

# The Sabbath Recorder

“Yesterday—Inspiration

To-day—Action

To-morrow—Realization”

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

## BIRTH OF SPRING

God smiled through the primal chaos,  
 And the shadows all fled from the earth,  
 As the fragrant trees and the grasses  
 Awakened to tremulous birth.

Violets bloomed in the valleys,  
 And lilacs laughed down from the hills,  
 As they hearkened the wind-blown whisper,  
 That came from the daffodils.

And then in a sudden stillness  
 A skylark began to sing;  
 God smiled on the primal chaos  
 And lo, through the mists came Spring!

—Edgar Daniel Kramer.

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(INCORPORATED, 1916)

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# The Sabbath Recorder

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PLAINFIELD, N. J., APRIL 30, 1928

WHOLE No. 4,339

*"Father, I thank thee for thy mercies which are new every morning. For the gift of sleep; for health and strength; for the vision of another day with its fresh opportunities of work and service; for all these and more than these. I thank thee. Before looking on the face of men I would look on thee, who art the health of my countenance and my God. Not without thy guidance would I go forth to meet the duties and tasks of the day. Strengthen me so that in all my work I may be faithful; amid trials, courageous; in suffering, patient; under disappointment, full of hope in thee. Grant this for thy goodness' sake. Amen."*

**Bibles in Hotels** There lies before me **A Very Good Work** an illustrated circular sent out by the New York Bible Society, regarding the presentation of 1375 Bibles to the Hotel Lincoln in New York City. The presentation was made with appropriate ceremonies on Easter Sunday. The circular contains two cuts in which the speakers appear standing beside a great stack of books waiting to be distributed among the guest rooms of the hotel.

For many years the Gideons have been supplying Bibles to hotels throughout the country, but the hotels in New York have been supplied by the Bible Society. It has placed more than 80,000 Bibles in guest rooms of that city alone. It also furnishes Scriptures for free distribution among the immigrants as they arrive in America, and among sailors on the ships of all kinds. Hospitals, prisons, and the needy poor also come in for generous contributions in this line. The blind, too, are furnished with Bibles in raised types by this society.

With the Bible House at Number 5, East Forty-eighth Street as headquarters, the work of furnishing Scriptures in 67 different languages is being carried on.

**Newspapers As Educators** Every thoughtful person must seriously question the propriety of booming every adventurer and exploiting unspeakable crimes, to say nothing of the open disloyalty to the Constitution heralded under great headlines in nearly all

the great dailies, and scattered broadcast over the land for the great reading public.

The newspaper has no small part in the education of young America and in the shaping of character in the rank and file of our citizens. And the kind of seed sowing so apparent upon the first pages, magnified by black and red headlines, must bring an inevitable harvest in coming days. The results must be disastrous in the character and quality of life sure to come to those who must serve as citizens in future generations. I recently noticed a characteristic contrast as described in a widely circulated weekly paper, which may serve to illustrate my meaning.

The writer described the funeral in a great city of a low-down gang politician who had been a disgrace to the nation until in some quarrel he had lost his life. The great headlines on first pages boomed the funeral, held in a great church that could not hold the crowds, hundreds of whom stood in the streets, and congressmen and judges traveled many miles to pay homage to a reprobate dead boss. Pictures and display types were made to exalt and magnify every phase of life in the rich man who had gone.

It so happened that in that same paper the story was told of a noted educator and leader in religious thought—a man well known for his great ability in noble services and for his love of the good and the true. His entire life had been devoted to self-sacrificing service for humanity. But there was no emphasizing of his funeral in the paper. The story was told in a few lines, and on some back page; and the writer who called attention to the contrast, in drawing his conclusion asked this question: "What will happen to the youth of our land if this habit of eulogizing adventurers and criminals goes on, while little attention is given to the men and women who have lived and labored for noble causes?"

That writer used these two instances merely as an illustration of the general tendency of the daily press in these times. Let

any thoughtful reader note a little carefully the first pages of our dailies, until he sees the characteristic things that are made most of for the daily reading of young and old, and he must have misgivings for the future of America.

Let us remember that in a large sense, newspapers are our educators, and the influences they exert upon those who are to be our future citizens are shaping the character of this nation for generations to come.

**Our Country's Greatest Need** These spring days are suggestive days. Already we see our neighbors clearing up their gardens and getting ready to plant and cultivate the very things they desire to see growing there as the season progresses. They have ideals of a coming harvest. They realize that the results will depend upon their own wise action, and that if good seed is not planted and carefully cultivated their garden will be over-run with vile weeds, the seeds of which already occupy the ground. The weeds grow naturally; all they need is to be let alone. The good must be cultivated or lost.

What would you think of a man who deliberately sows seeds of noxious weeds in his garden? What chance would there be for the good to grow? The harvest will be inevitable. But oh, what a harvest!

Every influence which tends to magnify the ambitions of corrupt politicians, and that openly encourages lawbreakers in their efforts to nullify and ignore wholesome laws, must make for the ruin of high ideals, and so give ignoble men and dangerous citizens.

This is doubly true where temptations to falsify, pervade every field of human activity, and where the grip of avarice fills men with a mania for scheming speculations and for open violations of law wherever such things give promise of financial gain.

The world needs men who care more for principles than for money. Such men are sorely needed in religion, in trade, and in politics. Give us true men who refuse to coin their souls into gold.

Let every young man or woman who is now preparing for citizenship in this great nation set up an ideal standard higher than to get rich.

High spiritual ideals not only make good men, but they make safe, conscientious, law-abiding citizens. In a country like ours,

the disloyal citizen is a dangerous man.

It is a sad thing for the youth of our day to be obliged to live where they see the best laws of the nation ignored and openly violated, where the higher principles of social life are flagrantly disregarded, and where rulers connive at crimes and make justice a farce, until criminals are made to seem popular!

It is also unfortunate that disloyal gangs of outlaws, such as bootleggers and gamblers, receive so much encouragement from the printing press. The world is waiting for statesmen who stand squarely against organized evils and who make an honest, open fight for rich and poor alike. It needs business men who will put soul into corporations, and conduct them on principles of integrity. It needs newspapers that take square issue with every form of disloyalty to country and that give an unmistakable challenge to professional evil doers.

**News Notes** Our readers will be sorry to learn that on Sabbath day, April 14, the church at New Auburn, Wis., lost its parsonage by fire. We have no particulars. There is only a brief note of four lines stating the sad fact.

Our church in Chicago has met with another sad loss in the sudden death of its Sabbath school superintendent, Mr. Charles B. Hull. This loss, coming so soon after the death of Mr. Parker, falls very heavily on the little flock in Chicago. Many hearts will be saddened by this news, and prayers will be offered that the everlasting arms of a loving Father may sustain the bereaved ones.

On April 23, Miss Elnora Sears made a non-stop walk from Newport to Boston, a distance of seventy-four miles, in seventeen hours, thus making an average of four and four-tenths miles an hour. She ended this long walk in a downpour of rain. In this, her fourth walking record, Miss Sears stands as the world's champion in long distance hiking.

Representatives of sixty-four nations met at Stratford-on-Avon, Eng., to celebrate the three hundred sixty-fourth anniversary of Shakespeare's birth.

Ambassador Alanson B. Houghton, un-

furled the Stars and Stripes at the old birth-place of the poet and was the principal speaker of this great celebration. The Star-spangled Banner was played in the old church by the Avon, where rests the body of Shakespeare.

A great discovery by archeologists in Palestine shows that the town of Beth-She-mish was inhabited thirty centuries ago. Relics of the Bronze Age are being unearthed there, which set back the history five hundred to one thousand years earlier than most people thought.

One of the hopeful signs of better days in America has come to light in the wonderful uprising and victory in Illinois, brought about by the united efforts of an outraged citizenry. When the plain common-sensed people of our nation reach the point where endurance ceases to be a virtue, and determine to overwhelm political gangs by a united rally for good government, it can be done in a single day at the polls.

We trust that the uprising in Illinois is but a foretaste of what is coming in the nation when a long-suffering people decide to run things themselves.

Signs are not wanting that the people are fast waking up to the dangers of political corruption, and that the day of judgment is not far away.

All but twenty-six of the seventy-three hundred pullman porters have voted to strike if the Pullman Company refuses to recognize the Brotherhood of Sleeping-car Porters and meet them fairly in their effort to secure satisfactory pay without their having to depend on tips.

The brotherhood asks for \$150 a month and no tips, instead of \$72 a month and depending on tips for the rest of their pay.

In 1858 an earthquake destroyed the old city of Corinth, after which a new city was built nearer the sea. Now after the new Corinth has grown to be a city of about seventy thousand people, another quake has laid it in ruins.

The discovery of a ten thousand foot range of mountains east of the Andes on the equator, with a seven thousand foot ac-

tive volcano is reported by Joseph H. Sinclair, a noted explorer and geologist.

He found some remarkable canyons and waterfalls in that practically unknown region.

## A MORAVIAN EASTER SERVICE

PART I.

MARY A. STILLMAN

DEAR DOCTOR GARDINER:

As it has been my privilege to attend a Moravian lovefeast and an Easter resurrection service at Winston-Salem, N. C., I thought RECORDER readers might like an account of them. As I knew nothing about the Moravian Church, I studied its history a little. I found that the Brethren of Unity, as they prefer to call themselves, dissented from the Romish Church fully half a century before the Lutheran reformation. They objected to the corruption of the clergy, and they demanded a Bible in the language of the people.

At first the brethren intended to live pure lives within the church, following the teachings of the Scriptures only; but they soon found this impossible and withdrew. In order to secure apostolic succession to their ministers, they applied to a colony of friendly Waldensians living on the borders of Moravia. Two Waldensian bishops transmitted the Episcopate to their priests, with power to pass it on to the churches.

Although it is known that the Waldensians observed the seventh day as the Sabbath, there is no mention of the Moravians' having done so. They ceased work at noon on the seventh day, however, and used the remainder of the day in preparation for their Rest day observances. The day before Easter they still call "The Great Sabbath."

The Unitas Fratrum spread rapidly in Moravia, Bohemia, Prussia, and Poland; then in 1621 Ferdinand of Tyrol, a bigoted Romanist, succeeded to the throne of Bohemia. All Protestant churches and schools were closed, and ministers were ordered to leave the country within eight days. Those who did not obey met death on the scaffold, and the church languished.

It was largely through the preaching of John Amos Comenius that the Brethren of Unity were afterwards restored. Comen-

ius was a noted educator and writer, who received invitations to visit many countries to establish schools and colleges. He was even offered the presidency of Harvard College, which he declined.

To escape persecution and to attain religious liberty, certain Moravian pilgrims decided to emigrate to America. They had also the object in view of preaching to white people already in the colonies, and of conducting missions for Indians. In 1741 a permanent organization was effected in Bethlehem, Pa., from which the church spread into other sections of the country.

It was thought wise to acquire a large tract of land for settlement and cultivation. At that time the British Lord Granville had a grant of land extending south for seventy miles from the Virginia line, and east and west from the Atlantic ocean to the Pacific! Desiring to obtain worthy colonists for this tract he agreed to sell to the Moravians one hundred thousand acres, the exact site to be chosen by them.

This selection was so important that their very best men were sent to the Carolina wilderness to make necessary surveys. After much difficult wandering a site was selected in the Yadkin Valley, N. C. It included rich meadow land, forest clad hillsides and flowing streams, and was named Wachovia. The first meal that the twelve original settlers ate in their new home was a religious lovefeast, accompanied by hymns with horns and flutes. An enterprising colony was established, where now the thriving twin city of Winston-Salem is located, forty miles southeast of Mount Airy.

At two o'clock on the afternoon of the Great Sabbath, 1928, a vast throng stood in the square before the Home Moravian Church in old Salem where the lovefeast was to be held. For half an hour after the doors were opened, while the people were filing in, the church orchestra and organist gave a delightful sacred concert. Then the vested choir took their places; a number of ministers from this and other Moravian churches entered, escorting the venerable Bishop Rondthaler, now eighty-six years old. The service, mostly musical, began with special Easter numbers by the choir. The congregation sang two hymns; there were Scripture readings and prayer by a minister; and then while the choir

sang "God So Loved the World," a file of white-robed and white-capped college girls entered, each bearing a large basket of buns. These were passed back and forth by the people in the pews, and when everyone was served, a company of ushers came in with trays of cups of steaming hot coffee. It would seem impossible that these cups could be passed so quietly to more than a thousand worshipers as not to interrupt the song of the choir, but it was done. Then while the singing continued, all partook of the feast as reverently as though it were the Lord's Supper. The congregation consisted largely of visitors from all parts of the United States, as this celebration has become a national institution. The pastor explained that the solemnity of the feast was due to the felt presence of our Lord.

It has never been the policy of the United Brethren to proselyte. They simply preach to all people the love of Christ, and the necessity of living at peace with one's neighbors. They are content to sow the seed and let it take root where it will. Today they have missions in Labrador and Alaska, among the North American Indians, in the West Indies, Central and South America, South and East Africa, Australia, and the Himalaya Mountains; and they maintain a home for lepers in Jerusalem. What a beautiful doctrine, the love of Christ and the brotherhood of men!

I was impressed with the intelligent, peaceful and beautiful faces of the Moravians. Even the older members seemed to have no lines of care, but smiling and benignant countenances. There were more hymns, and a short address by the bishop. Then after two hours in the historic old church, which was built in 1800, we filed out, thinking it was good to have been there.

#### PART II.

It was fortunate that my friend and I had reserved accommodations in the Moravian Female College adjoining the church, as all rooms in hotels and boarding houses in the city, and some as far as thirty miles away, had been engaged for many days for the night before Easter.

