

The Sabbath Recorder

Honor the Lord with thy
substance, and the first
fruits of all thine increase;

—Proverbs 3: 9, 10

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

FOR MOTHER'S DAY

The bravest battle that ever was fought;
Shall I tell you where and when?
On the maps of the world you will find it not;
It was fought by the mothers of men.

Nay, not with cannon or battle shot,
With sword or nobler pen;
Nay, not with eloquent word or thought,
From mouths of wonderful men.

But deep in a walled-up woman's heart—
Of woman that would not yield;
But patiently, silently bore her part—
Lo! there in that battlefield.

No marshaling troop, no bivouac song;
No banner to gleam and wave;
And oh! these battles they last so long—
From babyhood to the grave!

Yet, faithful still as a bridge of stars,
She fights in her walled-up town—
Fights on and on in the endless wars,
Then silent, unseen—goes down.

—Joaquin Miller.

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SEVENTH DAY BAPTIST DIRECTORY

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(INCORPORATED, 1916)

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The Sabbath Recorder

A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

VOL. 104, No. 19

PLAINFIELD, N. J., MAY 7, 1928

WHOLE No. 4,340

Blessed Master, we bring to thee all our perplexing problems. Enable us to see the best way to go. Give us patience to bide thy time and to follow thy leadings. Keep us hopeful that in thine own good time the way will be made clear and thy cause go forward. Wilt thou raise friends and helpers for the work thou hast given us to do. Give all thy dear people a longing for better things. Help them to show their faith in the cause we love by rendering practical help in promoting things that endure. In Jesus' name. Amen.

Sabbath Keepers Not Alone in Protesting Liberty, published at Takoma Park, Washington, D. C., has a leading article entitled, "Protest of the Press Against Sunday Blue Laws."

The one significant feature, which shows that Sabbath keepers are not alone in their protests against the fanatical campaign being pushed in Congress for a drastic Sunday law, is seen in the fact that more than thirty quotations from Sunday-keeping papers throughout the entire land, are given, protesting against such a "blue law."

The "Blue Law Menace," so called, will have to find more friends than it has yet found, if the present attitude of Congress has any significance.

One would think that Bolby and company with the Lord's Day Alliance, after so many years of fruitless effort to lobby such an un-American law through Congress, would begin to realize that this is, in very fact, a land of religious liberty. The more persistent such fanatical efforts become, the more outspoken becomes the country at large against Sunday laws.

A mighty host of Sunday keepers grows more and more outspoken against religious legislation. Even after more than twenty religious bodies have sent delegates to plead for this law, Congress seems less and less likely to heed their demands.

It is the plan of the alliance to make this law for Washington an entering wedge for such action for the entire nation. But the instigators seem to be losing out at every step. The movement progresses in the wrong

direction. If Bolby and company want to turn the world against the Church, and widen the chasm between Christianity and non-Christians, they can take no better way to do it than to just keep right on with their fanatical, oppressive work.

Important Thoughts on Denominational Loyalty There are some thoughts regarding the welfare of our people that should never be allowed to fade from view. We are exponents of the Bible truth regarding the Sabbath as established by Jehovah and as observed by Christ and his disciples. The very fact that we are recognized as Seventh Day Baptists makes it imperative that we shall be model and exemplary Sabbath keepers. While we are called upon to be true to all the gospel teachings, there is a special reason for our faithful and constant loyalty to the one truth that makes us a separate people. To be unfaithful in this matter would stultify our influence as Christians and make us guilty of denominational suicide.

The way we treat the Sabbath cause in our homes, in our Bible studies, in our churches, and in the world about us, will settle the question as to the real quality of our denominational life. If the Sabbath of Christ is ever to be restored to its rightful place, it must come about by the faithful teachings and the consistent example of real Sabbath keepers.

It is our duty to join with all Christians in exalting the Christ as the Savior from sin and as the light of the world. But while we do this, we must not fail to exalt Christ as the maker, observer, and Lord of the holy Sabbath day. Loyalty to this truth means loyalty to the other truths of which this is made the central one in the Decalogue.

The Sabbath was made a test of loyalty with God's people oftener than any other precept of the law. Time and again when Israel wandered away from the Lord the first charge brought against them was that they had forgotten the Sabbath. And when

the tribes were urged to return, God's first plea was "Return unto my sabbaths."

Curses were often pronounced because the Sabbath was forsaken, and blessings were promised to those who "remember the sabbath day to keep it holy."

The Sabbath does not stand alone in importance, but it has much to do with the attitude of men toward the Bible itself. Lack of reverence for the Sabbath is a sure indication of a lack in spiritual life. Given a correct understanding of any one toward the Sabbath truth, and you have a pretty fair estimate of his attitude toward religion.

I am deeply impressed with the feeling that when any leader, claiming the Bible as the only rule of life, assumes an attitude that discounts Bible teaching on this important question, he does thereby tend in his teaching to undermine the entire system of Christianity and to destroy reverence for God's revealed law.

Just this thing is happening all about us today. Nothing is clearer than that there is an alarming and wide-spread loss of faith in the binding force of this most explicit command of God. The most natural result must necessarily be a general disregard of spiritual things.

The conscientious, God-fearing man, who lives in communion with God, reveres his Sabbath, calling it a delight, is becoming all too rare; and the tendency among our dear people to drift away from God and spiritual things is all too common.

I fear that these tendencies are showing themselves in our own churches by the evident indifference to our religious work, and by the ease with which so many drift away from the Sabbath. If we do not keep the Sabbath ourselves as we should, it is not strange that interest in Sabbath reform and in mission work loses out, and our boards have to curtail in their work.

Inconsistency of Great Teachers After what we have already said, it may be an interesting study to learn some of the causes of indifference and skepticism regarding Bible authority and some of the very plainest teachings of the Book of books.

It is passing strange that so many great preachers extol the Bible as "God's Word" and their only rule of faith and practice, and then by the most illogical and unscriptural methods explain away its plainest

teaching, and substitute a mere man-made precept in its place!

With the Bible in his hand, the simple child of God has no difficulty in seeing what day Jehovah sanctified and made holy as a perpetual Sabbath unto himself. Then this simple Bible reader finds in the New Testament that God, manifest in the flesh, the Maker and Lord of the Sabbath, came teaching men how to keep the law, and during all his life carefully observed the Sabbath of his Father, and went away without so much as a hint that there was to be any change. Thus the simple Bible student is satisfied. He finds the Sabbath a delight. The blessed word makes its very plain. And the disciples after Jesus was gone were careful to keep the Sabbath according to the commandment.

Now, what a shock must come to such a faith when leading teachers, by hair-splitting arguments and slightly founded theories, go to all lengths to explain away these plain teachings about the Sabbath, only to substitute in its place a civil day—a man-made sabbath—in place of God's holy day. Then, these teachers try to make men believe that God will not care, only so they connect the Sabbath idea to a heathen day once dedicated to Baal, and try to keep that holy!

I can not see how any thinking man can escape the undermining influences of such far-fetched efforts to harmonize the Bible and their inconsistencies. This very thing must account for much of the skepticism and loss of conscience regarding the Bible.

SOME ILLUSTRATIONS

Let me quote from some leading Christian ministers showing just what I mean.

Here are a few words from a widely known leader in the Baptist denomination:

"It (the Sabbath) was not merely a Jewish institution, as many absurdly suppose. It antedated Judaism by a thousand years. It was ordained by God at the very beginning of human history, and the Son of God declares that it was made, not for any one people, but 'for man' as man. The Decalogue, of which the Sabbath law was a part, was indeed formerly promulgated from Sinai, and yet that law was in the world from Adam to Moses. Sinai only made to blaze before the eyes of men, laws that had lost their vividness. Every one of the Ten Commandments had a beneficial reason underlying it, and that reason will last for all time. The rest of the Sabbath is more needed now than ever before, because we are living at such a furious pace."

This is fine Seventh Day Baptist doctrine published in a Sunday School monthly, for young people to study. Is it much wonder that the numbers who regard the Bible as an old relic of ancient and outgrown faiths are growing larger year by year? With such teachings, so entirely out of harmony with the examples set by the teachers themselves, is it at all strange that multitudes are coming to see no binding force upon conscience in the Bible?

It would be interesting to know just how much of the indifference and skepticism regarding the Bible is due to the inconsistent teachings of church leaders regarding the plainest truths of the Book they claim as the rule of life.

Here is one more example, from a world-renowned leader in one of the largest denominations:

"God in his Word, by a positive and perpetual commandment, binding all men in all ages, hath particularly appointed one day in seven for a Sabbath to be kept holy unto him. Nothing will bind the conscience but the authority of God. The reverence for this day arises necessarily out of the doctrine that the fourth commandment, like all other precepts of the Decalogue, is of moral and perpetual obligation. It has behind it the authority of God. It is made for man in every age. It is a blessing both to the body and soul. Neither the family, nor the Church, nor the State can do without it."

Now let me repeat the question: "What must be the outcome in the public mind when great teachers preach so strongly the real binding force of the Bible Sabbath as set forth in the fourth commandment, while in actual practice they violate that sacred day fifty-two times in every year!" When by the thinnest kind of sophistry they attempt to substitute another day in its place, their teachings must tend to stultify Bible authority in the hearts of men.

If as that writer says, "Nothing will bind the conscience but the authority of God," is it any wonder that the public conscience is so dead regarding the sacredness of the American Sunday?

What else can be expected when religious leaders, after insisting upon the binding force of the Bible Sabbath, go deliberately about to set it aside and to substitute the day dedicated to the sun-god in its place? How much stronger would the influence of teachers be if they could appeal for a Sabbath which God commanded, rather than

for one which requires so much explanation, and that does not stand the test with careful thinkers.

International Labor Data as to Wages The International Labor Office, with headquarters in California, has published the following data regarding the comparison of "real wages" in various cities and different countries of the world.

This report uses London as a base, with 100 as the standard. In America, Philadelphia is made the base, since it shows the highest real wage level, with an index figure of 178.

The real wage of northern Europe approaches more nearly the American standards. Counting America at 178, Canada stands at 156, Denmark at 106, England at 100, Sweden at 92, Holland 87, and Milan in Italy has only 52—less than one-third of Philadelphia's real wage.

The figures as published reveal the wisdom of excluding immigrants from the Mediterranean countries. People from Riga, Prague, Rome, Vienna, Warsaw, and Lisbon, have figures ranging from 31 to 48. In Lisbon it takes six men to earn the wage of one man in Philadelphia. No wonder those people stampede for America. Without some wise restrictions they would soon fill the land, bringing with them habits and ideals of government which, if not restricted, would work our ruin.

China's Famine The report of the National Executive Committee shows the famine in China as the most appalling calamity on the earth since the World War.

In territory adjacent to many mission compounds, in Shantung, at least ten millions are reported as utterly destitute. Of this total, three millions are trying to flee the province in search of food, two millions are actually starving in their homes, and five millions are trying to live on grass, roots, bran, chaff, etc.

Between two and three million will die before grain is harvested if relief does not reach them at once. It is now too late to get relief to them before many of them must die.

Appeals for help are being sent throughout Christian lands for immediate gifts. These may be sent to National Campaign Committee for China, 419 Fourth Avenue, New York City.

The Best Legacy A legacy is something bequeathed by a testator, or anything derived from an ancestor. It may be property. It may be some characteristic, some habit, or some trend of thinking. Everyone has some peculiar train of thought that he falls back upon when he is alone, and this to a great degree molds and makes the man.

The things we think about most are likely to settle the question as to our standard of manhood. Take away thought from a man's life and you have nothing left.

If this be true, then a good and truthful thought is the best legacy any man can bequeath to the world. Good thoughts are true riches. They have been compared to fountains of living water, gems that always shine, goodly apparel for the mind, excellent companions, angels of light, and seeds of noble deeds. Good thoughts make good and great men. They are the best bulwarks any nation can have. Therefore, let me repeat, lest we forget, *the very best legacy one can bequeath to the world is a good thought that shall live in human hearts after he is gone from earth.* The thoughts we cultivate and express must have some effect upon the character of coming generations.

Read the Missions Page Carefully I do not see how any Seventh Day Baptist can read the letters from Brother H. Eugene Davis and from Brother Crofoot in this RECORDER without being deeply stirred and thankful, indeed, for the sane and definite stand they have taken.

From what I know of our people, I believe a large majority will heartily approve the decision of Brother Davis, and they must also favor strongly Brother Crofoot's plea for a return to his chosen life work.

It seems to me too much like confessing to the world that our cause among the home churches is woefully down and out, if we have to call foreign missionaries home to revive our own interest in the work of the kingdom.

Never were there so many signs of prosperity among Seventh Day Baptists in all their history as are in evidence all along the line in these days. Yet every year finds us failing more and more to support the cause we profess to love. We do need reviving in all our churches, and we might have it if the rank and file would wake up and renew their consecration.

The Glory of Motherhood The annual celebration of Mother's day should be something more than a mere expression of sentiment. It should exalt the idea of the dignity of motherhood, and should emphasize the sanctity of marriage vows. Too many children know all too little about real mother love in the home. They are like Becky Sharp's "poor, little benighted boy," portrayed by Thackeray, who never knew the real joys of mother love.

Praise God for the good old-fashioned mothers whose loving service day and night was gladly bestowed upon the children God had given them. May the sweet and hallowed traditions of Mary the mother of Jesus, Hannah the mother of Samuel, and of Ruth the grandmother of David, enable the mothers of our day to glory in the sacred crown of motherhood. The noblest being in our sinful world today is a good Christian mother. America needs good mothers. Without them our future is doomed. Some one has said: "Every day is Mother's day."

