

"Yesterday—Inspiration

To-day—Action

To-morrow—Realization"

THE DENOMINATIONAL BUILDING

Ethel L. Titsworth

203 Park Avenue

Plainfield, N. J.

The Sabbath Recorder

The time has come to let the people know that faith in Christ is something more than a pious attitude. It is the inexorable demand of science. The colleges and universities have gone on long enough setting up intellectual culture as if it were something that may be pursued apart from religion. The thing is false in two particulars. It leads the untrained to fear that culture is in some obscure but malevolent way the enemy of real experimental religion. It leads to the impression in university circles that a real, deep religious experience built upon a personal faith in Christ is more or less a weakness of the uncultured from which the scientific student finds emancipation. The time has come when, for the sake of the college and the university, as well as for the sake of the best contribution they can make to the life of their students and the community, religion shall have full right of way in classroom, laboratory, dormitory and fraternity house; and every such school, to save it from futility, ought to become the perennial breeding ground of religious revivals.

—The Baptist.

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WHOLE No. 4,338

Dear heavenly Father, we seek thy blessing because we need thy help. We pray for grace to bear uncomplainingly all our burdens. Give us brave hearts when thy truth is assailed. Enable us to trust in thee when the way seems dark. Clear our vision and strengthen our hands for better service.

Help all thy children to think more of the church. Make them willing to sacrifice for the advancement of thy kingdom and for the saving of men.

Inspire our young men with the spirit of true loyalty. Lead some of them into the gospel ministry. Strengthen the purposes of our laymen to serve thee better, so that our churches may in very deed be the light of the world. In Jesus' name. Amen.

"I Will Lift Up Mine Eyes Unto the Hills Whence Cometh My Help" Next to the hills of my boyhood years, in western New York, the hills of West Virginia will always have a charm for me. The other morning, as I rode over the mountains where the Baltimore and Ohio railroad winds its way around great peaks that seem to touch the sky, and through glens and vales overshadowed by rocks and forests, I could not help dwelling upon the Psalmist's words used as a subject for this editorial.

It was a bright, sunny morning when I opened my eyes to find myself surrounded by "crags and peaks," reminding me of William Tell's words, "I am with you once again," and with the vision there came a thrilling sense of our own wonderful homeland with its story of creation in God's own handwriting, made through untold ages without the help of any fallible human pen.

Never did the story told by "The hills, rockribbed and ancient as the sun—the vales stretching in pensive quietness between," seem so real and so divine as in the sunshine of this spring morning.

Bryant, too, must have lifted up his eyes unto the hills as did the Psalmist of old; and in his heart he must have recognized God's help as the hills and the rocks told him their story. Indeed, I do not see how any one could think of these rock-piled

mountains, where the strata are bent, tilted, broken, and crumpled, every one of which must have once been formed in the bottom of the sea—and that too with sand from ancient rocks which had been worn out by waters to make them—without finding in them God's own message concerning his creative work in fitting up this world for the age-long home of his children. Then there were the shafts for coal mines opened at different elevations on the mountain sides, every one of which leads into the heart of the hills to where the Almighty had reared great forests of trees in which "the century living crow" had lived and died, and where forests had, long ages ago, become petrified carbon, stored away for his children's use during the centuries.

How can any one lift up his eyes unto the hills and study the "munitions of the rocks" in a land like this without getting some conception of the age-long meaning of the first verse in the Bible, "In the beginning God created the heavens and the earth"?

God's other Book does not give us an inkling of the time covered by the words, "In the beginning," but here, in his wonderful record of creative methods found in the hills, he does give us some idea of the world's history before man was on earth.

Yes, "In the beginning was God," and it has been God with his world, God with his children, and will be God in history even to the end.

In the spirit of the poet who wrote, "The Forest Hymn," I love these words:

"My heart is awed within me, when I think Of the great miracle that still goes on. In silence, round me—the perpetual work Of thy creation, finished, yet renewed Forever. Written on thy works I read The lesson of thine own eternity.

"Oh, there is not lost One of earth's charms: upon her bosom yet. After the flight of untold centuries, The freshness of her far beginning lies And yet shall lie."

The ancient poet of Israel said: "I will

lift up mine eyes unto the hills whence cometh my help," because he thought the hilltops were nearer heaven. For this reason even the heathen built their altars on the hilltops. But men of the Christian era lift up their eyes unto the hills whence cometh their help to learn the lessons of God's eternity, and to get some conception of the far-reaching meaning of the first sentence in the Bible.

Some Remarkable Changes It is more than half a century since I first visited the West Virginia hills, and as I realize the great changes that have come to that good land during the years, I am continually living in dreamland. Nowhere in all the land can be found more blessed results from consecrated home mission work, than are to be seen there.

And I presume that from no other mission field has this denomination ever received greater reflex benefits from their efforts to send the gospel into the regions beyond. Our good cause has been wonderfully blessed by the many faithful workers among our eastern churches, who were found in humble mountain homes by missionaries and were inspired to give their lives to the Master's work.

Again, if I notice the remarkable improvement so apparent on such a trip, I must begin with the Baltimore and Ohio railroad. As I compare my first experiences in traveling over those rugged mountains fifty years ago, with the comforts and conditions of today, it is difficult to find words fully to express my feelings in view of the journey made last week. There is no comparison between the old-time trains and the modern roadbeds of other days, and the splendid, up-to-date parlor car and pullman trains of today. When I think of the rugged pathway over mountains and through tunnels, it does seem quite wonderful that such a long, heavy train of coaches and sleepers could make the time from Memphis and St. Louis to New York with scarcely a minute's variation from the schedule anywhere along the line. My landing at Clarksburg in going, and at Plainfield on my return trip were both on time, within two minutes of the schedule. And it seemed as though officials and porters without exception took special pains to make the passengers comfortable. The Baltimore and Ohio

road had much more to contend with than many other roads, and we congratulate its officials over so marked a success in overcoming difficulties.

A Pleasant Sabbath At Lost Creek I could not, or did not at least, resist the desire to spend a birthday with my daughter and the dear ones in Lost Creek. Of course every hour of the two and one half days with them was a happy hour, and the visit one long to be remembered. Then on Sabbath day at church every moment was filled with memories of other days in which the Lord blessed our work with that good people. Pastor Van Horn preached a strong, practical sermon on "Making the World Righteous." His text was, "But seek ye first the kingdom of God," and he read that great lesson in Isaiah, chapter 60. As we entered the house the congregation sang, "Come, thou Almighty King," in a manner that stirred our hearts, and prepared them for the services which followed.

Then after the prayer came that dear old song:

"Oh, safe to the rock that is higher than I,
My soul in its conflicts and sorrows would fly;
So sinful, so weary, thine, thine would I be;
Thou blest rock of ages I'm hiding in thee."

Following its old custom of no intermission between church and Sabbath school, the superintendent took his place during the song after the sermon, and the school went right on with every member of the congregation in the classes. The enthusiasm with which they all went about the Bible study was characteristic of the Lost Creek people. It would have done you good to hear them sing, "Wonderful words of life."

When the classes were done all united in the song:

"There's a land that is fairer than day,
And by faith I can see it afar;
For the Father waits over the way,
To prepare us a dwelling place there.

Chorus

"In the sweet by and by
We shall meet on that beautiful shore."

The memory of this helpful Sabbath service with the good friends of Lost Creek will abide with me while life shall last.

"United We Stand Divided We Fall" This is a trite old saying, but it is one the people of God can not afford to overlook. At almost every turn, as I pick up various de-

nominal papers, the thought expressed in this subject comes to the front in one form or another. Missionaries feel it. Home churches are deeply concerned lest the progress of God's kingdom on earth shall be greatly hindered by divisions; and so we find the leaders pleading for "a time to pull together."

If ever the world needed a practical manifestation of the spirit of Christ among Christians in real brotherly service for human welfare and soul saving, it needs it now. Various churches seem to realize this: for from one and all we hear the plea for the spirit of unity and co-operation.

In a time when the world seems to be seeking real co-operation—nations uniting in a league of peace, labor, and capital, trying to see eye to eye by conference rather than by conflict—the Church must lose respect and influence if it persists in divisions and dissensions.

If you look a little closely at conditions in our own denomination, surrounded as it is by so many influences tending to dishearten and to lead astray, you can but feel that if we survive the almost overwhelming pressure, we, too, must "pull together."

We can never afford to pull apart, or to retrench, or to give up when the times are ripest for expansion and the world is in dire distress for the help true Christians could give.

The one thing now that would give us new life as a people would be the joy of a great advance—a thorough, widespread forward movement by a united people. Just so long as energies are expended in divisive activities, so long will power for real Christian work be lost. As a people we can do great things if we are willing to overlook things in which we do not see alike, and unite in giving hearty support to the greater movements to which we are committed.

These are thoughts worth cherishing as the weeks count off the time before our General Conference in California. We are all, I trust, hoping for a convocation there which shall be filled with the spirit of our Master from beginning to end. May it be a meeting that shall be an inspiration to all our forces and that shall strengthen our influence in the world about us.

We fall helpless if we waste our time in profitless debates over dogmatic questions. If we stand on the ground of higher spirit-

ual appreciation of one another and of loyalty to our Lord, we shall find little cause for division and greater power for good. By mutual forbearance we can pull together, and God will bless us and strengthen us.

The Great Mistake Dodging the Main Issue Many thousands of people must approve Senator Borah's position regarding the folly of both parties in their trying to ignore the one all-absorbing issue which persistently crowds to the front, and which will not down at their bidding.

The senator "hits the nail on the head" when he insists that the two parties must take a stand one way or the other in the matter of prohibition. Parties that purposely dodge main issues in a great national campaign can not expect the enthusiastic support of the public.

It is indeed strange that leaders in these times who claim to be wise can make themselves think that prohibition is not an issue. Never has there been a more intensely discussed or a cleaner cut issue before the people of the United States than we have in prohibition, with its intense propaganda of the wets who are determined to nullify the Constitution.

The fact is, both parties are so intent upon finding candidates to win and claim the spoils, that they are afraid to meet and face the real issue of the day. Every turn in their proceedings makes their case all the more disgusting.

INACCURATE QUOTATIONS

N. O. MOORE

In a recent issue of the RECORDER a writer makes some comments regarding the discussion going on at large between modernists and fundamentalists, and in the course of his remarks used the expression, "Ye shall know the truth, and the truth shall make you free."

This seems to be a favorite quotation with modernists and evolutionists. In a rather animated public discussion here some time ago this quotation was repeatedly hurled at the few who dared stand up and openly challenge the theory of evolution and question its right to be taught in public schools. The thought in the minds of those who use the quotation seems to be that it settles the matter in their favor, no matter what the nature of the discussion.

It seems rather strange, however, that no one quotes it correctly. In this public discussion a very prominent clergyman, an author of books designed to harmonize evolution and religion, used this quotation and, strangely enough for a Bible student, quoted it incorrectly, the same as do all who use it in support of modernist and evolution arguments. One would think that clergymen, at least, would quote it correctly.

There is no such categorical statement in the Bible as "Ye shall know the truth, and the truth shall make you free." These words appear in John 8:31, 32, but they are part of a conditional sentence, introduced by an "If" and a very significant "If" at that, one that makes a vast difference in the meaning of the thought and definitely limits the conclusion to a certain field of knowledge and not truth in general.

The context plainly shows that "the truth" that Jesus promises that certain ones (not every one) shall know, is the truth concerning himself and his mission on earth. It is not a promise or a prediction that every one will know all truth regarding science, mathematics, history, or any other branch of human knowledge. It is a promise that certain ones who comply with certain conditions shall know the truth regarding Jesus himself.

The condition attached to this promise is quite significant and one that, it seems to me, rather disqualifies the quotation for use by modernists. Jesus was engaged in a discussion regarding himself and his work; he was being questioned by critics as to who he was, what he was doing, etc., and he answered the criticisms and questions so effectually that some, or many, "believed on him." What did they believe? That he was literally the Son of God, manifest in the flesh. Then he addresses himself directly to these new believers with a great big "If." (It stands in the emphatic position in the sentence, showing its importance in his mind.) "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." Their future knowledge of truth—whatever truth it may have been that he meant—was conditioned exactly on one thing—continuing in his word. They had just begun, by acknowledging belief in him; now he assures them that they will attain full knowledge of him and his work

if they continue in the course they have begun. But there is no implication that they are going to get fuller scientific knowledge, or anything of that sort. And they will get it only *if* they continue in his word.

So I can not quite see wherein this quotation is much of an argument for modernists or evolutionists. It seems to me the force of the quotation is against them rather than for them. At any rate, I think those who use it should quote it correctly and let the whole sentence speak for itself, rather than use only a part of the sentence, omitting the condition, and thus turn a conditional promise into a categorical one. That does not seem a fair way to use the quotation.

If a fundamentalist took a part of a sentence from Doctor Fosdick's writings (for example), omitted part of it, and gave the rest a slightly different meaning from the one Mr. Fosdick intended, and used this distorted quotation as an argument, I wonder what the modernists would say? They certainly would show him up promptly, and very rightly so.

Let us quote Jesus' words correctly when we use them; let us quote any author correctly, so that a reader can judge for himself whether we apply the quotation correctly or not. This would be a step toward truth at any rate.

NOT ALL BRAVE DEEDS

Not all brave deeds are done in war,
Not every hero wears the bay;
Not every hero wears the bar;
That never sees the light of day.

There's many a simple son of toil
Who rests not till his strength is gone;
There's many a daughter of the soil—
"A woman's work is never done!"

In slum and suburb, church and mart,
In hospital, at bench, and bar,
'Mid cloistered groves in realms of art—
There our unhonored heroes are.

Wise men and foolish, sinners, saints,
God's of this world and worlds afar:
Their courage falters not nor faints.
Not all brave deeds are done in war.

—Edwin Pugh, in *The Observer*.

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

OUR BULLETIN BOARD

A copy of the *Seventh Day Baptist Year Book* for 1927 can be secured by writing to the publishing house for it.

Are you interested in the proposed simplified calendar? An explanatory free pamphlet, "Calendar Simplification," can be secured of George Eastman, 343 State Street, Rochester, N. Y.