At two o'clock in the morning bands began to play in various parts of the city, to rouse people and let them know that Easter

had begun. At four o'clock we went out into the square before the church, where many hundreds of people were already assembled for a service scheduled for a quarter past five. They were quiet and in the best of order. Automobiles were excluded from all the streets leading to the church. The stars, and a moon a little past the full, shone brightly overhead.

At a quarter before five the college students and guests were called by a bell to the dining room for a breakfast of coffee and sweet coffee bread. Afterwards we went out through the main hall to a sidewalk roped off from the crowd, and found positions near the church. As I came down the steps and looked out over the sea of faces I could think of nothing like it except a reception to Colonel Lindbergh.

As the ancient clock in the steeple struck the quarter hour, the bishop stepped out from the church and conducted the early morning annual service for the fifty-second time. "The Lord is risen," he said; "The Lord is risen indeed," responded the throng. Then the band began to play a chorale very gently and reverently. Again came the words of the speaker: "I believe in the one only God, Father, Son, and Holy Ghost, who created all things by Jesus Christ, and was in Christ, reconciling the world unto himself." Amplifiers had been placed in the square, so that all of the thirty-five thousand worshipers could hear and take part in the litany, copies of which had been distributed. The great out-door audience quietly, almost in whispers, repeated together the Lord's Prayer. A hush settled over the throng; and when the choir, accompanied by the band, sang "The Spirit and the Bride 'O come' are now entreating," something seemed to grip our hearts.

When the music ceased, from a distance came the answering tones of an antiphonal band. This was the signal for a start to the graveyard, a quarter of a mile away. For all this distance, on both sides of the street, ushers were stationed about fifteen feet apart. Their services to keep order were not needed, for it was a reverent and quiet company which marched to the music of the antiphonal bands. The old chorales which were played were brought to this country by the first settlers, nearly two hundred years ago.

The Moravian graveyard, "God's Acre,"

is different from any other cemetery. There are no monuments and no family plots, for all here are brethren. The dead have been laid in rows, according to the date of decease. All graves are marked by horizontal tablets laid on the ground, the early ones of sandstone, and the later of white marble, uniform in style. Gravel walks mark off the yard into squares, each plot containing eighty-four graves. In the whole City of the Dead about twenty-five hundred persons have been buried; and on this Easter morning the mounds were decorated with potted plants, cut flowers, or palm leaves, as our northern graves are on Memorial Day. No flags marked the resting place of any soldier, for Moravians are lovers of peace, and strive not to perpetuate signs or thoughts of war.

It took three quarters of an hour to assemble the multitudes upon the graveled walks, and all this time the many bands played antiphonally. Then the bands united, more than three hundred strong, around the platform of Bishop Rondthaler. There were no instruments of percussion, only of wood and brass, and they were played by men and boys of all ages, from ten years old upwards. It was a signal triumph to their leader, Mr. B. J. Pfohl, that they played so well.

Again amplifiers carried the speaker's voice to the most distant part of God's Acre, as he continued the liturgy. The vast throng sang, led by the united band, "The graves of all his saints Christ blessed," and "What are these in bright array?" The song-birds in a nearby grove united their voices with ours; the gray sky brightened to blue, and the sun rose! It was a solemn moment. After the bishop had pronounced a benediction we marched out again, better Christians for having attended the resurrection service.

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## SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

### OUR BULLETIN BOARD

Two months—nine Sabbath offerings—remain in this Conference year. Make your contributions for denominational work generous.

Read the story in the April number of the *Ladies Home Journal* entitled, "The World Turned Upside Down." It is a story of a German Seventh Day Baptist at Ephrata, Pa.

New churches are being built this year at Battle Creek, Mich., and Boulder, Colo., and a parsonage at Waterford, Conn.

### TWO SABBATHS IN THE CENTRAL ASSOCIATION

For more than a year the Brookfield Church has been without a pastor. During this time the pastors of the Baptist and the Methodist churches have alternated in preaching to our people.

Last winter the pastor of the Baptist Church, realizing that each of the three churches of the town—Baptist, Seventh Day Baptist, and Methodist—is finding it difficult to raise sufficient money to keep a pastor, proposed that the churches join in hiring one man to serve as minister and pastor of the three churches. The matter was quite thoroughly discussed in the churches, and committees were appointed to consider the proposition.

The committee of five appointed by the Seventh Day Baptist Church unanimously decided not to join with the other churches in the plan.

Two or three weeks after this decision, Secretary Wm. L. Burdick and I met with the Brookfield Church, on March 29, to advise with them in the choice of a pastor. At that time a hearty call was extended to Brother Carroll Hill. Doubtless his decision will depend largely on whether or not

he can serve the church and continue his theological studies next year.

The good number of children and young people in the bounds of this church make the field especially inviting.

Secretary Burdick remained and spoke at Brookfield on Sabbath morning, and I spoke at Leonardsville.

I found Pastor F. E. Peterson considerably better than he has been during the winter, but he has not preached since the first Sabbath in January, and his physician tells him that he must not preach for an indefinite period. He was able to walk to church the Sabbath that I was there. Mrs. Peterson is very acceptably reading sermons at church during the interval of Pastor Peterson's enforced rest.

The days that I spent last November and recently with Elder Peterson, with whom I was intimately acquainted in Milton College and Chicago University, were indeed pleasant. Brother and Sister Peterson are greatly interested in our denominational work, and are especially concerned about the future of the churches at Leonardsville, Brookfield, and West Edmeston.

On the following Tuesday night I conducted a parlor conference with our Syracuse people.

When I was at Syracuse a year ago last fall we thought that Pastor Clayton could not live but a few days at the longest. I find him active and earnest in his work today. I think the experiences through which he passed in his sickness have enriched his spiritual life.

While I was in Syracuse Dr. E. S. Maxson took me to two Jewish temples and to call on several Jews. I appreciated this privilege of talking with Doctor Maxson and others concerning Jewish interests.

From Syracuse I went to DeRuyter, where I spent four days in calling and in meetings. Pastor John T. Babcock and Brother Robert Wing made it possible for me to see many of the people in their homes.

The parlor conference on denominational work that was held on Thursday night was especially interesting and helpful.

DeRuyter is always an interesting place to me, for my mother was born a few miles from there, and my father attended DeRuyter Institute several terms. The beautiful church with its memorial windows is

REV. VERNEY A. WILSON

It was when I was quite young that I first felt the call to the gospel ministry. The call came about the time I accepted Christ, and it was very distinct. There was nothing urging about it at this time, for, as stated above, I was quite young, but as I grew older the call became more distinct and impressive, and in no way could I get rid of it.

About the time when the call was so impressive, Elder D. W. Leath was holding some meetings near my home. I attended these meetings, and one day after the services were over, he asked me if I would preach on a certain day, designating the day. After considering the matter I consented to try. This gave me much concern as I did not know just how I would succeed in the attempt.

After I had tried to preach my first sermon, I tried to give others at different intervals, but later decided not to take up the ministry for my life-work, but to take up something else. I tried other things but none of them seemed satisfactory. During this time—a period of about seven years—the call to the ministry was ever before me. It finally began to be very urgent, so much so that it became a heavy weight and burden on my soul, and I began to take the matter into very serious consideration. The result was that I decided to give up all and obey the call.

I have never been sorry that I decided to follow Jesus and obey the call to the ministry. Of course I have met with some discouragements, mostly of a financial nature, but the work of the ministry is the only work that has ever been satisfying to me. I love the work and enjoy it very, very much.

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."—*First Amendment U. S. Constitution.*

James Madison, the author of the First Amendment, interpreted it thus: "Religion is not in the purview of human government. Religion is essentially distinct from government, and exempt from its cognizance. A connection between them is injurious to both."—*Selected.*

very attractive to all who visit this historic place.

Three of the four churches that I visited on this trip are over one hundred years old. They have meant much to us in making Seventh Day Baptist history in this country. They are not as strong as they have been in other years. But there are loyal and true hearts in all of the churches, and the possibilities of strengthening them and increasing their membership are within our reach.

### MY CALL TO THE MINISTRY

REV. JAMES H. HURLEY

It is evident that each individual has his own experience in being called into the gospel ministry.

Before I ever publicly accepted Christ as my friend and helper, I realized that when I did yield my life to him I would be obliged to preach the gospel. The consciousness of this fact held me back for two or more years from publicly accepting Christ.

After joining the church I decided that no one but well educated men could be expected to preach the gospel; and, because I lacked the education, I could not undertake such work.

Twelve years of valuable time I spent in fighting the question of the gospel ministry. I said I couldn't and wouldn't preach the gospel. I moved from place to place to get rid of my trouble, but it always followed me.

Finally serious sickness came, and the doctor said there seemed to be no hope. I said to God, "It's enough. If you spare my life I will give you what is left." The sweetest joy I have ever known came into my life.

I have found that all God wanted of me was to do the best I could with the education I had. It has been a rich and wonderful experience for me to tell the story of Christ's love, in my way.

God has wonderfully blessed me in telling "The old, old story." I would say to every young man and every young woman, let God have his way with you. It is the only happy life to live.

## MISSIONS

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

### EXPANDING OUR WORK

A question which is always before churches, boards, and denominations is, "Shall we expand?" There are two other alternatives possible in theory, namely, stand still or retrench. To stand still for any length of time is impossible from the nature of things in this world. All recognize this. Therefore in the work of a church, mission, or denomination there is expansion or retrenchment—no standing still.

The policy of our schools has always been expansion, and they have succeeded, though it has often cost heroic effort. One sometimes wonders if our churches and boards would not be as successful in expanding their work if they made sufficient effort. One is often made to feel that many people connected with our churches and denominational work have little thought of expansion. They seem to take it for granted that we can not enter new fields pleading for help, to say nothing of entering fields where the doors seem closed. To put it in other words, there is no thought of expansion.

If the policy of any church or denomination is simply to keep things alive, great accomplishments can not be expected. It requires planning for great things and the most courageous and persistent endeavors to build up churches and advance the cause of missions in this selfish and sin-polluted world.

This task is not hopeless, however, if men will plan wisely, make a sacrificial effort, and seek help from on high. We should plan great things and endeavor to accomplish them.

### MINUTES OF MISSIONARY BOARD

The regular meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held in the Pawcatuck Seventh Day Baptist church at Westerly, R. I., Wednesday, April 18, 1928.

The members present were: Rev. C. A. Burdick, Rev. William L. Burdick, A. S. Babcock, John H. Austin, James A. Saunders, Charles E. Gardiner, Frank Hill, Rev. W. D. Burdick, Rev. Paul S. Burdick, Walter D. Kenyon, Robert L. Coon, Morton Swinney, Rev. S. Duane Ogden, Rev. William M. Simpson, Dr. Anne L. Waite, Miss Amelia Potter, Mrs. Elisabeth K. Austin, Mrs. C. A. Burdick, S. H. Davis, and Dr. Edwin Whitford.

The visitors present were: Mrs. Laverne Langworthy, Mrs. William M. Simpson, Mrs. John S. C. Kenyon, Mrs. Allan C. Whitford, Mrs. William Grant, and James Waite.

The meeting opened at 9.35 a. m. with prayer by Deacon Charles E. Gardiner.

The corresponding secretary's report was read and voted received and recorded. It follows:

#### REPORT OF CORRESPONDING SECRETARY

My work as corresponding secretary since last meeting has been much as during other quarters. Some things of interest which might appear in this report will come up later as items of business, and therefore need not be mentioned here.

Besides the weekly routine office work, such as looking after the correspondence and furnishing the material for the Missions Department of the SABBATH RECORDER, I have spent a considerable time on the field during the quarter. The last of February I went to Charleston, W. Va., to assist in the ordination to the gospel ministry of Brother H. P. Woodson, of that city. In connection with the ordination of Brother Woodson I assisted in the examination of Brother George M. Miller, of Charleston, and participated in welcoming him into the ministry. Following the visit to Charleston I went directly to Alfred, N. Y., to attend a four-days' session of the Committee on the Revision of Denominational Literature (a committee of the Tract Society). During the sessions of this committee I preached Sabbath morning to our congregation in Alfred Station, N. Y. March 9 to 11. I spent with the Piscataway Church, New Market, N. J., and delivered five sermons and addresses. In connection with this trip I attended the March meeting of the Tract Board. Sabbath day, March 24, I was with the church in Nile, N. Y., and held three meetings in the interest of missions and the work in the Western Association. From the Western Association I went to Brookfield and Leonardsville, N. Y., where, in connection with General Secretary Willard D. Burdick, I spent three days, including the Sabbath, addressing and counseling with our people in that section.

Besides the above mentioned appointments I have preached during the quarter, to our churches in Westerly, Rockville, and Hopkinton, R. I., and

Waterford, Conn., and delivered the address at a sunrise Easter service, in Ashaway, R. I., Sabbath morning, April 7.

Respectfully submitted,

WILLIAM L. BURDICK,

Corresponding Secretary.

April 18, 1928.