Every day is Mother's day. We never knew a day without mother and, thank God, we never shall. Back as far as memory carries us we find her. She is the first person we came to know. Her face bent over the cradle in which we lay. Her voice was the first we heard in the morning and the last we heard at night.

As we grew through boyhood and girlhood, she was always there; there to wipe away the tears, to pick the thorns from our fingers, to kiss the bruises, to mend our torn garments, to cook for us, wash for us, pray for us.

When we left the old home hers was the last face we saw as we turned the bend in the road. She stood shading her tear-dimmed eyes with her hand, looking, looking—and still praying.

We came back home and went again: she was always mother.

Is she still there, as we have always known her? Then happy son, happy daughter! Is she only a memory? Then blessed possession, for still she is ours! Death can not take her from us. The years are powerless to blot out her image.

Do you ask me what faith is? I think of mother. Do you ask me what hope is? I think of mother. Do you ask what love is? I answer, mother.

Her presence and her memory are so interwoven with all the best that we think and feel and purpose, that to lose her would be to reduce our whole life to ruin.

O woman, how sublime is your mission of motherhood!

No throne is so lofty as the throne of motherhood. No government wields so great power as does the magic scepter of motherhood. No kingdom is so secure as is the kingdom of motherhood.

A Good Suggestion In 1922—six years "Recorder Drive Day" ago—we had what might be regarded as a SABBATH RECORDER number. It was on the occasion of our occupying our new print shop, and was largely historical. Several pictures of the new shop were given in the May 29 number of that year. I think that the young people in some sections have had special RECORDER days in which efforts to increase the subscription list have been made. The article by Miss Tacy Crandall of the young people's society has attracted some attention. And now comes a letter from a friend in De Ruyter which shows what some readers are thinking about. We give it in full here:

DEAR BROTHER GARDINER:

Please can you tell me, and I hope you can, when the next "SABBATH RECORDER day" is to take place. I think it ought to be observed as "SABBATH RECORDER Drive" day, all through our denomination, and especially among our young people.

Hoping it may be practically remembered, I am
Sincerely,

MRS. ELEANOR C. BURDICK.

DeRuyter, N. Y.,
April 29, 1928.

Suppose we make the week of June 4 to 10, a real RECORDER drive week in all our churches throughout the denomination. Let all the young people's societies take up the matter, have special programs for Sabbath, June 2, and then make a general drive for subscribers during the following week. This will give four Sabbaths before the date for the drive to begin, which will allow plenty of time for good preparation for the work.

We will watch with much interest for the results of this general RECORDER drive.

PAWCATUCK SEVENTH DAY BAPTIST CHURCH, ANNUAL MEETING

REPORTED BY ELISABETH K. AUSTIN

The annual meeting of the Pawcatuck Seventh Day Baptist Church of Westerly, R. I., was held in the vestry of the church on Sunday evening, April 15, 1928.

Arrangements for the bountiful supper were in charge of a joint committee from the Woman's Aid society with Mrs. John H. Austin as chairman, and the S. D. B. society with Miss Edna Saunders, chairman. The women took charge of the kitchen, and the committee from the S. D. B. society attended to the dining room. The tables were

prettily decorated with spring flowers; one member of the S. D. B. society acted as hostess at each table, and the Christian endeavorers and other young people of the church were the waiters.

A praise service, conducted by John H. Tanner, the chorister of the church, was held in the auditorium while the ladies were arranging the food and tables in the vestry. Supper was served at seven o'clock to approximately 175 members of the church and congregation, after which the tables were quietly cleared. Chairs were arranged facing the speakers' table, at which sat our pastor, Rev. Clayton A. Burdick, who on the first of February entered his twenty-fifth year of service as pastor of the church, and his wife; also at this table were the reporting officers of the church and its different organizations, with their wives.

George B. Utter, president of the church, presided over the business session which followed the supper. The first item of business was the following report of the Nominating Committee:

President—George B. Utter.
Treasurer—E. Howard Clark.
Clerk—LaVerne D. Langworthy.
Trustees—Charles P. Cottrell and Howard M. Barber.
Collector—John H. Austin.
Assistant collector—Miss Mary L. Burdick.
Chorister—John H. Tanner.
Auditor—Karl G. Stillman.
Ushers—William H. Healey, Charles B. Barker, Hiram Barber, Wilfred B. Utter, Karl G. Stillman, Alexander P. Austin, Cyril Kenyon, and Harris Browning.

The reports were given in the following order:

Church treasurer—E. Howard Clark.
Church collector—John H. Austin.
Secretary—Woman's Aid society—Mrs. Etta Whitford.
Treasurer, Woman's Aid society—Mrs. Mary Lake.
Secretary, S. D. B. society—Miss Edna M. Saunders.
Treasurer, S. D. B. society—Miss Mabel A. Saunders.
Secretary, Christian Endeavor society—Stanton Gavitt.
Treasurer, Christian Endeavor society—Munson Gavitt.
Secretary, Junior C. E. society—Elizabeth Cheever.
Treasurer, Junior C. E. society—Howard Barker.
Remarks by Junior superintendent, Mrs. Alexander P. Austin.

Chairman, Conference Committee, Karl G. Stillman.
Secretary, Conference Committee—L. K. Burdick.
Pastor's report.

These reports, which in a few cases have been somewhat condensed, speak for themselves of the splendid work done by the church and its organizations during the past year. It was indeed an evening of encouragement and inspiration with the praise service, good fellowship of the supper hour, the reports of work accomplished, the financial reports, ending with the twenty-fourth report of the pastor of his untiring and faithful services during the past year.

TREASURER'S REPORT

Cash on hand April 10, 1927\$ 412.50
Total receipts for year for budget and church 12,940.91

Total\$13,353.41
Total receipts for church\$10,073.03
Total expenditures for church 9,550.03

Balance on hand\$ 523.00

Our church receipts aside from weekly collections and pledges include the following cash items:

Individual gifts\$ 820.00
Evangelistic campaign 20.00
S. D. B. society 100.00
S. D. B. society for budget 25.00
Woman's Aid society 1,146.56
Woman's Aid society for budget 250.00
Conference balance 20.17
Interest on permanent fund 285.45
Interest on Cottrell bequest for 2 years. 164.84

Among the larger expenditures for the church are the following:

Repair on walk\$ 38.00
Recaning chairs 18.00
Repair on organ 250.00
Advice on decorating 100.00
Rev. Art L. Schoning, supply 10.00
Rev. B. U. Hatfield, supply 10.00
Flood light 126.61
Town tax 92.75
Draperies 504.67
Painting interior 1,049.89
New windows 834.80
Rebinding old pulpit Bible 85.00
Coal 310.30
Insurance 346.85
Mississippi Flood Relief 77.12
Near East Relief 84.66

DEBT STATEMENT

Note at Washington Trust Company, due May 19\$ 1,000.00
Less balance on hand 523.00

Total indebtedness\$ 477.00

The Onward Movement budget was met for last year and we feel sure it will also be raised this year before the end of the Conference year.

COLLECTOR'S REPORT

Amount of money collected from resident members\$ 6,569.11
Amount of money from nonresident members 849.20
Loose collection each week 546.28

Total amount passing through collector's hands\$ 7,962.59
Resident members on pledge card file 121
Nonresident members on file 10

With a total church membership of 324 this would make an average gift per member per year of \$23.84.

The person who has been a member of our church the longest is Mrs. Mary Babcock, who joined the church in 1850. The next in order are Miss Hannah Crandall, who joined in 1857, and Mrs. Hannah Bentley Ayers, who joined in 1858.

SECRETARY—WOMAN'S AID SOCIETY

There have been twelve regular meetings and one special meeting held during the year. All have been held at the church with the exception of three. The first meeting of the year was held at the home of the president, Mrs. S. H. Davis. One was held at the home of Mrs. Walter Grenolds, and the special meeting was held with Mrs. John H. Tanner in April, last year, after the annual church meeting.

The average attendance has been twenty-seven, compared with seventeen last year. At most of the meetings refreshments have been served by some of the ladies.

The S. D. B. society invited the ladies to attend a silver tea on October 26, at the parsonage.

The officers served a supper on November 1, which was the only paid supper served by the ladies during the year.

An all day meeting was held November 29, with a picnic luncheon when sewing for the Christmas sale was done. The annual Christmas sale was held the first Tuesday in December, when the men under the leadership of Mr. A. H. Langworthy served a turkey supper. A large sum was added to the treasury.

Two meetings were devoted to sewing for the Westerly hospital. At one of these a picnic luncheon was served.

The secretary gave a report of the work of the society at the Eastern Association,

held at Rockville in June; she also wrote a letter to the Woman's Board telling of the activities of the society.

One rummage sale was held. On January 31, there was a luncheon for the members of the society and their families with the S. D. B. society as guests. Rev. A. J. C. Bond, of Plainfield, N. J., was present and gave a very interesting and instructive talk about his trip to Lausanne, Switzerland, last summer. There were 125 present. As the following day was our beloved pastor's birthday, a cake decorated with candles was presented to him during the supper, and the president, Mrs. Davis, acting as toastmistress, called on several for short speeches.

At a meeting in February, Mrs. Tanner arranged a very interesting program by three of our young ladies, the Misses Una Clark, Dorcas Austin, and Nilla Sweet, consisting of music and reading.

At the last meeting a picnic luncheon was served at one o'clock, and later the mite boxes which were given out the first of the year were received and opened and a goodly sum was added to the treasury.

A food sale was held at Opie's store on March 27.

The usual donations were given to the People's Mission and Mrs. Smith, the Onward Movement budget, the RECORDER subscriptions, and other special contributions.

Cards have been sent to the sick during the year which have helped to bring sunshine into their lives.

We have gained thirteen members and lost two by death, Mrs. H. P. Hakes and Mr. Irvine O. Chester. The total membership is 107. We notice there are quite a few of the husbands of the ladies who do not belong, and we wonder if the Membership Committee could not add to our number by enlisting some of these men.

We consider we have had a very successful year and the treasurer's report will show the splendid financial condition of our society.

TREASURER—WOMAN'S AID SOCIETY

Receipts

Balance on hand April 5, 1927\$ 1,434.22
Received in lieu of furnishing 74.50
Annual dues 55.50
Suppers 224.14
Afternoon teas 36.81
Sale of cook books 6.50
Rummage sale 45.85
Aprons 2.50

Christmas sale:
Food table 48.55
Candy table 59.66
Apron table 87.26
Fancy work table 202.90
Gifts:
S. D. B. society 50.00
Personal 50.00
Mite boxes 193.58
Food sale 45.63
Interest on bank balances 24.71
Total\$ 2,642.31

Expenditures

Onward Movement\$ 250.00
Redecorating church auditorium 1,049.89
Repairing and recovering pulpit furniture 125.82
Cleaning vestry and windows 12.65
Materials for hanging vestry draperies.. 1.57
Mite boxes 2.17
Balance due on annual church supper .. 4.10
Apron materials 2.75
Secretary's supplies 1.25
Materials for fancy work table at sale.. 30.78
Flowers—Mrs. H. P. Hakes' funeral... 5.00
City mission 25.00
Mrs. Dagmar Smith, city missionary ... 25.00
Wendall D. Fuller 10.00
Toward typewriter for Rev. D. B. Coon 10.00
SABBATH RECORDER subscriptions 10.00
Camp equipment at Lewis Camp..... 20.00
Industrial Trust Co., participation account 410.90
Industrial Trust Co., checking account... 645.43

Total\$ 2,642.31

SECRETARY—S. D. B. SOCIETY

The S. D. B. society has held eight regular meetings and one special meeting at the homes of the members, with an average attendance of fifteen. The members respond to the roll call with verses of Scripture.

Our meetings have been interesting, with varied programs and readings from the SABBATH RECORDER. At one meeting we had a most helpful talk by Mrs. Dagmar Smith of the city mission. At another we heard about "Camp Life for Girls," and we gave money towards equipping the Lewis Summer Camp. Another interesting meeting was the Northfield evening, given by a member who had attended school there. This was doubly interesting because we had sent our president to Northfield for the summer conference on "Home Missions."

Our "Thank Offering" meeting was held in November, and upon opening the mite boxes it was found they contained \$47.00, which was sent to Doctors Grace Crandall and Rosa Palmborg; the latter's share was used toward a new organ to take the place

of the one destroyed in the recent war. Our Sunshine Committee has sent many cards and flowers to the sick and shut-ins.

We have gained one new member and lost one. We had four summer picnics for ourselves and our friends. We have sold 523 packages of Ready Jell and thirty bottles of vanilla. We have done considerable sewing for a needy family in Bradford and for the Westerly hospital. At Christmas we made and filled ten Red Cross bags, and were told they were sent to soldiers stationed at Porto Rico. We dressed fifteen dolls, made nine aprons, and bedding for a large doll's bed for the mission children's Christmas.

In October we entertained the Woman's Aid society by giving a play, after which we served light refreshments. In January we were the guests of the Woman's Aid society at a splendid supper and interesting talk by Rev. A. J. C. Bond. We gave our customary May basket of edibles and money to Mrs. Dagmar Smith; also made our Thanksgiving and Christmas offerings to the mission and Mrs. Smith. We served a very successful tea in October at the parsonage at which we had winter bouquets for sale.