Rev. Verney A. Wilson of Jackson Center, Ohio, is assisting Pastor Clifford A. Beebe in special meetings at Berea, W. Va.

Rev. S. Duane Ogden of Waterford, Conn., is to assist Pastor Paul S. Burdick in meetings in Rockville, R. I., in May.

REV. LEWIS C. SHEAFE

(Pastor of People's Seventh Day Baptist Church, Washington, D. C.)

Elder Sheafe was born in Baltimore, Md., November 16, 1859. His mother, with her two sons, went to Boston, Mass., before the close of the Civil War.

He attended public schools in Cambridgeport, Mass., completed the normal and theological courses at Wayland Seminary, Washington, D. C., in 1888; studied in Howard University, 1908 to 1911, and took a three years' course in chiropractic.

Elder Sheafe was ordained by the Baptists of Alexandria, Va., and served Baptist churches in Alexandria, St. Paul, Minn., and Youngstown and Urbana, Ohio.

A few years after he came to the Sabbath he was ordained by the Seventh Day Adventists at South Lancaster, Mass., and was pastor of several of their churches, principally in Los Angeles and Washington.

He united with the Seventh Day Baptists in 1926, and the council called on December 18, 1927, for his recognition as a Seventh Day Baptist minister voted the examination satisfactory.

MY CALL TO THE GOSPEL MINISTRY

REV. LEWIS C. SHEAFE

"Now Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him. . . . And the Lord came and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth."

As a child I had not heard this Scripture, yet to me came the voice of God calling me by name. Often while at play I would hear a call and would hasten to my mother to ask if she had called. She would answer, "No, my son, run on and play." There was no one to inform me as to who had called.

I was converted at about the age of fifteen years. Shortly after this the call came again in the form of a voice within, saying, "Stop this work and do something for your people." Just what he wanted me to do I did not know, nor how, nor where, to begin. I can say in the words of the Apostle Paul, "It was the good pleasure of God who separated me even from my birth, and called me through his grace to reveal his Son in me, that I might preach him among the Gentiles."

I was at work on a farm in West Dedham, Mass., for Mr. Henry Fuller. No matter where I went, or what kind of work I did, the Spirit of the Lord kept calling me. My answer always was, "I don't know anything, and I can not talk." I was often depressed and sad at heart, because I could not see how I could be of help to my people. There was no one whom I felt free to ask about these things, so my heart was greatly saddened.

The crisis came in the winter of 1884. I was down in the woods chopping cord wood for Mr. Fuller. The Lord came and stood as at other times, and called, "You ought to stop this and do something to help your people." I sat down on a log and said right out, "Lord, if you will open the way for me to attend school, I will do anything you want me to." At the close of this surrender, the burden rolled away, and I was free and light and joyous. I arose, picked up my axe and fairly made it ring in the wood. This is what I thought. I had presented to the Lord a proposition that he could not handle, therefore he was going to let me alone. I was happy in the thought. You

can see how little I knew of the Lord. I enjoyed the relief for several days.

I was a regular attendant of the Baptist Church of West Dedham, of which Rev. E. S. Ufford was then pastor. On the way from prayer meetings he would often have me stop for a while at the parsonage and he would play the organ and I would sing. Mrs. Ufford always seemed to enjoy these times.

On this particular evening, I went into the parsonage with Rev. and Mrs. Ufford, and she passed through into the kitchen. Rev. Ufford and I sang for a while, when he suddenly stopped and said, "Brother Sheafe, I believe the Lord has a work for you in the gospel ministry." My reply was, "You know it is hard for me to speak in prayer meeting." He said, "Yes, I know, but I still believe the Lord has need of you."

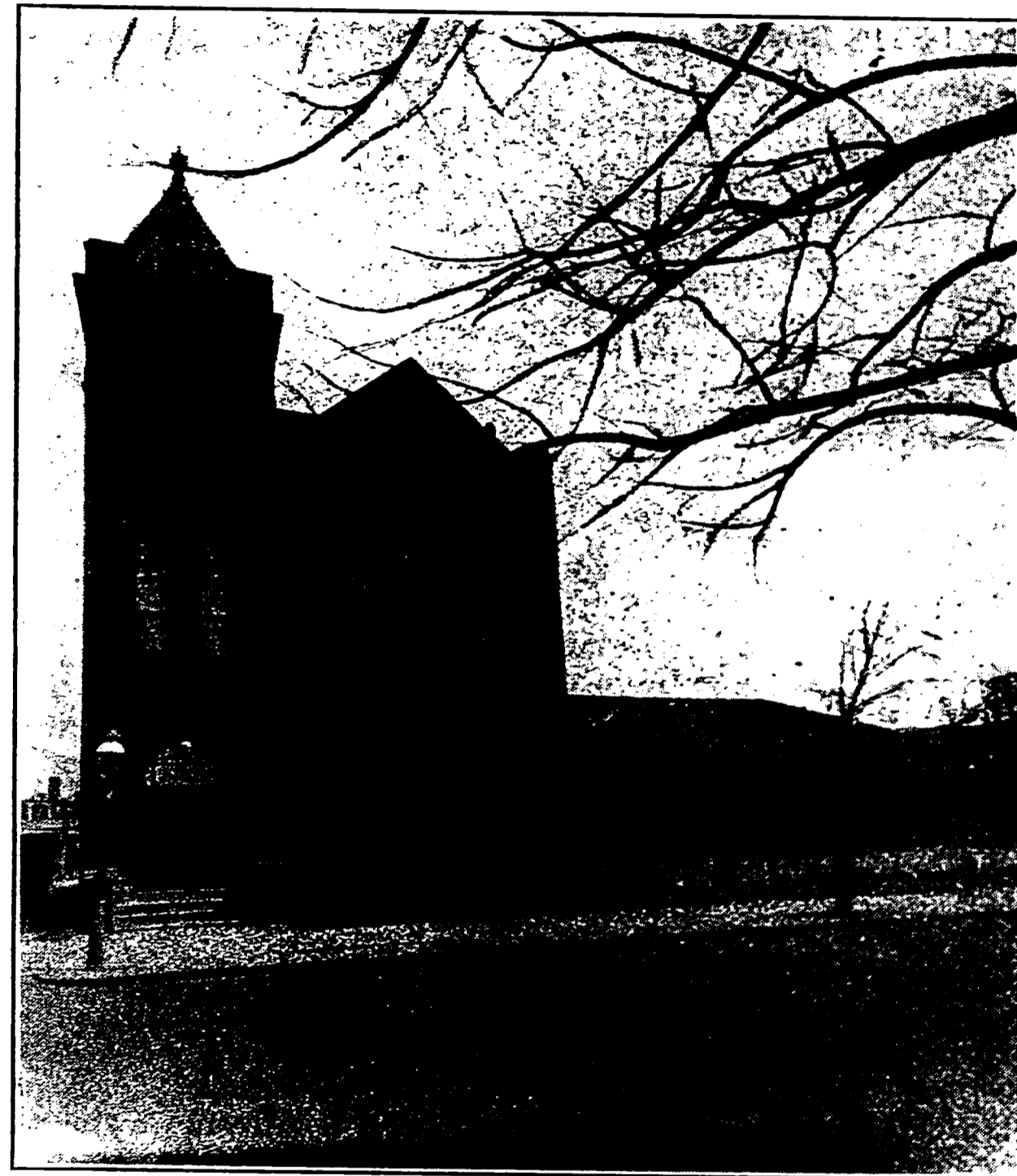
He began to play again and we sang several more hymns, then Mrs. Ufford

returned to the room. At her request we sang a song or two, when it was time for me to be going home. While standing at the door, Mrs. Ufford said, "Brother Sheafe, sit down just a minute or two, I have something to say to you. I have not spoken of it to Mr. Ufford as yet. It is this: I believe the Lord Jesus wants you to preach his gospel."

Well, I was completely overcome. When I could speak again, I told them in full the battle I had fought against God for years, and then of the glorious surrender I had made just five days ago. Mr. Ufford said, "We can open the way to school. My friend, Doctor G. M. P. King, is president of Wayland Seminary of Washington, D. C. I will write him in the morning."

The following week I received a kindly letter and a catalogue from Doctor King, the letter urging me to come at once. After reading the catalogue, I decided that it would be best for me to defer my going until fall, as it was now the month of February, which I did. Pastor Ufford was very insistent that I go at once, for fear, as he said, I might change my mind. I told him I had had such a hard time coming to this point that I had no fear of leaving it.

Mr. and Mrs. Fuller presented many reasons why they thought I ought not to leave the farm. They spoke of what I was trying to do every Sunday at the poorhouse. My eyesight was not good. I was now twenty-five years old, and I had been among my own people very little. These were among the reasons why I ought to stay on the farm. Then they said, "You may



PEOPLE'S SEVENTH DAY BAPTIST CHURCH
Tenth and V Streets, N. W., Washington, D. C.

Pastor's study and Sabbath school rooms on first floor. Audience room on second floor. Pavillion at the right for summer meetings.

have a home with us as long as we have one and you need one."

The spring and summer passed pleasantly. I stayed on the farm until September 1, 1885. Mrs. Fuller found that I was steadfast in my purpose to go to school, and she took hold and did for me all that an affectionate mother could have done for an only son, getting my things ready to go to Washington, D. C. I entered Wayland Seminary September 7, 1885, and took a four years' course in three years.

This was my call to the ministry and steps in my preparation.

WHERE INFIDELITY LOSES OUT

The most noted infidel the world has yet produced, standing by the coffin of his brother, said: "Life is a narrow vale between the cold and barren peaks of two eternities. We strive in vain to look beyond the heights. We cry aloud, and the only answer is the echo of our wailing cry." How hopeless and sad this is!

The mother of Hume, once a Christian but who had apostatized and wandered into the mazes of skepticism, when on her dying bed wrote her son the following pathetic letter:

"My dear son: My health has failed me. I am in deep decline. I can not long survive. My philosophy affords me no comfort in my distress. I am left without the hope and consolation of religion, and my mind is sinking into a state of despair. You can afford me some substitute for the loss of the hopes of religion. I pray you hasten home to console me, or at least write to me the consolations that philosophy affords at the dying hour."

At the close of an infidel's lecture in England, a woman uneducated, old, and poor, approached the infidel, saying: "Sir, I have a question to put to you."

"Well, my good woman, what is it?"

"Ten years ago," she said, "I was left a widow, with eight children utterly unprovided for and nothing to call my own but this Bible. By its direction, and looking to God for strength, I have been enabled to feed myself and family. I am now tottering to the grave, but I am perfectly happy because I look forward to life with Jesus. That's what my religion has done for me. What has your way of thinking done for you?"

"Well, my good lady," rejoined the lecturer, "I don't want to disturb your comfort; but—"

"Oh, that's not the question," said she; "keep to the point, sir. What has your way of thinking done for you?"

The infidel endeavored to shirk the matter again; the meeting gave vent to uproarious applause, and the champion had to go away discomfited by an old woman.

How different is the unbeliever's wail of despair from the shout of victory of those who have the Christian hope! The Apostle Paul forsook all to follow him whom he met on the road to Damascus. He forsook former friends and brethren. He was whipped and scourged. He was shipwrecked, and was a day and a night in the deep. He traveled with criminals to Rome to stand before Cæsar. When sun, moon, and stars had not been seen for many days and all hope of being saved had been given up, God did not forget his servant. Though the captain had lost his reckoning, God had not lost sight of his praying servant on the stormy Adria, and sent him words of comfort. Paul, though a prisoner, dispelled the gloom with these hopeful words:

"And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve. . . ."

When under sentence of death, expecting at any moment to see the executioner enter his gloomy abode and convey him to the place of his execution, Paul did not begin to dwell on the gloomy prospect before him but was sustained by the Christian's hope. He said: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." 2 Timothy 4:6-8.

With health, prosperity, and friends some may lean on the mutterings of infidel unbelief. But when friends are no more, when riches take wings and fly away, and death begins feeling for the heart-strings, there is a longing for the Christian's hope, a longing for the true God.—*Waterford Review*.

MISSIONS

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

A FAR-SIGHTED, COMPREHENSIVE, CHRISTIAN PROGRAM NEEDED

A while ago a young man who had worked much on the farm was speaking of the methods of one of his employers, and said that this farmer would start something, work at it a few hours, or sometimes only a few minutes, and then turn to something else. Thus he went from one thing to another throughout the season, with the result that the accomplishments were very unsatisfactory. What was the matter with this farmer? Whatever else may have been wanting, it is evident that he lacked a definite program.

There is a tendency among men to do their work in a thoughtless, haphazard way, and this tendency is nowhere more marked and ruinous than in religious matters. Too many times, men live their religion haphazardly; they run their churches at random; and denominational policies are at the mercy of the whims of the moment. There is no far-sighted, comprehensive, statesmanlike program. This leads to waste and discouraging inefficiency.

It seems to be easier for men, churches, denominations, and boards to drift along from one thing to another like the farmer mentioned above; and because it is easier, they do not make the effort to formulate a far-sighted, Christian course and hold themselves to it. To build a program based on all the facts and to follow it when outlined is particularly difficult with organizations run on a democratic basis; but in these days when so many new issues and calls are coming to churches and denominations, it is more essential than ever that a definite statesmanlike program be formulated and that it be adhered to till another is adopted. The church or denomination that sails the seas at random has no very bright prospects.

Even though men, churches, denominations, and boards have very definite things in mind as to a program, they should occa-

sionally go carefully over the field again and test the wisdom and righteousness of their programs. This is necessary because new elements are constantly entering the individual life and the work of organizations. The sailor checks up his bearings every day or oftener, and with the rapid changes that are now sweeping over the world and all institutions in every land, the church and religious organizations must constantly check up their programs to see if they are adapted to present conditions.