The treasurer's report was voted received and recorded. It follows:

#### QUARTERLY REPORT JANUARY 1-APRIL 1, 1928

S. H. DAVIS,  
In account with

#### THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

##### Cash Received

On hand January 1, 1928	\$17,529.88
For—	
General Fund	2,517.69
Home field	205.00
China field	500.00
Jamaica	144.07
Java	8.00
From—	
Income permanent funds	1,000.00
Memorial Board	749.24
Temporary loan	2,000.00
	\$24,653.88

##### Disbursements

To—	
Corresponding secretary and general missionaries	\$ 1,290.17
Churches and pastors	1,564.86
China field	2,575.84
South American field	585.45
Java	42.00
Special	50.00
Jamaica	640.18
Return of temporary loan	350.00
Holland	312.50
Treasurer's expenses	91.00
Total disbursements	\$ 7,502.00
Balance on hand April 1, 1928	17,151.88
	\$24,653.88

##### SPECIAL FUNDS

1. Boys' School Fund	
Amount on hand April 1, 1928	\$10,038.48
2. Girls' School Fund	
Amount on hand April 1, 1928	10,014.43
3. Georgetown Chapel Fund	
Amount on hand January 1, 1928	\$216.98
Paid taxes on property	40.55
	176.43
Total	\$20,229.34
Balance on hand April 1, 1928	17,151.88
Indebtedness to special funds April 1	\$ 3,077.46

The chairman of the Missionary-Evangelistic Committee reported that one meeting was held to consider the correspondence from Rev. E. H. Socwell.

It was reported that no meeting of the American Tropics or the China committees were held during the past quarter.

Correspondence from Rev. Eugene Davis was read by Secretary Burdick, and the following resolution was adopted: Voted, that the corresponding secretary express to Brother H. Eugene Davis the board's appreciation of the excellent Christian missionary spirit shown in his letter declining the recent invitation to exchange, for a time, labor on the foreign field for important work in America; and, while we earnestly look for able leadership at home, we shall continue to pray for great blessings on the mission conducted by Brother Davis and his faithful assistants in China.

Further correspondence from our China missionaries was read and discussed.

Doctor Grace I. Crandall in a recent letter to the corresponding secretary of the board requested that she be allowed to spend an extra year in America without salary from the board.

Voted that the above request of Doctor Crandall be granted.

Communications from Rev. J. W. Crofoot and the trustees of the Battle Creek Church were read.

Voted that the furlough of Brother Crofoot be temporarily extended, or until further notice from the board.

Voted that the meeting adjourn to meet at 12.45 p. m.

The morning session closed with prayer by the president, Rev. C. A. Burdick.

The afternoon session opened at 12.50 p. m., with prayer by Deacon Robert L. Coon.

Voted that the office of assistant recording secretary be created and that Mrs. Elisabeth K. Austin be elected to that office.

Voted that the corresponding secretary represent this board at the General Conference at the board's expense.

Voted that we request Rev. J. W. Crofoot to attend the General Conference at an expense not to exceed \$200.

Voted that the matter of Doctor Crandall's attendance at Conference be left in the hands of the corresponding secretary

and that the board pay her expenses if she decides to attend.

Voted that the corresponding secretary be authorized to employ Miss Mabel West on half time for another year, that the salary be arranged between them, and that an appropriation be made accordingly.

Voted that the president appoint a committee to consider and lay out a policy for all home and foreign missionary work.

Voted that the report of the Conference Program Committee be adopted and the committee authorized to make any changes which may be necessary. The report follows:

REPORT OF CONFERENCE PROGRAM COMMITTEE

Your Conference Program Committee would report the following program for the hour assigned the Missionary Society during the coming session of the General Conference, and would recommend that it be adopted subject to such changes as circumstances may dictate.

*Program For Missionary Society Hour,  
Conference, 1928*

Address Rev. Clayton A. Burdick, President  
Address Mr. Dzau Sih Ding  
Address Rev. J. W. Crofoot  
Address Grace I. Crandall, M. D.  
Address, Our Mission Work

William L. Burdick, Secretary

Respectfully submitted,

(Signed) WILLIAM L. BURDICK,

*Chairman.*

Items growing out of correspondence were next taken up.

Voted that the July meeting of the board be left to the call of the president.

Voted that the president and corresponding secretary be the committee from this board to confer with the committee from the Tract Society to consider the matter of publishing sermons for the use of pastorless churches and others.

Voted that the offer of the First Seventh Day Baptist Church of New York City to release its pastor, Rev. Harold Crandall, for the month of August for missionary work be left in the hands of the corresponding secretary.

Voted that \$10 from the Alice Fisher Relief Fund be sent to Rev. E. H. Socwell with a letter from the corresponding secretary, suggesting that he apply to the Memorial Board for further assistance.

The resignation of Frank Hill as auditor was accepted.

Voted that Walter D. Kenyon be made a member of the Auditing Committee.

Voted that the corresponding secretary send Mrs. A. H. Langworthy a message of sympathy and that a few moments be spent in prayer on her behalf. Such a prayer was offered by Dr. Anne L. Waite.

The meeting adjourned at 4.10 p. m. with prayer by Frank Hill.

Respectfully submitted,

ELISABETH K. AUSTIN,

*Assistant Recording Secretary.*

LETTER FROM LIUHO, CHINA

DEAR HOME FRIENDS:

The RECORDER of February 13, containing my last letter, arrived today, and that is usually the signal for me to write again. The adage, "There's no time like the present," is especially true today, for I am actually having a sort of holiday, against my will, too! We are building the long hoped for and long planned for church or chapel or meeting house—"Gospel Hall" the name on it in Chinese proclaims—and the house in connection with it for me and my work. I have really prayed for this beautiful weather, hoping we could get the roof on the dwelling part this week—but a theatrical company has come to town, a real Shanghai Company, to play in the principal temple, and every workman had to have a day off to go to see the play. "Of course" they must see it! Isn't it the first time such a thing has come to Liuho since before the war, that about destroyed the town? So not only my workmen, but everyone who has any other work to do, no matter how important, for miles around has gone to the play. One of my carpenters asked me to go to the play with him, said he would pay the admission if I would pay for the seats. I told him he could not fool me, for I knew there was no charge for admission, but only for the seats! That made them all happy for awhile. They are a rather good-natured lot anyway, most of the time.

You might be interested to hear more about the play. Most, if not all plays, are performed in the temples for the idols to see, and the people take advantage of the opportunity. This morning I saw the idol from our nearest temple being borne in

state to the other one, as a guest. A man in the town with plenty of money has a son. When he was only two months old he became very ill and the father went to the temple and promised the idols that he would give them a theatrical performance if they would restore his son. The child recovered, and then he forgot his vow. Now the child is ill again and the father has hastened to fulfill his vow, paying \$300 to get these actors to come out for today. So probably the idols will be appeased and the boy get well!

I have brought my writing materials over to the "place" and spread some boards on the floor joists to sit on, because it is so much pleasanter over here than in town, and am enjoying the fresh air, of which there is a plenty. I am looking forward to a beautiful sunset, too, as we have had such every day for a week. I am enjoying in anticipation the living over here as well as having the church as a center to work from. From one window I can see the automobile road and the station. From another on the other side I can see the hospital buildings. We are just about half way between the two.

My girls and women say they will all come over here to work as they do in town, and I have about thirty-five more applicants. I have been giving them work to take home to do, being with them only one afternoon a week, since we began building, but now they will have to wait awhile till this work is finished and we can move in here. I hope we may be able to do so in a month, if the weather permits. Then perhaps we can go on all summer to make up for this time lost. One of my women, a Christian, is so glad because she can see this building from her bedroom window and so, in a way, be in constant touch with us. The church walls are nearly finished, and yesterday they began on the second story of the house. Every one asks how much it is going to cost, and I tell them I don't know exactly but am going on in faith, hoping I will have enough! Just now a couple of men strayed in to look things over. I could see at a glance that one of them was an opium smoker. He said, "The Chinese couldn't afford to build such a house" (which is not true as there are several much more expen-

sive houses even in Liuho). I told him if he would stop his opium smoking and save the money so used, he could build such a house in twelve years from now, also that that was part of my mission, to try to get people to get rid of their evil habits so that they could have more comfortable and happy lives. But to the opium sot that means nothing, really. He would rather live in a hovel and dress in rags and have his opium. I expect to live upstairs; I will have two rooms and my Bible woman and Glenna one, and the rooms below will be used for the industrial work during the week and for the Sabbath school and church on the Sabbath and any other time needed. We are hoping to be able to dedicate the building some time in May and hold some special services at that time.

Our mission family here in Liuho are all well now. Spring is coming and everything getting beautifully green. Everything also seems peaceful right here. Not long ago a band of "refugees" spent the night here. As I passed through a crowd of them it seemed to me they looked different from former such bands, and I was glad to see our brave volunteers out on guard. (At least I hope they are "brave"! ) Nothing happened, but I hear that they went on to another town at some distance from us and looted it thoroughly. So it may be the brave appearance of our volunteers was worth something after all.

Fighting is still going on in the north. No telling what the outcome will be. One can only hope and pray for the best for China.

The reason I have to spend so much time at the building is that I could not afford to hire a contractor and am directing every detail of the work myself, contracting with the head mason and head carpenter for so many days of labor. They are doing good work on the whole, I think, and I enjoy working with them. It is the first time some of them have ever worked on this kind of building. It will be strong and durable and I hope a light and life center many years after I am gone.

Your friend,

ROSA PALMBORG,

*Liuho, Ku, China,  
March 19, 1928.*

**A WORLD OF BOOKS**

REV. AHVA J. C. BOND

(Sermon to the boys and girls)

Text: "And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world would not contain the books that should be written."—*John 21:25*.

I wonder if you boys and girls can tell me what a biography is. A biography is just a history of somebody's life. Often when a great man dies someone writes an account of his life; that is, his biography. And sometimes there are a great many biographies written of a really great man. Men are still writing biographies of Washington and Lincoln. Of course there is much that has never been written about these men, and much that never will be written.

Our text says that if the biography of Jesus should be completely written the world would not hold all the books. John, the disciple of Jesus, had written about Jesus, and at the close of his book this is what he says.

Sometimes we think we should like to know more about Jesus, and we are sorry his disciples did not tell us more. We should like to know a little more about his boyhood. We should like to know what he said to the children when he took them in his arms, or when he watched them at their games.

A few years ago there was found in Egypt a single page of a book which looked like a page from the biography of Jesus, and everybody was very much interested in what it said. One line had a good deal of interest for Sabbath keeping boys and girls, and ought to have for everybody. It read: "Except ye keep the Sabbath, ye shall not see the Father." Many wise people think Jesus spoke those words.

What John said sounds like an exaggeration. But it is truer than we have thought. It would take piles and piles of books to tell the meaning of every word that Jesus spoke, and the meaning of every motion of his hand, and of every look of his eye. There was so much meaning in every movement.

And then think of the millions of people since Jesus was on earth who have lived the Christian life; and their deeds and thoughts and feelings are part of the life of Jesus.

The other day I was in a home where a good woman died. As I stood in the room with members of her family, someone rang the doorbell. When the door was opened there walked in an Italian woman and three children. They said nothing, but came up beside the casket and kneeled down in a row and clasped their hands in prayer. These Italian people could not speak very good English, and were hardly known to the friends of the woman who was dead. But they had known her, and remembered some kindness of hers to them no doubt, and in her life they had seen the life of Jesus. All the books that could be written about her helpful, Christian life would be a part of the biography of Jesus. And this would be true of every life which Jesus has inspired.

John was not so far wrong after all, when he said the world could not contain all the books that might be written about Jesus. When Luke wrote the Acts he spoke of his other book, the Gospel of Luke, in which he had set forth all that Jesus began both to do and teach. He began away back there, and his life is still going on in the lives of all who love and follow him. In every kindness you do you are adding to the biography of Jesus. Your good deeds and kind words may never get into a book, but someone will read them in your life, and in that way will learn more about Jesus.

**SOME OLD TIME REVIVALS**

LILLA E. WHITFORD

I quote first from a most interesting old manuscript whose title is "Deacon Ethan Stillman's Family Records, written by himself, to which is prefixed a concise account of his ancestors and some of their descendants, designed chiefly for the perusal and information of his children. Ethan Stillman. June, 1841. . . . ."

"Part 4. Chapter 1. Deacon Ethan's Biography. I was born December 27, 1768, as before stated. In the spring of 1771, moved to Hopkinton. I was two and a half years old. I remember it, for we stopped at Ethan Clarke's store; and because I was named after him he gave me some raisins and a new hat. All I learned was to read, spell, write, and cipher as far as interest. My main business until I was twenty-six was farming. I worked some at shoemak-

**MAY DAY**

In through the windows May is breaking  
Out of their sleep the children waking;  
They will be quick to follow the light  
Over the hills and out of sight.

Some say that fairies, with hair like silk,  
Come begging of mortals a bowl of milk;  
Some say that you must not let them in  
Lest tears and trouble should somehow begin.

But I, if I saw a fairy today  
Swinging on grasses along the way,  
Should feel that he surely must be good,  
And I'd stop to speak to him if I could.

I'd heap up a big bowl full to the brim  
And oh, most courteously offer him;  
Then, "Will you excuse me?" I would plead,  
"For swift to the meadow I must speed.

"We're winding a daisy chain, you see,  
And down in the meadow they wait for me.  
We're singing a song the May to greet  
And I want to sing, for the song is sweet.

"We're singing of children who love to go  
Where breezes laugh and play and blow;  
Where clover blooms in the pasture land  
And milch-cows in the tree-shade stand.

"We sing of plows that cleave the earth  
And of the seeds that bring to birth  
All things that make us grow and live,  
All things that strength to bodies give.

"We sing of sleep at set of sun  
For beasts, birds, children, everyone;  
We sing of happiness that lies  
In human hearts and heaven's skies."

As I go skipping down the lane  
I'll look for fairies all in vain;  
But I shall dance and sing today  
To greet the children's first of May.

—Grace Turner, Staff Associate of the American Child Health Association.