TREASURER—S. D. B. SOCIETY

Receipts

Balance in bank March 31, 1927	\$ 280.26
Received from dues	27.00
Ready Jell	60.12
Picnic	5.05
Gifts	22.03
Tea	93.00
Thank offering	47.06
Balance in bank	6.50
Total	\$ 541.02

Expenditures

Easter flowers for church	\$ 5.00
Lewis Camp	15.00
Ready Jell Manufacturing Company	36.00
Laundry of table cloths	3.00
Mrs. Dagmar Smith	20.00
People's mission	10.00
Church	100.00
Flowers	8.50
Helen T. Greene, expenses to Northfield.	30.00
Missionaries in China	47.00
Red Cross bags	10.00
Woman's Aid society toward church decorations	50.00
Onward Movement	25.00
Westerly Hospital Aid Association	25.00
Materials for mission Christmas	3.16

Cards, etc.	3.00
Stamps	.14
Total	\$ 390.80
Balance in bank	150.22
Total	\$ 541.02

SECRETARY—CHRISTIAN ENDEAVOR SOCIETY

This has been a very busy year for the Christian Endeavor society, which although rather small has been doing good work. There have been forty-eight meetings during the year, most of which were one hundred per cent in prayer and testimonies. There were twelve members in the society last April; six new members have been received, three put on the absent list, four transferred to the Junior society, and two dropped from the list, leaving nine active members at present.

We bought flowers for the annual church supper last year. We gave a sum of money to help furnish the Lewis Camp.

Several of our members took part in the Young People's pageant given at the Eastern Association at Rockville. Several also took part in the Onward Movement program given at all our New England churches under the auspices of the New England Seventh Day Baptist Christian Endeavor Union.

Your secretary was sent as a delegate to the International Christian Endeavor convention at Cleveland, and had a trip he will never forget.

A Junior society was organized in October and is being carried on very successfully.

The members of our society were very active in the work of the General Conference held with our church the last week of August. We attended and took part in all of the young people's activities: the pre-Conference session with a banquet luncheon, C. E. morning study classes, the early afternoon C. E. hour program, the C. E. service on Sabbath afternoon, the Young People's board program on the evening after the Sabbath and the fellowship breakfast at Atlantic Beach at which time we served breakfast to 250 endeavorers and friends.

On December 3rd the initial meeting of the New England Seventh Day Baptist Christian Endeavor union was held with our society.

Twelve of our members and friends en-

joyed a moonlight sail on September 12. In November our society was invited to an alphabet social at Ashaway. On October 26th a standard Hallowe'en social was held to which we invited the Westerly Prayer Group. And in February we had a straw ride, followed by a social time at Howard Langworthy's home.

TREASURER—CHRISTIAN ENDEAVOR SOCIETY

Receipts

Balance April 1, 1927	\$ 19.44
Collections and gifts for year	92.31
Sale of Christmas cards	7.52
Total	\$ 119.27

Expenditures

Treasurer's book	\$.85
Lewis Camp	5.00
Flowers for church supper	4.50
Dues to United Society of Christian Endeavor	2.00
Dues to Christian Endeavor local union	5.00
Toward expenses of Stanton Gavitt to Cleveland convention	27.00
Junior Christian Endeavor society	15.00
Plant for member	1.50
Toward gift for Mrs. Alexander Smith.	4.50
Topic cards	.50
Delegates to state Christian Endeavor convention	5.10
Hymn books	11.25
Ice cream for socials	18.93
Total	\$ 101.13
Bank balance April 1	11.65
Cash on hand April 1	6.49
Total	\$ 119.27

Balance on hand April 1, 1928 \$18.14

SECRETARY—JUNIOR CHRISTIAN ENDEAVOR SOCIETY

Our society was organized October 15, 1927. We have ten active members and two associates. There are four officers and seven committees. We hold business meetings every two months, at which time written reports are given by every officer and committee chairmen. Our average attendance is nine members at our regular meetings. Seven of our members are members of the Quiet Hour.

The prayer meeting committee has arranged for special features, among which have been talks by our pastor and his wife. For the annual Christian Endeavor week our president read a paper at church on Christian Endeavor day and we entertained

the Senior society at a social. We have had three socials arranged by our Social Committee. At each social at least ten minutes has been spent in an inspirational period. The Good Literature Committee obtained ten subscriptions to the *Junior Christian Endeavor World*, and have encouraged the members to read their Junior paper and the Children's Page of the *Sabbath Recorder*. At Christmas time we trimmed a Christmas tree with toys, food, articles of clothing, and a Bible for a poor family of children in town. At New Year's we sent a sunshine box to a girl in the hospital. We have also sent cards and sunshine posters to sick and shut-in members of the church, and Bible verse booklets have been made to be used for sunshine work. The juniors' birthdays are celebrated at our regular meetings by special exercises and a motto is given to each. Besides our regular missionary meetings we are studying the foreign mission book, "Please Stand By," and reading each month the missionary magazine, "Everyland." Our society is giving New Testaments to each member who reads the four Gospels and gets another boy or girl to do the same. We have voted to pay one dollar each month toward the support of a native worker in Jamaica. Each week we spend some time in a study of the Bible and memory work. We are learning the names and divisions of the books of the Bible and five passages from the Sermon on the Mount.

TREASURER—JUNIOR CHRISTIAN ENDEAVOR SOCIETY

Received

October 12, 1927, Senior Christian Endeavor society	\$ 15.00
October 15, 1927, to April 7, 1928, weekly collections	35.87
Total	\$ 50.87

Paid Out

General supplies and hymn books	\$ 13.15
Supplies for sunshine and missionary work	3.70
Christmas tree, trimmings, stockings, and Bible for poor family	5.14
Subscription to "Everyland"	1.00
Subscription to "Junior Christian Endeavor World"	.35
Gospels and New Testaments for Bible Reading League	1.30
Toward refreshments for social given seniors	1.00
Expenses of president to state Christian Endeavor convention	1.30
Mottoes for juniors' birthdays	.70

Mother's day supplies35
Toward native worker in Jamaica for 4 months	4.00
Total	\$ 31.82
Balance on hand April 7, 1928	\$ 19.05

SECRETARY—CONFERENCE EXECUTIVE COMMITTEE

(The greater part of this fine report has been omitted due to the fact that the most of it has already appeared in the Recorder under the reports of the General Conference.—E. K. A.)

The sessions of the Seventh Day Baptist General Conference for 1927 were held with our church August 23-28 inclusive. The church appointed a local Executive Committee, consisting of nine members, with Karl G. Stillman as chairman, to take charge of all business activities pertaining to Conference. The chairman, in addition, named five subsidiary committees. Eight meetings of the committee were held.

There were 501 delegates in attendance at the Conference. The Entertainment Committee provided places for the entertainment of 412 individuals, who came from outside of New England. In no instance, the chairman believes, did strangers or those who did not come together, occupy the same bed. Forty-seven more persons could have been cared for. A result of the canvass made found 97 homes in Westerly and 13 in Ashaway who were able to take guests. The church at Ashaway was very generous and cared for 55 of the guests, and would have taken more if necessary.

Those cared for in our homes came from the associations as follows:

Eastern	153
Central	57
Western	83
Southeastern	48
Southwestern	1
Northwestern	62
Pacific	3
Washington, D. C.	2
Foreign	3
Total	412

Delegates from neighboring churches not requiring accommodations:

First Hopkinton	28
Second Hopkinton	10
Rockville	11
Pawcatuck	32
Waterford	8

Total number delegates

501

The Rhode Island State Armory was secured for the serving of the meals, which

were furnished table d'hote style, waiters being furnished by our own young people attending Conference. There were approximately 3,900 meals served during the six days. Excellent music for the two meals each day was furnished by the Salem College string orchestra. Ample accommodations were provided so that everyone could be seated at one time.

All sessions of Conference but two were held in the United Theatre. This was made possible through the magnanimous offer of Hon. S. H. Davis, this being his contribution to Conference.

FINANCIAL REPORT, CONFERENCE EXECUTIVE COMMITTEE

Receipts

Sale of meal tickets	\$ 2,847.90
Contributions from church members toward Conferences expenses	1,440.00
Newport Pilgrimage bus fares	31.25
Sale of post cards	6.72
Cocoa for pre-Conference	10.00
Telephone calls	2.10
Treasurer of Conference	400.00
Sale of beaver board	3.50
Total	\$ 4,741.47

Expenditures

Catering, chairs, etc.	\$ 4,078.60
Miscellaneous commissary expense	28.00
Printing	99.43
Badges	146.34
Janitor at armory	20.00
Miscellaneous office expense	23.48
Window card and sign	2.25
Miscellaneous comfort expense	3.33
Mowing grass	3.81
Telephone service	26.30
Rent of armory	80.00
Newport Pilgrimage bus guarantee	40.00
Water, light, lumber, etc., for armory ..	20.42
Gas and electricity	40.48
Napkins, towels, cups, etc.	22.38
Cartage of furniture	14.00
Rooms rented	62.25
Postage on books, etc., returned after Conference	10.23
Balance Conference funds to church	20.17
Total	\$ 4,741.47

PASTOR'S REPORT

In bringing to you my twenty-fourth annual report it is with much thanksgiving for God's love and care and for the constant help and co-operation of the church and congregation.

As always, life has had its joys and sor-

MOTHER'S WAY

You remember mother's way—how she came and went

Like a messenger of bloom on sweet missions sent.
You remember mother's way—tenderly and mild.
How it brought such comforting to a little child.
Everything was mother's way—toil and song and rest.

From the dawn until the dream on her tender breast.

You remember mother's way—no one else could do

Just the same as she; at least, so it seemed to you.
No one else could cook or mend, keep the house as sweet.

Go and come as soft as dream on such noiseless feet;

Sweep and dust and tidy up, and at eventide
Sing the sweet old hymns of faith at the fireside.

You remember mother's way—when you felt so sick,

Didn't want to lift your head, couldn't turn a lick.
You remember mother's way—how her presence made

Blossoms spring around your bed, gardens cool
with shade;

Bandage here and poultice there, old-time herbs
and things.

And her moving round the room as on angel wings.

You remember mother's way—when the attic room

Seemed so far and far away, horrible with gloom,
How she'd wait upon the stairs with the light, to keep

Vigil till her little child fell in childhood sleep;
How you just forgot the ghosts and the spooks
and frights.

When in mother's way she'd wait in those olden
nights!

You remember mother's way—every now and then
Some forgotten sweetness dawns in the hearts of
men.

Drifting as the shadows drift, insubstantial, frail,
Calling back the echoes lost when she ceased to
sing

In that land where April soars on auroral wing.

You remember mother's way—bless the dream of
her!

All her phantom beauty walks where the dead
leaves stir!

When the winds of autumn touch heartstrings with
their thrill.

Memory wanders back again over vale and hill,
To the little home of love, in the shadows gray,
For remembered ministries of a mother's way!

—Baltimore Sun.

rows, its unrest and peace, its laughter and tears. With the many blessings have come sorrows, but always over-shadowed by the promise of the heavenly Father "to make all things work together for good" to those who love him.

The Sabbath morning congregations, although not much larger, have been especially helpful ones. Not only the pastor, but others officiating have spoken of our people as sympathetic listeners. Our Sabbath evening services have had a growing attendance with better spirit than in much of the past.

During the year a new and active Junior Christian Endeavor society has been organized and a teachers' meeting has been held at the parsonage on Monday nights of each week since early in the spring, with about ten in attendance. The choir has been recently reorganized and is an enthusiastic help in our services. The Sabbath school, Christian Endeavor societies, and women's societies have reported to you showing the work done for the year.

The pastor has been called for funeral services fifty-four times; but because of conflict in hour for service he could attend but fifty—six more than in the previous year. Seven of these were for members of this church and forty-three were members of other churches or non-church members. Ten of our members have finished the course this year at an average age of seventy-five years.

The pastor has performed twelve marriage ceremonies and preached over a hundred sermons and with his wife made more than three hundred seventy-five calls.

The church has cared for the General Conference this year in what our visitors called "a wonderful way." The report of the Executive Committee tonight has shown something of the work done by that committee and gives us an idea of the skill in which every emergency was met and the spirit in which the work was done, and I wish to express my appreciation personally to the committee for the excellence of its actions.

As to the numbers of church members, there is probably little change since the first of April one year ago. There have been seven additions by baptism and six by letter; seven have been lost by death, which would mean a net gain of three.

Act well your part; there all the honor lies.—Pope's "Essay on Man."

**SEVENTH DAY BAPTIST
ONWARD MOVEMENT**

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

OUR BULLETIN BOARD

Eight Weeks more in this Conference year.

Rev. D. Burdett Coon writes to the general secretary, "Thank you too for your mention of Jamaica's need of books, etc. Quite a good many of our people here are fond of reading."

Two packages of books have been received and others are on the way to Plainfield for the next consignment of literature for Elder Coon and his co-workers to use. Bibles and other helpful books are needed. Send to Willard D. Burdick, 926 Kenyon Ave., Plainfield, N. J.

WHERE I PLACED \$100 FOR A FRIEND

Two years and a half ago a friend in Honolulu, Hawaii, wrote me that he was "interested in the Lord's work in Trinidad, Jamaica, Georgetown, Australia, Java, etc." and enclosed a draft for \$100 for me to send to Trinidad unless I knew of some good reason for not sending it there. Information that reached me about conditions in Trinidad before the money came caused me to feel that it was not best to send the money there, and I wrote to my friend to that effect. He wrote back advising me to place the money where I thought it would do the most good.

I have drawn on this money from time to time in ways that seemed to me would be most pleasing to the giver. The money has touched so many persons that I am almost surprised that \$100 can do so much good.