If there is to be a far-sighted, comprehensive Christian program for the activities of a life or an organization, certain things are necessary. First, no effort should be spared in getting all the facts, past and present. There is a temptation to take into account only the things that prove our side of a proposition and to keep back other facts, even if known. This is partisanship and in the long run can only work ruin. Future plans must be formulated in the light of all the facts, not a part of them. This may mean much arduous labor, but it is absolutely essential. To build a program for a life or a denomination without knowing all the facts and taking all of them into consideration is to build on a false basis. Lyman Abbott once wrote that a half-truth is the worst kind of a lie; and to know only a part of the facts regarding a situation to be met, is a most serious error. When Charles E. Hughes was secretary of state, he sent a letter to all American consuls urging them to be accurate. He told them that many of their reports were useless because care had not been used in getting all the facts. Church and denominational plans have often failed for the same reason. In the last issue of the *Harmon Foundation News Bulletin* is an article under the caption, "Mediocre Men." In this brief editorial Mr. Harmon distinguishes between "intensive thinking" and "broad thinking," and points out that men generally do not think broadly, and for this reason are mediocre. The same applies to religious organizations, and one wonders whether Mr. Harmon has not put the matter too mildly. Can churches, denominations, boards, and commissions measure up to the mediocre, even, unless they take pains to gather all the facts, weigh

them, and formulate their policies in the light of the whole field?

Denominational programs to be successful must be built on all the conditions in every field and with a vision reaching far into the future, but more is needed. There must be the illumination of the Holy Spirit. We may gather all the facts, we may think broadly, we may search the future; but unless the light of the Holy Spirit is given, our far-sightedness is ignorance, our comprehension is stupidity, and our policies ruinous. Churches and denominations can have the illumination of the Holy Spirit. It is the promise of God.

All these things apply to missions.

RECRUITING FOR THE CHRISTIAN MINISTRY

Thirty-five years have passed since the speaker first entered upon the duties of the Christian ministry. The earlier periods of his public life introduced him successively to all the principal phases of ministerial responsibility. From those days to the present he has been an interested observer of the manner in which ministerial duties have been discharged (or neglected) in his own and other churches.

In sequence of such experiences he feels, in the language of Matthew Arnold, that "The ministry is the best calling, but the worst trade in the world." And in the language of John Newton, that "None but he who made the world can make a minister of the gospel."

Many questions arise as we face this age old problem—a problem old as worshiping assemblies, that need instruction in the truth of God. Because of time limitations we are compelled to confine ourselves to those questions that are paramount, namely, the need of recruiting for the ministry and the process by which the end is attained. Indeed, we shall not give much time to the need. This is apparent to all. The same need that was imperative to the Master when he said, "Pray ye therefore the Lord of the harvest that he send forth laborers into the harvest," is apparent today. This injunction of our Lord is echoed today in the falling off of the attendance at the theological schools and from the churches, that are crying that not only are there not enough able men to fill

our pulpits, but not enough of any kind. Even the Roman Catholic Church is getting desperate over the discouraging number of candidates for the priesthood. At the same time the complaint is made that the brightest and best of our college men are not even considering the ministry. All of which leads us to view this decline with some alarm.

Much has been written on this point. We are told that it is because of creedal tests, and because the church clings to an old attitude toward truth, while our colleges pursue a new and opposite way. The churches, we are told, pose as guardians of truth already revealed, and close their doors to the discussion of modern revelations; whereas the colleges approach all truth in a scientific spirit, which is always ready to accept the old or the new or reject it, if only it can be proved. The answer to this, Frederick Lynch tells us, is twofold. In the first place, the communions, "which have a practically free pulpit, are suffering as much from this dearth of ministers as the most orthodox sect." In the second place, the "average senior in college is generally much of a boy and has not thought his way through to any such weighing and balancing of facts." Another reason often given is that the young men of today are not sure of any religious truth. The intellectual attitude of college life shakes their belief in the old truths and gives nothing constructive in their place. They desire to serve man, but it is in other ways rather than preaching the gospel.

Therefore, they yield to the pull of other professions and larger incomes. Things are much more real to them than thoughts and ideals, and they become so atrophied that there is no response to the things of the Spirit.

The need for recruiting for the ministry therefore has become very imperative. It is one of the great problems of the twentieth century church.

At this point certain practical questions of great moment arise. In what manner does the Lord of the harvest call his ministers? In the process, what is divine and what is human? How may one know that he is called of God to the ministry? And by what signs may the church be satisfied of the call of the ministerial candidate? These

questions deserve very thoughtful consideration. The need of the church and of the world for faithful ministers and missionaries may be, as usually is, intensely urgent; but that fact of itself does not prove that any or every individual is called to the peculiar work of the ministry. The great majority of pious persons are not called to that work, although some of the methods that we have been employing during the last decade or two seem to justify this course. Evangelists, leaders of older boys' and older girls' conferences, speakers in Christian Endeavor conventions and similar gatherings, and some ministers, the speaker one of them, began two or three decades ago to make urgent appeals to young people to dedicate their lives to the ministry or the mission field. Something of course has been accomplished toward meeting this imperative need. But several years ago I came to the definite conviction that it wasn't the Lord's way of answering the churches' prayer for "harvesters." As a rule this emotional method reaches only those who are superficial in their thinking. A score or more have responded to that invitation in my own ministry, under the appeal of an earnest evangelist or while attending some conference or convention; and of that number only one is carrying on with success. You are ready to say to me, perhaps, "It is all your own fault; these volunteers should have been nourished and directed toward the accomplishment of their decision." Granted for argument's sake. It is enough to say, however, that eight of that score or more were persuaded to enter some one of our preacher factories, and of that eight, seven dropped by the wayside along with almost a score of others who had made the decision but attempted no preparation. Some of the girls who had volunteered for the mission field got married, and we didn't blame them. And, concerning that one, who is preaching with acknowledged success, it is a question as to whether the decision he made under the appeal of the evangelist had any marked influence upon the course which he has followed. More than once after that decision he was seen to come in from school, throw down his books and in half vexed, rebellious spirit say, "I am not going to be a preacher. I'm going to do something else.

I think I will be a journalist." Do you know the answer he always received? We did not say, "Remember now young fellow, you have decided for the ministry, and you must keep your pledge." No, but we said, "We don't want you to preach if you can help it. The ministry is the worst trade in the world and we would advise you to stay out of it, if you can." We might have said, "Do not think of preaching unless you can say with one of old, 'The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor—to preach the acceptable year of the Lord'."—Luke 4: 16-22.

In reference to the manner in which God calls his ministers, it is important to bear in mind the infinitude of the divine resources when considering the divine processes. The Holy Spirit is not limited in his modes of action. Paul says, I Corinthians 12: 6-9, "There are diversities of gifts, but the same Spirit; and there are diversities of ministrations but the same Lord. And there are diversities of workings but the same God who worketh all things in all." Hence we must carefully avoid all theories which would seem to confine the Spirit's action to any given form or routine.

For instance, a comparison of the mental exercise by which a thousand different ministers of any given period have reached the common result of a devout persuasion that they were moved by the Lord of the harvest to take upon themselves the sacred office, while it might suggest a classification of the experiences, would hardly discover any absolute identity. It would be found that some received distinct impressions of this duty in early childhood, which grew with their growth and strengthened with their strength. Others who received similar impressions sought to reject them, and by a course of sin grieved the Spirit. They put in jeopardy their soul's salvation, while endeavoring, Jonah like, to escape from duty; nevertheless, the Spirit strove with them and before it was wholly too late they yielded to his call. Some had this distinct impression before their conversion, and still others received the divine call in the same voice which uttered their pardon. On some minds the conviction of ministerial duty flashed with the suddenness of a startling

revelation, while to others it came almost imperceptibly, like the gradual dawning of the day. To some it has been made known in silence and solitude, to others in the midst of public assemblies and under the administration of the preached word. While some have received the sacred call without the intervention of man, to many others it has been brought with a voice or the agency of Christian friendship. Some have reached their profound conviction by thorough religious intuitions, others by slow process of reasoning, and by careful comparisons of conflicting claims and impulses. Illustrations might be given of these varied experiences.

Now while it may not be allotted to individuals to choose the method by which it may please God to lead them into the pathway of ministerial duty, it is supremely important that every one be able to discern and rightly interpret indications of the divine will in whatever form they may be vouchsafed. As it is the prerogative of the Head of the Church to call and send forth the laborers into the harvest field of the world, so it is the province and responsibility of individual Christians to consider and determine the question of duty for themselves. No one, however, is at liberty to demand a compulsory evidence.

The evidence required to substantiate a ministerial call may be expected to be in harmony with the analogies of Christian experience, and consequently not only to be various in the history of different persons but to have different stages of development in the case of each individual. If I should make an analysis of my own experience, which I am sure is not unique, I would say that there were at least three periods: first, that of awakening and inquiry; second, that of conviction more or less clear, mingled with some rebellion; third, that of a settled purpose and determined action. It is evident, therefore, that no person in the first stage of this experience should demand the same evidence that may be accorded to him in the third. By overlooking this principle, some have made serious mistakes. Like sinners who refuse the persuasion of truth and the conviction of judgment, and remain unwilling to yield to the divine claims, unless overwhelmed with error, so some make

excuses against ministerial duties unless, from the first they feel like Paul, in the maturity of his apostolic career, "Woe is me if I preach not the gospel."

Young people, therefore, about to form plans for life, should be careful not to err at this point and reject the claims of Christ and his cause because those claims are not at once and imperatively asserted. They should be aware that upon themselves devolves the duty of consideration and decision, and upon them will fall the consequences of mistake. Nothing, therefore, can be more appropriate than for them to inquire, in the language and spirit of the awakened Saul of Tarsus, "Lord what wilt thou have me to do?" This question and nothing else than this covers the whole ground.

There are two things that the church can do, yes, that it must do if we are to meet this imperative demand.

First, we must magnify the office of the minister to the utmost, and claim for it the supreme place, which is its rightful place. By taking this, "the best calling in the world," more seriously, we can greatly magnify it.

Talk up the ministry by letting young men know that we are the highest paid servants in the world, drawing daily on the "Bank of Consolation." Smith says: "The highest and finest compensation that human hearts can offer is the bestowal of confidence and trust, and in this I am rich. The most sacred life secrets and the most intimate confessions are made to me. I am the depository of the woes, ambitions, hopes, heartaches, and dreams of my people. To know about a great human tragedy, to assist the victims to repair the wreckage and work their way back and out, and then to see the salvaged soul triumphant—I know of no higher joy that earth can give.

"The minister deals with the most real things of life. Bankers handle the people's money. Mechanics repair their cars. Druggists and doctors patch up their bodies, but I am dealing with their hopes, dreams, ambitions, ideals, purposes, convictions. Carpenters build houses for them; I help them make homes. Bankers help them save money; I stand beside them while they develop powers of appreciation of those things

which money can not buy. I see them getting cheated out of life by cheap, tawdry substitutes. I help them recover damages and put great motives and ambitious dreams in the place of rubbish.

"No, I can not afford to drop out of the ministry," says this great preacher. "I would go bankrupt of soul in any other job within a month. I have become accustomed to such luxury of friendship and appreciation during the last twenty years that I could never go back to ordinary business again."

Finally, we must claim more for the Church. It is engaged in the biggest business in the world, and it is succeeding at it. I have no patience with the critic who persistently tries to show that the Church is a valley of dry bones, homely and repellent, or that it has been weighed so often and found wanting that there is no use in putting it again on the scales.

Having done our best to magnify the Church and its ministry, and believing that God will do his part, let us go forth in a quiet prayerful temper, seeking out from among our young people, those whose personal ideals are consistent with "the ministry." Let us watch for awakenings and listen for inquiries among those who possess high moral and spiritual qualifications so essential to an efficient and truly successful ministry. And, having discovered the object of our quest, let us enter into a most secret compact to work out together the awakening and inquiry, into a "settled purpose and determined action." The "shouting from the housetop" of a matter so extremely serious drives many a sensitive soul from this high calling before the awakening becomes a settled conviction.

Looking back over my thirty-five years of active ministry and knowing all that I do of its sacrifices, its heartaches and disappointments, let me say that if I had those years to live over I would choose the Christian ministry with enthusiasm.—*Pastor W. F. Reagor, in the "Christian-Evangelist."*

The fences around European countries have bred hatred. The salient lesson Europe can learn from America is how to use peace to further prosperity.—*Dr. Emil Ludwig, biographer.—The Pathfinder.*

TREASURER'S MONTHLY STATEMENT

March 1, 1928-April 1, 1928

S. H. Davis
In account with
The Seventh Day Baptist Missionary Society

Dr.	
Balance on hand March 1, 1928	\$16,623.91
Young People's Board, Jamaica field	100.00
Income permanent funds, General Fund	375.00
S. H. Davis, temporary loan	2,000.00
Woman's Board:	
Miss West's salary	200.00
Miss Burdick's salary	200.00
Home missions	200.00
Java	5.00
Onward Movement treasurer, Missionary Society	738.54
Gentry Church, Missionary Society	5.00
First Hopkinton Church, Missionary Society	15.00
Rockville Church, Missionary Society	1.00
Rockville Loyal Workers, Missionary Society	5.00
Dodge Center Sabbath school, Jamaica	8.32
Rosa W. Palmberg, Missionary Society	18.00
Young People's Board, account Dr. Thorngate's salary	100.00
Mrs. J. A. Hardy, foreign missions	5.00
Income permanent funds, general fund	625.00
	<u>\$21,224.77</u>

Cr.	
Gerard Velthuysen, work in Holland	\$ 104.17
Wm. A. Berry, February salary	10.00
Royal R. Thorngate, February salary, repairs on church, and interest on mortgage	199.28
H. Louie Mignott, February salary	50.00
D. Burdett Coon, February salary	125.00
Wm. L. Burdick, February salary, traveling expenses, postage, and office supplies	225.01
Wm. L. Burdick, clerk hire	33.33
L. J. Branch, February salary	25.00
C. C. Van Horn, February salary	41.66
Ellis R. Lewis, February salary, and traveling expenses	275.00
R. B. St. Clair, February salary	108.33
George W. Hills, February salary	50.00
L. D. Seager, February salary	66.66
Verney A. Wilson, February salary	41.66
Grace I. Crandall, February salary, and work in Iowa	61.66
R. J. Severance, February salary	41.66
Clifford A. Beebe, February salary	25.00
Mark R. Sanford, work in Western Association	20.00
Charles Thorngate, February salary	16.67
Wm. L. Davis, February salary	16.67
Mabel D. Main, Daytona, Fla., congregation	50.00
D. Burdett Coon, traveling expenses	20.29
Industrial Trust Company, China Draft:	
Anna West, salary	\$200.00
Mabel West, salary	133.34
Susie M. Burdick, salary	200.00
Dr. Palmberg, acc't salary	182.00
Dr. Thorngate, acc't salary	400.00
H. E. Davis, acc't salary	530.00
Amanda Burdick Interest	60.00
Girls' School	37.50
Incidental	225.00
Evangelistic	400.00
	<u>2,367.84</u>
Rosa W. Palmberg or S. H. Davis, balance salary account	18.00
Alfred University, account salary H. E. Davis	15.00
Alfred Loan Association, account salary H. E. Davis	12.00
G. M. Ellis, account salary H. E. Davis	18.00
Treasurer's expenses	21.00
	<u>\$ 4,072.89</u>
Balance on hand April 1, 1928	17,151.88
	<u>\$21,224.77</u>

Bills payable in April, about \$ 1,500.00
Special funds referred to in last month's report now amount to \$20,229.34, balance on hand \$17,151.88, indebtedness \$3,077.46 to special funds.
S. H. Davis,
E. & O. E. Treasurer.