**E. L. MUNDY WISHES INFORMATION REGARDING PACKAGE**

E. L. Mundy, of Plainfield, N. J., received a package of envelopes from a party who evidently read his ad. in this paper. There was no name or address either on or inside the package and as the postmark was not legible he has no way of finding out who sent them. If the sender will write him describing contents of package he will be pleased to communicate with them.

ing and some at blacksmithing. The summer of 1785 was remarkable for extraordinary events. June sixteenth my mother died. In September father went to Farmington for a visit and while he was there the blacksmith shop burned with all its contents, but in two weeks we had raised another. In the fall of 1785, I was then sixteen years old, a reformation began in father's family, and though the Almighty had afflicted us sorely (as Brother Matthew had met with an accident and was laid up one year, and our shop stood with only the frame raised) yet his mercy was not clean gone, but he remembered us in much mercy and poured upon us the graces of his spirit in such copious effusions that there was not room enough in our hearts to contain it. As before stated, it began at our house. Welthea Coon (who was afterwards Brother William's first wife) was the first convert, then William, Matthew, Hannah, and myself followed. It spread from heart to heart, and from house to house, and from town to town, like fire among stubble, until the country was so filled with the spirit of God that it became like Immanuel's land, the house of God and very gate of heaven to hundreds of young converts who were praying and singing praises to God and the Lamb for redeeming grace and undying love. There were likely three or four hundred converts, and about two hundred joined the Seventh Day Baptist Church. It spread over a territory of from seven to eight miles wide and sixteen long. There was no protracted meeting, no uncommon excitement in the church, preaching only on the Sabbath through the whole of it, but it was a still small voice with the prayers of saints that produced this great work. A similar work has taken place in the Seventh Day Baptist churches once in a few years ever since."

I quote also one sentence from Deacon Ransom T. Stillman's obituary. He died July 29, 1899, at the age of seventy-nine years and five months. "At the age of fourteen he was converted and was one of 144 who were baptized and united with the First Seventh Day Baptist Church of Hopkinton during a great revival, conducted by Elder Matthew Stillman, assisted by Elder N. V. Hull."



## WOMAN'S WORK

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

### THE WANDERER

I have come back to my own again, to my old familiar place—  
To the peace and quiet I left behind in this little circled space.

I have warmed my hands by the friendly blaze of many a home hearth-side:

"At last," they say, "he has come to stay—at last he is satisfied."

But there is a cry in the wind tonight, and it will not let me be,

And well I know I must rise and go whenever it comes to me.

My feet are stayed in the pleasant ways, my heart is a thing at rest;

For me there is neither north nor south, there is neither east nor west.

And out of a very thankfulness the spirit in me sings

For a new-born beauty I find each day in simple and homely things.

Yet there is a voice in the wind tonight, like the surge of the western sea,

And it's I that know I must rise and go whenever it comes to me.

The West with its wide and open charm, the East with its days that were,

The fragrant South with its lotus bloom, the North with its spicy fir—

They have taken my fancy, each in turn, and held me a little while,

But the feet turn back to the beaten paths when it comes to the last long mile.

Yet there is a call in the wind tonight, and the gray road opens free,

And tomorrow I know I shall rise and go wherever it beckons me.

—*Esther Clark Hill in "Kansas City Star."*

### ASK ME ANOTHER—NUMBER FOUR

1. Who is our denominational Junior Christian Endeavor superintendent?

2. Name the churches in the Southeastern Association.

3. What young man from Holland was educated at Alfred University and went as a missionary to the Gold Coast, Africa?

4. Name the officers of the Sabbath School Board.

5. What is the total membership of the Seventh Day Baptist denomination?

6. Who is the business manager of our publishing house?

7. When and by whom was the Steinhilf at Alfred built?

8. For what missionary is the Woman's Board raising money to purchase a typewriter?

9. Who was our first medical missionary in China?

10. When are the regular meetings of the Board of Managers of the Seventh Day Baptist Missionary Society held?

"All Aboard for Conference" has been suggested as a topic for the May program meeting. As Conference meets in July this year, May seems none too soon to start planning for the trip. Routes may be looked over and points of interest along the way pointed out. As our Riverside friends have mentioned, special summer rates will be in force on the railroads with stop-over privileges at many points along the way. Ask your local station agent for this information. There is very good motor bus service across country now. I am informed that the bus time from Chicago to Los Angeles is eight days, stopping nights; if one wishes to ride continuously the time will be shortened materially. For those who have time for a more leisurely trip and wish to stop at out of the way places, the open road beckons invitingly for them to take their own cars and go. For others who will not be able to leave home for even so short a time as it will take to make this trip on the fastest train, a study of points of interest along the way may prove interesting.

Look over the nonresident list of your church members and see if any of them live along the route you are taking. Lone Sabbath keepers sometimes are able to meet trains and are glad for a five minute talk with some one from the home church, even if that some one is not a personal friend. In the program it may be interesting to locate on the map the places where such nonresident members live.

A careful study of the reports of the Commission since last Conference will indicate some of the items of business that will come up before the Conference. In the same way careful perusal of the letters of General Secretary W. D. Burdick, Missionary Secretary W. L. Burdick, and the reports

of Treasurer Harold R. Crandall, will indicate the conditions that are confronting us as a denomination. Among other things study the attitude of your church toward the denominational budget and see if you can not go out to Conference and report that your church has done its *utmost* to meet its obligations for this year. Conference comes so early this year that May is none too early to look into this question as well as the question of routes.

We do not advise any study of California or scenes in and around Riverside at this meeting; that can come at another time after your delegates have returned from their trip, when you will wish to give over a meeting or two to reports of Conference and reports on the attractions of the West, California in particular and Riverside in detail.

### HOME NEWS

WATERFORD, CONN.—The regular quarterly business meeting of the church was held April 14, the evening after the Sabbath, with an attendance of twenty-five persons. The evening was well spent, with the grace of God, discussing an unusual number of interesting items of business. The meeting was opened with Scripture and prayer by Pastor Ogden.

The minutes of the last meeting were read.

The treasurer reported a balance of \$19.25 on hand the last of January.

The Advisory Board reported.

It was voted to start Sunday evening services for those of our community who are not reached by seventh day services. Letters of request with questions asking them if they would support such a movement were sent to Sunday keepers. Some replied that it would be unanimously accepted. Pastor Ogden felt gratified to have so many answers from the people. The church feels as though it had taken a great step in home missionary work, and hopes to do a great deal for the advancement of God's kingdom in our own community.

The meeting was adjourned.

### QUARTERLY MEETING BUSINESS

The treasurer's report from January 1 to April 1 showed a balance on hand of \$91.

The Advisory Board reported that a Va-

cation School would be carried on this summer for three weeks, beginning as soon as school closed and ending July 3. We have a very competent staff of teachers and expect to run the school without outside aid. The committee regrets that they are unable to have Miss Mary Lou Ogden with them this year. Miss Ogden was supervisor of the Vacation School last summer.

A communicant class was proposed and an invitation was given for volunteers to join the class. It is hoped there will be some baptisms in the near future, especially from the young people of the community.

The Advisory Board was pleased to report that fifty joined together in worship on Sunday evening, April 8. Rev. William L. Burdick supplied the pulpit, as Pastor Ogden was away.

It was voted to join with the Jordan Baptist Church in as many meetings as possible over the week-end of April 20, led by a class of fifteen and the President of Jordan Bible School.

The next item of real interest was the decision made as to what the church should do about buying property for a new parsonage. It was voted to buy the Cady S. Rogers house and land, the first house on the Shore road, and nicely located near to the church.

Pastor Ogden presented his resignation to the church, and we voted to accept it.

### CHURCH NEWS

For the Easter we had Rev. Mr. Howard from New London as supply in the pulpit, as Pastor Ogden was called to his home in Salem, W. Va., because of the death of his grandmother and aunt.

We enjoyed special Easter music rendered by the quartet by Mr. Howard's son, Albert Brooks, and the Misses Josephine and Helen Maxson, also a ladies' trio, by Mrs. Albert Brooks and the Misses Helen and Josephine Maxson.

MRS. A. H. BROOKS,  
Reporter.

A powerful "religious lobby" is working at our national Capitol, seeking to fetter the consciences of free Americans by a drastic Sunday law for the District of Columbia, which is later to become a model law for the whole nation.—*Selected.*

## YOUNG PEOPLE'S WORK

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

### TRAINING FOR LEADERSHIP

Christian Endeavor Topic for Sabbath Day,  
May 19, 1928

#### DAILY READINGS

Sunday—Joshua trained under Moses (Deut. 34: 1-12)  
Monday—Timothy trained under Paul (2 Tim. 3: 10-17)  
Tuesday—Train by faithfulness (Matt. 25: 14-30)  
Wednesday—Train by taking counsel (1 Kings 12: 6, 7)  
Thursday—Train by fellowship with God (Jer. 1: 4-10)  
Friday—Train by utter unselfishness (Gal. 4: 12-20)  
Sabbath Day—Topic: How to train for larger leadership (Num. 27: 15-23)

Doctor Main's letter in the "Intermediate Corner" gives a list of the opportunities in one of the greatest of all "leadership jobs," the ministry. Be sure to study it carefully in connection with this lesson.

R. C. B.

### A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

The topic for this week is a very appropriate one for our meditation, for in the Christian Endeavor society young people are trained for leadership in the church and denomination. I think I can truthfully say that nearly all of our leaders in denominational work received training for leadership in the Christian Endeavor society.

How do we train for larger leadership? One of the topics for daily reading answers this question. We train by faithfulness. I wish to change this statement and say, "We train by faithfulness to small tasks." Every Christian endeavorer should have some work to do in the society. He should have some responsibility. If he is faithful and performs small tasks well, he will soon be able to undertake greater tasks, and his ability for leadership will develop gradually.

We can train for leadership through fellowship with God. This contact with our heavenly Father certainly counts, for he

gives us the courage and ability to perform great tasks and become leaders. Let us have this sweet fellowship with him.

### THE INTERMEDIATE CORNER

Sabbath Day, May 19, 1928

#### DAILY READINGS

Sunday—Shepherd of souls (1 Pet. 5: 1-4)  
Monday—A hard task (Eze. 2: 1-8)  
Tuesday—Fishers of men (Matt. 4: 18, 19)  
Wednesday—Setting up organization (Tit. 1: 4-16)  
Thursday—The benevolent spirit (2 Cor. 8:1-7)  
Friday—Valiant for truth (1 Tim. 4: 1-16)  
Sabbath Day—Topic: The ministry a real job (Matt. 10: 5-23)

#### THE CHRISTIAN MINISTRY

DEAR YOUNG PEOPLE:

Why do we urge you to consider very thoughtfully the question of entering the ministry? Because of its many and great opportunities:

1. To meet a pressing need. Some one has said that more physicians, lawyers, and ministers, in number, are not needed, but those of better quality. Our denomination needs more and well prepared ministers.

2. To preach, that is, to herald the gospel. To announce the glad tidings of salvation through Jesus Christ. The late Rev. Charles M. Lewis was, eminently, a heralding minister.

3. To teach the people the facts, truths, privileges, and duties of religion. The late Rev. Wardner C. Titsworth was a teaching minister.

4. To study, for the preservation of health, for growth in scholarship, and for an increase of spiritual power. There are no gifts of body, mind, or heart too great for use in the ministry.

5. To administer the ordinance of baptism, baptizing converts into the fellowship of Christ and his church—a figure of death to sin and of rising to a new life.

6. To administer the Lord's Supper with its sacred symbols of the life of our Savior surrendered to death on our behalf.

7. To join in holy marriage those who have solemnly pledged to each other their love and loyalty.

8. To speak words of comfort and hope to the bereaved and sorrowing, and thus strengthen existing ties between pastor and people.

9. To take care of ourselves, and of the whole flock, the church of God, of which the Holy Spirit makes us elders, guardians, shepherds.

10. To be welcomed and friendly visitors in the homes of the parish, thus making fellowship more real and strong.

After leaving a pleasant pastorate of five years in the beautiful city of Plainfield, N. J., to come to Alfred to teach, I had the privilege, at one time, of spending an entire day there. During that day I greeted and was greeted by about one hundred fifty dear friends, meeting them on the street, in their places of business, or in the home. It was a happy experience.

The minister's life is by no means all sunshine. Into every life some rain must fall. But I still believe that there are no opportunities quite like those of the Christian minister and pastor.

Your friend,

ARTHUR E. MAIN,

Department of Theology,

Alfred University, Alfred, N. Y.

### SEVENTH DAY BAPTISTS IN THE TROPICS

RUTH KENYON

My topic includes the work of Rev. R. R. Thorngate in Georgetown, British Guiana, and Rev. D. Burdett Coon in Jamaica.

Georgetown is about twenty-three hundred miles from New York City. The fare is \$130 and the trip covers twelve or thirteen days.

Missionary work was started there in 1913, when Mr. T. L. M. Spencer came here and reported forty Seventh Day Baptists there. Mr. Spencer was supported as our missionary until last November. At first the people worshiped in a hired hall. Then an item was put into the Onward Movement budget for \$3,000 to build a chapel. Land with houses on it was bought in 1920. In 1923 a Baptist church was bought and moved about a mile onto the land owned by the Missionary Board. When Secretary Burdick visited Georgetown in 1924, he found that all the property was in Mr. Spencer's name. He promised that this would soon be transferred. The transfer, however, was not made. The secretary's second visit, in 1925, resulted in getting an

act through the legislature chartering the board and in transferring the property to the board.

The church was dedicated in 1924. But from lack of careful management it suffered and went steadily down, until Rev. R. R. Thorngate, with his wife and daughter Geraldine, was sent in September, 1927, to take charge of the missionary work in British Guiana. Mr. Spencer was dismissed last November. Now Mr. Thorngate is putting the property into shape and the congregation is increasing.

Besides Georgetown, there is a church at Wakenaam at the head of River Essiquibo, with Mr. William A. Berry as a leader. This church was recently dedicated to the board.