There are nearly a score of Seventh Day Baptist churches in Jamaica, and when I received this money none of them had suitable houses in which to worship. Several of them were planning to build, and I sent the following amounts to help them build:

To Elder Mignott for the Waterford Church building	\$25.00
To C. M. Flynn for the Ballimoney Church building fund	10.00
To N. A. Edwards for the Font Hill Church building fund	10.00
To R. S. Wilson for the Bog Walk Church building fund	10.00
To Elder Mignott to help finish the Watersford church	20.00

Word reached me that one of the evangelists who is working on the Jamaica field without much financial support was in great need of clothing and shoes, and I sent \$5 for him to use in buying shoes.

Sent \$2.92 to Elder D. Burdett Coon to repay him for money spent in getting a shipment of tracts, books, and used clothing from the steamer for use on the Jamaica field.

Sent \$1 in a letter to a worthy but poor family.

Paid the subscription on the SABBATH RECORDER for nine of the leaders in the Jamaica churches for the present year.

Paid twelve cents postage on a Bible that I sent to a sick man up in the hills of Jamaica. (The Bible was sent to me by Elder James H. Hurley to be sent where needed.)

And I have left of the money \$1.82.

I have no way of knowing how many persons are to be helped by this money, but I am certain that hundreds of people will be touched by it.

Many persons will worship in the four buildings that the money helps to build, and scores of persons will receive inspiration and help from the RECORDERS that are going to the nine church leaders, for not only do they read them in their homes but they make use of them in their churches.

The man who sent this \$100 could not go to Jamaica, but his money is working for him.

When I stop and think how many interests and people are touched by \$100 sent to the Onward Movement Fund, I am as much or more surprised at the interests it helps sustain and the persons that it aids. I have an idea that every dollar that is paid in to that fund touches thousands of people for good. It helps in our home and foreign missions; it is used in printing our literature; and helps to promote our Sabbath school work, Christian Endeavor work, and

the education of young men for the ministry, and aids in several other lines of work that we are interested in.

Remember that through your gifts you are helping to do important denominational work.

MY CALL TO THE MINISTRY

REV. HAROLD R. CRANDALL

I can not remember the time when I did not desire to be a minister. Perhaps the earliest drawing was not above that which is told of the small boy who wished to be a minister "so he could holler in church." But with the years the real meaning of it all came and the desire increased, prompted by the vision of service and helpfulness.

Years of doubt came as to my fitness and any real call. The years spent as a teacher were happy, in the main, but always there was an undertone of dissatisfaction in my heart, which I was continually trying to overcome. I recognized the possibilities of real service in teaching and tried to argue with myself that I was following the best course for me. It was all in vain so far as quieting the longing of my heart was concerned. The time came when I felt that I ought to say to the Father, "If I had a call to a pastorate I should feel that that was my work," but I could not bring myself to the point of actually saying it. However the calls came, the test was upon me. I must decide. I accepted the call which came first, that to De Ruyter. It was hard to leave the old home in Rhode Island and loved ones and life-long friends. But we have found joy in the work of the Master. There have been times of question but on the whole there is increasing satisfaction and happiness; there is an ever increasing wealth of friends, for we have the new in addition to the old.

I would not pass over the influence of friends. Their reasoning and expressions of confidence were a part of God's plan in convincing me that I ought to engage in this highest of callings.

**STATEMENT ONWARD MOVEMENT
TREASURER, APRIL, 1928**

Receipts

DENOMINATIONAL BUDGET	
Alfred, First	\$ 250.53
Berlin	30.00
Edinburg	14.10

Farina	85.00
Farina Christian Endeavor	15.00
Foulke	25.00
Genesee, First	15.00
Jackson Center	43.66
Little Prairie	8.50
Milton	448.50
Milton Junction	125.00
New York City	54.09
Nortonville	275.00
Pawcatuck	350.00
Richburg	20.00
Riverside	250.00
Salem	110.25
Syracuse	4.50
Waterford	70.00
Lone Sabbath Keeper, Mystic	25.00
Charleston Church	15.00
Mr. and Mrs. E. F. Burdick	10.00

\$2,244.13

SPECIAL

Alfred, First, Woman's Evangelical Society For denominational building	\$ 50.00
Genesee, First For Missionary Society	30.00
Milton For Missionary Society	1.00
Milton Junction woman's society For Jamaica	25.00
New York City For Missionary Society	25.00
Plainfield Woman's Society for Christian Work For Milton College	\$50.00
For Salem College	50.00
100.000	
Seventh Day Baptist Christian Endeavor Union of New England For Jamaica native to assist Rev. D. B. Coon:	
From Hopkinton, First, seniors	\$6.00
From Hopkinton, Second, Intermediates50
From Hopkinton, Second, Intermediates	1.00
From Pawcatuck seniors	6.00
From Pawcatuck juniors	1.00
From Rockville seniors	3.00
From Waterford seniors	5.00
22.50	
White Cloud For foreign missions	15.42

Denominational budget	\$ 268.92
Special	\$2,244.13
Balance, April 1, 1928	268.92
39.83	

Total

\$2,552.85

Disbursements

Missionary Society	\$1,021.58
Tract Society	346.12
Sabbath School Board	148.06
Young People's Board	90.42
Woman's Board	176.88
Ministerial Relief	164.56

Education Society	141.14
Historical Society	20.46
Scholarships and Fellowships	49.28
General Conference	246.62
Contingent Fund	63.80
	<hr/>
	\$2,468.92
Balance, May 1, 1928	83.96
	<hr/>
	\$2,552.88

HAROLD R. CRANDALL,
Treasurer.

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

HOME NEWS

HAMMOND, LA.—Hammond is prospering, though there has been some serious sickness among our members. There has been loyal support of all our services. Though few in numbers, we have bravely undertaken extensive repairs of the church buildings. The church is re-roofed and the steeple is undergoing important changes—it is planned to finish in stucco.

This is a prosperous year for those who till the soil. The berry crop is on with the prospect good for a long shipping season because of the late frosts that delayed the crop to the north of us—the prices too are good. Early string beans are bringing unusually good prices.

There is no boom, but building progresses in healthy growth. There is a large theatre in process of construction; a standard Woolworth building is just completed; many new houses and bungalows have been erected—three of them on the same block occupied by our church building; many business blocks and dwellings are undergoing repairs and improvement.

We wish all our lone Sabbath keepers might locate with the churches. Brookfield made a fine appeal in the last RECORDER; Florida, California, Texas have their advantages as well as the established churches in the East, North, West.

Hammond, too, has much to offer—mild climate, up-to-date town, first class shipping facilities, A number one schools, junior college with two years' free course granting graduates right to teach in the public schools. To those who are willing to work and to learn the soil and its culture, a reasonable prosperity is assured.

L. D. SEAGER.

IN MEMORIAM

Things there are beyond all human understanding but he whom we call Father understandeth all and doeth all things well. It has been his will to call from our Ladies' Aid society our sister, Mrs. Ruby Randolph Davis. With sadness in our hearts we can but say "Thy will be done."

Mrs. Davis was an earnest, loyal worker, and for more than ten years past, the treasurer of our society. Previous to that, she served as our president for some time. Kind and thoughtful ever, she was much loved by all—the young, as well as those grown older in years. She was always cheerful and happy, and untiring in her efforts to spread joy and gladness along the way.

Hers was the heart of friendship, tried and true,
That laughed with us when joy our paths did
strew,

And knelt with us when sorrow, like a pall,
Enshrouded our stricken souls; then smiled through
all

The encircling gloom with more than human faith,
Hers was the love that sought not self, and had
No censure for our frailty, but didst woo,
By gentle arts, our spirits back into
The way of truth; then shed upon our lives
A radiance that all else survives.

Because of her life of service, our lives have been made better; because of her abiding faith, our faith in God and humanity has been made stronger. We shall ever cherish the memory of this beautiful Christian life.

To her family, we extend our deepest sympathy.

"So we are glad—not that our friend has gone,
But that the earth she laughed and lived upon
Was our earth, too; that we had closely known
And loved her, and that our love, we'd shown.
Tears over her departure? Nay, a smile—
That we had walked with her a little while."

For the Ladies' Aid society of the
Salem Seventh Day Baptist Church.

VENIE E. BOND,
ALLIE D. RANDOLPH,
CANDACE L. DAVIS.

"The proper object of government is to protect all persons in the enjoyment of their religious as well as civil rights, and not to determine for any whether they shall esteem one day above another, or esteem all days alike holy."—U. S. Senate Report on Sunday Mails, January, 1829.



Amella B. Horton

A STORY FOR MOTHER'S DAY

(Mother to 132,366 orphans)

She was only forty-three years of age, but the last ten years of her life were worth more to the world than centuries as life is lived by many on the more favored boulevards of opulence and opportunity.

Her heritage was poverty. Her preparation was through paths of perseverance. Her education was in the university of adversity. Her equipment consisted of handicaps.

After a period of care-free and happy married life, she suddenly found herself without financial resources and the sole support of a hopelessly invalided husband, a paralyzed mother, and two children.

While she was facing the problem of earning a livelihood for those dependent upon her, a cablegram came from the American ambassador in Turkey, announcing that the Christian population of that country was facing starvation and death. A committee was formed for the purpose of receiving and transmitting help to the stricken peoples, and she offered her services at a salary much less than her ability might have commanded elsewhere. With the same spirit of self-sacrifice that sent relief workers abroad to minister to the stricken, diseased peoples she devoted herself to the details of the work of the office.

Knowing that life depended upon getting

the facts and the appeal before the public, she gave cheerfully long hours of overtime work. Office closing hours and holidays meant nothing to her when there was life to be saved. She had no money to give—but she gave her splendid service and gave it in full measure.

Through all the terrible years of the great war—which continued for five years in the Near East after peace had come to the rest of the world—she read the cablegrams and letters from relief workers and missionaries in Trebizond, Sansoum, Mersine, Constantinople, and other parts where the Christian population of Asia Minor had gathered, and she knew that upon her and those whose work she directed rested the responsibility for transmitting these appeals with promptness and efficiency, to those who could by their gifts, mitigate such suffering. Her work was never done mechanically. It was ever prompted by the keenest sympathy for those whose cause she served.

Saturday, May 13, 1916, was a specially proclaimed holiday in New York City. From the office in the Metropolitan Building, she turned occasionally from her work to look down upon the 125,000 men and women who were marching in the great "Preparedness Parade." She knew that more innocent non-combatants, men, women and children, had perished during the preceding days in the Near East than there were marchers in that great, possibly unprecedented, parade, and that at least twice as many more, chiefly women and children, were at that moment homeless, penniless, comfortless in refugee camps, absolutely dependent upon America. She knew that, even as the bands played and banners waved, women and little children in the Near East were dying of hunger. She knew that for her and her associates to take a legal holiday, that Saturday, would mean a delay of forty-eight hours in securing the funds upon which depended the lives of many. She did, therefore, what she would wish others to do under reversed conditions. She applied—she practiced—the Golden Rule.

Following the solution of the major refugee problems, she knew that there were tens of thousands of orphans who were not only without fathers, mothers, or responsible relatives, but were also without country. Most of them were under the "teen" age. They were absolutely dependent upon cou-

tinued aid. The immediate ravages of starvation had been checked but would begin again with these innocent orphaned children if the stream of food and benevolence ceased. What if her own children were among the number? She continued to apply—to practice—to live—the Golden Rule.

Then her robust health began to fail. Physicians seemed unable to cope with the trouble. Perhaps she could have lingered longer had she not, through the past decade, drawn so heavily upon her reserve strength. But until the end she continued to think, plan, and pray for the children overseas whom she had never seen, but for whose life and happiness she had given her service with such abandon.

Did it pay? As to the worthwhileness of the investment there will be no doubt in the minds of any who have mingled with the more than a million people who are living today because she and others were Christian in deeds as well as in creeds. More than 100,000 orphan children, rescued from the streets and from disease, have been restored to health and "graduated" from Near East Relief orphanages. They are rapidly winning their way to positions of increasing usefulness to the world.

Remembering, however, the 32,000 children still in need of support and guidance in preparation for life's battles, she asked that the money which some might wish to spend for flowers for her be sent to help the orphans, whom she affectionately called "her children."

When the end came, her girls in the office, with other friends, decided to make a floral offering that would endure. A modest sum provided a simple wreath for her casket and the remainder, amounting to approximately \$1,000, was set aside as the beginning of the Amelia B. Horton Scholarship fund for the children through whose lives she, "being dead, yet speaketh."

—Charles V. Vickrey, Near East Relief.

BEES AS A HOBBY

CORA JANE SHEPPARD.

Talk before Civic Club, Bridgeton, N. J.

Someone has laughingly said that the bee steals his food from the farmer, when in reality he is the farmer's friend. He brings the things we feast on more truly than the stork brings the baby.

As the bees hum from blossom to blossom, collecting honey, they pick up in their thrifty way a little pollen for the brood, and the pollen is thus carried, as nature demands, as a fertilizing agent.

In selecting a hobby, I have chosen bee raising. Our first motive may have been selfish, as our ideal was a self-supporting home. So to our good garden, poultry, cow, and ice storage, we added bees.

The little busy bee, of song and story, has always held a high place in my admiration. From two old box hives, which we purchased from a farmer, has been produced a modern apiary. It is interesting to recall in connection with this that the man from whom we purchased the bees was so afraid of them, that he brought the hives in a sleet storm, when it was hardly safe for bees or human beings to be out.