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

JANESVILLE APPEAL IS NOW STARTED— DRIVE, DURING MID-MAY

The campaign in the city of Janesville for \$50,000 increased endowment for Milton College is now on and will continue until the middle of May, when during the third week, from May 14 to 19, the campaign, in which the students will take part, will culminate in an intensive, six day drive. Up to that last week, the time will be occupied with publicity and educational work, familiarizing citizens of Janesville with the aims and ideals of Milton College, telling them of her educational opportunities and of her importance to the people of that city.

The campaign opened last Monday, April 2, with the arrival of the new director in Janesville, G. C. Sickler, of the General Organization Company of Chicago, Ill., a company devoted to raising money for all kinds of projects. Vice-president C. D. Royse will take part in this campaign.

This first week of the campaign is being taken up with building the preliminary plans, laying the foundations for an extensive and well-planned organization, and selecting the local leaders in Janesville. By courtesy of the Janesville Chamber of Commerce, the headquarters of the appeal will be in the building occupied by that organization.

The students of the college may be expected to be called upon any time according to the new director, to help put the appeal over as they did the Milton one last spring.

Mr. Sickler visited the campus Tuesday afternoon for the first time.—*Milton College Review.*

EXECUTIVE BOARD MEETING OF THE SEVENTH DAY BAPTIST EDUCATION SOCIETY

Alfred, N. Y., April 8, 1928

Members present: Edgar D. Van Horn, Arthur E. Main, A. Clyde Ehret, Paul E. Titsworth, Samuel B. Bond, Earl P. Saunders.

Prayer was offered by A. Clyde Ehret. The minutes of the last meeting were read and approved.

The following is an abstract of the quarterly report of the treasurer:

I. REVENUE

Receipts

Balance January 1, 1928	\$ 371.23
Interest	808.26
Rent, Jessie B. Whitford house	61.00
Onward Movement	116.59
New York City Church for Salem College	100.00
New York City Church for Milton College	10.00
First Hopkinton Church for Seminary	3.50
Memorial Fund, for Twentieth Century Endowment Fund	9.98
	<u>\$1,480.56</u>

Disbursements

Council of Church Boards of Education	\$ 50.00
Theological Seminary, special interest	102.78
Salem College, from New York City Church	100.00
Treasurer's salary	25.00
Interest coupon returned unpaid	25.00
Miscellaneous items	7.00
Balance on hand March 31, 1928	1,170.78
	<u>\$1,480.56</u>

II. PRINCIPAL

Receipts

Balance January 1, 1928	\$ 73.11
Bonds repaid and exchanged	1,258.02
	<u>\$1,331.13</u>

Disbursements

Bond bought	\$ 282.75
Balance on hand March 31, 1928	1,048.38
	<u>\$1,331.13</u>

The present amount of endowment is \$56,765.68.

The treasurer was instructed to pay the following balances due: to Alfred University, \$308.40; to the Theological Seminary, \$451.29; to Milton College, \$11.94; to Salem College, \$4.66.

The president and other official members of this society present at the coming sessions of the General Conference were chosen as our delegates to that body.

E. P. SAUNDERS,
Recording Secretary.

WOMAN'S WORK

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

KEEP MOVING

"There's only one method of meeting life's test. Just keep on a stirring, and hope for the best; Don't give up the ship and retire in dismay 'Cause hammers are thrown, where you'd like a bouquet.

"The world would be tiresome; we'd all have the blues
If all the folks in it held just the same views,
So finish your work, show the best of your skill,
Some people won't like you, but other folks will.

"If you're leading an army or building a fence
Do the best that you can with your own common sense,
One small word of praise in this journey of tears
Outweighs in the balance 'gainst carloads of cheers.

"The plants that are posing as commonplace weeds,
Oft prove to be just what a sufferer needs.
So keep right on moving; don't stay standing still,
Some people won't like us, but other folks will."

GROWING OPPORTUNITIES IN CHINA

*The Woman's Board,
Milton, Wis.*

DEAR FRIENDS:

We are well launched in a new term of school. China New Year came in January, so our second semester began early in February. The enrollment indicates that people consider conditions fairly normal, for we are filled and, I am not sure, "but running over." We had bought two new beds and felt as if we had stretched as much as possible, when a girl from Ningpo, who has been in school several years, suddenly appeared last Friday. We could not send her home, so tucked her in a corner of the porch. (There are now eight who have to sleep outside.) That makes sixty-nine girls in all—nine of whom are day pupils and live near by.

The fact that schools are all so well filled is not the only indication of greater quiet. Reports coming in from many quarters tell of fine opportunities for Christian work—of eagerness for it—of splendid work among the soldiers, and of new openings. The missionaries who have been refugeeing in Shanghai are gradually leaving—even the West China ones. Our friends, the Moncrieffs (Mrs. Moncrieff is from Battle Creek) have been here a year now, and they are packing to leave the last of this month for their station in Chengtu, Szechuan. When we were at their home the other evening they told of friends of theirs who live two miles still farther west and who are also starting on their journey of from six weeks to eight weeks.

Our early morning chorus has a new tune and the long-expected is happening. The plot of ground in front of us is no longer empty. The bird-fanciers who have been accustomed to bring their bird cages and hang them on our front fence for the matin song are having to seek other quarters. The guild that used to have a coffin factory there is putting up the tenement houses it has been planning for the past two years. No labor union hours here—between six and six-thirty the musical song begins—the song of the men pounding in the foundation of crushed stone and cement. This morning I missed it and could only hear the moving of lumber. Later we saw they were raising the frames of the houses. They have a way of tying the beams together and getting them all ready so that it takes but a short time to get up the frame-work. Tonight we see the skeletons of six rows of houses. Four rows have five houses, one room wide, in each row. The other two have only three. On the east they will probably put a row of shops. The houses are three stories, and will cut off our view across to the Davis house and the church. Mr. Dzau says people will be living there in three months. How will that affect us? We wonder.

Two days ago it was so warm that we felt that we would not have to wait for the "perfect" days of June, when "every clod feels a stir of might, an instinct within it that reaches and towers, and, groping blindly above it for light, climbs to a soul in

grass and flowers." It was so warm and springlike that we felt life was worth living again. The magnolia tree burst into a mass of snowy whiteness, and the forsythia into golden sunshine. But alas, the warmth has gone and it is raw and cold now. It can not be for long, however, even though the Chinese leap year gives us two second months and the weather is inclined to follow the Chinese calendar! We are always so glad when the worst of the cold is over.

We are hoping so much that Mr. Davis will be able to stay on out here. It seems as if he were very much needed just now. The class he has started with some of the men and the opening of the evangelistic work in Da-zang especially need his oversight. We would not have him miss a larger service but the service here looks very important.

Some of you know of the plans to send David Sung and Dzau Sihding to Conference. We are counting much on both, that which they will give and that which they will receive there. We are glad Conference is to go to the West and are praying for great blessing on it and the churches of California. We are looking, too, for blessing to come to our churches here as a result of it. These young men are taking responsibilities here, and that experience will prepare them for greater work.

Will you pray for us that in this time of testing and changing and opportunity we may in no way fail our Master?

Yours in his work,

ANNA M. WEST.

*St. Catherine's Bridge,
Shanghai,
March 23, 1928.*

AMERICAN SABBATH TRACT SOCIETY

Treasurer's Receipts for January, 1928

General Fund

Contributions:	
Onward Movement	\$ 297.53
Income from invested funds:	
Annuity gifts	2.00
Sarah Elizabeth Brand Bequest	.01
Emogene Cottrell gift	1.50
Orson C. Green Bequest	.67
George S. Greenman Bequest	.33
George S. Greenman Bequest	.66
Mrs. H. Gillette Kenyon gift	1.25
Life Memberships	1.50
Electra A. Potter Bequest	2.05
Seventh Day Baptist Memorial Fund	
American Sabbath Tract Society Fund	\$ 26.30
Eugenia L. Babcock Bequest	205.55

George H. Babcock Bequest	1,183.96	
Charity L. Burdick Bequest	9.04	
Delos C. Burdick Bequest	310.18	
Delos C. Burdick farm	13.23	
Edward W. Burdick estate	26.41	
E. K. and F. Burdick Fund	68.12	
Harriet Burdick gift	1.19	
Penelope R. Harbert Bequest	30.82	
Mary E. Rich Fund	30.00	
Sarah P. Potter Bequest	30.00	
Southampton Seventh Day Baptist Parsonage Fund	1.66	
	1,936.46	1,946.43

Publishing house receipts - from publications:	
"Sabbath Recorder"	\$ 863.40
"Helping Hand"	101.25
Tract depository	23.10
"Junior Graded Helps"	13.50
"Intermediate Graded Helps"	5.25
Calendars	71.75
Outside publications	2.15
	1,080.40

Contributions to Special Sabbath Reform work:	
William M. Stillman, Plainfield, N. J.	41.67
	\$3,366.07

Denominational Building Fund

Contributions:	
General	\$ 381.90
Income:	
Interest - savings account	.02
	381.92

Maintenance Fund

Rent from publishing house	\$ 125.00
Income, denominational building endowment	80
	125.80

Permanent Fund

Transferred from savings bank to apply account overdraft	1,000.00
Total	\$4,873.75

Treasurer's Receipts for February, 1928

General Fund

Contributions:	
Onward Movement	\$ 242.28
Receipts from publications publishing house:	
"Sabbath Recorder"	\$ 680.82
"Helping Hand"	243.02
Tract depository	5.16
"Junior Graded Helps"	18.45
"Intermediate Graded Helps"	12.00
Calendars	81.56
Outside publications	24.30
	1,065.31

Contributions to Special Sabbath Reform work:	
Wm. M. Stillman, Plainfield, N. J.	83.34
Interest on daily bank balances	15.90
	\$1,406.53

Denominational Building Fund

Contributions:	
General	\$ 79.50
Income:	
Interest on daily bank balances	\$ 35.70
Interest on loan account cutting machine	19.20
	54.90
Payment on account of loan for cutting machine	300.00
	434.60

Maintenance Fund

Rent from publishing house	\$ 125.00
Interest on daily bank balances	6.00
	131.00

Total	\$1,972.23
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Treasurer's Receipts for March, 1928	
General Fund	
Contributions:	
Woman's Executive Board	\$ 200.00
Onward Movement	250.28
	450.28
Receipts from publications—publishing house:	
"Sabbath Recorder"	\$ 431.17
"Helping Hand"	92.18
"Junior Graded Helps"	10.31
"Intermediate Graded Helps"	7.15
Calendars	15.30
Outside publications	4.90
Tract depository	215.42
	776.43
Contribution for distribution of literature:	
Mrs. A. Brown, Jr., East Pensacola, Fla.	5.00
	1,231.71
Denominational Building Fund	
Contributions:	
General	\$286.00
Onward Movement	15.00
	\$ 301.00
Annuity Gift, Phebe E. Witter, Leonardsville, N. Y.	200.00
	501.00
Maintenance Fund	
Rent, publishing house	\$ 125.00
Interest on loan account Miehle press.	125.00
	250.00
Total	\$1,982.71

TRACT SOCIETY—TREASURER'S REPORT For the quarter ending March 31, 1928

Ethel L. Titworth, Treasurer, In account with the American Sabbath Tract Society	
Dr.	
To cash on hand January 1, 1928:	
General Fund	\$ 1,967.22
Denominational Building Fund	7,398.68
Maintenance Fund	2,153.61
	\$11,519.51
Less overdraft, Permanent Fund.	1,100.00
	\$10,419.51
To cash received since as follows:	
General Fund	
Contributions:	
January	\$297.53
February	242.28
March	450.28
	\$ 990.09
Income from invested funds:	
January	1,946.43
Receipts from publications—publishing house:	
"Sabbath Recorder"	\$1,975.39
"Helping Hand"	436.45
Tract depository	243.68
"Junior Graded Helps"	42.26
"Intermediate Graded Helps"	24.40
Calendars	168.61
Outside publications	31.35
	2,922.14
Interest on daily bank balances	15.90
Contributions for special purposes:	
Distribution of literature	5.00
Special Sabbath Reform work	125.01
	6,004.57
Denominational Building Fund	
Contributions:	
January	\$381.90
February	79.50
March	301.00
	\$ 762.40