A Seventh Day Baptist Church was established at Trinidad in 1924. In 1925 this was visited by the secretary. Their leader, Mr. Cust, did not succeed very well, so for three years now they have had no leader and have become very much discouraged. They have written to Mr. Thorngate to come and baptize a number of people. Prospects are that a good strong work can be built up if only leaders can be found.

Jamaica is fourteen hundred fifty miles directly south of New York City. It is about ninety miles from Cuba. The fare is \$105 and the trip takes about five days. Missionary work was started in 1923 by Secretary Burdick and Mr. Hansen, who campaigned all over the island. They left, as a missionary, Mr. H. Louie Mignott. The work has gradually increased and there are now seventeen organized churches and other prospective ones. But remember, these did not drop down from the clouds, or grow up in the night like mushrooms, but were established by greatest privations and hardships with fierce opposition and criticism.

In 1926 the secretary secured \$6,000 to build a church at Kingston. Rev. D. Burdett Coon, with his wife, was sent there in 1927, to oversee the building of the church and assist in the work generally. A lot costing \$1500 was bought last summer, but the building of the church has not yet commenced.

People in Costa Rica, Central America, are calling for help as well as those from Cuba. Brother Coon and Brother Mignott have been trying to reach the mass of people on the island, using a tent. They have to work against new sects who are continu-

ally coming and propounding new doctrines which deny obedience to Jehovah's law. They are trying to teach the people to overcome their superstition, to believe in a loving Savior, and that sprinkling is not baptism. Also that Sunday is not the Sabbath but that the seventh day is the day upon which Jesus Christ worshiped.

The colored people are very appreciative of all effort made in their behalf. Brother Coon has usually found good-sized and very attentive audiences. At the close of one meeting at which there had been an audience of seventy-five including no Sabbath keepers, Mr. Coon asked how many there believed that the seventh day was the Sabbath. Twenty hands were raised and eight promised to begin immediately to keep the seventh day. They eagerly receive the tracts given them and beg for more.

There is need of another missionary to take charge of the western part of Jamaica. There is certainly need of money, but it seems more difficult to obtain Christian leaders than to raise the money. They are sorely in need of a hospital in Jamaica, and although funds for the hospital itself can be raised, as yet a leader can not be found in our denomination who will undertake the position.

There are a great many bright young people in Jamaica. With all the rest of Mr. and Mrs. Coon's work they have recently organized Christian Endeavor societies. So let us see how much our union can do in the following year for the young people who are hungering for the words of Christ.

*Hopkinton, R. I.*

## HOW TO CHOOSE A LIFE WORK

### TEACHING MUSIC

Music work is always attractive to one who loves it. It is inspiring and uplifting to the life of everyone who works with a desire to make good and be of help to others. A teacher's advantage may be that she can stay at home and do this work if she is in a community where there is a dearth of music teachers. It depends entirely on the locality whether or not one makes a satisfactory living.

The disadvantages of a Seventh Day Baptist are that other teachers can fill Saturday full of lessons, but we can not fill Sunday

if we are living in a first day community, and all lessons must be given before and after school.

In some communities there may be a prejudice against Sabbath keepers. One needs to surmount this by making oneself proficient and specializing in some line that makes one an outstanding figure in the town. You ask for my own experience. I should not want to say that I am a decided success. But I am the only teacher in Riverside who has ever taken the "Nature Music Course," and I now have a branch of the Los Angeles school of that name. The work is a new thing here and small pupils, to whom it is especially taught, make surprising and very gratifying progress.

My reward is seeing results in the work and lives of my pupils, because I try to inspire every one with higher and better living.

I would recommend this line to those who are so led.

The qualities necessary are diligent preparation and everlasting keeping at it while teaching, sincere consecration, and love for children as well as music. I hope this will help some.

Very sincerely,

ETHLYN M. DAVIS.

*Riverside, Calif.*

*Conclusion.*—Proficiency is a wonderful asset to Seventh Day Baptists in all occupations. When one is proficient, the job is looking for the man and not the man looking for a job. Location has much to do with the question. We know of locations where it is not necessary to crowd music lessons into Saturday and Sunday. Pupils may arrange for one hour each week during school hours to leave the school building to take music elsewhere.

## CHRISTIAN ENDEAVOR NEWS NOTES

LOST CREEK, W. VA. — Dr. Theo. L. Gardiner, editor of the SABBATH RECORDER, was a welcome visitor at Lost Creek, and at church, Sabbath morning, April 14. He came for a few days of rest and to celebrate with his daughter, Mrs. Gertrude Davis, his eighty-fourth birthday. His many friends were glad to see him so vigorous and to congratulate him.

Speaking of birthdays, Pastor H. C. Van

Horn was given a surprise "pounding" on the occasion of his birthday last month. About forty friends made the day beautiful for him and his family by their presence and presents. Flour, potatoes, canned goods, groceries, meat, and money amounting to more dollars than the years counted, were left in token of the love and appreciation of his church folks. A great three story "angel food" cake—what a mistake she made in choice of kind—was prepared and brought by Mrs. Flo Van Horn. They said there were fifty-four candles on it. There were enough anyway. A fine luncheon was served, and the day was pleasantly spent in visiting.

The monthly dinners served by the Ladies' Aid society have been well attended this winter. A good dollar dinner is furnished for fifteen cents and everyone goes away happy. It furnishes a social occasion that all appreciate. The last one was held in the home of Brother Harvey O. Van Horn.

The Christian Endeavor society has made a good showing in its activities this winter. Besides its regular meetings on Sabbath afternoons and its studies of the book, *The Christ of the Indian Road*, it has carried out fine monthly business meetings and socials. In the business meetings a half hour is given to *group work* by committees, which is proving helpful. The socials are all "standard." An extra social of the box supper variety was put on, night after the Sabbath, April 14. A good sum of money was realized. The games and stunts were enjoyed by all.

Together with other local societies a social was held for the community at the new gymnasium, as a part of the Endeavor week program in February. More than two hundred attended.

Pastor Van Horn, president of the State Christian Endeavor Union, has given a great deal of time this year to outside Christian Endeavor work. At the time this is being written he is away holding one day institutes at Harper's Ferry, Jane Lew, Wheeling, Parkersburg, and Berea. Personal conference work is being done in Martinsburg, Terra Alta, Morgantown, and Baden City. The other members of the touring party, known as the "Traveling Trio" are field secretary Willard E. Rice, and superintendent of Intermediate work, Miss Mary E. Jackson.

The meeting held at Jane Lew is in the nature of a six county district convention, whose president is Professor W. Jean Lowther of Salem College.

Our Christian Endeavor society with those of the M. P. Church held a successful Easter morning sunrise service. Our president, Edward Van Horn, with Homer Fogg, of the other society, led the meeting.

## DO WE BELIEVE THE BIBLE?

J. L. HULL

Do we believe that the Bible is the word of God, given us for a guide to our way? Do we believe that Jesus Christ was the only begotten Son of God, the Messiah, the Savior, promised from the foundation of the world? Is he the life, the truth, the way? Are his promises sure? Did the apostles write the gospels by the guidance of the Holy Spirit?

I would like to take two examples, and ask each one to answer for himself according to his belief.

First, when Jesus was on the cross, what were the words he spoke? There are four witnesses: Matthew, in chapter 27:46, reports these words: "My God! my God! why hast thou forsaken me?" Mark says the same (Mark 15:31).

Luke reports him as saying, "Father, forgive them; for they know not what they do" (Chapter 23:34); and in verse 43 Luke reports these words, "Verily I say unto thee, today shalt thou be with me in paradise." Then come the words, "Father, into thy hands I commend my spirit." The fourth witness is John, who reports the words, "Woman, behold thy son!" And to John he said: "Behold thy Mother!" Then came the words, "I thirst," and "It is finished."

Thus we have the record of what Jesus said on the cross. While the witnesses do not tell exactly the same things in every particular, still it is generally believed that each one told it as he saw it, and told it truly. Because Luke alone tells of Christ's words, "Father, forgive them; for they know not what they do," no one thinks he did not say it.

Now look at my second example, namely, the record of the resurrection. The first witness says: "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the

other Mary to see the sepulchre." (Matthew 28:1).

Do I hear someone say that it was not in the end of the Sabbath, for it began to dawn toward the first day of the week? Let us remember that "dawn" was used as properly at evening as in the morning. According to Smith's *Bible Dictionary*, dawn was the illumination of the horizon (a) eastern, (b) western. Toward the first day of the week in the end of the Sabbath, was at the setting of the sun. "From even unto even shall ye celebrate your sabbath." (Leviticus 23:32). Our second witness is found in John 20:1. "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre."

Our third witness is Mark (Chapter 16:1-2). He says: "And when the sabbath was passed, Mary Magdalene and Mary the mother of James, and Salome, had brought sweet spices, that they might come and anoint him. And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun."

Then our fourth witness is Luke. In chapter 24:1, he testifies: "Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them."

This is my conclusion: First, two women came to see the sepulchre at the setting of the sun on Sabbath day, saw the angel roll away the stone from the door, and saw the guard become as dead men. They did not understand what it meant but were frightened and returned home. They may have thought they had seen a vision.

One of those women returned to the sepulchre in the morning of the first day of the week, while it was yet dark, to make sure of what she had seen the night before, and she found the stone rolled away from the sepulchre and the body of Jesus gone. She thought it had been stolen, and ran to tell the apostles, and returned at the rising of the sun. This made the third time that Mary Magdalene visited the tomb.

As she returned the third time, she came to the sepulchre with the other women, who brought the spices which they had prepared—the resurrection being just at the sunset on the Sabbath day, the end of the Sabbath, as it began to approach toward, not yet

reached, the first day. This was three days and three nights from the time he was placed in the sepulchre, exactly seventy-two hours—the Passover sabbath, the day following, and the weekly Sabbath—"three days and three nights," "The third day," and "after three days."

Is this our belief and do we believe that the Bible is the word of truth? Or do we believe that the sign of Christ's Messiahship failed, and that Christ's promise to the apostles of the guidance of the Holy Spirit in all truth has failed? What do we believe? What do we teach?

#### GO TO CONFERENCE AT RIVERSIDE AND SEE SOME OF THE WONDERFUL THINGS IN THE GREAT WEST

##### Trip No. 1.—

Conference only—no sight seeing.  
New York and return—14 days.  
Cost—Railroad fare and pullman (lower berth) \$203.26 plus meals enroute and at Conference and tips—total estimated cost \$250.  
Chicago—\$185.  
Route suggested—Union Pacific.

##### Trip No. 2.—

New York and return—19 days including Conference, a trip through Yellowstone and a day at Salt Lake City—estimated cost including everything \$325.  
From Chicago—17 days \$260.  
Route suggested—Union Pacific.

##### Trip No. 3.—

New York and return—22 days including Conference 6 days—Grand Canyon 1 day—Yosemite Valley 2 days—Yellowstone 4 days. Estimated cost including everything \$400.  
Chicago—20 days cost \$335.  
Route suggested Santa Fe and Union Pacific.  
This route is through Los Angeles and San Francisco and for a slight additional cost one could stop a day or two in these cities.

##### Trip No. 4.—

New York and return—30 days including Conference, Salt Lake City, a five day motor trip through Zion Park, Grand Canyon (North Rim which is the best view), Bryce Canyon, Los Angeles 3 days, Yosemite Valley 2 days, San Francisco 2 days, Yellowstone 4 days.  
Cost approximately \$500.  
Chicago \$440.  
Route suggested—Union Pacific both ways.

##### Trip No. 5.—

New York and return—six weeks including Conference, Salt Lake City, 5 day motor trip to Zion Park, Grand Canyon (North Rim), and

Bryce Canyon. Los Angeles 3 days, Yosemite Valley 2 days, San Francisco 2 days, Portland 3 days (1 for the wonderful Columbia River Highway Drive), Seattle 2 days, Vancouver 1 day, Lake Louise 2 days, Banff 2 days, Winnipeg 1 day, Minneapolis 2 days, Chicago 1 day.

If desired the trip to Yellowstone can be taken in place of the five day motor trip to Zion Park and Grand Canyon.

Cost—\$600 to \$650.

Chicago—\$550 to \$600.

Route suggested—Union Pacific and Canadian Pacific.

##### Trip No. 6.—

New York and return—eight weeks.

The above with a two weeks' trip to Alaska and Jasper Park.

Cost about \$750 to \$850.

Chicago—\$700 to \$800.

Route suggested—Union Pacific and Canadian Pacific.

For further information write ORRA S. ROGERS,  
Member Transportation Committee,  
41 Maiden Lane,  
New York City

#### MAKING THE BEST OF IT

REV. J. W. CROFOOT

(A talk to Battle Creek boys and girls, March 10, 1928)

In the fourth chapter of Exodus we read about God's call to Moses. Moses thought that the task was too hard for him. God said to him, "What is that in thy hand?" Moses answered that it was only a rod—a very common thing. But it was using that rod that enabled Moses with God's help to do wonderful things.

Folks are often mistaken about what can be done or can not be done with what they have in their hands. Some years ago I read of a poor boy who had one roller skate. Most boys would think that a single roller skate was entirely useless. But this boy was one of the kind that likes to do things and to make experiments. So he took that skate apart and fastened each pair of rollers to the ends of a piece of board and then he nailed a tall handle on it and he had a scooter. And that, the article that I read said, was the first scooter ever made. So that boy, by making the best of what little he had, made an invention that gave many boys besides himself a great deal of fun.