It fell to my lot to hive the swarms, as this usually occurred during the warmest part of the day when my husband was away. There is practically no danger from bees while swarming, as they are on a picnic. It is their nature to settle in a clump around the queen, so it is an easy matter to shake them into a basket from a limb or wherever they have settled.

The next move is to carry them to the new hive, where you place them in front of the opening; in a short time the queen goes in and they all follow like sheep, and rapidly at that. If the swarm is a large one, the hive soon has a money value of ten or fifteen dollars; this however is not to be considered in comparison with the lessons of wisdom they teach to a close observer. It would seem they know their work and instinctively plan with better judgment than human beings.

Half of our apiary for the past few years has been used by the Delaware Bay farms for ten days or two weeks during the apple blossom season. This enterprise, as you know, is one of the largest irrigated farms in the world.

Our first thought was honey for hot cakes. As the comb was not so desirable to the average taste, we purchased an extractor. By using the extracted honey rather than the comb honey our crop is larger, because the same comb can be used over and over again. The bees' time is thus saved for gathering honey rather than building comb.

The old song, "Brighten the Corner Where You Are," we have changed to "Sweeten the Corner." We first started by giving all our best friends honey, then all the people in our street, and now we carry it into other states. Many people like honey, and more should be used, as it is one of nature's pure products. No germ detrimental to human life has ever been found in honey.

The bee is dormant in cold weather, but gets busy and makes a bee line when pussy willows bloom. With practice it is possible to handle a hive full with the bare hands, with no thought of one end being stung while the other is sing.

By the time our apiary had grown to fifteen hives, we had learned that good bee keepers do not have swarms. This can be prevented by giving plenty of room, shade, and by cutting out the queen cells. Good goods advertise themselves; so all the honey one can raise finds a ready market.

Thus I have come to be a "Keeper of Bees."

In considering the mission of the bee, they seem as necessary to mankind's well-being and nurture as the Bible is to his spiritual growth.

SUGGESTION FOR A MAY DAY SERMON

The story of the infancy of the Prophet Samuel is suggested as a sermon theme, in which the aims and ideals of May day—Child Health day—may be presented in a natural and appealing manner.

Text: I Samuel 1:20—Wherefore it came to pass, when the time was come about after Hannah had conceived, that she bare a son, and called his name Samuel, saying, Because I have asked him of the Lord.

This is the narrative of the formative influences which surrounded the infancy of one of Israel's great heroes.

1. *Prenatal Influences.* This child was a child of prayer. The whole subject of prenatal influences of a spiritual character is mysterious, but this we may be sure of that no prenatal influence could be more beneficent than one which holds a child as a sacred gift of God and encompasses him while still unborn with the spirit of prayer.

This early Hebrew mother knew little of hygiene from a modern standpoint. But

this she did know, that it was a profanation to seek so sacred a gift from God and at the same time to live a dissipated life (verse 15). Her spiritual intuitions have found nothing but confirmation from our modern science.

The father too is included in the tale: his tenderness and thoughtful care of his wife. This child was not born of a mother anxious and troubled about her husband's affection, but of one whose spirit was sustained by his continual thoughtful kindness (verse 8).

2. *Babyhood.* At last the child is born and joy fills the mother's heart. Her supreme task and privilege is the rearing of the child. Her husband urged her to go with him to the annual sacrifice to offer thanks, but nothing in her eyes could be so sacred as the care of the babe. She would not go lest it might in some way interfere with the child's wellbeing. In this decision we note also the ready acquiescence of her husband. With both these parents, there was no responsibility more sacred than the welfare of their child.

Humanity has advanced in many directions since the times of which this story tells but we have in no way made advance upon her spirit. Women like her at this present day are those who avail themselves of every advance in knowledge regarding food and cleanliness, air and exercise, habits and environment. These are the things which make up the ritual of a true mother's religion.

3. *Training of mind and spirit.* As the child grew the mother realized the inadequacy of the home to provide her boy with the training of mind and spirit which would bring his latent powers to fullest development. Had she lived today the school, and all relating to his education, would have been her great concern. In her day there were no schools, but about the house of God and in association with the priests was to be found the best the age afforded of both learning and idealism. In spite of the love she bore him, nay, just because of the greatness of her love, she sent him from her to pass the formative years of his life where he would have the best her land and her times could provide.

Here again the progress of the centuries has developed no finer manifestation of motherhood than we see in this woman.

What the centuries have brought us is great knowledge of the laws and conditions by which the ends she sought may be realized.

Closing. And what the progress of religion has brought us is simply a *universalizing* of the noble love she bore her son. What she sought for him, we should seek for every child in our land, yes, and in all lands. It is as the expression of such an exalted and true ideal that we recognize as the expression of a truly religious spirit—*"The Child's Bill of Rights."* — *Child Health Association, New York City.*

BOULDER TO HAVE NEW CHURCH

The following clipping, from the *Boulder County Miner*, will be full of interest to many of our readers. The little stone church will be remembered by those who attended the General Conference at Boulder in 1908.

DISMANTLING WORK ON SEVENTH DAY BAPTIST CHURCH UNDER WAY

The little stone church on the corner of Twelfth Street and Arapahoe Avenue, which for nearly thirty-four years has been the Boulder church home of the Seventh Day Baptist denomination, is being dismantled. Soon a modern filling station, constructed by the Texas Oil Company, will stand in its place.

The congregation of the church decided some time ago to make a change in their house of worship, as the clanging of train bells and steadily increasing traffic on both Twelfth Street and Arapahoe Avenue, broke in too much upon their hour of communion.

Negotiations for the sale of the property were started over a year ago. The deal was not consummated until about two weeks ago, because all transactions had to go through the Mission Board in the East. The Texas Oil Company gave the members the privilege of wrecking the edifice; \$10,000 is the sum paid by the oil company for the property.

A new church building will be erected soon by the members of the Boulder Church, on the site they have selected at the southeast corner of Ninth and Arapahoe. Definite plans have not yet been made. Paul Hummel is chairman of the Building Committee.

The box of papers in the corner stone of

the old edifice, which was dedicated in the spring of 1894, will be taken out and placed in the corner stone of the new building.

The church on Twelfth Street was erected through the efforts of the late Rev. Samuel R. Wheeler who died on May 28, 1927, at the age of ninety-two years. He and his family came to Boulder in 1893. Rev. Mr. Wheeler held the pastorate here for ten years, when failing health caused him to relinquish it. He thought to retire at that time, but the call to the ministry was too strong, and after a year's rest he accepted a call to the church at Marlboro, N. J., where the work was not so strenuous. He remained there four years, when he was obliged to retire.

He and his wife then returned to Boulder. Mrs. Wheeler now makes her home with her daughter, Mrs. Orville Rasmussen. Mrs. D. M. Andrews is also a daughter of Rev. and Mrs. Wheeler. The sons are: John R. Wheeler, local station agent; Alfred T. Wheeler, state trapper; and Herbert N. Wheeler, government lecturer for the Forestry department, who makes his headquarters in Washington.

The local church is at present without a pastor, but on April 1, Rev. C. A. Hansen, formerly of Rock Island, Ill., is expected to fill the vacancy. Until the new building is completed, the members will hold meetings in the Nazarene church.

Doctor Henry van Dyke tells of a wise and saintly old doctor, whom everybody knew and loved. Every election day he went to the polls in his carryall, the horses driven by an illiterate Irishman. The doctor would go in and vote the Republican ticket, then hold the reins while Pat went in and voted the Democratic ticket, invariably chuckling to himself as he came out and saying:

"Begorra, I nulligated the ould dochter's vote!"

But did he? Don't you suppose the sight of a Christian steadfastly performing the unpleasant duty of holding the reins for an opponent to vote counted for righteousness far more than Pat's "nulligation" vote did? When character votes for righteousness, there's a vote that can not be "nulligated."

—*Record of Christian Work.*

MISSIONS

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

SERVICE

During the last four months a series of articles have appeared in the *Atlantic Monthly*, entitled, "The Catholic Church and the Modern Mind." The writer is an unnamed Catholic priest, who loves his church and has remained a member, though he sees that it has many fundamental and fatal weaknesses. He shows that at heart and in doctrine and practice it is still mediaeval and that its boasted education, even, is much the same as in the twelfth century. He points out that the policy of Romanism is to keep its adherents in ignorance, that it has not been the promoter of schools and education in other countries, that it has done so in the United States to keep Catholics from sending their children to public schools, and that the training its schools give is mediaeval, not modern. He proves that the entire system of the Catholic Church is as strongly as ever opposed to individual liberty of thought, belief, and action, and that it emphasizes dogma and adherence thereto instead of purity, love, and service. The statement is made that according to a fair estimate there are five or six million foreign born people in this country, who have left the Catholic Church.

These articles, the last of which appeared in the May number of the *Atlantic Monthly*, are very interesting and instructive, especially so as they come from the pen of one within the Catholic fold, and they ought to open the eyes of those Protestants who have forgotten the Reformation and are thinking and talking that the Catholic Church and its principles are about as good as any.

The thing which prompts this mention of these articles on "The Catholic Church and the Modern Mind," is not their criticism of Romanism, but what the author urges, in the concluding article, as a constructive program, not alone for the Catholic Church, but for all churches as well. He insists that the heart of the gospel of Christ is loving service for the welfare of the entire man and race of men, and thinks the Church

of Rome and Protestant churches must be reformed on this basis. The unkind and unlovely things that Catholics have practiced upon Protestants, as well as upon their own members, and the unkind and unlovely things that Protestants have practiced upon each other, and all, are contrary to the gospel of Christ. The decadence of the Church, the seeming lack of interest in religion in our day are because the Church and those who compose it have departed so far in spirit and conduct from Jesus, the founder of the Church and the Christian religion. It is not enough to plead with men to be pure in heart; they should be led to be clean in body. It is not enough to hold up to men the infinite perfections of God in grace, wisdom, and possessions; men's ignorance should be dispelled; their lust, hatred, and greed should be changed into love and righteousness, their want into plenty, and their miseries into joy and peace. It is not enough to preach sound doctrines; loving service must take the place of self-seeking.

After all is said, this is the basis upon which Christian missions have been and must continue to be conducted. It is service to the entire man, prompted and guided by love and righteousness. The first missionaries had a passionate longing to bring to all the world the happiness and well being that had come to them through the transforming power of a divine Savior. Some missionaries through the ages have forgotten this, and others have expressed it imperfectly; but the great and good, whether famous or obscure, have been men and women of righteousness and love, giving themselves in loving service with complete abandon that others, regardless of race or color, might have the well-being, spiritual, mental, and physical, of the children of the King of the universe. What task can thrill and enthuse the Christian and the Church more than this?

CORRESPONDENCE REGARDING WORK IN CHINA

[Growing out of the war in China our work in that land, as well as that of all boards, has been in a state of uncertainty. The following communications from brethren Crofoot and Davis are helpful in that they show the mind of these men who have given so many years to the work in that

needy land. It is no more than fair to all that the views of those connected directly with the work should be considered in shaping future policies.—SECRETARY.]

COMMUNICATION FROM MR. DAVIS

Secretary W. L. Burdick,
Ashaway, R. I.

DEAR SECRETARY BURDICK:

Your letters of recent date have been received and read with interest. I have also received the official communication from Secretary Shaw of the Commission. A number of other communications relative to the secretaryship of the denomination have been received. I am enclosing for your consideration my "Observations on the Call to Forward Movement Secretaryship" and also a copy of my reply to Secretary Shaw.

I wish to say that this has not been an easy thing to decide. Is it true, as some have indicated in their letters, that foreign missions are to have less and less support from our people at home? Is it true that the China mission is to suffer retrenchment, the recall of foreign missionaries and thus, as it seems to us, weaken the work which was established by our people so many years ago? Is it true that the criticism that China is receiving too much help from Seventh Day Baptists in America to increase among our people, and hence the contributions grow less and less for this work? If these things are true, then perhaps I have made a mistake in declining the call. Perhaps I should have given myself to the larger task of arousing neutral people to the great commission of Christ and especially to have interested the younger people of our denomination in international, interracial, and world kingdom tasks. With the facts at hand as contained in a number of communications, including the one from the Commission, and the action of the Missionary Board, it has seemed wise to decline the call, which you will see I have done in the communication to Secretary Shaw. I am not, as I say, one hundred per cent sure that this has been the right course, but it has seemed the only course with all the facts which were available.

I wish to report that the work of the school is progressing normally. We have at the present time thirty-seven students enrolled, five of that number, however, are

not paying full tuition. The tuitions received will pay the expenses of the school until it closes the first of July, but the salaries for the teachers and the incidental expenses required during the summer months will have to be taken from the balance of \$200 appropriation by the board for the school for this term.

We hear nothing more at present about registration of schools. Some schools have endeavored to register and found their registration application turned down, while others, like ours, have carried on without even applying for registration. The spirit and work of the students has not been better in years. The Christian atmosphere of the school has also not been better in years. In fact, a number of the boys have indicated their desire to become Christians. Bible studies and worship are conducted much the same as in former years. The church seems to be more active than formerly and, under the leadership of David Sung, is planning and putting into operation new work and schemes for doing the various activities of a Christian Church. The Evangelistic Committee is planning to open work very soon in DaZang. The Southern Baptist mission has graciously offered to withdraw its work from this village, and has asked us to take over the work. And the Chinese Church is planning to send representatives each week to conduct meetings there.

