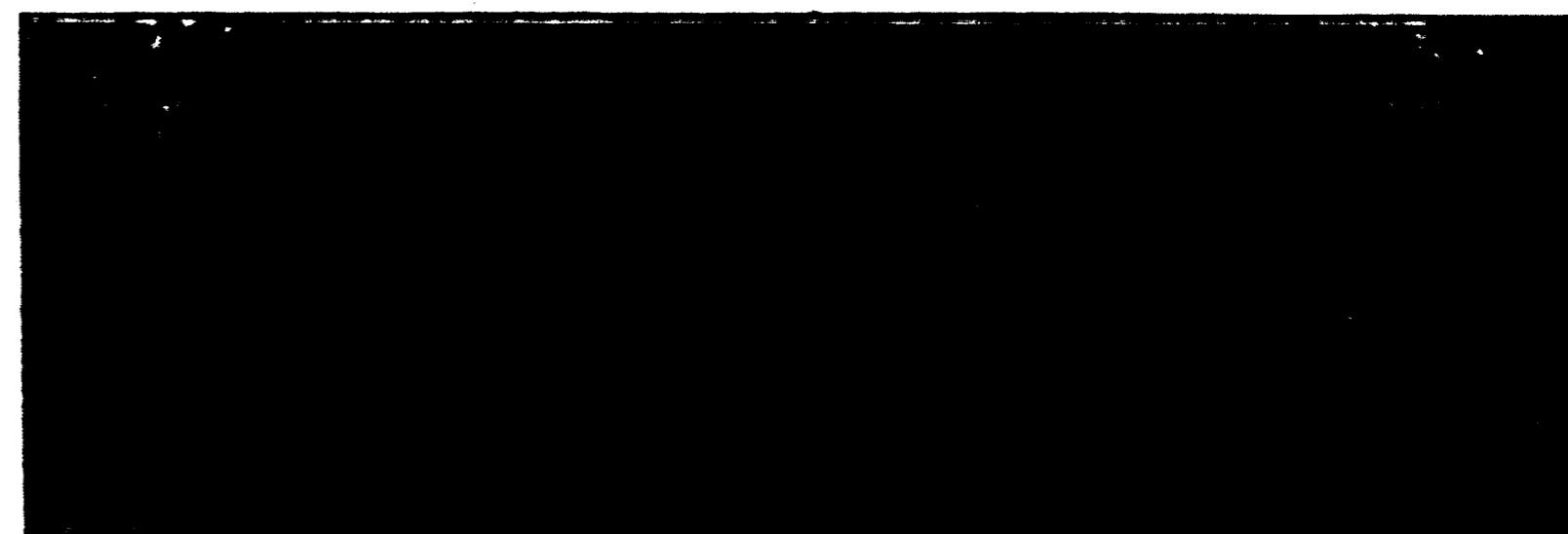
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