When I was in college I was much impressed by a speech made in chapel by George H. Utter, who was for many years the treasurer of our Missionary Society. He

was also governor of the state of Rhode Island for more than one term and a member of the United States Senate for a short time. He came from Rhode Island to Alfred, and, as was usual when distinguished visitors came, he was asked to speak to the students.

He spoke of Rhode Island granite and of how it is sometimes carved to make statues. He said that the granite is valuable but sometimes the man who is cutting it makes a mistake so that it is not possible to make what he intended to out of a piece of granite. "But," said he, "we do not throw that piece away. We try to make the next best thing out of it. If we can not make an angel perhaps we can make a man." Then he said that the same thing is true in making one's character. We should not let one mistake or many mistakes make us feel that we must give up.

There is a verse in Proverbs that says, "A righteous man falleth seven times and riseth up again." And that is a verse that I would like to have the nine boys and girls that are to be baptized today always remember. They will be interested to know that it was forty-four years ago today that I was baptized. In all these years I have been trying to get up every time I fall down. Of course we all fall down often, but that is not the important thing. The most important thing is to make the best of it, and get up, and go on again.

A little boy had a dog of which he was very fond. A mad dog scare struck the neighborhood, and he was repeatedly admonished to keep his doggie in the yard else he would get hydrophobia. He was not able to master the word, but he knew it must be something terrible because if his dog got that it would have to be killed.

One day, in spite of all his watchfulness, the dog got out of the yard and went trotting down the street. The little fellow saw him and hurried after him. At last the dog was collared and led back into the yard where the mother heard her son giving this admonition:

"Now you stay wight in dis yard, and don't you get out again, 'cause if you do you'll be comin' home with the hind-befo'-you."—*Baptist and Reflector.*

## CHILDREN'S PAGE

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

### OUR MOTHERS

MRS. ELISABETH K. AUSTIN  
Junior Christian Endeavor Superintendent  
Junior Christian Endeavor Topic for Sabbath Day,  
May 12, 1928

#### DAILY READINGS

Sunday—A mother's love (2 Kings 4: 18-24)  
Monday—A mother's care (Exod. 2: 1-10)  
Tuesday—A mother's service (Matt. 8: 14, 15)  
Wednesday—An ambitious mother (Matt. 20: 20-23)  
Thursday—A proud mother (1 Sam. 2: 18, 19)  
Friday—Care for his mother (John 19: 25-27)  
Sabbath Day—Topic: Why we love our mothers  
(2 Tim. 3: 14, 15)

Our daily readings give us several reasons why we love our mothers. Perhaps these are the most important reasons why we love them, but if I were going to select the biggest reason of all why we love our mothers I expect it would be something like the Bible verse we all learned when we were real young—we love mother because she first loved us. It is because mother loves us that she takes so much time to care for our every need. Her love makes her serve her children all the time; it gives her ambition and pride. If mother loves us so much, we ought to be willing to return that love in every way possible. Perhaps some of these ways are suggested in this poem which is adapted from the one entitled "Give to the World the Best You Have."

"There are loyal hearts, there are spirits brave  
And souls that are pure and true;  
Then give to your mother the best you have,  
And the best will come back to you.

"Give love, and love to your heart will flow—  
A strength in your utmost need;  
Have faith, and a score of hearts will show  
Their faith in your word and deed.

"Give hope, and your gift will be paid in kind,  
And honor will honor meet;  
And a smile that is sweet is sure to find  
A smile that is just as sweet.

"For life is the mirror of king and knave—  
'Tis just what you are and do.  
Then give to your mother the best you have,  
And the best will come back to you."

### WE HAVE MANY NICE LETTERS THIS WEEK

DEAR MRS. GREENE:

You said you would like to hear from Adams Center again, so I thought I would write to you.

Last Sabbath day, the seventh, I was leader of our Junior meeting. There were only three there besides myself.

After the meeting we had a jolly time. We had some plants which we gave to the "shut-ins" of our church. With the plants we gave an Easter card. Everybody was glad to receive his or her present.

Your friend,

NELLY VERREY.

Route 2,  
Adams Center, N. Y.,  
April 10, 1928.

DEAR NELLY:

Yes, indeed, I am very glad to hear from Adams Center again. Your letter is a very good and helpful one. It was lovely for you juniors to remember the "shut-ins" in such a delightful way. I hope other juniors will follow your example.

You will notice that your letter is quite a bit late. I will have to tell you why. My son has had it in his rain coat pocket for at least a week, and found it today when he fixed up to go out in another rain storm. What shall we do with him?

Lovingly yours,

M. S. G.

DEAR MRS. GREENE:

I am eight years old and am in the second grade.

I go to the Independence church. My teacher is Mildred Nye. There are five in my class. I like to read the letters.

We have a little pup. It is about three months old and it is very cunning.

MARY MAXINE CRANDALL,

Andover, N. Y.,  
April 10, 1928.

DEAR MAXINE:

I didn't read your letter when you handed it to me yesterday so I could not tell you how much I liked it. I do like it very much, and it surely makes me especially happy to

have Independence children write. I wonder how many RECORDER children can tell why.

Lovingly yours,

M. S. G.

DEAR MRS. GREENE:

I enjoy reading the Children's Page very much. I am eight years old and am in the third grade. I enjoy school and have a good teacher. My father is a minister at Ashaway, R. I.

I am learning to play the violin and can play a few pieces.

Last Monday, instead of having a social, the juniors went on a hike up to the Lewis Camp. We played a few games and then came home and ate supper, as it was too windy to eat at the camp.

Your little friend,

DOROTHY SIMPSON.

Ashaway, R. I.,  
April 14, 1928.

DEAR DOROTHY:

I was wondering the other day why you and Miriam did not write a letter for the RECORDER, and I am so pleased that you have. Isn't it fun to get letters from people we know?

You must enjoy your violin lessons. Do you like to practice? Eleanor is taking piano lessons, but I am afraid she does not like to practice. Practice makes perfect, you know.

You must have had a jolly time at the Lewis Camp, and I'll bet you had a good appetite for that supper when you got back. I was up there when I was at Conference and thought it a fine place for a summer's outing.

Lovingly yours,

M. S. G.

DEAR MRS. GREENE:

I have three sisters, Alberta, Lucile, and Dorothy. I am ten years old and I am in the fifth grade and have a nice teacher.

I thought you would like to hear about our Sabbath school class. We have four members. Most of us have been there almost every week. If we are sick, the other members send us a card or flowers. Every week we are there we get a gold star. If we have studied our lesson we get a silver star, too.

We have two nice children who live next door and we play with them a lot. Their names are Barbara and John. This morning John's cat died and we went to the cat's funeral. We set a stone up to mark his grave. Just last week their dog died. So we have had some sad times lately.

Your friend,

MIRIAM SIMPSON.

Ashaway, R. I.,  
April 14, 1928.

DEAR MIRIAM:

It was nice for you and Dorothy to write the very same day, and I hope you will try that stunt again. I was glad to hear about your Sabbath school class, and am sure it must be doing good work.

Your cat funeral makes me think that my brother and I used to have a cemetery when we were children. It was on top of a little hill back of the house and we had it nicely fenced. We buried there dead cats, birds, etc., for several years.

Lovingly yours,

M. S. G.

### NEWS LETTER FROM THE BOULDER CHURCH

The Boulder Church is rejoicing because it has a pastor again, after fifteen months without a leader. At a church meeting held February 12, it was voted to give Dr. C. A. Hansen of Rock Island, Ill., a unanimous call to become our pastor.

The call was accepted and Doctor Hansen arrived with his family the last week in March, ready to take up his duties April first. Doctor and Mrs. Hansen drove through—making the trip in less than four days. After a few days at the home of Mr. and Mrs. Irish, the new pastor and his wife rented a house and are very comfortably located at 2240 Seventeenth Street.

A reception and social were held in Doctor and Mrs. Hansen's honor a few days after their arrival. Although it was a bad stormy night, the home of Mr. and Mrs. Herbert Saunders was well filled—more than sixty being present.

A musical program, arranged by the Misses Margaret Saunders and Barbara Rogers, was followed by a contest featuring the names of twenty or more well-known Seventh Day Baptist ministers.

This contest was prepared by Roy Rogers and showed considerable originality and ingenuity.

At the close of the evening, ice cream and cake were served by the Refreshment Committee.

Doctor Hansen has given us three splendid talks and has preached two Sabbath afternoons at Denver. The Denver congregation also held a reception for Doctor and Mrs. Hansen soon after their arrival in Colorado. They will probably make their own report soon.

The Boulder people are without a church building at the present time and are liable to be for some time to come. We are holding Sabbath morning services at the new Nazarene Church at the corner of Sixteenth and Pine. For a long time the Nazarene congregation held services in our church—so we naturally turned to them for a place of worship when our building was no longer available.

The old church building had grown insufficient for our needs in many ways. It was on a noisy street, as anyone will testify who has ever attended a church service here, and when the Athletic field was established only a block away with football or baseball games nearly every Sabbath morning, it seemed as if a change must be made.

The Texas Oil Company bought the property for \$10,000 net for a filling station, and the Building Committee, consisting of Paul Hummel, Mrs. Alice Davis, Mrs. Ethel Sutton, Orville Rasmussen, and Roy Rogers, was instructed to look for available lots and present the list to the church for a selection. They did so, and after several weeks' deliberation the lot at Ninth and Arapahoe (southeast corner) was chosen as the one best fitted for us, both as to price and location.

The stone and other material in the old building was offered to us by the Texas Company for dismantling it. D. E. Hummel and Roy Rogers were appointed a committee for tearing down the church. The men of the society responded nobly and in less than a week the work was completed and the material moved to the new lot, three blocks west. Several men who could not get away to work hired men in their places, so the work was done at practically no expense.

The last service in the old church was held during the early part of March and was in charge of Alfred Wheeler and family. At the conclusion of the service, Alfred took several pictures of the church with the congregation standing in front of the building.

Plans for the construction of the new church have been finished and submitted to the city building inspector and the work is expected to start very soon.

The stone saved will be used as the foundation and brick will be used to finish the building. The first floor auditorium will be twenty-six by twenty-eight feet, with two classrooms at the back which may be opened into the main room. There will also be a baptistry with two dressing rooms, a pastor's study, and a substantial space for the choir. In the basement will be a large assembly room, which will be used for church dinners and meetings of various kinds, quiltings, and socials. A convenient kitchen is included in the plans, also coal and furnace rooms. A fire place will be one of the attractions of the large room in the basement.

We hope to have a small modern church suited to our needs and of which we may not feel ashamed. The prospect of a more suitable building in which to worship is doing much to increase the general interest and morale of the church and society.

The past months have been busy ones for the Building Committee, and they have given freely of their time and strength and gasoline. Especial mention should be made of L. A. Davis, real estate man, who has been a great help to the committee in many ways.

The regular appointments of the church have been kept up with a fine degree of interest during the past year. If there is any advantage in being without a pastor, it consists of the opportunity it affords of finding out the real talent in a church.

We are proud of our young people! For six weeks at one time, they had charge of the Friday evening prayer-meeting, and for several weeks they took turns in conducting the Sabbath morning services.

At one service a play was presented, which was written and directed by Geneva Saunders, whose sister Margaret and brothers, Francis and "Billy," took the different parts. It was good indeed, and with

the special music furnished by the members of the family, made an especially interesting service.

Another service was arranged by Barbara Rogers. Mrs. Rogers presided and Barbara's father gave us one of the half-humorous, practical talks we so much enjoy.

Beth and Oletha Wheeler have helped a great deal with the music. Helen Landrum and her father gave an excellent service. The services conducted by the different families of the church, one by one, as their turn came, have always been interesting and profitable.

The Christmas services at the church were mostly arranged for and conducted by the young people. They have given a number of socials and in many ways have contributed to the welfare of the church.

The Annual Dinner was held, as usual, at Buckingham Hall on New Year's day. The weather was cold and disagreeable, but the tables were well-filled—about eighty being present. No one went away hungry! The men of the church cleared the tables and washed the dishes. If Mr. Wing and Mr. Coon read this, they will remember the enthusiasm and "pep" usually displayed at such times.

The Annual church business meeting was held at two o'clock in the afternoon. Annual reports were read, officers elected, and other business transacted. The old officers were all re-elected: moderator, Orville Rasmussen; treasurer, H. W. Saunders; clerk, Mrs. J. R. Wheeler; chorister, Mrs. Myrle Saunders. (Later on Mrs. Saunders resigned and Mr. D. E. Hummel is filling her place most acceptably.)

The old Missionary Committee was retained (H. W. Saunders, Orson Davis of Denver, Mrs. Gladys Coon Hemminger of Whiterock, Utah, and Mr. Sweet), and the name of Mrs. Kittie Potter was added. This committee works with the pastor in planning the field work for the summer and in any other way possible.

Miss Beulah Coon, who teaches at Wildona, Colo., spent her Christmas vacation with friends in Denver and Boulder. She and Mrs. Mildred Saunders Jeffrey of Denver conducted a church service here during the holidays. Beulah had charge of the service, while Mildred read a paper on Palestine and sang a solo.

The church is still mourning the death of Mildred's mother, Mrs. Charles F. Saunders, which occurred in Denver a few weeks ago. The Saunders family lived here for several years at one time, and have always seemed like our own people. Mrs. Saunders was an inspiration to all of us here, and her love and interest seemed to be ever with the Boulder Church. Our sympathy goes out to the husband who is left, and to the children who so cherished a dear and loving mother.

Philip Andrews spent a few days recently with friends and relatives en route to South America. Having graduated from the university here as a mining engineer, in 1921, Philip has been in the employ of the Standard Oil Company ever since, in Mexico and Venezuela. A year ago he returned to Boulder and spent three months here with his parents, Mr. and Mrs. D. M. Andrews. He then went to San Francisco, where he worked out of the head office of the California company, until now he is being sent back to Maracaibo, Venez.