You will be interested in the class for Christian work which has been organized this year. The class consists of ten men, including Doctor Thorngate and myself. Our plan is to meet together once each month for an all-day session. Two hours of the forenoon are given up to the study of books of the Old Testament, especially endeavoring to find teachings that are applicable to China and the present generation, and also looking for material that will illuminate our preaching. The eight Chinese representatives of this group take their turns at speaking either in the prayer meetings or in the church service or at other services, and I seem to feel that already there is a different tone to their preaching. I am sure that their appreciation of the Old Testament has grown during these two months' study. Each member of the group is supposed to have read the book assigned and to bring in his contribution toward the discussion. The leader only outlines the

thoughts that have come to him, and then each member of the group by question and suggestion adds his contribution. The two sessions which they have already held on the study of Genesis and Exodus have been most profitable, and on request the high school boys of Grace High School have asked that they might study the Old Testament in the same way, and at the present time I have a class of fourteen who give three quarters of an hour each week to the study of the Old Testament. We then have our lunch together, and then two hours of the afternoon session are given to the study of organized Christianity. Our first meetings have been taken up with the early Church as represented by the Acts of the Apostles and Epistles. From that we hope to take a general survey of the growth of Christianity from the early Church to the present day. To that end I have purchased from the Evangelistic Fund a number of books, and those in the group who understand English are reading these books, outlining them in Chinese, and after our discussion are preparing material for the Shanghai Church paper. This paper is to be printed, nine or ten numbers per year, and will contain among other things Bible studies, health hints, and things of general interest to our church members and others. A rather large group of our younger Christians are interested in the success of this periodical.

The foreign group in Shanghai and Liuhoo have thought many times about the possibility of sending one or more of our Chinese representatives to the General Conference at Riverside this coming summer. Ever since we knew that the Conference was to be upon the Pacific coast, we have thought seriously of this matter. A few weeks ago we began to think out loud. We have had, as a result of that thinking, \$800 Mexican subscribed. This has not been an easy task. It has involved a very great sacrifice, but we have done this with a view to aiding two young men to get a larger vision of Christian service, and especially are we interested that they shall see the importance of Bible school work as represented by the International Sunday School Association Convention in Los Angeles. But beyond that, we wish these young men to meet the leaders of our denomination, and the leaders to

meet and to know and to love these young men.

David Sung and Dzau Ding have captured the confidence of the foreign group. They have done more than this; they have captured the esteem and confidence of their own people, as shown by the request of the committee, who are looking for a Chinese pastor, that one or both of these young men should be called to that position. The final decision on this matter has not yet been reached, and we earnestly hope that their experience or experiences in attending the convention at Los Angeles and the Conference in Riverside may result in a decision that will keep them the rest of their lives in active Christian service. Some of our foreigners and some of the Chinese have said, "We wish you might go too," and of course I have also wished that I might be at the convention in Los Angeles and the one at Riverside, but that does not at the present seem possible. When our people find it so difficult to raise the amount of money needed for the budget, it is certainly unwise for special appeals such as would be necessary for my return for the Conference to be made. There is a small possibility that the Daily Vacation Bible School, as represented by the world board in New York, may assist in paying my expenses to Los Angeles. If that should go through, there would still be needed at least \$150 gold, and I would have to travel third class even then, which I would be only too glad to do if by so doing benefit could be given to others as well as received by myself.

I trust that with the "Observations on the Call to Forward Movement Secretaryship" and the copy of the letter written to Secretary Shaw, with what I have said in this letter to you, will give you a complete understanding of my position and the reason for my decision.

Sincerely yours,

H. EUGENE DAVIS.

34 Route de Siccawei,
Shanghai, China,
March 8, 1928.

OBSERVATIONS ON THE CALL TO FORWARD
MOVEMENT SECRETARYSHIP

Personal View

Over twenty years ago mission work in China was chosen because of the need of people to aid this great nation to understand

the Christ. That need has not become less, though the task may have become more difficult. From my point of view here, I see no reason for leaving.

Larger View

If this is a case where personal judgment may be mistaken, and facts which would aid in a different decision can be brought to light, then it seems to be a problem needing combined thought, judgment, and advice of personal friends with the below question (A) continually in mind.

Do you, therefore, honestly believe that I should leave China to undertake the task of enlisting our people more actively in kingdom service? Please be quite frank.

The question must be settled only in the light of the larger service to be rendered.

A. Can the kingdom of God be helped more by staying in China, or will service for and with the churches in America bring greater results in China, as well as in the home churches?

B. Will the equivalent of my salary be available for distribution among Chinese workers, should I be withdrawn?

C. Is the criticism just now in the air at home, namely, China is receiving too much help from Seventh Day Baptists in America, justified by the facts?

D. Is the policy of retrenchment by reducing our foreign staff in withdrawal of support of Miss Mabel West to be adhered to, if I leave China?

E. In this call, is a choice of decision implied between leaving one's family in China for two years, or moving them to America and settling them somewhere there during an almost continual absence?

F. If expense could be arranged, would my attendance at Conference, Riverside, accompanied by the two Chinese young men whom we hope to send from here anyway, be of any service in clarifying the matter and bringing about a decision?

Objections to Leaving

1. Our Chinese Church is at a critical point in its history. It is struggling nobly toward self-determination. It has not yet fully arrived.

2. A plan for training a group of eight Chinese men in Christian service has just begun to be put into operation. May it not be an inopportune time to leave?

3. Opportunities for opening new centers of evangelistic work are at our disposal.

4. In case of Mr. Crofoot's return, the problems are not lessened, as one who has been trying to carry the work of two men for over two years is able to testify. At least two men are needed—one for school, and one for evangelistic work, to say nothing of the translation work which should be done.

5. Apparent feeling on the part of some at home that a secretary of Forward Movement is not needed, and quite evident assurance in the minds of a few that I should not leave China. Though no movement has universal support, the leaders should be depended upon as supporting a plan involving change.

6. Great expense would be involved in moving the family and securing furnished living quarters, etc., were they to go.

7. Duplication of effort and expense. Mr. Crofoot and Doctor Crandall already on the ground.

8. The attitude of the Chinese in the matter.

In Favor of Leaving

1. A possible opportunity for helping in the deepening of the spiritual life of the people in a section of America.

2. The possible opportunity, too, of rescuing the support of China work from threatened retrenchment.

3. Sharing responsibility in denominational needs looking toward a future, until the need of a separate Sabbath-keeping denomination shall cease to exist, or until the Sabbath truth shall have been inculcated in the faith of other organized groups.

4. The opportunity and privilege of helping interpret China to America at this time.

H. EUGENE DAVIS.

March 2, 1928.

Shanghai, China.

COMMUNICATION FROM MR. CROFOOT

Rev. Wm. L. Burdick, D. D.,
Ashaway, R. I.

MY DEAR DOCTOR BURDICK:

I believe I have never written to you in reply to your letter of February 9, in which you ask me to have a part on the Conference program. If I am there, and I presume I shall be, I shall be glad to do what

I can on the program to help make it a success, if I can.

I trust that the board, at the meeting next Wednesday, will decide whether or not we are to return to China this year. If we are to go this year, it should be immediately after Conference, it seems to me. And if we are to do that, we should leave here early in June to visit our children in the East a few days before starting to drive to Riverside, which we should do not later than July 1. For we should like to take our Ford to China with us as well as use it for the journey across the continent.

Looking at the matter from the point of view to China, I feel sure that we should return now. For I know something of the strain and the task there. On the other hand, it must be admitted that I regret somewhat to leave the building program here in its present state. And it must be admitted, too, that during the nine months of the present Conference year the Battle Creek Church has paid only about thirty per cent of its appropriation to the Onward Movement budget. If other churches are doing as badly, the board must find it hard to go on.

On the whole, while I should feel regret to leave this job now, I should feel still more like a quitter not to go back to China which has, it is clear to me, the greater need.

I am glad that the decision is not in my hands, or even in the hands of the consecrated but fallible men and women who constitute the Missionary Board. I am praying earnestly that the board may be guided in its decision by the wisdom of the divine Spirit.

With warm personal regards.

Yours faithfully,

J. W. CROFOOT.

Battle Creek, Mich.,

April 12, 1928.

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

It is a general judgment, supported by constant testimony from many quarters, that religious unity is rapidly being recognized not only as the hope of the Church and religion, but also as a fundamental necessity in the life of the nation and the world.

We are moving towards something larger than the integration of the activities of the

churches themselves, significant and essential as this is. The names of the several departments of the Federal Council are indicative of the enlarging scope of religion in Christianizing our social, industrial, international, and race relations.

I was recently approached by one of our leading business men, not himself a churchman as we use that term, who expressed the judgment that, whatever the Federal Council might have done in co-ordinating the internal life of the churches, it has done vastly more in its influence on all human relations throughout the nation and that it was creating a new atmosphere and spirit in personal, commercial, social, industrial, and political life. What all these need, he said, is religion in the simple terms in which the Federal Council puts it.

During the past year there has been special service in this direction, such as the impartial inquiry into industrial conflicts, the study of marriage and the home, the effort to make the drama worthy of its finest traditions, the serious conferences of white and colored groups all over the nation and the development of good will between Jews and Christians.

The Federal Council during the year has not been hesitant in its conviction that our nation should serve the world of nations in substituting friendship and mutual good will for armed conflict. The proposals of the Federal Council have been free from trivial negations and have been thoroughly constructive. The opposition of certain uninformed and backward looking persons and agencies to the Federal Council's efforts to promote justice and peace throughout the world have only served to strengthen the determination of enlightened leaders to do away with the scourge of war by preaching good will.

The Federal Council, while maintaining the religious convictions of its constituency, has lived, not in mere tolerance, but in peace and fraternal relations with other forms of faith, its purpose being to build up and to share with other bodies of the same spirit, the service of the people as a whole. There have been difficulties by the way, both in the form of obstacle and apathy, but they have at no point seriously impaired the progress of our unity.

CHARLES S. MACFARLAND,
General Secretary.

WOMAN'S WORK

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

THE MOTHER'S PRAYER

Father, I thank thee—

First, because thou hast made me a mother, and of all women the mother is most blessed.

Second, because thou hast helped me to be a true mother, by giving me understanding that I may teach my children.

Lord, continue thy goodness unto me and mine. Anoint me afresh each day with waters of courage and patience. Give me added strength, O God, and greater wisdom.

Be with me in my daily tasks; shed thy bright radiance about my home that the young hearts growing here may be nourished with the living waters.

Guard them against evil, O Father, and keep them fresh in faith and trust. Keep them pure of thought and deed. Bless them with love, and with that strong belief in thee which exalts the heart and sweetens the life.

Strengthen them, Lord, with knowledge, and teach them to honor the duties thou seest fit to impose upon them. Give them richness of spirit, and the eternal joy which earthly shadows but deepen. Guide them ever, O Father, and grant that they be well pleasing unto thee.

In the name of thine own Son, Jesus, I ask it. Amen.

—Beatrice E. Harman.

MOTHER MEMORIES

THEY ARE LIKE LOVELY PICTURES IN THE ALBUM OF THE YEARS

They come to me with my earliest remembrances—the pictures of my mother; the pictures that are held close to my heart by the most precious bond in the world; the pictures that are dearer to me than any others that life can offer! I fancy that they are not unlike the pictures that other folk have to cherish—and yet they seem wholly mine—mine alone!

First of all, and coming to me dimly, is the picture that is more of a sensation, a thought, than a mental image. It is rather the feeling of arms than a picture, rather the touch of lips than anything that I can see, and the sway of a chair, rocking, rocking, . . . and the softness of the twilight, creeping through a quiet room, a room that does not suggest furniture, that is only a

question of gentle lights and soft shadows.

This first thought comes to me across a long stretch of years. It is a memory of hours that made me very happy, when I was a wee thing. It is a memory of mother love and of a child, drifting off to sleep—the sweetest picture of all, perhaps, and the first.

And then there is a slightly later picture, of a little girl going shopping in a great store, holding tight to a hand that is reaching tenderly down. The little girl is thrilled by the store—especially when the tall lady, behind the muslin counter, gives her the silver trade marks that come pasted to the heavy bolts of white goods; especially when a huge man, who is called a floorwalker, but who looks like a king, gives her a white carnation from his buttonhole; especially when she is taken to the magic place called the toy department, and is allowed to touch some of the most beautiful of the dolls. But the little girl walks carefully and with bated breath through the place where glass and china is stacked perilously upon tables. It is this place that mother seems to like best, and the little girl wonders fearfully what would happen if one of her chubby, small hands should brush a cup from its place!

She is a trifle larger, now, with scratched knees, and a black and blue spot on one round arm, crying because of the hurt of falling from a high place, running away from the rest of the children, to mother! to mother, who can kiss away the hurt from scratches and black-and-blue spots; to mother, who will always lay aside her mending to take a small girl upon her lap. A tiny memory? But, of course, the tiny memories are often more lovely than the others.

Somewhere between little girl time and growing up time, there comes a subtle change in the relationship between mother and daughter. When positions are, curiously enough, almost reversed. When a girl—beginning to do up her hair, beginning to wear her skirts longer and her heels higher—starts to think of her mother as someone to be protected and helped and—and *mothered*. It alters the mother memories that come during the later years. It gives them a slightly different aspect.

There came a time to me when I thought of my mother as a little thing. For I had grown taller than she was. And I had acquired what I supposed to be a great amount of wisdom. Instead of clinging to her hand, as we crossed busy thoroughfares, I helped her over curbs and trolley tracks. Instead of asking her to give me things, it became a question of what I might give her. Life is like that.

Oh, the memories of my mother—those memories which are linked with the growing-up years and with the grown-up years—are strangely tender. She might have been my child, in some ways. As I grew larger, she seemed to become smaller. As I grew older she became miraculously younger. As I became stronger, she became more fragile, until, at last, I who had depended upon her grew to be the self-reliant one.