Income:	
January	\$.02
February	54.90
	54.92
Annuity Gift—Phebe E. Witter, Leonardsville, N. Y.	200.00
Payment account loan for cutting machine	300.00
	1,317.32
Maintenance Fund	
Rent from publishing house	\$ 375.00
Interest on daily bank balances	6.00
Interest on loan account Miehle press	125.00
Income, denominational building endowment80
	506.80
Permanent Fund	
Transferred from savings bank, to apply account overdraft	1,000.00
	\$19,248.20
Cr.	
By cash paid out as follows:	
General Fund	
Sabbath Reform work:	
G. Velthuysen, Holland—"De Boordschapper"	\$ 150.00
Mill Yard Church, London, Eng.	25.00
H. Louie Mignott, Allman Town, Jamaica, B. W. I.	25.00
	163.39
Committee on Revision of Literature:	
Traveling expenses	\$139.35
Reference books	24.04
	163.39
Special Sabbath Promotion work:	
A. J. C. Bond:	
Salary	\$150.00
Expenses:	
Traveling	\$72.39
Stationery	16.98
Secretarial	25.00
	114.37
Young people's work—badges, etc.	6.91
Ministers' Conferences—Traveling expenses	185.61
	456.89
	\$ 820.28
Expenses of publications:	
"Sabbath Recorder"	\$3,240.05
"Helping Hand"	469.87
Tract depository	295.63
"Junior Graded Helps"	6.43
"Intermediate Graded Helps"	2.50
Outside publications	6.70
General printing:	
Calendars	\$230.70
Postals, Advisory Committee	3.00
	233.70
	4,254.88
Miscellaneous:	
President's expenses:	
Traveling	\$ 21.81
Treasurer's expenses:	
Preparing and typing report, etc.	\$7.00
Repairing seal	1.55
Stationery	7.79
	16.34
Corresponding secretary:	
Salary	150.00
Life Annuity payments	574.25
Payment account loan (note)	\$100.00
Interest on same	1.50
	101.50
"Sabbath Recorder" subscription, J. L. C. Kenyon	2.50
	866.40
	\$ 5,941.56

Denominational Building Fund	
Transferred to savings account	4,000.00
Maintenance Fund	
Repairs to heating plant	\$ 115.43
Coal, wood, etc. (including cost broken glass)	299.00
Care of furnace, etc.	91.20
Transferred to savings account	2,000.00
	2,505.63
	\$12,447.19
By balance on hand:	
General Fund	\$2,030.23
Denominational Building Fund	4,716.00
Maintenance Fund	154.78
	\$6,901.01
Less overdraft, Permanent Fund	100.00
	6,801.01
	\$19,248.20
Ethel L. Titworth, Treasurer.	
E. & O. E. Plainfield, N. J., April 5, 1928.	
Total indebtedness (loans) General Fund, \$600 Examined and compared with books and vouchers, and found correct.	
Irving A. Hunting, Frank A. Langworthy, Auditors.	
April 7, 1928.	
Denominational Building Fund	
Dr.	
To total amount contributed, and income to January 1, 1928	\$25,081.80
To contributions received during quarter	762.40
To Phebe E. Witter Annuity Gift	200.00
To income—interest on loans, etc.	54.92
	1,017.72
	\$26,099.52
Cr.	
By expenses of canvass for funds, 1926	\$ 141.73
By loan to publishing house account cutting machine	\$2,009.60
Less amount repaid	809.60
	1,200.00
By loan account equipment notes	\$7,000.00
Less amount repaid	1,058.61
	5,941.39
By loans on bond and mortgage (for details see annual report)	9,000.00
By Liberty Loan bonds	1,100.00
	\$17,383.12
By cash on hand—Plainfield Savings Bank	\$4,000.00
Checking account	4,716.00
	8,716.00
	\$26,099.12

OTHER SEVENTH DAY BAPTIST GROUPS —INDIA

(An address by Pastor R. B. St. Clair, Detroit, Mich., at the Michigan-Ohio Seventh Day Baptist Semi-annual Meeting at White Cloud, Mich., Sabbath, April 14, 1928.)

India is very near and dear to the churches of this convention, as it was from Battle Creek's pastor (at that time, Elder M. B. Kelly) that attention was first drawn, by reference from Dr. J. H. Kel-

logg. of the sanitarium, of certain Sabbath-keeping Christians in Calcutta who desired to get into touch with the Seventh Day Baptist denomination.

These inquirers were supplied literature by a number of Seventh Day Baptists, including the Detroit pastor. A short while after this, a Sabbath-keeping minister was visiting in America, and was here supplied with the *Voice*, a publication issued by the Detroit Church. This he read on his return voyage to India, and, as a result, accepted our position.

Following this, others, by means of the publicity emanating from Detroit, lined up with the Seventh Day Baptists until, at this time, we have the following churches in India: Calcutta, 31 members; Dahansor, 30; Junher-iddle, Katti, 25; Burma Bari, 39; Tatamagor Handi, 24; Maulavi Bazav, 20; or 169 members in all. This is a very fine showing for two years' work.

Calcutta has been admitted to the General Conference and the other five churches have applied for admission, their applications to come up in 1928, when the Conference will convene at a point nearer to India than ever before. May the hearts of all Seventh Day Baptists go out in prayer to God for these well-nigh 200 Seventh Day Baptists in the great empire of India, and may they help them in every way possible. These people are deserving of our very best consideration and we should co-operate with them in every way possible. Anything short of this would constitute treason to the cause we love so well. The accounts of the privation suffered by many of these people are heart-breaking. God help them. Pray also for the Seventh Day Baptist day school at Howrah, a city of 200,000, across the river from Calcutta.

No question before America today is quite so urgent as this: Is our nation to put its energies into a program of armaments, which perpetuates the atmosphere of war, or into a vigorous campaign to renounce war and build up agencies of peace? If the Christian people of America have real convictions, and not simply an amiable sentiment, on the issue of war and peace, now is the time of times for their voice to be clearly heard.—*Federal Council*.

YOUNG PEOPLE'S WORK

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

HOME LIFE

Christian Endeavor Tople for Sabbath Day,
May 12, 1928

DAILY READINGS

Sunday—Tests for the family (Eph. 6: 1-9)
Monday—The life to live at home (1 Cor. 13: 4-7)
Tuesday—Help the weak (Rom. 15: 1-7)
Wednesday—Winning our friends (John 1: 40-51)
Thursday—A high ideal (1 Thess. 5: 14-28)
Friday—Paul's life stood the test (Acts 20: 17-26)
Sabbath Day—Topic: Home life, a test of my Christianity (Tit. 2: 1-14)

HELEN A. TITSWORTH

We sometimes speak of the breaking of one of God's laws, but that is impossible. We may disregard such laws, but we can not break them. If one of us should try to break the law of gravitation by throwing himself from a tall building, he would be broken, not the law. So the sooner we understand these laws and learn to fit ourselves to them, the sooner will we be able to receive the blessing that comes with following them. God is a loving Father, but he is not a Father who can be coaxed into changing his mind or wheedled into making special dispensations for individuals. His great laws stand eternally. We must study them and learn to adjust ourselves to them and so be prepared to enter into the blessings obedience brings.

Whatever life has for us, it always brings personal contacts, and the earliest and closest and dearest of these are the contacts found in the home. What is God's law in regard to the relationships of the home?

"Honour thy father and mother (which is the first commandment with promise:) That it may be well with thee." "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." The sixth chapter of Ephesians mentions obedience as the first thing necessary in home life, but the "honor" of the second verse seems so much deeper and richer. A home can be a happy

one only when all its members bear the love that "never faileth" toward each other and look for the best in each member of the family circle. For a successful home there must be a great underlying love, constant co-operation, forgetting of faults, obedience, a common striving for something better, the love of Christ. What more nearly approaches our ideal of heaven on earth than the Christian home where parents and children honor one another in their daily lives?

Sometimes the intimate contacts of the home seem to bring out and aggravate the small irritations of life so that we lose sight of the vital things. But if we can not learn to live in happiness and love with those of our homes, how can we hope to meet the larger contacts of the world with success? The problem of day-by-day living is the biggest one of our lives. Remember God's promise is to those who honor those with whom they live.

The most important factor in the making of the ideal home is parents who know Christ and his love and who live his teachings daily. Such parents will not shift the responsibility for the formation of the habits and characters of their children to the school or other social agency, but will accept their personal responsibility and face their problems with courage and prayerful unselfishness, in the spirit of Christ. They will join in bringing up their family in accord with God's laws and in the spirit of love and tolerance and infinite patience of his Son. Our highest conception of God is as a Father, and we expect in our human parents the qualities, limited by our common humanity, that we find in him: love, understanding, patience, wisdom beyond ours, desire for our good, strength, unselfishness. What undertaking offers greater opportunity or greater reward to young people than the establishment of a Christian home?

Lawrence, Kans.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

The home is the best place for practicing the principles of Christ. The home is the foundation of the nation, and if Christ's principles were properly practiced there, their influence would spread over the nation and we would have a more Christian

nation than we have. There are far too many unchristian homes in America today.

Christ taught that we should love one another. Love should control the home life. If the members of the home love one another, they will be unselfish and self-sacrificing, kind, and patient, and when they leave home these traits of character will stay with them. They will practice real Christianity in their contact with others.

What would happen if there were love in every home? I am sure there would be fewer divorces, and better American citizens would come from our homes.

"Healing love of Christ divine,
I would make thee fully mine;
Dwell within me now I pray,
Keep me strong and brave today."

THE INTERMEDIATE CORNER

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

DAILY READINGS

Sunday—Where Paul found help (Acts 13: 1-4)
Monday—Providence guides David (1 Sam. 16: 1-13)
Tuesday—A mother's dedication (1 Sam. 24: 28)
Wednesday—Chosen by others (Dan. 1: 3-21)
Thursday—Following his father's trade (Mark 6: 3)
Friday—Help in prayer (Phil. 4: 6, 7)
Sabbath Day—Topic: Where can I find help in choosing my life work? (Prov. 4: 1; Eccle. 9: 17, 18. Consecration meeting)

The final responsibility in choosing a life work rests upon the individual himself, and not upon others. But we can find help in various ways. The best ways are pointed out in the daily readings for the week. Other places in the Bible will be found helpful on the topic. Among the people who should be glad to help are your parents, your pastor, your teachers, college presidents, employment bureaus, and people successful in various vocations you are considering. Surely you will want to confer with our Life Work Recruit superintendent, Rev. August Johansen.

Among the helpful books are, *Making Life Count* by Eugene C. Foster, *What Is Your Name* by Charles Reynolds Brown, *The Challenge of Life Service* by F. M. Harris and J. G. Robbins, *Profitable Vocations for Boys* by E. W. Weaver, *Future*

Leadership of the Church by John R. Mott, *Claims and Opportunities of the Ministry* also by John R. Mott, *The Will of God and a Man's Life Work* by H. B. Wright. There are many others. Consult your nearest city library.

Sabbath Day, May 12, 1928

DAILY READINGS

Sunday—A mother worth honoring (2 Tim. 1: 5)
Monday—Jesus' care for his mother (John 19: 25-27)
Tuesday—A mother's love (Ex. 2: 1-10)
Wednesday—Foolish disrespect (Prov. 15: 20)
Thursday—Respect mother's experience (Prov. 1: 7-9)
Friday—Care for parents (Matt. 15: 1-9)
Sabbath Day—Topic: "Honor thy mother"—How? (Eph. 6: 1-3)

SOME QUESTIONS

What are some ways in which we are likely to dishonor our parents?

What are some of the traits that make mothers specially worthy of honor?

What are some of the best ways to honor our mothers?

Should we respect all mothers? Give reasons.

What are some modern conditions that lessen children's respect for parents?

What are some of the influences that help us to honor our parents?

JUNIOR C. E. JUMBLES

MRS. ELISABETH K. AUSTIN
Junior Christian Endeavor Superintendent

SUGGESTIONS FOR TOPIC OF MAY 12

Let us make this a real mother's meeting. Have the Lookout Committee make invitations to be sent to the mothers of all the juniors, requesting them to attend this meeting. The main purpose of the meeting should be to get the mother acquainted with the work the juniors are doing, and for this reason the meeting should follow its regular program. A few special features may be added, though, in recognition of the mothers. A special song may be sung, a poem recited, a word of welcome from the president and superintendent, a small gift for each mother, etc.

Special Mother's day programs from which you might select one or two recitations and songs may be obtained from Wil-

liam H. Dietz, 20 East Randolph St., Chicago, Ill., for eight cents per copy. Perhaps the one entitled "Mother's Day Service" may be the best for our use in Junior. They also publish a book at twenty-five cents per copy which contains poems, songs, dialogues, exercises, etc., for special days, including Mother's day. A fine inexpensive gift may also be obtained from the same concern—it is a Mother's day bangle representing a wicker basket filled with spring flowers to be tied in the button hole or pinned on the dress, price twenty cents per dozen; \$1.00 per one hundred.

SUGGESTIONS FOR WORK

Under the head of "old business," work and plans left from the last meeting should be taken up. Then comes the new business at which time the Junior goal charts should be marked and other items taken up, bills presented, future work discussed and planned, etc.

The meeting will close with prayer and the Christian Endeavor benediction. A fine arrangement is to have the business meeting on a Sunday afternoon followed with the regular social. All members will be sure to be present so as not to miss the good times. The business part need not be long, but made important enough that the juniors will take a real interest in being present.

CHINA MISSIONS

MARION E. CRANDALL

Interest in home missions had existed among Seventh Day Baptists since our denomination was organized, but it was not until 1844 that we considered foreign missions.

In 1845 Elder Solomon Carpenter preached the introductory sermon at the third anniversary of the Seventh Day Baptist Missionary Society, which made so strong an impression that the board opened subscriptions for a foreign mission.

Abyssinia was first considered but did not prove as practical as China.

Rev. and Mrs. Carpenter were called in 1846 to go as the first missionaries, and sailed for China, January 5, 1847, together with Mr. and Mrs. Nathan Wardner, both ardent lovers of missionary work.

Those who followed them in their respective years were:

Rev. and Mrs. D. H. Davis of Shiloh, N. J., and Miss Eliza Nelson of Alfred, 1880.

Doctor Ella Swinney of Smyrna, Del., in 1883.

Rev. and Mrs. G. H. F. Randolph in 1888.

Miss Susie Burdick of Alfred, N. Y., 1889.

Doctor Rosa Palmborg in November, 1894.

Rev. and Mrs. Jay W. Crofoot, in 1899.

Rev. and Mrs. H. Eugene Davis in 1908.

Doctor Grace I. Crandall in January, 1911.

Miss Anna West of Milton Junction, 1911.

Doctor Bessie Sinclair in 1917.

In 1919 Mrs. Nettie West accompanied her daughter back to China. Miss Mabel West also became a missionary.

Doctor and Mrs. Thorngate filled the vacancy made by Doctor Sinclair's resignation.