Mrs. Lillie Ayars is expected home soon from a four months' visit in California with relatives and friends. Mrs. Ruth Vars, her sister-in-law is also in California recovering from a severe illness.

Mrs. S. R. Wheeler is living at the home of her daughter, Mrs. Rasmussen. She has had a hard winter, with bronchitis and several severe sick spells, but seems better now. She is interested, as always, in everything pertaining to the church, and misses Elder Wheeler more and more as time goes on.

Pastor Hansen has had considerable trouble since he came with an infected ankle. It is much better, but he has been having the "flu" during the past week. We hope that his troubles are all over with now, and that he may keep well and strong for the work here and out on the field.

Doctor Hansen will serve both the Boulder and Denver churches as far as he is able, and will work on the field this summer, under the general direction of the Missionary Board—as Brother Burdett Coon did while he was in Colorado.

L. R. W.,  
Clerk.

April 19, 1928.

## Lone Sabbath Keeper's Page

### LETTER FROM A LONE SABBATH KEEPER IN THE SOUTH TO ONE IN THE NORTH

MY DEAR FRIEND:

How time does slip away, leaving so many things undone that looked so easy some weeks ago! But in answer to your prayer a door was opened, and in less than three days we had entered through it. As we have had some knowledge of this place during the past forty-seven years it does not seem very new or very strange.

It happened thus: Friends that I knew during the Civil War have passed away one by one, but some of their surviving children and grandchildren live near us. It was one of these grandchildren that came on Monday, February 13, to offer us the use of a farm containing about one hundred twelve acres, so we arrived here after sunset the following Wednesday.

This place was once the home of my youngest sister, Mrs. Agnes E. Johnson, but the house she lived in was torn away after her removal to another place, and a new house was erected on the same site, so I have been told since I came here. We have neighbors almost in speaking distance; the nearest is a bright mulatto woman, about sixty-six years of age, who seems pretty well acquainted with the Bible, although she can not read it herself; it is read to her by her oldest brother, whom I saw baptized in a river on January 15, 1865, when Fort Fisher was being cannonaded by Federal soldiers. The booming of the cannon was plainly heard by the hundreds of spectators gathered there, of whom only a very few had ever witnessed an immersion before.

As this county was settled mainly by immigrants from Scotland, they soon had flourishing churches of the Presbyterian faith. There were three houses of worship of that faith near enough to my father's house for me to attend services once at each place, and a singing contest at one of those churches at another time. Three classes met and sang, and the Bloomfield class won although all the three classes had the same teacher. That was a gala day for me,

which I would not have missed except for some good reason, and no such reason was offered, for both my parents wanted me to go because I was a member of the Bloomfield class.

Father had promised to carry me, but early that morning a youth appeared at our door to ask father for the use of his carriage to carry one of his sisters to the contest. Father did not want to disappoint either him or me so he said,

"If you will carry Elizabeth I will stay at home, and you can have the carriage."

We were soon on the road to his father's, where we joined the waiting crowd, and carriage after carriage started on the nine mile trip to meet the other two classes at the church by ten o'clock—the hour for the first class to start singing.

Now, after the lapse of nearly sixty years I am living over again that beautiful happy day among young people who were soon to be separated from one another by one of the hardest conflicts which this country ever saw. The government had already been taking the men by conscription, and the age line was often advanced so as to take older men and lowered so as to take younger ones.

A few weeks after our day together at the singing contest, every seventeen year old boy who could shoulder arms was taken, including the youth who had driven with his sister and me to the church. This youth and an older man were captured and taken far north. By the time they arrived at the prison the boy, frail from infirmity, had to be placed in a hospital, and his older friend was detailed to nurse him. After a while his friend was paroled, and on leaving asked the sick boy if he had any message to send to his mother. He took a ring from his finger and a knife from his pocket and said, "Give these to my mother for I shall soon be gone"; and not long after his parents were notified of his death.

Such occurrences as that tended to deepen my hatred of war, and of fights among children. In the home and in the school yard are the birthplaces of wars. I have seen young mothers teaching their little sons to shake their fists at their fathers, and the sight has always shocked me, though the mothers thought they were having fun at the time.

At one of those times I saw a look of sadness pass over the face of one young father, and at another time I saw a heavy frown darken the face of another young father. (One of those fathers could see in his son a possible ruffian, while the other appeared to see only disrespect for himself. The son of the first is a noble and respected young man; the son of the other has already been jailed more than once on account of his wicked ways.

A warless world is yet a long way off when little boys of today are allowed to fight in their homes and among their schoolmates. Those who claim to be working for a warless world need to do some home missionary work; and when I say "home," I mean in each family where there are little children requiring the right kind of home training.

It is months since I have greeted the pastor of any church, although it is not over five miles to several churches. I am not trying to attend church, because my crippled hand refuses to help me out in getting ready, so as to be on time at the services; but there has been no break in my Sabbath rest as yet. With food already cooked, it does not take long to place it on the table, and I leave the dishes unwashed until after sunset, so I have nearly the whole day for rest. The weather has been so damp that I have not tried to walk in the open air very much, but last Sabbath I walked to the nearest forest and enjoyed the tokens of nature's resurrection from its long sleep under its covering of dead leaves.

Our Cherokee Indian neighbors, of which we have quite a goodly number, are trying to get a law passed here that will allow them to share with the main tribe the annual apportionment of money. Until a few years ago the Cherokee chief had jurisdiction over all the Indians in this state, if I am rightly informed. We have had a kingdom within a democratic state and we could not vote at their elections, nor were they allowed to vote at ours, and they had their own schools and churches. But a change was effected a few years ago when some of the best educated Indians desired to vote at our presidential election.

I think I should have enjoyed reading a copy of the new book you mentioned. While

I have never had opportunity to delve in the ground and discover nature's hidden lore, yet I can accept the Mosaic account of the beginning of things and can to some extent imagine the great heat required to evaporate the immeasurable tons of water that hid the ground from Noah's sight. To me, this wonderful flood of water and the drying winds passing over the earth, heated by the earth's internal fires, account for the coal found in mountainous regions, buried by landslides and wash from the excess of water.

In regard to early time, if you apply to the first three days of creation week our Savior's words in John 11: 9, you have days of twelve hours' length, preceded by nights of four watches' length. But since those days were sunless and starless, their hours and watches were not to be measured by any human device. To give certain periods of years to each of those first days seems to me to be an effort to exhibit wisdom above what is written, and any addition to or subtraction from what is written, either in the Book or in nature, is placing oneself on dangerous ground.

I must bring this long letter to a close, with love from

YOUR FRIEND IN THE SOUTH.

### REPLY FROM THE NORTH

DEAR FRIEND:

I am glad you found a roof to shelter you, and that your removal was quickly and safely effected, especially in the midst of winter. God does not forget his own. Winter and spring have been wonderfully comfortable with us this year, and probably much more so with you. We have had not one genuine blizzard this winter, but we are still looking for one that may visit us as the middle of April approaches. The past week has been the warmest average for the first week in April for forty years.

I agree with you about the birthplace of wars. When I see small boys playing with toy guns, aiming them at their playmates or at passers-by or their elders, the seeds of militarism and of criminality seem to be making ominous progress.

(One summer day there was a knock at

my door. On opening it, there stood a small boy with a good-sized air gun pointed at my face. I was considerably startled. He had come on an errand, and embellished it with what he called fun, but I was impressed with the mistake of letting children play with such dangerous toys. Yet who can prevent the manufacture, advertisement, and circulation of firearms? Such businesses joined with the causes you mentioned, do develop into wars.

Your care for your Sabbath rest must be a factor in prolonging your life. It always seemed to me hard on a woman when she had to prepare a bigger dinner on Sabbath days than on ordinary days. When cooking is a large part of her daily work, she has earned a rest on the Sabbath, and her family ought to grant it. Heavy, hearty meals on the Sabbath cause sleepiness and deaden the mental attitude so that it can not receive as readily the spiritual sustenance which is for our eternal good. A light, refreshing lunch I like much better.

I never thought of applying John 11: 9 to the length of creation days, but early in my Christian experience Psalms 90: 4 and 2 Peter 3: 8 seemed to explain them to me. My first childish impression of God's creative work was mechanical, that he had a workshop (like my father and grandfather) and he made fishes, beasts, birds, flowers, human beings, and stars in that shop. Later I read that a day with the Lord is as a thousand years, and that things which are seen are not made of things which do appear (Hebrews 11: 3); and that God is a Spirit, and his Spirit brooded on the face of the waters to bring life out of desolation and waste. I use words which the Hebrew expresses.

The Hebrew also conveys the idea that the brooding Spirit of God accomplished much before time began to be counted. And here is another strange revelation of the Hebrew. Where it is translated into English "the first day," in the Hebrew it is "day one," after which followed the second, third, etc.; a noteworthy use of a cardinal numeral in the first of the series, followed by ordinals. The significance of this peculiar wording, time will reveal.

I am having a very busy spring, but must leave further particulars till later. We can

analyze our experiences better from a distance. Will my present ideas of creation later prove to be as childish as my early ones? I wonder.

With love,

YOUR FRIEND IN THE NORTH.

### THE NEW CALENDAR CRAZE

Editor, *Sabbath Recorder*,  
Plainfield, N. J.

DEAR SIR:

I am wondering if the *SABBATH RECORDER* expresses the opinion of the Seventh Day Baptist people when it offers some objection to the change in calendar which is contemplated, making a thirteen month year instead of twelve months.

I, myself, never realized the calendar had anything to do with our Sabbath, or was in any way connected with the Christian Church. If it is not, why make any sort of a denominational issue out of it?

We believe that the seventh day of the week is the Sabbath. The new calendar can in no way interfere with that Sabbath. The new calendar will, however, straighten out many complications which every business man has every month in every year, as the result of months with an unequal number of days. Thirteen months or any number by which 365 can be divided by a multiple of seven, let us have.

I am a mere business man, but at the end of every month when determining the cost of our business, in distributing the pay roll of the establishment, we are obliged to distribute four weeks' pay of twenty-four days over a month of twenty-five to twenty-seven days. For every one of our forty-five employees we are obliged to make an adjustment, which is a nuisance.

In the matter of comparative production, I am constantly comparing the months of twenty-eight days or thirty days with months of thirty-one days. The whole system is inaccurate. There is nothing efficient about it. That is why so many business houses today run their businesses on the thirteen months' basis. They get the same amount of production in each month and can measure their efficiency intelligently.

Long ago we had accountants recommend to us that instead of getting out twelve

month trial balances and reports on our costs, we get out thirteen, and each one would be on an equal footing of twenty-four business days.

There is nothing to be said for the present calendar, and there is nothing to be said against a new calendar of an even four weeks, except possibly sentimental inconvenience caused when the change is made. That has been done before when our present calendar was corrected.

But let us not try to make any more religious issues out of what is not religion. It surely is not a denominational one.

Sincerely yours,

GEORGE B. UTTER.

### NORTHWESTERN ASSOCIATION, AUGUST 9-12

*The Sabbath Recorder*,  
Plainfield, N. J.

DEAR SIR:

At a recent meeting of the Executive Committee of the Northwestern Association I was instructed to notify the *RECORDER* office of the date of the Northwestern Association.

The Northwestern Association meets at North Loup, Neb., August 9-12, inclusive, this year. We are hoping that people returning from Conference will plan to stop at North Loup and attend association.

Yours truly,

JAMES A. JOHNSON,  
Recording Secretary.

North Loup, Neb.,  
April 17, 1928.

### DOCTOR GRAY LECTURES AT MOODY BIBLE INSTITUTE

The public is invited to hear two series of lectures to be delivered during the summer term by Rev. James M. Gray, D. D., president of the Moody Bible Institute. These fifteen or twenty lectures will be heard in the institute auditorium on Thursdays at nine-thirty a.m. and Saturdays at ten o'clock a.m., beginning May 24. One series will deal with Angelology and will treat of both holy and evil angels, with special emphasis on Satan and Satanism.

Spiritism and Demoniacal Possession. The other series will treat of the inspiration of the Scriptures and will deal with the nature of inspiration, its limitations, extent and proofs, and the difficulties and objections that have been raised against it.

In addition to the lectures above mentioned, Doctor Gray will continue his class in Bible Analysis on Fridays at nine-thirty a.m., in the lecture room of the men's building, the subject being the Book of Revelation. On Wednesdays at ten-thirty a. m., he will meet his class in the pastor's course on modern apologetics, the subject being Evolution.

Summer visitors to Chicago may profitably make their plans to include the hearing of these lectures.—*Moody Bible Institute, Chicago, Ill.*

### Sabbath School Lesson VII—May 12, 1928

JESUS ENTERS JERUSALEM, Mark 11: 1-33.

Golden Text: "Behold, thy king cometh unto thee; he is just, and having salvation." Zechariah 9: 9.

#### DAILY READINGS

- May 6—Jesus Enters Jerusalem Mark 11: 1-11  
 May 7—Jesus Exercising Kingly Authority, Mark 11: 12-26  
 May 8—First Cleansing of the Temple, John 2: 13-22  
 May 9—The New Jerusalem Revelation 21: 1-8  
 May 10—The Coming of the King, Zechariah 9: 9-17.  
 May 11—God's Temples, 1 Corinthians 3: 16-23.  
 May 12—The King of Glory Psalm 24: 1-10.  
 (For Lesson Notes, see *Helping Hand*)

## MARRIAGES

WHISNER-RANDOLPH.—At Salem, W. Va., April 15, 1928, by Rev. George B. Shaw, Harry E. Whisner of Clarksburg, W. Va., and Norma Randolph of Salem.