I think some of the happiest mother memories that come to me are the memories of the things that I was able to do for her—not great things, never impressive things—only the gift of a basket of roses, or some pretty underthing; only an afternoon spent beside her couch, reading to her; only a dainty tea tray, to tempt her appetite; only a thread of laughter, when she most needed it, or an effort to kiss away the black-and-blue spots that contact with the world had brought to her!

Only little things—all of them. So small a return for the gift of life, that she had given to me!

And then, at last, came the time of parting—a time that was hard, for there had been few occasions during our lives, when my mother and I had been called upon to say even a brief farewell. And, at that time of parting, the mother memories, that I had collected, came swiftly into my heart. And I was glad that there were so many of them, glad that I could remember her word of comfort that was spoken to me alike over a broken doll, when I was ten, and a broken dream when I was twenty, glad that I could remember words of comfort that I had been privileged to say.

Friends of mine—you who have mothers near at hand—are building the pictures, each day, that will one time be your most precious possession. With every word, with every act of thoughtfulness, you are building them. And you who have mothers far

away—as miles are measured into distances—you, too, are making pictures, with every letter that you write, with each anniversary day that you remember, with each gesture of tenderness that you are able to send through the long spaces. You who have mothers—where a spoken or written word may reach them—are building memories against the future—memories that may make a lonely time seem less lonely, mother memories that will, one day, seem a precious gift from God, whose every gift is precious, mother memories that are woven of tears and smiles and prayers!

And you, friends of mine, whose mothers have gone smilingly into that land that lies in back of the glory of the sunset, you who have only the album of the years to keep them close, isn't it splendid that you have so many pictures? Don't the small things take on an added significance to you, just as they do to me! Aren't you glad that your album is well filled—and beautifully filled? Aren't you glad—*Margaret E. Sangster in the Christian Herald.*

REPORT OF TREASURER OF WOMAN'S BOARD

For three months ending March 31, 1928

MRS. A. E. WHITFORD,
In account with

THE WOMAN'S EXECUTIVE BOARD

Dr.

Cash on hand, December 31, 1927	\$ 10.34
H. R. Crandall—	
Onward Movement	594.96
Adams Center, N. Y., Ladies' Aid	100.00
Berlin Ladies' Aid	27.50
Little Genesee	7.50
Milton, Benevolent Society:	
Miss Burdick's salary	\$10.00
Miss West's salary	10.00
	20.00
Milton Junction Church:	
Miss West's salary	50.00
North Loup:	
Woman's Missionary Society	25.00
Richburg—Ladies' Aid	5.00
DeRuyter, N. Y.:	
Ladies' Benevolent Society	50.00
Dodge Center, Minn., Mrs. E. L. Ellis,	
China	4.00
Milton, Wis., Circle No. 2, Missionary	
Society	5.00
Milton Junction, Ladies' Aid, Typewriter	
R. R. Thorngate	2.25
Prayers for Little Children (books)	.80

\$901.85

Cr.

S. H. Davis, treasurer Missionary Society:	
Miss Burdick's salary	\$200.00
Miss West's salary	200.00
Home Missions	200.00
Java	5.00
	<hr/>
Miss Ethel Titsworth, treasurer, Tract Society	200.00
Garwin Ladies' Aid prize	2.00
Mrs. Edwin Shaw, secretary's letters	1.50
	<hr/>
	\$808.50
Cash on hand, March 31, 1928	93.35
	<hr/>
	\$901.85

TODAY'S MOTHER

Mother of today! Awake—arise!
Project your mothering force afar,
Attune your heart to the girl-world need,
The world that sees no star.

Pour out to it the love of old,
The mother-love which dares and bears,
Flush out restraints, conventions old,
Stir her young soul until she cares—

Cares for her God-made soul and mind,
That she may run a race worth while,
That none may leave her far behind,
Run well and fairly, with no guile.

Equip her well with strength and health,
With knowledge of the good and bad,
Teach her there is no sort of wealth,
Which by herself may not be had.

Then in her turn teach her to be
A mother on a grander plan,
A source of motive power, that she
May drive the world with brother man.

—Ada Chase Dudley.

SHORT SERMONS

UNCLE OLIVER

MY DEAR HEARERS:

I think the chairman of our after-supper program had a purpose in proposing the subject of short sermons. He seems to me like a young man who would make a most excellent preacher of the gospel and I suspect that he may some day find his way into the pulpit. If so be that he has that holy calling in view, like the studious young gentleman that he is, he must needs be seeking from every possible source the knowledge he needs concerning preaching. Let me assure him that next to theological discussion, the length of sermons is a most important

matter; and so he does well to find out what the commonest kind of common folks—the class to which I belong, and, for that matter, the great majority of people—think about it.

I am glad to give him such advice as I can, for I have my own opinion of sermons; and it is not often that I am given a chance to preach to preachers.

I am told that away back in the early history of our country the people of New England walked some miles to church in the morning, took their dinners with them, listened to a sermon two or three hours long in the forenoon, ate their lunches, walked about the graveyard for exercise and recreation, and then listened to another sermon as long as that of the morning service before walking home. When it was winter they got along all that time without a fire. But that was in the days when the minister held sinners over the flaming fires of the lower regions till some of them fairly begged for mercy. There may have been something in such strenuous sermons to fascinate people and hold them spell-bound for hours at a time; it is not that way now, however.

So far as I am concerned, and the very common folks of whom I am one, the cup we can hold out for knowledge of any kind, even spiritual, is not so very large. Mine holds about a pint I think. When a speaker begins to pour into it I get along very well until I get my pint, and all after that runs over. This waste disturbs me somewhat, and I lose that calmness and quietness of spirit I need on the Sabbath. My mental and spiritual digestion gets out of order and I lose the nourishment I should get from my pint cup full of food.

You may say my pint cup should grow with the food I get. Yes, but growth—real growth—is a slow process, especially with us common folks.

We have all had a good supper tonight. But if we have crowded our stomachs beyond their power of digestion we shall not profit by our overeating. We shall, everyone, assimilate our pint of nourishment, and the rest of what we have swallowed may cause us to lie awake and wish we had been wiser.

A great and good man has written a book to show us that there is something of natural law in the spiritual world. We need to

treat our digestive organs well, whether physical, mental or spiritual; and remember that it is not all the food we swallow that makes growth, but what we assimilate.

A friend of mine, a Seventh Day Baptist preacher, says he has found out that when an audience becomes quite fidgety and nervous, when several of them yawn and look at their watches and a few go out, it is not best to preach much more than a quarter of an hour longer. He is a wise preacher to have found out even that much.

I do not like to have a preacher tell me too much. I would rather that he give a sermon to set me to thinking, and, when he has got my mind right lively and active upon the subject, stop rather short and leave the matter with me for the coming week. It is better, according to my notion, to stimulate thought in the hearer, than to tell it *all* and leave him nothing to think out. I remember one preacher in particular who acted upon this principle, and he gave me in every sermon enough spiritual food for a week. I would like to hear him again.

I like a sermon that ends a little sooner than I expect. It leaves me a bit hungry for more food from the same source. It is much better than to have so much crowded into one's mind that he becomes fairly tired of it. And now, according to my own ideas of the fitness of things, it is time for me to stop.

YOUNG PEOPLE UNITED IN WORLD TASKS

A MODERN CRUSADE

In unparalleled measure and with remarkable spirit the Christian young people of North America, in practically all the evangelical denominations and from many unrelated groups, have begun to stir the world by uniting in a series of enterprises which are history-making.

"Crusade with Christ!" is the modern rallying call to youth. First used as the theme of a great interdenominational gathering of young people—the thirty-first International Christian Endeavor Convention in Cleveland, Ohio, in July, 1927—the challenge has seen rapid development since. It became at once the central objective of the Christian Endeavor movement. Three commissions, as proposed by President Daniel A. Poling, were organized to carry

forward the three-fold emphasis of the crusade. Endorsements and expressions of cooperation have come rapidly since then: (1) by the Interdenominational Young People's Commission, in charge of young people's societies in twenty-one denominations; (2) by the Bible school workers among young people from more than thirty denominations; (3) by a group of official representatives of young people's agencies within and without the church.

UNITED IN SERVICE

The Crusade with Christ does not propose a new organization of young people. Further steps in organic unity are not within its scope but are left to the future. Its emphasis is on a common program of activity by and for young people, with three great outreaches:

(1) Crusade with Christ in *evangelism*, the primary need of youth, personal acceptance of and allegiance to Jesus Christ.

(2) Crusade with Christ for *world peace*, to win the warless world; to make international relations right; to focus the youth-consciousness on the futility and stupidity of war; to unite the Christian youth-voice of America and the world to demand the outlawry of war, even as duelling, slavery, and beverage alcohol have been outlawed in America and in other lands.

(3) Crusade with Christ for *Christian citizenship*. The implications of this purpose are stupendous, but they will be faced. Education, agitation, and consecration for a Christian and more wholesome social order are involved here. Youth will consider the place and supremacy of law in a democracy, the personal responsibility of the citizen in his government, and the establishment of a Christian basis in industry.

SPIRITUAL VALUES FIRST

The crusaders of history were clad in armor; they responded to the call of trumpets; they went forth with high purpose and holy resolve to achieve worthy ends. This modern crusade is none the less inspired, but it has no armor nor sword nor spear. It summons the intellect, the heart, the service, and the sacrifice of enthusiastic youth, and relates them all to the leadership of Christ in producing a Christian world.

(Continued on page 607)

YOUNG PEOPLE'S WORK

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

ALL MEN ARE BROTHERS

Christian Endeavor Topic for Sabbath Day,
May 26, 1928

DAILY READINGS

- Sunday—God is Father of all (Acts 17: 24-28)
- Monday—Salvation is for all races (Rom. 3: 27-31)
- Tuesday—Foreigners are my brothers (Luke 10: 29-37)
- Wednesday—Sympathy with all needy (Mark 7: 24-30)
- Thursday—I will help all (Luke 17: 11-19)
- Friday—No one common or unclean (Acts 10: 9-15, 34, 35)
- Sabbath Day—Topic: What does it mean to me that "all men are brothers"? (Rom. 15: 1-6. Missionary meeting)

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." All men are our brothers, so we should be willing to bear the infirmities of our weak brothers. There are many people around us who are bearing heavy burdens. Let us find them and help to lighten their burdens. Even a smile will bring joy to a sad heart, and will make life seem brighter for some heart-sick soul.

Christ came to bring salvation to all people. It is for every nation, for every race. He said, "Go ye into all the world and preach the gospel." Our duty is to help spread the gospel to all the world, and in order to do this we must remember that the people of all nations and races are our brothers.

God is the Father of all, so we are brothers. He loves us with an everlasting love, and wishes us to love each other.

"The waves of the sea are many and varied, but underneath them all is the same ocean. Men are but waves on the ocean of life, and they are brothers, united by the one life of God that is in them all."

ASK ME ANOTHER

There have been a number of missionary articles and letters in the RECORDERS for the past few weeks, so this is a good time to have an "Ask Me Another" meeting. Choose a judge, who will make out a list of questions from the missionary articles in the RECORDERS for the last two months, or any time desired. The report of the Missionary Board in the last year book may well be included in this list. Divide the society into two groups and at the meeting conduct a "spell-down," between the two groups. The "judge" who prepared the list of questions, should ask them and decide whether the answers are satisfactory or not. Follow this with a general discussion of the question of the lesson, "What does it mean to me that all men are brothers?" and "What more can we do for missions than we do now?" If this plan does not fit your need, try the one suggested in the "News Notes from the Riverside Society," coming next week.

INTERMEDIATE CORNER

Christian Endeavor Topic for Sabbath Day,
May 26, 1928

What would Christ mean in non-Christian homes?
(Luke 10: 38-52.)

JUNIOR C. E. JUMBLES

MRS. ELISABETH K. AUSTIN
Junior Christian Endeavor Superintendent
SUGGESTIONS FOR TOPIC OF MAY 26

One junior might make a poster for this meeting and give a talk on it. On the upper half paste a picture of a child doing a kind deed and underneath, this verse:

Who is my neighbor? Well, who can say?
There's Bess and Jennie and Frank and Ray;
There are boys I play with and boys I meet,
And boys that go hurrying through my street.
My mother says, and I know 'tis true,
That wherever I go and whatever I do,
Where there's someone who needs me—my kindness to lend—
That this is my neighbor, though stranger or friend.
—Source unknown.

On the lower half paste a picture of a boy or girl of another nationality, and beneath it write:

Your neighbor is not always
The boy who lives next door;
He may be miles and miles away,
Yet need you all the more.
—The Children's Leader.

Other juniors might give short talks on the following subjects:
Who Is My Neighbor?
A Good Neighbor.
My Neighborhood.
Our "Other" Neighbors Across the Sea.
Out Shut-in Neighbors.

SUGGESTIONS FOR WORK

The following opening exercise would add interest to the meetings for one or two months:

Leader—I was glad when they said unto me, let us go into the house of the Lord.

Juniors—Enter into his gates with thanksgiving and into his courts with praise.

Prayer repeated by all:

"Help us to do the things we should,
To be to others kind and good;
In all we do, in work or play,
To grow more loving every day."

YOUNG PEOPLE'S BOARD

The meeting of the Young People's Board convened at eight o'clock. The president called the meeting to order and Rev. J. W. Crofoot led in prayer.