Going back now to the beginning of our mission work, we find that after two years of hard study and labor, a Chinese house had been rented, fitted as a chapel, and dedicated. In six months more four Chinese were converted. This, however, was a great accomplishment considering all of the difficulties of that country.

In 1925 our mission at Shanghai had grown to 125 members in the church. The Girls' Boarding School had for an average attendance 69, and the Boys' School, 58.

In the city day school we had 69 pupils, and in a day school at Jig Jamwe had 19 pupils.

The hospital was moved to Liuho, and it reported for 1925 as having 4,246 different patients treated, 233 patients in the hospital and 177 out-calls. The little church at Liuho had 40 faithful members.

This report shows an increase in the number of Christians as well as in buildings and the property of our denomination.

Life in the Girls' and Boys' schools is described by Anna Crofoot thus: "The daily routine in our Girls' School does not differ much from that in the Boys' School, although the two are distinctly separate institutions; this is due to Chinese etiquette,

which forbids men and women social intercourse.

"The capacity of each school is about fifty. School work itself lasts from eight in the morning until about four-thirty in the afternoon, with an hour off for noon and short recesses for the younger children. This includes a chapel period, both morning and afternoon.

"Sabbath days are spent quite differently from ours here in America. During the regular morning chapel period the pupils study the Sabbath school lesson. Most of the pupils attend the Friday evening prayer meeting, and church attendance on Sabbath day is compulsory. This comes at two o'clock, followed by Sabbath school at three o'clock. The evening after the Sabbath is often filled with some social event. Since 1916, a fairly live Christian Endeavor society has been carried on."

The interest and desire of the Chinese to become educated and to know Christ is described in one of Mrs. West's reports:

"The spirit of education in China is growing by leaps and bounds. Demands are made of practically all educational institutions far in excess of their capacity—ours included.

"Christianity, too, is making a firmer foothold on China. Chinese Christians have come to realize their responsibility for Christianizing China. At the National Christian Council held in Shanghai in May, to plan for Christian work in China, thirty-eight of the sixty-four delegates in attendance were Chinese. A very large part of the work of the council was done by them most acceptably. Their contributions to the deliberations were practical, inspirational, and spiritual."

Rockville, R. I.

CHRISTIAN ENDEAVOR NEWS NOTES

RIVERSIDE, CALIF.—If you want to raise some money and if you want to have a gloriously good time, just try having a progressive party.

Some time ago the Social Committee and the "Church Fund" Committee got their heads together and planned it all out. In the new church is a large room at the rear, which belongs to the Christian Endeavor

society. Since we had the room, the next problem was to earn money for furnishings, so these two committees made plans for a progressive party.

We had invited all the church members, so our crowd included young and old. Some of the older ones came to show their interest and intended to go home after the first place or two, but we interested them so much that they went to all the places with us and enjoyed every one.

We had given out a notice that a taxi fare of five cents would be charged for transportation, and that each one would pay for his lunch with as many pennies as there were letters in his full name. At each place a dish was handy, and many nickels and dimes were dropped into these dishes.

The first meeting place was at Roy Houston's, and here games and stunts were enjoyed which were appropriate for January and February. Valentine decorations and candy hearts made you think it was really February the fourteenth.

Guests were next "taxied" to Lucile Hurley's home, where green shamrocks, Easter rabbits, and April food jokes gave just the right atmosphere for March and April.

Gala May colors, the solemnity (?) of a June wedding, and a Fourth of July celebration furnished entertainment at the home of Ethelyn Davis. Vacation hours and school days were spent with Pastor and Mrs. Hargis, and the ghosts prowled at the home of Mr. and Mrs. W. R. Rood.

The last taxi ride carried us out on Strong Street, where we spent our Thanksgiving and Christmas with Ethel and Ada Babcock. Many small, numbered packages were hanging on a tree in the front yard. Corresponding numbers were sold to the guests for five cents each, and many surprises were unfolded when the packages were opened.

At several places different ones were fined ten cents for some slight misdemeanor. Many who were not able to attend the party sent in donations. Our total receipts were nearly twenty-five dollars.

This proved to be one of our "most fun" parties. Try it.

This would be a good way to start a Conference fund to help pay the expenses of some young person to Riverside to attend Conference.

Complete plans for this party may be obtained from the Social Fellowship Superintendent.

PRESS REPORTER.

HOW TO CHOOSE A LIFE WORK

SOCIAL SERVICE

To my mind, if one is to let God's will reign supreme in his life, he can not have any satisfaction except as he follows his teachings in the observance of the seventh day as the Sabbath.

And having determined to become a successful Sabbath keeper, it is best to state definitely when applying for a position that you recognize the day commonly known as "Saturday" to be God's holy Sabbath day, and to state definitely your wish so to arrange your program that you can have all the freedom that is consistent with the position, and so to arrange your time that the day may be one of rest and worship. It may be interesting to you to know that on one occasion in the summer of 1912, when I was attending a Y. W. C. A. Conference at Dages Mire, Pa., one of the leaders of the conference who had heard that I kept the seventh day as the Sabbath said to me in a personal private talk, "But you'll not let your regard for that day keep you from your work in life?"

That set me thinking. Did God have a work in life for me that would necessitate my disregarding the Sabbath? No! Of course not. Did God want the great positions in the world filled by Sabbath keepers? Surely, if the work of governing and regulating this universe was God's work, he wanted the most influential positions filled by those people who were the most loyal and faithful to *all* his principles. "But," said I to myself, "many of us Seventh Day Baptists, myself included, might be cranks on Sabbath observance and not be loyal to God in other respects." Furthermore as a child living on a dairy farm, I realized that there was some work which it was necessary to do, in that field at least, for the comfort of stock and the family. And in reasoning out the question, what does it mean to be a successful Sabbath keeper, we may find as our farmers do and as our Seventh Day Baptist pastors find, they have a

great many things to do on the Sabbath day in order to make the day a blessing and a day of worship to everyone concerned. There is perhaps no day of the week that a pastor puts forth more effort than he does on the Sabbath day in faithfully attending to all his appointments, yet he is a successful Sabbath keeper because he attends to only those things on the Sabbath day which can not be done any other day of the week. And so to my mind the question first and foremost for every young person to decide is, "What would God have me do?" And whether he may decide that God has especially adapted him to work on the farm, in the home, the shop, the factory, or in the professions or the social field, in planning for his work and entering upon it, just let him plan to do everything he can during the first six days of the week and to round up all the loose ends possible on the sixth day, so that as the Sabbath dawns he may look back on his six days' work and say, "So much is completed, this day is the Sabbath of the Lord Jehovah, and so far as my time is at my own disposal I will devote it in a reverent, worshipful spirit and attitude and will give to my body such rest as is possible." But there may often be many tasks, as on the farm, which it is necessary to do, to carry over the work to a new week. Then one may begin a-fresh, as it were, on the first day of the week and just strive to see how much can be accomplished in the next six days.

From this point of view I would answer your sixth question first and say: Yes I would recommend social work, or any other honorable line of work to Seventh Day Baptist young people.

Now to take up your other questions in order:

1. The advantages and attractions of the work. The social profession is a very broad field. Some lines of it are exceedingly remunerative for the successful worker, but other lines are not so remunerative. But the great attractions of the work are to those people who love to mingle with men and women and to have a part in shaping and building character, and to point out the way by which they can press forward to greater and greater achievements.

2. The disadvantages, especially for Sev-

enth Day Baptists. First and foremost, the world generally regards Saturday afternoon as a holiday, a general playtime, also Friday evening is the popular time for socials, and a social worker is naturally expected to be the ringleader in all such activities.

3. The only way such disadvantages can be overcome is by modestly yet positively stating your position and by putting forth the necessary efforts on your part to train some one in the community to shoulder this responsibility. This is a very difficult thing to do. Yet it can be done, and often times the real success of a social worker comes from keeping himself out of sight, so to speak, and delegating the work to others, if he can so delegate that work as to be developing talent in others rather than shifting a responsibility which he himself has been hired to shoulder.

Also in other lines of social work, the business and public gatherings must be held on Saturday. In those instances the social worker must make his own decision as to whether or not his presence at that meeting is essential. Is that such a necessary part of his work that he can not shirk it any more than the farmer can let his cows go without milking? If so, I say let the social worker attend to all the details possible on the preceding day, delegate all the work he can to others, and then in the spirit of genuine service to his Master let him attend to the features he can not delegate to others, and instead of secularizing himself by so doing he will find his work partaking of a sacred duty.

4. I might illustrate what I mean here by my experience at the George Junior Republic. I was "House Mother" there of a cottage of boys. Three girls would come from the girls' cottage morning, noon, and night on school days to help with the housework. Saturday, when there was no school, they were expected to work all day, doing general cleaning, baking, canning, or sewing. I aimed to make a practice of having the work all planned the day before so that each girl knew just what she was to do, and it was understood she should go ahead on her own initiative. But you say, the commandment tells us, "thou shalt not do any work, thou nor thy son," etc., "nor thy man servant nor thy maid servant nor any-

one that is within thy gates." In reality the whole house was my home, and ideally I would have preferred to have had all my work done on Fridays. And often it was so that we could press a large part of the Saturday's work into Thursday and Friday. Then my girls had a large part of Saturday to themselves, which was very gratifying to all concerned. But that could not always be arranged. Yet one thing I did hold to very strongly, and that was that my own room should be thoroughly cleaned and put in order on Friday. That room was my sanctuary. No work should be done in it on Saturday, except that as I spent more or less of my time in that room on Sabbaths, I did keep eyes and ears open to make sure the girls were attending to their work and that there were no boys around to molest them. But every lone Sabbath keeper knows that however sacred and holy the day may be to him, he is not deriving all the rest and blessing from it that he would be if he were in a Sabbath community where all was calm and where he had an opportunity to participate in religious services.

5. As to rewards, we may have to miss much popularity, but the greatest rewards are the consciousness of being true to God, and the strength of character that comes from steadfastness to purpose and willingness to stand alone.

7. What qualities should a young person have to undertake it?

First and most important of all, he should have a deep and genuine love for his fellow men.

Deep and broad sympathies.

The more education the better.

Sterling character and the readiness to persevere in the face of darkest discouragements.

Ability to see several sides to every issue and to give others praise and credit for their achievements and judgments.

As to lines of social work there is child welfare work; civil service, which has many, many branches, such as work in reform schools, in the prisons, among the mentally or physically deficient people; there is the Y. M. and Y. W. C. A., with some activities which are purely social, as well as religious recreational fields, such as supervision of playgrounds; and there are many

other fields, too numerous to mention. There is also a vast amount of genuine constructive social work accomplished by the non-salaried social leader of every community, that is, by public spirited men and women who receive their entire remuneration from other professions.

ELIZABETH RANDOLPH

Conclusion.—Conscientious social workers render a great service to mankind. How Seventh Day Baptists can render this service when "Saturday" is such a busy day, is a problem. The question of necessary and unnecessary work always arises. We would note that "necessary" from a financial point of view is not always "necessary" from a humane point of view. For instance, a farmer attends to the comforts of his stock on the Sabbath, but he doesn't, as a rule, dig potatoes or draw in hay on the Sabbath, though he suffer some financial loss thereby. We need social work under Seventh Day Baptist management.

A GOOD PASTORAL LETTER

[As I opened the *Lost Creek Booster*, the church paper issued by Rev. Herbert C. Van Horn, my eye caught the following pastoral letter, which seemed worth passing along. Brother Van Horn is doing a good work in West Virginia.—T. L. G.]

DEAR CHRISTIAN FRIEND:

We are saying good-by to lingering winter and, we hope, to the muddy roads. Balmy days of spring are here. As I write this I hear the twitter of the spring birds. This morning one of the boys called my attention to the song of my first robin. Before you read these words the crocuses will have bloomed and tulip and narcissus will be in enlarging glory. What about the inner life and the church? Easter is upon us, and we think again, especially, in terms of a risen life. Shall not the people of God in his church as well as in home and in business take on a newness of life?

Will not you who have children in your homes take kindly and to heart a word of pastoral exhortation? Bring them to Sabbath school and to church every Sabbath. You must realize the importance of right habit formation; and children should form

the church-going habit early. "As his custom was," the Scriptures tell us, Jesus entered into the synagogues. The Lord wants your children to do likewise. They can sing. They can pray. They can understand much of the Scripture lesson and more of the sermon than some man who may be looking at the preacher and at the same time be thinking about the value of his "three-year-old" cattle or about how far he will drive after dinner. The Bible says, "Train up a child in the way he should go, and when he is old he will not depart from it."

Again, if you have an unchurched father, mother, sister, brother, friend, or neighbor, pray for them. Invite them. Make a date with them and bring them to church with you. Be on the job as one who worketh in his Master's vineyard. Do your best to help others to find the Savior. Do not think the matter of pointing people to Christ belongs to the pastor, or to some specially designated revival season. Of course others will not take seriously your invitations to know Christ and to go to church unless you are active, regular, and sincere yourself. The Savior calls you, Christian friend, and wants your walk and conversation to be exemplary. He wants your influence wielded for him and his church. There is a place for you every Sabbath in his church, will you not fill it?

Once more, friend, if you have no church home, let me urge you to come and worship with us. You will receive a cordial welcome. This is known as the friendly church. A warm greeting awaits you. Do not slip out the minute the preacher has finished, and say, "No one spoke to me today." Be fair. Give us a chance. But not only will you find friendly fellowship with us. You will find opportunity to worship God with us and you will hear, perhaps, just the message you need. We preach Christ and him crucified. In him only will you find life, peace, and true happiness. He wants you: Your life is incomplete without him. Will you not come?

With sincerity and love,

YOUR PASTOR.

Live truly, and thy life shall be a great and noble creed.—*Bonar*.