## DEATHS

DAVIS.—At her home in Salem, W. Va., April 9, 1928, Mrs. Ernest O. Davis in the fifty-seventh year of her age. She was the daughter of Geo. W. F. and Similde Lowther Randolph, and was born February 18, 1872. Her entire life has been spent in Salem.



In 1893 she was married to Ernest O. Davis. She is survived by her husband and by a son and two daughters—George Warren Davis of San Francisco, Calif.; Lucile, wife of Orville B. Bond, of Lost Creek; and Anita, at home. She is also survived by her father, two sisters, and five grandchildren.

She was converted at the age of twelve and soon after was baptized by Elder S. D. Davis. She was one of the organizers of Christian Endeavor in Salem. It would be difficult to find a good thing being undertaken in Salem that she was not connected with. She worked in every branch and department of the church. Outside the church it was the same.

Mrs. Davis had a rare combination of Christian graces. Her strong convictions were exercised in gentleness and charity. Her busy, energetic life was sweetened with tact and good sense. Her courage in the face of the final inevitable was sublime. She died smiling. Mrs. Davis will be greatly missed, not only by her family but by an unusually large circle of friends.

The funeral was very largely attended. The music was by a quartet consisting of O. W. Davis, H. O. Burdick, A. C. Morrison, and C. H. Siedhoff. G. B. S.

**DICKINSON.**—Emily Abby Davis was born near the village of Shiloh, May 10, 1847. She was the daughter of Jeremiah B. and Eunice Ayars Davis.

She attended the public school and Union Academy, and later for a time conducted a private school in her home to supplement the short public school year.

April 1, 1873, she and Charles Bacon Dickinson were united in marriage by Rev. Walter B. Gillette. To this union one daughter, Mrs. Anna Bonham, deceased, and three sons, Edward, Charles, and Clarence, now of Shiloh, and Alford, Fla. The most of her married life was spent on the farm west of Shiloh. She with her husband moved to the village in the spring of 1918. Since the death of her husband, in 1920, she has received the thoughtful attention of her devoted sons and a granddaughter, Emily Bonham, who lived with her grandparents after the passing away of her mother.

At the age of thirteen Mrs. Dickinson was baptized by Rev. Walter B. Gillette, and united with the Shiloh Seventh Day Baptist Church, of which she continued a loyal member. She was a member of and interested in the work of the W. C. T. U. and Mite Society.

A beautiful display of flowers and a large gathering of friends and neighbors at the farewell service were evidences of love and friendship.

Pastor Loofboro commented on the words of Jesus, "I am the resurrection and the life." The body was laid to rest in the Shiloh cemetery. E. F. L.

**HULL.**—Charles B. Hull was born January 15, 1861, in Milton, Wis., and died at his home in Chicago, Ill., April 7, 1928.

He was the son of Rev. Oliver Perry Hull and Emma Davis Hull. While living in Minnesota, in 1872, he was baptized by his uncle, Rev. Nathan

V. Hull. He later attended Milton College, and on November 27, 1884, was united in marriage to Margaret Jane Davis, by Rev. Joseph Morton, at Chicago.

Besides his widow, his four children survive him, as follows: Ernest Wardner Hull, of Santa Anna, Calif.; Lester Theodore Hull, of Fort Wayne, Ind.; Hazel Margaret Gessler of Honolulu, T. H.; and Miss Nellie Evangel Hull, now studying in Paris, France.

Mr. Hull, for years a faithful member of the Chicago Seventh Day Baptist Church, passed away suddenly, his death being due to apoplexy. He was advertising manager for "Hunting and Fishing" at the time of his death, and had been in the advertising business in Chicago for over forty years. At the time of his passing he was also superintendent of the Seventh Day Baptist Sabbath school.

Funeral services were held at the late home, 1340 Waveland Avenue, April 9, and were conducted by his pastor, Rev. August E. Johansen.

A service of sacred music, originally arranged by Mr. Hull for the Sabbath school program for April 7, was held at the regular church service April 14, as a memorial to the former superintendent. A. E. J.

**MILLARD.**—Ida May Millard was born in the Township of Linn, Wis., November 9, 1864. She was the daughter of John Morris and Hannah (Burdick) Millard.

Her mother passed on when she was but a mere child and she was cared for by her grandparents, John and Betsey Millard. When about nineteen years of age she went to her home and cared for her father and brother. She performed this task with daughterly fidelity until the father was laid away.

For the past twenty years she and her brother have lived in Walworth in the house from which she was borne to her last resting place. She leaves her brother John to face alone the years that will yet be allotted to him. Besides the brother she leaves a number of cousins.

Ida was of a shrinking disposition, preferring to remain in the quiet of the home to meeting with others in social activities. She has faithfully sought to fill her place in the home. She has long suffered from cancerous malady and passed from this life the early morning of April 13, 1928, being 63 years, 5 months, and 4 days of age.

Farewell services were had from the home April 15, conducted by her pastor, and the body was laid in the family lot in the Cobble Stone Cemetery. The pastor spoke from Paul's thought of life as shown in 2 Corinthians 5: 1-10. E. A. W.

**RANDOLPH.**—At her home in Salem, W. Va., April 5, 1928, Mrs. George W. F. Randolph in the eighty-fifth year of her age. Similde Lowther was the daughter of Jesse M. and Lucinda Hall Lowther. She was born August 20, 1843, in Ritchie County, W. Va.

On December 4, 1867, she was married to George W. F. Randolph. The home was established at Salem, where Mr. and Mrs. Randolph have lived for more than sixty years.

She is survived by her husband and by three daughters—Mrs. Cora Ogden at Jacksonville, Fla.; Mrs. Ruby Davis of Salem, who survived her mother but four days; and Mrs. Myrtle Rosier of Clarksburg. There also remain of her parents' family, two brothers—Deacon Stillman F. Lowther of Salem, and Mansfield Lowther of Baker, Ore.

There are twelve grandchildren and fifteen great grandchildren. It may not be out of place to name some of the grandchildren that would be known to RECORDER readers—Rev. S. Duane Ogden, Mary Lou Ogden, and George W. Davis.

Similde Lowther was converted in 1857. She was baptized by Elder Ezekiel Bee and joined the church known as the Pine Grove Church. Following her removal to Salem, she united with the Seventh Day Baptist Church there, where she has since been a worthy member. While not attending the Sabbath service regularly in recent years, she was a working member of the home department of the local school. She was a faithful reader of the RECORDER and was interested in denominational matters. In recent weeks she has sent money to the Denominational Building Fund and had long been interested in Salem College.

As she had lived near the college and had kept a millinery store for many years, her acquaintance was large, and her funeral was largely attended.

At this service her pastor used the same text and many thoughts that he had used at the funeral of her sister Celina Bee, at North Loup, Neb., seventeen years before. G. B. S.

**SUTTON.**—At her home near Blandville, W. Va., on April 12, 1928, Mrs. Jeriel Sutton, in the ninety-first year of her age.

Tacy Jane Davis was the daughter of Alfred Newlin and Rebekah Davis. She was born February 15, 1838. On February 15, 1859, she was married to Jeriel Sutton, who died May 23, 1893. She is survived by one daughter, Mrs. Phylenia Parks, and by five sons, Alvadore, Adolphus, W. A., Tolbert, and S. C. There are also twenty-five grandchildren and nineteen great grandchildren. Seven of her children have preceded her in death.

She became a Christian when about sixteen years of age. Her name appears in the list of students of West Union Academy, and she was probably a member of the West Union Seventh Day Baptist Church. During practically all of her long life she has been a member of the congregation of the Middle Island Church. She is about the last of her generation. Of late she had often expressed her readiness to die.

Funeral services were held at the Middle Island church, and were conducted by the pastor of the Salem Seventh Day Baptist Church. G. B. S.

**THAYER.**—Albert Sylvester Thayer, eldest son of Jeremiah and Rebecca Davis Thayer, was born near Welton, Iowa, April 16, 1862, and departed this life from his home in Elkhart, Kan., at one-thirty o'clock, Friday, March 30, 1928.

Mr. Thayer was united in marriage with Anna Butin in March, 1883, at Nortonville, Kan., forty-

five years ago. There remain of his immediate family to mourn his loss and to cherish his memory, the companion and helpmate, and his two sons, Charles F. Thayer and Horace B. Thayer, also a sister at Ingram, Neb., and a brother Charles of Seattle, Wash., six nephews and eight nieces and a large number of grand nephews and nieces.

When a young man of eighteen Mr. Thayer was baptized into the Seventh Day Baptist Church at Long Branch, Neb., later transferring his membership to Nortonville, Kan., of which he was a member at the time of his death. He has been a member of the Modern Woodmen of America since 1895. Mr. and Mrs. Thayer were pioneer home makers in this western country. Twenty-two years ago the twenty-second day of April, they came to Cosmos, Okla. He helped many others find locations for homes in this vast Tri-State community.

He suffered from an attack of acute indigestion last December. He found encouragement under medical treatment and yet a fatal illness developed persistently, although withal his immediate going was sudden and unexpected. And now hearts so near to him turn for comfort and strength to him who is the Author of life, and of their loved one they will say, "He is not dead but sleepeth."

Funeral services were held at the Baptist church, Monday, at two-thirty o'clock, the church being completely filled with friends of the deceased and Mrs. Thayer. Woodmen and Royal Neighbors attended in a body.

Burial was in Elkhart cemetery.

The business houses closed from two-thirty to four for the services, out of respect to the memory of the deceased. T.

**WASCOMB.**—Katie Thompson was born March 25, 1874, of J. W. and Margaret Thompson, at the old home west of Hammond, known as the home of "Bud" Thompson.

While the father was living, the writer of these lines spent many happy days conversing with him and sharing in the hospitality of the home. When he died it was the writer's privilege to speak words at the funeral.

In the year 1890, on March 22, she became a member of the Seventh Day Baptist Church of Hammond. She was married to J. W. Wascomb March 4, 1897. To this union were born five children, four of whom are living: Roy, Ora, Vesta, and Maurice. She died April 6, 1928. A mother, four brothers, three sisters, and the four children survive her. It is worthy of note that she died on Good Friday and her funeral was on the day following: "Earth's saddest day and earth's gladdest day, with only a day between." A loving and devoted mother, she was faithful to her church, and took great pleasure in Sabbath observance.

The funeral was conducted by her pastor, Rev. L. D. Seager, the sermon being preached by Rev. S. S. Powell, a former pastor. Two hymns were most beautifully rendered, one at the house and the other at the grave in Greenlawn Cemetery, by a Seventh Day Baptist quartet. The text of the sermon was St. John 1: 4, "In him was life, and the life was the light of men," from that wonderful introduction to St. John's Gospel. S. S. P.

## SPECIAL NOTICES

The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work in Pangoeng-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. Gardner, D. D., Editor

L. H. North, Business Manager

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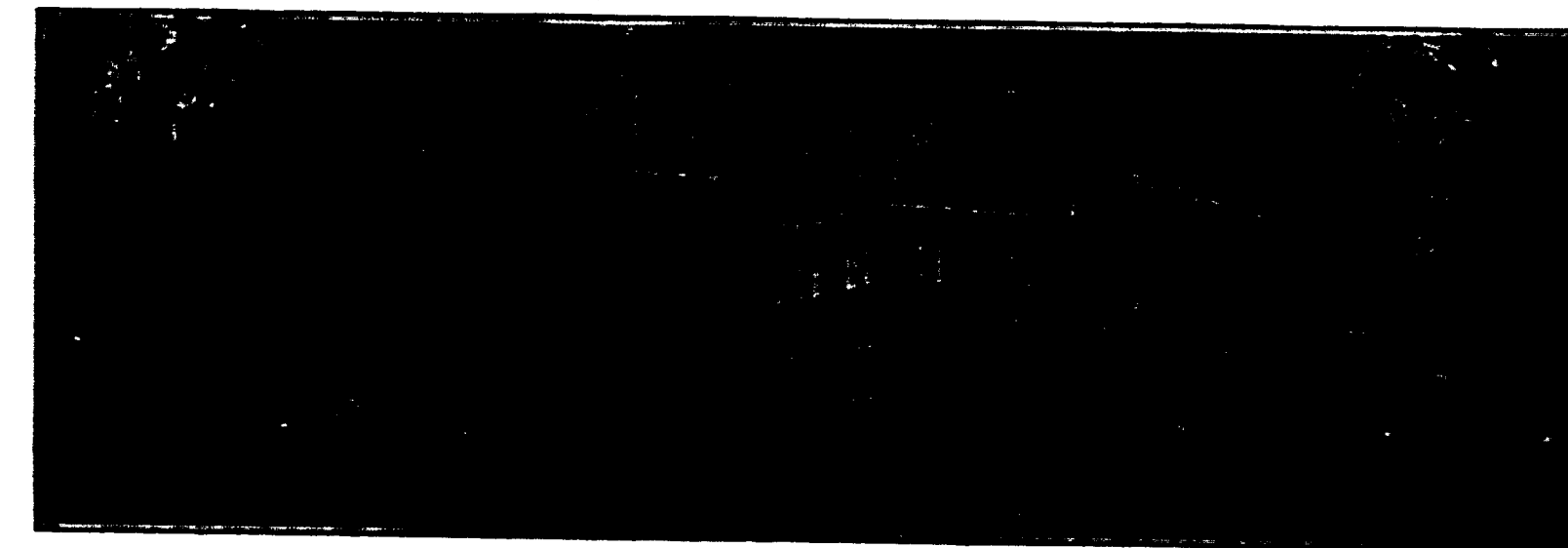
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