The corresponding secretary's monthly report was received. It follows:

REPORT OF CORRESPONDING SECRETARY FOR
MARCH, 1928

Number of letters written, 65.
Letters have been copied and sent to each associational secretary from the Quiet Hour superintendent.

Considerable correspondence has been received. Some snapshots of the churches have been received in response to a request sent to each society.

FRANCES FERRILL BABCOCK.

Correspondence was read and considered from: Frank D. Getty, E. P. Gates, Elisabeth K. Austin, Rev. W. D. Burdick, Rev. D. B. Coon.

The treasurer presented a report for the quarter, which was received. It follows:

REPORT OF TREASURER FOR QUARTER ENDING MARCH
31, 1928

Dr.	
Balance on hand, January 1, 1928	\$ 794.22
Onward Movement	234.27
Onward Movement:	
Little Genesee	10.00
Adams Center	20.00
First Hopkinton	25.00
	\$1,083.49

Cr.	
Mrs. Grace Osborn	\$ 5.00
Corresponding secretary, salary and supplies	23.00
Mrs. D. B. Coon, organ fund	75.00
S. H. Davis, for Jamaica	100.00
S. H. Davis, Thorngate account	100.00
Mrs. Ruby Babcock, supplies	2.50
Mrs. Elisabeth Austin, expense	23.38
Balance	754.61
	\$1,083.49

E. H. CLARKE,
Treasurer.

The Stewardship superintendent gave an encouraging report. Eleven societies have sent in lists of tithers. Fouke and New Market being in the lead at present. The others who have reported are: Ashaway, Westerly, Adams Center, Little Genesee, Salem, Ritchie, Riverside, Milton Junction, Farina.

Considerable discussion followed on Life Work recruiting. The superintendent is working on a plan for a special decision service, probably on Sabbath Rally day, May 19, 1928. After a lengthy discussion of this and several matters of general interest to the board, the meeting adjourned.

Members present: Dr. B. F. Johanson, Rev. J. W. Crofoot, Mrs. Frances Babcock, Miriam Shaw, Dorothy Maxson, Mrs. Ruby Babcock, E. H. Clarke, Mrs. Mae Wilkinson, Russell Maxson, L. E. Babcock, Mrs. Marjorie W. Maxson.

MARJORIE W. MAXSON,
Recording Secretary.

Battle Creek, Mich.,
April 5, 1928.

TOPIC HELPS FROM THE INTERNATIONAL SOCIETY OF CHRISTIAN ENDEAVOR

Have you noticed the coupons in the *Christian Endeavor World*, by which a leader of either Senior or Intermediate meetings may obtain detailed helps for planning and conducting the meetings? Look them up, they are worth sending for.

"Usually it isn't the hard worker who finds work hard."

CHILDREN'S PAGE

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

JESUS' WONDERFUL DEEDS

MRS. ELISABETH K. AUSTIN
Junior Christian Endeavor Superintendent
Junior Christian Endeavor Topic for Sabbath Day,
May 19, 1928

DAILY READINGS

Sunday—Healing a leper (Matt. 8: 1-4)
Monday—Healing at a distance (Matt. 8: 5-13)
Tuesday—A wonderful meal (John 6: 1-14)
Wednesday—Wonderful power (John 6: 16-21)
Thursday—Wonderful influence (Mark 5: 1-13)
Friday—Wonderful fishing (John 21: 1-8)
Sabbath Day—Topic: Jesus doing wonderful deeds
(Matt. 14: 13-36)

Tell me the stories of Jesus
I love to hear,
Things I would ask him to tell me
If he were here:
Scenes by the wayside,
Tales of the sea,
Stories of Jesus,
Tell them to me.

Tell me, in accents of wonder,
How rolled the sea,
Tossing the boat in a tempest
On Galilee.
And how the Master,
Ready and kind,
Chided the billows,
And hushed the wind.

—W. H. Parker.

Who can name some of Jesus' wonderful deeds? What do we call these deeds which Jesus did when he was here on earth through power given him from his heavenly Father? Oh, yes, we call them "miracles"—miracles which only the Son of God could perform.

We may divide these miracles into five divisions. I will give you the divisions with two examples under each, and then in Junior this week see if you can fill in the others.

I.—Power over Nature.

1. Water turned into wine.
2. Feeding the five thousand.

II.—Healing of Disease.

1. Lepers.
2. Deaf and dumb.

III.—Power over Unclean Spirits.

1. Two possessed with devils.
2. Man with unclean spirit.

IV.—Healing of the Blind.

1. Blind man at Bethsaida.
2. Bartimæus at Jericho.

V.—Raising of the Dead.

1. Daughter of Jairus.
2. Widow's son at Nain.

[Following is a report of a Valentine social held by the juniors of Adams Center, N. Y. We are glad to give it space with our Junior article this week. We always welcome reports of the work in our juniors' societies, especially when they are written by the juniors themselves.—ELISABETH K. AUSTIN.]

JUNIOR VALENTINE PARTY

We met in the church parlors. First we went outdoors to play. We played "Fox and Geese," "Dog and Deer," and "Shadow Tag." While we were busy playing our games out-of-doors, one of our members, Miriam Hurley, hid whole hearts and parts of hearts.

At last we went inside and played more games. We tried to throw beanbags through a hole which was the shape of a heart. We then hunted up the hearts, and later the parts of hearts which we had to put together. We were all numbered and then blindfolded. We had to mark our number on a heart as near the center as we could. Prizes were given for all winners of indoor sports. Then we had some supper.

We had just a small lunch. Sandwiches, cake, and cookies composed our luncheon. We each told a Mother Goose rhyme during the meal. We had a real interesting time.

MARY VERREY,
Secretary.

Adams Center, N. Y.

DEAR CHILDREN:

Since no letters or stories from you boys and girls have reached me this week, and since Winky, the little mouse has had such a long rest, I think I will tell you one more story about him and then bid him good-by, for he will soon be too old to be interesting.

Lovingly yours,

M. S. G.

WINKY CHOOSES A HOME

One bright day in early summer, Winky, the little mouse, crept softly out of a hole in the corner of the big red barn and gave a quick look all around to see if Fluffy, the yellow cat, was anywhere in sight. As usual, the little fellow was in search of new adventures.

Now Winky was over a year old and quite grown up, for you know a year is a very long time in the life of a tiny mouse; but although he had become a wiser, better, and larger mouse he was still a restless little fellow and very fond of change. Besides, Poppy had told him only yesterday that it was high time he was seeking a home of his own, and a little mouse wife to keep it neat and tidy for him.

"I'll do it this very day," declared Winky, "but I don't believe I want to live all my life in this dusty old barn. I know every corner of it by heart. Besides, I don't know of a single girl mouse in the whole place that I want for a wife. I believe I'll slip over to the grey farmhouse and see what I can find. I was too much afraid of that horrid cat the last time I was there to look around very much. I'm quick enough to keep out of his way now, I should think."

With Winky, to think was to act, and in a twinkling he had crept up close to the farmhouse. Peering this way and that for a convenient hole, and on the alert for a sight or sound of Fluffy, he crept half way around the house. There, to his horror, whom should he see but that terrible cat lazily bathing himself upon the little side porch. The poor little fellow's heart almost stopped beating with fright, but you may be sure he did not stop more than a second to think about it. Before Fluffy even knew he was there, he crept swiftly up the side of the house to the nearest window sill and behind a window blind which the merry little breezes had blown shut only the day before. He looked eagerly for a way to get into the house, but the window was tight shut, so there he stayed, shivering and shaking.

Now the good people of the house had just sat down to dinner, and Betty Lou's mother noticed that the window blind had blown shut.

"Please go and open that window blind," she said to the little girl.

Betty Lou quickly opened the window

and reached out her hand for the blind, but she suddenly drew it in again squealing with all her might, for Winky in a panic of fright had run up her sleeve. What an excitement there was then! Betty Lou was jumping up and down crying and shaking her arm; Winky was trying desperately to get away, and biting the poor little arm cruelly in the effort; mother was trying to get Betty Lou's dress off, and the rest of the family were offering suggestions and increasing the general excitement.

At last mother succeeded in getting off the little girl's dress and Winky slipped quickly out of the room and into a hole in the corner of the kitchen before Brother Bob had time to call Fluffy; and there to his surprise and delight he almost ran into the dearest little girl mouse he had ever seen.

Of course he made friends with her at once, for mice never have to wait for an introduction, and soon he was telling his new friend, whose name, by the way, was Fuzzy, all about his latest escape, and she sympathized with him to his heart's content. They soon became so fond of each other that Winky, with the help of old Parson Grey Mouse, made her his own little wife, and I am sure they lived happily together ever after.

As for Betty Lou, although she was laughing about her queer experience in a very few minutes, and her arm healed in a day or two, she is still very much afraid of mice. Do you blame her? M. S. G.

YOUNG PEOPLE UNITED IN WORLD TASKS

(Continued from page 603)

MANY ACTIVITIES

This Youth's Crusade goes further than the mere statement of the challenge and the enlistment of co-operating agencies. Each group is urged to set its own machinery to work in the ways best suited to its young people. There is no set list of attainments or goals. The principles are freely stated and described, but their strength consists in the freedom allowed for their application.

Some of the more obvious activities already scheduled are the following:

(1) Union sunrise mass meetings on Easter morning, April 8, 1928. Hundreds of these meetings in cities and towns are

now in process of arrangement, Christian Endeavor societies, Epworth Leagues, Bible schools, and other youth organizations having a part.

(2) Classes for study and practical application of methods are being organized in great numbers. The principles and practice of winning young people to Christ, of acquainting them with their duties as citizens and their responsibilities to make a warless world. "Youth must know" becomes a very active slogan.

(3) Practical adventures in evangelism in thousands of churches before Easter, and in young people's groups at other periods during the year arise naturally under the crusade.

(4) By the spoken word the call of the Crusade with Christ will come to scores of conventions, institutes, summer conferences, and the national, state, and provincial gatherings of religious bodies.

(5) In several great assemblies of youth including all the agencies at work among them—religious, educational, social, physical and moral—the claims of citizenship, peace, and relation to Christ will be presented.

Already the movement has gone beyond the bounds of organization. The International Society of Christian Endeavor, under whose auspices the Crusade with Christ started, is now only one among the many agencies giving it promotion. More truly than any other movement in our day, this has the possibilities of widespread, if not universal, co-operation among youth—inter-denominational, international, inter-racial.

An important gathering of representatives of all the youth agencies in North America is called to be held at Columbus, Ohio, on April 10 and 11, 1928. This will be the first time that leaders of youth from such varied groups have been summoned for counsel on their common relationships.

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Theodore L. Gardner, D. D., Editor
L. H. North, Business Manager

Entered as second-class matter at Plainfield, N. J.

Terms of Subscription
Per Year \$2.50
Six Months 1.25
Per Month25
Per Copy05

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

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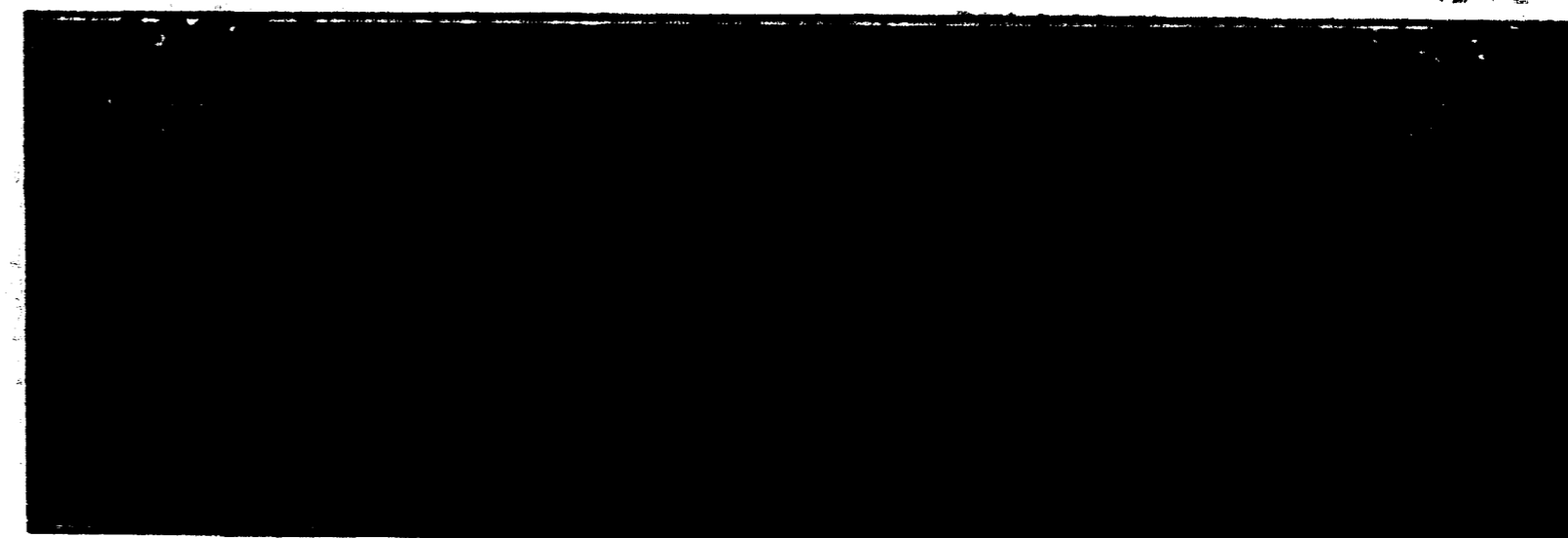
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