CHILDREN'S PAGE

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

SABBATH DAY

MRS. ELISABETH K. AUSTIN
Junior Christian Endeavor Superintendent
Junior Christian Endeavor Topic for Sabbath
Day, May 5, 1928

DAILY READINGS

Sunday—Attend church on Sabbath day (Luke 2: 46, 47)
Monday—Jesus teaching on Sabbath day (Luke 13: 10-17)
Tuesday—Helping the sick on the Sabbath (John 9: 1-14)
Wednesday—Worship on the Sabbath (Rev. 1: 9-11)
Thursday—Walking on Sabbath day (Mark 2: 23-28)
Friday—Being helpful on the Sabbath (Luke 14: 1-6)
Sabbath Day—Topic: What should we do on the Sabbath day? (Luke 4: 16-21. Consecration meeting)

"When we join Junior Christian Endeavor we promise to try to live a Christian life, or in other words we promise to try to live as Jesus wants us to live. I suppose that is all right—yes, I know that is what we ought to do, but not many people really do that. So many live as they want to regardless of whether it pleases Jesus or not. Guess I won't go to Junior today—then I'll be doing what I want to do. I don't stay away many times and it is such a lovely day. I won't go to the ball game for that would be wrong on Sabbath day. I won't go down to the beach for a good time—Jesus wouldn't like that.

"Now just what will I do this afternoon? I can't play games for that would be breaking the Sabbath. Everything is so quiet around home with father and mother studying their Bibles and big sister writing a letter to a shut-in lady up in the mountains. Bob has already gone to visit Joe, who is at the hospital—he said it would be such a long day for Joe at the hospital when so many people there keep Sunday instead of the real Sabbath, the Sabbath God gave us and the one Jesus and his disciples kept, that he thought he would run over a few hours

and read to him and tell him all about the sermon this morning and the Sabbath school lesson.

"Oh, dear, I wish Sabbath day never came. What is there for a boy to do on Sabbath day anyway? I have such an uneasy feeling inside. I wonder if it isn't almost as bad to loaf around and be lazy on the Sabbath as it is to spend the day in pleasure. All the rest of the family seem to be happy this afternoon, but I just seem out-of-place. I wonder what Jesus did when he was a boy. I believe there is a verse in the Bible that tells us; guess I'll look that up. 'And as his custom was, he went into the synagogue on the Sabbath day'. He also taught on the Sabbath and did all kinds of helpful things, such as healing sick people when it was necessary.

"I don't see but I am thinking in circles this afternoon. I began to think about doing what we want to instead of what we ought to do. Now Jesus did what he should do on the Sabbath, and if we are going to try to live a Christian life and follow him we, too, must do as God wants us to. He wants me to go to Junior, and if I hurry I will get there in time. I don't believe a fellow feels good inside when he tries to please himself all the time. And after Junior we are to take the flowers which were at church this morning to poor sick Mrs. Burdick, and she does enjoy having us sing to her.

"My what a different feeling it gives a fellow to do what he knows Jesus wants him to on the Sabbath day. I'll never try to be lazy and just please myself another Sabbath—it isn't half as much fun as going to church, Sabbath school, Junior, and then spending the rest of the time trying to make others happy."

NOW WE HEAR FROM FLORIDA

DEAR MRS. GREENE:

Here comes a letter from the Sunshine City in Florida. I will soon be twelve, and I finish the sixth grade this year. I like my school and athletics. My sister and I have lots of fun playing with our dog Spot.

Dad gave us a treat when he took us aboard a large United States gunboat, tied to our pier. We saw the torpedoes and

depth bombs and looked through the telescopes, mounted on the guns.

Yours truly,

GEORGE BIGGS.

St. Petersburg, Fla.

DEAR GEORGE:

I like your letter very much and hope you will write again. Why don't you try to write a story, too? I am sure you could write a fine one about that gunboat. It surely was a treat to go on board it, and I wish the rest of us could have that privilege, too.

Notice where the next letter is from. You see Florida is well represented this week.

Lovingly yours,

M. S. G.

DEAR MRS. GREENE:

I have thought many times of writing to the Children's Page, but have neglected it. Although we do not take the SABBATH RECORDER ourselves, we often get it from our friends.

I go to the Sabbath school here. I was formerly from Nile, N. Y., and I am proud of that place.

I am eleven years old and in the high seventh grade.

I have a cat named Sweetie. His sister ran away three weeks ago. Her name was Cutie. I also have a pet calf named Star.

I would surely enjoy it if more of the children would write.

Your affectionate friend,

DOROTHY FINCH.

Daytona Beach, Fla.

DEAR DOROTHY:

I know your father and mother very well and consider them among my good friends in the dear old Nile Church. I remember you, too, as one of the dear little girls with the long curls, but I am like a French teacher I had when I was in high school. There were twin girls in the class, and when he called on one of them he would often say, "Mademoiselle, are you yourself, or are you your sister?" That is, I am not sure which little curly head is Dorothy.

I was pleased with your letter and am looking forward to hearing from you again.

Lovingly yours,

M. S. G.

A GOOD ONE FROM KANSAS, TOO

DEAR MRS. GREENE:

I have been reading the Children's Page. I think it is very interesting to read, so I am going to write a story of "The Little Black Bear." I hope you will like it very much. I will tell you about my pets, first. I have a cat. She is black and white and her name is Bright Eyes. She has four tiny kittens now. We have a black dog that belongs to my brother. We have some chickens, six head of horses, and two gray mules. The horses' names are, Ted, Peg, Spider, Pet, Charles, and Prince. The mules' names are Mike and Molly. We have a sow and six little pigs, one cow, a heifer, and a little calf. We are going to have little chickens in a day or two.

The leaves are coming out now. I like to watch them grow. We have two plum trees here.

I have four sisters and one brother. My sisters' names are: Zella, aged thirteen; Vera, aged twelve; June, aged eight, and Evelyn, aged four. My brother's name is Osmand. He is nine years old. I am eleven years old. We all go to school except Evelyn.

Yours truly,

RUBY BABCOCK.

P. S.—I hope you like my story.

THE LITTLE BLACK BEAR

The little black bear's name was Tagora. He lived in the wood. There a place was cleared, with a fence around a pretty house. The house had vines growing over all the windows and porch. A pretty grassy yard with flower beds was in front; in the back yard was a shed filled with cobs and wood. They had a sleeping cellar in which the bears slept in winter. There was a store not far away.

One day Tagora's mother said, "Tagora, please go to town for me. Take these eggs and list, too."

"Just a minute," said Tagora, which was his habit of saying.

When Tagora Bear did get up after about two minutes, after his mother had called him three times, he found that his mother had taken the basket of eggs and left the list. He caught up the list from the table and went out doors. He read the list and

at the last was written, "Give Tagora Bear a quarter."

Tagora began to cry and he cried till his mother came home. She asked him what he was crying for. He told her that he had found the list and read it.

Then she hugged him and asked him if he was going to say, "Just a minute," again. He promised that he would not.

Nortonville, Kan.

DEAR RUBY:

Yes, indeed. I do like your story very much, and your letter, too. I think you have the finest kind of pets. I lived on a farm when I was a little girl and had the very same kind.

Tagora learned a good lesson, didn't he? When any of us are tempted to put off some duty we will think of Tagora Bear and the little boy that used to say "In a minute," too, and then we will hurry right along. Please write us some more stories. Ruby dear.

Lovingly yours,

M. S. G.

LIFE ON A FLORIDA ISLAND—PART TWO

MARY A. STILLMAN

Until I was married and went to Florida, I had lived forty miles from a railroad and had seldom been away from home. I was only seventeen years old, and it is no wonder that I was homesick.

My husband told me that I had every reason to be happy; I was the prettiest woman on the island, the best dressed and best educated woman on the island, the most popular woman on the island, and the *only* woman on the island. I answered that it was not true, for the Negro girl was much more popular with the men than I was. I managed to stay for six months, and then I wanted to go on shore.

My husband arranged for me to have a vacation of three weeks at a hotel at Apaladricola. I took my grip and went out to meet the steamer, but the captain of it advised me not to go; he was having engine trouble and he had Norwegian sailors on board as passengers. "Oh," I cried in dismay, "I just *have* to go." "Well, then," said the captain, "if anything happens I will try to take care of you."

We had not gone far when the engine stopped entirely. The sailors were drinking heavily, and one by one toppling over upon the deck. I began to get frightened and at last took refuge in the pilot house. It took us twelve hours to make the trip to land which we reached at three in the morning.

I had my vacation and then came back fortified for the rest of our stay on the island. We remained until the sand was dredged from under all the vessels, and every one was floated uninjured. Then I was very glad to be able to go back to my home and see my family once more.

ROCKEFELLER WOULD HAVE TRUTH TOLD

John D. Rockefeller, Jr., has on various occasions commended himself to the confidence of the public by his stand taken for justice and fair play. The stand which he has taken with regard to testimony before the Senate Investigating Committee will tend to strengthen that confidence. He wired Robert W. Stewart, chairman of the Standard Oil Company of Indiana, at Havana, urging him to appear before the senate committee and "to testify fully," adding that "no desire to protect others justifies withholding the slightest fact." There does not appear to be much ground for doubt that that message brought Stewart from Havana to testify, although it did not constrain him to tell all he knew. Mr. Rockefeller, in a letter to Senator Walsh after Mr. Stewart had refused to answer certain questions, expressed regret that the questions had not been answered, adding that "the situation calls for the fullest disclosures of the facts." It is encouraging to have a man in Mr. Rockefeller's position take such a stand, even though it has to be admitted that it is but the statement of what should be regarded as an obvious truth.

—Presbyterian Advance.

"There is not a shadow of right in the general government to intermeddle with religion. Its least interference with it would be a most flagrant usurpation."—James Madison, in *Elliot's Debates on the Constitution*, Vol. III, p. 330.

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

SABBATH SCHOOL

"Heaven is not reached by a single bound—
We build the ladder on which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by
round."

ALBION, WISCONSIN

I am very glad indeed to receive a Sabbath school letter from Pastor James H. Hurley of Albion. He begins by saying that the church there was organized in 1843, eighty-five years ago, but that he can find no record of any Sabbath school until one was organized by Elder Thomas E. Babcock, in 1855. This seems to imply that the church went on twelve years with no organized plan for Bible study. But some of the older people there feel sure that there must have been a Sabbath school earlier than that, though no record of it can now be found.

Brother Hurley remarks, by the way, that Seventh Day Baptists seem rather negligent about keeping records. This leads me to remark, by the way, that such negligence is unfortunate. I have, from time to time, had occasion to undertake to get together certain important records that could not be found, though much time was taken looking for them. It is worth while to be careful about records. Pastor Hurley says he talked with several persons to find out what he could.

He says, during the best days of the Albion Academy the Sabbath school was unusually strong and interesting. Up to 1910 regular teachers' meetings had been held. The present enrollment of the school is sixty-five, and there are seven teachers. In the primary department there are twelve names on the roll, and seventeen in the home department. There is a very interesting class of elderly men. Their leader is Carl Sheldon, and they are quite regular in attendance. Mrs. D. L. Babcock has charge of a class of elderly ladies, and Mrs. Carl Sheldon has a class of the younger married ladies. Mrs.

Harold Babcock has a class of wide-awake high school boys, and Mrs. C. S. Sayre has one of the high school girls.

We seem to have no trouble in getting and keeping teachers for the school. Too many of the older people do not remain after church services to attend the Sabbath school.

We are very anxious to make our school a vital factor in the life and activities of the church. There seems to have been in the past a close relation between the Sabbath school and the church, for all the children of membership age seem to be in the church.

"The officers of the school are: superintendent, Lou Green; secretary, Charles Williams; treasurer, Fred Palmiter; superintendent primary department, Hazel Lawton."

Pastor Hurley should be glad and happy because of the close connection of his church and the Sabbath school. The Sabbath school may be doing its best service as nursery to the church, and the teachers of the boys and girls do well to feel that they are training the young folks for active church membership.

INFORMATION WANTED

About two years ago I sent to the RECORDER for publication on this page a questionnaire asking for some general information about our Sabbath schools. There were ten or twelve questions. I asked the superintendent or secretary of every school, or pastor of the church, to answer the questions so that all of us who read the RECORDER might thereby receive such information as would give us a larger knowledge of the work of our denomination in the way of Bible study among our boys and girls. I was serious in asking the questions I did; and I expected the superintendents, secretaries, or pastors to be both interested and glad to write to me. I was truly anxious to receive such letters and eagerly watched the mail from that time on. I am sorry now to say that from the Sabbath schools in our denomination I received only one such letter. It came from Nortonville, Kan. It was a good letter, just the kind I wanted; and it was printed in the RECORDER.

I believe that all who read that letter liked it—were glad to read it. I have wondered ever since then why *only one school* responded. Was it because of indifference,

"too busy to write," or, in some cases, the unfortunate feeling that "our school is too small to amount to anything—not worth while"? It is too bad that any such excuse was used—if it were; for every one of our Sabbath schools is a working unit, and as such, well worth while. Some of our most loyal people and best workers came from such schools.

Lately I have asked four schools to introduce themselves to the rest of us—tell their names, when they were organized, tell about their growth in membership and influence, present membership and number of classes, regularity of attendance of both teachers and members of classes, how many are members of the church, and about how many are present at the regular church services. Do your older people, especially the parents, attend the Sabbath school? Do your boys and girls enjoy their class work? Do your *older* boys and girls attend the Sabbath school? Do you find it easy to secure faithful teachers? What are some of your social activities? Do you have some older members who have attended Sabbath school as a rule ever since they were children?

Who are the present officers of your school? Is your session before or after the regular church service? What is the present outlook for your school? Do you expect to have a Vacation Day School the coming summer?

I am glad to say that I have just received a good report of the Farina, Ill., Sabbath school in letter form—just what I wish might come to me from many others. I would like to have them something like the Home News letters from various church societies. The topics mentioned above are only suggestive. Use such of them as seems best, and others that may suggest themselves.

The Farina letter will come next week.

SABBATH MORNING

Dear is the hallowed morn to me,
When village bells awake the day,
And by their sacred minstrelsy,
Call me from earthly cares away.

And dear to me the winged hour
Spent in thy hallowed courts, O Lord!
To feel devotion's soothing power,
And catch the manna of thy word.

And dear to me the loud "Amen,"
Which echoes through the blest abode—
Which swells and sinks, and swells again,
Dies on the walls, but lives to God.

And dear the rustic harmony,
Sung with the pomp of village art;
That holy, heavenly melody,
The music of a thankful heart.

In secret I have often prayed,
And still the anxious tear would fall;
But on thy sacred altar laid,
The fire descends and dries them all.

Oft when the world, with iron hands,
Has bound me in its six-days' chains,
This bursts them, like the strong man's bands
And lets my spirit loose again.

Then dear to me the Sabbath morn—
The village bells, the shepherd's voice;
These oft have found my heart forlorn,
And always bid that heart rejoice.

Go, man of pleasure, strike thy lyre,
Of broken Sabbaths sing the charms;
Ours be the prophet's car of fire
That bears us to a Father's arms.

—Allan Cunningham.

Sabbath School. Lesson VI.—May 5, 1928

GREATNESS THROUGH SERVICE

Mark 9: 33-50; 10: 35-45

Golden Text: "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Mark 10: 45.

DAILY READINGS

April 29—Greatness Through Service. Mark 10: 35-45.

April 30—Humble Service. John 13: 12-20.

May 1—The Call to Service. Acts 26: 12-20.

May 2—Obedient Service. Matthew 8: 5-13.

May 3—The Service of Suffering. Hebrews 2: 1-10.

May 4—Humbled and Exalted. Philippians 2: 1-11.

May 5—Jehovah's Promise to His Servant. Isaiah 42: 1-9.

(For Lesson Notes, see *Helping Hand*)

Can the north star be seen in all parts of the world?

The north or pole star is visible from the earth only in the northern hemisphere. To people living north of the equator the pole star never sets. Persons any considerable distance south of the equator can not see the north star.—*The Pathfinder*.

MARRIAGES

KERSHAW-VAN HORN.—At the home of the bride's parents, Mr. and Mrs. Sherman Van Horn, Welton, Iowa, February 28, 1928, Mr. Walter L. Kershaw, Davenport, Iowa, and Miss Alverda Van Horn were united in marriage. Rev. James L. Skaggs officiating.

MASON-RESSER.—At the home of the bride's mother, Mrs. Helen Resser, 372 Champion St., Battle Creek, Mich., on March 31, 1928, Miss Mary E. Resser was united in marriage to Mr. Julius Mason of Flint, Mich., Rev. Henry N. Jordan officiating.

DEATHS

FRINK.—Russell Andrew, born July 5, 1851, to Horace B. Frink and Lucinda McCormick Frink of Cambridge, Wis., departed this life at Detroit, Mich., March 19, 1928, at the residence of his son, William R. Frink, 323 East Forest Avenue.

Mr. Frink's father was born in Scott, N. Y., and his mother in Ireland. He is survived by his brother, Erford E. Frink, of Owosso, Mich., and his sister Mrs. A. O. Henderson of Mandan, N. D., another brother, Perrin E. having predeceased him at Chicago, in 1927. Two of his sons, Archie E. and Rolland H., died in Milton, Wis., in 1882 and 1894, respectively. The remaining son, William R., is a resident of Detroit, and the daughter, Mrs. Richard (Letty) Gravenhorst, resides in Onalaska, Wash. A grandson, Rolland C. Frink, son of William R. Frink, resides in Detroit. His late wife, Matie I. Davis Frink, departed this life at Milton, Wis., January 12, 1925.

Brother Frink, a man of exceptional cheerfulness, will be greatly missed by his brothers and sisters of the Detroit Church. Only a few days prior to his death, in a Christian Endeavor prayer meeting, he gave a ringing testimony to the saving and keeping power of Almighty God.

On Wednesday, March 21, 1928, at 8 p. m., the Detroit services were held in the L. A. Berlin Funeral Chapel, 533 Lenox Ave., Pastor Robert B. St. Clair officiating, assisted by Elders J. J. Scott, J. H. Dutzel, and Roy E. Hosteter.

The remains were forwarded to Milton Junction, Wis., immediately after the Detroit services, and after a memorial service at that point, Rev. E. E. Sutton officiating, interment was made in the old cemetery by the side of his beloved wife.

R. B. ST. C.

McWHORTER.—Rosa May Davis McWhorter, the oldest of six children born to William H. H. and Margaret Morris Davis, was born at Lost Creek, W. Va., November 13, 1864, and died at her home at Jackson Center, Ohio, February 25, 1928, after a lingering illness.

On May 8, 1890, she was united in marriage to Henry M. McWhorter at Alfred Center, N. Y., by President Jonathan Allen of Alfred University.

When quite young, Rosa accepted Christ as her Savior and united with the Middle Island Seventh Day Baptist Church, near New Milton, W. Va. She held her membership in this church until about 26 years ago when she, with her husband, moved to Jackson Center, Ohio, and her membership was transferred to the Jackson Center Seventh Day Baptist Church. Here she remained a loyal and faithful member until her death.

Besides her husband, she is survived by one brother, Rev. Alva L. Davis of Little Genesee, N. Y.; and one sister, Mrs. William T. Ford of Sistersville, W. Va. She also leaves a stepmother, Mrs. Emma Davis of Clarksburg, W. Va.; two half brothers and three half sisters, A. Colwell Davis of Erie, Pa.; Mrs. William Hornblower of Olean, N. Y.; and Mrs. Harley Batchelor, Mrs. Dean Roby, and Hobert M. Davis, all of Clarksburg, W. Va.; and a large circle of relatives and friends.

Funeral services were held from the Seventh Day Baptist church, Jackson Center, Ohio, Monday, February 27, 1928, at two o'clock, conducted by her pastor, Rev. Verney A. Wilson. Interment was made in the Seventh Day Baptist cemetery at Jackson Center, Ohio.

Due to sickness the writer could not be present at the funeral, but we gladly pay our tribute of love to the thoughtfulness and unselfishness of our sister, which characterized her whole life. When but a mere girl, as oldest of the family, with motherly solicitude, she cared for us children when bereft of our mother. The closing years of her life were spent, as in the beginning, in service for others, caring for her aged and invalid mother-in-law.

Our sister is gone. Our dear, loving sister has answered the last call and has gone to be with Christ, whose she was and whom she served. A loving wife has left the home she so much loved and which she labored to adorn and beautify in self-forgetful love, to share the joys of that eternal home. She has been summoned from the house so recently built and beautified, within and without, to that "house not made with hands," in that city which "lieth foursquare," the streets of which are paved with "pure gold," and "whose builder and maker is God."

"Not dead, but gone within the veil,
Just a step or two.

Our mortal eyes are holden;
We can not get her view
Of life immortal, life eternal—
Life, real life at last.

For her, the storm and stress and strife
And even death are passed.
For us, a little while the pain,
Ere we step through the veil

To live in that glad life
And meet again."
So, good night, dear loved one,
"Until we meet again before his throne,
Clothed in the spotless robe he gives his own,
Until we know even as we are known—
Good night! Good night! Good night!"

A. L. D.

SAUNDERS.—Harlan P. Saunders was born at Albion, Wis., October 16, 1855, and died at the home of his daughter, Mrs. P. L. Schroder, at Madison, Wis., on March 14, 1928.

He was the eldest son of Raymond D. and Abigail Burdick Saunders.

The first forty-eight years of his life were spent at Albion, after which he lived at Edgerton for fifteen years, and for the past ten years has resided at Madison.

He received his education at Albion Academy and became a member of the Seventh Day Baptist Church.

On January 13, 1888, he was married to Nellie A. Caster of Evansville, Wis., who preceded him in death, on October 25, 1923.

There were six children all of whom survive him. Five daughters, Mrs. Harold Babcock of Albion, Iva Saunders of Delavan, Mrs. P. L. Schroder of Madison, Clara Saunders of New York City, and Mrs. A. L. Jeniso of Rhinelander, Wis.; and one son, Raymond E., of Albion, also one granddaughter Marjorie Jane Saunders.

He is also survived by two sisters, Mrs. J. L. Spencer of Albion, and Mrs. C. S. Randolph of Lodi, Calif., and two brothers, Charles E. Saunders of Irvington, Ala., and J. Clarence Saunders of Vallejo, Calif.

Farewell services were held at the home of his daughter Mrs. Harold Babcock at Albion, Wis., at 2 p. m., on March 17, conducted by Pastor J. H. Hurley, and the body laid to rest in the Evergreen Cemetery beside that of his wife.

Music was furnished by the Albion male quartet.

J. H. H.

THRELKELD.—Rev. Calvert Woodford Threlkeld, son of William and Nancy Wilborn Threlkeld, was born near Salem, Crittenden Co., Ky., April 13, 1835, and died at the home of his daughter, Mrs. M. B. Kelly, near Stuart, Fla., February 22, 1928, at the advanced age of almost ninety-three years.

He was the oldest of a family of nine children— an own sister and four own brothers, a half sister and three half brothers. An own brother and two half brothers are all that remain of this large family.

When ten years of age, he became a Christian and joined the Baptist Church. His was a firm, simple faith which never failed him through all his long life. Early in life, he began preaching, and some years later was ordained to the gospel ministry. He was especially successful as an evangelist. In 1872, he accepted the Sabbath and joined the Seventh Day Baptist Church, where he retained his membership the remainder of his life.

At the age of twenty-two, he was married to Elizabeth Jane Handlin, who died in 1887. Three

of their seven children died in infancy. William I., the oldest son, died in Kentucky, and Professor Colin H., in Memphis, Tenn.

Mrs. M. B. Kelly of Stuart, Fla., and M. C. Threlkeld of San Francisco, Calif., survive. There are also nine grandchildren.

In 1898, he was married to Miss Adelia Sivels of Kentucky, who died in 1917. Since that time he has made his home with his daughter.

When a youth, he was apprenticed to a blacksmith and became a workman of no mean ability, being considered one of the best of his day.

Farewell services were held at John's Mortuary in Stuart, on Sabbath morning, February 25, conducted by Pastors L. E. Wright and U. E. Reid.

The remains were accompanied by the granddaughter, Miss Ruth Kelly, to Alfred Station, N. Y., and with a committal service conducted by Rev. E. D. Van Horn, were laid to rest in the family lot in Alfred Rural Cemetery.

(A sketch of his life is found in the SABBATH RECORDER, of March 12, page 322.)

E. D. V. H.

TITSWORTH.—Clara Crandall was born at Independence, N. Y., May 6, 1842, and died in Plainfield, N. J., March 23, 1928.

June 17, 1867, she was married to Thomas Brown Titworth. To this union one son was born, William Wallace, who died July 6, 1910, leaving a widow and three small children. The husband died December 6, 1916. The relation of Mrs. Thomas B. Titworth and her daughter-in-law, Mrs. William W. Titworth, has been as that of Naomi and Ruth of old. The relationship between the three children in the home and their grandmother was beautiful also.

Mrs. Titworth loved the Sabbath, was faithful to her church, and was unusually familiar with her Bible. Hers was a gentle, sweet spirit, the tone of her voice was pleasant and her smile a benediction.

Besides the daughter-in-law and the three grandchildren, she is survived by one brother, Maxson Crandall of Andover, N. Y.

Farewell services were held in the rooms in the Babcock Building where she had lived for twenty-nine years, and were conducted by her pastor, Rev. Ahva J. C. Bond. Interment was made in Hillside.

A. J. C. B.

Oh, for men and women who can discover the imprisoned nobleness in their fellows—struggling vainly against the bars of a cruel inheritance or a faulty education—and set it free! These are the people we need— hearts of love to see far down beneath all the unlovely manners and patent weaknesses which perhaps an unkind environment has created—see far down to the good that so often abounds where we are tempted to deny it. If in place of the spirit that exposes we have the spirit that reveals, how much sweeter life will be!—*Jay T. Stocking.*

SPECIAL NOTICES

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

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

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

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

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

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

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

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

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

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

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

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

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

THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor

L. H. North, Business Manager

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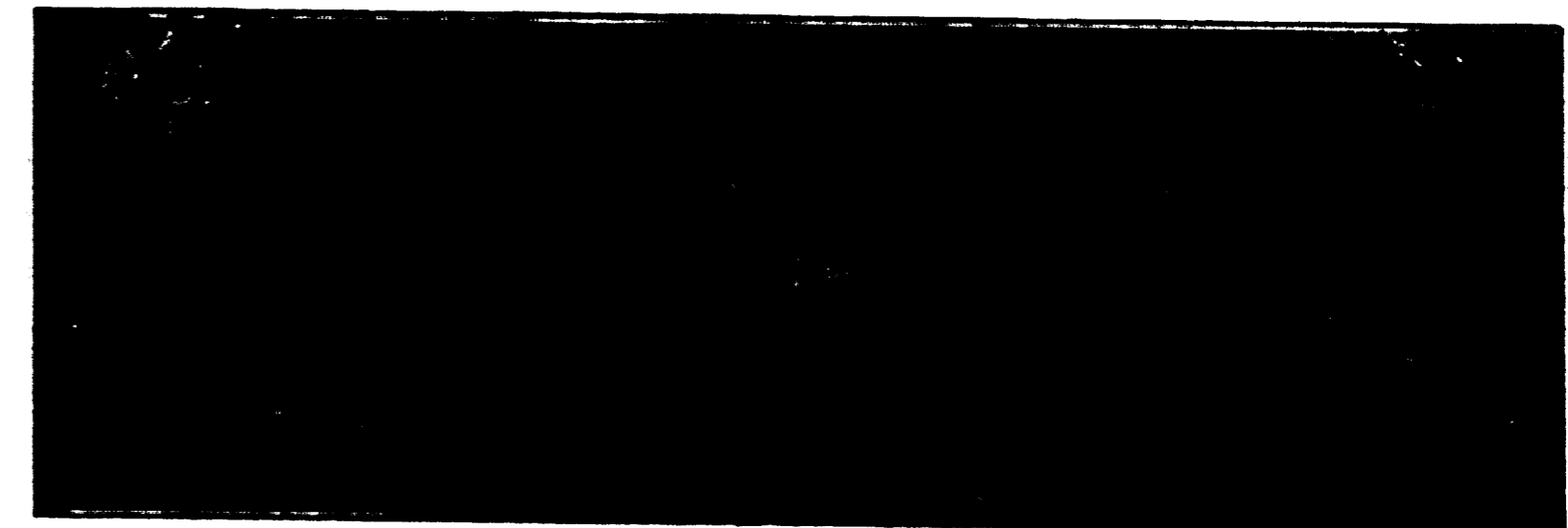
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